

LATIN AMERICAN SOCIO-RELIGIOUS STUDIES PROGRAM -
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(PROLADES)

**ENCYCLOPEDIA OF RELIGIOUS GROUPS IN
LATIN AMERICA AND THE CARIBBEAN:
RELIGION IN BRAZIL**

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Religion in Brazil*

Country Overview

Brazil is a vast republic in central South America covering an area larger than that of the continuous United States of America (without including Alaska and Hawaii). Its greatest length is 2,500 miles and its greatest width is 2,600 miles. It borders every other country on the continent of South American except Chile, being bounded on the north by Venezuela, Guyana, Suriname, French Guiana, and the Atlantic Ocean; on the east by the Atlantic Ocean; on the south by Uruguay and the Argentine Republic; and on the west by Paraguay, Bolivia, Peru and Ecuador.

Brazil is the sixth most populous country in the world after China, India, the United States of America, Indonesia and the Russian Federation. According to the Brazilian Institute of Geography and Statistics (IBGE), the nation has an area of 3,287,612 sq mi (8,514,877 sq km); and it had a population of 190,732,694, according to the 2010 national census. Its population is predominantly young: 62% of Brazilians are under 29 years of age. Brazil's rate of population growth, high throughout the early and mid-20th century, has decreased significantly since 1970, largely because of economic modernization and a dramatic urbanization process. Brazil is composed of 27 federative units (26 states and one federal district, where the federal capital, Brasília, is located) and 5,565 municipalities, encompassing approximately 67.2 million households, which are distributed in five geographical regions of the country.

Brazil Population Distribution: 2010 & 2000 Compared

Region	Total population 2010	Total population 2000	Growth rate 2000-2010
North	15,865,678	12,900,704	2.09%
Northeast	53,078,137	47,741,711	1.07%
Southeast	80,353,724	72,412,411	1.05%
South	27,384,815	25,107,616	0.87%
Central-West	14,050,340	11,636,728	1.90%
BRASIL	190,732,694	169,799,170	1.17%

Source: http://www.censo2010.ibge.gov.br/primeiros_dados_divulgados/index.php?uf=00

Brazil's average population density is low compared to that of many other countries. Most people live on or near the Atlantic coast of the south-eastern and north-eastern states. Since about 1970 there has been intense migration from the northeast to the southeast, as well as from rural to urban areas. Recently the population flow has also turned towards the less inhabited central-west and north regions.

Brazil is a racially mixed country in which the majority of people have ancestors in more than one of the three main groups: white Europeans (mostly Portuguese), black Africans (mainly from the western part of the continent), and the original Native Indian population. In the first half of the 20th century, as a consequence of war and economic pressures, sizeable contingents of immigrants came to Brazil from various parts of western, central and eastern Europe.



Brazil lies entirely east of the Andean mountain region. The basin of the Amazon River occupies the north-eastern and north-central portions of the country (states of Pará and Amazonas), and nearly the whole of this section is a vast plain, called the *selvas*, which is, for the most part, less than 500 feet above sea level, and never exceeds above 1,000 feet. The southern and eastern parts are plateaus that rise to heights of 2,000 to 4,000 feet. These plateaus contain many mountain ranges, which are reported to be geologically the oldest part of the continent. The mountain ranges may be grouped into three systems, the most important of which is the Serra do Mar, which begins immediately north of the bay of Rio Janeiro, where the Organ mountains rise to 7,500 feet. This forms the southeastern slope of the plateau to the narrow strip of coast along the Atlantic. In this system, to the west of Rio de Janeiro, is the highest peak in Brazil, Itatiaia, which has a height of nearly 10,000 feet. Connecting with this range near Rio de Janeiro, and stretching northward, is the Serra Central, while a third system stretches northwestward, separating the headwaters of the São Francisco and Tocantins rivers from those of the Paraná river.

The Atlantic coastline of the republic is about 4,000 miles long. North of Cape St. Roque, on the northeastern tip of the country, the coastline is low, and the slope towards the sea is gradual, but to the south of this cape the coastline is more elevated, the slope to the sea is steeper, and in the extreme south it becomes abrupt. The system of rivers is perhaps unequalled for their number and the length of their courses in any part of the world. They are especially important in the north of Brazil, where they constitute the chief means of travel through a region rich in natural resources. Because of the heavy rainfall, most Brazilian rivers are navigable throughout the year. The principal

ivers are the Amazon, which is navigable throughout almost its entire length, the Tocantins, and the São Francisco.

The Amazon River (Portuguese: *Rio Amazonas*), also called **Río Marañón** and **Rio Solimões**, is the largest river system in South America and has the largest drainage system in the world in terms of the volume of its flow and the area of its basin. The total length of the river—as measured from the headwaters of the Ucayali-Apurímac river system in southern Peru to the Atlantic Ocean—is at least 4,000 miles (6,400 km), which makes it slightly shorter than the Nile River but still the equivalent of the distance from New York City to Rome. Its western-most source is high in the Andes Mountains, within 100 miles (160 km) of the Pacific Ocean, and its mouth is located on the northeastern coast of Brazil at the Atlantic Ocean. The Amazon River is navigable by ocean-going vessels as far as 3,885 km (2,414 mi) upstream, to the city of Iquitos in Peru.

The vast **Amazon basin** (*Amazonia*), the largest lowland in South America, has an area of about 2.7 million sq mi (7 million sq km) and is nearly twice as large as that of the Congo River in Africa, the world's other great equatorial drainage system. Stretching some 1,725 mi (2,780 km) from north to south at its widest point, the Amazon basin includes the greater part of Brazil and Peru, significant parts of Colombia, Ecuador and Bolivia, and a small area of Venezuela; roughly two-thirds of the Amazon's main stream and by far the largest portion of its basin are within Brazil. The **Tocantins-Araguaia** catchment area in Pará state covers another 300,000 sq mi (777,000 sq km). Although considered a part of Amazonia by the Brazilian government as well as in popular usage, it is technically a separate system. It is estimated that about one-fifth of all the water that runs off the Earth's surface is carried by the Amazon. The flood-stage discharge at the river's mouth is four times that of the Congo River and more than 10 times that of the Mississippi River. This immense volume of fresh water dilutes the ocean's saltiness for more than 100 mi (160 km) from shore.

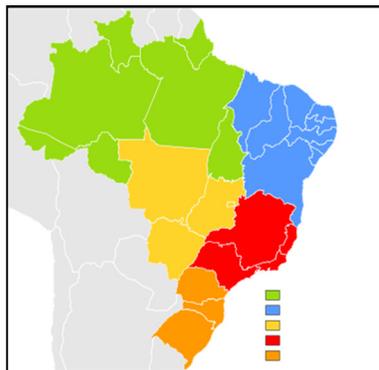
The major river system in the northeast is the **Rio São Francisco**, which flows 1,609 km (1,000 mi) northeast from the south-central region. Its basin covers 7.6% of the national territory. Only 277 km (172 mi) of the lower river are navigable for ocean-going ships. In the south, the **Paraná River system** covers 14.5% of the country. The Paraná has its source in Brazil and flows south among the Río de la Plata Basin, reaching the Atlantic between Argentina and Uruguay. The headwaters of the **Paraguay River**, the Paraná's major eastern tributary, constitute the *Pantanal*, the largest contiguous wetlands in the world that covers about 89,000 sq mi (230,000 sq km). Also in the south, the **Uruguay River** flows from north to south and forms parts of the boundaries of Brazil, Argentina and Uruguay, while separating some of the Argentine provinces of La Mesopotamia from the other two countries. It passes between the states of Santa Catarina and Rio Grande do Sul in Brazil; forms the eastern border of the provinces of Misiones, Corrientes, and Entre Ríos in Argentina; and forms the western borders of the departments of Artigas, Salto, Paysandú, Río Negro, Soriano and Colonia in Uruguay.

The **Paraguay River** is a major river in south-central South America, which flows through Brazil, Bolivia, Paraguay and Argentina. It flows about 1,629 mi (2,621 km) from its headwaters in the Brazilian state of Mato Grosso to its confluence with the Paraná River north of Corrientes and Resistencia. Paraná state in southern Brazil is home to Iguazu Falls, with hundreds of cascades straddling the border with Argentina. Surrounding the falls is Iguazu National Park, a subtropical rainforest with diverse wildlife, while to the north is found the massive Itapúa Dam. Hundreds of kilometers east, close to the Atlantic beaches of Guaratuba and the large port of Paranaguá, is located the state capital of Curitiba.

Table of Geographical Regions of Brazil

Name	Population (2009 estimate)	Largest City	Largest Metropolitan Area (Population 2010)	Number of States
North	15.8 million	Manaus	Manaus metropolitan area: 2,106,322 Amazonas	7
Northeast	53.5 million	Salvador	Recife metropolitan area: 3,690,547 Pernambuco	9
Central-West	13.6 million	Brasília	Brasília Urban Metropolitan Complex: 3,717,728	3 + Federal District
Southeast	80.7 million	São Paulo	São Paulo metropolitan area 19,683,975 São Paulo	4
South	27.3 million	Porto Alegre	Porto Alegre metropolitan area: 3,958,985 Rio Grande do Sul	3

Map of Regions of Brazil



Brazil boasts five marked eco-systems: the tropical rainforest, the *Pantanal* (a tropical wetland), the *Cerrado* (a tropical savannah), the *Mata Atlantica* (the “Atlantic forest”), and the *Pampas* (fertile plains). The climate of Brazil depends on the areas’ elevation and proximity to the ocean. However, most of the country can be defined as being tropical and sub-tropical. In general, this means hot, humid conditions, although some areas can be fairly dry and even experience occasional droughts. Many areas experience only a wet season and a dry one, rather than four distinct seasons.

In the lowlands of the north, the weather is very hot, and the year is divided between the rainy and dry seasons of tropical regions. The rainy season begins in December or January and lasts until May or June. The rest of the year is generally dry. However, short dry periods frequently occur during the rainy season, as well as brief rainy periods during the dry season. In the highlands of the central and southern portions of the country, the weather is divided into four fairly well-marked seasons. The vast Amazon basin is remarkable for its small seasonal variation of temperature; the thermometer rarely rises above 90° or falls below 75°. In the two southernmost states, Rio Grande do Sul and São Paulo, the temperature at times drops to the freezing point, especially in the highlands. The prevailing winds are the trade winds from the east that are strongest in the Amazon River basin from July to November, which mitigates the heat of the dry season somewhat.

Current Religious Situation

Although Brazil is still home to the world’s largest number of Roman Catholics, the Protestant movement has made huge gains during the past 20 years. The number of Brazilians identifying as Protestant, Evangelical or Pentecostal more than doubled from 9% in 1991 to 22% in 2010, according to a joint study by the *Instituto Brasileiro de Geografia e Estatística* (IBGE) and *Fundação Getúlio Vargas*. The survey also showed that the number of self-identified Roman Catholics dropped from 83% to 65% during the same period. The latest census pointed to a 61% growth in the number of Protestants in the past ten years (2000-2010). This has had a major impact on Brazilian society and politics.

According to a 2013 poll conducted by Datafolha Research Institute, 28% of Brazilians are now Protestants or Evangelicals, while only 57% claim to be Roman Catholics. Pentecostal Protestant adherents were 19% of the national population, whereas non-Pentecostal Protestant adherents were only 9%. Other religions were reported to be 5% and those with no religious affiliation were 8%.

In 2012, according to the Interunion Parliamentary Advisory Department, the Evangelical Parliamentary Front (or Evangelical caucus) in Congress had increased by 50 % since the previous term, to 63 representatives and three senators. Although that was a small proportion of the 513 representatives (federal deputies) and 81 senators, the unofficial Evangelical contingent was higher since the caucus accepts only those with direct church ties. In September 2016, the Evangelical caucus in Congress was composed of 87 representatives and three senators, for a total of 90 congressmen/women. The Brazilian National Congress is the legislative body of Brazil’s federal government. The Congress is bicameral, composed of the Federal Senate (the upper house) and the Chamber of Deputies (the lower house). The President of the Chamber is second in the presidential line of succession while the President of the Senate (and of Congress) is third.

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Eduardo Cosentino da Cunha, deputy for Rio de Janeiro of the Brazilian Democratic Movement Party (*Partido do Movimento Democrático Brasileiro* - PMDB) and a member of the Assemblies of God Madureira Ministry, was a member of the Chamber of Deputies between February 2003 and

September 2016. He served as President of the Chamber from February 2015 to May 2016, when he was suspended by Brazil's Supreme Court due to allegations that he attempted to intimidate members of Congress, accepted bribes and engaged in money-laundering. Cunha resigned as Deputy in September 2016 and on 30 March 2017, he was convicted of passive corruption, money-laundering, and tax evasion and was sentenced to 15 years in prison.

Cunha's religious zeal had heavy political overtones. The congressman—who defines himself in his Twitter bio as “Evangelical, economist, life and family defender”—is part of the Evangelical Parliamentary Front: a group that gathers evangelical congressmen from different parties under the same agenda. This Evangelical caucus would be the third largest in the lower house if it were recognized as a party in its own right. As such it presents a real challenge to the nation's President and the rest of the political establishment in Brazil.

Sources: https://pt.wikipedia.org/wiki/Eduardo_Cunha - <https://globalvoices.org/2015/05/18/meet-the-brazilian-congressman-trying-to-christianize-the-internet-one-domain-name-at-a-time/>

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According to the 2010 Brazilian census, an estimated 64.6% of the population was Roman Catholic and 22.2% was Protestant. Approximately 60% of Protestants belong to Pentecostal churches, 18.2% belonged to “mainstream” Protestant churches, and 21.8% belonged to other Protestant-Evangelical groups (all non-Pentecostal Protestants totaled 40%). Other Christian groups were less than one percent (0.9%) of the population, included Jehovah's Witnesses, the Church of Jesus Christ of Latter-day Saints (Mormons), the Light of the World Church (from Mexico), etc. In addition, the census listed 560,781 adherents of Brazilian Apostolic Catholic groups (independent of the Vatican) and 131,571 Eastern Orthodox believers (called “Catholic Orthodox” in the census records).

Other religious groups totaled 3.5% of the population and included Buddhists, Hindus, Jews, Muslims, and African and syncretic religious groups such as Candomblé and Umbanda. The census reported only 63,082 adherents of Indigenous religious beliefs (animists) among hundreds of tribal groups, but an estimated 100 or more of these isolated Indigenous groups have had little or no contact with the outside world and were not included in the census.

The 2010 census reported there were approximately 35,200 Muslims, while the Federation of Muslim Associations of Brazil states that there are approximately 1.5 million. There are significant numbers of Muslims in the cities of São Paulo, Rio de Janeiro, Curitiba, and Foz do Iguazu, as well as in smaller cities in the states of Paraná and Rio Grande do Sul.

Whereas the 2010 census reported only 107,329 adherents of Judaism, the Jewish Confederation of Brazil reports that there are approximately 125,000 Jews in Brazil, 65,000 of whom reside in São Paulo State and 25,000 in Rio de Janeiro State. Many other cities have smaller Jewish communities.

Atheists, agnostics, those who claim no religion, and those whose religion is unknown composed about 8% of the population in 2010.

The International Religious Freedom Report for 2015, produced by the U.S. Department of State—Bureau of Democracy, Human Rights, and Labor—reported that the Brazilian government generally respected religious freedom in practice. The federal constitution states that freedom of conscience and belief is inviolate, and that free exercise of religious beliefs is guaranteed. In addition, the constitution prohibits federal, state and local governments from either supporting or hindering any specific religion. A committee of the federal Senate held a public hearing on religious intolerance, which focused on instances of violence against practitioners of African-originated religions. Some members of congress and religious leaders called for the creation of a congressional

committee to investigate the violence.

There are no registration requirements for religious groups, and there is no favored or state religion, although Roman Catholicism is the dominant religion in Brazil. Religious groups are free to establish places of worship, train clergy and proselytize. There is a general provision for access to religious services and counsel in all civil and military establishments. The law prohibits discrimination based on religion.

The government observes the following religious holidays as national or regional holidays: Saint Sebastian's Day (regional), Ash Wednesday, Good Friday, Corpus Christi, Saint John's Day (regional), Our Lady of Carmen (regional), the Assumption of Mary (regional), Our Lady of Aparecida (translation: Our Lady "who appeared"), All Souls' Day, Evangelicals' Day (Brasilia only), the Feast of the Immaculate Conception of Mary (regional), and Christmas Day. The Basilica of the National Shrine of Our Lady Aparecida is the largest Marian shrine in the world.

Public schools were required to offer religious instruction, but neither the constitution nor legislation defined the parameters. Religious instruction was optional for students. Each school defined the religious curriculum, usually in agreement with parental councils. The law prohibited public subsidies to schools operated by religious organizations.

It is illegal to write, edit, publish, or sell literature that promotes anti-Semitism or racism. The law enables the courts to fine or imprison for two to five years anyone who displays, distributes, or broad-casts anti-Semitic or racist material.

In 2009, the Federal Public Ministry in São Paulo sought an injunction against television stations *Record* and *Gazette* to stop them from broadcasting programs that maligned Afro-Brazilian religions. In April 2010, the court dismissed the case on the grounds that the claim was not ready for adjudication.

Also in 2009, the Commission Against Religious Intolerance, a nongovernmental organization (NGO), published the *Guide to Combat Racism and Religious Intolerance* (Freedom Manual), which contained general guidelines for victims of racial or religious discrimination and explained the implementation of article 20 of law CAO No. 7716 that provides penalties of up to five years in prison for crimes of racism and religious intolerance. The manual was distributed to police stations in the state of Rio de Janeiro to advise officers on how to respond to discrimination complaints. The Police stated that the number of complaints dealing with religious intolerance increased, from 22 complaints in 2009 to 35 cases under investigation at the end of the reporting period. Most complaints were from followers of African-based religious groups, such as Candomblé and Umbanda.

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There is no comprehensive national interfaith movement; however, the **National Commission for Religious Dialogue** brought together Christian and Jewish groups. In 2007, the **Protestant-Catholic Group of Dialogue** was created. **The Group of Ecumenical Reflection and Inter-religious Dialogue** supported these groups and promoted dialogue at regional and national levels. **The Abraham Path Initiative**, an international NGO endorsed by the **UN Alliance of Civilizations**, sponsors annual "friendship runs" that bring together Jews, Christians, and Muslims in an effort to increase understanding. The first such run was in June 2009 in São Paulo.

2010 Census of Religious Affiliation compared to the 2000 Census

Religion or Faith	Total 2000		Total 2010		
	Population	%	Population	%	+/-
(total)	169,872,856	100.00	190,755,799	100.00	+20,882,943
Catholics (total)	125,518,774	73.89	123,972,524	64.99	-1,546,250
· Roman Catholic Church	124,980,132	73.57	123,280,172	64.63	-169,996
· Brazilian Catholic Apostolic Church	500,582	0.295	560,781	0.294	+60,199
· Greek Orthodox Church-Catholic Orthodox	38,060	0.022	131,571	0.069	+93,511
Protestant Churches (total)	26,184,941	15.41	42,275,440	22.16	+16,090,499
Missionary - traditional Protestantism (total)	6,939,765	4.085	7,686,827	4.030	+747,062
· Baptist	3,162,691	1.862	3,723,853		+561,162
· Seventh-day Adventist	1,209,842	0.712	1,561,071		+351,229
· Lutheran	1,062,145	0.625	999,498		-62,647
· Presbyterian	981,064	0.578	921,209		-59,855
· Methodist	340,963	0.201	340,938		-25
· Congregational	148,836	0.088	109,591		-39,245
· Other	34,224	0.020	30,666		-3,558
Pentecostal (subtotal)	17,617,307	10.370	25,370,484	13.300	+7,753,177
· Assemblies of God (various related denominations)	8,418,140	4.956	12,314,410	6.165	+4,896,270
· Christian Congregation of Brazil	2,489,113	1.465	2,289,634	1.146	-199,479
· Universal Church of the Kingdom of God	2,101,887	1.237	1,873,243	0.938	-228,644
· International Church of Foursquare Gospel	1,318,805	0.776	1,808,389	0.905	+489,584
· God is Love Pentecostal Church	774,830	0.456	845,383	0.423	+70,553
· Maranatha Christian Church	277,342	0.163	356,021	0.178	+78,679
· Brazil for Christ Pentecostal Church	175,618	0.103	196,665	0.098	+21,047
· Evangelical Tabernacle Church of Jesus - House of Blessing	128,676	0.076	125,550		-3,126
· Christ Gives New Life Church - Igreja Cristã da Nova Vida	92,315	0.054	90,568		-1,747
· Renewed Evangelical groups – undetermined	--		23,461		
· Comunidade Evangélica – Evangelical Community (?)	--		180,130		
· Other Pentecostals	1,840,581	1.084	5,267,029	2.761	+3,426,448
Other Protestant without institutional links (total)	1,046,487	0.616	--		
· Pentecostal (add to Pentecostal total, above)	336,259	0.198	--		
· Other (add to non-Pentecostal total, above)	710,227	0.418	--		
Other evangelical (add to non-Pentecostal total, above)	581,383	0.342	9,218,129	4.83	
Note #1: all non-Pentecostal Protestants = 31.4% (8,231,375) and all Pentecostal Protestants = 68.6% (17,953,568) in 2000.					
Note #2: all non-Pentecostal Protestants = 40.0% (16,904,956) and all Pentecostal Protestants = 60.0% (25,370,484) in 2010.					
Other Christian (total)	1,540,064	0.907	1,619,717	0.849	+79,653
· Jehovah's Witnesses	1,104,886	0.650	1,393,208		+288,322
· Latter-day Saints (Mormons)	199,645	0.118	226,509		+26,864
· Other	235,533	0.139	--		-235,533
Spiritism	2,262,401	1.332	3,848,876		+1,586,475
Candomblé	127,582	0.075	167,363		+39,781
Umbanda	397,431	0.234	407,331		+9,900
Kardecist Spiritualism	25,889	0.015	61,739		+35,850
Other Afro-Brazilian religious traditions	--		14,103		+14,103
Indigenous religious traditions (Native American Indian)	17,088	0.010	63,082		+45,994
New Eastern Religions (total)	151,080	0.089	155,951		+4,871
· Church of World Messianity	109,310	0.064	103,716		-5,594
· Other	41,770	0.025	52,235		+10,559

Judaism	86,825	0.051	107,329		+20,504
Esoteric Traditions	58,445	0.034	74,013		+15,568
Islam	27,239	0.016	35,167		+7,928
Buddhism	214,873	0.126	243,966		+29,093
Hinduism	2,905	0.002	5,675		+2,770
Other religions	15,484	0.009	11,306		-4,178
Other Eastern Religions	7,832	0.005	9,675		+1,843
No religious affiliation	12,492,403	7.354	15,335,510	8.039	+2,843,107
• None	--		14,595,979		
• Atheist	--		615,096		
• Agnostic	--		124,436		
No declaration	383,953	0.226	628,219		+244,266
Undetermined or multiple responses	357,648	0.211	15,379		-342,269

The 2000 census reported that approximately that 74% of the population self-identified as **Catholic (total)**, with several subcategories (see below), whereas in 2010 the “Catholic” total dropped to 65%.

Religion or Faith	Total 2000		Total 2010		+/-
	Population	%	Population	%	
(total)	169,872,856	100.00	190,755,799	100.00	+20,882,943
Catholic (total)	125,518,774	73.89	123,972,524	64.99	-1,546,250
• Roman Catholic Church	124,980,132	73.57	123,280,172	64.63	-169,996
• Brazilian Catholic Apostolic Church	500,582	0.295	560,781	0.294	+60,199
• Greek Orthodox Church-Catholic Orthodox	38,060	0.022	131,571	0.069	+93,511

Note: There is a statistical problem with the table above; the stats don't add up.

Whereas the number of Roman Catholic adherents declined between 2000 and 2010 by 1,546,250 persons, adherents of the autonomous Brazilian Catholic Apostolic Church increased by +60,199 as well as adherents to the various Eastern Orthodox Church groups by +93,511.

Approximately 15.4% of the population was identified as **Protestant** (26,184,941) in 2000, of which an estimated 68.6% were reported to be *Pentecostal*, including adherents of the Assemblies of God, Christian Congregation of Brazil, Universal Church of the Kingdom of God, Foursquare Gospel Church, God is Love Pentecostal Church, Maranatha Christian Church, Brazil for Christ Pentecostal Church, Evangelical Tabernacle of Jesus, New Life Christian Church, and other Pentecostals (1,840,581), as well as those in the category “other Pentecostals” (336,269) under the subheading “Other Protestant without institutional links” (highlighted in yellow in the table above). Therefore, the total of all Pentecostals listed in the 2000 census was 17,953,568 (68.6% of all Protestants). *Non-Pentecostal Protestant groups* (31.4%) included those listed under the category “Missionary—traditional Protestantism” such as Baptist, Seventh-day Adventist, Lutheran, Presbyterian, Methodist, Congregationalist, and other (34,224), as well as those listed as “Other” Protestants (710,227) under the subheading “Other Protestant without institutional links” (highlighted in yellow in the table above). In addition, there is another “Other Evangelical” category (581,383) at the end of the Protestant listings, which this author has included in the *Non-Pentecostal Protestant groups* (total = 8,231,375 or 31.4% of all Protestants). See note #1 in the table above.

The 2010 census reported that 22.16% of the population self-identified as Protestant, and the corresponding data shows that all non-Pentecostal Protestants were 40.0% (16,904,956) and all Pentecostal Protestants were 60.0% (25,370,484) of the Protestant population of 42,275,440 (see note #2 in the table above). Between 2000 and 2010, the total Protestant population increased by 16,090,499 adherents, which is a 62% increase in 10 years. Possible reasons for this rapid growth will be discussed later.

In the 2000 census, the category of “**Other Christians**” (1,540,064 or 0.9% of the total population) included 1,104,886 persons who claimed affiliation with the **Jehovah’s Witnesses**, while 199,645 residents identified themselves as belonging to **The Church of Jesus Christ of Latter-day Saints (Mormons)**; however, the church listed its membership at approximately one million in 2000. In addition, 235,533 persons claimed affiliation with other un-named Christian groups. The 2010 census reported that the number of **Jehovah’s Witnesses** adherents increased by 288,322 (from 1,104,886 to 1,393,208), while adherents of the **Church of Jesus Christ of Latter-day Saints (Mormons)** increased by 26,864 (from 199,645 to 226,509), between 2000 and 2010. The 2010 census did not include the category “other” under the subheading “Other Christian” groups as was done in the 2000 census, so it is a mystery as to where those adherents (235,533 in 2000) may or may not have been included in 2010.

Also, according to the 2000 census, adherents to **all other religions (non-Christian)**, which were listed separately, totaled 3,395,074 or 1.2% of the total population, and included 214,873 **Buddhists (mainly Japanese)**; 86,825 **Jews**; 27,239 **Muslims** (however, the **Federation of Muslim Associations of Brazil** estimated that there were 1.5 million Muslims in the country); 2,905 **Hindus**, and 151,080 adherents of **New Eastern Religions**. Japanese-Brazilians, to a limited extent, practiced **Shintoism**. The census reported only 17,088 adherents of **Indigenous religious beliefs** (animism) among hundreds of small, remote tribal groups, most of which were not contacted. Adherents of **African and syncretistic religious groups** such as Candomblé totaled 127,582, while followers of Umbanda totaled 397,431. In addition, adherents of Spiritism totaled 2,262,401. There were no statistics on the number of followers of Xango or Macumba. The 2000 census reported 25,889 practitioners of **Kardecist Spiritualism**, adherents of the doctrine expounded by Frenchman Allan Kardec in the 19th century. The category **Esoteric Traditions** included 58,445 persons, while followers of “other religions” were listed as 15,484 and “other Eastern Religions” as 7,832.

In the 2010 census, adherents of **all other religions (non-Christian)**, which were listed separately, totaled 5,265,576 or 2.8% of the total population. The largest numerical increases were among adherents of Spiritism (+1,586,475); Indigenous religious traditions (animism +45,994), which may have been the result of including more remote tribal groups in the census that were not included in 2000; Candomblé (+39,781); Kardecist Spiritualism (+35,850); Buddhism (+29,093); and Judaism (+20,504). All other non-Christian religions registered an increase of less than 10,000 adherents, and at least one registered a decline in adherents: the Church of World Messianity (-5,594), a Japanese New Religion founded in 1935 by Mokichi Okada.

An estimated 7.4% of the population did not practice any religion in 2000, or did not state their religion, if any, compared to 8.3% in 2010.

Race and Ethnicity

The first European immigrants to Brazil were of Iberian origin, primarily Portuguese. Some Portuguese settlers were of Jewish or Moorish origin but most had converted to Christianity. There were also some Dutch immigrants to the Northeast in the 16th and 17th centuries. The Portuguese

subjugated and intermarried with the Amerindian population, which was decimated by conflict, slavery and disease.

During the **Portuguese Colonial Period** (1500-1815), after Indian slavery proved difficult to enforce, the colonists imported hundreds of thousands of slaves from Africa for labor on the sugar plantations, in the mines, and later on coffee plantations. At first, slaves outnumbered the Portuguese settlers in many areas, but the balance eventually changed because of their high mortality and low fertility. However, because slavery became economically and politically less feasible after 1850 when the Brazilian Chamber of Deputies announced that an earlier anti-slavery treaty with Britain would be enforced, the Brazilian slave trade rapidly collapsed. Italian immigrants began replacing the slaves on coffee plantations, called “fazendas,” in São Paulo state: between 1850 and 1886, about 100,000 Italians immigrated to Brazil. During the same period, immigrants from Europe, primarily Germany, Italy and Poland, established farming colonies in parts of southern Brazil.

From its discovery in 1500, Brazil has been a hub for human trafficking in South America. From about 1600 to 1850, an estimated 4.5 million enslaved Africans were taken to Brazil; this is ten times as many as were trafficked to North America and far more than the total number of Africans who were transported to all of the Caribbean and North America combined.

In 1550, Brazil became a major importer of African slaves, making slaves an estimated 38.3% of the population of Rio de Janeiro, its capital city. This pattern continued as nearly 4.5 million slaves were imported into Brazil during its colonial era. In a 2010 Brazil census, it was found that “97 million Brazilians, or 50.7% of the population, now define themselves as black or mixed race...making African-Brazilians the official majority for the first time.”

Source: <http://exoduscry.com/blog/general/history-of-slavery-and-abolition-in-brazil/>

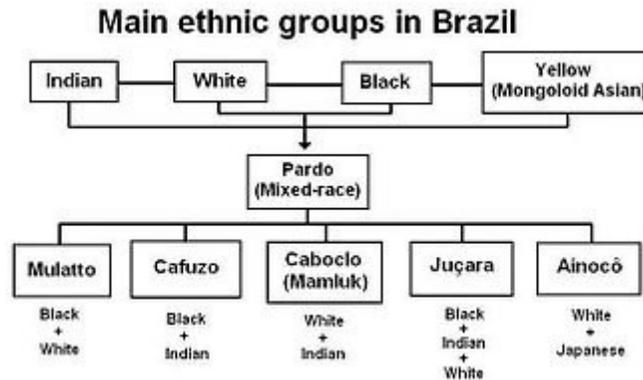
Brazil’s racial mix became more diverse with the arrival of Japanese and Middle Eastern immigrants in the early 12th century. At first, the Japanese worked in agriculture in São Paulo and the Amazon, while the Lebanese, Turks and Syrians became involved in commerce in many parts of the country. During the 1900s, the Japanese descendants, who constitute the largest community of Japanese outside of Japan except for Hawaii, became primarily urban residents, especially in São Paulo. In the 1970s, intermarriage with non-Japanese became common.

As emphasized by anthropologists such as Gilberto Freyre and Darcy Ribeiro, all the racial and ethnic groups that arrived in Brazil intermingled and intermarried, with few exceptions. This led to increasing mixtures of all possible combinations and degrees. Many individuals are, therefore, difficult to classify in racial terms. Questions on color were included in the demographic censuses of 1940, 1950, 1980 and 1991. Although the answers involved self-classification and may not have been objective, it was clear that the proportion of blacks decreased while that of mulattoes increased. There was a simultaneous process of “whitening.” The self-declared proportions in 1991 were 55.3% white, 39.3% mulatto, 4.9% black, and 0.6% Asian.

Because of the lack of a clear color distinction and a strong cultural tradition of tolerance and cordiality, as well as longstanding explicit laws against racial discrimination, Brazil has been touted as a “racial democracy.” However, “racial democracy” is a myth. There is a very strong correlation between light color and higher income, education, and social status. Few blacks reach positions of wealth, prestige, and power, except in the arts and sports. Although discrimination is usually not explicit, it appears in subtle forms: unwritten rules, unspoken attitudes, references to “good appearance” rather than color, or simply placing higher value on individuals who are white or nearly white.

In the 1960s, black consciousness began to grow, although the very lack of a clear color line in

biological or social terms weakened racial solidarity of the nonwhite population. The prevailing notion that Brazil was a “racial democracy” also made it easy to dismiss black movements as un-Brazilian. For the most part, the movements did not press for changes in government policy, which was already officially against racial discrimination. Instead, they emphasized racial pride and the struggle against subtle forms of discrimination and the often covert violence to which blacks were subject.



Source: https://en.wikipedia.org/wiki/Demographics_of_Brazil

According to the 2010 national census, now, for the first time, non-white people make up the majority of Brazil’s population. Out of 190,755,800 Brazilians, 91 million identified themselves as white, 82 million as mixed race, and 15 million as black. Whites fell from 53.7% of the population in 2000 to 47.7% in 2010. The once-a-decade census showed rising social indicators across Brazil as a result of economic growth, but also highlighted enduring inequalities. The census was conducted by the Brazilian Institute of Geography and Statistics (IBGE). It is the first time a demographic census has found the white population to be below 50%, it reported. The number of people identifying as black rose from 6.2% to 7.6%, while the number saying they were of mixed race rose from 38.5% to 43.1% between 2000 and 2010. Among minority groups, two million Brazilians identified themselves as Asian, and 817,000 were listed as “Indigenous peoples” (Native American Indians).

Immigration

Immigration has been a very important demographic factor in the formation, structure and history of the population in Brazil, influencing culture, economy, education, racial issues, etc. Brazil has received the third largest number of immigrants in the Western Hemisphere, after the USA and Argentina.

Brazil’s structure, legislation and settlement policies for arriving immigrants were much less organized than in Canada and the USA at the time. Nevertheless, an Immigrant’s Hostel (*Hospedaria dos Imigrantes*) was built in 1886 in São Paulo, and quick admittance and recording routines for the throngs of immigrants arriving by ship at the seaports of Vitória, Rio de Janeiro, Santos, Paranaguá, Florianópolis, and Porto Alegre were established. The São Paulo State alone processed more than 2.5 million immigrants in its almost 100 years of continuous operation. People of more than 70 different nationalities were recorded.

Following the trend of several other countries in the Americas, which encouraged immigration

from many countries, Brazil quickly became a melting pot of races and nationalities, but being peculiar in the sense of having the highest degree of intermarriage in the world. Immigrants found a strong social and cultural tolerance toward interracial marriage, including large numbers of *mulattoes* (white and black), *caboclos* (Indian and white), and mixed European, African and American Indian people, though it was not accompanied by an entire lack of racism. Correspondingly, the same mentality reflected in low psychological and social barriers regarding intermarriage between Europeans, Middle Easterners and Asians of several origins, as well as between people of different religions.

Immigration to Brazil, by national origin, periods from 1830 to 1933

Source: Brazilian Institute for Geography and Statistics (IBGE)

Origin	Period						
	1830–1855	1856–1883	1884–1893	1894–1903	1904–1913	1914–1923	1924–1933
Portuguese	16,737	116,000	170,621	155,542	384,672	201,252	233,650
Italians	—	100,000	510,533	537,784	196,521	86,320	70,177
Spaniards	—	—	113,116	102,142	224,672	94,779	52,400
Germans	2,008	30,000	22,778	6,698	33,859	29,339	61,723
Japanese	—	—	—	—	11,868	20,398	110,191
Syrians and Lebanese	—	—	96	7,124	45,803	20,400	20,400
Others	—	—	66,524	42,820	109,222	51,493	164,586

Amerindians – Native Americans

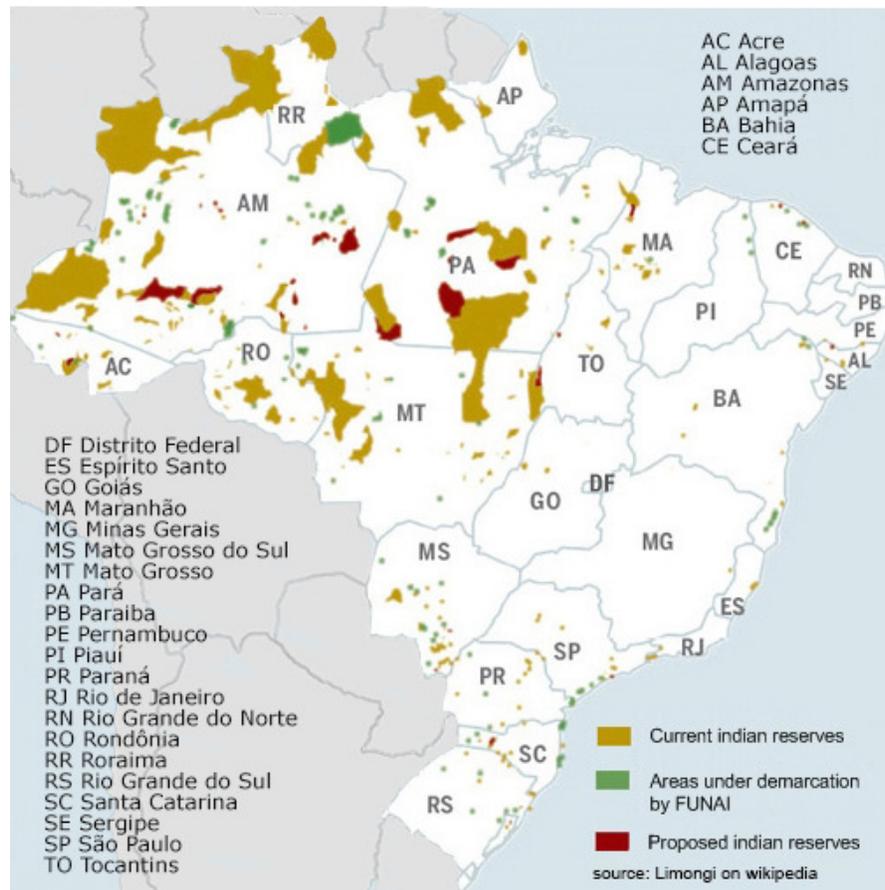
It is generally believed that the Americas were settled by three migratory waves of peoples from Northern Asia. The Native Brazilians are thought to descend from the first wave of migrants, who arrived in the region around 9000 BC. The main Native Brazilian groups are the Tupi-Guarani, the Jê, the Arawaks, and the Caraibas (Caribs). The Tupi-Guarani nation, originally from the Paraná river basin and also the main group of Native-Paraguayan nations, had spread all along the Brazilian coastline from South to North and was known by the Portuguese as *Os Índios da Língua Geral* (“The Indians of the General Language”); the Jê nation occupied most of the interior of the country from Maranhão to Santa Catarina. The Arawaks and the Caribs, the last groups to come into contact with the Portuguese, lived in the North and Northwest regions of Brazil.

The size of the original Amerindian population of Brazil is estimated at between two-to-five million at the time of first contact with Europeans in the early 16th century. There were hundreds of tribes and languages. According to the 2015 edition of SIL’s *Ethnologue*, the number of individual languages listed for Brazil is 237. Of these, 216 are living and 21 are extinct. Of the living languages, 201 are Indigenous and 15 are non-Indigenous. Furthermore, six are institutional, 31 are developing, 26 are vigorous, 56 are in trouble, and 97 are dying.

Because of violence, slavery and disease, the original Amerindian population was reduced to about 150,000 by the early 12th century. In 1910, the Indian Protection Service (*Serviço de Proteção aos Índios*, SPI) was established. Its leader, Marechal Cândido Rondon, was famous for stating that “one should die, if necessary, but never kill an Indian.” In 1968, the National Indian Foundation (*Fundação Nacional do Índio*, FUNAI) replaced SPI, which was charged with corruption. The Indian Statute went into effect in 1973. The 1988 constitution provides that Indians are entitled to the lands that they traditionally occupy.

Despite the difficulties it faced, the Amerindian population began to recover its numbers and increased to an estimated 330,000 by the mid-1990s. In genetic terms, millions of Brazilians have some Amerindian ancestry, usually on the side of their grandmothers or great-grandmothers. The ancestry is especially strong in the Amazon region, where the inhabitants of mixed Indian and “white” descent are called *caboclos*. Because of such widespread miscegenation and acculturation, objective definitions of “Indian” are practically impossible in Brazil. The most useful definition, and that used for official purposes, is subjective but pragmatic: Indians are those who consider themselves Indians and are considered by others as such. They include groups that are officially classified as isolated, in the process of integration, or integrated (although “integration” involves entry into the lowest ranks of Brazilian society).

Most of the Amerindian population is in the Amazon region, where Amerindian lands account for about 15% of the territory. Some of the largest areas were set aside during the Collor administration in 1992. The best known and largest of these is the 9.6-million-hectare Yanomami Indigenous Park, located in the northern states of Amazonas and Roraima, along Brazil’s border with Venezuela. Gold miners and their diseases have had an adverse impact on the Yanomami. The Caiapó in southeastern Pará became widely known both for their traditional environmental management and their controversial concessions to gold miners and lumber companies. Other Indigenous areas include the Xingu Indigenous Park and other parts of Amazônia, including the western section of the Amazon along the Rio Solimões, Roraima, northern Amazonas, Rondônia, Acre, Amapá, and northern and southeastern Pará. The Northeast (Maranhão) and Center-West (western Mato Grosso, Mato Grosso do Sul, and Goiás) regions also have large Indigenous areas.



In 2010 (census), the Indigenous peoples of Brazil made up 0.43% of Brazil's population, or about 817,000 people, even though millions of Brazilians have some Indigenous ancestry. Indigenous peoples are found throughout the entire territory of Brazil, although the majority of them live in Indian reservations in the North and Central-West regions of the country. On 18 January 2007, FUNAI reported that it had confirmed the presence of 67 different uncontacted tribes in Brazil, up from 40 in 2005. With this addition, Brazil has now overtaken the island of New Guinea as the country having the largest number of uncontacted tribes.

Adapted from: https://en.wikipedia.org/wiki/Demographics_of_Brazil

The Iberian Colonial Period and Early Development of the Roman Catholic Church

Brazil was discovered on 26 January 1500 by Vicente Yanez Pinzón, a Spaniard who had been a companion of Columbus. Two months later, Dom Manoel, King of Portugal, fitted out a squadron of ships for a voyage around the southern end of Africa to the East Indies under the command of Pedro Álvares de Cabral. Contrary winds, however, drove him far of his course, and after drifting for some time he came upon an unknown land in the west, which was the mainland of South America. He cast anchor in a haven that he called *Porto Seguro*, on Good Friday, 24 April 1500. On Easter Sunday an altar was erected, Mass was celebrated, and Cabral formally took possession of the territory in the name of the Portuguese king. He then continued on his way east to India, after first dispatching one of his ships to Portugal to report his discovery. Cabral named the newly discovered land *Vera Cruz* (the land of the True Cross), but the king, in notifying the sovereigns, called it *Santa Cruz* (Holy Cross). Very shortly thereafter it began to be called *Brazil*, from the name of a wood (*pau-brasil*) that grew in that region, and that name has been retained ever since.

Although the territory had been discovered by a Spaniard, Spain could make no claim to it. According to the Bull of Alexander VI (4 May 1493), the dividing line between Spanish and Portuguese possessions had been fixed at a meridian 100 leagues west of Cape Verde. All discoveries east of this line were to belong to Portugal and land west of it to Spain. But in the following year, by the Treaty of Tordesillas, the dividing line was extended to 370 leagues west of the Cape Verde Islands, and Spain was thus barred from the eastern portion of South America. In order to encourage colonization, land grants, or “captaincies,” were given to prominent Portuguese (who became known as *donatários*—“grantees”) who were willing to settle in the country. The land grants comprised not less than fifty leagues (i.e., about 160 miles or 260 km) along the coast, with feudal powers and the privilege of extending their possessions as far inland as the grantees desired. Nearly the entire Brazilian coast was soon dotted with Portuguese settlements more or less skillfully administered. The first of these was established in 1532 at San Vicente, within the present State of São Paulo, by **Marinho Affonso de Souza**, and the others at intervals thereafter. Cattle and sugarcane were imported from Madeira, and the systematic cultivation of the territory began.

However, only two of the captaincies were ultimately successful: São Vicente (in present São Paulo state) and Pernambuco. The former included the town of São Vicente, the growing port of Santos, and the village of São Paulo on the Serra do Mar's fertile Piratininga Plateau, all of which had a combined population of about 5,000 by the mid-16th century. The captaincy of Pernambuco developed in northeastern Brazil, centred on the town of Olinda. Its *donatário*, Duarte Coelho Pereira, converted Pernambuco into a great sugar-producing region, offering the first example of a profitable agrarian export from the New World to Europe.

But these early settlers had great troubles with the Spaniards, who sought to gain a foothold east of the line of demarcation; with the French, who were trying to establish themselves on the coast; and with the natives who were antagonistic to all Europeans. For their common protection, it was

deemed expedient that the “captains” should forego some of their prerogatives, and concentrate all the Portuguese power into the hands of a Governor General appointed by the Crown. The first Governor General was Thome de Sousa, who arrived in Brazil in 1547 and established his capital at Bahia.

The conversion of Brazil, beginning about the middle of the 16th century, was brought about by the **Jesuits**, then the **Franciscans**, and they were followed by the **Benedictines**. The College of São Paulo was established in Piratininga soon after the arrival of the first Bishop of Brazil, in 1552, and of a number of the Jesuits in 1553. These first missionaries became friendly with the natives, and their college soon became a center of influence. In 1555, Nicolas Durand de Villegaignon, aided by Coligny, the **French Huguenot leader of the Reformed Church in France**, settled with a few Frenchmen on a little island in the bay of Rio de Janeiro. But these French settlers were driven away by the Portuguese in 1560, and France was ever after unable to gain a foothold in Brazil. The settlement, however, was made permanent by the Portuguese who gave it the name of *São Sebastiao*, and to this day Rio de Janeiro is officially called *São Sebastiao do Rio de Janeiro*.

From 1580 to 1640, Brazil, a dependency of Portugal, was ruled by Spain, and during the latter part of this period the Dutch Republic (1581-1795), being at war with Spain, seized a large portion of the country. A long struggle between Portugal and the Dutch Republic for the possession of the country followed later, which lasted until 1654, when the Dutch surrendered the places they held, and the Portuguese were rid of all European rivals. In 1763, the capital was changed to Rio de Janeiro, and the Governor was given the title of Viceroy of Portugal.

In 1807, Napoleon’s troops invaded Portugal, with the intention of seizing the royal family. The prince regent, Dom João (1767-1826), fled with the royal family, and under an English escort set sail for Brazil, where he was enthusiastically received in Rio de Janeiro. There Dom João instituted several reforms, notable among which were the opening of all Brazilian ports to commerce of the world and the decree of 16 January 1815 that declared Brazil no longer a colony, but an integral part of the Kingdom of Portugal.

The United Kingdom of Portugal, Brazil and the Algarves was formed in 1815, following the transfer of the Portuguese Court to Brazil during the Napoleonic invasions of Portugal, and it continued to exist for about one year after the return of the Portuguese Court to Europe, being *de facto* dissolved in 1822, when Brazil proclaimed its independence. The dissolution of the United Kingdom was accepted by Portugal and formalized *de jure* in 1825, when Portugal recognized the independent Empire of Brazil. The United Kingdom of Portugal, Brazil and the Algarves was a pluri-continental monarchy formed by the elevation of the Portuguese colony to the status of a kingdom and by the simultaneous union of that Kingdom of Brazil with the Kingdom of Portugal and the Kingdom of the Algarves, thereby constituting a single state consisting of three kingdoms.

In 1816, the prince regent succeeded to the throne as Dom João VI and became King of the United Kingdom of Portugal, Brazil and the Algarves (1816 to 1825). In 1820, when revolutionary troubles in Portugal made it necessary for Dom João to return to Portugal, he appointed his son Dom Pedro (1798-1834), a young man of 23 years of age, as “regent of the King” and set sail for Portugal in April 1821. From that time the members of the Portuguese Cortês (an assembly of representatives of the estates of the realm: the nobility, clergy and bourgeoisie) began to regard Brazil with anxiety; Dom Pedro was considered to be more Brazilian than Portuguese. Revolutionary disturbances, moreover, had broken out in several of the Brazilian provinces, notably in Pernambuco and Bahia. To check the growing power of Brazil, measures were passed by authorities in Portugal detrimental to her interests, and tending to revive colonial conditions. Matters came to a crisis when the Portuguese Cortês finally ordered Dom Pedro to return to Portugal. The Brazilians

rallied and beseeched him to ignore the order. Dom Pedro surrounded himself with ministers who argued for independence. When the Portuguese Cortês, preferring colonial status for Brazil, demanded that Dom Pedro return to Lisbon to “complete his political education,” he issued a declaration of Brazilian independence on 7 September 1822. Within three months Dom Pedro I was proclaimed Emperor and Perpetual Defender of Brazil (1822-1834).

Pedro’s decision to defy the Portuguese Cortês was met with armed opposition across Brazil by troops loyal to Portugal. The ensuing Brazilian War of Independence spread throughout most of the country, with battles fought in the northern, northeastern, and southern regions. The last Portuguese soldiers surrendered on 8 March 1824, and independence was recognized by Portugal on 29 August 1825.

A popular assembly was convened in May 1823, and a message from Emperor Dom Pedro I was read proposing that many liberal ideas be embodied in the forthcoming constitution. But discontented spirits raised such bitter opposition in the Brazilian Assembly that the Emperor dissolved that body and exiled the radical leader José Bonifácio de Andrada e Silva. On 25 March 1824, however, Dom Pedro accepted a somewhat less liberal constitution drafted by the Council of State at his behest. Dom Pedro’s popularity, however, soon began to wane. He created the impression of not being truly Brazilian at heart, by his employment of military forces in a war with neighboring Argentina, by his continual interference in Portuguese affairs, and especially by his appointment of foreigners to high-ranking positions in the government, to the exclusion of native Brazilians. The Brazil people became antagonized at seeing their government conducted by foreigners, and soon they were in open rebellion. Strong opposition in the Brazilian Parliament and a series of local uprisings induced him to abdicate on 7 April 1831 in favor of his son Dom Pedro de Alcântara, later Dom Pedro II, who was then only five years old. Dom Pedro I then sailed back to Portugal where he had become titular king of Portugal as Pedro IV on 10 March 1826 upon the death of his father, Dom João VI.

The abdication of Dom Pedro I had left Brazil in anarchy, and rival factions sought to take advantage of the ensuing chaos. The Brazilian parliament had appointed a temporary regency that was composed of clashing groups: the old-guard who favored the recall of Dom Pedro I, with strong power vested in the throne; the advocates of constitutional monarchy fashioned after the British model; the moderates who sought security based on compromise; and a few outright liberals who wanted a republic. The principle of monarchy was a stake in this struggle while young Pedro was learning his first lessons in spelling and arithmetic from his tutors who were responsible for his education and welfare. The monarchy was saved by level-headed moderates, who decided that it was wiser to reinforce the monarchists than to leave the future of the government in the hands of disruptive liberals.

By the time the boy was 14 years of age, he had received a broad education in history, geography, Latin, French, German, English as well as Portuguese, the natural sciences, art, piano, dancing and horsemanship. In 1840, when the young emperor had reached the age of 15, it was proposed by those who had become disgusted at the abuses of the regency, that the “minority” (the state of being a minor, not yet an adult) of Dom Pedro (1831-1840) be declared expired, despite the fact that the constitution had fixed the minimum age for Dom Pedro to become the full-fledged emperor at 18 years of age. After a heated and acrimonious debate, the regency was abolished, and the young Dom Pedro was crowned as Emperor on 23 July 1840. The new government had trouble at intervals with the Republican Party, notably in 1848; but these uprisings were easily suppressed.

In 1851, Brazil took an active part in thwarting the designs of the Argentine dictator, Gen. Juan Manuel de Rosas, who sought to seize Uruguay and Paraguay. Rosas was driven from the country and had to take refuge in England. In 1853, a decree was issued forbidding the importation of

slaves. Yellow fever, until then unknown in Brazil, had made its appearance a short time before, and it was thought that the disease had been brought into the country by the slaves. In 1855 a Brazilian fleet was sent to settle a dispute with Paraguay, concerning Brazil's right-of-way on the Paraná River, the claim of Brazil being based upon the fact that the river has its origin within her boundaries. The expedition was unsuccessful, and for ten years thereafter Brazil was hampered by many commercial restrictions.

In 1864, an outrage against Brazil on the part of Francisco Solano López, the dictator of Paraguay, precipitated a conflict between Brazil, Argentina and Uruguay on one side and Paraguay on the other. As a result of complicated diplomatic intrigues, López found himself at war with Brazil in December 1864. By demanding the right to place troops in the Argentine province of Corrientes, he violated Argentina's desire to remain neutral and provoked the alliance of Brazil, Argentina and Uruguay against Paraguay on 1 May 1865, known historically as the Paraguayan War (also known as the War of the Triple Alliance). Although López had successfully invaded the Brazilian province of Mato Grosso in late 1864, his invasion of Uruguay in 1865 was a disaster. After offering bitter resistance, the allies defeated him at Tuyutí in May 1866, captured the fortress of Humaitá in July 1867, and forced López to withdraw into northern Paraguay, where he was killed in 1870. Brazil, bearing the brunt of the war, lost many thousands of men and wasted a vast amount of money and other resources.

The Princess Isabelle (1846-1821), daughter of Emperor Pedro II of Braganza and Empress Teresa Cristina of Bourbon, was heiress to the throne of Brazil and became regent of the empire in the absence of her father (1871-1872, 1876-1877, and 1887-1888) while he was travelling in Europe, signed several major acts as regent: the Free Womb Law (28 September 1871) and the *Lei Aurea* (Golden Law) that abolished slavery in Brazil (13 May 1888). The Law of the Free Womb granted freedom to all children born to slaves thereafter, and effectively condemned slavery to eventual extinction. Slavery had been greatly checked in Brazil since the decree of 1853 that prohibited the importation of slaves, so that, with the approval of the *Lei Aurea*, slavery finally came to an end in the country.

Princess Isabel, as regent of Brazil, was the only woman to have served as chief of state in Latin America in the 19th century, and to have held immense political power. Her high position did not shield her from the most common stereotypes ascribed to women of her era: feeble mindedness, inherent inability to handle political affairs, easily impressionable, in need of being protected and shielded. Educated to rule the Brazilian Empire, she was barely tolerated by the politicians of the period who could not accept a woman at the helm of the state. A devout Catholic, she was suspected of being influenced by her religion, perhaps by the Pope, on the affairs of state. Married to a French prince, it was feared she would govern under the influence of a foreigner. When leading decisively, she was seen as willful. Yet, by all accounts, when she governed Brazil in the absence of her father, she displayed an uncommon ability to govern and learned the role of a ruler without allowing herself to be dominated by politicians. As the heiress to the throne of a country with slavery, she became a quiet abolitionist, and when the moment of decision arrived, she used her position to abolish the institution.

Source: <http://www.encyclopedia.com/women/encyclopedias-almanacs-transcripts-and-maps/isabel-brazil-1846-1921>

The fact that Dom Pedro II reigned for nearly 50 years would indicate that he was liberal-minded, progressive and enlightened, and that he was well-liked by the people. But opposition from Freemasonry (banned repeatedly by Popes of the Roman Catholic Church between 1738 and 1865) and the decline of sugar and coffee plantation owners resulting from the emancipation of their slaves, created a spirit of disaffection among important segments of the population. The Roman

Catholic Church first prohibited Catholics from membership in Masonic organizations and other secret societies in 1738, when Pope Clement XII promulgated *In eminenti apostolatus*, the first canonical prohibition of Masonic associations. The decisive impetus for the Catholic anti-Masonic movement was *Humanum genus*, promulgated by Pope Leo XIII in 1884. *Humanum genus* is principally a condemnation of **Freemasonry**.

Although there was no desire for a change in the form of government among most Brazilians, Emperor Dom Pedro II was overthrown in a sudden *coup d'état* in November—called the Revolution of 1889—by a clique of military leaders who desired a republican form of government headed by a dictator. During its early years, the monarchy had benefited from the support of powerful allies: the nobility (called “Sons of the Kingdom” by Dom João VI); the feudal *fazendeiros* (owners of large estates, farms or cattle ranches); the Catholic Church; and the army. However, by 1870, the Emperor had lost most of their support. Also, Dom Pedro II had become weary of emperorship and despaired over the monarchy’s future prospects, despite its overwhelming popular support. He allowed no prevention of his ouster as Emperor and did not support any attempt to restore the monarchy. He sailed for Portugal with his wife Dona Tereza Cristina (1822-1889) and the remaining members of the Imperial Family shortly after his abduction; after her sudden death in December 1889, he settled in France where he died in 1891.

Princess Teresa Cristina of Bourbon (1822-1889), at age 21, was married by proxy to Dom Pedro in 1843, and became known as “the Mother of the Brazilians” as the Empress consort of Emperor Dom Pedro II of Brazil. She was born a Princess of the Kingdom of the Two Sicilies in present-day southern Italy, the daughter of King Don Francesco I of the Italian branch of the House of Bourbon and his wife Maria Isabella. Empress Teresa Cristina, among other interests, sponsored archaeological studies in Italy and Italian immigration to Brazil.

The reign of Emperor Dom Pedro II (1841-1889) came to an unusual end: he was overthrown while highly regarded by the Brazilian people and at the height of his popularity; and some of his accomplishments were soon disparaged as Brazil slipped into a long period of weak governments, dictatorships, and constitutional and economic crises. However, the men who had exiled him soon began to see in him a model for the Brazilian republic. A few decades after his death, his reputation was restored and his remains were returned to Brazil and celebrations were held nationwide to honor him and his wife.

The new Constitution, modelled upon that of the United States of America, was promulgated on 23 June 1890, and in February of the following year Gen. **Manuel Deodoro da Fonseca** (1827-1892) was elected as the first president of the new republic. He took office after heading a military coup that deposed Emperor Dom Pedro II and proclaimed the Republic in 1889, which disestablished the Empire. But before the end of that year, his arbitrary methods precipitated a revolutionary movement in Rio de Janeiro. He resigned a little more than two years after his election in 1891, under great political pressure.

President **Fonseca** was succeeded by his vice-president, **Floriano Vieira Peixoto**. In 1893, a revolt, headed by Admirals Da Gama and Mello, began but it was of short duration. The City of Rio de Janeiro was blockaded by the rebels, but the revolution collapsed soon thereafter. In 1894, President Peixoto was succeeded by **Dr. Prudente de Moraes**, who was called upon to face still another uprising in 1897, under the leadership of Antonio Conselheiro. After a few months, this revolt was crushed as well. In 1898, **Dr. Manuel Ferraz de Campos Salles**, who had been active in republican politics, was elected the new president; **Dr. Francisco de Paula Rodrigues Alves** succeeded him on 15 November 1902, and **Afonso Augusto Moreira Pena** assumed the presidency on 15 November 1906 but died in office on 14 June 1909.

Under the Brazilian Empire (1822-1889) the Roman Catholic Church was the only recognized

Church body, and it was supported by the general populace. Other religions were tolerated, but the Catholic was the official Church. *After the Revolution of 1889, however, the separation of Church and State was decreed.* The Provisional Government issued a decree on 7 January 1890 proclaiming the separation of Church and State, guaranteeing freedom of worship, and declaring that no church thereafter should be subsidized by the government, nor in any way may receive support either from the federal government or from those of the individual States. By the terms of this decree public officers were forbidden to interfere in any way with the formation of religious societies, and it was declared to be unlawful to stir up religious dissension among the people. Every religious body was at liberty to worship according to its own rites, while each individual could live according to his belief, and unite in societies with others, and build churches if he chose. The salaries of those in the service of the Church were ordered to be discontinued at the end of the year. The existing churchyards were secularized, and the question of the establishment of new cemeteries was left in the hands of individual communities. Religious bodies, however, could choose separate burial places, though always subject to the laws. The existing religious holidays, except Sunday, were abolished by another decree, and nine new ones were established to commemorate secular events. Later, a civil marriage law was passed, somewhat resembling those of the USA and France, and also a divorce law. The divorce law, however, bore the stamp of the religious training of the people, for by its terms, neither party was permitted to marry again during the life of the other.

In 1906, the entire republic was composed of two ecclesiastical provinces: São Salvador da Bahia and São Sebastiao (Rio de Janeiro). Each province containing nine suffragan dioceses, as follows: *Province of São Salvador da Bahia* (diocese created 1552, archdiocese 1676); suffragan dioceses of Olinda (1676); São Luis do Maranhao (1676); Belem do Para (1719); Goyaz (1826); Fortaleza, or Ceara (1854); Manaos (1893); Parahyba, (1893); Alagoas (1901); Piauhy (1902). *Province of São Sebastiao* (diocese created 1675, archdiocese 1893); suffragan dioceses of Cuyabá (1745); Marianna (1745); São Paulo (1745); São Pedro do Rio Grande do Sul (1848); Diamantina (1854); Curityba do Paraná (1893); Petropolis (1893); Espirito Santo (1896); Porto Alegre (1900). Brazil received a great honor at the hands of **Pope Pius X** (1903-1914), that of having the first South American cardinal ever nominated chosen among its clergy in December 1905, **Joaquim Arcoverde de Albuquerque Cavalcanti** (1850-1930) who was born into a prominent family in Cimbres, province of Pernambuco, in the Northeast of Brazil.

The population of Brazil, according to the official returns of 1890, was 14,333,915. According to the official figures of 1890, there were 14,179,615 Roman Catholics (98.9%); 143,743 Protestants; 3,300 of other creeds; and 7,257 who professed no religion. The population was composed of the following: (1) people of pure Portuguese blood, who formed a large percentage of the total; (2) full negroes; (3) native Indians; (4) people of mixed race (the most numerous of all); and (5) a few European immigrants. The Portuguese portion of the population, because it constituted the wealthy and educated class, made *Portuguese* the national language. Most of the semi-civilized Indians, particularly in the eastern states, spoke the *lingua geral*, a language adapted by the Jesuit missionaries from the original language of the Tupinambaras, one of the largest of the eastern tribes. There were many different tribes, among which the main ones were the Tupi, the Guarany, and the Amagua.

In 1906, the foreign commerce of Brazil was quite large and was increasing yearly. Coffee was the main article of commerce, which constituted about 60% of total exports. Most of it was marketed in the USA. Sugar was second in importance, and then came rubber, cotton, hides, tobacco, dye and cabinet woods, gold, and diamonds. The imports consisted of all kinds of manufactured goods, cotton and woolen clothing, machinery, ironware, coal, petroleum, and foodstuffs. Great Britain controlled about 40% of the import trade, Germany and France were next

in importance, and the USA was next.

Railway enterprise had made only a little progress. In 1899, there were 8,723 miles of railroad in operation, 4,992 miles in course of construction, and 8,440 miles were projected. The most complete railroad systems were in the coffee regions of São Paulo, Minas Geraes, and Rio de Janeiro. A considerable proportion of these roads were built with a government guarantee of interest on the outlay. The rivers had steam navigation through many miles of their courses, and there were several Brazilian lines of coasting steamers.

In mineral resources Brazil was probably the richest country in the world in 1906, but the scarcity of the population and capital retarded its progress. Brazil was rich in gold and diamonds, especially the State of Minas Geraes, which in size was greater than the states of California and Pennsylvania combined in the USA. Gold mining was carried on to a limited extent in Minas Geraes and Bahia, chiefly with British capital. These same two states were at one time the world's chief producers of diamonds, but the discovery of the South African mines had greatly depreciated the Brazilian product, which amounted to about 40,000 carats per year, and it is estimated that since the discovery of diamonds in Brazil in 1723 the total yield has been about 12,000,000 carats, which in 1906 was valued at US\$100,000,000. Besides gold and diamonds, Brazil is rich in iron, lead, copper, zinc, manganese, and quicksilver, but the mining of these was impeded by the lack of cheap fuel and labor.

Brazil has extensive tracts of fertile land, especially along the Amazon River and in the southeastern portion of the country, but the greater part of the plateau region is fit only for **grazing**. By far the most important product was coffee in 1906, of which Brazil produced more than any other country in the world. The **coffee** plants first arrived in Brazil in the 18th century and by the 1840s the country had become the dominant producer. Brazilian coffee has prospered since the early 19th century, when Italian immigrants arrived to work as laborers on the coffee plantations. Production as a share of world coffee output peaked in the 1920s, with the country supplying 100% of the world's coffee, but production has declined since the 1950s due to increased global production. The principal coffee regions are São Paulo, Minas Geraes, Espírito Santo, and Rio de Janeiro. **Sugar**, the next product in importance, is extensively produced in Pernambuco, Bahia and Ceará, **tobacco** in Bahia, and **cocoa** in the lower Amazon. Maize, beans, rice, and tropical fruits and vegetables are grown, but more for home consumption than for export.

In 1906, the Brazilian Federation was the "indissoluble union" of three distinct political entities: the States, the Municipalities and the Federal District. The Union, the states and the Federal District, and the municipalities, are the "spheres of government." The Federation was based on five fundamental principles: sovereignty, citizenship, dignity of human beings, the social values of labor and freedom of enterprise, and political pluralism. The classic tripartite branches of government (executive, legislative, and judicial under the checks and balances system), is formally established by the Constitution. The executive and legislative are organized independently in all three branches of government, while the judiciary is organized only at the federal and state/Federal District spheres.

All members of the executive and legislative branches are directly elected. Judges and other judicial officials are appointed after passing entry exams. Brazil has had a multi-party system for most of its history. Voting is compulsory for the literate between 18 and 70 years of age and optional for illiterates and those between the ages of 16 and 18 or beyond 70. Together with several smaller parties, four political parties stand out: Workers' Party (PT), Brazilian Social Democracy Party (PSDB), Brazilian Democratic Movement Party (PMDB), and Democrats (DEM). Almost all governmental and administrative functions are exercised by authorities and agencies affiliated with the Executive Branch.

The form of government is a democratic republic, with a presidential system. The president is both head of state and head of government of the Union and is elected for a four-year term, with the possibility of re-election for a second successive term. The President appoints the Ministers of State, who assist in government. Legislative houses in each political entity are the main source of law in Brazil. The National Congress is the Federation's bicameral legislature, consisting of the Chamber of Deputies and the Federal Senate. Judiciary authorities exercise jurisdictional duties almost exclusively.

In 1906, fifteen political parties were represented in Congress. It is common for politicians to switch parties, and thus the proportion of congressional seats held by a particular party changes regularly. The largest political parties, at that time, were the Workers' Party (PT), Democrats (DEM), Brazilian Democratic Movement Party (PMDB-center), Brazilian Social Democratic Party (PSDB), Progressive Party (PP), Brazilian Labor Party (PTB), Liberal Party (PL), Brazilian Socialist Party (PSB), Popular Socialist Party (PPS), Democratic Labor Party (PDT), and the Communist Party of Brazil (PCdoB).

Adapted from: Fuentes, Ventura. "Brazil." *The Catholic Encyclopedia*, Vol. 2. New York: Robert Appleton Company, 1907. 15 Apr. 2017 <<http://www.newadvent.org/cathen/02745c.htm>>.

Modern Social and Political History

After Dom Pedro II's daughter, Princess Isabella, officially ended slavery in 1888, disgruntled landowners united with the military to finish with the monarchy altogether, forcing the royal family back to Portugal and founding Brazil's first republican government on 15 November 1889. A long series of easily forgettable presidents, backed by strong coffee and rubber economies, brought about some industrial and urban development during what is called the "Old Republic" (1889-1930).

After his running mate was assassinated, presidential candidate **Getúlio Dorneles Vargas** (1882-1954) seized power via a military coup rather than by elections on 24 October 1930. Nevertheless, the Vargas Era is credited with bringing social and economic changes that helped modernize the country. Although denounced by some as an unprincipled dictator, Vargas was revered by his followers as the "Father of the Poor" because of his battle against big business and large landowners. His greatest accomplishment was to guide Brazil as it weathered the far-reaching consequences of the Great Depression (1929-1941) and the accompanying polarization between communism and fascism during his long tenure in office (1930-1945, 1951-1954), a total of 18 years.

Vargas campaigned unsuccessfully as a reform candidate for the presidency of Brazil in 1930 under the banner of the Liberal Alliance (AL). While appearing to accept defeat, Vargas in October of that year led a revolution, organized by some of his friends, which overthrew the oligarchical republic. For the next 15 years, Vargas assumed largely dictatorial powers, ruling most of that time without a congress. He held sole power as provisional president from 3 November 1930 until 17 July 1934, when he was elected president by the constituent assembly and became the 14th President of the nation.

During Vargas' early rule, he survived a São Paulo-led revolt in 1932 and an attempted communist revolution in 1935. On 10 November 1937, Vargas presided over a *coup d'état* that set aside the constitutional government and set up the populist authoritarian *Estado Novo* ("New State"). In 1938, Vargas, along with members of his family and staff, personally resisted an attempt to overthrow his government by Brazilian fascists.

On 29 October 1945, Vargas was overthrown by a *coup d'état* in a wave of democratic sentiment

that swept postwar Brazil. He still, however, retained wide popular support. **José Linhares** (1886–1957), former president of the Supreme Federal Court, became the provisional president from 29 October 1945 to 31 January 1946. Linhares was followed by **Col. Erico Gaspar Dutre** (1883-1974), who became the nation’s 16th President under the banner of the Social Democratic Party (PSD) and served from 31 January 1946 until 30 January 1951. A trained military man, Col. Dutre was appointed commander of the 1st Military Region (1935-1936), where he led troops against the “communist uprising of 1935,” a military revolt by leftist low-ranking military officers against the Vargas dictatorship, and later he occupied the post of Minister of War (1936-1945). Because of growing pressure from civil society for the democratization of the country, Dutra formally adhered to the idea of bringing an end to the Vargas regime that began in 1930 by participating in the *coup d’état* that overthrew Vargas in October 1945, which continued the interventionist doctrine practiced at the time by the Brazilian Army.

Although elected as a senator from Rio Grande do Sul in December 1945, former-dictator Getúlio Vargas went into semi-retirement until 1950, when he emerged as the populist presidential candidate for the Brazilian Labor Party (PTB). He won the election and took office on 31 January 1951 as the nation’s 17th President. However, halfway through his term, he was linked to the attempted assassination of a political rival; with the military calling for his resignation, he shot himself. The death of Vargas, who had dominated the nation politically for 24 years, brought a momentary resurgence of popular sympathy for the “martyred” president.

Vice-President João Fernandes Campos Café Filho (1899-1970), after taking office upon the suicide of former President Getúlio Vargas, became the 18th President of Brazil under the banner of the Social Progressive Party (PSP). He was lawyer and the first and only Protestant—he was educated in the First Presbyterian Church of Natal—to occupy the presidency, but he only served from 24 August 1954 to 8 November 1955, when a heart attack forced him to retire. However, while in office, he dismissed some of the more disreputable of Vargas’ cronies, and tried to restore order. He was an honest public servant who had denounced the Vargas dictatorship in 1945, had been jailed, and had finally won the vice-presidency by a political fluke.

Carlos Coimbra da Luz (1894-1961) was the second of three presidents who ruled Brazil in a brief period of only 16 months. At the time of President Café Filho’s illness, Luz was the president of the Chamber of Deputies, and so was the next in the line of succession to the Presidency, since Filho had been the vice-president under Vargas. Luz headed the government for only three days, from 8-11 November 1955, and was replaced by the Minister of Defence Teixeira Lott because it was feared that Luz might support a plot to prevent President-elect Juscelino Kubitschek from taking office. Luz, the nation’s 19th President, is the shortest-serving president of Brazil.

Senator **Nereu de Oliveira Ramos** (1888-1958), the Senate’s President *pro tempore*, assumed the presidency on 11 November 1955 to complete Vargas’ term as the nation’s 20th President. He served until 31 January 1956, whereupon President-elect Kubitschek was inaugurated. Ramos was the last President to have been born in the Empire of Brazil.

The next elected president, **Juscelino Kubitschek de Oliveira** (1902-1976), a visionary from Minas Gerais of part Czech and Roma descent, served as the 21st President of Brazil from January 1956 to January 1961. A leader who favored long-term planning and who set high goals for Brazil’s future, Kubitschek is viewed inside the country as the “Father of modern Brazil.” He stands among the politicians whose legacy is held most favorably, and was highly respected by the people. He decided to replace the capital of Rio de Janeiro with a grand, new, modern one—symbolic of grand, new, modern ideas—that would be built in the middle of nowhere. True to the motto of his national development plan, “Fifty years in five,” he opened the economy to foreign capital and offered credit to the business community. When the new capital of Brasília was inaugurated in

1960, the government's coffers were almost empty, but key sectors of the economy (such as the auto industry) were functioning at full capacity. Still, more turbulent times were on the horizon.

Kubitschek's successor **Jânio Quadros** (1917-1992), an eccentric, spirited carouser who had risen from high school teaching to politician, resigned after seven months in office (31 January to 25 August 1961). Vice-president **João "Jango" Goulart**, a Vargas man with leftist support from the Brazilian Labor Party (PTB), took office only to be overthrown by the military on 31 March 1964, after frustrated attempts to impose socialist reforms. Exiled in Uruguay, he died 13 years later.

Gen. Humberto de Alencar Castelo Branco (1900-1967) was the first of five generals (he was followed by Artur Costa e Silva, Emílio Médici, Ernesto Geisel, and João Figueiredo) to lead Brazil during 20 years of strong military rule (1964-1985) that still haunts the nation. Surrounded by tanks and technocrats, the military brought about the "economic miracle" of the 1970s. However, it did not last. Their pharaonic projects—from hydroelectric and nuclear power plants to the conquest of the Amazon—never completely succeeded, and inflation soared. Power was to go peacefully back to civil hands in 1985.

All hopes were on the shoulders of **Tancredo Neves**, a 75-year-old democrat chosen to be president by an electoral college. But, just before his investiture, Neves was hospitalized for routine surgery; he died of a general infection days later. An astounded nation followed the drama on TV. Vice-President **José Sarney** (b. 1930) of the Brazilian Democratic Movement Party (PMDB), a former ally of the military regime, took office as Acting President from 15 March to 21 April 1985, when he was sworn in as the 31st President of the Republic. By the end of his five-year term (April 1985 to March 1990), inflation was completely out of hand. Sarney did, however, oversee the writing of a new constitution, promulgated in 1988, and Brazil's first free presidential elections in 30 years.

Fernando Afonso Collor de Mello (b. 1949), of the Party of the National Reconstruction (PRN), served as the 32nd President of Brazil from March 1990 to December 1992, when he resigned in a failed attempt to stop his trial of impeachment by the Brazilian Senate. Collor was the first President directly elected by the people after the end of the Brazilian military government. He became the youngest President in Brazilian history, when he assumed office at the age of 40. Dubbed "the maharajah hunter" (an allusion to his promises to rid the government of idle, highly paid civil servants), Mello immediately set about trying to control inflation; his first step was to block all savings accounts in Brazil. His extravagant economic plans only became clear two years later with the discovery of widespread corruption involving his friend and campaign manager Paulo César "P. C." Farias. After his resignation from the presidency, the impeachment trial on charges of corruption continued, and Collor was found guilty by the Senate and sentenced to disqualification from holding elected office for eight years (1992–2000). He was later acquitted of ordinary criminal charges in his judicial trial before Brazil's Supreme Federal Court, for lack of valid evidence.

Brazil's leadership fell to Vice-President **Itamar Augusto Cautiero Franco** (1930-2011), who served as the 33rd President of the nation from 29 December 1992 to 31 December 1994. Franco took office while Brazil was in the midst of a severe economic crisis, with inflation reaching 1,110% in 1992 and rocketing to almost 2,400% in 1993. Franco developed a reputation as a "mercurial" leader, characterized by rapid and unpredictable changes of mood; but he selected as his Finance Minister Fernando Henrique Cardoso, who launched the "Plano Real" that stabilized the economy and ended inflation.

Franco was replaced by his Finance Minister **Fernando Henrique Cardoso** (b. 1931) who served as the 34th President of Brazil, from 1 January 1995 to 31 December 2002; also, he was the former Secretary of the Treasury and affiliated with the Brazilian Social Democracy Party (PSDB).

Following the dictates of the International Monetary Fund, Cardoso brought about relative economic stability, but at the price of recession, cuts in healthcare and educational programs, and a soaring national debt. His policy of selling state-owned industries—from banks to mines to telephone companies—was riddled with irregular practices.

In October 1998, Cardoso took advantage of a constitutional amendment, which he personally engineered that allowed for reelection; he won a second term (1998-2003), running against the Workers' Party (*Partido dos Trabalhadores* - PT) candidate **Luis Inácio “Lula” da Silva**. He based his campaign on propaganda that promised a return to economic growth and an end to unemployment. Cardoso managed to avoid draconian economic measures and a 35% currency devaluation until the day after the election. Then, new taxes and budget cuts were announced, recession settled in, and unemployment soared. In 1999, Cardoso's popularity was at a record low, which produced nationwide calls for his resignation.

In 2000, Cardoso ordered the declassification of some military files concerning **Operation Condor**, a network of South American military dictatorships that were responsible for the kidnapping and assassination of political opponents. Operation Condor refers to the 1970s covert efforts to rid U.S.-backed right-wing dictatorships of progressive opponents or to topple progressive governments outright in South America. Estimates of the casualties of Operation Condor include at least 60,000 deaths, thousands of disappearances and exiles, as well the use of torture tactics. Victims included dissidents and leftists, union and peasant leaders, priests and nuns, students and teachers, intellectuals and suspected guerrillas.

Operation Condor was the name given to a secret union of intelligence services of six US-supported, South American military governments—Argentina, Bolivia, Brazil, Chile, Paraguay and Uruguay—that operated during the 1970s into the early 1980s.

Under Operation Condor the intelligence agencies were to use their joint resources to round up thousands of people who were suspected of involvement with leftist groups and imprison them in camps or secret detention centres. Many were tortured, interrogated, then executed and secretly buried, becoming known as the disappeared. Those that escaped their own dictatorship's security services were often captured and tortured in other Condor countries and eventually returned from where they fled to be executed. Condor agents also located and killed dissidents in operations outside Latin America, in several European nations and the USA.

The most active period of this multinational secret police and army cooperation against leftwing and other opposition was between 1975 and 1978. The overall result of this massive political repression and terrorist dirty war, was that an estimated 35,000 people were murdered, many disappearing without a trace. Hundreds of thousands of others were imprisoned and tortured.

Source: <http://www.globalresearch.ca/the-cias-operation-condor-dirty-war-death-squads-and-the-disappeared/5327003>

Brazil's most severe problem is arguably its highly unequal distribution of wealth and income, one of the most extreme in the world. By the 1990s, more than one out of four Brazilians continued to survive on less than one dollar a day. These socio-economic contradictions helped elect **Luiz Inácio Lula da Silva** (b. 1945) of the Workers' Party to his first term in 2002 as the nation's 35th President (1 January 2003-1 January 2007).

In the few months before the 2002 election, investors were scared by Lula's campaign platform for social change, and his past identification with labor unions and leftist ideology. As his victory became more certain, the *Real* (the country's official currency) was devalued and Brazil's investment risk rating plummeted; the causes of these events are disputed, since Cardoso left a very small foreign reserve. After taking office, however, Lula maintained Cardoso's economic policies and

warned that social reforms would take years and that Brazil had no alternative but to extend fiscal austerity policies. The Real and the nation's risk rating soon recovered.

Lula approved a substantial increase to the minimum wage (increasing from R\$200 to R\$350 in four years). Lula also spearheaded legislation to drastically cut retirement benefits for public servants. His primary significant social initiative, on the other hand, was the *Fome Zero* (Zero Hunger) program, designed to give each Brazilian three meals a day.

In 2005, Lula's government suffered a serious blow with several accusations of corruption and misuse of authority against his cabinet, which forced some of its members to resign. Most political analysts at the time were certain that Lula's political career was doomed, but he managed to hold onto power, partly by highlighting the achievements of his term (e.g., reduction in poverty, unemployment and dependence on external resources, such as oil), and to distance himself from the scandal. Lula was re-elected President in the general elections of October 2006 and assumed office in January 2007. Having served two terms (2003-2011) as President, Lula was forbidden by the Brazilian Constitution from running again.

In the 2010 presidential election, the PT candidate was **Dilma Rousseff** (b. 1947), who won the election and assumed office on 1 January 2011, as the country's first female president (2011-2016). Rousseff, the daughter of a Bulgarian immigrant, was raised in an upper-middle class household in Belo Horizonte. She became a socialist in her youth and after the 1964 *coup d'état* joined left-wing and Marxist urban guerrilla groups that fought against the military dictatorship. Rousseff was captured, tortured, and jailed from 1970 to 1972. After her release, Rousseff rebuilt her life in Porto Alegre with Carlos Araújo, who was her husband for 30 years. They both helped to found the Democratic Labor Party (PDT) in Rio Grande do Sul, and participated in several of the party's electoral campaigns. She became the treasury secretary of Porto Alegre under Alceu Collares, and later Secretary of Energy of Rio Grande do Sul under both Collares and Olívio Dutra. In 2000, after an internal dispute in the Dutra cabinet, she left the PDT and joined the Workers' Party (PT).

During Rousseff's presidency, nationwide protests broke out in 2013 and again in 2014, primarily over high public transport fares and government expenditures on the 2014 FIFA World Cup. Rousseff faced a conservative challenger for her re-election bid in the 26 October 2014 runoff election, but she managed to secure her re-election with just over 51% of the votes cast. Protests resumed in 2015 and 2016 in response to a corruption scandal and a recession that began in 2014, which resulted in the impeachment of President Rousseff on 31 August 2016.

Lawyer Michel Temer (Michel Miguel Elias Temer Lulia) is the incumbent President for the Brazilian Democratic Movement Party (PMDB) who took office on 31 August 2016, after the impeachment and removal from office of his predecessor, Dilma Rousseff. However, less than a year after taking power, President Temer is a deeply unpopular leader and was formally accused of corruption by Attorney General Rodrigo Janot on 26 June 2017. Temer could now face a lower house vote on whether he should be tried by the Supreme Federal Court for taking bribes. In a damning indictment to the Court, Janot alleged Temer took millions of dollars in bribes from meat-packing giant JBS. The Attorney General said the president had "fooled Brazilian citizens" and compromised the image of the country. Janot launched an investigation in May 2017 into President Temer for bribery, obstruction of justice and activity in a criminal organization.

Former President Luiz Inácio Lula da Silva, once the most popular president in Brazil's recent history, was sentenced to nine years and six months in prison after being found guilty on corruption and money-laundering charges, as reported on 12 July 2017. Although Lula will remain free pending an appeal—and his supporters denounced the sentence as political persecution—the ruling marks an extraordinary fall for a leader that U.S. President Barack Obama once called "the most popular politician on earth."

Lula won two mandates as Brazil's first President from the leftist Workers' Party (PT) and helped his hand-picked successor, Dilma Rousseff, win two subsequent elections before she was impeached in 2016 for breaking budget rules amid a sprawling corruption scandal at the state-run oil company Petrobras. While passing sentence on the former president, Judge Sergio Moro said Lula de Silva took part in the corruption scheme, in which billions of dollars were paid to middlemen, executives and politicians for lucrative government contracts. Lula still faces four more trials, in a process defence lawyers say constitutes a "judicial blitzkrieg" designed to prevent him from returning to politics.

Adapted from: https://en.wikipedia.org/wiki/List_of_Presidents_of_Brazil - https://en.wikipedia.org/wiki/History_of_Brazil - <https://www.brasildefato.com.br/2017/07/27/desaprobacion-de-michel-temer-llega-a-94-entre-la-poblacion-brasilena/> - <https://www.theguardian.com/world/2017/jun/27/brazils-president-michel-temer-charged-over-alleged-corruption> - <https://www.theguardian.com/world/2017/jul/12/brazil-president-lula-convicted-corruption>

Roman Catholicism

Brazil's strong Roman Catholic heritage can be traced to Iberian missionary zeal, with the 15th century goal of spreading Christianity to the infidels. In the New World, these included both Amerindians and African slaves. In addition to conversion, there were also strong efforts to enforce compliance with Roman Catholicism, including the Inquisition, which was not established formally in Brazil but, nonetheless, functioned widely in the colonies. Catholicism was enforced during colonial rule, then, in 1824, it became the official religion of an independent Brazil that also guaranteed freedom of religion for its citizens. In the late 19th century, the original Roman Catholic populace of Iberian origin was reinforced by a large number of Italian Catholics who immigrated to Brazil after 1850, as well as by some Polish and German Catholic immigrants.

In 1891, when the first Brazilian Republican Constitution was approved, Brazil ceased to have an official religion and has remained secular ever since, although the Catholic Church continued to be politically influential into the 1970s. According to all the constitutions of the republican period, there is no State or official religion. In practice, however, the separation of Church and State is weak. Government officials generally avoid taking action that may offend the leadership of the Roman Catholic Church.

Brazil is said to be the largest Roman Catholic country in the world. In 1996, about 76% of the population, or about 122 million people, declared Roman Catholicism as their religion, compared with 92% in 1970, 89% in 1980, 82% in 1991, 74% in 2000, and 65% in 2010. Between 1970 and 2010, the Catholic population declined by 27%. The decline may have resulted from a combination of a real loss of influence in a more secularized society, the growth of Protestants and members of other religions and/or the increase of those declaring they have "no religion" (8% in 2010).

See: <http://www.pewforum.org/2013/07/18/brazils-changing-religious-landscape/>

Numerous creative tensions have developed within the Roman Catholic Church in Brazil since the 1960s, beginning with those that arose during and after the Second Vatican Council (1962-1965), followed by the Latin American Bishops Conference in Medellín (1968) and the popularization caused by the Theology of Liberation, and then by the Catholic Charismatic Renewal movement (beginning in the late 1960s). These new polarizing currents created various factions among the Church's hierarchy (cardinals, archbishops and bishops), priests (secular and religious), male and female religious workers (lay brothers and sisters, or nuns), and congregants in general.

The *traditionalists* wanted the Catholic Church to remain as it was prior to reforms approved by Vatican II and at the Medellín Bishops' Conference. The *reformers* generally approved of the changes made by Vatican II that began a process to modernize and humanize the Church. During the early 1990s, conservative leaders supported by Pope John Paul II (Pope from 1978 to 2005) gained power in the Catholic Church in Brazil.

The *progressives*, inspired by the reforms made by Vatican II and the Medellín Conference, began to implement the new vision and mission for the Church based on the “preferential option for the poor” through social and political action enlightened by the **Theology of Liberation**. Gustavo Gutiérrez Merino, O.P. (b. 1928), is a Peruvian theologian and Dominican priest who is regarded as one of the principal founders of Liberation Theology (Gutiérrez published *A Theology of Liberation* in 1973), along with Franciscan priest Leonardo Boff (b. 1938) of Brazil and Jesuit priests Jon Sobrino (b. 1938) of Spain and Juan Luis Segundo (1925-1996) of Uruguay. Their focus was on establishing greater social justice and political reforms by peaceful democratic methods. In Brazil, the primary agency for this mission was through the organization of “base ecclesial communities” (*Comunidades Eclesiais de Base* - CEBs). During the military regime (1964-1985), the progressive clergy managed to make the Catholic Church practically the only legitimate focus of resistance and defense of human rights. Accompanying the progressive movement was the “people’s church” composed of enlightened lay people (mainly rural, landless *campesinos*) who worshipped God in informal settings and composed and sang songs (accompanied by guitars, drums and tambourines) that spoke of social justice and human rights for the “poor of the earth” as part of the Gospel message of liberation of the oppressed proclaimed and modeled by Jesus of Nazareth.

The *radicals* adopted a more radical view of Liberation Theology with a Marxist-Socialist agenda and a call for a violent “peoples’ revolution” to overthrow the oppressive, ruling military dictatorship and to establish a Socialist State that would serve the marginalized masses of poor people, lift them out of poverty, and create an egalitarian society.

The *Charismatics*, mainly composed of lay people during the early years of the movement (1960s) and later with the participation of Catholic priests, lay brothers and sisters (nuns), sought to transform the spiritual and communal life of Catholics by means of the power and gifts of the Holy Spirit—including the “baptism in the Holy Spirit” and “speaking in tongues” (*glossolalia*)—rather than through social and political activism.

Base Ecclesial Communities (CEBs) are small, organized neighborhood groups that integrate spiritual and social issues, mainly by reflection on the dialectic between Scripture and experience. They are led by lay men and women, rather than by the clergy, and their formation was encouraged by the Roman Catholic Church hierarchy in an attempt to mitigate the shortage of priests in the second half of the 20th century. They were formally recognized by the Latin American Bishops at Medellín in 1968 and in Pope Paul VI’s apostolic exhortation “*Evangelii Nuntiandi*” (1975, sections 58 ff). The CEBs were involved in social issues and, inspired by Paulo Freire’s *Pedagogy of the Oppressed* (first published in Portuguese in 1968), increased literacy and awareness of human rights, as well as fostering basic developmental programs. The CEBs exercised political influence and provided a springboard for Liberation theologians, most of whom were inspired by the theological insights they learned from the struggles of poor communities.

Adapted from: <http://www.oxfordreference.com/view/10.1093/oi/authority.20110803095449794>

The Catholic Charismatic Renewal (CCR) movement that began in 1969 among Catholic professors at Duquesne University, a Catholic university in Pittsburgh, Pennsylvania (USA), has quickly become the most vibrant movement within the Brazilian Roman Catholic Church. Like Pentecostalism, the CCR is an import from the USA, arriving in the region in the early 1970s. “While contemporaneous Liberation Theology failed to appeal to the Brazilian and Latin American

Catholic masses in any significant numbers, the CCR packs football stadiums for its evangelical crusades and even conducts Pentecostal and Mormon-style door-to-door proselytising in many countries,” according to scholar R. Andrew Chesnut (Bishop Walter F. Sullivan Chair in Catholic Studies at Virginia Commonwealth University).

Source: <http://www.catholicherald.co.uk/news/2013/07/26/how-the-charismatic-movement-conquered-brazil/>

Brazil’s CCR movement was initiated in the early 1970s when **Father Daniel Kiakarski**, CSB, from the USA visited Telêmaco Borba, Paraná, and shared what had happened at Duquesne University and elsewhere after 1969. This and other localized Charismatic encounters occurred in Brazil during the early 1970s that resulted in the formation of Charismatic prayer groups in several dioceses. However, a nationwide CCR movement did not develop until after the arrival of Jesuit priest **Edward Dougherty** (who became a Charismatic in 1969 in Michigan) in Campinas, São Paulo, who shared his newly discovered Charismatic spirituality with another American Jesuit priest, **Harold Rahm** (b. 1919), who soon became a Charismatic also. During the early 1970s, while Father Rahm was calling on the Holy Spirit for the gift of healing people of addictions and other sorts of things, Fathers Edward Dougherty (b. 1941), SJ, and (1928-2014), CSB, were holding spiritual retreats, called “Experience of the Holy Spirit” or “Experience of Prayer,” and forming Charismatic prayer groups.

These Charismatic retreats and prayer groups emphasized the person, power and gifts of the Holy Spirit. The First National Congress of Charismatic Renewal in Brazil was held in mid-1973 in Campinas, with the participation of about 50 leaders. This weekend retreat was organized by Father Harold Rahm and Sister Irmã Juliette Schuckenbrock, CSC, and it resulted in the founding of the *Movimento de Renovação Carismática Católica do Brasil*. In 1979, Dougherty founded *Associação do Senhor Jesus* (Association of the Lord Jesus) in Valinhos, São Paulo, to produce mass media similar to that of the Pentecostals, and 70,000-member contributors helped fund it. By the 1990s, the CCR had become popular among university students.

Website: <http://www.rccbrasil.org.br/portal/>

Pentecostal beliefs and practices have changed the way many of Brazil’s Catholics practice their faith. The 2006 Pew Forum survey found that more than 60% of Brazilian Catholics identified with the CCR, and that 34% of the total population claimed to be Charismatics (includes both Catholics and Protestants). Source: <http://www.pewforum.org/2006/10/05/spirit-and-power/>

Catholic Covenant Communities (communal) also have had a huge impact on the spread of the CCR in Brazil. Covenant communities were established for people with a strong commitment to the CCR. They exist to provide structure for living with other Charismatics who are looking for encouragement, spiritual direction, and guidance in how to live out their lives in the real world. In 1998 there were about 50 such covenant communities in Brazil. By 2008 that number increased to about 300. The pioneer of these communities is *Canção Nova* (New Song) in the municipality of Cachoeira Paulista, located 195 km from São Paulo. It was founded in 1977 and gathers about 1,200 active members (see photo below). It has provided a TV and radio station for the movement.

Website: <http://www.cancaonova.com/> - <http://comunidade.cancaonova.com/quem-somos/como-nascemos/>

In 2008, the influential Brazilian weekly newsmagazine *Veja* published a report saying that, in search for a spiritual answer for life challenges, 10,000 Catholic followers in Brazil lived in 450 covenant communities that were created in the past decade. They are called New Communities and they usually start in prayer groups of the Catholic Charismatic Renewal. There are an estimated 12 million Charismatic Catholics in Brazil who meet regularly in 23,000 prayer groups and who

celebrate the Mass accompanied with popular rhythms.

Source: <https://forums.catholic.com/showthread.php?t=292280>



The Catholic Charismatic Renewal is a steadily growing movement in the Roman Catholic Church that includes an estimated 160 million of the world's roughly 1.2 billion Roman Catholics. While many of the CCR's members are scattered in individual parishes across the estimated 238 countries in which the movement exists, one group—formed in Brazil—is helping to bring them together. Founded in Fortaleza in northeast Brazil in July 1982, the **Shalom Catholic Community** celebrated its 30th anniversary just two months after being confirmed as a private international Catholic faith association by the Vatican in 2012. With more than 110 Community Centers in 20 countries and 30,000 active members, Shalom is one of the world's largest individual Charismatic Renewal movements.

By 1998, **Shalom Catholic Evangelization Center** in Fortaleza had reached almost 1,000 members, more than most parishes in the city's Archdiocese. Cardinal Claudio Hummes, then-Archbishop of Fortaleza, signed a canonical decree, formally recognizing Shalom at a diocesan level. In 2007, Shalom's Pontifical Recognition was decreed by the Pontifical Council for the Laity, and on 22 February 2012 the Vatican confirmed Shalom Catholic Community as a private international faithful association, approving its status indefinitely.

Adapted from: <http://www.catholicnewsagency.com/news/brazil-catholic-community-leads-surg-ing-charismatic-renewal-72952/>

Telegenic CCR superstar Friar Marcelo Rossi is one of the most recognized media personalities in Brazil. His CDs of spirited sacred music and his inspirational books are instant best-sellers. During the early years Protestant influence led members of the CCR to downplay the importance of the Virgin and the saints in its small group meetings. But a combination of pressure from the bishops and a smart marketing strategy transformed the CCR over the years into being fervently Marian.

The enthusiastic presence of the CCR was felt throughout Pope Francis' 2013 visit to Brazil but especially at the Basilica of Brazil's patroness, the Virgin of Aparecida. The Pontiff wrapped up his first overseas trip as head of the Roman Catholic Church with an address to worshippers on Copacabana beach in Rio de Janeiro on Sunday, 28 July. Government authorities said the crowd for

the final mass of the World Youth Day Catholic festival had swollen to more than three-million people over the weekend. Many who camped on the beach overnight said they had trouble sleeping because of the cold and the noise of the waves and happy pilgrims singing until the early morning.

If the Vatican's new evangelisation campaign is to have any chance at revitalising the faith in Brazil and Latin America it must harness the spirited dynamism of the Catholic Charismatic Renewal, which is especially popular among young people. And it was exactly Catholic youth whom the Argentine Pontiff put front and centre in his first speech on Brazilian soil. Twice in his opening remarks he called on them to "go and make disciples of all nations."

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Marcelo Rossi: The Singing Priest Who's Setting Brazil on Fire
by Andrea Galli – 22 January 2012

SÃO PAULO – It still needs a few finishing touches, but the 42-meter cross has already arrived, the stage with the altar and the image of Mary above it has been set up. And the people are arriving in dribs and drabs, kneeling in the 6,000 square meters of this oasis of peace on the southern edge of the Brazilian metropolis. This is the shrine of the Theotokos or Mãe de Deus, inaugurated last December after almost five years of work. The structure is capable of holding up to 100,000 people; it is an immense space with no pillars and is covered by a roof designed by architect Ruy Ohtake. It is the largest Catholic church in Brazil and on the entire continent of South America. It is the tangible sign of the success that accompanies the priest who conceived and constructed it, collecting donations and investing the proceeds of his recordings and writings: Father Marcelo Rossi, 44, six feet four inches tall, with an athlete's body and a gentle face.

Father Marcelo is the leading figure of the Catholic Charismatic Renewal in Brazil, the one who was able to bring three million people to the racetrack in São Paulo in 2008, in a gathering characterized by music and prayer that saw the participation of Ivete Sangalo, Claudia Leite, and other pop music stars of the country. From 1998 until now, 12 of his albums have gone platinum, an award for recordings that sell over a million copies. His latest book, *Ágape*, was far and away the best seller of 2011, reaching sales figures attained in the past only by Paulo Coelho.

This charismatic son, in the literal sense, of a middle-class São Paulo couple, distanced himself from the Church in his adolescence, dedicating himself to sports and obtaining a degree in physical education. At the age of 21, shaken by a series of family tragedies and meditating on the vanity of life, he returned to the sacraments, heard the call to the priesthood, entered the seminary, and was ordained a priest in 1994. He immediately stood out for his homilies, for his ability to involve the faithful and hold the stage in his parish in the diocese of Santo Amaro. He came to the forefront on the occasion of a meeting he organized entitled "I am happy to be Catholic," in which 70,000 people participated. From that point on it was a crescendo. In 1998, he debuted as a singer and recorded "Music to praise the Lord," which sold four million copies, immediately followed by the album "A gift for Jesus."

In 1999, the faithful who flocked to the gathering "Saudade yes, sadness no" were 600,000 in number. In 2000, he released "Songs for a new millennium," and in 2001, "Peace," with songs by Roberto Carlos. In 2002, Bishop Antonio Figueiredo, the one who had encouraged and protected him in his unconventional apostolate, appointed him rector of the Terço Bizantino shrine. In 2003, in addition to releasing yet another CD, Father Marcelo shot his first film, "Mary, mother of God," which took Brazil's movie theaters by storm and came in seventh at the box office. The next year he made another film, "Brothers in faith," while his new internet portal was flooded with visitors. Then the stunning performance at the Interlagos racetrack in 2008, from which two DVDs were made that were also commercial triumphs.

Understanding the reasons for such success is not a futile exercise, because it also means understanding what was stirring in the depths of Brazilian Catholicism starting in the 1990's. "When I rediscovered the faith," Father Marcelo said in an interview, "it was a period in which the Church was immersed in political questions, because of the influence of Liberation Theology. A form of theology that certainly had a positive

role during the dictatorship, but that has left a void. I had lost one of my cousins, and I was looking for the word of God, but when I went to church they were talking about politics. From that moment, I understood what I had to do.” This meant returning to the essential, proclaiming the Gospel using the means of communication, in particular music, the greatest and most widely shared conduit of emotions and words in the daily life of the people; and using it to meet the thirst for God and reawaken love for the Church, for Mary, for the Eucharist, worn away by the proselytism of Pentecostal groups and factions.

The result of that intuition is now before the eyes of all, and has made Father Marcelo a figure as problematic for the hierarchy as he is loved by the Catholic people. Problematic for the hierarchy, but not only for them. It is no coincidence that in 2007, during the visit of Benedict XVI, in the great clearing of Campo de Marte in São Paulo, he was brought to the stage very early in the morning, to avoid creating embarrassment or bad blood. To see a priest who galvanizes the crowd by singing and dancing, although with decorum, is a spectacle still unpalatable to many.

And the liturgical liberties that Father Marcelo takes, not only in the selection of music for the celebration, go well beyond the “Roman canon.” On the other hand, those who were dreaming of an ecclesial renewal founded on base communities and the “preferential option for the poor” can’t get over how a multitude of all the social classes—including indigents and representatives of the urban subproletariat—flock to the call of a priest who speaks “only” of spiritual things, of the love of God, of the forgiveness of sins, of the joy that Christianity gives amid the hardships and injustices of life.

Not only that. Father Marcelo is also a priest who recalls the importance of faithfully following the magisterium, of knowing and defending Catholic doctrine. And who, as he has stated recently, feels more at ease with the spiritual children of Escrivà de Balaguer than with those still attached to the utopias of the Boff brothers. In 2005, at the synod of bishops on the Eucharist at the Vatican, Cardinal Claudio Hummes, the archbishop of São Paulo at the time, addressed the assembly in these words: “In Brazil, the Catholics decrease by an average of 1% a year. In 1991, Brazilian Catholics were about 83%, and now, according to new studies, they are only 67%. We ask ourselves in distress: how long will Brazil remain a Catholic country? Today for every Catholic priest there are two Protestant pastors, most of them of the Pentecostal Churches.” The Brazilian Episcopal Conference knows about the risks inherent in a pastoral approach that can easily drift into sentimentalism, that risks imitating the approach of the evangelicals, but it is aware that the experience of Father Marcelo Rossi is of crucial importance, because it is the first large-scale reaction to an erosion of Catholicism of historic proportions.

And the athletic priest who has set up a structure in service of the new evangelization that is made up of thousands of collaborators, who has single-handedly created a large platform for himself on “Globo,” the country’s main television network, is no longer alone, on the contrary. In his footsteps have arisen other priest-singer-writers with large followings, like Sacred Heart Father Fábio de Melo, or Hewaldo Trevisan, also a priest in São Paulo, or Reginaldo Manzotti. All of them are in their forties, of appealing presence and inspired speech. All of them, or nearly all, curiously, are of Italian origin. And who may be the protagonists of the next World Youth Day in Rio de Janeiro.

Source: <https://sites.google.com/site/ecclesialpeace/st-gregory-palamas-on-the-hol/the-charismatic-renewal-in-brazil>

Brazil: Reasons for the Church to hope despite persistent difficulties

by Rafael Tavares, ACN Brazil - 16 April 2013

Analyzing the reality of Catholicism in Brazil is not an easy task. The country has the third largest episcopate in the world and globally it is the nation with the most Catholics. However, the profile of Brazilian Catholics is now extraordinarily varied. For some, the panorama of the Catholic Church is limited at present to the problem of the growing influence of the Protestant churches and the five-percentage point decline in the number of Catholics. For others, the growing number of agnostics, particularly among young people, is what the Brazilian Bishops and pastoral workers should focus their attention and action on. If, on top of this, one considers the challenges, such as the complex reality of religious syncretism and vast areas where the Gospel has yet to be preached, it is evident that the Church in Brazil has reached a critical point in its history. And

yet there are more reasons to hold out hope for the future rather than accept the dismal panorama certain media wish to project.

The first reason has to do with the internal life of the parishes and the Church movements and associations in Brazil, which are experiencing unprecedented growth—in numbers, events and the involvement of young believers in particular. The movements which have emerged from the Charismatic Renewal are a good example of this.

The annual census for 2010 conducted by the Centre for Statistics and Social Research (CERIS)—an institute set up by the National Conference of Brazilian Bishops (CNBB) to investigate religious life—revealed a “living Church.” This is also underscored by the sociological study of the numerical development in the Church’s presence in Brazil drawn up by the priest and sociologist Father José Carlos Pereira. According to Father Pereira, the figures indicate a rise in the number of parishes and the creation of new dioceses, which reveals a steadily growing Church: “The theoreticians of secularisation say that religion is doomed to failure. But we see the opposite. To the extent that the necessity arises to create new parishes and to divide them up into areas, thus extending their range, the results show a greater religious bond, even among people who are remote from religion.” Source: <https://aidchurch.wordpress.com/category/catholic-church-brazil/>

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Nominal Roman Catholics. Within most dominant religions there is some distance between nominal and practicing believers, which is the case of Roman Catholics. The majority of Brazilians are baptized and married in the Roman Catholic Church. However, according to the CNBB (National Conference of Brazilian Bishops), only 20% of Catholics attend Mass and participate in church activities regularly, but the figure actually may be as low as 10%. Women attend Mass more often than men, and the elderly are more active in church than young people.

Popular or traditional forms of Catholicism are widespread throughout the country. Many Brazilians pray to figures such as Padre Cícero (a revered priest who lived in Ceará from 1844 to 1934), make pilgrimages to the site of the appearance of Brazil’s patron saint, Our Lady of Aparecida (*Nossa Senhora Aparecida*), and participate in traditional popular rites and festivities, such as the *Círio de Nazare* and the *Festa do Divino* in central Brazil.

On the second Sunday of October each year, one of Brazil’s greatest religious festivals is held along the River Amazon in Para’s beautiful city of Belém. Known as the *Círio de Nazare*, the festival revolves around a statue of Our Lady of Nazareth, which is believed to have performed miracles when it was found and taken home by a farmer called Plácido Jose de Souza. It is said that the statue, after being brought to Belem, would return to its home in Icoraraci of its own accord. Today, the statue doesn’t travel by itself: carried from the Catedral da Se to the basilica in Icoaraci, it’s accompanied by hundreds of colourful boats, filled with singing, dancing crowds.

Brazil’s best-known festival is Carnival that attracts the largest crowds, both nationals and inter-nationals. It’s celebrated across the nation and is linked to beginning of Lent in the Christian liturgical calendar. The festival takes place during about five days, starting on the Friday before Ash Wednesday and ending on Ash Wednesday itself (for example, from 24 February to 1 March 2017). **Lent** (Latin: *Quadragesima*: Fortieth) is a solemn religious observance in the Christian liturgical calendar that begins on Ash Wednesday and ends approximately six weeks later, before Easter Sunday. The purpose of Lent is the preparation of the believer through prayer, penance, mortifying the flesh, repentance of sins, almsgiving, and self-denial. The celebration of Carnival, rather than “mortifying the flesh,” is characterized by indulging the flesh, engaging in lascivious behavior and debauchery.

Carnival is celebrated throughout Brazil, and each city observes it in its own unique way. This

celebration takes place about 40 days before Easter and, although celebrated mostly by Roman Catholics, it is believed to have pagan roots, as do many of the modern Christian celebrations (e.g. Christmas). This celebration technically and traditionally signifies the giving up of meat for Lent. Today, Carnival is characterised by elaborate brightly-colored costumes, opulent decorations and continuous samba music and drums. Dance and music parades fill the streets as the audience looks on and joins in the festivities. These celebrations carry on, day and night, for days on end (sometimes exceeding a week). Coastal cities tend to have more theatrical celebrations than those further inland.

The Rio de Janeiro Carnival is one of the world's most famous festivals, held over five revealing days every year, with enormous parades featuring elaborate costumes, as well as drummers and dancers making their way through the streets. Countless genres of music, including Samba and Maracatu, accompany the festivities, and general eating, drinking and revelry combine to make the Rio Carnival alone a major attraction for almost five-million visitors every year. The most famous dance is *Carnival samba*, a Brazilian dance with African influences. The samba remains a popular dance not only in carnival but in the ghettos on the outskirts of the main cities. These villages keep alive the historical aspect of the dance without the influence of the western cultures.

After slavery ended in 1888, sugarcane workers migrated to the cities; many of them settled on the hills surrounding Rio de Janeiro. These *favelas* (shantytowns) became the incubators for Rio Carnival samba, as its inhabitants organized themselves into *escolas de samba* ("samba schools"), which functioned as community-based clubs. Carnival in Brazil is an explosive release of energy, as music and dance feed exuberant street parties and parades. Samba crossed the color line and rose to national popularity through the radio and recording industries in the 1940s. Among the many samba variations that emerged in the 20th century are *chorinho*, *bossa nova*, *gafieira*, *samba de salón*, *samba-enredo*, *samba de mulattas*, *samba reggae*, and *pegode*.

The Celebration of Yemanjá, which pays homage to the "Goddess of the Sea," is a spectacular event in Salvador, a city otherwise known as Brazil's "capital of happiness." Salvador, the capital of Brazil's northeastern state of Bahia, is known for its Portuguese colonial architecture, Afro-Brazilian culture and a tropical coastline. The Pelourinho neighborhood is its historic heart, with cobblestone alleys opening onto large squares, colorful buildings and baroque churches such as São Francisco, featuring gilt woodwork. The Celebration of Yemanjá, held at the beginning of February each year, is characterized by locals throwing gifts into the sea, be it flowers, perfume or costume jewelry. The largest celebration takes place along Praia Vermelha, culminating in a celebratory evening on the beach with music, partying and food.

The city's most important religious ceremony takes place at the end of January, when hundreds of women in traditional costume come "**to wash the steps**" of the **Igreja de Nosso Senhor do Bonfim**, which is the most famous of the Catholic churches of Salvador. It was built in the 18th century on a hill on the Itapagipe Peninsula, in the lower section of Salvador. The history of the 18th century *Basílica Santuário Senhor Bom Jesus do Bonfim* began with the inhabitants' faith in miracles. The tradition is that Portuguese Navy Captain Theodózio Rodrigues de Faria, caught in a severe storm at sea, vowed that, if he survived, he would bring an image of the saint of his devotion to Brazil. Ever since then, a replica of an image of the crucified Christ, which was revered in the captain's native Setúbal, Portugal, was placed in the church in the mid-19th century. The church atop the "Sacred Knoll" (*Colina Sagrada*) has been a site of pilgrimage, where people hope for miracles. A room to the right of the nave, lined with ex-votos and a myriad of wallet-size photos of the grateful, is one of the attractions at this famous Rococo-style church.

In 1773, when slaves were ordered to wash the church's steps for the celebration of *Bom Jesus do Bonfim*, two Sundays after Epiphany, a new custom was born. The Washing of the Steps

(*Lavagem do Bonfim*), held on the second Thursday after Epiphany, is characteristic of Bahia syncretism, in which rituals of Afro-Brazilian blend with Portuguese Catholic traditions.

Since slaves were forbidden from engaging in candomblé rites, they masked them as Roman Catholic observances and associating their deities with Catholic counterparts. Bom Jesus do Bonfim corresponds to Oxalá, an *orixá* or candomblé deity, who is strongly associated with the creation of the world and a peaceful ending to life, filled with accomplishment, a good ending, or *bom fim*.

The Parintins Folklore Festival is held in the state of Amazonas and is the second-largest annual festival in the country, the largest being Carnival. It is held over three days during late June and celebrates a legend about an ox that was resuscitated. Two teams compete in telling long versions of the tale, using song, dance and costumes to rival their competitors. Each show lasts for about 2.5 hours. The Amazonian cultures are brought into the shows, keeping them alive and relevant to the locals.

Festa Junina. This celebration commemorates the birth of John the Baptist, a saint in the Roman Catholic Church. This takes place in June at the beginning of the Brazilian winter and allows the celebrants to thank St. John for the rain and to celebrate rural life. The venue for this event is most typically a huge thatched tent. Men and women dress up as farm boys and girls, respectively, and many return to their rural hometowns to visit their families. In modern times, this festival has become more and more popular, even in urban areas. Therefore, it has become an occasion to wear grand outfits, sing, dance and party the night away. Square dancers are everywhere, turning parks and streets into giant dance floors.

Roman Catholic-based Popular Religiosity in Latin America is a syncretism of pre-Christian belief systems, known as Native American spirituality (animism), with Iberian-flavored Roman Catholicism that developed during the Spanish and Portuguese colonial periods. The whole world of one's faith system (beliefs, attitudes and behavior) is filled with symbols that make the events of our everyday lives meaningful. The meanings do not reside in the events themselves, but in the memory and culture of the community to which we belong. The Roman Catholic faith brought to the Americas by Spanish and Portuguese priests and colonizers—which was itself an Iberian brand of popular religiosity contaminated by European paganism—became the dominant religion in Latin America, but it did not erase the Indigenous spirituality inherited from their ancestors. The suppressed native beliefs, reconstituted in the encounter with the religion of the Iberian colonizers and clothed in new names and forms, emerged as a “popular religiosity.” This new worldview was an adaptation to the dominant Iberian culture and civilization, a new reality imposed on the Native Americans by their conquerors. As a result of the interbreeding of Iberians and Native Americans, a new “cosmic race” emerged as an Iberianized mestizo people whose religion was a “popularized” Roman Catholicism blended with various degrees of Native American spirituality in each country of Latin America.

Catholic Education. As the largest Roman Catholic country in the world, Catholic education has a great tradition in Brazil. The Society of Jesus (Jesuits) founded the first schools in the country, with the goal of evangelizing native Brazilians. In 1759, Portuguese Prime Minister Sebastião José de Carvalho e Melo, Marquis of Pombal, expelled the Jesuits from Portugal and its overseas possessions, created the basis for secular public primary and secondary schools, introduced vocational training, created hundreds of new teaching posts, added departments of mathematics and natural sciences to the University of Coimbra, and introduced new taxes to pay for these reforms. Since then, public schools have been secular, but private Catholic schools are among the best in the country.

According to the Ministry of Education, there are more than 30 Catholic universities in Brazil. The first was the Pontifical Catholic University of Rio Grande do Sul, founded by Marist

Brothers on 1931. The Pontifical Catholic University of Rio de Janeiro is the best private university in the country, and behind only the Federal University of Rio de Janeiro in the State of Rio de Janeiro. The Pontifical Catholic University of Minas Gerais had been chosen by the Ministry as the best private university, and the best in the state of Minas Gerais, the previous year. In 1969, the Pontifical Catholic University of São Paulo became the first higher education institution in Brazil to offer a post-graduate course.

The Archdiocese of São Sebastião do Rio de Janeiro was established in 1725 under Bishop Bernardo Rodrigues Nogueira (1695-1748). The Rev. Odilo Pedro Cardinal Scherer (born in 1949) became a cardinal in 2007 and was appointed Archbishop of the Archdiocese of São Paulo (established in 1908). Source: <http://www.catholic-hierarchy.org/diocese/dsapa.html>

In 2005, the Roman Catholic Church in Brazil consisted of 41 provinces with 265 dioceses and 9,188 parishes that were served by 9,722 diocesan priests and 7,065 religious priests (total number of priests = 16,787), who were assisted by 1,472 permanent deacons, 13,162 male religious and 32,330 female religious workers (total religious workers = 45,492). Source: <http://www.catholic-hierarchy.org/country/spcbr1.html>

The Basilica of the National Shrine of Our Lady of Aparecida (photo on the left, below), built between 1950 and 1980, is reported to be the second-largest Catholic basilica in the world, after the Papal Basilica of Saint Peter's in Vatican City in terms of the total size of the physical structure. The former, built in Romanesque style, has a total capacity of 70,000 people, including 45,000 in the interior central area, for Masses. By comparison, the **Basilica of Our Lady of Guadalupe in Mexico City**, built between 1974 and 1976, only has capacity for about 10,000 attendees within the main sanctuary (photo on the right, below).

On 2 November 2012, the popular priest and singer Marcelo Rossi inaugurated a new Catholic Charismatic mega-church facility in São Paulo, called **The Mother of God Sanctuary** ("Theotokas"), that took eight years to build and has a capacity of about 100,000 attendees, of which 20,000 can fit under a covered structure and 80,000 on the exterior grounds of the 30,000 sq meter property in an old industrial part of the city (photo on following page).



The Basilica of the National Shrine of Our Lady Aparecida, the largest Marian shrine in the world, is dedicated to a wooden image of Mary that is said to have appeared miraculously in 1717, when the Governor of São Paulo was passing through a small city in the Parnaíba River Valley, called Guaratingueta, and the local people wanted to throw a celebration in his honor so three men went to catch fish in the Parnaíba River for the celebration. According to legend, they were having no success at all until they asked the Virgin Mary for help. The next cast of the net drew up the

body of a wooden statue of the Blessed Virgin. The cast after that brought in the head of the statue, and then they began to catch fish abundantly. The next day, according to legend, they fastened the head to the body of the statue, cleaned it, and one of them set it up in his humble dwelling.



The story of the statue and the immense catch of fish spread and every evening people came to pay homage to the Blessed Virgin. They gave it the name *Aparecida*, “She who appeared.” Soon a little chapel was erected because the crowds were too big for the humble cottage; then a larger chapel was built. Those who honored the statue of Our Lady *Aparecida* were said to have been repaid with numerous cures and even extraordinary miracles that took place at her shrine. The statue is said to have a deep brown color from long immersion in the muddy river, which helped the oppressed minorities of Brazil to especially identify with Our Lady *Aparecida*. There was no Marian apparition at the site. The statue is simply remembered as the image of Our Lady that appeared in the fishermen’s net in time of need.

Devotion to Our Lady *Aparecida* has grown over the centuries from a local tradition to her present role as a national symbol of Catholicism. In 1930, Pope Pius XII proclaimed her the principal patroness of Brazil and the Day of Our Lady *Aparecida* is celebrated nationally on 12 October. The shrine, located in the town of *Aparecida*, was the site of the Fifth General Assembly of the **Latin American Bishops Conference (CELAM)**. The meeting was held from 13 to 31 May 2007 with the participation of 162 bishops (from Latin America, the Caribbean, as well as the USA and Canada) and 110 others (including theological experts, religious men and women, and some laity), though not all the non-bishops could vote. The final draft of the landmark *Aparecida Document* was edited by a committee presided over by then-Cardinal Jorge Mario Bergoglio, who is now Pope Francis. After several changes were made by the Vatican, the final conclusive document was issued on 29 June 2007. A process of soliciting ideas from across the Latin American Roman Catholic Church helped CELAM root its deliberations in the reality of the continent.

The Franciscan Antônio de Sant’Anna Galvão (1739–1822), known as Friar Galvão of Guaratinguetá, was Venerated by the Vatican on 8 March 1997 and Beatified on 25 October 1998, thereby becoming one of the four Brazilian Catholic religious leaders who reached this state in their sanctification process. Friar Galvão was canonized by Pope Benedict XVI on 11 May 2007, thereby becoming the first Brazilian-born saint. Friar Galvão built a religious retreat for women and is accredited with many miraculous events, especially in regard to child birth. He is revered as the protective saint of women in labor. Below is a list of other Brazilian saints, including people who were born, died, or lived their religious life in Brazil.

- **Sts. Roque González de Santa Cruz** (1576 - 1628) and Companions (martyred in 1628), Professed Priests of the Jesuits; Venerated on 3 December 1933; Beatified on 28 January 1934; and Canonized on 16 May 1988.
- **St. Amabile Visintainer** (Paulina of the Agonizing Heart of Jesus) (1865 - 1942), founder of the Little Sister of Immaculate Conception (Italy-Brazil); Venerated on 8 February 1988; Beatified on 18 October 1991; and Canonized on 19 May 2002.
- **St. José de Anchieta** (1534 - 1597), Professed Priest of the Jesuits (Spain-Brazil); Venerated on 10 August 1786; Beatified on 22 June 1980; and Canonized on 3 April 2014.

* * * * *

In communion with the Roman Catholic Church of Brazil are the following Eparchies (definition: in Eastern Orthodox Churches, a diocese):

- **São João Batista em Curitiba (Ukrainian):** erected in 1971; about 420,000 adherents, 10 diocesan and 3 religious priests, 3 permanent deacons, 6 male religious, 5 female religious, and 5 parishes in 2009.
- **Nossa Senhora do Líbano em São Paulo (Maronite):** erected in 1971; about 470,000 adherents, 7 diocesan and 7 religious priests, 1 permanent deacon, 7 male religious, 7 female religious, and 14 parishes in 2009.
- **Nossa Senhora do Paraíso em São Paulo (Melkite):** erected in 1971; about 420,000 adherents, 10 diocesan and 3 religious priests, 3 permanent deacon, 6 male religious, 5 female religious, and 5 parishes in 2009.

The official figures of the Roman Catholic Church for 2015 were published on 4 June 2017.

This statistical photograph of the Church includes the *Pontifical Yearbook of 2017* and the *Annuario Statisticum Ecclesiae 2015*. The data for 2015 indicate that Brazil remains the country with the highest number of Catholics in the world with 172.2 million adherents, which is 26.4% of the total Catholic population of the entire American continent. Brazil is followed by Mexico with 110.9 million, The Philippines (83.6 million), USA (72.3 million), France (48.3 million), Colombia (45.3 million), Spain (43.3 million), Democratic Republic of Congo (43.2 million) and Argentina (40.8 million). In these 10 countries there are 717.9 million Catholics, or more than half (55.9%) of the total worldwide.

Source: <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/04/06/170406e.html>

However, the 2010 national census of Brazil reported only 123,280,172 Roman Catholic adherents nationwide, which is 64.6% of the total population. The previous statistic from the *Pontifical Yearbook of 2017* of 172.2 million Roman Catholics in Brazil is equal to 90.3% of Brazil's total population, which is wishful and erroneous thinking on the part of Vatican officials. According to census figures, the Catholic Church in Brazil lost about 1.5 million adherents between 2000 and 2010—it declined from 73.6% of the population in 2000 to 64.6% in 2010—while the Protestant population grew from 26,184,941 (16.4%) of the total population in 2000 to 42,276,440 (22.1%) in 2010.

Other “Catholic” Traditions

In addition to providing statistical information on the Roman Catholic Church in Brazil, the 2010 census listed 560,781 adherents of **Brazilian Apostolic Catholic groups** (independent of the Vatican) and 131,571 **Eastern Orthodox believers** (called “Catholic Orthodox” in the census records).

In the ecclesiastical history of Brazil, there were several attempts to create a national Catholic alternative to the Roman Catholic Church. The first of these was in 1824 in the northeast of Brazil, where **Diogo Antônio Feijó** (1784-1843), ordained a Roman Catholic priest in 1805, declared his opposition to the doctrine of ecclesiastical celibacy. Later, in 1912, **Canon Manoel Carlos de Amorín Correia Pablo** founded a national Catholic Church in the State of San Pablo and, in 1936, **Salomão Ferraz** founded the Free Catholic Church of Brazil / *Igreja Católica Livre do Brasil*. In 1945, Roman Catholic **Bishop Carlos Duarte Costa** founded the Brazilian Apostolic Catholic Church / *Igreja Católica Apostólica Brasileira* (ICAB) and separated from Rome because Pope Pius XIII signed a concordat with Chancellor of Germany Adolf Hitler in 1943. Dom Carlos Duarte Costa later became Archbishop of Rio de Janeiro of the ICAB, which has spawned numerous offshoots.

Brazilian Apostolic Catholic Church (*Igreja Católica Apostólica Brasileira* - ICAB). Roman Catholic Bishop Carlos Duarte Costa (1888-1961), who served as the Diocesan Bishop of Botucatu, Brazil, beginning on 8 December 1924, became an outspoken critic of the regime of Brazilian President Getúlio Vargas (president 1930-1937, dictator 1937-1945) and of the Vatican’s alleged relationship with fascist regimes. He gave newspaper interviews accusing Brazil’s Papal nuncio of Nazi-Fascist spying, and accusing The Vatican of having aided and abetted the Hitler regime. Shortly afterwards he established the Brazilian Catholic Apostolic Church in May 1945.

Website: <http://www.igrejabrasileira.com.br/>

The **Worldwide Communion of Catholic Apostolic Churches (WCCAC)** is a communion of many independent Catholic bodies. The communion was born at the VI Worldwide Council held in Guatemala in 2008. WCCAC is the result of a long path, started by Dom Carlos Duarte Costa who in 1945 organized the **Brazilian Catholic Apostolic Church**. This Communion was founded by Patriarch Luis Mendez Castillo to provide a working relationship between churches in the Roman Catholic lines of succession of Bishop Carlos Duarte Costa who was the Roman Catholic Bishop from Brazil who founded many churches all over the world. Patriarch Mendez is the successor of Bishop Carlos Duarte Costa. The communion has as symbols of its unity Dom Luis Fernando Castillo Méndez, who served until his death in October 2009 as Patriarch of ICAB and WCCAC. Currently, Archbishop Jerry King is the president and Archbishop John Parnell is the chancellor and vice president of WCCAC.

The WCCAC is now headquartered in Texas, USA, under the leadership of Archbishop Jerry King of Fort Worth, Texas: <http://www.mncc.net/cicam-wccac.html>. Below is a list of the founding members of WCCAC:

- Iglesia Católica Ecueménica Renovada, Guatemala.
- Igreja Católica Apostólica Brasileira, Brasil.
- Arquidiócesis de la Exaltación de la Cruz, Argentina.
- Provincia Nuestra Señora de Guadalupe, México.
- Iglesia Católica Apostólica Mexicana, México.
- Iglesia Católica Apostólica de Argentina.
- Iglesia Católica Apostólica Nacional de Colombia.
- Iglesia Católica Apostólica Nacional de España.
- Iglesia Católica Apostólica Nacional de Venezuela.

- Iglesia Católica Apostólica de España - Diócesis de Tarsis
- Église Catholique Apostolique du France.
- Église Catholique Apostolique du Canada.
- Catholic Apostolic Church of Australia.
- The Evangelical Charismatic Catholic Communion, Texas, USA; Archbishop Jerry King: <https://www.linkedin.com/in/jerry-king-9100bb50/>
- Catholic Apostolic Church in North America, Virginia, USA: <http://www.cacina.org/>
- Mexican National Catholic Church, Texas, USA: <http://www.mncc.net/>
- The Holy Synod of St Athanasius Congregation for the Christian Orthodox of Egypt and the Middle-East, Egypt.

Other Western Catholic Traditions (not in communion with the Vatican) in Brazil include:

Apostolic Episcopal Church (The Order of Corporate Reunion):

<https://apostolicepiscopalchurch.org/intercommunion/the-order-of-corporate-reunion/>

Priestly Confraternity of St. Pius X of Brazil - *Fraternidade Sacerdotal São Pio X no Brasil (FSSPX)*: <https://www.fsspx.com.br/priorados-missoes-e-comunidades-amigas/>

The Liberal Catholic Church, Province of Brazil: <http://www.catolicaliberal.com.br/> - <http://www.thebcc.org/>

The Eastern Orthodox Churches are Christian bodies whose adherents are largely based in the Middle East (particularly Syria, Palestine) and Anatolia, Russia, Greece, Eastern Europe and the Caucasus (Armenia, Georgia, Ossetia, etc.), with a growing presence in the western world due to immigration. Eastern Orthodox Christians accept the decisions of the First Seven Ecumenical Councils (325-787 AD) of the Christian churches.

Eastern Orthodox Christianity identifies itself as the original Christian church by Jesus of Nazareth and the Apostles, and traces its lineage back to the early church through the process of apostolic succession and unchanged theology and practice. Distinguishing characteristics of the Eastern Orthodox Church (shared with some of the Eastern Catholic churches) include the Byzantine Rite, the Divine Liturgy, the mysteries or sacraments, and an emphasis on the continuation of Holy Tradition, which it holds to be apostolic in nature.

The Eastern Orthodox Church is organized into self-governing jurisdictions (autocephalous bodies) along geographical, national, ethnic, and/or linguistic lines. Eastern Orthodoxy, therefore, is composed of numerous autocephalous bodies that are autonomous with no central authority worldwide, as is the case of the Roman Catholic Church under the Bishop of Rome, known as the Pope. The following **Eastern Orthodox Christian Traditions** are known to exist in Brazil:

American Orthodox Catholic Church (founded by Bishop Walter Myron Propheta)

Arabic Orthodox Church

Archdioceses of the Greek Orthodox Church of North & South America

Armenian Orthodox Church (Mother See of Holy Etchmiadzin)

Byzantine Catholic Orthodox Church of Brazil

Greek Orthodox Church, Patriarchate of Antioch

Gregorian Orthodox Church

Holy Orthodox Catholic Church, Eastern & Apostolic

Orthodox Church in America (OCA)

Romanian Orthodox Church in America (ROCA)

Russian Orthodox Church (Russia)
Russian Orthodox Church Outside of Russia (ROCOR)
Syrian Orthodox Church of Antioch (Jacobite)
Ukrainian Orthodox Church

The Protestant Movement

General Overview: At the beginning of the 16th century in Europe, there were signs of general unrest against the growing power, corruption, and abuse of authority by the Papacy; the Roman Catholic Church was beset from within by centuries of frustrated attempts at reform, and without by the rise of strong nation states along the northern border of the Old Roman Empire that were tired of bondage to civil and religious authorities in Rome. What started out as a symbolic protest by a rebellious monk in [East] Germany in 1517, against perceived abuses by his superior officials in Rome, turned out to be the spark that ignited strong movements of religious and civil disobedience (“protests”) against “the powers that be.” This led to the birth of the Protestant Reformation and the civil independence of Northern Europe from Roman Catholic jurisdiction. **Martin Luther**, a member of the Augustinian Order, a Bible scholar and professor at the University of Wittenburg, began his “symbolic protest” by nailing a document known as “Ninety-Five Thesis” to the door of the Castle Church at Wittenburg; see: <http://www.carm.org/creeds/95theses.htm>

Fundamental Doctrines of Protestantism: all denominations and independent churches that are part of the Protestant movement share certain basic beliefs that are clearly stated in *The Apostles Creed* [1st century] and *The Nicean Creed* [325 AD], which are shared with other branches of Christianity; however, the Protestant reformers all had a firm conviction in *sola fide* (faith alone), *sola gratia* (grace alone), *sola scriptura* (scripture alone), a simple formula to remember the basic tenets of the Protestant Reformation: *justification by faith alone, salvation by God’s grace alone and not by human merit, and the supreme authority of the Word of God as the only rule of faith and practice*; other basic concepts include the *priesthood of all believers* and the *lordship of Jesus Christ* (His divinity and power) as the only Savior of mankind.

Any religious group that does not share these convictions cannot be considered part of the Protestant movement, which is formed by church bodies, whether denominations or independent congregations, that are an integral part of the Universal Body of Christ, composed of “all true believers in the Lord Jesus Christ.” Conversely, no single church body (denomination, independent church or any other organization) represents the totality of the Church of Jesus Christ on planet Earth. The concept of “denominationalism” means that each church body constituted of “born-again believers” forms part of the invisible Universal Body of Christ, and have received the gift of the Holy Spirit as a guarantee of their spiritual heritage as members of the Family of God. Those who seek to obey the Lord Jesus Christ as His disciples meet regularly in congregations of believers to share their common faith, study the Holy Scriptures, share the Lord’s Supper, worship together, and support and encourage one another in the endeavors of the Christian life, in obedience to the Great Commandment and in fulfillment of the Great Commission.

The various congregations and denominations of the Protestant movement are related to each other as a “family of believers,” but may have different forms of church government: the basic types are episcopal, presbyterian and congregational. Individual congregations of believers may be affiliated with other congregations in associations of churches (typically called “denominations”) whether locally, regionally, nationally or internationally. Each of these denominational organizations is self-governing and usually have legal status before their respective civil governments.

The various congregations and denominations may have some *historical, doctrinal and life-style affinity* so as to be grouped into **Families of Denominations and Major Traditions** within the Protestant movement such as those listed below in this document. The categories shown below are based largely on Dr. J. Melton Gordon's *Encyclopedia of American Religion* (Detroit, MI: Gale Research, 1996, Fifth Edition); see the following links for basic definitions:

<http://religiousmovements.lib.virginia.edu/profiles/listmelton.htm>

<http://www.kentaurus.com/domine/protestant.HTM>

http://bpc.org/reading_room/books/wylie/protestantism.html

Early Protestant Efforts in Brazil

Although initial Protestant missions were established in Brazil during the French (1555-1565) and Dutch (1630-1654) colonial periods, there is no historical record of successful attempts to establish the Protestant Faith in the country between 1654 and 1855. In 1856, an encyclopedia of global Protestant missionary work reported that the **American Seaman's Friend Society**, based in New York City, had established several chapels on the coast of southern Brazil, which targeted transitory merchant sailors rather than native Brazilians. Below are descriptions the major Protestant Traditions and Families of Churches that have been established in Brazil since the 1850s.

Source: *A Cyclopedia of Missions: Containing a Comprehensive View of Missionary Operations Throughout the World: With Geographical Descriptions, and Accounts of the Social, Moral, and Religious Condition of the People.* Harvey Newcomb, 4th edition, 1856.

- **The Lutheran Family of Churches**

Overview: The Protestant Reformation began with the Augustinian Martin Luther in Wittenberg, Germany, 1517; the Augsburg Confession was adopted in 1530; various Lutheran State Churches were established in Germany, Denmark and the Scandinavian countries: Sweden, Norway and Finland during the 16th century. In the Americas, early Lutheran migrations from Europe established the Welser Colony in Venezuela (1529-1556); Lutheran colonies in Manitoba, Canada in 1619; and the Delaware Colony (one of the original British colonies in what is now the USA) in 1638. Later Lutheran immigrants from Europe established various Lutheran synods in the northern and midwestern states in the USA, and they maintained their languages of origin in their respective churches for many generations but by the early 1940s most of these Lutheran churches worshiped in English.

Basic characteristics of Lutheranism: accepts the basic sacraments of baptism (by sprinkling, including of infants), confirmation, confession, absolution, and the Lord's Supper (the doctrine of consubstantiation—Christ is “present” in the host but His passion is not repeated); Lutherans are Arminians, who believe in man's free will and reject the doctrine of predestination; church government is an Episcopal system headed by bishops; and use is made of the liturgical calendar and liturgical garments.

Source: <http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html>

The Evangelical Church of Lutheran Confession in Brazil - Igreja Evangélica de Confissão Luterana no Brasil (IECLB). The first German immigrants arrived in Brazil in 1824, bringing with them their Evangelical faith, both Lutheran and Reformed. The settlement in São Leopoldo, in Rio Grande do Sul, became the German Protestant stronghold and the base for progressive expansion. Later, similar colonization projects attracted German immigrants to the neighboring states in the

north, up to Espiritu Santo, giving rise to many Protestant congregations as well as hundreds of parish schools.

The following European mission societies are known to have provided financial and personnel support to German colonists in Brazil:

1861 - Basel Missionary Society begins work among German immigrants.

1864 - The German-speaking Lutheran parishes of São Leopoldo (1864-1870) in Rio Grande do Sul and Nova Friburgo in Rio de Janeiro were supported by the Evangelical Church (Lutheran) of Prussia, the Basil Evangelical Missionary Society (Pietist, Lutheran and Reformed, founded in 1815 in Basel, Switzerland), and the Evangelical Society for Protestant Germans in America (Barmen, Germany).

Between 1861 and 1867, the work of the Basel Missionary Society had established the first synod. By 1881 ten Basel missionaries were serving churches in Brazil. The **Lutheran Synod of Rio Grande do Sul** was organized in 1886, and this was followed by the formation of the **Lutheran Church in Brazil** in 1895. The Lutheran Synod of Rio Grandense in San Leopoldo, Rio Grande do Sul (German-speaking Lutherans), merged with other Lutheran synods in Brazil to form the **Evangelical Church of the Lutheran Confession** in 1949. In 1968, this Lutheran body reported more than 1,100 congregations with a community (adherents) of 650,000. Most of these Lutheran groups are located in the three southern states of Rio Grande do Sul, Santa Catarina, and Paraná.

At first restricted to the ethnic and cultural German community, IECLB members integrated themselves into Brazilian society more quickly after World War II. At its general council meeting in São Paulo in 1968, the four synods of partly Lutheran and partly United and Reformed traditions merged into a nationwide Church with a central administration and with various regional jurisdictions. In 1998 the IECLB approved a new structure based on 18 synods. In 2000, six advisory groups to the presidency were set up, for theology and confessionality, mission, ecumenism, public responsibility, gender and ethnicity.

Among the three schools of theology, the *Escola Superior de Teologia* (EST) in São Leopoldo has been a privileged space for ecumenical reflection, practice and exchange, both on national and international levels, especially through the Ecumenical Institute for Graduate Studies. The school always has teachers and students from other denominations. It has faculty chairs on ecumenism and feminist theology. Women of the IECLB—1,346 organized groups—have played a leading role in congregational life, and presently they are increasingly committed to themes related to the Decade to Overcome Violence against Women. About one-third of the pastors are women. The WCC Justice, Peace and Integrity of Creation program has been the background of several annual themes of the IECLB that have dealt with social responsibility, justice and peace, agrarian reform, Indigenous people, and mission in urban and rural contexts. The diaconal activities, coordinated by the department for diakonia and the Lutheran Foundation for Diakonia, are developed on all levels within the WCC spirit of diakonia and solidarity. In recent years (since 2000) the IECLB has been developing an encompassing plan of missionary action, which is partially related to texts and programs of mission and evangelism of the WCC. The church runs 57 parochial schools, 21 hospitals, 48 social centers, 21 retreat centers and four publishing houses.

The IECLB has bilateral dialogues with the Roman Catholic Church, the Episcopal Anglican Church of Brazil, and the Evangelical Lutheran Church of Brazil (related to the Missouri Synod). The theme of *koinonia* (Christian fellowship and communion) has had significant repercussions in

the dialogue with the Roman Catholic Church and other churches that have an ecumenical spirit.

Priorities and challenges include: confessional unity in the context of religious pluralism; the public responsibility of the IECLB within Brazilian society; dialogue with internal Evangelical, Charismatic movements, as well as with the *PPL-Pastoral Popular Luterana* (representing mainly Liberation Theology); topics related to faith and money, grace and gratitude, stewardship, proportional contributing, financial autonomy on all levels; human sexuality and ministry; and HIV/AIDS.

Since 1958, the **Evangelical Lutheran Church in America (ELCA)** has supported the IECLB with grants, and companion synod relationships support key priorities: mission and outreach, leadership development, and programs serving landless people, farmers, Indigenous peoples, and street children. See more at:

<http://search.elca.org/Pages/OurWork/Brazil.aspx#sthash.4FflnCj9.dpuf>

IECLB statistics (date?): membership 717,127 (2015); pastors 1,041; synods 18; parishes 471; congregations 1,812; preaching points 1,160. The headquarters are in Porto Alegre, Rio Grande do Sul. Sources: <https://www.oikoumene.org/en/member-churches/evangelical-church-of-the-lutheran-confession-in-brazil> -

<http://www.luteranos.com.br/conteudo/a-caminho-em-terras-brasileiras> -

https://pt.wikipedia.org/wiki/Igreja_Evang%C3%A9lica_de_Confiss%C3%A3o_Luterana_no_Brasil

Evangelical Lutheran Church of Brazil - Igreja Evangelica Luterana do Brasil (IELB). The first **Lutheran Church-Missouri Synod (LCMS)** missionary, Christian J. Broders, went to Brazil in 1900 at the request of German immigrants living in Brazil. The first organized church was *Comunidade Evangélica Luterana São João*, in the municipality of Morro Redondo, RS. The *Seminario Concordia* was established in 1903 and one year later, in 1904, the *Igreja Evangelica Luterana do Brasil* (IELB) became a district of the Lutheran Church-Missouri Synod, with headquarters in St. Louis, Missouri, USA.

The IELB is a theologically conservative, confessional Lutheran synod that holds to the *Book of Concord*. It started as a mission of the Lutheran Church–Missouri Synod and was the Brazilian District of that body. The IELB became an independent church body in 1980.

Statistics (2015): the IELB reported the existence of 57 ecclesial districts, 521 parishes, 2,025 congregations and preaching points, with a total of 242,179 baptized members. The current president is the Rev. Egon Kopereck. Headquarters are in Bairro Mont’Serrat, Porto Alegre, Rio Grande do Sul. Websites: <https://www.lcms.org/sslpage.aspx?pid=1361> - <http://www.ielb.org.br/home/>

Other Lutheran-related denominations known to exist (or to have worked) in Brazil are the following.

The founding assembly of the **Estonian Evangelical Lutheran Church** met in Tartu, Estonia, in 1917 and became independent of Russian and German regulation in 1918. The Second World War and the ensuing 45 years of Soviet occupation, with its atheist propaganda and hostile attitude towards religion, ruined the authority of the Lutheran Church in Estonia, alienated it from the majority of the people, and denied the nation the possibility of practicing Christian values. About 80,000 church members went into exile, accompanied by the archbishop of the Church and 70 pastors. **The Estonian Evangelical Lutheran Church in Exile** was established in Sweden. In 2010, the **Estonian Evangelical Lutheran Church Abroad**, which had congregations in the USA, Canada, Sweden, Germany, Australia, Argentina, Brazil, and England, reunited with the **Estonian**

Evangelical Lutheran Church - Eesti Evangeelne Luterlik Kirik (EELK) and became the **Estonian Evangelical Lutheran Church Diocese Abroad** with headquarters Toronto, Canada. When the Estonian Evangelical Lutheran Church in Exile established missionary work in Brazil is unknown, but it undoubtedly took place among the Estonian immigrant community.

Source: <https://www.oikoumene.org/en/member-churches/estonian-evangelical-lutheran-church>

The Free Lutheran Church (FLC) was founded in 1897 by Norwegian pastors in Minnesota and North Dakota, and merged into the **American Lutheran Church (ALC)** in 1963. It is unknown as to when the FLC sent its first missionaries to Brazil. Its headquarters were in Minneapolis, Minnesota. Source: https://en.wikipedia.org/wiki/Lutheran_Free_Church

The Augustana Evangelical Lutheran Church (previously called the **Augustana Lutheran Synod**, the **Scandinavian Evangelical Lutheran Augustana Synod in North America**, and the **Swedish Evangelical Lutheran Augustana Synod in North America**) was a Lutheran church body, established in 1860 in Wisconsin, that was one of the Churches that merged into the **Lutheran Church in America** in 1962. It had its roots among the Swedish immigrants in the 19th century. It is unknown when the **Scandinavian Evangelical Lutheran Church** began its missionary work in Brazil. Adapted from:

https://en.wikipedia.org/wiki/Augustana_Evangelical_Lutheran_Church

The Wisconsin Evangelical Lutheran Synod (WELS). As of 2016, this theologically conservative body had a baptized membership of 369,221 in 1,270 congregations, with churches in 47 U.S. states and 4 provinces of Canada. It is the third largest Lutheran denomination in the USA, and the WELS school system is the fourth largest private school system in the USA. The WELS' direct predecessor, known as *The German Evangelical Ministerium of Wisconsin*, was founded in 1850 by several Lutheran churches in and around Milwaukee, Wisconsin. Many of the early pastors were educated and trained by mission societies in Germany. The early churches in the Wisconsin Synod had a strong German background; services and church business were conducted in German. Many of the pastors and congregations brought with them a tolerance towards forming joint congregations with Reformed churches, similar to the Union Churches they left behind in Germany. In 1864, the *German Evangelical Lutheran Synod of Wisconsin* was incorporated in Wisconsin. During the 1870s, the WELS' constituency was composed of German, Norwegian, and English-speakers.

WELS World Missions conducts its work in the USA, Canada, and 23 foreign countries through "seed sowing" and evangelism efforts, congregation and church planting, training ethnic and national workers for ministry, and providing religious materials in foreign languages.

The **Brazilian Lutheran Church**, established in 2006, continues to operate even though it no longer receives funds from WELS. One of the two national pastors leads a congregation in the state of Rio Grande do Sul. He serves as a teacher in the public school system to help support himself and his wife. The other national pastor works as an assistant pastor in the congregation in Dourados, Mato Grosso do Sul. A trained evangelist and the volunteer Pastor Charles Flunker round out the staff in Dourados, who also take care of the three outlying areas, which have small groups of members. Statistics (date?): 205 baptized members in two congregations and one preaching point.

Websites: <https://wels.net/about-wels/> - <https://wels.net/serving-others/missions/latin-america/brazil/>

- **Reformed-Presbyterian-Congregational Family of Churches**

General Overview. The Reformed Family of Churches originated in 1523, with the Protestant reformers Ulrich Zwingli [1484-1531] and Heinrich Bullinger [1504-1571] in Zurich, Switzerland; and, in 1536, with John Calvin [1509-1564] and Theodore Beza [1519-1605] in Geneva, Switzerland. John Calvin defined “Reformed Theology,” which became known as **Calvinism** [“The Five Cardinal Points of Calvinism”] due to his teaching and leadership in the early development of the Reformed Faith in Europe, mainly in Switzerland, France, Hungary, The Netherlands, Poland, Austria, Czechia, Bohemia, England, Scotland and Ireland. The various churches (later called “denominations”) related to this movement were called Reformed Churches to distinguish them from Lutheran groups. Reformed theology recognizes only two sacraments, baptism and the Lord’s Supper, and was defined in a series of councils and creeds: the Berne Thesis [1528], the Diet of Augsburg [1530], the First Helvetic Confession [1536], the Belgic Confession in The Netherlands [1561], the Heidelberg Catechism in Germany [1562], the Second Helvetic Confession [1566], and the Confession of Dort in Holland [1619]. Calvin’s *Institutes of the Christian Religion* [first published in 1536 in Basel, Switzerland] became the standard theological treatise of the Reformed tradition. John Knox [1505-1572] in Scotland introduced the Reformed Faith in the 1550s and established a form of church government known as “Presbyterian,” which is a representative democracy. This innovation in church government introduced us to the term Reformed-Presbyterian tradition.

Presbyterian churches are governed by what is known as Presbyterian Polity, a unique church governance system that balances authority between the Denomination and the Congregation. This system was developed by John Calvin in Geneva and spread by John Knox to Scotland. Scottish immigrants took Presbyterian doctrine and polity to North America. What is so unique about Presbyterian Polity is that authority flows both from the Congregation up and from the Denomination down. To prevent powerful hierarchies governed by a single individual, presbyters are elected by congregation members to serve on assemblies. Once elected assemblies are responsible to exercise authority over congregations. Regional groups of congregations form a Presbytery. Groups of Presbyteries are governed by a Synod. Together, the Synods compose the General Assembly. Local Congregations govern themselves through an elected board called the Session (from the Latin word meaning “to sit”). Session members serve for three years. Each year, one third of the Session members retire from Session and are replaced by members elected as elders by those previously retired. This provides stability and continuity in governing the congregation. A senior Minister moderates the Session that is headed by the Clerk of Session, neither of whom is a voting member of the session. Adapted from: <http://fredericksburgpc.org/about-us/what-we-believe/presbyterian-polity>

Other sources: <http://www.smartlink.net/~douglas/calvin/> -
<http://www.swrb.com/newslett/actualnls/ScotConf.htm>

Congregational Churches. From the XVI through the XVII centuries, the Anglican Church experienced many internal conflicts arising from “non-conformist” sectores [beginning in 1564, Puritans of Presbyterian and Congregational tendencies] and “separatists” or “independents” [after 1567, the Congregationalists, Baptists, Quakers and sectors were formed]. During the 1630s, thousands of Anglican colonizers, followers of a kind of non-separatist Puritanism, left the Old World to create new communities, villages and cities in Protestant New England under “the social pact” [social and religious self-determination principles]. Therefore, Congregational churches were established in some colonies that were separatist [independent] and in other colonies non-separatist

Puritan churches were established under the jurisdiction of the Anglican Church in Britain.

After the 1776 Revolution against British rule by the original 13 British colonies in North America, nearly all the “Congregational” churches—known collectively as the “Congregational Churches of New England”—experienced serious theological differences between them: some opted for “Arminianism” while the majority professed Calvinism. Between September 1646 and August 1648, the first Synod was held in Cambridge, New England [known as the Cambridge Synod], in which the Puritans defined their basic platform [known as the “Cambridge Platform”] that served as a guide for the future development of American Puritanism, with the exception of the Westminster Confession that had just been approved by the English Parliament and Scottish General Assembly in June 1648, and they defined their kind of official church government (polity) as “Congregational” for the affiliated churches. The Congregationalists (Calvinists) supported the organization of the first American “foreign” missionary society in Boston in 1810 for the purpose of sending missionaries to foreign countries, called “The American Board of Commissioners for Foreign Missions” (ABCFM). This mission agency began to send Congregational missionaries around the world, including to Latin America.

Therefore, the category **Reformed-Presbyterian-Congregational Family of Churches** was created by PROLADES to identify this Calvinistic wing of the Protestant Movement. The following denominations and mission agencies of this Tradition are known to exist in Brazil:

NAME	COUNTRY OF ORIGIN	DATE FOUNDED IN BRAZIL
UNION OF CONGREGATIONAL CHURCHES OF BRAZIL	SCOTLAND	1858
PRESBYTERIAN CHURCH, NORTH (PRESBYTERIAN CHURCH USA)	USA	1859
PRESBYTERIAN CHURCH, SOUTH (PRESBYTERIAN CHURCH US)	USA	1869
REFORMED CHURCH IN AMERICA (DUTCH)	HOLLAND	1911
EVANGELICAL CONGREGATIONAL CHURCHES OF BRAZIL	BRAZIL	1920
ARAB EVANGELICAL CHURCH OF SÃO PAULO	BRAZIL	1920
UNITED CHURCH OF CHRIST	USA	1922
CALUA EVANGELICAL MISSION	USA	1928
CHRISTIAN REFORMED CHURCH	USA	1932
EVANGELICAL REFORMED CHURCHES IN BRAZIL	BRAZIL	1933
CONSERVATIVE PRESBYTERIAN CHURCH	USA	1940
INDEPENDENT BOARD OF PRESBYTERIAN FOREIGN MISSIONS	USA	1948
FUNDAMENTAL PRESBYTERIAN CHURCH (ISRAEL GUEIROS)	BRAZIL	1956
KOREAN UNITED PRESBYTERIAN CHURCH OF SÃO PAULO	KOREA	1956
SWISS EVANGELICAL CHURCH OF SÃO PAULO	BRAZIL	1958
CUMBERLAND PRESBYTERIAN CHURCH (JAPANESE-SPEAKING)	JAPAN	1960
PRESBYTERIAN CHURCH OF FORMOSA IN BRAZIL (TAIWANESE)	TAIWAN	1962
EVANGELICAL CHURCH OF SÃO PAULO	BRAZIL	1967
ALLIANCE OF EVANGELICAL CONGREGATIONALIST CHURCHES OF BRAZIL	BRAZIL	1967
REFORMED CHURCH OF CHRIST	BRAZIL	1968
RENEWED PRESBYTERIAN CHURCH (CHARISMATIC)	BRAZIL	1968
KOREAN PRESBYTERIAN CHURCH OF BRAZIL	KOREA	1969
UNITED PRESBYTERIAN CHURCH	BRAZIL	1978

ANTIOCH PRESBYTERIAN CHURCH (KOREAN IMMIGRANTS)	BRAZIL	1984
REFORMED CHURCH OF BRASOLANDIA (DUTCH IMMIGRANTS)	BRAZIL	1991
TRADITIONAL PRESBYTERIAN CHURCH	BRAZIL	1992
REFORMED CHURCH OF COLOMBO	BRAZIL	1995
ASSOCIATION OF KALLEYAN CONGREGATIONAL CHURCHES	BRAZIL	2008
PURITAN REFORMED CHURCH OF BRAZIL	BRAZIL	2009

Union of Evangelical Congregational Churches of Brazil / União das Igrejas Evangelicas Congregacionais do Brasil (UIECB). This is the oldest member of the Congregational Family of Churches in Brazil. The denomination unofficially began on 19 August 1855, when Dr. Robert Reid Kalley (1809-1888) and his wife Sarah (1825-1907) opened the first Portuguese-language Sunday School in Petrópolis, RJ, but it was not officially constituted until 1858 as the *Igreja Evangelica Fluminense* (with 14 members) in downtown Rio de Janeiro. (The term “Fluminense” refers to an inhabitant of the state of Rio de Janeiro; it is taken from the Latin word *flumen*, meaning “river.”) See: <http://www.campoecidade.com.br/edicao-63/franca-antartica/>

After arriving in Brazil in May 1855, Dr. Kalley (a Scotsman and medical doctor of Presbyterian background) invited evangelicals from the Portuguese island of Madeira, who had fled to the USA due to persecution from Roman Catholics, to participate in the work of evangelizing the people of Brazil. Three Madeirans responded to this invitation and arrived in Brazil in 1856. An Englishman, William Pitt, joined the movement by beginning a work of evangelization and colportage in Rio de Janeiro.

Dr. Kalley became a friend of the Emperor of Brazil, Dom Pedro II, which facilitated the recognition of the rights of non-Roman Catholics, such as the right to a birth certificate and to burial in public cemeteries, although in separate areas. The Kalleys also made a distinctive contribution in the area of hymnology through the translation and composition of hymns; they published *Salmos e Hinos*, which has become the traditional hymnbook and which, in its present form, is still in use in the majority of the historic Brazilian churches.

Pastors and evangelists trained by Dr. Kalley spread the Gospel message far and wide in different regions of the country, including the Northeast where the *Igreja Evangélica Pernambucana* was founded in 1873 in Recife, State of Pernambuco, by Dr. Kalley himself.

After the Kalleys returned to Scotland in July 1876, Pastor João Manoel Gonçalves dos Santos became the pastor of the *Igreja Evangélica Fluminense* and later wrote a doctrinal statement composed of 28 articles, called *Breve Exposição das Doutrinas Fundamentais do Cristianismo*. This church, along with 12 others founded by Dr. Kalley and his associates, organized the *Igrejas Evangélicas Indenominacionais* in 1913, led by the moderator, the Rev. Osvaldo Lopes dos Santos. Later this denomination began to identify itself as Congregational churches.

After the death of Dr. Kalley in January 1888, his wife Sarah Kalley founded the **Help for Brazil Missionary Society** in 1892, with financial support from her friends in Scotland, to send missionaries and support the work founded by Dr. Kalley and his Brazilian colleagues. This Mission united with the **Evangelical Union of South America (EUSA)** in 1913.

In 1941, the *Igrejas Evangélicas Indenominacionais* united with the *Igreja Cristã Evangélica do Brasil* (ICEB) to form a new denomination called *União das Igrejas Evangélicas Congregacionais e Cristãs do Brasil* (UIECCB). In 1969 a new constitution was approved for a new organization that was formed among Congregational churches, *União das Igrejas Evangélicas e Congregacionais do Brasil*. Since the 1980s, the UIECB has been affiliated with the *World Evangelical Congregational Fellowship* (WECF), which represents Congregational denominations in about 14

countries. The UIECB has its headquarters in Rio de Janeiro, RJ. Website: <http://uiecb.com.br/>
Statistics (2004): total members 50,000, parishes 582, house fellowships 578, and ordained clergy 260. Source: <http://www.reformiert-online.net/adressen/detail.php?id=1280&lg=eng>

Schismatic groups that have broken away from the UIECB are the following:

- **Alliance of Evangelical Congregational Churches of Brazil / Aliança das Igrejas Evangélicas Congregacionais no Brasil (AIECB)**. In 1967, a group of member churches of the UIECB that had accepted some Pentecostal doctrines and practices and had become part of the Charismatic Renewal movement were excluded from the UIECB because they refused to abandon their Pentecostal Charismatic doctrines and practices. The excluded churches then formed the *Aliança das Igrejas Evangélicas Congregacionais do Brasil*. Currently, both denominations have developed a fraternal relationship that allows ministers of both groups to have fellowship and work together. Headquarters: Apolo III, São Gonçalo, RJ. Website: <http://www.aiecb.org.br/> -
- **Association of Kalleyan Congregational Churches / Associação das Igrejas Congregacional Kalleyana (AICK)**. This denomination was formed in 2008 after a group of churches departed from the AIECB because of doctrinal differences, with the new denomination identifying with the biblical theology of English Non-Conformists, known as Puritans, as well as with the Free Church of Scotland. The AICK accepts the *Westminster Confession of Faith* and the *Larger and Shorter Catechisms of Westminster* (1647). The majority of the AICK churches are located in the Southeast region in the State of Rio de Janeiro, but newer churches have been established in the Northeast region. Website: <https://igrejacongregacionalkalleyana.wordpress.com/o-que-e-a-igreja-kalleyana-2/>
- **The Puritan Reformed Church of Brazil / Igreja Puritana Reformada no Brasil (IPRB)** was organized in 2009 with four churches. Website: http://igrejapuritanareformada.org/?page_id=14

Evangelical Reformed Churches of Brazil / Igrejas Evangélicas Reformadas no Brasil (IERB). This is the oldest member of the Reformed Family of Churches in Brazil. The Church began in 1911 after the first Dutch immigrants arrived in Brazil. Under the leadership of two laymen, Leendert Verschoor and Jacob C. Voorsluys, a local church was established in the city of Carambeí, Paraná state. In the beginning, they sought the assistance of Lutheran pastors for the administration of the sacrament of baptism. Some years later, after contacts with the Christian Reformed Church, with the Reformed Churches in The Netherlands, and with the Buenos Aires presbytery of the Reformed Churches of Argentina, they decided to organize officially the first **Reformed Evangelical Church in Brazil**, and did so on 14 September 1933. On 18 February 1962, the Brazilian communities decided to separate from the Buenos Aires presbytery and organize themselves as the **Association of Evangelical Reformed Churches in Brazil**; the name was later changed to **Evangelical Reformed Churches in Brazil (IER)**.

Statistics (2000): membership 2,490; pastors 10; parishes 10. Website: <http://ierb.com.br>

Partnership churches: *Christelijke Gereformeerde Kerken in Nederland, De Protestantse Kerk in Nederland*, and Christian Reformed Church in North America. Source: <http://www.reformiert-online.net/adressen/detail.php?lg=eng&id=1283>

The Presbyterian Church of Brazil / Igreja Presbiteriana no Brasil (IPB) is the oldest member of the Presbyterian Family of Churches in Brazil. Statistics for 2011 for this denomination are as follows: 1,011,300 members, 8,315 ordained ministers, 1,546 evangelists, 3,123 missionaries, 5,015 churches and 5,392 parishes. It is also the only Presbyterian denomination in Brazil present in all 26 States and the Federal District. The **Presbyterian Church of Brazil** is a member of the World Communion of Reformed Churches (WCRC).

The IPB was founded by missionary Rev. Ashbel Green Simonton (1833–1867) of the **Presbyterian Church in the United States of America (PCUSA)**, which, after 1869, became known as the “Northern Presbyterian Church.” Simonton also oversaw the formal organization of the first congregation (Presbyterian Church of Rio de Janeiro) and the first presbytery (Presbytery of Rio de Janeiro). Although the Presbyterian Church of Rio de Janeiro was only formally organized in January 1863, and the Brazilian church only left the jurisdiction of the joint mission board of the American churches in 1888 (Northern and Southern Presbyterian), when the Synod was formed the denomination considered the date of Simonton’s arrival in Brazil (12 August 1859) as its foundation date.

In April 1860, Simonton celebrated his first service in Portuguese. In January 1862, the first converts professed their faith and the Presbyterian Church of Rio de Janeiro was formally organized. He also founded the first Protestant Brazilian newspaper (*Imprensa Evangélica*, 1864) and oversaw the creation of the Presbytery of Rio de Janeiro in 1865 and the Presbyterian Seminary in 1867. Simonton died of yellow fever at age 34, in 1867.

Other missionaries assisted Simonton in the early years of the Brazilian mission: Rev. Alexander Latimer Blackford (1829-1890), who oversaw the creation of the churches in São Paulo and Brotas, and Rev. Blackford was the first president of the Presbytery of Rio de Janeiro; Rev. Francis J. C. Schneider, who preached among German immigrants in Rio Claro, taught at the Rio de Janeiro Presbyterian Seminary and was also a missionary at the State of Bahia; and Rev. George W. Chamberlain (1839-1902), who remained in São Paulo, was a pioneer in the founding of the Presbyterian Church in Brazil, and he taught in McKenzie College. He died of cancer in 1902. Only four students graduated from the Presbyterian Theological Seminary in Rio de Janeiro, and they became very effective ministers: Revs. Antônio Bandeira Trajano, Miguel Gonçalves Torres, Modesto Perestrelo Barros de Carvalhosa and Antônio Pedro de Cerqueira Leite. The only other churches created in this first decade were those in Lorena, Borda da Mata, Pouso Alegre and Sorocaba, most of these due to the efforts of the Rev. José Manoel da Conceição (1822–1873), former Roman Catholic priest and the first Brazilian to be ordained a Protestant minister (1865).

In 1869, the first missionaries of the **Southern-based Presbyterian Church in the United States (PCUS)** arrived in Brazil: Revs. George Nash Morton and Edward Lane settled in Campinas, a municipality in São Paulo State, where many Southerners had immigrated to during the U.S. Civil War. The church in Campinas, and also the famous, albeit short-lived International College, were founded in 1870. The PCUS missionaries pioneered the preaching of the Reformed faith in the Mogiana region, western Minas Gerais, the Triângulo Mineiro and southern Goiás, mostly due to the tireless efforts of the Rev. John Boyle. In the modern era, PCUS missionaries were also among the first to preach the Reformed faith in northeastern and northern Brazil (from Alagoas up to Amazonas). Among the leaders in northern Brazil were John Rockwell Smith who founded the Presbyterian Church in Recife, and Belmiro César de Araújo, one of the earliest leaders of the whole denomination.

Meanwhile, the PCUSA missionaries extended their reach to Bahia and Sergipe. The church of Rio de Janeiro consecrated its first sanctuary in 1874, and a congregation in Nova Friburgo, a Swiss and German immigrant enclave, was founded. New congregations were also established in the

States of São Paulo, Paraná and Rio Grande do Sul, and, in the city of São Paulo, the American School was founded. In 1865 the Presbytery of Rio de Janeiro was created with 39 pastors. In 1888 a Synod was formed in Brazil; the president was the Rev. Alexander Latimer Blackford between 1888 and 1891. The General Assembly was formed in 1910 and the Supreme Council in 1937.

In September 1888, the **Synod of the Presbyterian Church of Brazil** was formally created and became autonomous from both American churches. The Synod comprised three presbyteries (Rio de Janeiro, Campinas-Oeste de Minas and Pernambuco), 20 missionaries, 12 native ministers and about 60 churches. Veteran Rev. A. L. Blackford was its first Moderator. The Synod created the Presbyterian Seminary, elected its first two professors, and divided the Campinas-Oeste de Minas Presbytery in two: São Paulo and Minas.

The church enjoyed a major expansion during the last years of the 19th century, with many new missionaries, Brazilian ministers, churches and schools. However, a crisis halted this progress. The Synod and the New York Mission Board had different priorities; while the former wanted more resources for the evangelistic work and the installation of the Seminary, the latter preferred an emphasis on education, especially through Mackenzie College. At the same time, there was some conflict between the Rev. Eduardo Carlos Pereira and the Schoolmasters of Mackenzie College, Horace M. Lane and William A. Waddell.

Rev. Eduardo C. Pereira adopted some radical postures, losing even the support of many of his Brazilian colleagues. A newspaper battle ensued, between Pereira's *O Estandarte* and Álvaro Reis's *O Puritano*. In 1900, the **United Presbyterian Church of São Paulo** was formed, consisting mostly of people who left Pereira's church. By the same time, a new problem made matters even more complicated: the **Freemasonry** controversy (some approved and others disapproved of the Masons; many prominent U.S. Presbyterian ministers were Freemasons). **The United Presbyterian Church of Brazil** was formed in 1978; currently it has 48 churches and 3,466 members in eight presbyteries.

In March 1902, Pereira began divulging his five-point Platform on the missionary, educational and Masonic matters (he supported Freemasonry). After a year of heated argument, the crisis came to its closure on 31 July 1903, during the Synod meeting. After having his proposals rejected, Pereira and his colleagues withdrew from the Synod and founded the **Independent Presbyterian Church of Brazil**.

The headquarters of the Presbyterian Church of Brazil are in the city of Rio de Janeiro. Statistics (1998): 450,000 baptized members; 820 congregations; 5,215 preaching points; 2,600 ordained ministers; 8,040 elders; and 8,700 deacons. Website: <http://www.ipb.org.br/>

Theological seminaries sponsored by the Presbyterian Church of Brazil:

- Presbyterian Theological Seminary in Brasilia
- Presbyterian Theological Seminary in the South - Campinas
- Rev. José Manoel da Conceicao Presbyterian Theological Seminary in São Paulo
- Rev. Ashbel Green Simonton Presbyterian Theological Seminary in Rio de Janeiro
- Presbyterian Theological Seminary in the North - Recife
- Presbyterian theological Seminary in the Northeast - Teresina
- Presbyterian Theological Seminary in Central Brazil - Goiania
- Extension of Presbyterian Theological Seminary in Central Brazil in Ji-Paraná
- Rev. Danoel Nicodemos Eller Presbyterian Seminary - Belo Horizonte

The Rev. Jose Manuel da Conceicao Theological Seminary was founded in 1980; it was an extension of the Presbyterian Seminary in the South and named after Rev. José Manoel da Conceicao, the first Brazilian Protestant pastor ordained by the Presbyterian Church of Brazil.

Source: https://en.wikipedia.org/wiki/Presbyterian_Church_of_Brazil

The Mackenzie Presbyterian University / Universidade Presbiteriana Mackenzie was founded in 1952, when the country had fewer than two dozen universities; in the state of São Paulo, there were only two. Its history, however, actually began as early as 1870 when Presbyterian missionaries Mary Annesley and George Chamberlain established **The American School**, which soon became a benchmark of basic education in São Paulo, thanks to its innovative pedagogical strategies and its ostensive practice of social, ethnic and political inclusion. During the late 19th century, **Mackenzie College** was founded, with its first major courses in Philosophy (1885), Commerce (1890) and especially the School of Engineering (1896); it is the oldest private and confessional teaching establishment the country.

The College pioneered in the creation of the first official experience of international educational cooperation, with the State University of New York as an associate entity (1893). It also created the first course of Industrial Chemistry in São Paulo (1911); generated the oldest course of Chemical Engineering in the country (1922); pioneered the Dewey Decimal System for cataloging libraries in the country (1926); and produced the first course in Library Science in Brazil (1930). Similarly, since 1932, the Mackenzie Technical School became recognized in the industrial park of São Paulo due to the quality of training of its students. Fifteen years later, it established the Architecture Course and became the first Faculty of Architecture and Urbanism in the state of São Paulo (1947). No other higher education institution had previously operated throughout the country as a “Faculty of Architecture.” At the beginning of the 1950s, four faculties were already consolidated and a fifth was about to be inaugurated: the Schools of Engineering, Architecture, Philosophy, Sciences and Letters (1946); the Faculty of Economic Sciences (1950) and the Faculty of Law (1953).

It was on this foundation that Mackenzie University was authorized to operate by Decree No. 30,511 of 7 February 1952, under the leadership of the first Rector, Prof. Eng. Henrique Pegado. At that historical juncture, the student body totaled 1,155 students and the total number of teachers was no more than 80.

Inserted in a context of profound social, political and economic transformations, Mackenzie Presbyterian University / Universidade Presbiteriana Mackenzie (adopted by the denomination in 1999) was soon challenged to expand its course offers and to build an infrastructure that was in keeping with its growing academic reputation. In this mobilization of effort and resources, the support of the Mackenzie Presbyterian Institute, which represents the Presbyterian Church of Brazil, has never been lacking.

During the ensuing years, the consolidation of Mackenzie Presbyterian University has become evident in countless dimensions, such as: new courses, new curricula, new labs, new buildings, new campuses, new legal requirements, and new academic indicators of quality. In this scenario, the solid teaching tradition that has always assured the Mackenzians, the best market opportunities and social insertion has also been impacted by the implantation of an instigating atmosphere of institutionalized research, in whose bosom numerous niches of excellence have been emerging. Insofar as postgraduate courses ... were implemented, the institutional universe became much broader, much more complex and much more relevant from the academic, scientific, cultural and social standpoints.

With almost 42,000 students enrolled in Higienópolis, Alphaville, Campinas and Rio de Janeiro; with 91% of the 1,400 teachers being holders of master’s or doctor’s degrees; with 11 masters and

eight doctorates of recognized academic merit; with more than six dozen international bilateral agreements; with significant interlocution with the public agencies for the promotion of research; with a renewed accreditation by the Brazilian Ministry of Education (MEC) for another ten years; and attribution of maximum evaluation concept, Mackenzie Presbyterian University has reached the seventh decade of its existence and is ranked among the best and largest universities in the country. Its future roadmap is guided by a set of ambitious goals of academic excellence and daring institutional scope—called “Vision 150”—that mobilizes all the resources of the largest Presbyterian university institution in the Southern Hemisphere.

Adapted from: <http://up.mackenzie.br/a-universidade/historia/>

The Independent Presbyterian Church of Brazil / Igreja Presbiteriana Independente do Brasil (IPIB). In 1903, a quarter of a century after the arrival of the first Presbyterian missionary in Brazil, the Independent Presbyterian Church of Brazil organized itself as a Brazilian church with seven pastors and 15 elders. The founders, under the leadership of Rev. Eduardo Carlos Pereira, were determined to be independent from the North American missionaries. Financial difficulties of the early period and the lack of pastors made the journey of the young Brazilian Protestant church difficult. Theological education for the preparation of new pastors led to the foundation of the Seminary (1905) and the acquisition of its own building (1914) in São Paulo.

In 1922, the denomination organized its social work program and, in the 1930s, an ecumenical youth project was designed to bring about social transformation in the nation, based on “biblical principles and not on a static theology.” In 1934, the Constitution of Brazil gave women the right to vote, and for the first time in Brazilian Protestantism a movement for deaconesses began. Also, for the first time in Latin America, a woman graduated in theology from the seminary of São Paulo. In the 1950s and 1960s, the IPIB had to cope with the persistent Pentecostal and Charismatic issues that caused dissention in the Church. In 1993, it opened the way for understanding and dialogue.

To develop its activities, the IPIB has an institutional organization divided into three ministries: mission (awareness building on ‘Missio Dei’), education (programs for continuing education, secular and Christian education), and communication (a monthly journal and a quarterly magazine). Other activities include: integral mission (health, education and evangelization), social work, social projects (such as shelter and other projects in the Amazon area), environmental and ecological projects. The denomination has three seminaries and two centers for the preparation of missionaries. The general assembly of the IPIB approved a project of theological education, emphasizing the study of the Bible, the reformed heritage and pastoral sciences. The official confession of the Church is the *Westminster Confession of Faith*. IPIB has been developing a project for the elaboration of a contemporary confession of faith with the objective of preparing a confessional text suitable to the local reality.

The IPIB is organized along the patterns of the Presbyterian system of government. The local churches are governed by male and female elders who are elected directly by their members. A group of local churches compose the presbytery, which is in charge of overseeing the churches within its jurisdiction. The presbyteries, which get together regionally in 15 synods, are spread throughout the national territory. Finally, the synods come together to form the General Assembly, responsible for the national management of the denomination.

The IPIB also has been improving its relationships with other churches both inside and outside the country. A “fraternal Presbytery,” namely the **Presbytery of the Presbyterian Church of Formosa in Brazil**, works with the population of Taiwanese origin who live in Brazil. Partnerships have been established with the Presbyterian Church (USA), the Presbyterian Church in the Republic of Korea (PROK), the Presbyterian Church of Taiwan, and the Evangelical Church of the

River Plate. The IPIB is a member of CLAI (*Consejo Latinoamericano de Iglesias*) and WARC (World Association of Reformed Churches). The headquarters of the IPIB are in the city of São Paulo. Website: <http://www.ipib.org/>

Statistics (1998): membership 95,000; synods 15; presbyteries 52; congregations 502.

Source: https://pt.wikipedia.org/wiki/Igreja_Presbiteriana_Independente_do_Brasil

Conservative Presbyterian Church of Brazil / Igreja Presbiteriana Conservadora do Brasil (IPCB). In 1940, a doctrinal schism in the Independent Presbyterian Church of Brazil (IPIB), between liberals and conservatives, resulted in the separation of 11 churches and five pastors who formally established the IPCB in June 1940, with headquarters in São Bernardo do Campo, SP. In 1995, this denomination reported one synod with five presbyteries, 42 congregations and 2,935 communicant members. Its pastors are trained in the Conservative Presbyterian Seminary (founded in 1954: <http://www.ipcb.org.br/index/seminario/>), and it supports the Trinitarian Bible Society of Brazil; it also publishes the newspaper *O Presbiteriano Conservador* bimonthly. Its website currently lists one synod and eight presbyteries, under the leadership of General Assembly president, the Rev. José Paulo Brocco. Source: <http://www.ipcb.org.br/index/sinodos/>

IPCB Official History. The Conservative Presbyterian Church of Brazil emerged on 11 February 1940 when, after two years of internal debates and discussions on doctrinal issues, the 2nd Independent Presbyterian Church of São Paulo was disconnected from the ecclesiastical federation to which it belonged [Independent Presbyterian Church of Brazil, IPIB], to become the **Conservative Presbyterian Church of São Paulo**. The question was mainly about the doctrine of the “Eternal suffering of the wicked.” In the “Manifesto to the Evangelical Churches,” which was published in *The Conservative Presbyterian* shortly after the separation, among other things it was said: “This new Church is undoubtedly the fruit of an enthusiastic attachment to doctrine. We do not follow the religious formalism that guides the personality to simple intellectual acceptance of certain truths, which remain, however, sterile and unproductive. Far from this, we recognize the exact position of dogma in religious life and the essential necessity of the defense of doctrine as one of the essential conditions for the establishment of that life. This is the real teaching of Christ.”

Therefore, we want our position [within the national context] to be characterized by a constructive attitude and defense of the fundamental principles of Christianity, as understood by the *Westminster Confession of Faith* and *Catechism*; and by preaching the Gospel of Christ to sinners, because this Gospel is the only means of leading men to Christ, our Savior. We will close ranks around orthodoxy, and we will set guard, always alert, to its integral preservation. That is why we want to be called “conservative” Presbyterians. Website: <http://www.ipcb.org.br/index/>

Christian Reformed Church of Brazil / Igreja Cristã Reformada do Brasil (ICRB). This denomination began in 1932 as the result of mission work of the *Reformed Church in Hungary* among Hungarian immigrants in Brazil from the Transylvania region. It was originally known as the *Latin American Reformed Church*. Congregations were gradually organized in São Paulo, Rio de Janeiro and in the vast hinterland of Brazil. Communities were also established in Argentina and Uruguay. The Church used the Magyar language. Continuing its special care for immigrants, it has enlarged its sphere to become a national church with services in Portuguese. During the Second World War, it became an autonomous, self-supporting body, which in 1945 received its official name, *Christian Reformed Church of Brazil*.

The Church accepts the second *Helvetic Confession*, the *Heidelberg Catechism* and—as a special

and historic confession—the profession of faith of the first “Igreja Reformada” organized in Brazil in 1557 during the Dutch colonial period by ministers sent by Reformed theologian John Calvin. It follows the Presbyterian system of government. The church’s ministers are usually educated in Brazilian theological faculties, though candidates for the ministry are also sent to take post-graduate courses abroad. The headquarters of the ICRB are in the city of São Paulo.

Statistics (1998): baptized membership 500 in one congregation with one pastor.

Website: <http://igrejacristareformada.blogspot.com/>

Source: <http://www.reformiert-online.net/adressen/detail.php?id=1282&lg=eng>

Evangelical Congregational Church of Brazil / Associação Igreja Evangélica Congregacional do Brasil (AIECB). In 1938 Pastor Karl Spittler from the Evangelical Congregational Church of Argentina joined the Linha Morengaba community church, New Wittemberg, now Panambi, Rio Grande do Sul. On 11 January 1942, the Evangelical Congregational Church of Brazil was founded in Linha Morengaba, along with six other independent churches: Linhae 27, Ajuricaba; Feijão Miúdo Padre Gonzáles, Três Passos; Guarani, Cerro Largo; Ati-Açú, Sarandi; Marupiara, Vila Paraíso; and Nova Boemia, Cachoeira do Sul. The pioneer pastors were lay teachers who were ordained as pastors, among them were: Karl Spittler, Otto Geier, Wilhelm Strauss, Heinrich Hirzel, Friedrich Stahls-chuss, Albino Wagner, Osvaldo Hentges, Erwin Reich, Gottfried Rode, Manfred Krumbholz, and Bernard Kremer, among others.

In January 1948, the Institute of Theology of Argentina sent the first trained congregational pastors in order to continue the pioneer work in Brazil. Pastors Jan Serfas and Gustavo Altmann began their ministries in Feijão Miúdo, Três Passos and Linha XV de Novembro, Santa Rosa, respectively.

With the rapid expansion of the Evangelical Congregational Church in Brazil, a request was sent to the headquarters of the Church in the USA to send a superintendent. In 1949, Pastor Richard Knerr came from the USA to supervise the work of the AIECB, a position in which he remained until 1958, while residing in the city of Ijuí, Rio Grande do Sul (RS). In 1959, he was replaced by Pastor Valérius Schulz. In 1961 the Evangelical Congregational Bible Institute was founded on Linha 4 East, Ijuí, RS, to prepare Brazilian candidates for the pastoral ministry, who concluded their theological studies in the Theology Institute of Argentina.

In 1970, the Brazilian pastors took over the direction of the AIECB, with Pastor Erich Witzke as its first president, followed by: Hartmut Hachtmann, Alfredo Achterberg, Ivo Lídio Köhn and Dorival Seidel. Also, in 1970, the Theological Course was added to the Bible Institute program, which allowed it to have a Seminary faculty for the preparation of pastors. This legal entity is called the Bible Institute and Evangelical Congregational Seminary (IBISEC). In 1973, the first pastors were educated in the Brazilian Seminary: Lauro Schumann, Ivo Lídio Köhn, Zeno Wehrmann and Edelberto Racho.

The AIECB expanded from RS to Santa Catarina, Paraná, Mato Grosso do Sul, Mato Grosso, and the neighboring country of Paraguay. In Paraguay, it is governed by its own charter, and in the year 2000 it had 19 communities, four parsonages, 14 temples and four under construction, with 384 families enrolled, and a total of 1,338 people who were cared for by IBISEC-trained pastors.

Statistics: according to information from the “Kirchenbote Kalender,” in 1949, the Evangelical Congregational Church of Brazil had seven parishes, seven pastors, 38 communities, 1,788 families and a total of 8,882 adherents. In 1959, there were 15 parishes, 15 pastors, 107 communities, 3,616 families, and a total of 18,004 adherents, 50 Sunday schools, 27 choirs, two youth leagues, 71 temples, and 13 pastoral homes. Fifty years after its inception, the year 2000 statistics reported 38

parishes or mission fields, 221 communities, 117 preaching points, 37 pastoral houses, 182 completed temples and 25 under construction, 8,186 registered families, with a total of 28,001 adherents. Currently, the AIECB, with its headquarters in Ijuí, RS, is organized in 50 parishes, distributed in the states of the South and Center-West regions of Brazil, and also in Paraguay (*Iglesia Evangélica Congregacional de Paraguay*, IECP). Sources: <http://www.iecb.org.br/paroquias/> - <http://www.iecb.org.br/a-igreja/historia/>

The Independent Board for Presbyterian Foreign Missions (IBPFM) was organized in 1933 to establish the global work of “truly Biblical Missions, under the leadership of its founder and first president, **the Rev. J. Gresham Machen**. The long history of the IBPFM in Brazil dates to 1948 when Miss Margaret Harden and her brother Evans, along with Rev. and Mrs. Howell Gerow, joined the IBPFM. They began a new work in the area of São Paulo. Others joined the work in the early 1950s to work in cooperation with the **Conservative Presbyterian Church of Brazil** (founded in 1940), and later with the **Fundamentalist Presbyterian Church of Brazil** (founded in 1956). Currently, there are two missionary families stationed in São Paulo who are supported by the IBPFM. Source: <https://praysendgo.com/mission-stations/brazil/>

The Rev. J. Gresham Machen (1881-1937) was the principal figure in the founding of the Orthodox Presbyterian Church (OPC) if for no other reason than that the Presbyterian controversy in which he played a crucial role provided the backdrop for the denomination begun in 1936. A distinguished New Testament scholar at Princeton Seminary from 1906 to 1929, Machen defended the historical reliability of the Bible in such works as *The Origin of Paul's Religion* (1921) and *The Virgin Birth of Christ* (1930). He emerged as the chief spokesman for Presbyterian conservatives by issuing a devastating critique of Protestant modernism in the popular books *Christianity and Liberalism* (1923) and *What is Faith?* (1925). When the northern Presbyterian Church (PCUSA) rejected his arguments during the mid-1920s and decided to reorganize Princeton Theological Seminary to create a moderate school, Machen took the lead in founding Westminster Theological Seminary in Philadelphia in 1929, where he taught New Testament studies until his death. His continued opposition during the 1930s to liberalism in his denomination's foreign missions agencies led to the creation of a new organization, **The Independent Board for Presbyterian Foreign Missions (IBPFM)** in 1933. The trial, conviction and suspension from the ministry of IBPFM members, including Machen, in 1935 and 1936 provided the rationale for the formation in 1936 of the OPC. Only six months after the new denomination's beginning, Machen died in Bismarck, North Dakota while trying to rally support for the OPC. He was arguably the most important conservative Protestant thinker of the first half of the 20th century and the guiding light for the first generation of Orthodox Presbyterians.

Adapted from: <https://opc.org/machen.html>

The Fundamentalist Presbyterian Church in Brazil / Igreja Presbiteriana Fundamentalista do Brasil (IPFB) was founded in 1956 in northeastern Brazil under the leadership of the Rev. Dr. Israel Gueiros. A schism occurred in the Presbyterian Church of Brazil over differences of opinion about the inspiration of the Bible and other doctrinal issues. Today, the Church has five presbyteries and currently the denomination is forming a Synod. It publishes its own journal and has started evangelistic projects. The denomination has 1,800–2,000 members in 27 congregations. The Church has connections with other Fundamentalist churches in the USA, and was formed under the influence of the **Rev. Carl C. McIntire** (1906-2002) and the **Bible Presbyterian Church USA**. The denomination reports over 20 congregations and 1,800 members in Brazil, with headquarters in Limeira, State of São Paulo.

In 1931, McIntire was ordained into the ministry of the Presbyterian Church USA and later

became a founder and minister in the Bible Presbyterian Church, also the founder and long-time president of the International Council of Christian Churches (ICCC) and the American Council of Christian Churches (ACCC). He was a popular religious radio broadcaster, who proudly identified himself as a Fundamentalist as well as anti-communist. Website: <http://www.carlmcintire.org/>
Other sources: <http://www.ipfb.com.br/IPFB/site1/> -
https://en.wikipedia.org/wiki/Fundamentalist_Presbyterian_Church_in_Brazil

Renewed Presbyterian Church of Brazil / Igreja Presbiteriana Renovada do Brasil (IPRB). The Pentecostal movement created tensions within the **Presbyterian Church of Brazil** as well as in the **Independent Presbyterian Church of Brazil**. These Pentecostal segments united and created the **Renewed Presbyterian Church of Brazil** in 1975. It has grown rapidly, and now has congregations in almost every state of Brazil. Website: <http://www.iprb.org.br/inic.htm>

United Presbyterian Church of Brazil / Igreja Presbiteriana Unida do Brasil (IPU). The formation of the United Presbyterian Church of Brazil goes back to the period of military dictatorship (1964-1984) in Brazil, when some pastors, churches and even presbyteries, were pursued for being critical of the despotic regime and for participating in ecumenical groups and movements devoted to the search for social justice. Expelled by the denomination they belonged to, these communities and pastors had a painful period of isolation and dispersion until 1978, when they founded the **National Federation of Presbyterian Churches** that from 1983 on was called the **United Presbyterian Church of Brazil (IPU)**.

The IPU is a communion of communities and presbyteries which profess the faith in Jesus Christ their Lord and share a Reformed heritage, engaged in the ecumenical march and the struggle for social change. Practically all the congregations of the IPU maintain the preaching and teaching of God's word and the promotion of social programs. Nurseries, sewing workshops, health centers, psychological services, literacy courses, support to rural workers, are some examples of integrated activities developed by IPU communities. Partnerships with ecumenical services and sister churches have been important instruments for the viability of these projects. For example, the **Presbyterian Church (USA)**, the main partner of the IPU, has helped to maintain a carpentry school for young people in the Amazon region, a nursery for low income families in Bahia, and missionary expansion in Minas Gerais.

With the understanding that the calling of Jesus Christ does not make any discrimination of gender, the IPU was the first Presbyterian church in Brazil to ordain women to the deaconship, presbyterate and pastoral leadership. The church faces the challenge of providing the theological basis and formation that will sustain the continuation of its initial proposal and the renovation of its leadership. In this regard, the creation of the **Richard Schaul Theological College** has been an important step. At the same time, the IPU is searching for methods of evangelization that do not proselytize, and that favor the expansion of the church of Jesus Christ, without losing the characteristics of its message and the purpose of its community life. The IPU brings an expression of the Christian faith which was born in a context of political and social oppression. It intends to set forth the "abundant life" in Jesus Christ for the peoples of the South.

Statistics (1998): Baptized membership 5,200; ordained pastors 110; elders 420; congregations 80; preaching points 78. Website: <http://www.ipu.org.br/>
Source: <https://www.oikoumene.org/en/member-churches/united-presbyterian-church-of-brazil>

The Evangelical Presbyterian Church / Igreja Presbiteriana Evangélica (IPE) was founded in 1981, with headquarters in Orlando, Florida, USA. In late 1980, a group of pastors and elders began

meeting in St. Louis, Missouri, for prayer and planning. They came from the two mainline Presbyterian denominations at the time, the United Presbyterian Church of the USA (PCUSA, the “northern church”) and the Presbyterian Church US (PCUS, the “southern church”). These leaders had become increasingly distressed by theological liberalism and institutional resistance to change in their denominations. They wanted to form a Church that took seriously the Bible, the theology of the historic confessions of the faith, and the evangelical fervor of the founders of American Presbyterianism. They envisioned a denomination that was really evangelical and really Presbyterian; hence the name. In addition, the motto, “In Essentials Unity, In Nonessentials Liberty, in All Things Charity; Truth in Love” was adopted. In 1986, the **Presbyterian Church of Brazil (IPB)** signed a cooperative agreement with the Evangelical Presbyterian Church.

Sources: <http://cpaj.mackenzie.br/historiadaigreja/pagina.php?id=219> - <https://www.epc.org/history>

The Traditional Presbyterian Church of Brazil / Igreja Presbiteriana Tradicional do Brasil (IPTB) was founded on 12 September 1992, in opposition to the Charismatic teaching and liturgical practices of the Presbyterian Church of Brazil. The opponents found a “lack of solid Calvinist doctrine” in their former church. The Traditional Presbyterian Church of Brazil disagrees with Charismatic practices: it does not allow the use of musical instruments in the worship services, except for the liturgical organ and piano and choral groups. “Calvinist doctrine” means for this Church that it bases its doctrine in the Scripture and maintaining the Protestant principles of “only grace, only faith, only Scripture.” The Church has adopted the *Westminster Confession of Faith* and the *Confession of Dordt*. It defines itself by its restricted liturgy (as opposed to other Brazilian churches): prohibited practices include the clapping or lifting the hands, dancing, speaking in tongues, wearing “strange costumes,” prayer vigils and fasts. Bible studies form an important basis of the church’s life. Its headquarters are in Colonia Agricola Samambaia, Chacara, Taguatinga Norte, Brasilia, DF. Statistics: membership unknown. Website: not found.

Adapted from: <http://www.reformiert-online.net/adressen/detail.php?id=1279&lg=eng>

In addition, there are non-Brazilian ethnic Reformed-Presbyterian Churches in Brazil that serve the Arab-Lebanese, Chinese, Hungarian, Japanese, Korean and Swiss communities:

http://www.reformiert-online.net/adressen/liste_kurz.php?esname=&esland=%3D+18&eskonti=%25&esart=%3E+0&Submit=Search&lg=eng

▪ **Anglican-Episcopal Family of Churches**

General Overview. In 1535, the **Church of England or Anglican Church**, under King Henry VIII, became independent of the Roman Catholic Church in Rome, and this separation was consolidated by Parliament through the Act of Supremacy in 1559, when Bishop Matthew Parker was appointed as the first Archbishop of Canterbury and head of the independent Anglican Church. The shift from Roman Catholicism to Protestantism and Calvinism was continued under **Queen Elizabeth I** (1558-1603): *The Book of Common Prayer* (revised in 1552) and the *Thirty-Nine Articles of Religion* (1563) define the distinctive character of Anglicanism as part of the Protestant movement. However, there was growing dissent among some Anglicans who wanted church leaders to take a stronger stand in favor of Protestant reforms; some of the **dissenters or non-conformists** formed pressure groups within the Anglican Church (such as the Puritans) whereas others left to establish independent churches that became known as Congregationalists, Presbyterians, Baptists,

Quakers, Methodists, etc.

Until 1534, the Protestant Movement in Europe had only three main tendencies: Lutheran, Anabaptist-Mennonite and Reformed, but when the English parliament signed the Supremacy Act, under pressure by **King Henry VIII** (1509-1547), the English Empire and the Anglican Church became independent from Rome and took a nationalistic course, with the support of Thomas Cranmer (1489-1556), who later served as “vice-regent of the king for ecclesiastical matters” in 1536. When Henry VIII died in 1547, England was divided into three groups: those who supported the policy of the deceased king (of not introducing important changes in doctrine or worship, while rejecting the foreign ecclesiastical jurisdiction of Rome), a minority that wanted to restore the Pope’s power, and a reformist group that wanted to make England a Protestant country.

Under the government of **King Edward VI** (1547-1553), controlled by the Duke of Somerset, Parliament approved the Uniformity Act, which required the universal use of the *The Book of Common Prayer* in English (1549), which was modified and authorized by law in 1552 with a more Protestant focus. Despite the reconciliation with Rome in 1554, through manipulations of **Cardinal Reginoldo** (1500-1558) to discredit the Reform and remove the bishops and other clergy of Reformed tendencies and the resulting severe persecutions under the reign of **Queen Mary I**, known popularly as “Bloody Mary” (1554-1558), the Reformation in England was not stopped and anti-Roman feelings increased.

At the beginning of the reign of **Queen Elizabeth I** (1558-1603), there were major changes in favor of the Protestant Reformation: Parliament approved a new Supremacy Act in 1559 and the **Rev. Matthew Parker** (1504-1575) was named the new Archbishop of Canterbury (1559-1575). With approval of the famous *Thirty-Nine Articles of Religion* (the official doctrinal statement) in 1563, the Anglican Church was declared to be Protestant with Calvinist tendencies. When Archbishop Parker was consecrated by four Anglican Bishops, a new Anglican Episcopate was established that was independent of The Vatican, an act on which the “apostolic succession” of the episcopate of England, Scotland and the British colonies depended. Historically, Anglicans are subdivided into two groups: “high church” (Anglo-Catholic) and “low church” (Evangelical). The Archbishop of Canterbury is the Primate of all England and is the highest authority of all Anglicans. Adapted from: <http://anglican.org/church/ChurchHistory.html>

Episcopal Anglican Church of Brazil / Igreja Episcopal Anglicana do Brasil (IEAB). Expatriate Anglican chaplaincies were established in Brazil in 1810, followed by missionaries of the **South American Missionary Society (SAMS)** in 1871, and with regular missionary work beginning in 1889 after the separation of Church and State. The province, which is one of the few Portuguese-speaking churches in the Anglican Communion, became autonomous in 1965. Today, the Church has established communities and educational and social institutions in the main urban centers of Brazil. Besides the eight dioceses, the Church has two missionary districts, Amazon and West. The ministry is open to women; there are currently 30 female priests. In the present situation of the country, which is facing serious economic and social problems, the Church has an important contribution to make in the spiritual life of the Brazilian people, and it works with other ecumenical organizations and Christian groups in seeking to fulfill the Gospel’s commandments.

The Church synod meets every three years, and is composed of clergy and lay people from all the dioceses. In the intervals between synods, decisions are made by the executive council of the synod, composed of two bishops, two clergy and two lay people elected by the synod; it is chaired by the primate, assisted by the general secretary and national treasurer. The council usually meets twice a year. The councils of each diocese elect their own representatives (three clergy and three lay people) to attend the national synod, together with the bishop of the diocese.

The National Commission on Theological Education (JUNET) supervises theological education in the seminary in Porto Alegre, Recife, and in various theological centers scattered throughout the dioceses. In 1998 JUNET founded the Center for Anglican Studies to promote study and research of Anglican theological and pastoral thought in Brazil. It provides assistance to the diocesan centers and the seminaries of the IEAB for theological education.

The Episcopal Anglican Church of Brazil, in contrast with many other Christian denominations, takes a more inclusive approach to preaching the Gospel. It offers a social gospel to Brazilian society, advocating for the rights of gays and lesbians, initiating conversations aimed at addressing the epidemic problem of violence against women, and standing with Indigenous people and the landless rural workers movement. The headquarters are in Campo Elíseos, São Paulo, SP.

Statistics (2005): membership 75,000-120,000; pastors 200; diocese 9 and 1 missionary district; parishes 84; congregations 1,812; preaching points 1,160. Website: <http://www.ieab.org.br/>
Adapted from: <http://www.oikoumene.org/en/member-churches/episcopal-anglican-church-of-brazil> - https://pt.wikipedia.org/wiki/Igreja_Episcopal_Anglicana_do_Brasil

Other denominations of the Anglican-Episcopal Family of Churches in Brazil include the following:

The Catholic Apostolic Church (1863) has its roots in a **pre-Pentecostal movement** in England and Scotland in the 1830s, inspired by the teachings **Edward Irving** (1792-1834), a clergyman of the Church of Scotland (Presbyterian). It is described as a reform movement within the Anglican tradition, with an emphasis on “the second coming of Christ” and the “preparation of God’s people for His return.”

The first stage of the later development of the Catholic Apostolic Church in 1832 was associated with the Albury Conferences (1826–1830), moderated by Hugh Boyd M’Neile (1795-1879), at his friend Henry Drummond's mansion in Albury Park, Surrey, concerning unfulfilled prophecy, followed by an almost exclusive study of the prophetic books and especially of the Apocalypse, and by several series of sermons on prophecy both in London and the provinces. Irving’s “apocalyptic lectures” in 1828 crowded the largest churches of Edinburgh on summer mornings.

In 1830, there was opened up to his ardent imagination a new vista of things spiritual, a new hope for the age in which he lived, by the revival in a remote corner of Scotland of those apostolic gifts of prophecy and healing, which he had already in 1828 persuaded himself had only been kept in abeyance by the absence of faith.

At once, he welcomed the new powers with an unquestioning evidence that could be shaken by neither the remonstrances nor the desertions of his dearest friends, the recantation of some of the principal agents of the gifts, his own descent into a subordinate position, the meagre and barren results of the manifestations, nor their general rejection both by the church and the world. His excommunication by the presbytery of London in 1830 for publishing his doctrines of the humanity of Jesus Christ, and the condemnation of these opinions by the General Assembly of the Church of Scotland in the following year, were secondary episodes that only affected the main issue of his career insofar as they further isolated him from the sympathy of the church; but the irregularities connected with the manifestation of the gifts gradually estranged the majority of his own congregation, and on the complaint of the trustees to the presbytery of London, whose authority they had formerly rejected, he was declared unfit to remain the minister of the National Scotch Church of Regent Square.

After he and those who adhered to him (describing themselves as of the Holy Catholic Apostolic Church) had in 1832 removed to a new building in **Newman Street, London**, he was, in March 1833, deposed from the ministry of the Church of Scotland by the Presbytery of Annan on the original charge of heresy. With the sanction of the power, he was now, after some delay, reordained chief pastor of the church assembled in Newman Street, but unremitting labours and ceaseless spiritual excitement soon completely exhausted the springs of his vital energy. He died, worn out and wasted with labour and absorbing care while still in the prime of life, 7 December

1834. Source: Dallimore, Arnold, *The Life of Edward Irving, the Fore-runner of the Charismatic Movement*, Edinburgh, The Banner of Truth Trust, 1983.

Shortly after Irving's trial and his subsequent deposition, in 1833, Irving restarted meetings in a hired hall in London, and much of his original congregation followed him. This congregation became known as the "Central Church," one of seven in London that were said to form a pattern of the whole Christian Church. Irving came to be designated an Angel of this new Church, which emerged from Henry Drummond's Albury Park conferences and Irving's teachings. Six members of the community were designated as "apostles" by others who claimed prophetic gifts. Some months after Irving's death, six more apostles were similarly appointed to complete the number of 12 apostles, in 1835. The final 12 apostles were: John Bate Cardale, Henry Drummond, Henry King Church, Spencer Perceval, Nicholas Armstrong, Francis Valentine Woodhouse, Henry Dalton, John O. Tudor, Thomas Carlyle, Francis Sitwell, William Dow, and Duncan Mackenzie.

Since all those designated as Apostles were acting to one degree or another in local congregations, the bishops of the existing seven congregations decided to formally separate the Apostles from those duties in order to occupy their higher office in the Universal Church on 14 July 1835. The Apostles were believed to be the conveyors of the Holy Spirit, the declarers of the mysteries of God, and the authoritative interpreters of prophetic utterance; when acting in concert they were the source of doctrine and the demonstrators of the mind of Christ. Their teaching was taken to the people by the evangelists and pastors, and by the ministers of the local churches, for those who accepted their ministry. Each Apostle had one coadjutor, who traveled through areas of his responsibility and represented the Apostle in conferences. For the service of the Church, a comprehensive book of liturgies and offices was provided by the Apostles; the first impression dates from 1842 and includes elements from the Anglican, Roman and Greek liturgies as well as original work. Lights, incense, vestments, holy water, chrism (a mixture of oil and balsam), and other adjuncts of worship were in constant use.

The Rev. Christopher Heath (1802–1876) was raised in the Church of England but became a member of Edward Irving's congregation in 1832. After Irving's death in 1834, he was appointed minister of the congregation at Newman Street Hall and was responsible for the erection of the Catholic Apostolic Church in Gordon Square, London, in 1852.

Originally, the movement's followers were called "Irvingites," and it was formally organized as the "Catholic Apostolic Church" in 1836 under the leadership of **Henry Drummond** (1786-1860), a layman of ability and distinction as a banker, politician and writer. He was a Member of Parliament (from 1810) and a leading figure in the City of London; he was also the patron of the parish of Albury Park in Surrey and, as such, possessed the right to nominate its Rector for appointment by the Bishop. It was Irving's interpretation of the *Book of Revelation*, which excited wide-spread interest at the time. Later, Irving's interpretations evolved into the doctrines that were to distinguish him from his Presbyterian origins and, eventually, to establishing a distinct new Church. In 1839, Drummond hired an architect to design and build the Catholic Apostolic Church near Sherbourne in the 15th century Gothic style. He contributed very liberally to the funds of the new church and he became one of its leading office-bearers, being first ordained as "Angel of the Congregation" in Albury and afterwards called as Apostle for Scotland and the Protestant part of Switzerland, and was with the other "Apostles" and prophets responsible for its theology.

Inspired by outbreaks of "manifestations of the Spirit" and miraculous healing, the numbers of those who accepted the "Apostles" of the Catholic Apostolic Church throughout the world grew at an amazing rate. The majority of the Apostles, after their rejection by the other churches, were cared for in separated congregations with ordained ministers; however, when the last Apostle died

in 1901 without an appearance of the “Light of the World,” the Catholic Apostolic Church declined in numbers and influence. Since ordination was only possible with apostolic consent, no further consecrations to the ministry could be made. *The Catholic Apostolic Church continued to practice the “gift of tongues” until the gradual decline of this movement in 1901.*

After the death of three Apostles in 1855, the remaining Apostles declared that there was no reason to appoint new Apostles; two callings of substitutes were explained in 1860 as Coadjutors to the remaining Apostles. After this event, another Apostle was appointed in Germany in 1862 by the prophet Heinrich Geyer, but the Apostles in the UK did not agree with this calling; therefore, the larger part of the Hamburg congregation who followed Apostle F.W. Schwartz in this schism were excommunicated. Out of this division was born the *Allgemeine Christliche Apostolische Mission* (ACAM) in 1863, and the Dutch branch was called the **Restored Apostolic Mission Church**, at first known as *Apostolische Zending*, and since 1893 officially registered as *Hersteld Apostolische Zendingkerk* (HAZK). This latter group became the **New Apostolic Church** in 1879 in Germany, Austria and Switzerland; it also spread to many other countries through the emigration of its members to South America and other continents. Its modern counterpart is now headquartered in Switzerland and known as the **New Apostolic Church International (NACI)**.

Adapted from: http://www.lambethpalacelibrary.org/files/catholic_apostolic_church.pdf

The New Apostolic Church International (NACI) / Igreja Nova Aposólica Internacional was founded in 1879 in Hamburg, Germany, with headquarters today in Zurich, Switzerland. It traces its origins to the “Irvingites” in Scotland and England in the 1830s and to the Hamburg schism in 1862. In 2006, the New Apostolic Church claimed to have about 10.8 million members worldwide; it has affiliated churches in Europe, Africa, Asia, Australia, Oceania and the Americas: USA, Canada, Mexico, Central America, the Caribbean and South America, including Brazil.

Adapted from: <http://www.nak.org/en/about-the-nac/history-of-ourchurch/>

Anglican Church International Communion (ACIC): Actions by College of Bishops of the ACIC in 2008: College gives provisional approval of the application of the Rt. Rev. Fabiano Ferrês of Brazil, **Apostolic Episcopal Church of Brazil**, for twenty-first ACIC province.

A Short History: Four Bishops Formed a New Communion on 17/11/2001

In an exciting historic move, traditional bishops from four jurisdictions approved the concepts for a “principles” document and “concordat” on 17 November 2001 in Atlanta, Georgia. Firm agreements were approved to come together with the purpose and hope of bringing order to the Anglican Church movement in the United States. The *Anglican Church International Communion* emerged from these agreements. The new communion was the first step toward bringing greater unity to the splintered continuing “churches” in the United States and throughout the world. The guiding principles state “this is a traditional communion dedicated to bring peace and unity to all Anglican worshippers,” by adhering to the American 1928 Book of Common Prayer, the English 1662 Book of Common Prayer, and the 1962 Canadian Book of Common Prayer. The *Declaration of Principles* became the name of the historic document embracing these concepts which preserve the traditional church and move forward the Great Communion of Christ. Signatories to this historic document were: The Late Rt. Rev. Lafond LaPointe, Bishop of Haiti, chairman of the founding convocation; The Rt. Rev. Larry W. Johnson, Bishop of Virginia, first College president, 2002; The Rt. Rev. Melvin H. Pickering, Bishop of the Diocese of the Good Shepherd, New Mexico, second president of the College, 2003; The Rt. Rev. Vincent Thakore, Bishop of the South, Georgia, third president of the College, in 2004. Since its founding, the following Bishops were added: fourth president, Bishop Jorge Martinez, Independent Episcopal Church of Mexico, 2005; fifth president, Bishop Chopin Cusacks, 2006; and again, Bishop Larry W. Johnson, sixth president, 2007, who was elevated to serve as the Archbishop

for International Provinces: Archbishop Johnson has no responsibility for the American Bishops. Bishop Michael Robertson, Oklahoma, is the current President of the College.

Source: <http://www.theanglicanchurch.net/ACIC.html>

▪ The Pietist Family of Churches

Overview: This movement has its roots in German Pietism during the 1670s, which was founded by Lutheran scholars **Phillip Jacob Spener** (1635-1705) and **August Hermann Francke** (1663-1727). Pietism became a spiritual reform movement among Lutheran State Churches that had a strong influence on leaders of other Protestant bodies, including some pre-Reformation groups, such as the Waldensians in Italy and the Moravian Brethren in Czechia. Pietism was a reaction against “Scholastic Lutheranism” (a rigid, exact, dogmatic interpretation that demands intellectual conformity and a dependence of laymen on the ordained clergy that today is called “dead orthodoxy”). On the positive side, Pietism meant there was a search for piety and spirituality: “an affirmation of the primacy of feelings in the Christian experience, a vindication of the active participation of laymen in developing a Christian life, and the affirmation of a strictly ascetic attitude to the world.” While serving as a Lutheran pastor in Frankfurt, Spener made an important innovation in his parish by inviting a small group of people with similar ideas to meet together in his house, to read the Bible, pray and discuss the sermons of the past Sunday, in order to deepen the spiritual life of these individuals. These circles, which Spener called *collegia pietatis* (“assemblies of piety”), were very successful and caused a positive impact among many, but provoked controversy and censure among other Lutheran pastors and civil authorities. Spener shared his plans to cultivate a more fervent Christian life through the valuable writings of *Pia desideria* (1675), and this movement spread to other German centers, including the University of Leipzig. There, Francke, a young professor, who was busy writing a sermon based on John 20:31, experimented “a divine new birth” in 1687. After spending a couple of months with Spener in Dresden, Francke decided to accept Pietism and to collaborate with Spener and his followers.

The University of Halle and Mission Work: supported by Fredrick III, the elector of Brandenburg, who would become King of Prussia as Fredrick I (1701-1713), the Pietists were able to found a university in Halle, Germany (1691-1694), under the leadership of Christian Thomasius (1655-1728), Francke and other sympathizers. The University of Halle was the center of the Pietist movement during the 18th century. A notable characteristic of pietist activities in Halle was the zeal of the foreign missions: when Fredrick IV (1699-1730) of Denmark wanted to send Protestant missionaries to India, he found them among the students of Francke; Barolomé Ziegenbalg and Enrique Plutchau who went to Tranquebar, a Danish possession in 1706. Before the end of the century, at least 60 missionaries left the University of Halle and institutions related to Pietism to go to foreign countries. The most famous among them was Christian Fredrick Schwartz (1726-1798) who served as a missionary in India from 1750 until his death.

The Pietist movement reached many places in Germany, such as Wurttemberg and Saxony, where the Pietist, Count Nikolaus Ludwig von Zinzendorf (1700-1760), helped Moravian Church refugees (Unity of Brethren-*Unitas Fratrum*, officially organized in 1457 in Bohemia and Moravia, provinces in the modern Czech Republic; followers of Czech reformer Jan Hus [ca. 1369–1415], who was a professor of philosophy and rector of the University in Prague, martyred for his beliefs) from Bohemia and Moravia settle on his vast estate in 1722, in the village of Hurrnhut, Saxony, near the Czech border. Pietism also spread to Scandinavian countries among Lutherans, Italy among

the Waldenses, Holland, England and the Americas. In the 1730s, Moravians in London, England, strongly influenced the lives of two Anglican churchmen, the brothers John and Charles Wesley, who became founders of the Methodist reform movement in Britain and North America.

Sources: <http://jamespaulgaard.wordpress.com/2009/02/09/the-rise-of-german-pietism-in-the-17thcentury/> - <http://demo.lutherproductions.com/historytutor/basic/modern/people/spener.htm>

The Pietist Family of Churches may be subdivided into the following categories: Central European Pietist Churches; Pietist-Methodist Churches founded in the UK and USA; and Scandinavian Pietist Churches.

The *Central European Pietist Churches* are represented by the Waldensians in France and Italy; and the Moravian Brethren and the Church of the Brethren (Dunkers) in Germany, among other groups, most of which are not found in Brazil but were established in the Southern Cone countries of Argentina, Paraguay and Uruguay.

The *Pietist-Methodist Churches* that were founded in the UK and USA are represented by many Methodist-related denominations in Brazil (see below).

The Methodist Church in Brazil / Igreja Metodista em Brasil (IMB)

In 1835, the Rev. Fountain E. Pitts was sent by the Mission Board of the Methodist Episcopal Church in the USA to visit some of the capital cities on the east coast of South America. Some of these visits resulted in the formation of small groups of Methodists. This was the beginning of Methodism in Latin America as well as in Brazil, as one of these groups was formed in the city of Rio de Janeiro.

In 1836, the Rev. Pitts returned to the USA but his successor, the Rev. Justin Spaulding, arrived in Rio de Janeiro in the same year. Rev. Spaulding's ministry was characterized by his wide distribution of the Bible, an unheard of activity in this country, by his stand against slavery, and by the founding of a small school. These were forerunners of the two great emphases of Brazilian Methodists, education and preaching the Gospel. In answer to Rev. Spaulding's calls for help, the Rev. Daniel Parish Kidder was sent to Brazil in 1837. The two returned to the USA in 1841, but left the way open for other missionaries who would come to Brazil after the U.S. Civil War that lasted from 1861 to 1865.

The Methodist Episcopal Church split over the question of slavery in 1844: the Methodist Episcopal Church (South) was formed in the southern states; in the Northern states it was customary to use the name Methodist Episcopal Church (North) to differentiate between these two major branches of the Methodist Church in the USA. These two denominations did not reunite in the USA until 1939, when they established the United Methodist Church (UMC).

After the end of the Civil War in 1865, many families from the southern part of the USA immigrated to Santa Bárbara do Oeste, in the state of São Paulo. Among these was Rev. Junias Eastham Newman who arrived in 1867. But it was only in 1876 that the Methodist Episcopal Church (South) sent its first official missionary to Brazil, the Rev. John James Ranson. He established Methodist work in Rio de Janeiro. This was 35 years after the first attempt to organize a Methodist group in this city.

Bishop John Cowper Granbery, supervisor of the Brazilian Mission, came to Brazil in 1886 with the purpose of better organizing the work and creating an organization to legalize the properties of the mission. He authorized the transformation of the Brazilian Mission into an annual conference. The work grew and in 1919 there were three annual conferences: the North, the South, and the Central Conference.

The Brazilian Methodist Church became autonomous in 1930 and elected its first bishop,

William Tarboux, an American. The first Brazilian Bishop, Cesar Dacorso Filho, was elected in 1934. He was a strong leader who left a profound mark on the church.

The 1938 General Conference approved the founding of a theological school in São Paulo. It was 1942 before this school came into being by uniting the theological courses already in existence at Granbery Institute in Juiz de Fora (MG) and at Porto Alegre Institute (RS).

The Methodist Church in Brazil developed the ecumenical spirit of Wesley and therefore became the first Church in Latin America to become a member of the World Council of Churches. This organization was formed in 1938, but because of the Second World War, it only was officially recognized in 1948.

The Methodist Church has established six ecclesiastical regions, one missionary region of the Northeast (REMNE) and one national mission field located in the North and Northwest (CMNN). In the year 2000, the church had 144,000 members and approximately 360,000 adherents.

The legislative organization of the Methodist Church is the General Conference. There is an Administrative Board (COGEAM), authorized by the General Conference, to administer the Church according to the guidelines and orientation contained in the documents of the church. In COGEAM there are bishops, clergy and lay people. Each ecclesiastical region and missionary field has one bishop. For the first time, there was a woman elected as bishop. The eight bishops compose the College of Bishops, responsible for pastoral and doctrinal guidance of the church. There are four executive national coordinations: Administrative, Missionary, Educational and Social. The last General Conference was in 2001. For the first time, a woman was elected as bishop.

These basic documents are *Canones* (the church Disciplines), the Social Creed, the Plan for Life and Mission of the Church and the National Guidelines for Program. In addition to these, the College of Bishops produces Pastoral Letters to orientate the church on pastoral and doctrinal unity and action.

Source: <http://worldmethodistcouncil.org/about/member-churches/name/brazil-methodist-church/>

In 1930, the **Methodist Church in Brazil** declared its autonomy from the mother denomination in the USA. It is governed by a General Conference that meets every five years, when it elects the bishop and approves mission guidelines, church discipline, etc. The board of bishops is responsible for the church and its doctrine, another body composed of equal numbers of clergy and laity looks after the administration and the programs. From its very beginning, the Methodist Church in Brazil has placed great emphasis on education. As a result, it runs 37 schools, from nursery level to higher education, including two Methodist universities. Students total around 70,000. Ministers (men and women) are prepared in the Methodist Theological Seminary in São Paulo, as well as in two other seminaries and six regional centers for theological formation.

The Methodist Church ordained its first woman elder in 1974, which was the first denomination in Brazil to do so. Affirming unequivocally the social dimension of the Gospel, the Methodist Church was a pioneer in establishing daycare centers, orphanages, homes for the elderly, social and community centers, and medical clinics. It also pioneered in proclaiming its social creed affirming human rights and civic responsibilities, and denouncing social injustice and human rights violations in Brazilian society.

During the 20 years of political oppression under the military dictatorship (1964-1985) many Methodists were persecuted for their social activist stance. Since 1982, two documents approved by the General Conference, the "Plan for the Life and Mission of the Church" and "Guidelines for Education in the Methodist Church," have been established as goals to be reached by all Methodist congregations and institutions in Brazil. Much controversy has arisen out of these official positions, which push the church into an active witness and struggle to transform Brazilian society along the

lines of social justice and freedom from oppression, with equal opportunities for the oppressed minorities and poor urban masses. From that moment on, the Church expanded its presence to all Brazilian states, and has doubled the number of its members and churches in the past decade.

The Methodist Church in Brazil maintains close relationships with the **United Methodist Church (USA)**, the **United Church of Canada**, and the **Evangelical Methodist Church of Germany**, with which it shares personnel and financial resources to promote special projects in the country and abroad.

At the 18th General Council meeting in 2006, the Methodist Church in Brazil decided to withdraw from CONIC (National Council of Churches) and other ecumenical organizations in which the Roman Catholic Church also holds membership. Website: <http://www.metodista.org.br>

Statistics (2005): Membership 162,424; pastors 1,266; congregations 1,101. According to the 2000 and 2010 censuses, the Methodist Church had about 341,000 adherents, with hardly any change between these two dates, but other Methodist bodies were also counted such as the Wesleyan Methodist Church (see below).

Adapted from: <https://www.oikoumene.org/en/member-churches/methodist-church-in-brazil>

The Scandinavian Pietist Churches.

Overview: They originated in the Pietist renewal movement among Lutherans in Scandinavia and the USA. The Pietist movement in the State Lutheran Church of Sweden was often suppressed but periodically reemerged; independent Pietist churches were formed as “Free Churches” in opposition to the State Lutheran Churches. In the early 19th century, a new spiritual revival began as the result of several non-Swedish agents; one of these, **George Scott** from England, who went to Sweden to minister to English industrial workers in Stockholm and influenced **Carl Olof Rosenius**, a layman; Andrew Wilberg, a Lutheran priest; and Oscar Ahnfelt, a musician. Rosenius became editor of *Pietisten*, Scott’s periodical; Rosenius also began to hold conventicles, meetings similar to the English religious societies of the early 18th century, and aided the development of a revived hymnody. Under Rosenius’s leadership a national revival swept Sweden; members of the revival movement migrated to North America in the mid-19th century.

The impact of the Moravians and other forms of “classical” Pietism led to the Swedish Edict against Conventicles in 1726. This outlawed meeting in small groups outside the parish church and without the supervision of the pastor. This edict was not repealed until 1858, when religious toleration finally came to Sweden. As the Swedish Lutheran Church and state strengthened supervision during the 18th century, Pietism grew in local communities until a great religious awakening began to unfold in the 1830s. The awakening was fed by outside streams of the 19th century evangelical renewal, especially from England and America.

Adapted from: <http://www.covchurch.org/history/pietist-roots/>

These early organizations were composed of revivalistic Swedes, Norwegians, and Danes who in the 1880s and 1890s shared the transatlantic expectations of the imminent Second Coming of Christ then current. In the United States, some of these immigrants founded the Swedish Evangelical Free Church in 1884, while likeminded Norwegian and Danish newcomers formed the Eastern and Western Evangelical Free Church associations in the 1890s. In 1912 the two regional bodies united as the **Evangelical Free Church Association**, which existed alongside the Swedish-American group until they merged in 1950 to form the present denomination.

Source: “Norwegians, Danes, and the Origins of the Evangelical Free Tradition” by Frederick Hale in Volume 28 (1979), *The Journal of the Norwegian-American Historical Association* (NAHA), pp.

82-108 (Northfield, Minnesota): <https://www.naha.stolaf.edu/pubs/nas/volume28/Nor-Am%20Studies%20Vol%2028%20Article%20Four.pdf>

The Mission Covenant Church of Sweden had its origins in, and continues to share quite a close relationship with, the Lutheran Church of Sweden. As a movement, it had roots in Lutheran Pietism and the spiritual awakenings of the 19th century. The denomination is a member of the Swedish Free Church Council, the International Federation of Free Evangelical Churches, and the World Communion of Reformed Churches. The denominations are independent of each other but have maintained fraternal ties. The forming of the Swedish Mission Covenant was one of the first steps in forming “Free Church” denominations in Sweden that were independent from the official State Church, the Lutheran Church of Sweden. The same was true of other “Free Churches” in Norway and Denmark, where the State Church was Lutheran; the “Free Churches” were free of State control. When Swedish Covenanters emigrated to the United States and Canada in the last half of the 19th century, they formed the *Swedish Evangelical Mission Covenant of America* (now Evangelical Covenant Church, ECC) in 1885 in Chicago, Illinois. Website: <http://www.covchurch.org/>

The Evangelical Free Church of America (EFCA) is an evangelical, Scandinavian-Pietist denomination that was formed in 1950 in Minneapolis, Minnesota, from the merger of the **Swedish Evangelical Free Church** (founded in 1884 in Iowa) and the **Norwegian-Danish Evangelical Free Church Association** (founded in 1912) in the USA. While Anglo-American revivalist methods emphasized mass evangelism, the sawdust trail, and “hell, fire, and brimstone” judgment, Pietist renewal emphasized a loving, patient God who cares for his children by seeking and finding each one personally. The EFCA began missionary work in Brazil in 1986. The Evangelical Free Church of America is a member of the International Federation of Free Evangelical Churches (IFFEC).

Websites: <https://www.efca.org/explore> - <https://go.efca.org/ministries/reachglobal/where-we-serve>

Evangelical Free Church of Brazil – Igreja Evangelica Livre do Brasil (IELB). Its Brazil website lists 43 local churches in the states of São Paulo (8), Rio de Janeiro (2), Minas Gerais (1), Mato Grosso do Sul (2), Paraná (10), Santa Catarina (13), and Pernambuco (7). The national office is located in Santo André, SP.

Website: <http://www.evangelicalivre.org.br/portal/index.php/institucional>

The Evangelical Alliance Mission (TEAM) / Missão Aliança Evangélica do Brasil. TEAM, founded in Chicago, Illinois, in 1890, began under the name *Scandinavian Alliance Mission* (known as SAM), under the leadership of Evangelist Fredrik Franson, with support mainly from Swedish-speaking churches—Scandinavian Pietists—in the Midwest. In January 1891, the first band of 35 SAM missionaries set sail for China. Within five years, nearly 100 SAM missionaries were serving in China, Japan, North India, South Africa, East Africa, Swaziland and Mongolia. Following Franson’s death in 1908, the mission continued to expand into Latin America and thrive in Africa and Asia. The mission eventually found a new director in T.J. Bach, a pioneering missionary who had helped plant vibrant churches in Venezuela and Colombia. In 1949, the Scandinavian Alliance Mission changed its name to become The Evangelical Alliance Mission, or TEAM, a better reflection of its broad scope of ministries and missionaries. Today, TEAM has its headquarters in Wheaton, Illinois.

The mission began its work in Brazil in 1970. In July 1987, Bell and Kathy Bacheller joined TEAM’s Brazil field, where they spent their first 18 months studying Portuguese in São Paulo. Since 1989 they have lived in Anápolis, a city of 400,000 people located in north central Brazil, 120

miles southwest of Brasília. Bill has worked as an Old Testament professor, curriculum consultant, rector, director of post-graduate studies, and chairman of the missions department at the seminary of the Evangelical Christian Church of Brazil. From 1995 to 2010, he served as chairman of the Brazil ministry area. Beginning in 1998, he served seven different Brazilian mission agencies by counseling, evaluating, and teaching new missionary candidates. In 2001, the Brazilian church asked him to establish a program to train pastors of pastors. Bill finished his doctorate in Intercultural Studies at Trinity International University in Deerfield, Illinois, in 2004. Later he co-founded a Brazilian Mission Agency called MAEB, and a Counseling Center called Oasis, of which he is its current director.

MAEB is the acronym of *Missão Aliança Evangélica do Brasil*, which stands for the Evangelical Alliance Mission of Brazil. MAEB was founded in May 2004 by two TEAM missionaries, Dr. Bill Bacheller and Dr. Timothy Evans, together with a number of Brazilian pastors and businessmen. The Brazilian mission has two active ministries: Deployment and Oasis Counseling Ministries. MAEB not only serves to deploy Brazilian missionaries, but to mobilize the Brazilian Church for missions, and to equip those who have a call to cross-cultural missions.

Website: <https://brazil.team.org/about>

The International Federation of Free Evangelical Churches (IFFEC)

In Central Europe, links with Protestant “Free Churches” of the same vision were established beyond national boundaries at an early stage. While the beginnings of the IFFEC go back to 1834 in Bern, Switzerland, in the course of subsequent developments, federations of such churches were founded in the north, the south and the southeast of Europe, and later the USA (includes the Evangelical Free Church of America and the Evangelical Covenant Church) and Canada (includes the Evangelical Free Church of Canada). Despite geographical separation these federations established a working fellowship. The IFFEC was officially founded in Bern in 1948. It was a characteristic feature of all federations involved to be active in foreign missions, resulting in the development of young churches in Asia, Africa and Latin America. Some of these churches also joined the fellowship, such as the IELB in Brazil.

Regardless of existing differences in the situations of various countries and the historical origins, development and traditions affecting the individual federations, all member federations of the IFFEC seek to practice the unity of the Church as the Body of Christ and at the propagation of the biblical truth concerning the believers’ church.

Thirty-one national member federations make up the IFFEC. There is also one associate member and one regional association (with seven national churches). IFFEC is represented in 33 different countries and brings together a worldwide community of about 700,000 people.

Websites: <https://iffec.feg.de/about/members/>

- **Anabaptist-Mennonite Family of Churches**

The following Anabaptist-Mennonite groups are known to exist in Brazil.

NAME	COUNTRY OF ORIGIN	DATE FOUNDED IN BRAZIL
MENNONITE BRETHERN CHURCH OF NORTH AMERICA MISSIONS	USA	1944
FELLOWSHIP OF GRACE BRETHERN CHURCHES	USA	1949
MENNONITE BOARD OF MISSIONS, THE MENNONITE CHURCH	USA	1954
MENNONITE MISSION NETWORK	USA	1954

GENERAL CONFERENCE MENNONITE CHURCH	USA	1964
CHURCH OF GOD IN CHRIST, MENNONITE	USA	1966
EVANGELICAL MENNONITE ASSOCIATION	USA	
EVANGELICAL MENNONITE CHURCH CONFERENCE	BRAZIL	1965

Mennonite General History in Germany, Russia and Brazil.

The so-called “Russian Mennonites” are a group of Mennonites of German language, tradition and ethnicity, who are descendants from German-Dutch Anabaptists who settled for about 250 years in West Prussia and established colonies in the southwest of the Russian Empire (present-day Ukraine) beginning in 1789. Since the late 19th century, many of them have migrated to countries throughout the Western Hemisphere. The rest were forcibly relocated, so that few of their descendants now live at the location of the original colonies. Russian Mennonites are traditionally multi-lingual with *Plautdietsch* (Mennonite Low German) as their first language and lingua franca. The term “Russian Mennonite” refers to the country where they resided after the split from Germany and not to their ethnic heritage.

The thousands of Mennonites who streamed into the City of Moscow in the autumn of 1929 from all the settlements on Russian territory had only one goal in mind, namely, emigrate. While many would have preferred emigrating to Canada or the U.S., as did thousands of other Mennonites fleeing the oppressive Soviet communism of the 1920s, the economic depression of 1929 and following had closed those doors.

Thousands of Mennonites escaped to Germany in November and December where about 5,000 refugees were temporarily sheltered in three camps, Mölln, Prenzlau, and Hammerstein. Previously efforts had been made, especially by B.H. Unruh in connection with the **Mennonite Central Committee (MCC)**, to open a migration route from Moscow to Canada. When this plan failed, and the situation in Moscow demanded quick action, B.H. Unruh sent a passionately inspired appeal to the Mennonite world as well as to the German government. The German Reichstag provided a large sum of money for the care of the refugees in Germany for the time being, and a national collection was carried through for *Brüder in Not*. However, it was impossible to settle them in Germany. In response to this need two South American nations opened their doors to them: **Brazil** through the negotiations of the German government, and Paraguay through the offices of MCC.

With the aid of the German government, the immigration to **Brazil** was undertaken in early 1930. At that time, the *Hollandsch Doopsgezind Emigrantion Bureau* (HDEB: Dutch Mennonite Emigration Bureau) also assisted, acting on the motto: “It is our task to aid our brethren.” On the memorable date of 16 January 1930, the steamer *Monte Olivia* sailed from Hamburg with the first group of 33 families under the leadership of Heinrich Martins, and on 10 February they arrived on the land of the Hanseatic Colonization Company in the state of Santa Catarina near Blumenau. They were assigned to the valley of the upper Krauel River, beyond Hammonia, which is today generally known as Witmarsum. After three groups with a total of 150 families had settled here it was clear that the area was too small. The later groups, a total of 90 families, were then located on the Stoltz Plateau. In 1931 and 1932, a few additional families arrived. In June 1934, a group of 34 families from Harbin, China, was also brought to Brazil. These 280 families formed the core of the Mennonite colonization in Brazil.

During the first 16 years, all religious services were held in the schools. The **Mennonites** and the **Mennonite Brethren** worshiped together. When the first two Mennonite churches in Brazil were built in Curitiba in 1946, the work was done in unity, and services are still conducted as a unit. In Witmarsum, on the other hand, the **Mennonite Brethren** built a separate church in 1948, and the

General Conference Mennonites built two churches in 1949. The membership of the two Mennonite Brethren churches in 1949 was 418, and that of the three General Conference churches was 284.

Until 1960, these settlers were concentrated in the areas of Curitiba, Paraná State; Colônia Nova (Bagé), Rio Grande do Sul State; São Paulo, São Paulo State; Witmarsum, Paraná State; and the Krauel Valley, Santa Catarina State. The latter settlement dissolved in the 1950s, with settlers going to Colônia Nova near Bagé and Witmarsum in Paraná State.

During the two decades from the 1960s to the 1980s, Mennonites scattered across Brazil, establishing new settlements, business ventures, missionary centers, and other activities. Large plywood factories were established in Manaus and Para states as subsidiaries to the factories in Curitiba. Other Mennonites moved to Mato Grosso State. Mission congregations arose in Goiás, São Paulo, and other states. In 1987 a new settlement was begun in the state of Bahia in NE Brazil, approximately 1,500 mi (2,500 km) from Curitiba.

The largest concentration of Mennonites is in three suburbs of Curitiba: Boqueirão, founded in 1935; Vila Guaira/Agua Verde, founded 1934; and Xaxím, founded in 1936. The Witmarsum (Paraná) and Colônia Nova (Bagé) are flourishing diversified agricultural colonies, with dairy production taking a central place in 1987. The Auhagen-Stolzplateau settlement (in Santa Catarina State), begun in 1930, had dissolved by 1935, with most settlers moving to the Curitiba area. The Guarituba (Paraná) settlement has also been largely terminated (Witmarsum). The Clevelândia (Paraná) settlement existed, 1953-1960 (Witmarsum). A mission congregation remains active there. Colônia Médici is a daughter colony of Colônia Nova (Bagé). The most recent settlement is Concórdia, comprising an area of nearly 50,000 acres (20,000 hectares), located in the northern state of Bahia (Witmarsum). It was begun in 1986. Sinop in Mato Grosso state and Rio Verde (**Church of God in Christ, Mennonite**) in Goiás State are small agricultural developments.

The Mennonite Church (MC) began work in Brazil in 1954. *Aliança Evangélica Menonita, Brazil* (AEM, Evangelical Mennonite Alliance; formerly *Associação Evangélica Menonita-Brasil* (Evangelical Mennonite Association-Brazil) is the Portuguese-speaking conference of Mennonites in Brazil. It began when the **Mennonite Board of Missions and Charities (MC)** sent Peter and Alice Sawatsky, and J. Richard and Susan Burkholder, to São Paulo state in 1954. They were joined by Glenn and Lois Musselman, and David and Rose Hostetler, in 1956. Church planting ministries were started in three locations in São Paulo state. About the same time, Howard Hammer, Richard Kissell, Mildred Eichelberger, and others went to north Brazil, where they initiated evangelistic work in Araguacema, Goiás state, and also started medical and educational work. This mission was called the **Amazon Valley Indian Mission**.

The *Associação das Igrejas Menonitas do Brasil* (AIMB, Mennonite Church of Brazil / **General Conference Mennonite Church, GCM**) has undertaken missionary activity since 1966 through the *Associação Evangélica Menonita* (AEM, Mennonite Evangelical Association). In 1975 the Mennonite Board of Missions (MC), the Commission on Overseas Mission (GCM), and the AEM began cooperative work. This included evangelism among existing congregations, founding new congregations in Portuguese-speaking areas, developing leadership and Christian literature, and, especially, work with young people. In 1987, 25 congregations, with a membership of 1,001, were related to AEM, particularly in the state of São Paulo and the Amazon region.

Related to the *Associação das Igrejas Irmãos Menonitas do Brasil* (AIIMB, **Conference of Mennonite Brethren Churches in Brazil**, German-speaking, 13 congregations, 1,879 members) are 27 Portuguese-speaking congregations of the *Convenção das Igrejas Irmãos Menonitas do Brasil* (CIIMB, **Convention Mennonite Brethren Churches of Brazil**). Total membership in the

CIIMB was 1,954. This work was concentrated in southern Brazil, but it also takes place in Mato Grosso State, where it is carried out in cooperation with the **Mennonite Brethren Board of Missions and Services**.

The descendants of Mennonite immigrants from Europe have largely retained their social and community structures. They have relative autonomy in the administration of their economic and other institutions. Great emphasis is placed upon elementary and secondary schools, which are conducted in Portuguese with German as the first foreign language. Colégio Erasto Gaertner in Curitiba has an enrollment of 1,200 students in levels kindergarten-grade 11. Forty percent of the pupils are Mennonite. Colégio Fritz Kliewer in Witmarsum has 350 students enrolled at the same levels. *Colégio Erasmo Braga* operated in Curitiba from 1956-80, and since then is the location of *Instituto e Seminário Bíblico Irmãos Menonitas* (Mennonite Brethren Bible Institute and Seminary). The *Centro Evangélico Menonita de Teologia por Extensão* (Evangelical Mennonite Center of Theology by Extension, CEMTE) is the school of the AEM, which also cooperates with the *Centro Evangélico Menonita de Teologia Asunción* (CEMTA, Evangelical Mennonite Theological Center in Asunción) in Paraguay. Elementary and secondary schools are also maintained by Mennonites in a number of the other settlements in Brazil. As a result of this strong interest in education, Mennonites are active in many vocations throughout the land, as teachers, doctors, lawyers, technicians, business owners, industrialists, etc.

Mennonites have become well established economically in Brazil. All agricultural enterprises are fully mechanized. Various business and industrial enterprises are located in Curitiba and São Paulo, including three travel agencies. Mennonites have also founded the Associação Menonita de Assistência Social (Mennonite Association for Social Welfare), which carries out numerous projects, some also in cooperation with the Mennonite Central Committee (MCC), the International Mennonite Organization, and the *Europäisches Mennonitisches Evangelisations-Komitee*. Lar Betesda, a Mennonite retirement center, is maintained in Curitiba. The Bethel Bible Center at Araucária, near Curitiba, serves as a retreat, conference, and vacation center. Cooperatives have been operating successfully in Curitiba, Witmarsum, and Bagé, being responsible for all business activities of these settlements.

During the early 1950s, some of these immigrant churches began to act out their mission vision in evangelism, church planting, and whole-person ministries among Brazilians. In addition, **North American Mennonite Brethren missionaries** increasingly focused on church planting during the late 1950s and 1960s. In 1966, delegates from seventeen Portuguese-speaking churches at different stages of development united under the leadership of Dietrich Reimer to form the **Brazilian Convention of Mennonite Brethren Churches**. Its purposes were “to maintain spiritual unity, offer assistance to the churches in evangelism and Christian education, and promote and supervise all home and foreign mission programs of the Portuguese-speaking M.B. churches in Brazil.”

By the 1990s, the primary differences that separated these two Mennonite Brethren conferences, language and culture, had become secondary. Indeed, for nearly thirty years the two conferences had coexisted in a fraternal and often cooperative manner. In 1995, for reasons essentially equal to the founding of the two original conferences, the same merged into one Portuguese-speaking conference, named the **Brazilian Convention of Evangelical Mennonite Brethren Churches (CO-BIM)**. Source: <http://www.directionjournal.org/28/2/seventy-years-under-southern-cross.html>

In 1986 the total number of baptized Mennonites in Brazil, including those in mission congregations, was about 6,000. In 2012 the following Anabaptist groups were active in Brazil:

Denominations	Member-ship in 2009	Congre-gations in 2009	Member-ship in 2012	Congre-gations in 2012
Evangelical Mennonite Alliance (MC-related)	2,700	33	2,800	37
Association of the Mennonite Churches (GCM-related)	950	5	1,124	5
Church of God in Christ, Mennonite	339	5	336	5
Convention of Mennonite Brethren Churches of Brazil	5,969	55	6,485	68
Renewed Church of Evangelical Mennonite Brethren			2,128	15
Independent & Unaffiliated	1,100			
Total	11,058	98	12,873	130

Adapted from: <http://gameo.org/index.php?title=Brazil>

The Apostolic Christian Church (ACC) / Igreja Crista Apostólica had its roots in Switzerland. It was founded in the 1830s by a Swiss clergyman named Samuel Heinrich Fröhlich, who called his group the *Evangelische Taufgesinnte*, which was translated as Evangelical Baptists. This group differed from the established state church of Switzerland in two principal areas: 1) they were part of the Anabaptist movement, that is, they believed in baptism of adult believers rather than of infants who had no knowledge of the faith, and 2) they were part of the Peace tradition, similar to the Mennonites, in that they believed in non-violent solutions to political problems and would not bear arms in war.

The first adherents went to the USA in 1847 and established their first congregation among members of the Old Order Amish Mennonites in Lewis County, New York State. They requested Fröhlich to send them a pastor from Switzerland, and he sent elder Benedict Virkler who stayed for some time and then returned to Switzerland. He soon returned to the USA and established another congregation in Woodford County, Illinois, among German-speaking immigrants to the Midwest.

The original name of the movement was changed, so as not to confuse it with the Baptists, which was already an established denomination. Although it was first called “Evangelical Baptist,” it began to be known as **Christian Apostolic**, then as **Apostolic Christian Church**, which is the name by which the church was eventually officially registered. Its headquarters for the USA and Canada are in Wooster, OH. It conducts mission work in **Brazil**, Argentina, Paraguay and Mexico, as well as in Japan, New Guinea and Africa.

The ACCs theology is Arminian and it practices believer’s baptism (occasionally called credo-baptism), closed communion, greeting other believers with a holy kiss, *a capella* worship in some branches (in others, singing is with piano accompaniment), and the veiling of women during services. The Apostolic Christian Church only ordains men, who are authorized to administer baptism, the Lord’s Supper, and the laying on of hands. In general, The Authorized Version (King James Version) of the Bible is the English translation used for church services in North American congregations. Sources: http://accfoundation.org/?page_id=71 - <http://www.apostolicchristian.org/> - https://en.wikipedia.org/wiki/Apostolic_Christian_Church - <http://www.apostolicchristian.org/history2>

▪ The Baptist Family of Churches

General Overview. The first “Baptist” churches were founded in England during the first decade of the 17th century, as part of a movement by the Puritan party to create “independent” churches within the **Church of England** or **Anglican Church**, but the Puritans were not “separatists” in the sense of wanting to leave the Mother Church but only to “purify” it of questionable moral behavior.

In 1602 **John Smyth**, a young preacher from Lincoln and a graduate of Cambridge University, resigned his pastoral position in the Church of England because of his growing congregationalist and separatist convictions, and he assumed the pastorate of a separatist church in Gainsborough. Smyth was successful in his efforts of preaching and evangelism in nearby rural districts, and he founded a second separatist church in Scrooby. Another former Anglican clergyman, **John Robinson**, became the pastor of the church in Scrooby around 1604; he was a friend and colleague of Smyth. During the repression of dissidents between 1607 and 1608, Smyth and members of his church in Gainsborough fled to Amsterdam, Holland, while Robinson and members of his congregation from Scrooby relocated in Leiden, Holland, in 1608-1609.

Because of internal disputes between Smyth and some members of his church in Amsterdam, a group of members returned to England in 1611-1612 and established themselves in London under the leadership of **Thomas Helwys** and **John Murton**, whereby constituting the first permanent Baptist church on English soil with Arminian convictions, called “**General Baptists.**” In Leiden, a small group of members from the independent Puritan church pastored by Robinson was sent to North America in 1620 aboard the ship “Mayflower,” under the spiritual leadership of elder William Brewster. This group of Pilgrims (called the “Pilgrim Fathers” by some historians) founded the Plymouth Colony at Massachusetts Bay. However, they were firm in their convictions to establish independent **Congregationalist churches**, but not “separatist” churches; consequently, the Congregationalists of Plymouth Colony became the first branch of the Congregationalist Family of Churches (Calvinist) in the USA and did not separate themselves from the Anglican Church until after the War of Independence in the 1770s.

Meanwhile, in England, a group from the independent church (Congregationalist) of **Henry Jacob** in Southwark separated itself around 1638 in order to organize a Calvinistic Baptist church (called “**Particular Baptists**” due to its doctrine of a limited atonement) under John Spilsbury. In 1641, Spilsbury’s church began to practice “adult believer’s baptism by immersion” (borrowed from the Mennonites), thereby negating the established practice of infant baptism by “sprinkling.”

In this way the two principal Baptist subfamilies were established; the third subfamily represents the **Seventh-day Baptists**, founded in London in 1617 by John Trask, as keepers of the Sabbath (Saturday), rather than Sunday.

The first Baptist churches in North America were established in the Colony of Rhode Island by **Roger Williams** at Providence in 1639 and by **Dr. John Clarke** at Newport in the period 1638-1648. Williams, the governor of the Colony, has been called “the father of religious liberty in America.” The Puritans in the Massachusetts Bay Colony called Baptists “the troublers of churches in all places” and hounded them out of the Colony. Baptist denominations are based on Congregational church polity (self-government) and are composed of autonomous local churches that voluntarily become associated with other Baptist churches for fellowship and for other common endeavors. Three-hundred and seventy years later, Baptists were the second-largest religious group in America, and their social and political influence matched their numbers. They have built strong institutions, such as denominational and educational structures, mega-churches, publishing houses, charities and mission organizations, and have firmly established themselves in the mainstream of

American culture. Yet the inherent nature of their faith journey makes Baptists one of the most fragmented and divisive Families of Churches in the Americas.

According to the American Religious Identification Survey (ARIS) of 2008, there were about 36.2 million self-professed Baptists in the USA, which make them the second largest religious grouping in the nation, with the 57.2 million Roman Catholics being the largest. According to the *2011 Yearbook of American Churches*, about 16.2 million Baptists belonged to congregations affiliated with the Southern Baptist Convention, which is the largest such confederation of Baptists. More than 80% of all Baptists worldwide reside in the USA. Baptists form the fifth largest Family of Christian churches in the world and are found in almost every country in the world, with about 100 million members worldwide.

The Baptist World Alliance (BWA), with headquarters in Falls Church, Virginia, USA, reported in 2015 that its affiliated organizations had 45.7 million members worldwide in 235 member organizations in 211 countries and territories. However, the Southern Baptist Convention in the USA is no longer a member of the BWA, and neither are hundreds of other Baptist denominations worldwide. The largest BWA affiliations are in Nigeria (5.4 million), the Democratic Republic of the Congo (3.9 million), Uganda (2.5 million), and Tanzania (2.0 million) in Africa; India (2.8 million) and Myanmar (1.0 million) in Asia; and the USA (23.2 million) and Brazil (2.1 million) in North and South America (2015 statistics).

Source: <http://www.bwanet.org/about-us2/stats>

The following is a list of known Baptist denominations and church associations in Brazil, with the country of origin and date of origin in Brazil given, if known:

NAME	COUNTRY OF ORIGIN	DATE FOUNDED IN BRAZIL
SOUTHERN BAPTIST CONVENTION, FOREIGN MISSION BOARD	USA	1881
BAPTIST CONVENTION OF THE STATE OF SÃO PAULO	BRAZIL	1904
BAPTIST MID-MISSIONS	USA	1935
ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM	USA	1939
GENERAL ASSOCIATION OF REGULAR BAPTISTS (GARB)	USA	1940s
CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY	USA	1946
BAPTIST MISSIONARY ASSOCIATION OF AMERICA	USA	1950
BAPTIST BIBLE FELLOWSHIP CHURCHES	USA	1952
CONVENTION OF INDEPENDENT BAPTIST CHURCHES (OREBRO MISSION)	BRAZIL	1952
BAPTIST MISSIONARY SOCIETY	UK	1953
FREE WILL BAPTIST FOREIGN MISSION BOARD	USA	1954
BAPTIST GENERAL CONFERENCE (SWEDISH)	USA	1955
BAPTIST INTERNATIONAL MISSIONS	USA	1962
NORTH AMERICAN BAPTIST CONFERENCE (GERMAN)	USA	1965
MARANATHA BAPTIST MISSION	USA	1969
MACEDONIA WORLD BAPTIST MISSIONS	USA	1975
BAPTIST WORLD MISSION	USA	
SOUTHWIDE BAPTIST FELLOWSHIP	USA	
UKRAINIAN EVANGELICAL BAPTIST CONVENTION	UKRAINE	

The 2000 and 2010 national census gives the following data about all Baptist adherents in Brazil, which shows an increase of 561,162 adherents between these two dates:

	2000 census	2010 census	+/-
All Baptists	3,162,691	3,723,853	+561,162

The **Brazilian Baptist Convention** / *Convenção Batista Brasileira* (CBB) is the oldest Baptist denomination in Brazil. The first Baptist missionary in Brazil is reported to have been Thomas Jefferson Bowen, who served there with the U.S. Southern Baptist Convention from 1859 to 1861. A group of disgruntled Southerners who left the USA after the Civil War founded a colony in Santa Bárbara d'Oeste, State of São Paulo, in 1866, where an English-speaking Baptist church was organized on 10 September 1871 among the expatriates. In 1872, leaders of this congregation contacted the Foreign Mission Board of the Southern Baptist Convention (FMBSBC) in the USA and requested that a missionary be sent to assist them. However, the FMBSBC could not provide assistance at that time due to a lack of funds and personnel in the post-war era.

The Commission appointed by the CBB to study and give an opinion on the initial Baptist historical framework in Brazil presented its report at the 84th Assembly of the Brazilian Baptist Convention, in Belo Horizonte, on 16 January 2009, as follows: (1) That we recognize the date of 10 September 1871 as the date of Baptist work in Brazil, with the organization of the Baptist Church of Santa Barbara d'Oeste, which generated the second church, the Baptist Church of Estação, on 2 November 1879.” (2) That we recognize the importance of the date 15 October 1882, with the organization of the First Baptist Church of Bahia, when a new impetus was given to Baptist work in Brazil to successfully reach Brazilians.” Thus, we recognize that the insertion of Baptist work in Brazil occurred in two ways: the immigration route (1871) and the mission route (1882). Adapted from: <http://www.batistasabc.org.br/ParecerDaCBB.htm>

Nevertheless, thanks to the promotional efforts of former Confederate General A.T. Hawthorne, who was converted and became an agent of the FMBSBC in Texas, the **William Bagbys** were recruited and sent to Brazil in 1881 where they served as pioneer missionaries in the Santa Barbara colony while learning Portuguese. After moving to Campinas, São Paulo state, to continue their language studies, they were joined by the **Zachary Taylors** in 1882, also supported by the FMBSBC. The Bagbys and Taylors were assisted in their language studies by **Antonio Teixeira de Albuquerque**, a former Roman Catholic priest, who had become a member of the Santa Barbara Baptist church. Together, the Bagbys, Taylors and Teixeira formed a team that chose the city of São Salvador da Bahia to begin their evangelistic and church planting ministry. The first Brazilian Baptist church was organized in São Salvador da Bahia on 15 October 1882, and within a year there were 25 baptized members and a Sunday school with 35 members. Later, Brazilians Antonio Teixeira and Mello Lins, together with missionary C.D. Daniel (son of one of the Santa Barbara colonists), established Baptist churches in Maeio and Recife in 1885 and 1886, respectively. Despite the sudden death of Teixeira, these churches prospered.

Meanwhile, in 1884, the Bagbys had moved to the city of Rio de Janeiro, with the blessing of the Baptist churches in Bahia, to start new Baptist work there. Their first church was established in a rented hall in August of 1884 with only four members, all expatriats. Between 1885 and 1889, other new FMBSBC missionaries joined the Bagbys and Taylors, but many were overcome by serious illnesses. In 1889, only five of the 13 missionaries appointed by the FMBSBC for Brazil were still active. However, capable national leaders began to emerge and take over leadership

responsibilities in the growing Baptist work. Soon, four new churches were established along the coast from Recife to Rio de Janeiro, each with several preaching points.

An independent Swedish missionary, **Eric Nelson**, arrived in Belem, Amazonas, in 1891 and began to minister to hospitalized sailors while learning Portuguese. By 1893, Eric and his new wife Wilhelmina Lundburg were living on a houseboat while traveling up and down the Amazon River evangelizing people along the riverbanks from 1893 to 1897, but they had difficulty following up on their new converts and discipling them. After his ordination to the Baptist ministry in 1897, Nelson organized a Baptist church in Belem with 10 members that same year. The following year, the Nelsons were appointed missionaries of the FMBSBC and spent a year on furlough in the USA to raise support for their ministry, then returned to Manaus where they established a Baptist church in 1900. With Manaus as their base of operations, the Nelsons traveled up and down the Amazon and its tributaries establishing small Baptist congregations and preaching points that became the foundation for Baptist work in Equatorial Brazil. After Eric's death in 1939, his ministry on the Amazon River was continued by J.E. Hamilton, Clem Hardy, and Lonie Doyle using a boat named after Nelson.

Another pioneer in early Baptist work in Brazil was **Solomon L. Ginsburg** (1867-1927), born in Polandk, the son of a Russian Jewish rabbi, who was converted in London while reading the *New Testament*. After deciding to become a missionary in Brazil, Mrs. Sarah Kalley, formerly a Congregational missionary in Brazil with her husband Dr. Robert Reid Kalley between 1855 and 1888, provided Ginsburg with passage money plus one hundred pounds. He arrived in Rio de Janeiro in June of 1890 to work as an independent Congregational missionary after studying Portuguese for a year in Oporto, Portugal. He supported himself by selling Bibles and other religious literature. For eight months he lived in Pernambuco, where he took charge of the mission activities of Mr. Fanstone, a Canadian who had gone on furlough, and traveled widely throughout the district holding open-air evangelistic meetings. One of his associates was George Nind, a Methodist missionary who supported himself by teaching music.

After contact with the Baptist missionaries, Zacary Taylor and William Bagby, Ginsburg rejecting the practice of infant baptism, became a Baptist by conviction, and was baptized in Bahia in November of 1891. Thereafter he associated himself with the Southern Baptist Mission. On the recommendation of Zacary Taylor and W.E. Entzminger, a new Baptist missionary in Pernambuco, Ginsburg was appointed a missionary of the FMBSBC. Because he was a very gifted man, Ginsburg became a fruitful evangelist and apologist for Baptists and other Evangelicals. He used his skills as a writer and musician in the production of Baptist literature, as well as in singing and playing a folding organ during his meetings. After Ginsburg took charge of the Baptist Mission Press in Brazil, he produced a constant stream of evangelical literature. One type of work was especially fruitful. The 750 prisons of Brazil were supplied with New Testaments, hymnbooks, and other literature.

Between 1900 and 1909, Ginsburg labored in the Pernambuco field in association with missionary Entzminger where a spacious church building was erected. Ginsburg saw the great need of trained Brazilian leaders and organized a class of 10 students for special study in Bible, theology and history. Similar efforts were made by others in Rio de Janeiro and other places. These humble beginnings developed eventually into the two Baptist colleges and two Baptist seminaries located in Pernambuco and Rio de Janeiro, as well as other institutions, which have prepared hundreds of Brazilian leaders for the work of the ministry.

Before Ginsburg left London for Brazil on 21 January 1890, he was engaged to Miss Carrie Bishop, a trained nurse of the Royal Hospital. Their plan was for her to travel to Brazil after a year or so. When she did arrive in Brazil in 1892, they married, but she died four months later. Although

bereaved, Ginsburg married Miss Emma P. Morton in August 1893, and they had two sons and four daughters. His autobiography is affectionately dedicated to “Mrs. Emma Morton Ginsburg, the consecrated missionary, self-sacrificing mother, and devoted companion, who for these 30 years has shared with me all my trials and joys.”

After their marriage in 1893, the Ginsburgs began their missionary work together in São José dos Campos, State of Rio de Janeiro, where, at that time, there were thirty only believers. That little handful of seed, through the faithful work of the Ginsburgs and many others, multiplied in size until the Campos Mission of the Southern Baptists had more than 130 congregations and twice as many preaching points by 1945.

Ginsburg, along with missionaries Zacary Taylor, W.E. Entzminger, J.J. Taylor and J.L. Downing, became the vanguard of Baptist advance in north-east Brazil. Baptist work in the Southern cities of Rio de Janeiro, São Paulo and Campos became centers for expansion by national pastors into the states of Rio de Janeiro, Espírito Santo and Minas Gerais. New Baptist churches were established in Belo Horizonte in 1898 and Vitoria, ES, in 1903. The *Brazilian Baptist Convention* was organized in June 1907 in São Salvador da Bahía in the northeastern region, with 83 churches and about 5,000 members. A large number of U.S. Baptist missionaries worked with a core group of 26 ordained Brazilian pastors. In 1891, when Solomon Ginsburg joined the Baptist mission, there were only two flourishing churches and a number of smaller churches and outstations in the interior. By 1920, the number of Baptist churches in Brazil had reached 820, with a total membership of 20,155. For more information about the Ginsburgs, see:

<http://www.wholesomewords.org/biography/biorpginsburg.html> - excerpts from *A Wandering Jew in Brazil: An Autobiography of Solomon L. Ginsburg*. Nashville, TN: Sunday School Board, Southern Baptist Convention, 1922.

The first General Assembly of the fledgling national Baptist body was held in the same place where the first Baptist church in Brazil had been organized 25 years previously, in 1882. Only two of the charter members of this church remained to participate in the first National Convention: W.B. Bagly and Z.C. Taylor. The members of the first board of directors of the convention were: president, F.F. Soren from the Rio de Janeiro Baptist Church; first vice-president, Joaquim Lesso, also from Rio; second vice-president, João Borges de Rocho from Recife; secretary, Theodoro Teixeira of Rio; and treasurer, Zacary C. Taylor. Included in the basic principals of the constitution of the new Convention was the establishment of a foreign and home mission board. The new home mission board was given the responsibility of creating a plan for the evangelization of Brazil, and the foreign mission board began immediately to investigate the possibility of sponsoring mission work in Portugal and of assisting the development of new Baptist work in Chile.

The new constitution defined the establishment of several other boards: Sunday School Board, Board of Education, Youth Board, Board of Publications, and Board of Colleges and Seminaries. However, in 1922, three of these boards—Sunday School, Youth and Publications—were integrated and became the Sunday School Board with departments for special interests. Later, the Board of Education was absorbed into the Boards of Trustees of the schools and seminaries that were established. In 1908, Brazilian Baptist women founded the Woman’s Missionary Union of Brazil, and local societies were established nationwide. In 1910, a national Women’s Auxiliary to the Convention was established, and most Baptist churches organized local chapters.

Also, in 1910, the FMBSBC decided to reorganize its work in Brazil by establishing the North Brazil Mission headquarters in Recife, while the South Brazil Mission remained in Rio de Janeiro. Although this division of labors greatly increased missionary efficiency and reduced costs, overall it probably exacerbated the existing North-South regional rivalry and inserted the missionaries into the conflict. In 1950, the North Brazil Mission was divided into two missions, the new one called

the Equatorial Brazil Mission. By 1970, Southern Baptist work had expanded to all 22 states and four federal territories of Brazil.

As early as 1958, the Southern Baptists began to face the growing challenge of influences from the so-called “movement of spiritual restoration” (i.e., meaning the restoration of all the spiritual gifts mentioned in the New Testament), which later became known internationally as the Charismatic Renewal movement. After some Baptists in many local congregations began to experience the “baptism in the Holy Spirit” and “speaking in tongues” (as well as other “signs and wonders”) while participating in “Spiritual Restoration” events in retreats, in home Bible study and prayer groups, or in larger public gatherings, many Southern Baptist leaders began to denounce these practices and condemn those who participated in Charismatic activities as being contrary to historic Baptist principals. This situation produced serious divisions in many local Baptist churches with the result that many Charismatic believers were expelled while some Baptist churches that had become largely Charismatic decided to withdraw from the Southern Baptist Convention (see Justice Anderson 2005: 171). After their presence was no longer tolerated by the non-Charismatic leadership of the Southern Baptist Convention, several new Charismatic denominations were established by former members: General Assembly of the Churches in the Work of Restoration in Brazil (1961), National Baptist Convention (1965), and Association of Pastors, Workers and Churches in the Work of Restoration (1975).

However, in 1965, despite regional and doctrinal controversies, and fraternal and procedural conflicts with foreign missionaries and mission boards, the Baptist Convention of Brazil (CBB) was “on the threshold of boundless opportunities,” in the words of Justice Anderson (2005: 171). The CBB-related churches were planning for nation-wide evangelistic campaigns through which they hoped to duplicate their membership, multiply the number of churches, and recruit many more pastors and lay leaders. Although the CBB fell short of many of these ambitious goals, their efforts inspired the hemispheric-wide *Campaign of the Americas* (using the slogan “Christ, the Only Hope!”), consolidated the work of the CBB, and contributed to the astronomical increase in the number of Evangelicals in Latin America between 1965 and 1970. At the beginning of 1970, the FMBSBC reported that it supported 290 U.S missionaries in Brazil who were working in 47 centers in all parts of the country.

A new interest and motivation for participating in world missions sprang up after 1965 among the leadership and churches of the CBB. At that time, they were already supporting a few missionaries in Portugal, Paraguay and Bolivia (the last two countries border Brazil), but by 1981 the CBB-related churches were supporting about 120 missionaries in 16 countries; many of these missionaries were involved in cross-cultural ministries and had learned new languages.

In 1970, the Southern Baptists had developed a strong theological education program with 30 Bible schools, as well as seminaries in Recife, Rio de Janeiro, São Paulo and Belem. Medical work had not received the same degree of attention as theological education, with only one hospital opened in 1968 and three dozen medical clinics. The Carroll Memorial Publishing House in Rio de Janeiro has produced large quantities of the Scriptures, theological texts, Sunday school materials, as well as other Christian literature.

In 1988, the CBB reported over 5,000 affiliated local churches with a communicant membership of over one million plus another million or so adherents. This ranked the CBB as the fourth largest Southern Baptist-related community in the world. In 1998, the FMBSBC (now International Mission Board) reported it had 267 missionaries serving in Brazil.

The Brazilian Baptist Convention celebrated 90 years of its existence in 1997. Brazilian Baptists celebrated “what is strongest in the denomination, the cooperative spirit, motivated and nurtured by the Convention, which places the goals of service and worship of God as its priorities, also while

constantly remembering the mission of preaching the Gospel to the ends of the earth. Ninety years of stories and lessons that paved the way for the future of unity, cooperation, and service to the glory of God.” Source: <http://www.batistas.com/institucional/nossa-historia>

The Brazilian Baptist Convention (CBB) is the highest governing body of this Baptist denomination in Brazil. It is the largest Baptist Convention in Latin America that represents over 1,350,000 members. As an institution, it has existed since 1907, serving the Brazilian Baptist churches as its integration structure and its space of identity, communion and cooperation. It defines the doctrinal pattern and unifies the cooperative effort of the Baptists of Brazil.

The Brazilian Baptist Convention is administered by a General Council, whose board is mandated for two years. Like the local churches that integrate it, the CBB is governed by strict democratic standards, with an emphasis on decentralized decision-making and the alternation of power. The General Council is responsible for planning, coordinating and monitoring CBB programs and their organizations. Source: <http://www.batistas.com/institucional/quem-somos>

Statistics: Church membership increased from 488 in 1910 to 7,136 in 1936. In 1970, there were 354,294 members in 2,147 local churches served by 1,500 pastors. In 1988, 5,000 local churches were reported with over one million members. In 2005, the Brazilian Baptist Convention reported a total membership of 1,100,000 in 6,000 local congregations. By 2015, the national church membership had increased to 1,618,663 in 8,392 local churches.

Editorial note: The total number of Baptist adherents in Brazil reported in the 2010 census was 3,723,853. Given that the proportion of “church members” to “adherents” among Baptists in Brazil may be a ratio of 2.0 (church membership X 2.0 = adherents), the number of adherents of the Baptist Convention of Brazil may be about 3,237,326 or about 87% or higher of all Baptist adherents in Brazil in 2010.

The Convention of Independent Baptist Churches (*Convenção das Igrejas Batistas Independentes*), organized in 1952, traces its history to the work of missionary Erik Jansson of the *Örebro Missionsforening* (Örebro Mission Foundation of Sweden) in 1912 among Swedish immigrants who founded agricultural colonies in the municipality of Guarani das Missões, State of Rio Grande do Sul. During the 1980s, new Baptist churches were established in many other Brazilian states, as well as in Paraguay, Peru and Portugal. The denomination, with headquarters in Campinas, State of São Paulo, reported 805 local churches and a total membership of 68,150 in 2015.

Source: <https://www.bwanet.org/about-us2/stats> Webpage: <http://www.cibi.org.br/nossa-historia/>

The Baptist Convention of the State of São Paulo was founded in 1904 in the city of Jundiaí as Paulist Baptist Union (*União Baptista Paulistana*) with eight organized churches. Later the name was changed to Paulist Baptist Convention (*Convenção Baptista Paulista*) and afterward to its present name, *Convenção Batista do Estado de São Paulo*. The denomination reports more than 2,000 local churches in 473 municipalities out of 645 within the State of São Paulo. In addition to church planting and leadership development, it conducts specialized ministries such as hospital chaplaincies and the evangelization of university students, Rastafarians, Arabs and Spanish-speaking peoples. The denomination’s headquarters are in the Municipality of Perdizes, São Paulo, SP. Website: <http://cbesp.org.br/> - <http://www.batistasabc.org.br/Igrejas.htm>

Many other Baptist denominations and mission agencies from North America are at work in Brazil: Seventh-Day Baptist Church (before 1900); Baptist Mid-Missions (1935), Association of Baptists for World Evangelism (ABWE, 1938), Conservative Baptist Foreign Mission Society (1946), Baptist Missionary Association of America (1950), Baptist Bible Fellowship Churches (1952), Baptist Missionary Society (1952, UK), Baptist General Conference (1955, Swedish, now Converge Worldwide), Free Will Baptist Church (1958), Baptist International Missions (1962), North American Baptist Conference (1965, German Baptists), Maranatha Baptist Mission (1969), and others with founding date unknown: American Baptist Association, Baptist World Mission, Independent Baptist Missionary Society, and Southwide Baptist Fellowship.

In 1970, missiologist J. Herbert Kane in *A Global View of Christian Missions: From Pentecost to the Present* (Grand Rapids, MI: Baker Book House, 1971: 428-429) stated that the Brazilian Baptist Convention (Southern Baptist) represented about 95% of the total Baptist membership in Brazil, although there were at least 14 other Baptist missionary societies at work in the country with about 350 missionaries. The largest of these were Baptist Mid-Missions, the Association of Baptists for World Evangelism, and the Conservative Baptists. These three mission agencies accounted for about 200 of the 350 missionaries in Brazil from the 14 agencies.

Baptist Mid-Missions (BMM), founded in 1920, is an independent missionary society of Baptist and Fundamentalist tradition, with headquarters in Cleveland, OH. In 1998, it reported that 177 of its missionaries were serving in Brazil. BMM entered Brazil in 1935 at two widely separated points: the city of Manaus in the Amazon valley and the city of Juazeiro do Norte in the state of Ceara in northeastern Brazil. The first missionaries in the city of Manaus were Arlie and Herthel Ross, who immediately began a church-planting ministry. Shortly afterward, in 1941, they started an evening Bible institute. In 1947 that institute became Amazonas Baptist Seminary. In Juazeiro do Norte, churches and schools were also started. In 1946, they founded the Cariri Baptist Seminary. In 1952, a language school for new missionaries and an MK school were developed in Fortaleza. Baptist Mid-Missions entered south Brazil in 1951; its missionaries engaged in Jewish evangelism and a church-planting ministry in the City of São Paulo. As more missionaries arrived, the Brazil Field Council was divided into three regions: the North (Amazon) Region, the Northeast Region, and the South Region.

Current ministries in the Amazon Region include works in Rio Branco, Belém, Manaus, Ita-coatiara, Boa Vista, and Santarém. Missionaries are involved in church planting, a seminary, an extension Bible institute, a bookstore, a Christian day school, Bible camps, ministries among the tribes, a state mission agency, and a state association of Regular Baptist churches. Missionary outreaches in the Northeast Region are found in the states of Ceará, Rio Grande do Norte, Paraíba, Pernambuco, Bahia, and Alagoas. The thrust of the ministry is evangelism leading to the establishment of local churches. Auxiliary and specialty ministries are a camp, a seminary, building, a language school, a school for missionary kids (MKs), radio, and aviation. In the South Region works are ongoing in São Paulo, Paraíba Valley, Curitiba, Uberaba, Brasília, Goiânia, Rio Preto, Rio de Janeiro, Jundiá, and Sorocaba. Ministries in the South include church planting, Jewish evangelism, literature translation and publication, a church Bible institute, and the Regular Baptist Bible Institute.

In 75 years, Brazil has developed partnering relationships quite similar to the structure of the **General Association of Regular Baptists (GARB)**, including a national association of churches, state and regional associations, mission agencies, educational institutions, and Regular Baptist Press of Brazil.

More than anything, the 75th anniversary celebration (1935-2010) was a tribute to the BMM missionaries who invested their whole lives planting churches in Brazil. Missionary Al Spieth started at least 25 churches in the Amazon region. Missionary Stan Best started over 20 churches in Northern Brazil. Missionary Marv Fray started 13 Baptist churches in Southern Brazil; the last church he started was averaging 450 in attendance. However, many of its missionaries were at or are past retirement age. Since 1992, the BMM missionary force in Brazil has dropped by 45%.

Through the long-term ministry of missionary work, an interesting transition is taking place. Brazil is still in a phase of spiritual harvest, but American missionaries increasingly turn church leadership over to Brazilian evangelists, pastors, and missionaries who are trained at seminaries and Bible institutes. Source: <https://www.garbc.org/news/baptist-mid-missions-celebrates-75-years-in-brazil/>

Schaumburg, IL—**The International Partnership of Fundamental Baptist Ministries (IPFBM)** announced in September 2013 its newest partner, the **Association of Regular Baptist Churches of Brazil / Associação das Igrejas Batistas Regulares do Brasil (AIBREB)**, an association of over 400 churches. The IPFBM is a nonbinding coalition of independent Baptist ministries networking to more effectively carry out the Great Commission.

The AIBREB was founded on 20 May 1953 in the building of what was then the Baptist Bible Institute (now Cariri Baptist Seminary) in Juazeiro do Norte, Ceará, Brazil. Fifteen churches were represented at the meeting: seven from Rio Grande do Norte, five from Ceará, and one each from Amazonas, Acre, and Roraima. Today, the AIBREB has over 400 churches and several affiliated entities, including seminaries, missions, camps, regional associations, orphanages, and a publishing house. AIBREB churches support missionaries to Mozambique, Cape Verde, Gambia, Venezuela, Colombia, India and Bolivia.

The AIBREB first learned about the IPFBM through Mark Jackson, who represented the **General Association of Regular Baptist Churches (GARBC)** in the Partnership. In 2010, Chris Hindal, director of GARBC International Ministries and a member of the IPFBM's Council of Eight, met with the AIBREB's council, presenting the Partnership's history and mission and inviting the Brazilian pastors to consider "joining in the global effort of church planting." The **General Association of Regular Baptist Churches (GARBC)** was founded in 1932, now with offices in Schaumburg, IL.

Adapted from: <http://www.garbc.org/news/brazilian-association-joins-ipfbm-2/>

The International Partnership of Fundamental Baptist Ministries (IPFBM) is a nonbinding coalition of independent Baptist ministries networking to more effectively carry out the Great Commission. Source: <http://garbcinternational.org/what-is-the-ipfbm/>

Association of Baptists for World Evangelism (ABWE), with headquarters in New Cumberland, PA, is an independent Baptist missionary society founded by Dr. Raphael Thomas who returned to the USA in 1927 after serving for 23 years as a medical missionary in the Philippines. In 1927, he decided to establish a new Baptist mission focused on reaching the Far East, called the **Association of Baptists in the Orient (ABEO)**. In 1939, ABEO's vision grew and sent its first missionaries to Peru, which was the beginning of the Association of Baptists for World Evangelism (ABWE). Its main focus is on Evangelism and Discipleship, Church Planting, Leadership Development, Theological Education (Porto Alegre Bible Institute and São Paulo Logos Seminary), Medical work and Youth Programs. The ministry of the ABWE has grown from a few missionaries in Asia to more than 900 missionaries who serve in more than 70 countries around the world.

In 1998, the ABWE listed 108 missionaries assigned to the Brazil field where its pioneer work began in the 1930s in the Amazonian region. “For more than 70 years, our missionaries have been working with people from virtually every segment of Brazilian society. From isolated tribes accessible only by seaplane, to wealthy communities, to shanty towns on the fringe of cities, and everything in between, where we’ve seen the Gospel do amazing things in Brazil.”

ABWE’s vision for world missions sparked Brazilian believers to establish **Maranatha Multi-cultural Ministries (MMM)** in October 2006, a Brazilian-run mission agency with the express purpose of sending Brazilians to serve in cross-cultural contexts. Currently, more than 35 missionaries serve through MMM in 12 countries, where they are discipling believers, planting churches and teaching others about how they, too, can join in the Great Commission.

Websites: <http://www.abwe.org/our-history> - <http://www.abwe.org/serve/regions/latin-america> - <http://www.abwe.org/serve/countries/brazil>

The Conservative Baptist Foreign Mission Society (CBFMS). As early as 1920 conservative pastors attempted to establish doctrinal standards for missionary agencies within the Northern Baptist Convention (later renamed American Baptist Churches in the USA). But every attempt to get the denomination to accept such standards proved futile. Finally, in 1943, after renewed but frustrating efforts to create theological tests for the Northern Baptist Convention’s missionary program, several hundred conservative churches joined in the call for the creation of the **Conservative Baptist Foreign Mission Society**, now called **WorldVenture**. The **Conservative Baptist Association of America (CBA)**, now called **CBAmerica**, was organized in 1947 when it became apparent, at the Northern Baptist Convention meeting at Grand Rapids, Michigan, in 1946, that the older convention would not tolerate a competing missionary agency within its structures. The **New Testament Association of Independent Churches** and the **Conservative Baptist Fellowship**, which renamed itself the Fundamental Baptist Fellowship and is now called the **Fundamental Baptist Fellowship International**, split from the CBA in the 1960s.

The CBFMS first entered Brazil in 1946 after its creation as an independent missionary society within the Northern Baptist Convention, and the Brazil field was later supported by the CBA after its organization in 1947. Currently, there are six couples and five single missionaries serving in Brazil. Two of WorldVenture’s projects in Brazil are Restoration Ministries and New Life Publishing House. Source: <http://www.cbnw.org/about/identity/history.cfm>

Restoration Ministries, located in São Paulo, seeks to impact the nation as a Gospel-based ministry to underprivileged children and their communities, which plants churches, develops and equips self-sustaining local church-based ministries by partnering and networking with churches, agencies, kindred ministries and the marketplace. The ministry was founded in 1991 by Brazilian nationals Paulo and Ireni Mota, who have been working together in ministry with WorldVenture since 1998. Website: <https://restorationministriesbrazil.com/>

Dr. Russell P. Shedd (1929-2016) was a missionary with the Conservative Baptist Foreign Mission Society in Brazil. The esteemed pastor, theologian, missionary, teacher, writer and lecturer died in November 2016 in São Paulo, Brazil, where he lived and served for more than 50 years. Shedd died of complications from cancer. He was 87.

Missionary work ran deep in his veins his entire life. Shedd was born in Bolivia to American cross-cultural missionary workers, and took interest in evangelism at an early age. After completing his studies and becoming an ordained Baptist minister, Shedd spent three years in Portugal (1959-1962) with the Conservative Baptist Foreign Mission Society (CBFMS) before moving to Brazil, where he began a notable ministerial and academic career.

Shedd collaborated for the growth of the evangelical church in Brazil not only as a preacher and

a speaker, but also as a writer. He founded *Edições Vida Nova* (New Life Publishing House), one of the best-known Brazilian publishers for theological resources and other Christian reference books. Through this publisher, Shedd shaped the theological formation of most of Brazil's 200,000 pastors.

As the author of more than 20 titles, Shedd became a beloved and respected person by churches of all theological currents, ecclesiastical organizations, and missionary agencies. He was a columnist of renowned Evangelical publications in Brazil and abroad, including *Christianity Today Brazil* (*Cristianismo Hoje*).

Shedd is remembered for the orthodoxy of his faith, for the sweetness of his temperament, and for his unassailable conduct. He devoted himself wholeheartedly to the teaching of Scripture. His in-depth knowledge of the biblical languages led him to serve as a consultant on several versions of the Bible—including the *New International Version* in Portuguese and a study Bible that bears his name, the Shedd Bible (*Bíblia Shedd*), with widespread use in Brazil for more than 30 years.

With degrees from Wheaton College, Philadelphia's Faith Seminary, and the University of Edinburgh in Scotland (PhD in 1955), Shedd went on to teach New Testament studies and direct the New Testament and exegesis department of the Baptist Theological Faculty of São Paulo.

Adapted from: <http://www.christianitytoday.com/news/2016/november/died-russell-shedd-brazil-top-evangelical-theologian.html>

American Baptist Association (ABA) was founded in 1905, with headquarters in Texarkana, TX, after a group of Fundamentalist Baptist churches separated from the Southern Baptist Convention in support of “Landmarkism” and “closed communion.” This ultra-conservative denomination has strong separatist tendencies; mission work is conducted in Mexico, Costa Rica and Brazil. The families of Jay K. Ross (father) and Justin C. Ross (son) serve in Pontal Marina, Caraguatatuba, São Paulo state, where they founded the *Igreja Batista Novo Tempo* (pastored by Jay) and *Igreja Batista de Cidade Jardim* (pastored by Justin) in Caraguatatuba, in addition to the International Baptist School. Websites: <http://www.abaptist.org/home.shtml> - <http://www.abamissions.org/> - <http://ibntcaragua.com.br/quem-somos/>

Editorial Note: Landmarkism is a type of Baptist ecclesiology developed in the U.S. Southern states in the mid-19th century. It is committed to a strong version of the perpetuity theory of Baptist origins, attributing “an unbroken continuity” and unique legitimacy to the Baptist movement since the Apostolic period in the 1st century. Therefore, the Baptist denominations and independent churches that hold to his belief do not consider themselves to be part of the Protestant Reformation movement.

Baptist Missionary Association of America (BMAA), with headquarters in Conway, Arkansas, was established in 1950. The BMAA is a fellowship of autonomous Fundamentalist Baptist churches (“Landmark” tradition) for the purpose of benevolence, Christian education and missions. After leaving the **American Baptist Association** (ABA) over church representation matters, the association was formed at Little Rock, Arkansas, in 1950 as the **North American Baptist Association**; the **Baptist Missionary Association of America** adopted its current name in 1969. Its concentration is in the Southern United States, but as a result of its mission work, the BMAA has affiliated churches across the USA and throughout the world. Website: <https://bmaamerica.org/>

Harold Morris was the first foreign missionary sent to the field by the BMAA after its organization in 1950, and he pioneered BMAA work in Brazil. He also served briefly in Portugal and France. When health issues forced his return to the USA in 1962, he served as a promotional secretary for the BMAA Department of Missions. Source: <https://lifeword.org/history/>

In 1953, several Baptist churches with a “landmark” orientation, affiliated with the BMAA,

formed the **Brazilian Baptist Association** / *Associação Batista Brasileira* (ABB). Currently, this association is led by its president, Pastor Jaredo Vieira de Souza, with headquarters in the City of Sao Paulo. Its website lists 27 affiliated local churches.

Website: <https://www.assobatistabrasileira.com.br/>

Baptist Bible Fellowship International (BBFI) was founded in 1950 with headquarters in Springfield, MO. The BBFI is officially a fellowship of Fundamentalist Baptist pastors, and by extension, a network of preachers, churches, missionaries, and educational institutions worldwide. The BBFI first entered Brazil in 1952. In 1998, it reported 37 affiliated missionaries at work in Brazil but now its website only lists 11 missionaries. Website: <http://bbfmissions.com/bbfi-missionaries/>

Baptist Missionary Society (BMS) was founded in Northamptonshire, England, in 1792 by William Carey, who became the society's first missionary to India in 1793. The first couple sent to South America was Arthur and Kathleen Elder who had previously served in China. In 1953, they left England to carry out pioneering evangelistic work alongside Brazilian Baptists, while residing in Ponta Grossa, state of Paraná. The church there was already growing quickly and consequently was in urgent need of trained pastors; the Elders were soon joined in their work by other couples sent out by the BMS.

In the 1950s BMS work was almost solely evangelistic and church-based, but in later years agricultural and medical work was developed. By the 1990s, there were over 60 mission personnel in Brazil. In recent years this figure has decreased as the work has been handed over to the national church and mission workers have moved to partner with Baptist churches in Ecuador, Peru and Paraguay. Website: <http://www.bmsworldmission.org/about-us/our-heritage-6<>

Baptist General Conference (BGC), with headquarters in Arlington Heights, IL, was founded in 1944 (when "Swedish" was dropped from its name) with roots in Pietism in Sweden and inroads among Scandinavian-Americans, beginning in 1852, particularly in the Upper Midwest. From its beginning among Scandinavian immigrants, the BGC has grown to a nationwide association of autonomous churches with at least 17 ethnic groups and missions in 35 nations. Missionary work began in Brazil in 1955. In 1998, it reported eight missionaries on its Brazil field.

Websites: <https://converge.org/> - https://converge.org/search/luceneapi_node/BRAZIL

National Association of Free Will Baptists (NAFWB) was organized on 5 November 1935 in Nashville, TN, and now has its headquarters in Antioch, TN. The NAFWB traces its origin to a group of Christians of Baptist origin who immigrated to the USA in the early 1700s from England, known as General Baptists. These Christians carried with them a theological heritage linked to Classical Arminianism, a heritage that suffered harsh persecution on the European continent. The churches of the NAFWB are theological conservatives who hold an Arminian view of salvation, notably in the belief of "conditional security" and rejection of the belief of "eternal security" held by the larger body of Baptists who are Calvinists. In addition, they differ from the larger body of Baptists in holding three ordinances rather than two to be practiced by the church; specifically, in addition to Believer's Baptism and the Lord's Supper, they also practice the ordinance of "feet washing," and in some churches "anointing with oil" is also practiced. In 2005, the FWBA reported 2,425 churches and 198,924 members, mostly concentrated in the South. The states with the highest membership are Arkansas, Oklahoma, West Virginia, Alabama, and Kentucky.

Although international mission activities under Free Will Baptists date back to 1833, the organization, as it now stands, came into existence only after the formation of the National

Association of Free Will Baptists in 1935. At that time, only a few Free Will Baptists were convinced an overseas mission outreach was even needed. Its first missionaries were sent to India in 1935 and to Panama in 1936.

In January 1958, FWBC missionaries Dave and Patricia Franks arrived in Brazil, and soon thereafter they were joined by Kenneth and Marvis Eagleton, who began working with preacher Waldemar Daminelli in the city of Campinas, São Paulo state, who had no denominational affiliation. The first **Free Will Baptist Church of Brazil / Igreja Batista do Livre Arbítrio (IBLA)** was founded in Campinas in April 1958. Several pastors are part of the history of this church, among them are: Waldemar Daminelli, Jaime Sturgill, Paulo Conde and Natã Daminelli Conde.

Since 2001, the leadership of the IBLA has been under the supervision of the Rev. Lucas Lima. Pastor Marcelo Baço and Pastor Kenneth Eagleton Junior, the latter, the son of Ken and Marvis Eagleton, the co-founders of *Igreja Batista Livre* in Brazil, support the local work.

In March of 2004, Kenneth and Rejane Eagleton relocated to Belo Horizonte, Brazil, from Côte d'Ivoire, Africa. Kenneth was involved in training pastors and other church leaders through Bible institute classes. In 2006, they relocated to Campinas where Kenneth serves not only as the Pedagogical Coordinator of the Free Will Baptist Theological School, but also as President of the Free Will Baptist Mission of Brazil and Coordinator of Missions for Latin America and Africa. In 2014, missionary Bobby Poole was honored for his six decades of service (1958-2014) in Brazil, including being the Director of the Brazil Field for a number of years. Websites: <http://nafwb.org/> - <http://www.batistalivre.org.br/> - <http://www.batistalivre.org.br/sobrenos.asp?id=10>

Baptist International Missions (BIMI), founded in Chattanooga, TN, in 1960, is an independent Fundamental Baptist mission agency. It sent its first missionaries to Brazil in 1962 and since then have established 43 churches, five Bible institutes, a national mission, three Christian camp ministries, and a national mission to the Jewish people. In 1998, BIBI reported 36 missionaries in Brazil, and its website now lists 47 missionaries on this field.

Website: <https://www.bimi.org/content/fiBrazil.php>

Maranatha Baptist Mission (MBM) is a ministry of Maranatha Baptist Church in Elkton, Maryland, that supports 75 missionaries overseas. In April 1995, the church established its own mission board, called **Antioch New Testament Baptist Mission (ANTBM)**, as an in-house service ministry of Maranatha Baptist Church. The purpose of this mission is to serve missionaries who are members in good standing of Maranatha Baptist Church, who are preparing to go to the field of God's calling for their lives, and to encourage them as well as help them in their deputation. The **Maryland Baptist Bible College** was founded in 1972 to train pastors, missionaries, evangelists, Christian educators, and other full-time Christian workers. The objectives of Maryland Baptist Bible College are to offer a Bible-centered curriculum with a missionary emphasis, to produce students of the Word of God, to provide training that will bring about disciplined lives and build Christian character, and to provide training in sound doctrine in a school which is fundamental, baptistic, and separated from worldliness. MBM began work in Brazil in 1969.

Website: <http://mbcmin.org/Missions.php> - <http://mbcmin.org/College.php>

Macedonia World Baptist Missions (MWBM) was organized in 1967 by Baptist pastors in the Atlanta, Georgia area primarily for conducting missionary work in the country of Haiti. Its headquarters are in Braselton, GA. Since 1974, Macedonia has grown to a worldwide organization with missionaries working in 43 foreign countries and 23 states. The purpose of MWBM is "to assist local independent Baptist churches in the servicing of their missionary families as they are sent forth around the world to propagate the Gospel of Jesus Christ with the goal of establishing

local New Testament Churches.” The MWBM doctrinal statement is pretribulationist, premillennial, and fundamental in doctrine and separatist in practice, opposing modernism, ecumenicalism, neo-evangelicalism and the Charismatic movement.

Its areas of missionary service include evangelism, church planting, bible institutes, missionary aviation, and missionary printing and publication. Its website currently lists 12 missionaries assigned to the Brazil Field, which was first entered in 1971 with the arrival of missionaries Phillip and Charlotte Allen who founded *Igreja Batista Independente* in Altinópolis, SP.

Website: <http://mwbm.org/about/> - http://prabr531-2756.tripod.com/about_us.html

Baptist World Mission (BWM), founded in 1961 with headquarters in Decatur, AL, is a Fundamental Baptist mission agency. In 1998, it reported 13 missionaries at work in Brazil; currently, there are 19 missionaries in Brazil listed on its website. The Rev. Mike Martin served in Brazil from May 2006 until May 2016 in Porto Alegre, Rio Grande do Sul, where he helped nationalize a local church, directed and taught in the Baptist World Mission Seminary, and helped start another local church. He now serves as field administrator for Latin America and South America. Website:

<http://www.baptistworldmission.org/baptist-world-mission-missionary-list/>

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In addition, Baptists were present in many European immigrant communities that were formed in Brazil. Some of these European Baptists formed their own churches in their own languages and have maintained their ethnic identity within Brazilian society, although some of their churches now worship in Portuguese among later generations of those born in Brazil to immigrant parents.

According to Robert E. Johnson, Baptists were among the **German, Bulgarian, Latvian, Russian and Hungarian populations** that settled in Brazil in the late 19th and 20th centuries. As European immigrants had done earlier in North America, these groups organized Baptist churches that reflected their own ethnic characteristics. German Baptist immigrants settled in Brazil as early as 1882 and organized their first Baptist church in 1893 in Rio Grande do Sul. Frederick Leimann and Herman Gertner became well-known early leaders of this Baptist community. The work was assisted by missionaries sent both from German Baptists in Germany and from German Baptists in the USA. A German Baptist church was organized in Linha Formosa in 1893, with 45 members, and pastored by Augusto Matschulat. Another Baptist church was organized in Porto Alegre in February 1898, *Igreja Evangélica Batista Alemã*, pastored by Johann Schwartz, which became the center of German Baptist work for the entire region, including southern Brazil, Argentina, Uruguay and Paraguay. Latvian Baptists began immigrating to Brazil about the same time as the Germans. By the end of the 19th century, they had organized four churches in the states of Santa Catarina and Rio Grande do Sul. Pastors Arnald Gertner and Richard Inke were among their early leaders. Over time, the Latvian and Hungarian Baptist communities integrated into the Brazilian Baptist network of churches, while German and Russian Baptist immigrants maintained their ethnic distinctiveness and organized themselves in regional associations.

Source: Robert E. Johnson, *A Global Introduction to Baptist Churches* (New York: Cambridge University Press, 2010: pp. 217-218).

German Baptists in Brazil. Below is a representative story of one German Baptist Church that was established in 1898 in Porto Alegre, the capital and largest city of Rio Grande do Sul.

Some German immigrants settled in Rua do Parque, Porto Alegre, in 1897. They rented rooms in

the house of Mr. Robert Kosik. Through the testimony of one of them, Mr. Kosik surrendered to Christ and became an instrument in the hands of God. Then group meetings began to be held in his home. A Sunday school was begun and new people became interested in the Gospel.

The group was growing and, on 27 February 1898, the *Deutsche Evangelische Baptistengemeinde* (German Evangelical Baptist Community) was organized, based on the *Hamburg Confession of Faith*. Evidently, this was an ethnic church that had its activities exclusively in the German language until the mid-1960 when the congregation began to use Portuguese.

The church went through many difficult times in more than 119 years of its history. Around 1903, with the great child mortality in Porto Alegre, the church was obligated to acquire a property to bury her children since the cemeteries of other denominations resisted accepting Baptist believers in their cemeteries.

The flood of 1941 devastated much of the city leaving more than 25% of the population homeless. The flood water reached the level of 1.5m inside the current church auditorium. During World War II, preaching in the German language was prohibited. At that time the pastor was bilingual, which facilitated the continuity of the work. However, the secret police were present in the meetings and attempted to control church activities.

Though challenges were always part of its history, the Lord gave growth. Therefore, in the face of the lack of pastors, as early as 1905 a Bible institute was begun with six students. From the church's missionary work, several new churches were established in the cities of Nova Petrópolis, Santa Aua, Camaquã, Gravataí, Viamão, Gramado, and Santa Rita (Paraguay), and in the neighborhoods of Progresso Vila (today Passo D'Areia Baptist Church), Chácara das Pedras, and Jardim Lindóia.

Over the years, for various reasons, the name of the church has changed. The following are the names that the church has had during its history: (1) *Deutsche Evangelische Baptistengemeinde*, translated literally as the German Evangelical Baptist Community. However, the Portuguese name with which the founders called the church was the Community of Evangelical Baptists; (2) Protestant Congregation of the Baptist Church, 1927; (3) First German Baptist Congregation; (4) First Community of Baptists; (5) First Baptist Church in Porto Alegre, after 1942; and the current name is Conde Baptist Church / *Igreja Batista Conde* at Rua Conde de Porto Alegre, 136 - Porto Alegre, RS. Source: <http://www.conde.org.br/historia/>

Here is another complementary history about this same church in Porto Alegre, Rio Grande do Sul, by another author. The Evangelical German Baptist Church was organized on 27 February 1898 by laymen. The first baptisms were held in the Guaíba River, and the first president was Roberto Kosik. Elisha Santos recalled the many difficulties faced by the followers of the new church, including religious persecution, but with the arrival of missionary Karl Roth, a new stage began for Baptist work. Roth innovated with the creation of a monthly contribution, which served to assist in the construction of a new temple; and he created the "poor box" to assist brethren in distress. In addition, Roth founded the women's society, organized three Sunday schools and a missionary school. After missionary Roth left, Friedrich Matschulat became the pastor and spread the Baptist doctrine throughout the state. Also, during World War II, German and Italian immigrants who lived in the state faced difficulties and discrimination—the German language itself was forbidden—many German Baptists were arrested and many German libraries were confiscated. At the end of World War II, the German Baptist Church celebrated its 50th anniversary. During the 1960s, young people actively participated in church work and even had a radio program. Currently, this Baptist church is organized into ministries and departments, where members and visitors can meet according to their age group and interests. There are two worship services on Sunday, one in

German in the morning and one in the afternoon in Portuguese. The German Baptist work spread not only throughout the interior of the State, but also throughout Brazil (with 60 organized churches), including the Amazon region among the Yanomami Indians of the Maitás tribe.

Adapted from: http://www.al.rs.gov.br/diario/diarios_anteriores/980910/grande.htm

The website of the U.S.-based **North American Baptist Conference (NABC)**, formerly known as the German Baptist Conference (founded in 1852 in Philadelphia, PA), lists Brazil as one of its mission fields. NABC began its work in the southern-most state of Brazil, Rio Grande do Sul, in 1965. It is a Gaucho culture which is very distinct from other states of this country. It has partnered with the **Brazilian Baptist Convention of Rio Grande do Sul** in Theological Education and in the compassionate care of abandoned and neglected children through a ministry called Chain of Love. The NABC is a small conference of churches in the USA and Canada, with about 400 churches and 65,000 members. See: <http://www.nabarchives.org/NABC.html> - <http://nabonmission.org/brazil/>

Chain of Love began in 1993 when a community of people in the city of Novo Hamburgo (a municipality located in the Metropolitan area of Porto Alegre, Rio Grande do Sul), including NABC missionaries, was awakened to the plight of street children. A rapidly growing number of children had been hopelessly abandoned to fend for themselves on dangerous city streets. Out of love and concern for God's children, a ministry called Chain of Love was born. Individual homes were constructed and staffed with foster parents. Each couple accepts ten children, in addition to their own, and agrees to raise them to adulthood and independence. Already more than 150 children have been rescued from the streets and given a loving home with a caring Christian family.

This is a ministry affiliated with the **North American Baptist Conference (NABC)**. The primary opportunity for support enables NABC-affiliated individuals and families to enter into personal sponsorship of the individual children. The NABC has transferred the responsibility of directing this ministry to local leadership and the ministry remains strong. More information is available from the **Chain of Love** website: <https://www.larcolmeia.com.br/home>

Latvian Baptists in Brazil. Today, there are two Latvian Baptist Unions outside Latvia—in North America and Brazil—with associated churches in other countries. Many Latvian Baptists, for politico-economic reasons, immigrated to Russia (first Latvian church in 1869), to the USA (first church established in 1890), and to Brazil (by 1914 there were already nine churches). For a brief history of Baptists in Latvia, see: <http://www.lbds.lv/en/about/about-ubcl>.

Brazilian Latvian Baptist ministry in the Russian language began in October 1926 in the village of Palma (District of Varpa, Municipality of Tupã, SP), after four families of Russian believers arrived, to be joined later by three more families. The first worship service with these families in attendance was led by Janis Inkis. Later the work was taken up by Karlis Grigorovich, Arvids Eihmanis and Girts Dobelis. In 1927, on the Day of Ascension, the first Russian worship service was held in Varpa. In the territory of that Latvian colony some Russians bought land and stayed in close contact with the Latvians. The Russian Baptist church in Varpa was formally established in 1932. Karlis Grigo-rovich was appointed by the Latvian Baptist church in Varpa to preach to the Russians. He travelled to many places and, in the beginning, the Brazilian government even paid his travel expenses. One such place where Latvians established a Russian congregation was Moóka, a suburb of São Paulo, where meetings were begun in a rented garage.

The Varpa colony was established, beginning in November 1922, by immigrants from Latvia, a European country situated on the Baltic coast. The predominantly Baptist colonists came after the

Russian Revolution in 1917, because the Bolshevik regime was curtailing freedom of worship in the territory it controlled. The Latvian immigrants settled on the right bank of the Peixe River, where they founded the Varpa colony and the *Corporación Evangélica Palma*, located in the district of Varpa, known today as Fazenda Palma. Source: <https://pt.wikipedia.org/wiki/Varpa>

The European territory of Latvia had a long history of being part of the Russian empire, beginning in the 18th century, and, therefore, it was natural that most Latvians knew well the Russian language. War, famine and severe persecutions initiated by the Soviet regime pushed thousands of Russians outside their homeland. Brazil was one of the many countries to which they fled. Work among Russian immigrants in Brazil was not easy because Latvians were sometimes accused by Russian Baptists of being Pentecostals. This was due to emotionalism, the high importance given to visions and prophecies, and other marks of “revivalist experiential religion” that was characteristic of the first phase of the third wave of the Latvian emigrant movement. Certainly, in “inter-war” Latvia part of the Baptist emigrant movement was labelled as “Pentecostal.”

Although Latvian Pentecostals also participated in the emigrant movement, most Latvian emigrants rejected such associations and only a small part of them separated into Pentecostal churches. (#47) As pastor Adolfs Klaupiks (internationally known because of his work in the Baptist World Alliance) observed, in the 1950s that “during 60 years of their work in Brazil, Latvian Baptists have managed to separate themselves from Adventists and Pentecostals.” These two groups were viewed by Baptists of that time as competitors.

[Footnote #47: see the report from Latvia printed in the American Pentecostal publication, “Outpouring of the Holy Spirit in Latvia,” *The Pentecostal Evangel* (17 March 1923). The anonymous author writes, “Hundreds of Pentecostal brethren left Latvia, and by 5 October 1922, five-hundred had immigrated to Brazil with their families.” According to this report, the reason for the emigration of Pentecostals from Latvia was because they were being persecuted in Latvia. But, in fact, during that period, the government was concerned not with Pentecostals (in the secular society very little was known about them) but with stopping the mass emigration of Baptists.

Adapted from: Valdis Teraudkalns, “Latvian Baptist Missionary Work in Latin America in the Twentieth Century” (p. 297) in *Baptists and Mission: Papers from the Fourth International Conference on Baptist Studies* (Studies in Baptist History and Thought), edited by Ian M. Randall, 1 March 2008, p. 297 (Eugene, OR: Wipf & Stock).

Also, see Appendice III for a more complete history of the Latvian Baptists in Brazil.

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The beginning of how some Protestant missions reached the Amazon region of Brazil

Adapted from *Only One Life to Share* by David J Phillips

The *Whole World for Jesus Now*, magazine of a new mission, **The Heart of Africa Mission**, issued a challenge in 1920 on South America. The continent was to be seen in two parts; the first part that was termed “occupied” by other Protestant missions, although still unevangelized. This was because the cities had a slightly more open-minded population to Protestant ideas, and had had more contact by commerce with the traditional Protestant countries. Denominational missions could envisage reproducing their churches in these populations, as base perhaps for later expansion into the interior. The second part was the vast hinterland described as “unoccupied.” This interior was not only more conservative, but also more dangerous, where unscrupulous men, both ecclesiastical and secular, ruled by threat and debt slavery. Evangelicals recognised and were motivated by the spiritual peril of the two races, the Brazilian settlers and river dwellers; the Brazilians were Roman Catholic and superstitious, and the Indians were heathen and in witchcraft.

Amazonia was also difficult to reach, and once reached, lacked all the facilities that Europeans were

beginning to expect as normal. In days when the aircraft were still unreliable, and in an area where there were no roads, the only possible route to reach inland was along the rivers. Hidden within the attractive display of nature was a less attractive human story. The original inhabitants and the poor peasants shipped there from the drought stricken northeast of Brazil fared abysmally. Many were collectors of natural rubber. A few speculators had bought up vast tracts of forest, without reference to the Indians' rights and even without rubber trees. Those that had rubber on their tract became rich, built elegant houses in Manaus and Belem, but lived mostly outside the region. The collectors often lived separated from their families; each was responsible for about 200 rubber trees growing at random along a track, stretching deep into the forest. They dug sloping grooves in the bark and the white latex was collected in cups or large shells then brought to camp and turned it into large footballs of primitive rubber over smoky fires. It was then carried to a point on a river for a canoe to take it to the trading station. These people were held in debt, which the traders, on behalf of the owners, manipulated to keep the collectors in virtual slavery. Gunmen would threaten and eliminate anyone attempting to escape down-stream, or otherwise to question the system. The Indians were treated worse. Considered just a nuisance, they could be shot out of hand.

An extraordinary Christian, who is not mentioned in the history books, the **Rev. Oliver Walkey**, made his first visit there in 1913. He went to the centre, at Manaus, the city a thousand miles up the Amazon that flourished as the boom-town for the rubber trade of the whole of the region. It had a world monopoly in the growing rubber markets, and had all the fineries of elegant late Victorian life, even an Opera House. Nevertheless, the decline of Manaus and the Amazonian rubber trade was already setting in when the missionaries arrived, due to the perverse commercial vision of a fellow Englishman, who a few years before had jumped on a ship with the seeds of the rubber tree (*Hevea brasiliensis*). The disorganised exploitation of the rubber in the Amazon forest could not compete with the newly organised plantations in Malaysia [where the seeds of the rubber tree were planted by Englishmen who had stolen them from Brazil].

However, Walkey's burden was that the vast hinterland was untouched by the Gospel, and one might add by basic justice. The major cities Manaus and Belem were "occupied." Two missionaries, **Justin H. Nelson and William Taylor** of the **Methodist Episcopal Church** in the USA, had worked in Manaus since 1883. The larger port of Belem, near the mouth of the Amazon River, already had a number of small struggling churches, including the **beginnings of the Assemblies of God**, later Brazil's largest denomination. The same time that Walkey had passed through the port, two Americans of Swedish origin had prayed that God might show them where to start a new work. The name "Belem" had been given them, but they had to look in an atlas to see whether such a place existed. They [**Gunnar Vingren and Daniel Berg, who arrived in Belem on 19 November 1910**] began witnessing to the Gospel there and that was the beginning of another remarkable work of God [i.e., the **Swedish Assemblies of God**].

Walkey set out to travel up the Rio Japurá towards Colombia with another extraordinary missionary pioneer, **Fredrick Glass**, a pioneer colporteur of the **Bible Society [British & Foreign Bible Society]**, who had been converted while working in the gold mine of Ouro Preto in Minas Gerais, a thousand miles south of the Amazon. Later his son David was to be a noted leader of the **EUSA [Evangelical Union of South America]**, now Latin Link, and founder of a pioneer Christian bookshop in Rio de Janeiro. The Rio Japurá is one of the many southern tributaries of the River Amazon, 2,820 km (1,750 miles) long with its source in the Andes. In March 1921, Walkey returned to Britain and wrote of his experience there and of its vastness. Walkey, being like Studd [Charles Thomas Studd (1860-1931) was an English missionary who served in China, India, and Africa], a man who had the courage to act on his own vision, returned to Manaus as the **BFBS [British & Foreign Bible Society]** representative for the Amazon Valley during 1919-1921. He was to have an unfading vision for Amazonia, in spite of long periods away, that was to motivate others to form at least four missions there and to lead him to found the **West Amazon Mission**, some thirty years later [1951], and return at the age of 71.

Editorial note: The mission agencies referred to above are believed to be West Amazon Mission, Heart of Amazonia Mission (later merged with World Evangelization Crusade), Unevangelized Fields Mission, and the Acre Gospel Mission. Source: <http://brasil.antropos.org.uk/missiology/history-amazon-missions.html>

- **Holiness Movement Family of Churches**

Overview: the modern-day Holiness movement was a spiritual renewal movement that began in the USA within the Wesleyan tradition (The Methodist Church) on the western frontier, noted for its famous “camp meetings” where people sought the “second blessing” of immediate sanctification or holiness as a second work of God’s grace, hence the term “holiness.” American Methodism experienced a major Holiness revival in a crusade that originated in the states of New York, New Jersey and Pennsylvania after the end of the Civil War (1861-1865). The Holiness revival was said to have begun in Vineland, NJ, in 1867, at the “National Holiness Camp Meeting Association.” The holiness movement drew large crowds to its camp meetings, with some services attracting more than 20,000 persons; thousands claimed to receive the “second blessing” of sanctification in these meetings. Between 1880 and 1910 dozens of new Holiness denominations were created among former Methodists as a reaction against alleged liberal tendencies in the mother church. In the early days of the Holiness churches there was a tendency to prohibit “worldly activities,” such as smoking, drinking, dancing, attending movie theaters, etc., and to expect that church members would dress modestly, that women not cut their hair or use makeup or jewelry, that young people observe strict regulations for dating, etc.

Between 1880 and World War I (1914-1918), a number of new Holiness groups emerged in the USA. Some, such as the Church of God (1881, in Anderson, Indiana), were established to protest against bureaucratic denominationalism. Others, such as the Christian and Missionary Alliance (1887) and the Church of the Nazarene (1908), tended to serve the spiritual and social needs of the urban poor, who quite frequently were ignored by the middle-class congregations represented by mainstream Protestantism denominations. Almost all of these Holiness bodies arose in order to facilitate the proclamation of a “second-blessing” experience of sanctification with its concomitants, a life of separation from worldly values and adherence to practical holiness—views, according to the Holiness churches, which were no longer endorsed by the larger liberal denominations. Most of these new Holiness denominations established home and foreign mission agencies, and began to send out missionaries around the world, especially after World War II (1939-1945).

The following Holiness denominations or mission agencies are known to exist in Brazil, with country of origin and date founded in Brazil, if known.

NAME	COUNTRY OF ORIGIN	DATE FOUNDED IN BRAZIL
SALVATION ARMY, THE	UK	1922
CHURCH OF GOD (ANDERSON, IN)	USA	1923
EVANGELICAL HOLINESS CHURCH OF BRAZIL (JAPANESE, 1915)	JAPAN	1934
FREE METHODIST CHURCH OF NORTH AMERICA	USA	1936
UNITED MISSIONARY CHURCH –THE MISSIONARY CHURCH	USA	1955
OMS INTERNATIONAL	USA	1955
CHURCH OF THE NAZARENE	USA	1958
WESLEYAN METHODIST CHURCH-WORLD MISSIONS	USA	1958
CHRISTIAN & MISSIONARY ALLIANCE	USA	1962
JAPANESE EVANGELICAL MISSIONARY SOCIETY	JAPAN	1961
CONGREGATIONAL HOLINESS CHURCH	USA	1970
KOREAN EVANGELICAL HOLINESS CHURCH	KOREA	?

The Salvation Army – *El Exército de Salvação* (ES). Pioneer officers, Lieutenant-Colonel and Mrs. David Miche, unfurled the Salvation Army flag in Rio de Janeiro on 1 August 1922. The Salvation Army operates as a national religious entity, *Exército de Salvação*, having been so registered by Presidential Decree 90.568 of 27 November 1984. All its social activities have been incorporated in APROSES (*Assistência e Promoção Social Exército de Salvação*) since 1974 and have had Federal Public Utility status since 18 February 1991.

Headquartered in São Paulo, one of the world's largest cities and Brazil's financial center, the Brazil Territory has 42 corps (churches) 11 outposts (satellite churches), 123 active officers (pastors), 1,982 senior soldiers (members), 100 adherent members and 491 junior soldiers.

The territory is divided into four administrative regions and one district. Among its 57 institutions include homes for early childhood education centers, nurseries, a home for street children, support services for youth living in social vulnerability, a students' residence, vocational training for youth, a care center for vulnerable women, teens and children, a homeless adult center, a home for older adults and prison ministries.

An evangelistic sports ministry campaign, for which several international mission teams and individuals provided support, was held in 2014 when the FIFA World Cup came to the country. International support for a second sports outreach to local youth in area corps occurred during the 2016 Summer Olympics in Rio de Janeiro. Source: *The Salvation Army Year Book 2016*; <http://salarmycentral.org/feature/april-2016/3134/the-salvation-army-in-brazil/> -
Website: <http://www.exercitodesalvacao.org.br/>

The Church of God – *Igreja de Deus* (with international headquarters in Anderson, Indiana, USA) is a Holiness denomination with roots in Wesleyan Pietism and also in Restoration traditions. It began in 1881 as a movement waving the banner of salvation in Christ alone, the unity of believers, and the holiness of God's people. Early leaders, such as Daniel S. Warner and Mary Cole, sought to forsake denominational hierarchies and formal creeds, trusting solely in the Holy Spirit as their overseer, and in the Bible as their statement of belief. These individuals saw themselves at the forefront of a movement to restore unity and holiness to God's church. Their aim was not to establish another denomination, but to promote primary allegiance to Jesus Christ and transcend denominational loyalties.

One of its more distinctive features is that there is no formal membership, since the movement believes that true biblical salvation, which will result in a life free from sin, makes one a member. Similarly, there is no formal creed other than the Bible. Accordingly, there is much official room for diversity and theological dialogue, even though the movement's culture is strongly rooted in Wesleyan holiness theology. Missionary work in Brazil began in 1923. No further information about its work in Brazil has been found.

Statistics: the church claims more than 1,170,000 adherents and 7,440 congregations worldwide, but the size of its work in Brazil is currently unknown.

Website: <http://www.jesusisthesubject.org/our-history/>

The Free Methodist Church – *Igreja Metodista Livre* (IML) was born within the Holiness movement in the USA and has its roots in the Wesleyan-Arminian tradition. The Free Methodist Church was organized at Pekin, New York, in 1860. The founders had been members of the Methodist Episcopal Church but were excluded from its membership for too earnestly advocating what they saw as the doctrines and usages of authentic Wesleyan Methodism. Under the leadership of the Rev. Benjamin Titus Roberts, a graduate of Wesleyan University and an able and eloquent preacher, the movement spread rapidly. Societies were organized, churches built and the work

established. Before the founding of the church, Roberts began publication of a monthly journal, *The Earnest Christian*. In 1868, *The Free Methodist* (now *Light & Life*) was begun. A publishing house was established in 1886 to produce books, periodicals and Sunday school curriculum and literature. Free Methodist Church headquarters were located in Winona Lake, Indiana, until 1990 when the denomination moved its headquarters to Indianapolis, IN.

The name “Methodist” was retained for the newly organized church because the founders felt that their misfortunes (expulsion from the Methodist Episcopal Church) had come to them because of their adherence to doctrines and standards of Methodism. The word “Free” was suggested and adopted because the new church was to be an anti-slavery church (slavery was an issue in those days), because pews in the churches were to be free to all rather than sold or rented (as was common), and because the new church hoped for the freedom of the Holy Spirit in the services rather than a stifling formality. Also, another founding principle was “freedom” from secret and oathbound societies (in particular the Freemasons).

Free Methodist Ministry in Latin America began in 1889 when Samuel Mills became the first missionary of any Protestant denomination to preach the Gospel in the Dominican Republic. In the next 75 years, FMC were started in Mexico (1917), Brazil (1936), Paraguay (1946), Haiti (1964), and Puerto Rico (1967). During the last 25 years (1984-2009), the FMC began ministry in 18 more countries. In each case the work began as Latin American leaders came in contact with the denomination or intentionally went to minister from one Latin American country to another.

Today there are about 715 Latin American churches and church planting projects with 82,000 members (including 135 churches with 15,500 members in 18 U.S. Conferences). The Dominican Republic and Brazil are both General Conferences—autonomous within the World Free Methodist Family. Chile, Haiti, Nikkei (Brazilian Japanese), Northern Mexico, and Paraguay are Annual Conferences—self-governing bodies within the North American General Conference.

Brazil website: <http://www.metodistalivre.org.br/>

U.S. websites: <http://helplatinamerica.org/index.php/about/the-history> -

<http://www.metodistalivre.org.br/quem-somos/>

The Missionary Church has its international headquarters in Fort Wayne, Indiana. **The Missionary Church** was the name selected following the merger of the **Missionary Church Association** and the **United Missionary Church** in 1969. This was possible because both denominations were committed to preaching only what was in the Bible and to evangelizing the world.

The United Missionary Church, known until 1947 as the **Mennonite Brethren in Christ**, was formed at a meeting near Dayton, Ohio, in 1883. It began, however, in the 1850s when a number of Mennonite ministers were dismissed from their former churches for having prayer meetings, holding revival services, and giving public testimonies. It was largely through the leadership of Daniel Brenneman and Solomon Eby that the denomination was organized.

Joseph Ramseyer founded the **Missionary Church Association** after he was dismissed from his former denomination for wanting to be baptized by immersion as a born-again believer in Christ. Ramseyer continued to preach the message of God’s love through Jesus Christ as Savior, Sanctifier, Healer, and Coming King. In 1898, those who shared his convictions adopted the name “Missionary Church Association” because of their desire to evangelize the world.

World Partners is the international ministry of the Missionary Church. Commissioning over 80 professional missionaries who work alongside a host of national workers, World Partners is developing a ministry focused on making disciples around the world.

Website: <https://www.wpartners.org/ministries/church/brazil-national-church>

Websites: <https://www.mcusa.org/> - <https://www.wpartners.org/>

United Missionary Church in Brazil – Igreja Missionária Unida do Brasil (IMUB)

The United Missionary Church began its work in Brazil in 1955 with the arrival of the first missionaries, Earl Hartman and Donald Granitz and their families, and in 1956 Richard Lee Ummel with his family. In July 1957, the first United Missionary Church of Brazil was inaugurated, in the city of Xambrê, Paraná state, with its own temple. In July 1958, the second church was inaugurated in the city of Ribeirão Preto, São Paulo state, in hired premises. From those humble beginnings, the **United Missionary Church of Brazil** has grown and developed. In 1962, the “Biblical Institute of Maringá” was founded and its first students were Antônio Iranildo Rodrigues, Cleber Lacerda Neto, Edenias Jacó Da Silva, Elcy França, Mário Miki and Otilia Oliveira Feca.

At the same time, the “Biblical Center of Maringá” was created with the purpose of disseminating Christian literature in the service of the entire Evangelical community of the region of Maringá, in the north of Paraná. Also, in 1966, the recording studio “Sacro Som” was established in Maringá, which constituted the Radio and Television Department of the United Missionary Church of Brazil. In 1967, the **United Church of the United States of Brazil** was constituted as a Legal Entity, registering its Statutes.

In 1973, a property was acquired in the municipality of Mauá da Serra, in the State of Paraná, where the “Viva Água” Camp was built under the guidance of missionaries Donald Matteson and Ronald Faw, whose purpose is evangelization through camps, spiritual retreats, meetings, congresses, etc., serving the entire Evangelical community.

In January 1974, the first Brazilian missionaries, Eni Pereira and Izabel Aparecida Del Bem, were sent to visit the then Federal Territory of Rondônia, where there were already some members of the United Missionary Church. In 1976, for the purpose of expanding the ministry, the first permanent Brazilian missionaries, Antônio Carlos Ramos and his wife Marlene do Amaral Ramos, were sent out with support from the United Church of Brazil.

In 1986, the IMUB began to establish itself in Bahia, from the city of Eunápolis. In 1987 IMUB distributed the administrative work by establishing two districts: the Southern District, encompassing the Churches in Paraná, São Paulo, Mato Grosso do Sul and Bahia, and the Northwest District, administering the Churches in Rondônia, and later in the Mato Thick.

Later, the Biblical Institute was deactivated and in its place the Evangelical School of Maringá (IMUB) became operational. From 1997, IMUB began to use the discipleship system to train its pastors.

Thus, IMUB has been, and continues to be, a genuinely Evangelical, biblical, and missionary church. IMUB has emphasized in its teaching the need for a pure and holy Christian life with missionary zeal in the pursuit of the fulfillment of Jesus’ orders when he said: “Go, therefore, and make disciples of all nations, and teach them to observe all things whatsoever I have commanded you” (Matthew 28: 19-20). In this order, the Church’s goal is to reach the entire Brazilian territory, and to the ends of the earth.

Source: <http://www.imub.org.br/historia.php> / <https://www.mcusa.org/history/>

Church of the Nazarene in Brazil – Igreja do Nazareno no Brasil (IN).

This Holiness denomination, with international headquarters in Kansas City, MO, traces its origin to 1895 in Los Angeles, California, under Pastor Phineas F. Bresee, whose church became the First Church of the Nazarene. The denomination began work in Brazil in 1958 in Campinas, São Paulo, SP, under the leadership of Dr. Earl Mosteller. After two years of work, the first church was organized in 1962 as *Igreja do Nazareno Central de Campinas*, SP, with the Rev. Ronald Denton as its pastor. He was followed by the Rev. Jaime Kratz in 1964. Now this local church has about 8,200 members.

In 1963, the Rev. Lázaro Aguiar Valvassoura began his pastoral career; he became one of the principal leaders of Nazarene work in Brazil. Later, Pastor Aguiar Valvassoura led the Church of the Nazarene in Brazil for 10 years (2005-2015), tripling its membership during that time. After receiving the notice that Valvassoura would retire from this post on 30 September 2014, Dr. Jerry D. Porter, General Superintendent responsible for the South America Region, and Verne Ward, Global Mission Director, in consultation with Christian Sarmiento, South America Regional Director, and additional Brazil leaders, selected Manuel Gamaliel Lima as the new field director for Brazil. Lima was born in 1960 in Campinas, São Paulo, and he began his pastoral ministry in 1983 in the Cosmópolis, São Paulo Church of the Nazarene. He planted churches while serving as pastor during his time as the first superintendent of the Brazilian Amazon District. Since 2011, he has served as the field strategy coordinator for Northwest Brazil.

Additional leaders were also given new assignments: Gerson Cardoso, field strategy coordinator for Brazil North; Luis Henrique Biazon, field strategy coordinator for Brazil Central; Wagner de Sousa, field strategy coordinator for Brazil South; and Geraldo Nunes, Brazil's coordinator for Holistic Ministry.

Gerson Cardoso (b. 1961) began his ministry in 1983 as an assistant pastor for the Jardim San Pedro Church of the Nazarene in Campinas, a congregation of 1,200 members, where he has served as the lead pastor since 1987. He currently serves as district superintendent for Brazil's Northeast Setentrional District. He has developed multiple ministries and planted 11 churches in different parts of Brazil.

Luis Henrique Biazon (b. 1961). His ministry began in 1985 when he planted the Rio Claro Central Church of the Nazarene, now a congregation of more than 1,500 members, where he currently pastors. He is also the district superintendent for the Northeast Paulista District. During his ministry he has planted nearly 100 churches.

Wagner de Sousa (b. 1965). His ministry began in the Central Church of the Nazarene in Campinas in 1986. Since then, they have served in various capacities. Wagner is currently district superintendent of São Paulo and pastors the Paulinia Church of the Nazarene.

Geraldo Nunes Filho has been a pastor in the Church of the Nazarene for 34 years, currently serving the Castelo Church of the Nazarene in Campinas. He is the founding director of GERMINE, Global Leadership Institute. He is also the founder of Nazateen Ministries youth ministry. He was the founding president of the Nazarene College of Brazil and rector of the Nazarene Theological Seminary of Brazil. Nunes has also been involved in the creation of ministries, church planting, and developing leaders.

In all of South America, this denomination reported 279,408 members in 2,603 congregations in 2014. The Brasil field reported 93,577 members, with 24,565 of those in the Southeast Region (Campinas and surrounding cities), distributed among 58 local churches. The denominational headquarters are in Centro Campinas, São Paulo, SP. Webpage: <http://nazarene.org/tags/brazil> - Source: <http://www.nazarenosousas.com.br/historia.php>

Brazilian Christian & Missionary Alliance – *Aliança Cristã e Missionária Brasileira* (ACMB) missionaries entered Brazil in 1962. Organized in 1978 with 250 baptized members in three churches, the Brazilian Christian and Missionary Alliance is comprised of 23 organized churches and congregations (missions), 18 ordained ministers and 20 other credentialed workers, a membership of approximately 3,000 baptized believers, with 4 missionary couples and one single person working in Russia, India, Japan and the Brazilian Amazon Basin among Indigenous tribes. The Rev. Eduardo Toshiaki Yassui is pastor of a Japanese-speaking church in Brasília.

Project Japan was established by the *Aliança Cristã e Missionária Brasileira* for sending

Japanese-speaking Brazilians (of Japanese descent) as missionaries to the city of Yamato, province of Kanagawa, Japan, for the purpose, first in the short-term, of evangelizing Brazilians of Japanese-descent who immigrated to Japan from Brazil (called “nikkeis”); and, secondly, of reaching native Japanese with the Gospel in the long term. The Comunidade Sal da Terra was founded by the Rev. Jurandir Itizo Yanagihara in 1989 in Japan, which coincided with the beginning of the exodus of the “Nikkei” community in Brasil to Japan in search of better living conditions.

SEMIBA, a Bible college in São Paulo, has extensions in the cities of Porto Alegre and São Jose. The past 25 years have seen solid churches established, a seminary built up, and Brazilian missionaries sent out and supported by the national church. In 2009, the Brazilian C&MA decided to send their first missionary couple to Portugal. They invited three U.S. international workers already living in Brazil to partner in the opening of the Portugal field.

Webpage: <http://www.cmalliance.org/field/brazil>

Source: <http://www.aliancaeroporto.com.br/bin/dados.php?TP=SCMIN&AQ=99>

The Evangelical Holiness Church of Brazil – Igreja Evangélica Holiness do Brasil

The Holiness Church of North America is affiliated with the Japan Holiness Church (1928-1936), One Mission Society (formerly OMS, Oriental Missionary Society), and other sister Holiness Conferences such as the Evangelical Holiness Church of Brazil, the Taiwan Holiness Church, and the Korea Evangelical Holiness Church.

Juji Nakada (1870-1939) was a Japanese Holiness evangelist, known as “the Dwight Moody of Japan,” who was the first bishop of the Japan Holiness Church and one of the co-founders of the Oriental Missionary Society (1804-1917). In 1929, Bishop Nakada visited the Japanese Holiness Church of Brazil, which had been established in July 1915 by Takeo Monobe, a missionary from the Japan Holiness Church, primarily among Japanese immigrants. Bishop Nakada spent five weeks in Brazil preaching and strengthening the church, which was a district of his denomination until its independence in 1934, when it became the **Evangelical Holiness Church of Brazil / Igreja Evangélica Holiness do Brasil**.

Sources: Edwards, Fred E. *The Role of the Faith Mission: A Brazilian Case Study*. South Pasadena, CA: William Carey Library, 1971. See pages 80–81 for role of Nakada in establishment of Holiness Church in Brazil. Mizuki, John. *The Growth of Japanese Churches in Brazil*. South Pasadena, CA: William Carey Library, 1978. See pages 56–71 for account of the formation of the Evangelical Holiness Church of Brazil and Nakada’s role.

Sources: http://www.westlaholiness.org/wordpress/?page_id=53 -

https://en.wikipedia.org/wiki/Juji_Nakada#Japan_Holiness_Church_of_Brazil_.281929.29

Oriental Missionary Society, now One Mission Society (OMS) / Missionary Church of Brazil.

OMS is a nondenominational, faith-based mission, founded in 1901, with headquarters in Greenwood, Indiana. Its stated purpose is: “One Mission Society unites in partnership with more than 180 organizations and denominations for one purpose: to see the Gospel of Jesus Christ spread throughout the world, with the greatest number of disciples made, and to see God glorified in all that we say and do to help fulfill the Great Commission. This has been, is and always will be our One Mission.”

In Latin America, its fields of service are: Brazil, Colombia, Dominican Republic, Ecuador, Haiti, Mexico, Uruguay and Venezuela. More than 60 years ago (ca. 1955), OMS-One Mission Society missionaries arrived in Brazil to share the Gospel, gather new believers together in churches, and train emerging Brazilian church leaders. Today, the Brazilian churches started by

OMS are strong, with a core of trained leaders who are casting their own vision and goals. Their mission statement, “Brasil ao encontro com Deus,” reflects their desire to expand beyond the cities and states where a strong Gospel presence already exists, giving every person in Brazil an opportunity for an encounter with God. Website: <https://onemissionsociety.org/give/theroutons>

OMS ministries in Brazil include the operation of Camp Shalom, the Londrina Bible Institute, leadership development, counselling, and church planting with the **Missionary Church**, which was founded by OMS missionaries and national pastors. In 1997, the OMS reported six missionaries serving in Brazil. Website: <https://onemissionsociety.org/about/about-us>

The Japanese Evangelical Missionary Society (JEMS) was founded in Los Angeles, California, in 1950 to sponsor work among the Japanese population in Japan, the USA, and South America: Brazil, Argentina and Peru. The JEMS began its outreach to Brazil in 1961. For decades, JEMS has sponsored short-term mission outreaches to Brazil, especially for Japanese-speaking university students who do everything from teaching English, to running sports camps and Vacation Bible School (VBS) programs at churches or conference centers.

Website: <https://jems.networkforgood.com/>

The Evangelical Church of North America was founded on 4 June 1968 in Portland, Oregon, when 46 congregations and about 80 ministers met in an organizing session. Within two weeks a group of about 20 churches and 30 ministers from Montana and North Dakota became a part of the new church. These congregations and ministers had been a part of the **Evangelical United Brethren Church** but had declined to enter the newly-formed **United Methodist Church**. The former **Holiness Methodist Church** became a part of the Evangelical Church of North America in 1969, bringing its local churches, ministry and membership, along with a flourishing mission field in Bolivia, South America. The **Wesleyan Covenant Church** joined in 1977, along with its missionary work in Mexico and Brownsville, Texas, and its work among the Navajo Indians in New Mexico.

The Brazil ministry of Evangelical Church Missions is in the Santos-São Vicente-Cubatão area, located on the Atlantic coast, 60 miles southeast of the City of São Paulo. The mission’s goal is to plant churches, train leaders and reach into new areas through the *Igreja Vida em Cristo* (Life in Christ Church) that was established in the year 2000. Ministries to the community growing out of the church include evangelism to children and a youth club, *A Rocha* (The Rock), that addresses needs of street youth.

Evangelical Church Missions operates a ministry center in Cubatão, SP, that provides a location for office support and housing for mission personnel. Friendship evangelism, discipleship classes, ministry planning and other support activities take place at this location.

Website: <https://www.theevangelicalchurch.org/missionfields>

The Korean Evangelical Holiness Church (KEHC) was established in Seoul in 1907. KEHC is the third largest denomination among Korean churches as a whole, following Presbyterians and Methodists, both established 22 years earlier. The Fourfold Gospel originated from the Wesleyan Holiness movement of the International Holiness Union in the 19th century, which is based on Wesleyan theology, the revival movement in the 18th century, which, in turn, is rooted in the reformatory spirit of emphasizing the Bible, grace and faith in the 16th century.

The Korea Evangelical Holiness Church is one of the largest Holiness churches in the world with about one million members. The combined membership of all Holiness denominations in Korea is about three million. Source: <https://www.oikoumene.org/en/church-families/holiness-churches>

In October 2015, at the meeting of the International Board of the Wesleyan Church, the **Korean Evangelical Holiness Church** was unanimously accepted as an Associate Member General Conference of the International Wesleyan Church. The Korean Evangelical Holiness Church (KEHC) traces its roots back to the Pilgrim Holiness Church in Korea in 1904. Today the KEHC has 800,000 members and has missionary work in 63 countries, including Brazil.

Source: <https://wesleyanchurchinternationaldotcom.wordpress.com/2015/11/19/welcome-the-korean-evangelical-holiness-church/>

In 1992, the South Korean embassy in Brazil extrapolated a population of about 40,000 Koreans in Brazil.

“Koreans in Brazil find integration a tough process” / Channel NewsAsia

May 20, 2015 / São Paulo: One look around São Paulo’s Bom Retiro neighborhood and you may think you are somewhere in East Asia. Over the last 50 years, it has become home to a growing number of Koreans, many with their own business in the textile industry. Brazil is home to a 50,000-strong Korean population, the largest in Latin America. A majority of them live in Metropolitan Area of São Paulo, but integration into Brazilian society is not always easy.

The sense of community is strong. Koreans here have stayed together in the same neighborhood, and maintained strong links to their native country. Migrants from around the world make up what is modern-day Brazil, and with each new wave of migration comes new cultures and traditions, and migration from Korea has been no different.

Source: <http://www.channelnewsasia.com/news/asiapacific/koreans-in-brazil-find-integration-a-tough-process-8273348>

Overview of Korean Holiness Churches

*Meesang Lee Choi documents three major phases of Korea Holiness Church denominational development: (1) the period of OMS Gospel Mission Hall (1907-1921); (2) the period of *Chosun* (Korea’s old name) and *YaSoGyo* OMS-Holiness Church (1921-1943); and (3) the period of the Korea Holiness Church (1945 to the present). (Choi, 2008: 98).

During the last period, in 1962, the Korea Holiness Church split into two denominations, *YaDokGyo DaeHan Sung-Gyul GyoHoe* (Korea Evangelical Holiness Church) and *DaeHan YeSooGyo SungGyulGyo* (Jesus Holiness Church of Korea). The major split arose in the 17th conference in 1962 over the issue of whether or not to affiliate with the National Council of Churches (NCC) or the National Association of Evangelicals (NAE). In subsequent years, however, the two groups managed to negotiate reunification. Today, the Korea Holiness Church is the third-largest non-Pentecostal Protestant body in Korea, after the Presbyterian and Methodist denominations.

In 2003, the *Constitution* of the Korea Evangelical Holiness Church of America (KEHCA) reported eight district conferences, 176 churches, 278 pastors, 154 evangelists, and 24,975 total church members. According to statistics for 2001, the Korea Evangelical Holiness Church (KEHC) reported 4,800 churches and more than one-million members in Korea and throughout the world (Choi 2008: 98), including Brazil.

*Meesang Lee Choi. *The Rise of the Korean Holiness Church in Relation to the American Holiness Movement: Wesley’s “Spiritual Holiness” and the “Fourfold Gospel.”* Lanham, MD: Scarecrow Press, 2008.

Adapted from: Kurian, George Thomas, and Mark A. Lamport, editors. *Encyclopedia of Christianity in the United States.* Lanham, MD: Rowman & Littlefield, 2016: 1291.

- **Independent Fundamentalist Family of Churches**

Fundamentalism is the name given to a conservative movement within Protestantism that developed in the early 20th century. It was characterized by an intense affirmation of biblical authority and allegiance to a modest number of essential Christian doctrines, most of which had been called into question by the so-called Christian modernists, who had absorbed a variety of new currents of intellectual thought, from sociology to biological evolution. What became known as *Fundamentalism*, however, is derived from the thought of Anglo-Irish Bible teacher **John Nelson Darby** (1800–1882), who is considered to be the father of modern **Dispensationalism** and the “pre-tribulation rapture” doctrine.

The movement Darby began in Ireland and England in the 1820s attempted to produce a more thoroughgoing “revival of primitive Christianity” than either the earlier Puritan or Wesleyan movements had accomplished. Unlike its Puritan and Wesleyan predecessors, the new Fundamentalist movement was not content merely to purify or revive the existing Church, but sought to recreate the Apostolic Church of the 1st century. The prime methods used to recover apostolic life were intense concentration on Bible study, and the adoption of what Darby and his associates called “a biblical lifestyle, theology and ecclesiology.”

The following Independent Fundamentalist groups are known to exist in Brazil:

Plymouth Brethren / Casa de Oração (Irmãos de Plymouth / Assembleia dos Irmãos).

“House of Prayer” (*Casa de Oração*) is the name of the place where the nondenominational Protestant churches of the “Plymouth Brethren” congregate in Brazil. Although it is also known as “Brethren Assemblies,” “Gospel Halls” and “assemblies of Christians who gather in the Name of the Lord Jesus Christ” in the UK, Australia, North America and elsewhere, its leaders reject any nomenclature given to the movement, believing that the Church of Christ is unique and, therefore, they must not use sectarian names. The name “House of Prayer” originated in Brazil because the expression is commonly placed at the top of the temples where they meet.

The **Plymouth Brethren** are a conservative, Evangelical Christian movement whose history can be traced to Dublin, Ireland, during the 1820s and 1830s, and that originated among non-conformist members of the Church of England and Church of Ireland. Among other beliefs, the group emphasizes *sola scriptura*, the belief that the Bible is the supreme authority for church doctrine and practice over and above any other source of authority. The Brethren generally see themselves, not as a denomination, but as a network (or even as a collection of overlapping networks) of like-minded believers.

The most influential leader among the early Plymouth Brethren was **John Nelson Darby** (1800–1882), a lawyer and former Anglican clergyman in Ireland. Darby was an Anglo-Irish Bible teacher who became the dominant leader of the “Exclusive Brethren” after 1848, and he is considered to be the father of modern **Dispensationalism**, whose eschatology was adopted and later made popular in the USA by Cyrus I. Scofield’s *Scofield Reference Bible* and Dallas Theological Seminary.

Darby's law career in Ireland was to be short-lived. Within four years, largely due to his desire to help poor Irish Catholics, he was ordained a priest of the Church of Ireland. He was assigned to a parish in the mountainous regions south of Dublin, and he quickly became an excellent pastor; rarely would he return to his cottage from pastoral visits before midnight. Still, as he read his Bible, he became frustrated with how “established” the Church had become. The formalized Anglican Church, so associated with the State, was “lifeless beyond repair,” he came to believe. Consequently, Darby resigned his priestly position a mere two years and three months after

receiving it. He joined a group of similarly disillusioned Christians who called themselves simply "Brethren." Committed to operate by strict biblical methods, the group had no professional ministers. Rejecting denominationalism, they believed the Holy Spirit would lead worship, so they focused their meetings on simple Communion services, served by a different individual each week.

The Brethren movement split into "Exclusive" and "Open" Brethren groups in 1848 when George Müller (1805-1898, a famous British evangelist, missionary and Christian educator) refused to accept Darby's view of the relationship between the local assemblies after conflicts arose about this in the Brethren meeting house in Plymouth, England, hence the name "Plymouth Brethren." [Plymouth is a city on the south coast of Devon, England.] The Brethren that held Muller's congregational view became known as "Open," whereas those holding Darby's "connexional" view became known as "Exclusive" or "Darbyite" Brethren.

The best-known and oldest distinction between Open and Exclusive Brethren assemblies is in the nature of relationships among their local churches. "Open Brethren" assemblies function as networks of like-minded independent local churches. Exclusive Brethren are generally "connexional" and so feel under obligation to recognise and adhere to the disciplinary actions of other associated assemblies. Disciplinary action normally involves denying the individual participation in the "breaking of bread" or "Lord's Table." Generally, this is a weekly, Sunday morning, hour-long service of prayer, singing, teaching, and taking of Communion, with important assembly-related announcements given at the end of the service. Being "excluded" from it is a major issue. Discipline may also involve formal social ostracism or "shunning" to varying degrees, depending on which kind of Brethren group it is. For instance, people placed "under discipline" may be asked not to attend any group functions that are purely social, and people may decline to eat with, or even shake hands with, members who are under discipline.

The Plymouth Brethren first arrived in Brazil in 1878 when the English missionary Richard Holden settled in the City of Rio de Janeiro. Holden initially attended the Fluminense Evangelical Church, but influenced by the ideas of the British minister and writer, John Nelson Darby, he began to organize churches following those principles. In 1896, another English missionary, Stuart Edmund McNair, planted several Plymouth Brethren assemblies in Minas Gerais, Espírito Santo, Rio de Janeiro and São Paulo. In 1901, the Plymouth Brethren began to work in the region of Carangola, Minas Gerais. In 1907, McNair travelled to England and Portugal and prepares to evangelize students in Coimbra. In 1913, he returns to Brazil and resides in Carangola, Minas Gerais. He inaugurates in the following year, in Conceição de Carangola, the first "House of Prayer" built specifically as the Plymouth Brethren meeting place. This church was later served by an English missionary, Phyllis Mary Dunning, who arrived in Concepción de Carangola in 1967.

Although the Plymouth Brethren are concentrated in the States of Minas Gerais and Rio de Janeiro, their work has spread over the years to several other states of the Brazilian Federation. It is estimated that in 2008 there were 92 "Houses of Prayer" located in the State of Espírito Santo, 66 in the State of Rondônia, and 62 in the State of São Paulo. In total, it was estimated that there were about 800 "Houses of Prayer" (including Exclusive and Open meetings) scattered throughout Brazil in 1989. Sources:

https://pt.wikipedia.org/wiki/Irm%C3%A3os_de_Plymouth#Casa_de_Ora.C3.A7.C3.A3o -
<http://www.caic.org.au/biblebase/brethren/brethrenfaq.htm> - <http://www.plymouthbrethren.com/> -
<http://www.christianitytoday.com/history/people/pastorsandpreachers/john-nelson-darby.html>

For a list of known "Houses of Prayer" of the Plymouth Brethren in Brazil, see the following website: http://www.ibapmg.com.br/index.php?option=com_content&view=article&id=88&Itemid=69

Christian Missions in Many Lands, Inc. (CMML) was established in 1921 as a nonprofit, faith-based service organization to serve missionaries from the United States of America serving in cross-cultural missions overseas. CMML serves missionaries whom have been commended by local churches designated by the U.S. government as “Plymouth Brethren.” In 1972, CMML merged with three other missionary service organizations: Voices from The Vineyard, The Fields and the Julia Hasse Memorial Missionary Home, to form a single missionary service organization for U.S. commended missionaries.

The missionaries that CMML “serves are those who are called by the Lord, commended by their local churches and look to the Lord alone for direction and to supply their financial needs without contractual links with any other agency.” As a missionary service organization, CMML bridges the gap between those on the foreign field and their assemblies at home. CMML serves by facilitating prayer for missionaries, forwarding unsolicited, free-will gifts to the missionaries, and disseminating information concerning missionary activities. As a service organization, CMML “does not send or supervise missionaries but simply serves them.” Website: <https://www.cmml.us/about>

New Tribes Mission (NTM), now known as **Ethnos360**, is a nondenominational sending agency in the independent Fundamentalist tradition, based in Sanford, Florida, USA. The NTM has approximately 3,300 missionaries in more than 20 nations. Of the world’s 6,500 people groups, 2,500 are still unreached. Ethnos360, founded in 1942 as New Tribes Mission, helps local churches train, coordinate and send missionaries to these unreached people groups.

Ethnos360 is the USA branch of an international alliance of church planting organizations that work among people groups who have had little or no access to the Bible in Africa, Latin America and the Asia-Pacific Region. While providing practical help such as medical care, community development and literacy education, missionaries share Bible lessons that allow the people to choose for themselves whether to believe on Jesus Christ and follow Him. Those who believe are disciplined and trained as church leaders, teachers and missionaries themselves. The goal is to equip people to lead their own church, while providing support such as Bible translation and lesson development and advice. In addition, missionaries train people so they can continue to provide basic medical care, literacy instruction and other practical helps to their own people.

Ethnos360 is steadfast in its goal of reaching people who have no access to the Gospel. That was the vision for the ministry when it was founded in 1942 as New Tribes Mission. Paul Fleming and five others had no funds or organization behind them when they established NTM. “It seemed that the Lord had pushed us into something, and we were confident that no man started New Tribes Mission; the Lord brought it into existence in spite of us,” Paul wrote. Ethnos360 operates training programs in more than a dozen countries to prepare missionaries for service among the thousands of tribes who have yet to hear the Gospel.

In the 1930s, Paul Fleming had worked as a missionary in the British colony of Malaya. Initially, in 1942, NTM was based in a former nightclub in Chicago, Illinois. In 1943, NTM started publishing its magazine *Brown Gold*. In 1944/45, NTM moved its headquarters to Chico, California. Shortly thereafter it established a “boot camp” (missionary training facility) at Fouts Springs, California. Later, the headquarters were moved to Sanford, FL.

The Mission’s focus is on groups where no translation of the Bible exists. When such a group is identified, NTM first attempts to make contact and establish a relationship. Then, missionaries are sent to learn the language and the culture of the native people, while further developing relationships and providing humanitarian aid. The missionaries translate biblical literature into the indigenous language, as well as teach natives how to read and write in their own language. The professed goal, however, is to establish fully functioning churches that operate independently of

missionaries, which “in turn reach out to their own people and to neighboring tribes.”

Ethnos360 has missionary training facilities in Waukesha, Wisconsin; Jackson, Michigan; and Camden County, Missouri. Ethnos360 also has a mobilization center in Jersey Shore, Pennsylvania. NTM Aviation, which provides flight services for missionaries around the world, is based in McNeal, Arizona.

NTM began its work in Brazil in the Amazonian region among Indigenous tribes in 1946. In 1998, NTM, known as *Missão Novas Tribos do Brasil*, reported 165 missionaries in Brazil.

Websites: <https://ethnos360.org/> - <https://ethnos360.org/brazil> - <http://ntbi.org/blog/the-founding-of-new-tribes-mission/>

A History of the New Tribes Mission of Brazil

In 1953, the New Tribes Mission of Brazil was registered as a legal entity in the city of Goiânia (GO), with its first general headquarters in the municipality of Goiania in Vianópolis. In 1955 the Mission organized its missionary actions dividing the national territory into two sectors denominating them: East and West. Years later, the administration of the Mission was structured with the formation of three councils, with a president appointed by the council members, who represent the Mission before the country’s legal authorities.

In 1946, Lyle Sharp and his family traveled to Brazil aboard the *SS Del Aires*, a cargo plane with a capacity of 12 passengers. They were the first missionaries of the New Tribes Mission to obtain visas on Brazilian soil. In March 1947, Lyle Sharp and Clyde Collins arranged a meeting with Marshal Rondon to tell him of his plans to work among the natives and received the reply of the illustrious Marshal: “This is what these tribes need: church and a Sunday Bible school.” Soon after that, he granted verbal permission for the missionaries to begin their activities in the region of Guajará-Mirim in the state of Rondônia. In the following months they established contact with the Indigenous Macurapi, who readily accepted the presence of the missionaries in their village.

On one of the journeys of NTM’s Tribesman plane, there were 29 new missionaries on board, most of them seeking missionary service in Bolivia. While Lyle was taking care of the personnel documents, Paul assembled the group. He opened a map of the Guajará-Mirim region and challenged them: “Why go to Bolivia when there are so many needs here? Why not stay in this city? Here is the final point of the flight. “Faced with the challenge, 14 of the new missionaries decided to stay in Brazil. Lyle and Lila Sharp and their children boarded the Tribesman plane to begin their vacation elsewhere, leaving 14 workers to take their place and expand their work.

In the following years the arrival of several NTM missionaries to Brazil, among them: Olga Dorozowsky; Carl and Cora Taylor; Byron and Jeanne Russel, Mary Jeans Bowman, Ruth Halk, Rudy Ficek and William Neufeld. In January 1950, Otto and Dreda Austel and Adalberto and Madalena Denelsbeck arrived in Goiânia and a few months later, Abraão Kopp and José (Joe) Moreno made the first contact with the Pacaas Novos Indians in Rondônia. The first Indigenous ethnic groups contacted were: Baníwa, Kuripako, Nyengatu, Kaingang, Karajá, Marubo and Pacaas Novos. All of them, to this day, have their ethnic and cultural identity preserved; they know the Word of God and the “love of Christ has reached the hearts” of many of them.

The first Brazilian MNTB missionary was Francisco Alves de Souza, who was received as a member on 6 December 1955. In November 1957, Frederico Scharf, Armando de Mateo, Luiz Monteiro da Cruz and their wives also joined the mission. The first Brazilian president of the MNTB was Luiz Monteiro da Cruz who remained in the position until his death. Rinaldo de Mattos and Gudrun Körber de Mattos were received as members in 1959, and Rinaldo replaced his brother Luiz Monteiro as chairman of the MNTB.

There was no competent program to prepare the candidates for that ministry, but God was already drawing up a special project. Dona Maria de Souza Prado wanted to see an Evangelical college established near her city, Jacutinga, in Minas Gerais, and proposed donating land for the project. The founders of the Peniel Missionary Biblical Institute began the project with five packages of nails: “five seeds of faith” certain that God would supply all the rest, which indeed the Lord has faithfully done during these 60 years of existence of the Peniel Biblical Institute (Reference to 2017).

In response to the prayer, Mr. Antônio Barbosa Reis donated a field of twenty *alqueires* [one alqueire paulista = 2.42 hectares X 20 = 484 hectares = 1,107 acres] in the State of Mato Grosso (today, Mato Grosso do Sul), near Nova Alvorada do Sul, which later became Rio Brillhante. Missionary Floyd Gilbert and some students of Peniel went to Mato Grosso do Sul in November 1967, were housed in an old farmhouse and began building some wooden houses, beginning the Shekinah Missionary Institute. Classes began in January 1968 with six students. Since then, missionary and linguistic training has been given at Shekinah. In 1973, the language training was transferred to Vianópolis, GO, and the Ebenezer Language Institute emerged. In January 1982, beginning with four students and Professors Alton and Ebba Cothron, the activities of another school, the Macedonia Missionary Biblical Institute in the municipality of Paudalho, PE, began. Later this school was deactivated.

By 2017, a total of 102 churches had been established by MNTB missionaries, all with Indigenous leadership, with about 5,350 professed believers. MNTB has about 480 missionaries, most of them national workers, who work in 45 different ethnic groups, from North to South, East to West of Brazil.

The MNTB has a world missionary vision, so it has missionaries working in partnership with other missions in the African country of Mozambique and in Asia.

General Headquarters and the Eastern Sector: Anápolis, GO

Headquarters of the West Sector: Manaus, AM

Webpage: <http://www.novastribosdobrasil.org.br/>

“Local church” movement in Brazil / “igrejas locais”

Dr. David B. Barrett’s *World Christian Encyclopedia* includes information about the “local church” movement (also known as Watchman Nee’s “Little Flock” and the “Assembly Hall Churches”), which began in China in 1922 through the ministry of Watchman Nee and his associates and has spread worldwide, especially through the ministry of Witness Lee. However, numerous controversies have arisen about the teachings and practices of the “local church” movement that are detailed on the following website: https://en.wikipedia.org/wiki/Local_Church_controversies

Watchman Nee (1903-1972) began ministering and writing in China in the 1920s. His lifelong commitment to Christ and eventual martyrdom in 1972 after more than 20 years in prison inspired the “House Church” movement in China. His complete works have now been translated into English and published by Living Streams Ministries (LSM).

Before his imprisonment, Watchman Nee encouraged **Witness Lee** (1905-1997), his closest co-worker in China, to carry on the ministry on the island of Taiwan. In just five years, the associated churches in Taiwan grew from 350 believers to more than 20,000. In 1962, Witness Lee moved from the Far East to the USA and settled in California. As a result of the publications of Watchman Nee and the written and spoken ministry of Witness Lee, local churches were soon established

across the United States. This ministry, published by **Living Stream Ministries (LSM)**, has spread throughout the Western hemisphere and in recent years has been translated into a multitude of other languages. Adapted from: <http://contendingforthefaith.org/en/living-stream-ministry-the-local-church-background-information/>

Witness Lee claimed to be the only legitimate heir to Watchman Nee's ministry, and he used this claim to justify his leadership status in the group he founded, Living Stream Ministries (LSM). Below is a description of one of the important leaders of this "local church" movement in Brazil.

Mr. Dong Yu Lan was born in 1920 in the city of Nimbo, province of Zhejiang (aka Chekiang), an eastern coastal province of mainland China, and he later would be a preacher of the Gospel in South America. He became a businessman at an early age. This gave him experience in a wide range of areas like entrepreneurship, business vision and administration, which later was used by God. Later he raised a family and, in 1955, had a genuine experience of conversion to Christianity.

In 1958, Dong Yu Lan was an elder of the small church in the town of Mei Tin, which later was incorporated in the city of Taipei, Taiwan (Formosa). Dong Yu Lan arrived in Brazil in 1960 with his wife Ester and their five children (sometime later he had another daughter) to reside in the city of São Paulo where he began to preach and teach the Gospel message among the Chinese population, and to share an important revelation that he had received by the Holy Spirit: the urgent need for the vision of the unity of the Body of Christ to be propagated throughout the earth.

In 1975, Dong Yu Lan received the burden from the Spirit to preach to the churches in Brazil and other countries in South America. He especially helped them to "call upon the Lord, pray and read the Word in order to gain Life, live in the Spirit, and have fellowship with God." At that time, he was invited to preach to a group of young people in the city of Ribeirão Preto [a municipality in the northeastern region of the state of São Paulo]. There his main burden was to lead all of them to call upon the name of the Lord. From that time, the churches are said to have experienced a great spiritual renewal. **As a fruit of his ministry, more than 3,000 "local churches" were raised up in all of South America, according to his website.** [This assertion was offered as proof that the ministry of Dong Yu Lan had been inspired and blessed by the Holy Spirit.]

Another striking feature of Dong Yu Lan's ministry has been to help the churches to not only listen and enjoy the Word of God, but also to practice it, apply it in their daily living, and to share it with others. "In this way, by giving the due regard to the name and the Word of the Lord, churches that receive this help can enjoy now the reality of the church in Philadelphia, an example of a normal church mentioned by the Apostle John in the book of Revelation (3: 7-13)."

"For 40 years [1975-2015, Brother Dong was 95 years old in 2015] this servant of the Lord has ministered at regional, national, and international conferences throughout South America and other continents when invited. His biggest burden is to help the children of God prepare themselves and hasten the Lord's return through the preaching of the Gospel of the Kingdom (2 Pe 3: 9, 12; Mt 24:14)." His whole life and ministry have been controlled by this vision. In the many trips that he has made to different countries, he always says that "Christ is our life, the church is our Living; to promote the return of the Lord is our mission and reign with Him is our goal." To fulfill this burden and meet God's interests, he has helped the children of God to take the Word as food and not as mere knowledge.

In order to record and disseminate the revelations dispensed by the Spirit to this servant of God during the conferences he held, *Editora Arvore da Vida* began to publish them in books. There are now over 100 titles produced and distributed on a large scale in Portuguese, Spanish, English,

German, Italian, French and Korean. One of its publications, which has helped many children of God to walk and live in the spirit, is “Daily Food,” a bimonthly journal that now has more than 40,000 subscribers.

The burden that burns in the heart of Brother Dong, throughout the years, has been to expand the sphere of God’s kingdom on earth. *He does this by cooperating with the establishment of the testimony of the unity of God’s children in every city.* To expand the work of the Lord on earth, the Spirit, through Brother Dong, produced some effective tools like the *Estancia Árvore da Vida*—an extraordinary vine, with capacity for 10,000 people, where international conferences are held; *Editora Árvore da Vida*—a publishing house for his own books; the *Jornal Árvore da Vida*—a monthly publication that aims to provide the word to all the children of God through articles directed to adults, youth, couples, parents and children; Cooperatives of colporters—dissemination centers for the distribution of books for colporters and churches, installed in different regions of Brazil; CEAPE—a center for perfecting workers for Gospel propagation and colporters, brothers and sisters who take spiritual food to the children of God through the written word. There is also the project Expolivro, a bus-bookstore-library that travels across South America, taking the Word of God in a simple and practical way. In Brazil, these buses have traveled to all state capitals and major cities. *Radio Vida para Todos* (Life for all Radio) and the website *Instituto Vida para Todos* (Life for All Institute) are other ministries of Dong Yu Lang’s organization.

Adapted from: <http://lifeforall-europe.org/en/biografia-dong-yu-lan/>

After the death of Witness Lee in 1997, Dong Yu Lan began to preach and teach in his conferences worldwide that “he was the only legitimate heir of the Watchman Nee and Witness Lee legacy and that their previous teachings were now obsolete.” Also, some of his other teachings began to be denounced by his former collaborators in Brazil and elsewhere, such as that only the Gospel of John and the Book of Revelation are valid teachings for the Church today.

See: <http://projegotirandooveu.blogspot.com/2015/05/quem-somos-nos.html>

A more comprehensive list of warnings and denunciations about Dong Yu Lan and his ministry is available in Appendix IV.

Currently, there are two groups of “local churches” in Brazil: those associated with the direct legacy of Watchman Nee and Witness Lee (and Living Stream Ministries, based in Anaheim, California); and those associated with the deviant ministry of Dong Yu Lan, based in São Paulo, Brazil. Currently, it is unknown how many “local church” assemblies there are in Brazil and how many are associated with each of these two groups. Also, it is unknown at this time as to whether or not this movement has only spread among the Chinese population or among the non-Chinese population of Brazil. In June 2017, at age 97, Dong Yu Lang was hospitalized and not expected to live much longer, according to his representative, Pedro Dong:

<http://institutovidaparatodos.org.br/atualizacao-sobre-a-saude-do-ir-dong-040717-1700/>

Chinese Brazilians (*Sino-brasileiro* or *Chinês-brasileiro*; Chinese: 巴西华人 or 巴西华裔) are people of Chinese ancestry who were born in or have immigrated to Brazil. The Chinese Brazilian population was estimated to be approximately 250,000 in 2007.

Source: https://en.wikipedia.org/wiki/Chinese_Brazilians

- **Restoration Movement Family of Churches**

General Overview. The 19th century unity and restoration effort to restore New Testament Christianity to the Church, led by Presbyterian ministers **Barton W. Stone** (1772-1842), **Thomas Campbell** (1763-1854), and his son **Alexander Campbell** (1788-1846) in Kentucky, western Pennsylvania and Virginia (now West Virginia), resulted in the development of nondenominational Christian churches, which later were organized as distinct religious groups: the Christian churches or churches of Christ (*a capella* and other groups), the Christian Churches / Churches of Christ (instrumental), and the Christian Church-Disciples of Christ (also instrumental), and more recently the International Churches of Christ.

Prior to the U.S. Religious Census of 1906, all congregations associated with the Restoration Movement had been reported together by the Census Bureau. But as the movement developed, tensions grew between those who emphasized unity and those who emphasized restoration, which resulted in a division between those who use musical instruments in worship (called the Christian Church / Churches of Christ) and those who chose to sing *a cappella* (known as “a capella churches of Christ”). While this was the most visible distinction between the two groups, there was also disagreement about the appropriateness of organizational structures above the congregational level, such as those of missionary societies and of funding orphanages.

Both issues highlighted differences in the groups’ underlying approaches to Biblical interpretation. In the **independent “churches of Christ”** those practices not present in the accounts of worship in the New Testament were not permitted in their churches. In the **Christian Churches/ Churches of Christ**, any practice not expressly forbidden could be considered. Although not officially recognized as distinct movements until 1906, the separation of the “churches of Christ” and the Christian Churches had been taking place gradually for decades.

The Christians affiliated with the independent **Christian churches or churches of Christ** (“church” in lower case letters) belong to autonomous local congregations within the Restoration Movement that have no formal denominational ties with other congregations, but still share many characteristics of belief and worship. Churches in this tradition are strongly Congregationalist, and there is no proper name that is agreed to apply to the movement as a whole. Most (but not all) congregations in this tradition include the words “Christian church” or “church of Christ” in their congregational name.

The **Christian Churches / Churches of Christ** category includes local churches that are independent congregations (that use musical instruments) that typically go by the name “Christian Church”, but often use the name “Church of Christ” as well. **The North American Christian Convention** was organized by the more conservative congregations in 1927. An existing brotherhood journal, the *Christian Standard*, also served as a source of cohesion for these congregations. From the 1960s, newer unaffiliated missionary organizations, such as the Christian Missionary Fellowship (today, Christian Missionary Fellowship International), were working more on a national scale to rally Christian Church/Churches of Christ congregations in international missions. The Christian Churches/Churches of Christ support a variety of Bible colleges and seminaries. Because there is no official “denominational” structure in the movement, the local colleges often serve as information centers and allow the local churches to maintain connections with each other.

The separation of the independent Christian churches and churches of Christ from the **Christian Church (Disciples of Christ) (DoC)** occurred over an extended period of time. The roots of the separation date back to a polarization that occurred during the early 20th century as the result of

three significant controversies. These controversies surrounded theological modernism, the impact of the ecumenical movement, and open membership (recognizing as full members individuals who had not been baptized by immersion). The Disciples of Christ were, in 1910, a united, growing community with common goals. Support by the **United Christian Missionary Society** of missionaries who advocated open membership became a source of contention in 1920. Efforts to recall support for these missionaries failed in a 1925 convention in Oklahoma City and a 1926 convention in Memphis, Tennessee. Many congregations withdrew their support from the missionary society as a result.

Various members from the non-denominational Christian Church formed the **Council on Christian Union in 1910** which made a distinction in direction from independent Christian Churches and the Restoration Movement. This was even more formalized in 1919 with the establishment of the **United Christian Missionary Society**. In 1968, at the **International Convention of Christian Churches (Disciples of Christ)** that was celebrated in Kansas City, MO, the modern organizational structure of the denomination was formalized. Although the modern Disciples have been described as “a Reformed North American Mainstream Moderate Denomination,” the fact that it is a member of the National Council of Churches (NCC) and the World Council of Churches (WCC) means that it has a liberal, progressive agenda.

The Restoration Movement in Brazil, also known as the Stone-Campbell Movement, had its earliest entry to Brazil in 1927 when independent “church of Christ” (non-instrumental or *a capella*) missionaries Orlando and Ethel Boyers and Virgil Smith went to the State of Pernambuco. In 1929, they were joined by the George Johnson family. They planted approximately 20 churches in Pernambuco and neighboring states of Ceará and Alagoas. However, these churches either disappeared or became Pentecostal.

These early missionaries went through many hardships and the work could not continue without adequate logistical support. Another factor that contributed to the lack of financial support from U.S. churches for the work of evangelization was that the missionary team experimented with Pentecostalism. Soon thereafter, the missionaries joined the Assemblies of God where Orlando Boyer came to occupy a position of national prominence. Virgil Smith, however, after a life dedicated to this church in the South, ended his days as a member of the Church of Christ in Plano Piloto (Brasília, DF) and professor of Christian evangelism in the **Theological Faculty of Brazil (FTCB)**.

Church of Christ mission work in the São Paulo metropolitan area began in 1957 with the arrival of Arlie and Alma Smith, yet it was a subsequent group of 15 missionary families who arrived three years later that had the greatest impact on church planting in São Paulo. This team of missionaries was birthed at *Abilene Christian University in Texas* when two families began to meet and pray for Brazil, and they were soon joined by other families who also committed themselves to serving in Brazil. The first group of missionary families sailed from Houston, TX, on 1 June 1961 and arrived some weeks later in São Paulo. Within a year, they were joined by the remaining group of missionary recruits. After 10 years of ministry, some of the initial team members returned to the USA but were replaced by five new missionaries. After 20 years of mission work in São Paulo, the missionaries had established 17 new churches with a total of 712 baptized members.

The independent “churches of Christ” continue to plant new churches throughout Brazil by sending teams of four to eight missionary families from the USA. Also, they are engaged in Bible camp work, publications, correspondence course programs, radio-television ministries, and a nationwide leadership training school. Churches have been planted in Fortaleza, Campinas, Recife,

Salvador, Brasilia, Natal, Belo Horizonte, Curiiba, Campño Grande, Porto Alegre, Vitoria, as well as other cities. Some of these churches are now sending mission teams to unreached areas of the country.

The Christian Churches / Churches of Christ in Brazil (instrumental)

The Brazil Christian Mission (BCM) began through a fund raised in 1943 by the 50th anniversary graduating class of *Johnson Bible College in Tennessee* to support the Lloyd Sanders family who went to Brazil in 1948 and located in Goiânia, the capital and largest city of the state of Goiás. The mission was also supported by the Christian Churches / Churches of Christ in the USA. At the time it was begun, the Brazil Christian Mission was one of only two independent mission organizations (the other was the European Evangelistic Society) that reported to the International Convention of the Disciples of Christ. With the widening gulf between Disciples and Independents in the 1950s and 1960s that relationship was eventually brought to a close.

The Sanders' early work focused on the state of Goiás. Initial efforts at learning the language opened up opportunities for evangelism. After they realized that many children did not know how to read and write, the Sanders used their own language materials to teach local children. This led to introducing Bible stories, choruses and Bible memorization. Working in this way opened the doors to homes for preaching and the establishment of cell or home churches. While not the planned method for evangelization it did prove useful and led the way for "mother-daughter" church relationships as more churches were planted. Also in this way, the church developed into a Brazilian church rather than a missionary-focused church.

The Brazil Christian Mission has been instrumental in helping to plant many churches throughout the country. The outreach of the Brazilian churches also includes *Centro de Treinamento Missionario* (Center for Missionary Training), *Capamenta Cristo* (a national camp and conference center), Adonai Retirement Village for the elderly, and El Shaddai Children's Day Care, among others. The periodical *O Mensageiro* (The Messenger) circulates news of the churches. For a number of years, the Brazil Christian Mission worked cooperatively with *a cappella* churches of Christ and in many areas congregations of both streams presently share together in different ways. Currently the Brazilian churches send out and support Brazilian missionaries in Mozambique, Angola, Guinea-Bissau, Mexico, Portugal, Jordania and India.

The Amazon Valley Christian Mission was founded in 1949 and supported by Christian Churches / Churches of Christ in the USA. The Mission, staffed by U.S. missionaries, dedicated itself to evangelizing and extending "New Testament Christianity" among Brazilian Indians in the interior of the country; in time, it formed a home for indigent and orphaned children, a publication house (the Amazon Valley Christian Literature Service), and the Belem Bible Seminary (later Para Bible Institute).

Sources: Foster, Douglas A., Paul M. Bowers, Anthony L. Dunnivant, and D. Ndewell Williams, editors. *The Encyclopedia of the Stone-Campbell Movement*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004: 459-460, 463; and www.worldconvention.org/resources/profiles/brazil/.

It is estimated that nearly 200 missionaries of the Stone-Campbell Movement have served in Brazil. Among those from the **Christian Churches and Churches of Christ** have been Clint and Phyllis Thomas, who have served in Urucara-Amazonas since the 1950s. In 1952 another missionary family, Bill and Virginia Loft, began working in Belém, in the northern state of Pará. After several

years of successful ministry, the Lofts later went to Portugal to begin mission work there. Earl and Ruth Anne Haubner have served with **Central Brazil Mission** since the early 1970s. Phillip Keith McAfee is another second-generation missionary in Brazil and serves as Dean and Professor of the Theological College in Brasilia.

Christian Missionary Fellowship (CMF, founded in Kansas in 1949 and now located in Indianapolis, Indiana) has been sending missionaries to Brazil since 1957. Tom and Libby Fife first went to Brazil in 1965 and though presently retired and living in east Tennessee still make frequent trips to Brazil. Their son Jeff Fife (born in Brazil in 1965) and his wife Monica (a native of Brazil) continue the work begun by the Fife family in the 1960s. Jeff and Monica have also served with the mission in Portugal. Norman and Patty Maddux have been working in Belém since 1968; their School of the Bible is strategically located on a major street in Belém across from the largest Catholic church in the city. Brazil has proved to be an important testing ground for indigenization. In the 1980s, leadership in the CMF congregations was transferred to native Brazilians, and CMF missionaries began an outreach to middle-class and working-class persons. More recently, the CMF has begun a “Globalscope” mission aimed at development of campus ministries in university settings, such as the one in Campinas, São Paulo State.

In 1998, the Christian Churches and Churches of Christ in Brazil (instrumental) celebrated 50 years of work (1949-1998) with the *Convenção Igrejas de Cristo no Brasil / Brazilian Christian Convention*. An estimated 2,000 people were present and 50 workers were set apart for the pastoral and preaching ministry. In addition to the Brazilian Christian Convention there is an annual gathering of missionaries for rest and relaxation.

Recent statistics show that at present there are about 440 independent Christian Churches in Brazil with a combined population of 90,000 members. Among that number are a few churches with an attendance of more than 1,500 each. About 80 of the congregations are located in the Federal District, 300 in the State of Goias in the West Central Region, and about 60 in various other States. Stone-Campbell Movement congregations can be found in all 26 States and the Federal District. Adapted from: www.worldconvention.org/resources/profiles/brazil/

Other Restoration Movement mission organizations that work in Brazil are the following:

Amazon River Evangelism	Bunch Mission Fund
Araguaina River Evangelism	Christ for the Amazon Valley
Belo Horizonte Christian Mission	Christ for the Capital Evangelism
Brazil Christian Evangelism	Christian Literature Association of Brazil
Brazil Church of Christ Mission	Church of Christ Mission
Brazil Evangelism	Maranatha Christian Mission
Brazil for Christ	Michiana-Brazil Christian Mission
Brazil Mission Fund	New Churches for Brazil
Brazil Missions	Northeast Brazil Christian Mission
Brazilianham Christian Mission	Operation Amazon
Brazilian Christian Home	São Paulo Christian Mission
Brazilian Evangelism Association	West Brazil Mission

Source: http://en.brazilchristianwiki.org/wiki/Main_Page

The Christian Church (Disciples of Christ) in the USA and Canada initially became involved in mission work in Brazil in 1968. Disciples missionary David Blackburn served in Recife for two decades at the Alto da Bondade Day Care. Jane Blackburn, David's widow, continues to serve there. At present, Global Ministries of the Christian Church (Disciples of Christ) in the USA and Canada and the United Church of Christ in the USA have two Common Ministry Personnel in Brazil who are serving with the *United Presbyterian Church of Brazil* and the *United Methodist Church* in Northeast Brazil. Global Ministries of the Christian Church (Disciples of Christ) has a partnership arrangement with the following churches and organizations in Brazil: *Associação de Igrejas Metodistas do Brasil* (AIMB), Association of Community Health Educators (AECS), Rio de Janeiro; *Comisión de Estudios de la Iglesia en America Latina* (CEHILA); *Centro Evangélico Latinoamericano de Estudios Pastorales* (CELEP); *Igreja Evangélica Congregação do Brasil* (IECB); *Igreja Presbiteriana Unida do Brasil* (IPUB); and *Instituto de Estudos da Religião* (ISER). Adapted from: www.worldconvention.org/resources/profiles/brazil/

The International Church of Christ in São Paulo / Igreja de Cristo Internacional de São Paulo

The organization known as the **International Churches of Christ** (ICOC) is a body of co-operating conservative and racially integrated Christian congregations in the USA that now has established similar local churches in many cities of the world. Beginning with 30 members in Gainesville, Florida, in 1979 they grew to 19,172 members during the first 10 years. Currently they have more than 105,000 members in the USA alone. A formal break was made from the mainline Churches of Christ in 1993 with the formal organization of the International Churches of Christ. Two of its largest congregations are located in Boston and Los Angeles.

Some of the local churches that later became part of the ICOC in the USA began a mission outreach in Brazil in 1987 in the City of São Paulo. In June 2015, all previous 10 sectors—separate meeting places—of the church in São Paulo started to meet together in one location on Sundays in order to draw strength from each other and become united as one body again. In the second semester of the year, the church in São Paulo baptized and restored more than 60 people (there had been fewer than 20 in the first semester), at a third of the rate that people were baptized and restored before 2003, but this time with less hurry, and “waiting more on the Spirit to convince everyone of their own sin.”

Also, after much prayer, discussion, and tough decisions, the church in São Paulo managed to tighten up its budget and as of July 2016, after 29 long years, the church became self-supporting. The work in Brazil was supported for many years by the church in New York City that, in 1987, planted a mustard seed in Brazil, and later the churches in Florida began helping and partnering with the work in Brazil for more than two decades. These churches in the USA serve as a model for the church in Brazil and what it wants to become for other churches, as it continues to plant mission churches and gives itself in service to others.

The mission church in Goiania, that began in 2010 after a brother moved there for work, started to grow more quickly in 2015. It only had about eight disciples in 2014, and after the church in São Paulo sent them a mission team, the church grew from eight at the beginning of 2015 to 22 believers in December of that year. The believers meet in a house church and routinely have around 50 people in attendance.

Before 2003, the church in São Paulo had been sending out new mission teams in Brazil on average of every two years, with the last one sent out in 2001. After a long 15-year hiatus, the church in São Paulo sent a mission team to Ribeirão Preto, a city with a metropolitan region of 1.1 million people in the state of São Paulo. This church planting mission is the first effort to be funded

by the Brazilian Missions Fund (BMF) that the Brazilian churches formed in 2016.

The plan is for all forthcoming missions to be a collaborative effort from all ICOC-related Brazilian churches. Although every new mission will have a sister church, who will partner more closely with the new mission, and all churches will help the new missions with finances and disciples. This is the way that the ICOC hopes to see every one of the 27 states and Federal District have at least one ICOC church established within the next generation.

Adapted from: <http://www.disciplestoday.org/missions/item-7717-2015-brings-great-growth-in-brazil-churches#.WY9ed1HyiUk> - Igreja de Cristo Internacional de São Paulo

- **Adventist Family of Churches**

General Overview: In 1832, **William Miller**, a licensed Baptist preacher in New York State, announced the “imminent Return of Christ to establish His Millennial Kingdom,” an earthly reign of 1,000 years, beginning on 22 October 1844, a date that became known as the "Great Disappointment" to Millerites when Christ did not appear as promised. Adventism is an example of an American millennial (or "apocalyptic") movement. The first generation of Adventist followers was drawn from other Protestant churches that accepted Miller’s teachings. Between 1832 and 1870, three main branches of the Adventist movement came into existence: the largest denomination within the Adventist movement is the Seventh-day Adventist Church, followed by the Seventh-day Adventist Reform Movement, and the Church of God Seventh-day and their respective splinter groups.

The Seventh-day Adventist Church (SDAC) / Igreja Adventista do Sétimo Dia (IASD) was founded officially in Brazil in 1895, although the Adventist message first entered the country earlier through literature that was sent to German immigrants. Beginning in 1893, **Albert B. Stauffer**, a literature evangelist, sold German and English Adventist books in Brazil, and he was soon joined by other Adventist booksellers. By 1895, the literature evangelists had baptized 35 people, all German, into the SDAC. They also made their first Portuguese-speaking convert that same year. Meanwhile, **W.H. Thurston** arrived in the country in 1894 and worked as a self-supporting missionary in Rio de Janeiro until 1900. Late in 1895, **Huldreich F. von Graf** arrived in the country, and the following year organized the first Adventist church, located in Gaspar Alto, Santa Catarina; this congregation constructed a church building in 1898.

Graf and other missionaries continued to expand their efforts and established a school, Curitiba International College, in 1896, as well as a newspaper, *The Herald of Truth*, in 1900. Two year later they organized the **Brazilian Conference of the Seventh-day Adventist Church** with 15 churches and more than 850 members. In 1920, the first Brazilian Adventist minister was ordained.

In 1931, **Leo B. Halliwell** established a medical-missionary boat ministry, the *Luzeiro*, among the Indians along the banks of the Amazon River, and the first Adventist hospital was opened in 1942. The following year, a Portuguese version of the *Voice of Prophecy* began radio broadcasts in Brazil. Through the influence of German evangelist Walter Schubert, new techniques emerged for Adventist ministry. Using these methods, Alcides Campolongo began conducting evangelistic campaigns in the City of São Paulo in 1961 that produced “an explosion of growth” of Adventism in that city.

As of 2012, Adventists in Brazil, part of the **SDA South American Division**, were organized into three Union Conferences and five Union Missions, with a total of 7,499 churches with 1,344,992 members. Adventist institutions in Brazil included the Brazilian Adventist University, the

Northeast Brazil College, the Latin-American Adventist Theological Seminary, and numerous secondary schools, hospitals, clinics and orphanages, as well as the Brazil Food Factory, Adventist Media Center, and the Brazil Publishing House.

Adapted from: Gary Land, *Historical Dictionary of the Seventh-Day Adventists* (Second Edition, Rowland & Littlefield, 2015, p. 52)

Seventh-day Adventist Church (2016 statistics)

East Brazil Union Conference (1919-2012), renamed	Churches: 1231	Members: 198,118
Southeast Brazil Union Conference in 2012:	Churches: 1560	Members: 275,797
North Brazil Union Mission (1919-2009):	Churches: 939	Members: 228,042
Northeast Brazil Union Mission (1996-2009):	Churches: 1088	Members: 194,615
South Brazil Union Conference (1920-2009):	Churches: 676	Members: 117,691
West Central Brazil Union Mission (2005-2009):	Churches: 1130	Members: 248,803
Central Brazil Union Conference:	Churches: 901	Members: 156,959
Northwest Brazil Union Mission:		

Total 2016 statistics: number of churches = 7,525; members = 1,420,025

BRAZIL CENSUSES	2000 Census	%	2010 Census	%	+/-
Seventh-day Adventist	1,209,842	0.71	1,561,071	0.82	+351,229

There is a closer correlation between the official SDAC statistics for 2016 and those reported by the 2010 Brazilian national census when the number of adherents of other Adventist denominations that may have been included in the census reports is taken into account:

****The Adventist Church of Promise / Igreja Adventista da Promessa (IAP)** is both Sabbatarian Adventist and classical Pentecostal in its doctrine and worship. It was founded in Brazil in 1932 by Pastor João Augusto da Silveira as a split-off from the Seventh-day Adventist Church (see page 129, under the section on The Pentecostal Movement).

****The Conservative Adventist Church of Promise / Igreja Adventista da Promessa Conservadora (IAPC)** was founded in 1968 in the City of São Paulo under the leadership of Pastor Amaury Ferreira da Silva, who led the organization for 33 years (see page 129, under the section on The Pentecostal Movement).

Seventh-day Adventist Reform Movement / Adventista do Sétimo Dia Movimento de Reforma (ASDMR). This denomination is affiliated with the the Seventh-Day Adventist Reform Movement General Conference, which was founded in 1925 in Gotha, Germany.

Following World War I, a group known as the **Seventh-day Adventist Reform Movement (SDARM)** was formed as a result of the actions of certain European Seventh-day Adventist Church leaders during the war (1914-1918), who decided that it was acceptable for Adventists to take part in war, which was in clear opposition to the historical position of the SDA Church that had always upheld the non-combative position of being “conscientious objectors.” Since the American Civil War, Adventists were known as non-combatants who had worked in hospitals or provided medical care rather than in combat roles. However, certain Seventh-day Adventist leaders in Europe, when World War I began, determined on their own that it was permissible for Adventists to bear arms and serve in the military, and they made other changes that went against traditional Adventist beliefs.

Those who were opposed to this stand and who refused to join the war effort were declared “disfellowshipped” by the local SDA church leaders in Germany at the time. When the leaders from the SDA General Conference in the USA came and admonished the local European leaders after the war to try to heal the damage and bring the members together, it met with resistance from those who had suffered under those leaders. After their attempts at reconciliation failed in 1920 and in 1922, the dissident group organized as a separate denomination at a conference held from 14-20 July 1925, in Germany.

Those disfellowshipped from the Seventh-day Adventist Church, not only in Germany but also in many other countries in Europe, had no intention of starting a new denomination. The Reform Movement had about 4,000 members when it was organized. The new denomination first operated from Isernhagen, Germany, and then from Basel, Switzerland. After World War II, the headquarters were moved to the USA, and in 1949 it was incorporated in Sacramento, California. Because it was deemed more advantageous for a worldwide work to be situated on the eastern side of the USA, the headquarters were temporarily relocated to Blackwood, New Jersey, before moving to its permanent location in Roanoke, Virginia.

The SDA Reform Movement has affiliated churches in 131 countries and territories worldwide. At the end of December 2014, official statistical reports revealed a total worldwide membership of approximately 40,000. Brazil holds the largest membership of any country in the world, with Romania being the second largest, followed by Peru and the Democratic Republic of the Congo. Websites: <http://sdarm.org/> - <http://reformabrasil.com.br/>

The Church of God Seventh-day / Igreja de Deus do Sétimo Dia

General Organization of the Churches of God in Brazil / Organização Geral das Igrejas de Deus no Brasil (OGID) is affiliated with the General Conference of the Church of God (Seventh Day) in Mexico and the USA, with its original headquarters in Stanberry, Missouri; they are now located in Denver, Colorado. This wing of the Adventist movement originated after the “Great Disappointment” in 1844, when some Adventists remained independent of the larger Adventist bodies that were formed, such as the Seventh-Day Adventist Church that was led by Ellen G. White and her supporters. Some of these independents began to associate together in 1863 around *The Hope of Israel* newspaper, published in Hartford, Michigan. Among the leaders of this independent Adventist movement were Enos Easton, Samuel Davison and Gilbert Cranmer. By 1866, *The Hope of Israel* periodical was formally established in Marion, Iowa, by the Christian Publishing Association. By this time, the name “Church of God” was in general use and was eventually adopted as the denominational name in 1887. In 1889, the headquarters were moved to Stanberry, Missouri, and the periodical was renamed *The Bible Advocate*.

In 1906, the associated local churches were legally registered as the **Church of God (Adventist) Unattached Congregations**, but the name was later changed to the **General Conference of the Church of God (Seventh-Day)**. It has a congregational church polity, and a General Conference meets every two years. It has mission work in 25 countries, which are administered in seven regions: the Caribbean, Europe, Africa, Asia, Pacific (Australia and The Philippines), Mexico and Central America, and South America. Mission work in Brazil began in 1983, but a division occurred in 2004 with the separation of a group of churches that founded the rival **National Union of Churches of God (7th Day) in Brazil / União Nacional das Igrejas de Deus (7^o Dia) no Brasil (UNID)**; see below. Websites: <https://sites.google.com/site/ogidnet/Home> - <https://cog7.org/>

In 1950, a split occurred in the General Conference of the Church of God (Seventh-Day) in the USA, when a group of churches separated and established its headquarters in Meridian, Idaho,

called the **General Council Churches of God**. It supports mission work in the West Indies, the Philippines, the UK, Australia, Burma, Brazil and Africa.

Website: <https://www.actsforgod.org/about/>

Basic Beliefs of the Churches of God Seventh-day: “The original Church, the Christians of the 1st century, kept all the Commandments of God, including the Seventh Day, the Sabbath, as the Day of worship and rest. Since then, there has always been a people who believed in the Ten Commandments as the standard of the Gospel. There have always been believers in every century who believed, observed, and worshiped on the seventh day as the Sabbath of the Lord; there have always been saints who have believed in the simple but clear principles of the Gospel.”

Source: <https://sites.google.com/site/ogidnet/Home/quem-somos/nossahistoria>



The Church of God Seventh-day in Tianguá, state of Ceará, held the XXXIII General Assembly of the Churches of God Seventh-day in Brazil (OGID), 17-18 December 2016.

The Church of God (7th Day) in Brazil / Igreja de Deus (7^o Dia) no Brasil (ID7DB) is affiliated with the **National Union of Churches of God (7th Day) in Brazil / União Nacional das Igrejas de Deus (7^o Dia) no Brasil (UNID)**

Official statement: “The Church of God (7th Day) in Brazil arrived in Brazil in 1983. And from that year to this day there were great challenges where we can perceive the courage and wisdom that hovered over the upright in heart. On the other hand, there are many apostasies, discords in the administrative field, against a backdrop of concern for power, arrogance, the imposing way of deciding the destinies of the Church, the bad fruits, and the entrance of sin through some leaders. God with his infinite Love and Power took away the infidels and sinners from the bosom of the true Church. Once irresponsibility arose, the urge of some was to adhere to the doctrine of Judaization in 2004. This was a totally strange doctrine when the first believers were baptized. There were many dissidents and there were conflicts about the "OGID" acronym between the group that left in 1995 with the group of dissidents of 2004, the true worshipers of God, who were courageous keepers of the message that arrived in Brazil in a pure and blameless way. They continued with the message

of truth, only changing the name [*Organização Geral das Igrejas de Deus no Brasil*] OGID to UNID to avoid disputes over the nomenclature.”

The **Union of Churches of God (7th Day) in Brazil** (UNID) was officially organized on 30 December 2005, with its headquarters in the city of Curitiba, Paraná. Its website lists the names and addresses of 24 local churches in the states of Alagoas (1), Ceará (2), Goiás (1), Mato Grosso (1), Mato Grosso do Sul (2), Paraná (7), Rio Grande do Sul (3), Santa Catarina (2) and São Paulo (5). Its doctrinal statement is available at: <http://www.unidbr.com.br/carregaPagina.php?p=7>

Source: <http://www.unidbr.com.br/carregaPagina.php?p=1> - <https://www.igrejadedeus.biz/>

- **Other Evangelical non-Pentecostal Groups in Brazil**

The Evangelical Union of South America (EUSA) was formed in 1911 in Liverpool, England, from three existing missions operating in South America: the sections of **Regions Beyond Missionary Union** (founded in 1873 in London, England) working in Argentina and Peru; the **South American Evangelical Mission** (founded in 1895 in Toronto, Canada) working in Argentina and Brazil; and the **Help for Brazil Mission**, which joined EUSA two years later in 1913. The **Help for Brazil Mission** (founded in 1892 in Edinburgh, Scotland) had links with Dr. and Mrs. Robert Reid Kalley, who pioneered Protestant missionary work in Brazil beginning in 1855.

The South American Evangelical Mission was established in the city of Toronto, Canada, in 1895, and four years later the headquarters were moved to Liverpool, Nova Scotia. The first years were spent largely in investigating conditions in South America with a view to selecting centers for establishing mission work. At first the work done was of intermittent character. From 1898 to 1902, some work was done among the Indians in the Tocantins valley, in Goiás state. The workers there were Mr. Witte and Dr. and Mrs. Graham, but the enterprise had to be abandoned. The work of this Society in Brazil took more definite and organized shape when Mr. B. W. Ranken arrived in 1905, opened work in São Paulo, and began to act as the bond of union between the widely scattered workers on the field, and as the medium of communication between the workers and the home Society. The center of this mission's operations was São Paulo, and from there workers were sent into the interior of the states of São Paulo and Minas Gerais, into the center of Goiás, and even into distant Matto Grosso. Adapted from: Samuel R. Gammon, *The Evangelical Invasion of Brazil* (1910: 116).

The Brazil Inland Mission (BIM) was incorporated in the State of Illinois, USA, in 1955, with its headquarters in Wheaton, IL. It is evangelical and independent, and the composition of its personnel is interdenominational. Also, it was incorporated in Brazil as “*A Missão Interior do Brasil*” in 1958.

The policy of BIM is to evangelize, train national workers, and establish national, self-supporting churches. It is Mission policy to cooperate and seek to fellowship, as far as possible, with all those who are fundamental in Bible doctrine and reasonable in practice. Missionaries work in close harmony with Brazilian nationals.

Church planting has resulted in the establishment of 15 self-supporting churches with ministries in southern and central Brazil. Preparation for the ministry is located in two schools of Bible education: the Araçatuba Theological Seminary in Araçatuba, São Paulo, and the Thompson Theological Bible Seminary in Vitória da Conquista, Bahia. Courses are offered for both men and women in preparation for various ministries. The faculty of these education programs includes both Brazilian nationals and missionaries from the USA.

The ministries of church planting, seminary training, and Bible camp work are located in two major geographical areas: in southern and central Brazil. In southern Brazil, there are ministries in

the state of São Paulo and a national church in Paraná. In central Brazil, ministries are in the states of Bahia, Minas Gerais and Goiás. Webpage: <http://www.brazilinlandmission.org/>

The West Indies Mission (WIM, renamed Worldteam in 1978) began work in Brazil in 1957, as a new mission field for its ministry in the Caribbean with field headquarters in Cuba and its USA headquarters in Florida. WIM is an evangelical, nondenominational mission agency. Angolan-born Lowell Bailey, who was fluent in Portuguese, and his new wife Katherine (a missionary kid from Bolivia), both of whom were graduates of Columbia Bible College in South Carolina, arrived in Brazil in March 1957.

The Baileys began their work in Dourados, State of Mato Grosso, a frontier town close to the Paraguay border, in collaboration with the *Missão Evangélica Caiuá / Caiuá Evangelical Mission*, the only Brazilian mission working with the Amazonian Native American Indians at that time. Within a year Sam and Edna Harms had joined the Baileys in Mato Grosso, but both couples soon transferred to the city of Porto Alegre in Rio Grande do Sul, Brazil's southern-most state. Edna Harms was the daughter of Elmer Thompson, one of the founders of WIM in Cuba in 1928. While the Baileys began a church planting ministry in Porto Alegre, the state capital, the Harms did the same in Novo Hamburgo, Rio Grande do Sul. Jerry and Marge Hildebrand, Canadian Mennonites, were the next missionaries to join the WIM team in Brazil; they were stationed in São Leopoldo, not far from Novo Hamburgo. They were joined by other North American missionaries from time to time.

Bailey's command of Portuguese made him a natural for launching a radio ministry. In 1962, a group of Christian businessmen pooled their resources to establish a Christian radio station in Porto Alegre. Soon thereafter, 40 programs were being recorded weekly in WIM's studio. Baily maintained the radio ministry by producing five broadcasts weekly, which were aimed at three target audiences. The programs offered Sources of Light Bible courses, which resulted in the enrollment of several thousand people in the correspondence school. After Everett and Norma Jean Lamberson transferred from Haiti, Everette became director of WIM's radio ministry in Brazil. The radio ministry tended to attract middle to upper class listeners, whereas the work of church planting was happening among the urban working classes. WIM's studios became inundated with responses to the correspondence courses, with many listeners living hundreds of miles away. Because of the felt urgency to reach as many people as possible in the State of Rio Grande do Sur, WIM's leadership decided to place new missionaries in different cities that were often separated by great distances. However, this shotgun approach aimed at reaching people with the Gospel over such a wide region produced some negative results. Many of the North American missionaries felt isolated from other WIM team members, church planting goals were not reached, and some church plants failed to prosper.

By 1972, WIM's church planting efforts in Brazil had seen few permanent results with one notable exception: in 1957, the Baileys and the Lambersons planted the Bible Alliance Church in Porto Alegre, which became a center of outreach for expanding their ministry. Lowell Bailey established WIM's Theological Education by Extension (TEE) program in Greater Porto Alegre, which joined with other such programs in 1968 to form AETTE, an association of all TEE programs in Brazil. Lowell Bailey served as president of AETTE until 1978 when the leadership of this organization was taken over by Brazilians. The name was changed to AETAL—*Associação Evangélica de Educação Teológica na América Latina*—and became the Bible Institute and Seminary accrediting association in 13 countries (including Brazil) of Latin America.

In 1978, the Bailey's left Brazil to serve in Worldteam's Coral Gable, FL, offices. However, the Baileys returned to Brazil in 1992 to join other Worldteam missionaries with a focus on leadership

training and the planting of reproducing cell churches, while their Brazilian associates worked in 12 cities (10 in Rio Grande do Sul, one each in São Paulo and Rio de Janeiro) to spread the Gospel through cell multiplication.

In 1972, after investing 10 disappointing years of ministry in Novo Hamburgo, Campo Bom and Sapiranga (State of Rio Grande do Sul), Sam and Edna Harms decided to relocate to the city of Caxias do Sul, located in the mountains north of Porto Alegre, to begin a new work. The Harmses began by using a nontraditional approach of “friendship evangelism” rather than “church planting” and offered courses using Bill Gothard’s material “Six Areas of Basic Youth Conflict” and setting up a coffeehouse that attracted many young people, and Edna taught courses for women. As new believers were discipled, a new church was established that later planted a series of daughter churches in other cities. In 1978, a large grant via Worldteam made possible the purchase of a lot and the construction of a four-story building, which became an all-purpose church center. By the mid-1980s, the mother church in Caxias do Sul had become an active training center for church planting in Spiranga, Taquari, Lajeado and Estrela, with national leaders working with the missionaries in this growing ministry.

****What is the name of the church association founded by WIM-WorldTeam?**

Sources: Joseph F. Conley, *Drumbeats that Changed the World* (Pasadena, CA: William Carey Press, 2000: pp. 377-381) and the AETAL website: http://aetal.com/?page_id=4

Unevangelized Fields Mission (UFM)

In 1931, a group of 36 mission workers serving in Brazil and the Belgium Congo formed a Christian service agency, called Unevangelized Fields Missions (UFM). Originally headquartered in London, UK, UFM predominantly served as a sending organization for missionaries. The same year, UFM also opened an office in Toronto, Canada. In 1941, however, that office relocated to the U.S. when Canada entered WWII. The first U.S. office was in Lancaster, PA, but moved to Philadelphia and then Bala Cynwyd, PA. Its name was changed to **Crossworld** in 2004, and today, it has about 350 international staff members around the globe.

Brazil. In 1935, a group of Kayapó warriors ambushed and killed three UFM workers deep in the Amazon jungle. The world soon knew about the wild Kayapó, but only God knew how to transform them with His Gospel.

Editorial Note: The Kayapó are an Indigenous people who live in the states of Mato Grosso and Pará, alongside the Xingu River in the eastern part of the Amazon Rainforest, in several scattered villages ranging in population from 100 to 1,000 people. Their land consists of tropical rainforest savannah (grassland) and is arguably the largest tropical protected area in the entire world, covering 11.4 million hectares of Neotropical forests and scrubland containing many endangered species. The Kayapos resisted assimilation (absorption into the dominant culture) and were known traditionally as fierce warriors. They raided enemy tribes and sometimes fought among themselves. The flamboyant Kayapo headdress, with colorful feathers that radiate outward, represents the universe. Its shaft is a symbol for the cotton rope by which the first Kayapó, it is believed, descended from the sky. Kayapó fields and villages are built in a circle to reflect their belief in a round universe. The Kayapó live in groups of small huts scattered around their land and the area is criss-crossed by river valleys. In 2010, there was an estimated 8,638 Kayapo people, which is an increase from 7,096 in 2003. Subgroups of the Kayapó include the Xikrin, Gorotire, Mekranoti and Metyktire. Their villages typically consist of a dozen or so huts. A centrally located hut serves as a meeting place for village men to discuss community issues.

Adapted from: <http://www.everyculture.com/wc/Brazil-to-Congo-Republic-of/Kayapos.html>

Douglas and Mary McAllister. The disturbingly loud call of the roosters jolted Mary Van DeGevel awake at 4 a.m. that first morning in the Amazon city of Belém. She had just arrived on a British boat from her homeland, Belgium, and was still recovering from her third-class journey through stormy seas. The year was 1939 and that June day was her first of an amazing pioneering career in the jungles of Brazil’s rainforest. It wasn’t long before this strong-willed woman met Douglas McAllister, another missionary who had recently arrived from Australia. They married in 1940 and true to the name of their mission, Unevangelized Fields Mission, they headed up one of the Amazon’s many tributaries in search of the “unevangelized.”

Just five years prior, the wild and feared Kayapó Indians had brutally murdered three of UFM’s finest workers. But Mary and Doug were not deterred; they were pioneers and they were called to reach those who had never heard the good news of Jesus Christ. The dangers of this unknown jungle did not hinder them.

For the next 40 years (1939-1979), Mary and Doug explored rivers never seen by outsiders and met fascinating Indigenous peoples who had never seen anyone not clad in feathers and body paint. They learned to live on wild boar, farinha, acai, catfish and monkey meat. But most important to Mary and Doug were places like Maracapuru, Abaetetuba, Buriticupu, Xingu and Altamira, which were only accessible by means of their riverboat, named the *Arauto* (“Herald”). These rivers were important because there is where the jungle peoples lived who had never experienced the love of God in their hearts. Adapted from: <https://crossworld.org/blog/details/leaving-a-trail>

Missionary Earl Trapp went to Brazil in 1955 and dedicated his life to sharing the Gospel with the wild Kayapó Indians. He survived the worst of the jungle diseases like malaria and dengue, spent days in a dugout canoe, and told stories around an open fire at night, chewing on wild boar. Today, the Kayapó no longer kill, and they regret their brutal deeds of long ago. Once drunkards and convicts, they changed in those 78 years [2013] since UFM workers were martyred because Earl and others spent a lifetime teaching them the Word of God. Since the *New Testament* was translated into the Kayapó language, the tribal leaders now value and live by “God’s paper.” Twice a year they fly from their remote villages to a central location to study the Scriptures. Even though Earl no longer lives in Brazil, he still disciples Bird Bone, Little Grass, Strange Bone and Monkey Arm (names translated from Kayapó) via Skype from 4,000 miles away. When his voice wears from teaching, he rests while the men sing songs to their Creator. “There are more than 200 Scripture songs composed by the Kayapós themselves, using Bible verses for the words,” said Earl, also known as Grandpa Sore Foot. Everyone wants to learn the songs, and thus they are learning God’s Word.” Today, more than half of the 27 villages in Kayapó country have communities of believers, and they are learning who God is. Through God’s Word and the commitment of workers like Earl, many of those wild, once-feared, big-lipped Kayapó now belong to God.

Source: <https://crossworld.org/blog/details/murderous-tribe-now-sings-scripture>

In the jungles of northern Brazil, individual lives and entire villages have been changed as the Gospel has gone forth in recent decades. But few have had the opportunity to study the Bible or be disciplined. **The MICALI program** (*Ministério de Capacitação de Líderes Indígenas*, or Indigenous Leaders Training Ministry) disciples and trains local leaders within their cultural context. The training isn’t just about gaining knowledge — it’s about applying biblical truth to everyday life. Courses like Old Testament Survey, Pastoral Practice, the Life of Christ, Acts, Proverbs and 1 John give the participants a foundational understanding of Scripture within their worldview. Since the

program began in 2009, God has expanded its reach from training 10 leaders each year to 1,500 — some of the most dramatic growth of disciple-making in Crossworld’s history. Because of what they’re learning the MICALI courses, nationals are now taking the Gospel to other villages and peoples in their region. Adapted from: <https://crossworld.org/give/details/micali-training>

Outside the tropical rainforests, the cities promise a better, more exciting future, but they often fail to deliver. Many young people come to the city with eager hope and end up living on the streets or near a garbage dump, where they struggle to survive. *Projeto Mãos Que Criam (Project Creative Hands)* began in 2006 with the purpose of sharing the Gospel and improving the daily lives of people in Bairro das Flores, a community built around a garbage dump, and is largely marginalized by its town, Benevides, which is part of the Metropolitan Region of Belém, in Pará State. Igreja Espaço Emanuel was established there in 2012 where we offer Bible teaching and study and discipleship to anyone who wants to know more about Jesus Christ. Since we first became involved in the work, we’ve been struck by people’s desperate search for hope. This is a challenge because Satan capitalizes upon their despair and is quick to offer counterfeit hope in the form of false idols, doctrines, and beliefs; such as purchasing and using a soap sold by a certain denomination that can wash away your sins, or that rubbing garlic on your doorframe can keep evil spirits out, or offering popcorn or fruit to the spirits can gain favor and protection—**Missionaries Marcelo and Holly Vieira**. Marcelo came to know the Lord in his hometown of Assis, Brazil in his early twenties. Holly grew up in Virginia, USA, where she accepted the Gospel at age five. They married in 2010 and began working with a ministry serving families in at-risk communities in northern Brazil. Adapted from: <https://www.ufm.org.uk/member/marcelo-holly/>

Acre International (Acre Gospel Mission) is a nondenominational missionary organization that works in Brazil, Portugal and Lanzarote—one of the Canary Islands off the coast of West Africa administered by Spain. The mission was founded in Ireland in 1937, and its first mission work was centered in the municipality of Boca do Acre, Amazonas. Missionary Fred Orr arrived there from Belfast in 1954 and immediately had to bury his dead wife who succumbed to Yellow Fever (Malaria) aboard the river steamer that transported them from Manaus to Labrea, Amazonas. Although the tragic loss of his wife was disheartening, Mr. Orr remained in Brazil where he engaged in pioneer evangelism and church planting, including the establishment of the Cruzada Amazonica and the Hebron Theological Seminary. Orr died in Manaus at age 86, on 29 January 2011, after serving as a missionary for 57 years. Sources: <http://acregospelmission.co.uk/> - <http://www.newsletter.co.uk/news/belfast-missionary-dies-in-brazil-1-2370453>

Brazilian Gospel Fellowship Mission (BGFM, with headquarters in Springfield, IL). The Mission was officially organized in 1945 and incorporated in the State of Illinois in 1955. BGFM is a Fundamentalist faith mission that focuses on church planting, discipleship and reaching all of Brazil and the world for Jesus Christ. Their focus on the expository teaching and preaching of the Word of God, and then instilling that skill in the national pastors, sets them apart. The BGFM ministry began in 1939 in Sobral, Ceará, located in northeast Brazil. In the 1940s and 1950s, missionary ministries in Brazil were difficult due to religious opposition and unimproved roads. However, during those years many people heard the Gospel and small churches were established along with special training schools for men and women.

1960-1979: The seeds planted in those early years began to flourish. A good number of new missionaries joined those who were involved in the early planting. New churches were established along with several special ministries. Those ministries were Radio, Film, Theological Education by Extension, Bible Camp and Bible Institute. The special training schools for men and women

continued. BGMF missionaries spent many hours every week training Brazilians, both in the local church and through the special ministries. As a result, the Brazilian leadership grew in all areas of the ministry. An **association of churches (what is its name?)** was established providing fellowship for all of the churches and opportunities to plan and set goals together. A national ministry organization was established for sending out Brazilian missionaries to new areas in Brazil.

1980-1999: Working alongside Brazilian brothers and sisters provided a new emphasis in the ministry. The leadership of the association of churches went from being all missionaries to all Brazilians. During these years, many churches were turned over to Brazilian leadership. Many of the special ministries now included Brazilians in important positions or roles. During the early 1980s, the BGMF and the GMU began joint administration of the *Seminário e Instituto Bíblico Maranata* (SIBIMA Seminary) in Parangaba, Fortaleza, which is the state capital of Ceará.

This school has had a vital part in training leaders, many of whom are now serving as pastors in our churches. Both missionaries and Brazilians are involved in teaching in the Maranatha Seminary and Bible Institute. Christian grade schools were started by missionaries and nationals, providing excellent opportunities for evangelism and training. The millennium ended with many of BGMF's goals realized, especially in relationship to having established national churches.

2000 to the present: Currently, there are over 70 established national churches with Brazilian pastors. These churches are burdened for spreading the Gospel and are supporting Brazilian missionaries serving in rural areas and cities in various locations throughout Brazil. Recently, their sights have become focused on foreign missions. In 2007, they formed a new mission organization for sending Brazilians to other countries. Conferences on Missions are important parts of the yearly schedules of the churches, Seminary and Bible Institute. The process of evangelism and training leadership continues to be a vital part of the Brazilian churches. Special ministries have always been vital to the overall goal of the BGMF. The ministries established in earlier years continue and have experienced steady growth. In 2007, the SIBIMA Seminary was completely turned over to Brazilian ownership and leadership. In 2008, a new field in Southern Brazil was opened. Several BGMF and Brazilian missionaries are teaming up to minister in Porto Alegre, Rio Grande do Sul.

The BGMF currently has about 55 missionaries, including couples and singles, serving as its missionaries in Brazil: the states of Ceara, Alagos, Rio Grande do Norte and Rio Grande do Sul. Seven couples and a single lady have retired from BGMF since 1993.

Source: http://www.bgfmission.com/about.html#anchor_127

The BGMF Board Chairman is the Rev. Thomas Zobrist, Senior Pastor at Liberty Bible Church in Eureka, IL, for 24 years. He also serves on the boards of Calvary Bible College and IFCA International (Independent Fundamentalist Churches of America).

Source: <http://www.bgfmission.com/BGMF-Leadership.html>

Gospel Missionary Union (GMU, with headquarters in Kansas City, MO) reported 29 missionaries serving in Brazil in 1998. Since 1892, **Avant Ministries** (formerly known as Gospel Missionary Union), one of the oldest missionary sending agencies in the USA, has focused on planting and developing the Church in the unreached areas of the world. Through church planting, church support ministries, media, education, camp and business, the missionaries seek to establish churches among the unreached: mature, nationally-led churches that desire to plant more churches, first in their own city, and then all over the world. Avant trains, sends and serves missionaries in more than 30 countries globally.

As the first evangelical mission to enter Ecuador in South America and the Republic of Mali in West Africa, innovative methods have always been part of our culture. GMU believes nationally-led churches have the opportunity to spread the Gospel in their unique cultural context, and it is

committed to partnering with national believers who can carry on the work and multiply the results.

In 1949, the GMU created the Maranatha Bible College—*Seminário e Instituto Bíblico Maranata* (SIBIMA Seminary) in Parangaba, Fortaleza, the state capital of Ceará, located in Northeastern Brazil. SIBIMA website: <http://www.sibima.org/>

Other websites: <https://avantministries.org/> - <https://avantministries.org/go/opportunity/brazil-1> - <https://avantministries.org/go/opportunity/theological-training-brazil>

For more than 12 years, **Harvest Radio AM & FM**, a ministry of Avant, has been broadcasting the Gospel into thousands of homes all over Northeastern Brazil. Through this powerful evangelistic tool, thousands of individuals have come to Christ. Many of these individuals live in villages with no Evangelical church, so they depend on the biblical teaching broadcasted by Harvest Radio to grow spiritually. Today, many nationally-led churches now exist in towns where the seeds of the Gospel were planted by Harvest Radio. Website: <https://ss.avantministries.org/give/details/brazil-harvest-radio>

German Indian Pioneer Mission / Deutschen Indianer Pionier Mission (DIPM)

The DIPM was founded in 1962 by German evangelist James Rathlef (1896-1988). The motivation was his personal experiences with the spiritual and social distress of the Indians of South America. Rathlef, who was then the head of an evangelistic tent ministry in Germany, travelled to Brazil, Paraguay and Bolivia in 1959, where he spent eight months, to investigate first-hand the situation of the Native American Indians. Soon after its founding in 1962, the DIPM took on a twofold ministry: on the one hand, the missionary activity in Brazil, and on the other, the evangelistic tent ministry in Germany, especially in Baden-Wuerttemberg.

In Mecklenburg-Vorpommern, a state in northern Germany, and in Uckermark, a district of neighboring Brandenburg State, the DIPM supports local communities in their evangelistic and church work. In general, the DIPM sees itself as service providers for municipalities, so that they can better take care of their missions on the ground and around the world. The mission of the DIPM is to spread the love of God to the people of Germany and the Indigenous peoples of South America by word and deed.

The DIPM has about 75 full-time employees in South America and in Germany to fulfill its worldwide mission. The Mission is engaged intensively among Indigenous peoples in Brazil and Paraguay. In addition to helping in existential needs, DIPM missionaries are engaged in the evangelization of Indigenous people, the teaching of the Word of God, and helping them become self-reliant in church development.

DIPM missionaries have been active in Brazil since 1967 and since 1973 in Paraguay, among several Indian tribes. Currently, there are about 58 people serving in missionary work in these two countries. The 700,000 Indians in Brazil are divided into 340 different tribes and ethnic groups, representing just 0.3% of the total population. Of the 340 tribes, only 182 have been reached with the Word of God. But at least 147 tribes do not yet know the saving message of Jesus. A particular challenge is the 181 different Indigenous languages and the often difficult to reach settlements. The DIPM has joined the Brazilian umbrella organization of evangelical missions (AMTB), under the name "Missão Evangélica Unida" (MEU). Website: <https://dipm.de/>

Action International Ministries is an interdenominational mission service agency, with headquarters in Bothell, WA, that entered Brazil in 1991; it had four missionaries there in 1998. Its website lists 12 couples currently serving in Brazil. ACTION Brazil missionaries are involved in

caring for abandoned children, child evangelism, missionary training, fostercare, adoption, church planting, and community development.

Website: <https://www.actioninternational.org/countries/brazil/>

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The Urban Poor and the Evangelical Presence

A *favela* is a slum or shantytown located within or on the outskirts of Brazil's large cities, especially Rio de Janeiro and São Paulo. A *favela* typically is created when landless squatters occupy vacant land at the edge of a city and construct shanties of salvaged or stolen materials.

Some historians have identified the origins of the *favela* in Brazilian communities that were formed by impoverished former slaves in the late 19th century, but it was the great wave of poor farmers who migrated from the countryside to the cities from the 1940s to the 1970s that was primarily responsible for the proliferation of *favelas* in Brazil. Poor and confronted with exorbitant costs for scarce land and housing, those rural migrants had little choice but to become squatters. From 1950 to 1980 the number of people living in *favelas* in Rio de Janeiro alone increased from about 170,000 to more than 600,000, and by the early 21st century it was estimated that there were as many as 1,000 *favelas* in Brazil. According to the 2010 census, 6% of Brazil's total population lived in *favelas*.

Some of the best-known *favelas* are those that cling to steep hillsides around the City of Rio de Janeiro. *Favela* housing generally begins with the construction of makeshift structures fashioned from pieces of wood and used sheet metal. Over time more-durable materials—such as brick, cinder blocks, and metal framework, are incorporated. The lack of public infrastructure leads to the use of improvised and jerry-rigged plumbing and electrical wiring. Often drinking water must be carried from great distances up or down steep hillsides, and rudimentary methods of waste disposal present serious health hazards. As a result of the over-crowding, unsanitary conditions, poor nutrition and pollution, disease is rampant in the poorer *favelas*, and infant mortality rates are high.

A wide variety of small businesses exist in the *favelas* and serve the needs of the community, but the *favelas* are also frequently crime-ridden and have long been dominated by gangs that market illegal drugs and contraband goods. The Police presence is very weak and sporadic, and local militias have developed to protect the people from the criminal gangs—only to supplant them in some cases in exploiting the *favelados*, as the residents of the *favelas* are called.

Also, a multitude of social and religious organizations have developed in the *favelas*, as have associations formed to help the residents obtain legal rights and services. Over the years the Brazilian government has taken a number of different approaches in dealing with the *favelas*, from programs to eradicate the *favelas* to efforts to provide or improve the infrastructure and provide permanent housing.

In *favelas* surrounding the large cities of Sao Paulo and Rio de Janeiro, as well as other large cities, there is always a small Evangelical church within walking distance. Sometimes there is only one Catholic temple in a large *favela*. Brazil has one of the world's greatest disparities between rich and poor and is marked by a violent urban culture. Pentecostal churches have been particularly appealing to those in need of solutions to the problems created by both these factors because of their belief in the power of God to change their circumstances, by prayer and by the gifts of the Holy Spirit, including physical healing. Those who attend these congregations can gain a measure of control over their immediate social contexts, and fellowship in the local church provides them with a supportive community of like-minded believers.

Far more women than men attend the small Evangelical churches (not all of them are Pentecostal) in the favelas, where they find comfort and safety in the local congregation with the support of the local pastor, who seeks to help provide for their basic needs: physical, social and spiritual. Drug and gang violence is overwhelmingly perpetrated by men, but women are victimized every day. They try to protect their children and male partners from gang violence; they witness daily shootouts, and they have just as much at stake as their male counterparts.

This local church is their only haven in the midst of a violent society. Evangelicals often walk around with their Bibles in their hands as a preventive measure to ward off violence as well as a testimony to their Christian faith. Their involvement in a local Evangelical church provides people with a way of navigating a crime-filled context.

Adapted from: <https://www.britannica.com/topic/favela> - <https://www.csmonitor.com/2007/1218/p12s01-woam.html>

● Pentecostalism Family of Churches

General Overview. Two of the Pentecostal movement's most influential early leaders were **Charles F. Parham** (1873-1929) in Topeka, Kansas, beginning in 1898; and **William J. Seymour** (1870-1922) in Los Angeles, California, who led the famous "Azusa Street Revival" beginning in 1906. Similar "outpourings of the Holy Spirit" in the early 1900s were reported around the world among people affiliated with many Protestant denominations, regardless of their particular theological backgrounds. The Pentecostal movement was characterized by the so-called "baptism in the Holy Spirit," "speaking in other tongues," and other "signs and wonders"—miracles, healings, prophecy, exorcisms, and other supernatural manifestations in the lives of ordinary people. Similar experiences are mentioned in the New Testament beginning with the *Acts of the Apostles*, Chapter 2, on the Day of Pentecost, following the death and resurrection of Jesus of Nazareth, hence the term "Pentecostals."

According to the American Religious Identification Survey (ARIS) of 2008, there were 5.4 million Pentecostals and Charismatics in the USA, which was 2.4% of the total population, whereas the 2010 national census of Brazil reported 26.4 million Pentecostals (including Protestant Charismatics), which was 13.4% of the total population.

1910-1940: Period of Early Pentecostal Development

Christian Congregation in Brazil / Congregação Cristã no Brasil (CCB)

Luigi Francesoni (1866-1964) and Giacomo Lombardi (1862-1934), Italian-American Pentecostal missionaries from Chicago, IL, USA, arrived in Brazil in March 1910 and established a few local churches in April 1910 among Italian immigrants on the southeast coast. Later these congregations became part of the **Christian Congregation in Brazil**, which was the first Pentecostal denomination established in Brazil. Luigi Francesoni was born in the town of Cavasso Nuovo, Pordenone Province in northeastern Italy and immigrated to the USA in 1890 at age 24 after completing his military service; he settled in the City of Chicago.

Historical Note: By 1905, a total of 1,148,317 Italians had arrived in Brazil, according to official immigration department records. In nearly a century between 1876 and 1970, an estimated 25 million Italians left their country in search of work and because of social, economic and political problems in the homeland. Of those, 12 million left for destinations outside Europe. In the 1860s, transatlantic migration was most frequent among northern Italians and was

often associated with certain trades; for example, farmers, artists, and street traders tended to immigrate to the United States. Two decades later, however, the trend had become a mass phenomenon, with the main migrants increasingly emanating from southern Italy. Their principal destination was the United States, favored by more than half the emigrants; the others chose Argentina, Brazil and Canada.

Luigi Francesconi, later known as Luis Francescon, arrived in Chicago from Italy on 3 March 1809 where he began attending an Italian Valdensian church. Previously, he followed the doctrine of the Valdenses (a pre-Protestant Christian movement founded by the Frenchman Pierre Valdo [1140-1217]), as Francesconi reports, he came to profess the belief of the Presbyterians of Italian origin. In 1890, Luigi heard the Gospel of Christ through the preaching of Michael Nardi. In December 1891, he came to understand personally the meaning of the new birth in Christ. In March 1892, the first Italian Presbyterian Church was founded by the group evangelized by Brother Nardi and some Valdensian families who had Philippi Grilli as their pastor; Francesconi was elected one of the three deacons, and after a few years he became an elder (an associate pastor). On 1 January 1895, Luigi married Rosina Balzano, who was also “saved in our midst” at the beginning of 1892. In 1898, Giuseppe Beretta (1853-1921), a former Catholic Seminarian, came to know the Lord through the American Free Methodists, who after some time joined the Italian Presbyterians.

Luigi’s questioning about the Presbyterian’s practice of “infant baptism by sprinkling” caused him to come into conflict with the Presbyterian leadership, and strengthened his conviction about the New Testament teaching of “baptism by immersion in water” for believers who had experienced the “new birth in Christ.” On 7 September 1903, those who accepted Francesconi’s latest teaching were baptized by immersion in Lake Michigan. Among those baptized by Guiseppe Beretta were the families of Luigi Francesconi, Albert DiCicco, Pietro Ottolini, Pietro Menconi, N. Moles and others, about 18 in all.

In 1903, Francesconi and Pietro Ottolini (1870-1962), together with a substantial number of families withdrew from the Italian Presbyterian Church fellowship and began to conduct meetings in the home of Francesconi. They were under the leadership of Francesconi and Ottolini, with Ottolini and Pietra Menconi as pastors for about a year. In 1904, a storefront was rented at 1139 West Grand Avenue in Chicago and was given the name, “The Mission.” Pastor Menconi conducted church services six nights a week. The church became a Pentecostal church after this group of Italian evangelicals was “baptized in the Holy Spirit” while attending revival meetings held by Pastor William Durham.

In April 1907, Francesconi first heard about the Pentecostal message from a friend who attended the North Avenue Full Gospel Mission in Chicago, founded in 1901. This church was led by William H. Durham (1873-1912), a Baptist pastor who became enthusiastic about the Pentecostal message after visiting the Azusa Street Revival in Los Angeles in 1906, where he had his own experience of the “baptism of the Holy Spirit” with “speaking in tongues.” Upon returning to Chicago, Durham transformed his North Avenue Mission into a center to disseminate the Pentecostal revival in the Midwest and among ethnic minorities. Pastor Durham became well-known for advocating the “finished work of Christ” doctrine, a Calvinist position as opposed to the Holiness (Wesleyan-Arminian) theological position of many early Pentecostals. Pastor Durham died of pneumonia in Los Angeles in 1912.

Francesconi and his wife soon began attending the North Avenue Full Gospel Mission to hear the messages preached by Pastor Durham. In July 1907, Luigi’s wife received the “promise of the Holy Spirit,” which he himself also received days later, on August 25. At that time “the Lord made known to Brother W. H. Durhan and others that He had called me and prepared me to take his message to the Italian colony, after which I myself received confirmation from God,” testified Luigi.

In July 1907, Pietro Menconi (1863?) was installed as the first pastor of the Italian-American “Mission,” located on West Grand Avenue in Chicago, after the members accepted the doctrine of the “Baptism in the Holy Spirit” preached by Pastor Durham, and Luigi became an elder in that church, a position that he occupied until 29 June 1908. This was the first Italian-American Pentecostal congregation in the USA, which later was called “Assemblea Cristiana.” In addition, this was the first congregation of what became known as the **Christian Congregation in North America (CCNA)**. At the time of his death in 1964, Francesconi was serving as the senior elder of the Christian Congregation in Chicago.

Historical Note: The first convention of the *Italian Pentecostal Movement* was called in Niagara Falls, New York, in 1927, where the group adopted articles of faith and organized into a cooperative fellowship known as the *Unorganized Italian Christian Churches of the United States*. This helped build the movement into a cohesive whole. Later, the fellowship slightly modified its name to the *Italian Christian Churches of North America*. By the 1940s, the word “Italian” was dropped in order to convey the message that the associated churches were not restricted to Italians. In 1948, the movement was incorporated in Pennsylvania as *The Missionary Society of the Christian Church of North America*. In 1963, the body was restructured as the *General Council of the Christian Church of North America*. In 2006, it adopted its current name, **The International Fellowship of Christian Assemblies (IFCA)**.

From 15 September to the end of December 1907 at the “Assemblea Cristiana” in Chicago, it was reported that “the Lord performed many miraculous cures of chronic and incurable diseases among the brethren, including: Giacomo Lombardi, P. de Stefano, Lucia Menna and Fidalma Andreoni.” In January 1908, Francesconi baptized by emersion in water about 70 believers from the Italian Presbyterian Church in Chicago, many of whom received the “baptism in the Holy Spirit” and joined the “Assemblea Cristiana.”

Between June 1908 and July 1909, Francisconi traveled to St. Louis, MO, and then to Los Angeles, CA, with Lombardi (who returned to Chicago in early September 1908 and then left for Rome, Italy). Francisconi returned to Chicago on 3 March 1909, and then on 18 April traveled to Philadelphia, PA, before returning to Chicago on 22 July 1909. In all of his travels he met with Italian believers and shared his testimony about receiving the “baptism in the Holy Spirit” and the gift of “speaking in tongues,” as well as strengthening the brethren. Pietro Ottolini (1870 - 1962) founded Italian Pentecostal churches in New York City, St. Louis (Missouri) and Italy. From 1917 to his death he served as an elder in the church of St. Louis.

In March 1909, according to Francesconi’s own testimony, “the Lord told me and Brother G. Lombardi to leave our material labor, to dedicate ourselves entirely to the work that He had prepared for us; we were both in poor financial shape and each one with six minor children; however, we did not fear, certain that the Lord would protect our families.”

Late that year (1909), Francesconi and Lombardi left their work and families in Chicago and became missionaries to South America with financial support from the Italian Pentecostals in Chicago. On 4 September, together with Lucía De Francesco de Menna (1875-1964), they travelled from Chicago to Buenos Aires, arriving by boat in Argentina on 9 October 1909, where they soon founded the first Pentecostal church in Buenos Aires, which was the beginning of the “Christian Assemblies” / *Assambeas Cristianas* in Argentina. Then they travelled to the villages of San Cayetano (where relatives of Lucia de Menna lived), Tres Arroyos and Necochea, in the Province of Buenos Aires, where they preached the Pentecostal message. From Argentina, they traveled to the City of São Paulo, Brazil, on 8 March 1910; they stayed there until 18 April when Lombardi returned to Buenos Aires and Francesconi went on to Santo Antonio da Platina, Paraná, where he arrived two days later.

Historical Note: Giacomo Lombardi (1862-1934) had a Pentecostal experience in 1907 after the Azusa Street Revival message came to Chicago. In 1908, he returned to Italy with the message of Pentecost. As a result of his preaching churches were formed in Calabria, in Abruzzi, and in Rome. From these centers, the Pentecostal message was diffused throughout the land, but especially in the South. The headquarters for what was to be known as the Assemblies of God in Italy was established in Rome in Via Abruzzi, where it remains today.

Lombardi arrived in Rome sometime in October or November 1908, where he met an old friend, Ignazio Rocchi, with whom he worked on the San Lorenzo Railways and maintained contact during the period that he was in the United States. Giacomo Lombardi tried to establish contacts with the evangelical churches in the region, especially the Valdese Church, where it was not well received. Lombardi's work in Italy was only for a few months, then he returned to the USA to meet Luigi Francesconi and Lucia Menna, and together they left for South America in September 1909. After preaching the Pentecostal message during January and February 1910 in the province of Buenos Aires, a few Pentecostal churches were formed using the name "Assembléia Cristã Reunidos em Nome de Jesus" that later became the Christian Assemblies / *Assambleas Cristianas* in Argentina in 1916.

(See: <https://www.asambleacristiana.com.ar/>).

In March 1910, he travelled to São Paulo, Brazil, with Francesconi, but on 18 April he returned to Buenos Aires and later returned to Italy where the Pentecostal work initiated by him was prospering in Rome and in La Spezia.

Francesconi conducted his first water baptism of the first new converts on 20 April 1910 in **Santo Antonio da Platina**. At the occasion, he baptized fellow Italian Felício Mascaro and 10 other new believers. He left Santo Antonio da Platina on 20 June, bound for São Paulo. Just after arriving in the Capital, he found "an open door resulting in about 20 souls accepted the Pentecostal message—some of them were Presbyterians and some Baptists and Methodists and some also were Roman Catholics. Some were healed and others sealed with the Blessed Gift of the Holy Spirit." According to Francesconi:

At the end of September [1909], I left for the Panama Canal and returned to Chicago, leaving the believers in Brazil in the hands of God and with the counsel that the Lord commanded to give so that through them they might continue the work of God in those places.

So far, the Lord has sent me back to Brazil nine times, and every time I have noticed more spiritual progress among them. This is proof that the work of God in Brazil was planted by the Holy Spirit and guided by Him. In the Capital of São Paulo there are about 30 churches, all of them in common accord and with more than 6,000 souls who bear testimony of the grace of God.

According to the 1940 report, there were 305 "prayer houses" in Brazil; from the year 1935 to 1940, it was reported that 17,761 souls were saved by the commandment of our Lord Jesus Christ, to whom all honor and glory are given...

The Lord was pleased to send me to Brazil again, this time being accompanied by my wife. We left Chicago, on 24 October 1947. We remained in Brazil until 18 October 1948. We found that work well enlarged in number, also prospered in the material part, and its progress was constant.

According to the annual report of 1951 (required by law), the number of Houses of Prayer reached 815, of which 217 owned their own property. From 1942 to 1951, they obeyed the command of the Lord Jesus, and 74,775 souls came to know the Lord. Currently, there are 46 congregations in the capital of the state of São Paulo and its surrounding area.

Adapted from "História da Congregação Cristã no Brasil," written by Louis Francescon, dated 7 September 1964, in Oak Park, Illinois; available at:

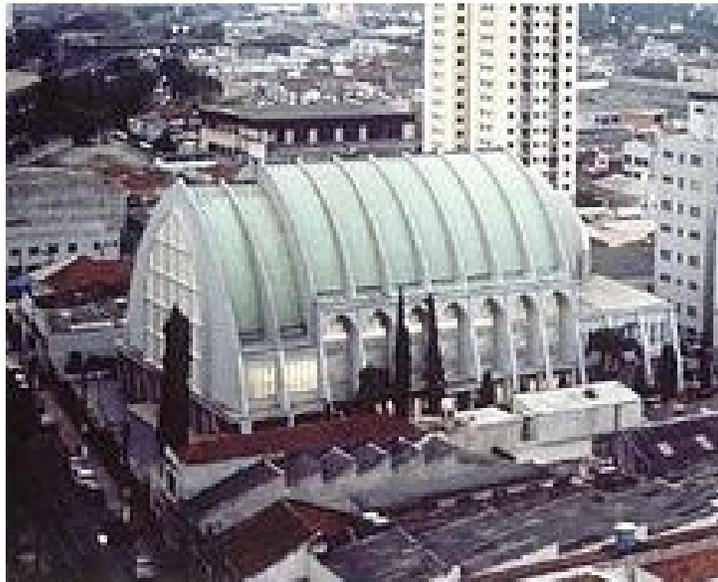
<http://ccbverdade.webnode.com.br/historia%20da%20congrega%C3%A7%C3%A3o%20crist%C3%A3o%20no%20brasil/>

In 1914, the Italian Pentecostal "Mission" (renamed "Assemblea Cristiana") purchased a building at 1350-52 West Erie Street in Chicago and remained in these quarters until 1958. It was during those 44 years that "the Lord performed great miracles among the Italian people, establishing and strengthening them in the Pentecostal faith." Many Italian-American missionaries were called from among this group and did their part in spreading the Gospel throughout the USA and the world. In

addition to Francesconi, Lombardi and Menna, several other Italian-American Pentecostals also served as missionaries in Brazil, such as Luis Terragnoli, Augustinho Lencioni and Giuseppe Petrelli; they also served as missionaries in Italy and are considered pioneers of the early Pentecostal churches founded in that country.

Adapted from: <http://belmontag.org/TextDocs/ChurchHistoryUpdate11-07.pdf>

During its early years in Brazil, the Italian Pentecostal church members presented themselves informally as “Assembleia Cristiana Reunida no Nome do Senhor Jesus” (Christian Assembly that Meets in the Name of the Lord Jesus) or “Congregação Cristiana.” Beginning in 1928, the leaders decided to adopt the name “Christian Congregation of Brazil” (CCB), which was officially registered on 30 March 1936. As early as 1962, there was a minor change in the name, from “do” to “no” (Christian Congregation “in” Brazil rather than “of” Brazil).



Administrative headquarters of the Christian Congregation in Brazil, with a seating capacity of 5,000 people, in the district of Brás, in the City of São Paulo.

The need for a national administrative body arose with the growth of the CCB, and as early as 1936, at the end of the General Assembly in São Paulo, an Administrative Council was elected to manage material matters. The Administrative Council includes a president, treasurer, secretary and deputy secretary, and a fiscal agent. Since then, the administrators take care of the material part of the CCB, reporting to the spiritual leadership and to the public authorities, as determined by law.

The majority of the membership was Italian until the 1930s, when the Christian Congregation in Brazil expanded its membership to include other ethnic groups. Since 1950 it has become established throughout Brazil and on other continents. In 1966, the denomination reported 282,000 church members in Brazil. By 1980 the CCB had established about 3,500 local churches in Brazil and claimed one million adherents (Louisa Jeter de Walker, 2006: 28). In 2000, the national census reported 2.5 million CCB adherents in Brazil; however, in 2010, the number of CCB adherents had declined by about 200,000 to 2.3 million, according to the census of the Brazilian Institute of Geography and Statistics (IBGE).

The CCB website currently provides the following statistics (date unknown): 19,067 local churches in 4,553 cities in 27 states of Brazil; and 1,607 local churches in 885 cities in 69 other countries on all continents: <http://www.ondecongregar.com.br/Estatisticas.aspx>; see also:

<https://congregacaocristanobrasildoutrina.wordpress.com/>
<http://bibliapalavraviva.blogspot.com/2014/11/congregacao-crista-no-brasil.html>

Assemblies of God of Brazil / Assembleias de Deus no Brasil (ADB)

In November 1910, two Swedish Pentecostal missionaries—Daniel Berg (1884-1963), age 27, and Adolf Gunnar Vingren (1879-1933), age 32, from Chicago, Illinois, USA—arrived in Brazil and within a year had established a local church in the city of Belém, northern state of Pará, called the “Apostolic Faith Mission” that is considered the beginning of the **Assemblies of God of Brazil / Assembleias de Deus no Brasil** (ADB) in 1918. Berg and Vingren began ordaining Brazilian pastors in 1921 and transferring total leadership of the work to Brazilians in 1929. The total number of Pentecostals in Brazil was estimated to be about 40,000 by 1930.

After months of negotiation in Stockholm, Sweden, Norwegian Pentecostal pastor C. Leonard Pettersen was appointed as a missionary to Brazil in 1935 under the sponsorship of the **Filadelfia Church Mission**. His financial support came both from a church in Arvika, Sweden, funneled through the Stockholm Filadelfia Church, and the Norwegian Pentecostal Church “Salen” in Ski. When Pettersen arrived at Rio de Janeiro on 12 January 1936, he was joining a mission to which Swedish Pentecostal resources had been committed since 1910 for the support of the work of Daniel Berg and Gunnar Vingren in Brazil. By 1914, they reported baptisms in particular towns that ranged into the hundreds of converts. By 1930, there were more than 16,000 adherents in 150 congregations founded by the Swedish missionaries and their Brazilian co-workers. These were organized into a fellowship of churches named *Assembleias de Deus no Brasil* based on the Swedish pattern in 1930. By 1940, this denomination had established 1,609 local churches with about 400,000 members nationally. By 1953, the *Assembleias de Deus no Brasil* was approaching 750,000 members, and had developed thoroughly indigenous leadership structures.

Although the North American-based Assemblies of God had been organized in 1914, the *Assembleias de Deus no Brasil* (founded in 1918) was an independent organization supported by Swedish Pentecostals. Whereas the General Council of the Assemblies of God in the USA reported 1,848 congregations with 3,127,857 adherents (1,805,381 members) in 2011, the *Assembleias de Deus no Brasil* had more than 12,300,000 adherents, according to the 2010 national census. The Swedish Pentecostal missionaries gave autonomy to the *Assembleias de Deus no Brasil* in its first General Convention in 1930. From that time onward, the U.S. Assemblies of God increased their presence in Brazil, mainly in the area of theological education in support of their Brazilian counterparts, but the Brazilian denomination retained its independence from their U.S. brethren. Dr. Walter Hollenweger explained the relationship between the two denominations as follows: “In the mission statistics of the North American Assemblies of God, the *Assembleias de Deus no Brasil* figure as their mission church. However, by contrast, the Brazilian Assemblies of God regard themselves as an independent church” (Hollenweger 1972: 82).

The *Assembleias de Deus no Brasil*, in addition to territorial districts (such as one or more states), have a non-territorial episcopal polity wherein each *Ministério* is an autonomous jurisdiction directed by a mother-church under an executive pastor-president (also called a bishop or apostle in various *Ministérios*) with its own affiliated congregations, missions and preaching points. The mother-church receives tithes and manages the funds of the affiliated local churches, as well as trains the leadership and assigns pastors for the local congregations. The pastoral leadership of these affiliated local congregations are very committed and loyal to the senior pastor of the mother-church, often more so than to the national denomination.

As the *Ministério* structure overlaps many territorial boundaries, usually there is very little

organizational collaboration among them. Each *Ministério* is an independent jurisdiction of the larger denomination. Among the major *Ministérios* is the Assembly of God Bethlehem Ministry, which has about 2,200 churches concentrated in the south-central region of the country and headquartered in the Belenzinho neighborhood in São Paulo.

Since the 1980s the *Assembleias de Deus do Brasil* has suffered several schisms and splits. As a consequence, some *Ministérios* left the denomination while continuing to use the same name, “Assemblea de Deus,” although being totally independent organizations. The most significant denominations named *Assembleias de Deus* in Brazil are the following:

- **The General Convention of the Assemblies of God of Brazil** (*Convenção Geral das Assembleias de Deus no Brasil*, CGADB), the largest Protestant denomination in Brazil, is headquartered in Rio de Janeiro and is the only group that has an official relationship with the USA-based Assemblies of God. The CGADB was formally organized in 1930 under national leadership, and it considers itself the heir of the previous Swedish missionary efforts that began in 1910 with Daniel Berg and Adolf Gunnar Vingren. Historian Luisa Jeter de Walker (2006: 25) stated that in 1995 the CGADB had 88,100 ministers and lay workers, 85,000 local churches and missions, and 56 Bible institutes with about 16,000 students (including educational centers—primary and secondary schools). The CGADB reported nearly 3.5 million members in 2001. The CGADB owns the publishing house of the Assemblies of God (CPAD), headquartered in Rio de Janeiro, which serves a significant portion of the Brazilian evangelical community. In the political area, Members of Parliament (MPs) who are affiliated with the Assemblies of God often meet with public authorities on matters of denominational interest, under the supervision of the National Political Council of the Assemblies of God of Brazil, headquartered in Brasília, DF, which coordinates all CGADB political activities. In addition, many state legislators, mayors and city council members are affiliated with churches of the CGADB. In the 2011 election campaign, 22 candidates affiliated with the Assemblies of God (several denominations) were elected to Federal Chambers of the National Legislature (2011-2015). Denominational headquarters are in Vicente de Carvalho, Rio de Janeiro, under the leadership of President José Wellington Bezerra da Costa. Website: <https://www.cgadb.org.br/site2017/>
- **The National Convention of the Assemblies of God Madureira** (*Convenção Nacional das Assembleias de Deus Madureira*, CONAMAD) was founded as an autonomous *Ministério* jurisdiction of the CGADB in 1958 under the leadership of Pastor Paul Leivas Macalão (1958-1982), with headquarters in the Madureira neighborhood of Rio de Janeiro. From the mother church in bairro Madureira, RJ, pastors, evangelists and lay workers established daughter churches, missions and preaching points in other areas of Rio de Janeiro as well as in other states, such as: Minas Gerais, Paraná, Goiás, Mato Grosso, São Paulo, Espírito Santo, and Brasília, DF. When Pastor Paul died in August 1982, the *Ministério Madureira* had about 200 pastors, 500 evangelists, 2,000 presbyters, 5,000 deacons, 4,000 auxiliary workers, 6,000 musicians, 600 churches, 1,000 missions (*congregações*), 3,000 preaching points, and a total membership of about 500,000. During the 1980s, under the leadership of Pastor (now Primary Bishop) Manoel Ferreira, the pastors of the *Ministério Madureira* had an administrative disagreement with the national leadership of the CGADB, which led to the expulsion of *Ministério Madureira* from the CGADB in September 1987. When the *Ministério Madureira* was expelled from the General Convention, the CGADB lost one-third of its national membership and churches. The National Convention of the Assemblies of God Madureira was formally established in 1988. Its headquarters are now in Brasília, Federal District, under the leadership of its Executive President, Bishop Samuel Ferreira. In 2005, CONAMAD reported about 2 million members in Brazil and overseas, with affiliated church conventions in Argentina, Bolivia, USA, UK, Italy and Japan. Website: <https://www.madureiranacional.com.br/>
Source: <http://williamsouza.no.comunidades.net/pioneiros-das-assembleias-de-deus>
- **The Assembleia de Deus Betesda**, founded in 1981 with headquarters in Fortaleza, Ceará, has eight daughter churches, mainly middle-class. In 2008, under the leadership of Pastor Ricardo Gondim

Rodríguez, *Assembleia de Deus Betesda* and its affiliated churches severed their relationship with the General Convention of the Assemblies of God of Brazil. Website: <http://betesda.com.br/>

- **The Assembleia de Deus Vitória em Cristo**, founded by Pastor José Pimentel de Carvalho in 1958 in the Penha district of Rio de Janeiro, split from the CGADB under the leadership of Pastor Silas Lima Malafaia. In 2010, this organization reported 15,000 members in 89 affiliated churches, missions and preaching points, distributed in the states of Rio de Janeiro, São Paulo, Minas Gerais, Espírito Santo, Federal District, Pernambuco, Paraná, Rio Grande do Norte, and Santa Catarina. Website: <https://www.advec.org/>
- There are about 100 small ministries and independent associations that use the name “Assemblies of God” in Brazil.

During the 1930s and 1940s, several other Pentecostal organizations began work in Brazil: the Adventist Church of Promise in 1932, the Pentecostal Missionary Union (UK) in 1935, the International Pentecostal Church of Christ (USA) in 1938, and Elim Fellowship (UK) in 1946.

The Adventist Church of Promise / Igreja Adventista da Promessa (IAP) is a denomination that is both Sabbatarian Adventist and classical Pentecostal in its doctrine and worship. It was founded in the City of Recife in January 1932 by Pastor João Augusto da Silveira as a split-off from the Seventh-day Adventist Church because of the Pentecostal orientation of its founders. It is the second-largest Adventist denomination in South America after the Seventh-day Adventist Church. Most of the IAP church members live in Brazil, but the IAP is also present in other countries: Argentina, Bolívia, Capelania, Chile, Colombia, El Salvador, Guatemala, India, Mozambique, Nigeria, Paraguay, Peru, Portugal-Spain, Uruguay, and the USA. Worldwide there are approximately 200,000 Adventists of Promise. Its headquarters are in the City of São Paulo.

The Adventist Church of the Promise claims to be the first genuinely Brazilian Pentecostal denomination because the two oldest Pentecostal denominations—the Christian Congregation (1910) and the Assemblies of God (1911)—were founded by missionaries from another country, the USA. Its vision and mission are as follows: “Because the Adventist Church of the Promise is the first Pentecostal and Sabbatarian evangelical church in Brazil, it has an important mission to fulfill: to cultivate and to expose all the biblical teachings related to the baptism of the Holy Spirit and the spiritual gifts, as well as to the validity of the law of God [The Ten Commandments]. These two strands of Christian doctrine shape the conditions necessary for good relations between the believer and God, for while the baptism with the Holy Spirit and the spiritual gifts reveal the goodness of the Lord toward the believer, obedience and submission to the law of God reveal the feeling of recognition and gratitude of this same believer towards the Lord. It is our response to the Lord’s loving, kind, and merciful demonstrations. And this necessarily includes the duty of witnessing. It was with this mission that the Adventist Church of Promise was founded.”

In 2015 regional district elections for the period 2016-2019 were held for the Conventions of North, Paranaense, Rio de Janeiro and Espírito Santo, Oeste Paulista, Litoral and Leste Paulista, Rondonia, Sul-Matogrossense, and Paulistana Leste. Pastor Hermes Pereira de Brito was elected as president of the Board of Directors.

Adapted from: http://www.geocities.ws/iapro_piedade/1000_nossahistoria.html - <http://portaliap.org/>

The Conservative Adventist Church of Promise / Igreja Adventista da Promessa Conservadora (IAPC) was founded in 1968 in the City of São Paulo under the leadership of Pastor Amaury

Ferreira da Silva, who led the organization for 33 years. This denomination was probably a split from the Adventist Church of Promise / *Igreja Adventista da Promessa* in São Paulo state. Pastor Eloy Alves dos Santos was elected President of the Board of Directors for the period 2017-2019. The IAPC currently reports eight affiliated local churches in Brazil, seven of which are located in the State of São Paulo; and it conducts missionary work in Mozambique.

The vision and mission statement of the IAPC is defined as: “Our understanding and conviction as a Church is that we are not the exclusive Church of the Lord but part of it, in the understanding that the Body of Christ is [actively growing worldwide]... Our understanding of the mission of the Church is that there is an unavoidable awakening that every day brings the feeling that the [Christian Church], although fragmented, is accomplishing its various purposes.”

The name of the denomination originated from the following declarations: “We are ‘Conservative’, which is the commitment of believers to preserve the biblical principles; ‘Adventist’, our hope in Christ’s return; and ‘Promise,’ which is the unceasing pursuit of the power of the Holy Spirit, in order to empower the Church to preach the Gospel of Christ in the whole world. This is the legacy of the pioneer brethren that inspires every believer to value the same principles of faith so that every doctrinal point of the Conservative Adventist Church of Promise is lived and proclaimed to the world as taught in the Holy Scriptures.”

Source: <http://iapcon.com.br/nossa-historia/>

The Pentecostal Missionary Union (PMU) was founded in 1909 as a non-sectarian Pentecostal faith mission in the UK with many similarities to the China Inland Mission (CIM), influenced by the links of its President, Cecil Polhill (an Anglican layman), as one of the illustrious “Cambridge Seven” missionaries. In 1924-1925, it merged into the newly-formed **Assemblies of God of Great Britain and Ireland** as its Foreign Missions agency.

While passing through North America in January 1908 on a return journey from China, Cecil Polhill (1860-1938) heard of the “Pentecostal outpouring of the Holy Ghost” in Los Angeles. He made his way to the Azusa Street Apostolic Mission where he sought the “Baptism in the Holy Ghost.” After receiving a “mighty baptism,” he returned to Britain and soon joined up in fellowship with the Rev. A.A. Boddy. That year at Sunderland, County Durham (UK), the **Pentecostal Missionary Union (PMU)** came into being with Polhill elected as the first President (1909-1925). Over the following years, this union sent missionaries to India (1909), China (1910), Tibet, Congo and **Brazil**. (1925). Source: <http://www.pentecostalpioneers.org/CecilPolhill.html>

The Church of Christ in Brazil – *Igreja de Cristo no Brasil* (ICB)

The ICB was founded in Northeastern Brazil, in the city of Mossoró, RN, on 13 December 1932, by a group of members of the Assemblies of God in that same locality, who voluntarily submitted their resignation as Ministers of that Church, for doctrinal reasons. The leaders of the initial organization were:

Pastores:

- Manoel Higino de Souza
- João Vicente de Queiroz
- Gumercindo Medeiros
- Eustáquio Lopes da Silva

Presbíteros (elders):

- Cândido Barreto
- Tomaz Benvindo

Evangelistas:

- João Morais
- Domingos Barreto
- Francisco Alves

All the leading organizers of the *Igreja de Cristo no Brasil* are now deceased. The last surviving pioneer was João Vicente de Queiroz, who pastored the Church of Christ in Fortaleza, CE, from 1946 to 1997, and then died on 17 August 1997, at age 91.

On 13 December 1932, the leaders of this new movement made the historic decision to definitively organize a new work of the “Church of Christ” in Mossoró, RN. In order not to confuse the “Church of Christ which is His Body and Temple of the Holy Spirit,” with the buildings and the institutional organization, they decided to place on the front of the buildings where the brethren met in each locality, the words: “**House of Prayer of the Church of Christ,**” in obedience to what is written in the Word of God: “And Jesus taught, saying, Is it not written? My house shall be called by all the nations, The House of Prayer?”

The doctrinal reason for the separation of the new group was over the issue of “eternal security.” The eternal salvation of the genuine believer is granted by the Grace of God, without regard to his own merits (Eph. 2:8-10; Rm. 5:1-2; 8:1-2, 31-39). According to João Vicente de Queiroz’ interview with Pr. David Marroque Teixeira, in the newsletter of the West-RN Region, dated 9 February 1985, there was a doctrinal difference between the two Assembly of God missionaries in the Northeast, **Samuel Nysrtron and Gunnar Vingren**, with respect to the doctrine of “salvation by grace through faith, without the aid of our own merit, and the eternal security of the genuine believer,” which caused them later to separate, with Gunnar Vingren going to reside in Petrópolis, RJ, where he founded the newspaper *Som Alegre* and a hymnal with the name of *The Psalter*.

From then on there were two newspapers and two hymnals: a) In Rio de Janeiro, the newspaper *Som Alegre* and the hymnal *The Psalter*; b) In the Northeast, the newspaper *Boa Semente* and the hymnal *The Christian Harp*. “We here in the Northeast sang in *The Psalter* and in *The Christian Harp*, and we read the newspaper *Boa Semente* and *Som Alegre*, without realizing the difference,” stated Pr. David Marroque Teixeira.

It happened, then, that in a certain way, two directly contradictory publications appeared in the newspapers. The first was written by José Bezerra de Menezes, “who defended on the basis of the Bible the doctrine of justification by faith and the eternal salvation of the genuine believer,” citing Eph. 2: 8-9, which says, “By grace you have been saved through faith, this is not of you, it is the gift of God, not of works, lest anyone should boast.”

The second one was written by the missionary Nils Kastberg, who in contradiction said: “Let the brothers bring the tithes to the treasury of the Church, because it is a duty of every believer, and be careful, because many believers were already in hell, for not paying the tithes of the Lord.”

Because of this doctrinal difference, there was a great stir among the pioneer brothers who held the conviction of the doctrine of “eternal salvation by grace through justification by faith in Jesus Christ alone (Romans 3: 21-28, 5: 1-2, Galatians 2:16).

In this revelation, God showed them through His Word that once saved, forever saved, and that a “son of God” is forever a child of God and dies as a “son of God” (John 1:11-13; 10:27-29; Rom.8:1-2; 31-39). Thus, according to Nils Kastberg, salvation would be conditioned even to the payment of the tithe.

At this time, contrary to everyone’s expectations, the missionary Nils Kastberg said he was “in agreement with the teachings of ‘conditional salvation,’ and that those who would be annoyed by this should go wherever they wanted ...” Faced with this impasse, and having no alternative, all the above-mentioned leaders voluntarily returned their credentials as pastors, elders and evangelists to the leadership of the Assemblies of God.

The official ICB website lists a total of 85 churches in the states of Alagoas (5), Amazonas (11), Bahia (12), Espiritu Santo (2), Maranhao (1), Mato Grosso (3), Mato Grosso do Sul (11), Minas

Gerais (27), Paraíba (7) and Paraná (6). No membership information was provided.

Sources: http://www.genibau.com.br/principal/nossa_historia_nacional.htm -

<http://igrejadecristonobrasil.com/>

The Pentecostal Church of Christ of Brazil / Igreja de Cristo Pentecostal do Brasil (ICPB).

In 1934, the **Rev. Horace S. Ward** was sent by the **Pentecostal Church of Christ** (a Pentecostal Holiness denomination founded by evangelist John Stroup in 1917 in Kentucky, USA) to serve as a missionary in Brazil; he arrived in Rio de Janeiro, then the capital of Brazil, on 9 January 1935. Although he was a single man and did not know Portuguese, he believed that God had called him for this task. After six days in Rio de Janeiro, he travelled to the Northeast region where he began to evangelize the inhabitants in the city of Serra Talhada, State of Pernambuco, for two years. On 24 January 1937, he established the first church of this denomination in Brazil, which was named the “Igreja de Cristo Pentecostal de Serra Talhada.” In 1949, the name of the denomination was changed to *Igreja de Cristo Pentecostal do Brasil*.

In 1938, he returned to the USA and married his fiancé Caroline, then returned to Brazil to continue his missionary work. In 1954, the Pentecostal Church of Cortês (*Igreja Pentecostal de Cortês*), represented by Pastor Eloy Pinto de Oliveira, decided to join the Igreja de Cristo Pentecostal do Brasil. At the National Convention, held on 25-29 January 1978 in Santo André, SP, the leaders decided to change the name of the denomination to *Igreja de Cristo Pentecostal no Brasil*.

Ward, who originally served the denomination as a missionary in Brazil, was appointed the General Superintendent of the ICPB during the period 1948 a 1951, and again from 1959 to 1963; he continued serving as a pastor in Brazil until August 1969 when he returned to the USA, where he died in March 1993.

The second missionary sent to Brazil by the **Pentecostal Church of Christ** was the **Rev. Chester Irvin Miller**, who arrived in this country in 1941, still single. In 1945, he married his fiancé Rachel, who supported him in the continuity of his missionary and pastoral work. He held the position of General Superintendent of the ICPB from 1952 to 1954, when he worked on the structural reorganization of the Church and promoted greater dynamics in the work. But in July 1954, he had to leave Brazil and return to the USA to assume the position of General Superintendent of the Pentecostal Church of Christ at its current headquarters in London, Ohio.

The third missionary sent to Brazil was the **Rev. Russell Frew**, who arrived here in 1952, accompanied by his wife Annie Frew and a couple of children. Missionary Frew lived for some years in the Brazilian Northeast and served as pastor of Campo de Caruaru, PE. He was elected General Superintendent of the Church in 1955, a position he held until June 1959 when he fell seriously ill and needed to return to the United States for health treatment, where he died soon after his arrival on 14 June. The Church began to expand through the Northeast into the states of Pernambuco, Bahia, Sergipe, Paraíba and Ceará.

In 1957, the ICPB began its ministry in the South Region of the country. Missionary Ernst Grimm was the first pastor in the Southern Region; he trained and sent workers who opened several new churches in the South, Southeast and Midwest Regions. He founded the Beira-Mar Bible Institute in Florianópolis, capital of the State of Santa Catarina, which assisted the church in the formation of workers until 1978.

In 1964, the ICPB received its administrative independence from the North American Mission, which led to the election of the first Brazilian General Superintendent, Pastor Jose Pinto de Oliveira, who administered the ICPB for 22 consecutive years, being elected and reelected by the

National Conventions. Therefore, he served in the position of General Superintendent from 1964 to 1986 when he died.

A church building was built in the city of Recife, PE, which served as the national headquarters for several decades; at that time, it was largest temple of this denomination in the nation. In 1986, with the death of General Superintendent Rev. José Pinto de Oliveira, the then Deputy Superintendent Pastor Pedro Messias assumed the vacated position and was elected General Superintendent for the next term, from 1986 to 1993. During his administration reforms were approved in the Statutes, an administrative restructuring was made that created the State-level districts, and the national headquarters was transferred to Brasília, DF, where it remained until 1998.

In 1993, the Rev. João Batista Guimarães was elected as the General Superintendent, who after his first term of office was re-elected in 1997, and again in 2001 and in 2005 for the fourth term. In his administration, one of the largest statutory reforms was made; the construction of the Convention Center in Mogi Guaçu, SP, was partially completed, with the opening of the 1st and 2nd parts comprising the auditorium, the administrative building, and the refectory and kitchen; and the national headquarters was transferred to the new building. The General Administration of the Church was computerized, the Workers' Training School (ETO) and the SETEPEB (Pentecostal Theological Seminary of Brazil) were created. An e-mail service and a webpage also were created.

On 18 July 2009, the Rev. Daniel Silva was elected in Recife, PE, as the new General Superintendent of Brazil for the four-year period 2009-2013. Rev. Silva began his work based on the "New Directions" project, which was presented at the General Convention and approved by those who elected him as General Superintendent. Webpage: <http://icpb.com.br/>

Elim Evangelical Pentecostal Church / Igreja Evangélica Pentecostal Elim (IEPE)

Missionaries Henry and Edith Jeffery first went to Brazil in 1946 from the UK and established several local churches by 1962, which later became the **Elim Evangelical Pentecostal Church of Brazil**. The work in Brazil was directed and financed by Elim Pentecostal Church in the UK. In 1983, the Elim churches in Brazil became totally administered by Brazilians, and by 1999 they became financially independent of the UK. The headquarters of Elim churches in Brazil are in the district of Socorro, São Paulo, SP. Brazilian evangelists and missionaries have established affiliated churches in Paraguay, Argentina, and Chile, as well as expanding the work in Brazil.

The Elim Evangelical Pentecostal Church was founded in Monaghan, Ireland, in 1915 by the Welsh evangelist George Jeffreys (1889-1962). Internationally, Elim Assemblies has more than 550 churches in the UK and Turkey, and about 9,000 churches worldwide.

Websites: <http://www.igrejaselim.org.br/historia.htm> -

<https://beta.elimmissions.co.uk/missionaries/country.asp?ID=MAP.CSAM.BRA>

1950s-1960s

During this period, Brazil experienced significant Pentecostal expansion, represented by three large groups that originated in the City of São Paulo: **International Church of the Foursquare Gospel** (USA, 1951), **Evangelical Pentecostal Church "Brazil for Christ"** (1955), and **God is Love Pentecostal Church** (1962). Whereas the older Pentecostal denominations emphasized "speaking in tongues" as a sign of the "baptism in the Holy Spirit," these three Pentecostal groups gave greater emphasis to "faith healing" in large crusades in major cities.

Also established during the 1950s and 1960s in Brazil were the **Church of God (Cleveland, TN)** in 1951; the **United Pentecostal Church** (USA) in 1956; **Bethany Fellowship Missions** (USA) in 1963; **New Life Christian Church**, founded by Canadian missionary Robert McAlister

in 1964; and **Evangelical Tabernacle of Jesus Church “House of Blessing,”** founded by Doriel de Oliveira in 1964.

The Church of God, with headquarters in Cleveland, TN (COGCT)

The Church of God began on 19 August 1886, in Monroe County, Tennessee, near the North Carolina border. Former Baptist **Richard Green Spurling** preached in a millhouse along Barney Creek and eight persons formed a Christian Union for the purpose of following the New Testament as their rule for faith and practice, giving each other equal rights and privilege to interpret Scripture, and sitting together as the church of God. Twenty-one years later the growing movement formally adopted the name “Church of God.”

Ten years after the organizational meeting, a revival at the Shearer Schoolhouse in nearby Camp Creek, North Carolina, in 1896, introduced the doctrine of sanctification to the community. Opposition to this doctrine led to severe persecution, but a spirit of revival prevailed and the Holiness believers “experienced an outpouring of the Holy Spirit” that included “speaking in tongues” and divine healing. Such experiences prepared the way for the explosion of the Pentecostal movement during the early years of the early 20th century. This denomination identifies itself as a Pentecostal Holiness body.

Under the leadership of the first General Overseer, **Ambrose Jessup Tomlinson** (known as A. J. Tomlinson, 1865-1943), the Church of God, with headquarters in Cleveland, TN, adopted a centralized form of Church government with an inclusive International General Assembly (1906), launched a world evangelization effort beginning in the Bahamas (1909), inaugurated the magazine *Church of God Evangel* (1910), and established educational opportunities for ministers and members (1918). Today, Church of God ministries include more than seven-million members in 178 nations and territories. About 36,000 congregations serve around the world, while regional and international ministries provide resources and support through our divisions of World Evangelization, Care, Discipleship, Education, and Support Services.

Source: <http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god>

The Church of God (Cleveland, TN = COGCT) / Igreja de Deus no Brasil (IDB), officially began its ministry in Brazil in 1951 after an independent Swiss missionary, Albert J. Widmer, joined this denomination. Previously, **Calvary Pentecostal Church (CPC)** had entered Brazil in 1934, but in 1955, **CPC** (organized in Olympia, Washington, by former Assemblies of God ministers in 1931) and its affiliated churches in Brazil merged with the COGCT.

As early as 1940, attempts were made to begin work in Brazil by the COGCT, when **James Henry Ingram** (1893-1981), the Foreign Missions Field Representative since 1936, stopped briefly on his way to Argentina. However, a lack of time prevented him from following up on leads that might have brought him into contact with interested individuals who were working independently in the country.

In 1947, **Vessie D. Hargrave**, the Superintendent for Latin America since 1945, met **Albert J. Widmer**, a Swiss missionary who had worked widely in Brazil since the early 1930s, and had established several congregations in the state of Paraná, near the borders with Argentina and Paraguay. The meeting was requested by Widmer after he had become acquainted with the COGCT during a visit to Buenos Aires, Argentina. As a result of this relationship, Widmer joined the COGCT in 1951, and returned to Brazil where he established the first congregation of the COGCT in the colonial village of Morretes in the State of Paraná. However, Widmer’s career as a COGCT missionary was short-lived, because his credentials were withdrawn in 1955 when it was discovered that “he lacked conformity with Pentecostal doctrine.” After he returned to Switzerland, the two

congregations he had started soon disintegrated.

Calvary Pentecostal Church had entered Brazil in 1934 when a single woman missionary, **Mathilda Paulsen**, began her work in the State of Goiás and was successful in establishing several small congregations, called *Igreja Calvário Pentecostal*. In 1953, while on furlough in the USA, she discovered that her sponsoring church in Olympia, WA, had joined the COGCT, and she feared for the continuation of financial support for her work in Brazil. Consequently, she joined the COGCT in San Antonio, TX, and soon thereafter was appointed a missionary with the COGCT World Mission Board, and returned to Brazil in 1954. The merger of her congregations in Brazil with the COGCT became official in 1955: 30 small churches with about 700 total members.

Missionary Wayne McAfee became the Overseer of Brazil for the COGCT from 1955 to 1960 while living in Rio de Janeiro. Bill Watson, who arrived in Brazil in 1956, was appointed in May 1957 as overseer of Central Brazil and played a key role in the Brazilian church for 30 years. Twice he served as superintendent of South America and also as overseer of various Brazilian territories for the COGCT. More than anyone else, he helped build the administrative and governing structure of the national church. He helped in the establishment of the first Bible school, established an influential congregation in Brasilia, and edited the national publications.

However, the growth of the COGCT-related churches in Brazil was slow between 1955 and 1985, and during the 1970s the total membership even declined nationally. In 1970, the Church of God in Brazil reported a total membership of 3,477. Currently, the Brazil Field is divided administrative into nine regions. Since 1977, the denomination has convened a biennial national assembly to deal with programs and ministries and has had a Brazilian national overseer. The most influential leaders have been Salamao Ribeiro, David R. da Silva and Silvio Ribeiro.

During the 2000s, the Church of God in Brazil experienced considerable growth in the South, Northeast and Amazon regions. In the Amazon region alone between 2001 and 2007, 34 new temples were built along with 18 parsonages, which represented an investment of over US\$2 million. During this period, a new church was planted in every state capital. Between 1998 and 2008, the number of church members and ministers doubled in size; and the COGCT in Brazil trained and sent out eight missionaries for cross-cultural service in other countries. During the first decade of the 21st century, the Church of God in Brazil gave over US\$500,000 for world missions.

The Church of God Theological Seminary in Goiana has been the primary educational institution for pastoral training in Brazil; however, six other smaller Bible schools also function on a regional level. The Church of God in Brazil, in partnership with the Church of God World Missions, has invested more than US\$1 million in social work in the country. In 1995, the International Department of Women's Ministries adopted a project to begin a ministry among some of the many thousands of street children in major cities of Brazil. The Rebecca Jenkins Orphanage was opened for children at risk, located south of Brasilia in the city of Occidental. Also, the City of Hope Children's Home, opened in 2003 in Recife, ministers to a diversity of children ranging from 10 months to 16 years of age. In addition, the City of Refuge Children's Ministry was founded in the City of São Paulo to serve children at risk, mainly the street children.

Statistics (2010): 462 organized churches, 388 missions and 42,351 members nationally.

Webpages: <http://www.churchofgod.org/> - <http://igrejadedeus.org.br/sobre-idb/>

Primary source: "Brazil" (pp. 134-140) in *Until All Have Heard: The Centennial History of Church of God World Missions* by Bill George (Cleveland, TN: Church of God World Missions, 2010).

The International Church of the Foursquare Gospel (ICFG)

The Foursquare Church is a Finished Work of Christ Pentecostal denomination that resulted from

the dynamic evangelistic ministry of **Sister Aimee Semple McPherson**, who opened the historic Angelus Temple on 1 January 1923 in the Echo Park area of Los Angeles, California. The first “branch” church from Angelus Temple had its beginnings in October 1923 in Long Beach, CA. Other Los Angeles-area church plants were established in Pasadena, Santa Monica, and Santa Ana, CA. As time passed, Foursquare Gospel churches branched out to the rest of the USA, now with affiliated churches in most of the 50 states, including Hawaii and Alaska.

The term "Foursquare Gospel" came about during an intense revival in the city of Oakland, CA, in July 1922. To a crowd of thousands of people, Sister Aimee explained Ezekiel's vision in the book of Ezekiel, chapter one. Ezekiel saw God revealed as a being with four different faces: a man, a lion, an ox and an eagle. To Sister Aimee, those four faces were like the four phases of the Gospel of Jesus Christ. In the face of the man, she saw Jesus our Savior. In the face of the lion, she saw Jesus the mighty Baptizer with the Holy Spirit and fire. In the face of the ox, she saw Jesus the Great Burden-Bearer, who took our infirmities and carried our sicknesses. In the face of the eagle, she saw Jesus the Coming King, who will return in power and victory for the His Church. It was a perfect, complete Gospel. It was a Gospel that faces squarely in every direction; it was the “Foursquare Gospel.” The four symbols perhaps most identified with Foursquare today are the cross, cup, dove and crown which stand for Jesus the Savior, Jesus the Healer, Jesus the Baptizer with the Holy Spirit, and Jesus the Soon-Coming King, respectively.

The launch into foreign ministry fields also began in the 1920s. In 1927, Sister Aimee commissioned Vincente and Teodora DeFante as the church's first missionaries to the Philippines. A former missionary herself, the founder's desire to go around the world with the Foursquare Gospel led to the Foursquare Church becoming known as a missionary movement. Currently, the denomination reports approximately 100 missionary units deployed throughout the world.

Another early Foursquare Gospel initiative was establishing an educational institution to train its ministers and missionaries. The Echo Park Evangelistic and Missionary Training Institute opened in 1923, not long after Angelus Temple opened. The institute's name was changed, in 1926, to L.I.F.E. (Lighthouse of International Foursquare Evangelism) Bible College. Today, the school is known as Life Pacific College in San Dimas, CA.

The Foursquare Gospel Church in Brazil / Igreja do Evangelho Quadrangular no Brasil (IEQB) had its beginning in São João da Boa Vista, São Paulo, on 15 November 1951, under the leadership of missionary **Harold Edwin Williams** from Los Angeles, California; and his assistant, **Pastor Jesus Hermírio Vasquez Ramos**, from Peru. It all started in a house in Poços de Caldas, where they also began an English Language School. Later they moved to São João da Boa Vista, where a small temple was built. In 1952, they went to the capital, São Paulo, invited by a Presbyterian pastor from Cambuci to conduct evangelistic campaigns. Not long after that they began holding services at a tent in this same neighborhood. Later they moved the tent to Água Branca neighborhood, and finally they held services at a hall at 713 Rua Brigadeiro Galvão.

In 1953 and 1954 Williams led, along with missionary **Raymond Boatright**, “one of the greatest revival movements Brazil has ever seen,” called *Cruzada Nacional de Evangelização* (National Evangelization Crusade), which had its start in the city of São Paulo and spread throughout the entire national territory. The movement used large tents to hold its meetings, where messages emphasizing divine healing and the motto “Jesus Christ is the same yesterday, today, and forever” were preached. The movement grew as a big wave and wherever they set up a tent a new group began, which later would become a new church.

In the 1960s, under **Pastor George Russell Faulkner's leadership**, the Foursquare Church established the goal of bringing the Word of God to each state capital, and later to the nearby cities.

Wherever they set up a tent a new community of Christians was formed. The late 1970s and 1980s are remembered by the dynamic evangelism and by the construction of huge and beautiful temples.

In order to prepare people for ministry, the denomination operates theological institutes and basic institutes (with more than 4,500 students and 1,200 teachers), courses prepared by the Culture and Education General Secretary, and the use of many books and quality Christian publications produced by the Foursquare Gospel Publishing House in São Paulo.

Foursquare statistics: By 1997, the Foursquare Church in Brazil reported 5,530 organized churches with 2,026 temples, 1,778 rented halls and 1,726 wooden temples, in addition to 4,000 small informal groups and preaching points, which were under the responsibility of local churches. In total, there were 2,887 ministers, 1,488 aspiring pastors and 10,648 workers or ordinary pastors (among this total of 15,023 ministers were 5,951 women). There were also 38,000 deacons. The total national membership was estimated at 1,600,000. In 2016, the “official statistics” for Brazil were: 12,913 churches and meeting places; 47,000 church workers; and 3,100,000 members.

Source: <https://www.foursquaremissions.org/donate/country/brazil/>

Websites: <http://www.foursquare.org/> - <http://www.quadrangularestoril.com.br/igrejaobrasil.html>

Editorial note: According to the 2000 and 2010 census of Brazil, the number of Foursquare Gospel Church adherents was 1,318,805 in 2000 and 1,808,389 in 2010.

Evangelical Pentecostal Church “Brazil for Christ” / Igreja Evangélica Pentecostal “O Brasil Para Cristo” (IEPOBPC). This denomination was founded by **Manoel de Mello e Silva** (1929-1990), a construction worker who went to São Paulo from the backwoods of Pernambuco, was converted to the evangelical movement in the Assemblies of God, and some time later joined the **National Evangelization Crusade** (1953-1954), today called the Foursquare Gospel Church. He was ordained a minister in this Pentecostal denomination, which was founded by missionaries from the International Church of the Foursquare Gospel in Los Angeles, California.

Manoel claimed to have had a vision of Jesus Christ, which he himself narrates: “In 1955 I had a spiritual vision in which the Lord Jesus appeared to me and gave me orders to begin a movement of spiritual revival, evangelization and divine healing, and the Lord Jesus himself gave me the name: ‘Brazil for Christ.’ I obeyed the order Hallelujah!” Without doubt, this was one of the greatest movements of evangelization and spiritual revival in Latin America that began in Brazil.

His program “A Voz do Brasil Para Cristo” has been on the air for two decades and still continues on Rádio Musical FM 105.7 with his son Pastor Paulo Lutero de Mello. He conducted meetings in public squares and football stadiums. The Brazil for Christ Church grew mostly in poor, working-class areas of the East Side of the City of São Paulo.

The Brazil for Christ Church reached prominence among the Pentecostal denominations of Brazil, and it became well-known abroad. For a period of time, the Brazil for Christ Church was a member of the World Council of Churches.

Missionary Manoel de Mello left the directorship of his church in 1986 and died on 5 May 1990. Today, his Church has 4,300 congregations with 3,600,000 members in Brazil and a presence in Paraguay, Bolivia, Peru, Chile, Uruguay, Argentina, Portugal, and the USA.

The Brazil for Christ Church is based in the “Great Temple,” in the district of Pompeia, west of São Paulo. Construction of the Great Temple began in the 1960s and when completed had a capacity of approximately 9,000 people seated. It was one of the first Evangelical mega-churches in Brazil.

Source: https://pt.wikipedia.org/wiki/Igreja_Evang%C3%A9lica_Pentecostal_O_Brasil_Para_Cristo

In an interview, Pastor Ivan Nunes from Porto Alegre (RS), son of the successor of Manoel de Mello—Pr. Olavo Nunes, former national president from 1981 to 1989—current president of the

National Council, stated: “During my mandate I want to prioritize four pillars. First, the implementation of the project ‘In every house, a church, and every believer an evangelist’, because I understand that this was the vision of the Primitive Church. Second, we will invest in the theological training of the current leadership. Third, I want to create educational projects for the formation of children, the future generation of the church. Finally, we plan to make a statutory reform, adapting the new statute to the interests of the denomination.”

Although President Olavo Nunes stated in 2007 that his denomination, during its 52 years of existence, had established 2,250 local churches, trained over 2,000 pastors, and had a total membership in Brazil of over 300,000, according to the 2000 and 2010 national censuses this denomination only had 175,618 adherents in 2000 and 196,665 in 2010, which is an increase of only 21,047 in 10 years. Its headquarters are in the district of Pompéia, São Paulo, SP.

Source: <http://www.igrejaobpc.org.br/history.html>

God is Love Pentecostal Church / Igreja Pentecostal Deus é Amor (IPDA) was founded by **Missionary David Martins Miranda** (1935-2015) in June 1962, at age 26, with about 70 members in the city of São Paulo, SP. Miranda was the brother-in-law of Pastor Manoel de Mello e Silva, who founded the **Evangelical Pentecostal Church “Brazil for Christ” / Igreja Evangélica Pentecostal “O Brasil Para Cristo” (IEPBPC)** in 1955. Previously, Miranda had been a member of his friend’s church, Pastor Roberto Anézio of the **Pentecostal Church of Christ of Brazil / Igreja de Cristo Pentecostal no Brasil (ICPB)**.

Currently, the IPDA reports more than 22,000 affiliated churches in Brazil and in 136 other countries. According to the 2000 national census, the IPDA had 774,830 adherents in Brazil, which had increased to 845,383 in 2010, a gain of 70,553 adherents. Its headquarters are at the Glory of God Temple (*Templo da Glória de Deus*), Baixada do Glicério, São Paulo, SP. The Glory of God Temple, located in the center of São Paulo, opened on the first day of 2004, has a capacity of 60,000 people, and was built at a cost of US\$200 million. Webpage: <http://www.ipda.com.br/>



On 1 January 2004, the “Temple of the Glory of God” was inaugurated in the center of São Paulo. Caravans of people from all states of Brazil and other countries were present. Pastor Miranda

untied the ribbon, white and red, and inaugurated the new temple, next to his sister Araci Miranda who testified to God's power in the foundation of IPDA. The "Temple of Glory of God" has the dimension of 70m², almost 50 meters high. Reportedly, it has the capacity for 60,000 people, a parking area for 500 cars and 143 buses; 400 toilets, 12,000 meters of stairs, and three huge elevators. Every area has air conditioning set at 22° centigrade, there are 200 colonial stained glass windows, two beautiful porches and all masonry is covered with gloss. The pulpit stand in the Temple is movable; the church chairs have seven colors, symbolizing the seven visible colors of the rainbow. Adapted from: <http://escandalodagraca.blogspot.com/2010/06/igreja-deus-e-amor-do-missionario-david.html>

God is Love Pentecostal Church: History y Controversies

By Johnny Bernardo - 5 May 2013 - <https://colunas.gospelmais.com.br>

In June 1962, at the end of the second Brazilian Pentecostal wave, there appears an autonomous denomination founded by a former Catholic, named David Martins Miranda. At the age of 24, Miranda had just been consecrated as pastor and began his preaching of healing and deliverance. His conversion took place four years previously, when he participated in a service at the "Igreja Pentecostal Maravilha de Jesus," presided over by Pr. Leonel Silva. His mother and grandmother had been congregating for some years in the "**Tabernacle of God for Salvation and Divine Healing**" [*Tenda de Deus Pró-Salvação e Cura Divina*], founded by pastors from the USA, and they insisted on his conversion. He ended up giving in to the pressure.

In 1960, David Miranda and his family joined the Pentecostal Church of Christ in Brazil [*Igreja de Cristo Pentecostal do Brasil*], recently founded by the Rev. Roberto Anésio. Two years later, he sought out the local pastor to tell him a revelation that he had received from the Lord—the first of many who would mark his ministry. According to Miranda, at 2:50 am on 2 November 1961, God revealed something to him about his call. A month later, he launched the beginning of the *Igreja Pentecostal Deus é Amor* (IPDA), when he held his first services in a small hall in Vila Maria. From there, in 1970 the headquarters of the IPDA was transferred to Rua Conde de Sazerdas 185, in two wooden houses transformed into a church. IPDA's definitive headquarters would only be inaugurated in 1980, after the acquisition of an area of 27,000 square meters, at Avenida dos Estados, 4568, Baixada do Glicério, São Paulo, SP.

Attracted by Miranda's faith healing and liberation campaigns, crowds flowed daily to IPDA's world headquarters. Four years later about 5,000 people, including the founder's children, were baptized. In 1989, David Miranda held his first major international gathering at Manco Cápac Square, Lima, Peru, amid a civil conflict led by "Shining Path" guerrillas. The alleged healing of a young man who had lost his tongue through an overdose—a consequence of drug use—in 1993, triggered a new flood of believers to the IPDA's meetings. The following year, upon returning from a trip to Buenos Aires, Miranda launched the newspaper "O Testidade" and began projects around the "Assembly of the Saints"—a concentration of "miracles" that brought together hundreds of people from different cities and countries.

At one of these gatherings, on 1 May 1996 in Vitória (ES), three dead people were allegedly "resurrected" after a prayer by David Miranda. The local media, impressed by the "miracles" and the large number of participants in the crusade, reported in the main newspapers and news broadcasts that "not even the Pope can gather so many people." At the beginning of 1997, a new record: 400,000 people attended a gathering at "Aterro do Flamengo" [Flamengo Park, the largest public park and recreation area within the city of Rio de Janeiro] to listen to the message of David Miranda. In neighboring countries, a total of at least 280,000 people gathered at the National Stadium in Lima, with the highest concentrations being held on 4-5 October, when 150,000 Peruvians attended the meetings.

Inaugurated in January 2004, the new world headquarters of the God is Love Church (built in the same place as the old one), exemplifies the "success" of the campaigns led by David Miranda. The temple has a shopping mall size, designed by an architect of doubtful taste, with 22,000 people seated and is five times larger than the Metropolitan Cathedral of São Paulo. In fact, in its 50 years of existence the IPDA has demonstrated an enormous capacity for growth that is out of the ordinary. From that little hall on Vila Maria, initially composed of 70 members, the God is Love Church claims to have more than 1 million members today.

According to Emilio Zamboni Mendonca of the Methodist University, "radio was the main point of support for the growth of the God is Love Pentecostal Church." Transmitted from the world headquarters, the program "The Voice of Liberation" reaches the homes of thousands of Brazilians and is transmitted to more than 17 countries through a network of more than 40 radio stations belonging to the God is Love Church.

Unlike the Universal Church of the Kingdom of God, the IPDA reaches the least favored of society. "The very poor are more easily affected by the preaching of miracles and prodigies," explains Leonildo Silveira Campos (Lusotopie,

1999, pp. 355-367). Given the emphasis on miracles and divine healing, the IPDA has reached hundreds of people around the world. Divine healing, exorcism, combating Afro-Brazilian religions and popular Catholicism are some of its characteristics. Freston (1995, 128) associates the presence of uniformed attendants and the use of exorcism techniques on stage (that include “conducting interviews with demons”) as elements that strengthen the message of the God is Love Pentecostal Church.

Through the radio programs and in the more than 12,000 congregations of the IPDA, David Miranda exercises absolute control over the members. The Church’s rules and regulations, adopted in 1986 and modified nine years later, established a series of norms that members are required to follow: men are prohibited from wearing mustaches, sideburns, shorts and sleeveless shirts; women are prohibited from having haircuts or wearing pants, make-up and adornments. There are other restrictions—imposed on members of both sexes—such as non-participation in parties, entertainment venues, sports, possession of firearms, and the acquisition and use of television sets.

While it is natural for a church to develop its identity on the basis of practices and customs, theologian Alex Belmonte draws attention to the theological basis. According to him, one of the causes of the doctrinal weakness of the IPDA is the absence of a sustainable theological basis. This opinion is shared by Sidnei Moura who, for 15 years, attended the IPDA. “The Church has for a long time given way to a series of new expressions which, coupled with a lack of biblical knowledge and the radical centralization of preaching on subaltern themes and too much emphasis on miracles and personal experiences, found within it a fertile field for its development,” says Moura. He also quotes exposure to fear as a form of coercion. “The faithful end up following the impositions of the Church primarily by coercion, which is applied through exposure to fear: they are constantly bombarded by sermons filled with discourses of fear of eternal damnation and exposure to demons.”

At the beginning of 2000, a former treasurer of IPDA (who worked for the Church for 18 years) appeared on *TV Bandeirantes* to make a series of denunciations against the Church, which involved illegal remittances of dollars abroad and association with drug trafficking. According to lawyer Ruben Cavalheiro, IPDA’s representative at the time, the former treasurer had been trying to “extort” the Church at R\$1.5 million and threatened to make public some official documents.

The testimony of former treasurer of IPDA Guilherme Filho Prado served as the basis for a search and seizure operation at the house of David Miranda, in September 2000, and other investigations by the Federal Police in the cities of Foz do Iguaçu, São Paulo and Rio de Janeiro, as well as by the *CPI do Narcotráfico* of São Paulo and Brasília. The suspicion is that Andy Travel and Tourism, with an office in Vila Mariana (SP) and owned by the God is Love Church, served as the basis for money laundering operations. According to investigations carried out by the Federal Police, between 1992 and 1996 about R\$37 billion had left Brazil through the city of Foz do Iguaçu and had as its destination the accounts of the IPDA founder, David Miranda. Accused of currency evasion and money laundering, David Miranda was interviewed at the São Paulo Federal Police Headquarters in the afternoon of 16 May 2000 to provide clarification about the sending of dollar remittances to accounts associated with CC-5 [bank-to-bank] money transfers.

However, the strength of the IPDA system is extremely careful not to expose its weaknesses. Regarding the way the institution dealt with the denunciations, Moura points out that the “case ended up being forbidden to be spoken about in the church and members became disciplined for having access to such reports or for discussing the subject.” At world headquarters of the God is Love Church, church workers and other members are expressly prohibited from maintaining any contact with former members of the IPDA.

If externally the IPDA faced accusations of currency evasion and money laundering (not yet proven), internally it had also been facing a series of problems that directly affected the top leadership. David Miranda, who turned 76 in July 2012, was starting to show signs that he soon would have to be replaced in the presidency. The question remained: who should replace him? Sérgio Sóra, the former right-winger and son-in-law of the founder, was, until at least the beginning of 2005, the most qualified person to take over the IPDA world presidency. However, disagreements and an exchange of accusations forced him and his wife Léia Miranda’s departure (currently they are separated). Sérgio Sóra, today, is president of the Life in Christ Evangelical Church, with headquarters in Rio de Janeiro, while Léia Miranda attends a Baptist Church, also in Rio de Janeiro. Prior to Sóra’s departure, two other IPDA leaders had already left the denomination to establish their own ministries between 1991 and 1995. David Miranda’s “authoritarianism,” tight control of Church finances, and sudden changes in Church directives are some of the complaints and grounds for desertion. The founder’s controversial statements, such as “God does not operate in the Assemblies of God” and that social networks Twitter and Facebook (where some members of the IPDA have profiles) are “tools of the Devil,” are also targets of criticism and general discontent among its members, as well as reasons why the IPDA has been denounced by many Evangelical leaders as being unorthodox and heretical.

Translated from Portuguese and adapted from: https://colunas.gospelmais.com.br/pentecostal-deus-e-amor-historia-e-polemicas_5068.html

Missionary David Martins Miranda, founder of the God is Love Pentecostal Church, died at the age of 79 on 21 February 2015. The Church is now presided over by his wife, Missionary Ereni de Oliveira Miranda. After Miranda died of a heart attack, as the church reported to the press, he was “not taken away bodily” (raptured) or anything like that as suggested to his faithful in absurd prophecies. Miranda used to affirm in a threatening tone that the faithful who left his denomination would lose their salvation. Rebels would go to hell. There was no salvation outside of the God is Love Pentecostal Church. Thousands of the faithful lamented the death of their leader on social networks. Obviously, this was an act of rebellion, since Miranda condemned the use of all social networks to the members of his church. The Church’s emphasis is on divine healing and exorcism, and it requires its members to adhere to a strict code of living. For example, they are not allowed to watch television and the women members must dress very conservatively.

Adapted from: <http://www.genizahvirtual.com/2015/02/morre-david-miranda-o-falso-profeta.html>

New Life Christian Church – Igreja Cristã Nova Vida (ICNV) was founded in Rio de Janeiro in 1964 by Canadian Pentecostal missionary **Walter Robert McAlister** (1931–1993), who arrived in Brazil in 1960 and had historical ties to the Pentecostal Assemblies of Canada (PAOC), which is the largest Pentecostal group in Canada today. The PAOC is affiliated internationally with the General Council of the Assemblies of God in the USA. McAlister and his associates were among the first Pentecostal churches in Brazil to use the mass media, particularly the radio, as a key instrument of evangelization.

The ICNV was the precursor of two of the most prominent Brazilian Pentecostal denominations that emerged during the 1970s and 1980s, the Universal Church of the Kingdom of God / *Igreja Universal do Reino de Deus* (IURD, founded in 1977) and the International Church of God’s Grace / *Igreja Internacional da Graça de Deus* (IIGD, founded in 1980), since the leaders of these two denominations came out of the ICNV to begin their own church organizations. However, the ICNV remains a much smaller denomination in Brazil. The formal name of this denomination is: **Alliance of New Life Christian Churches / Aliança das Igrejas Cristãs Nova Vida**, with its headquarters in the district of Recreio, Rio de Janeiro, RJ. It reports the existence of 160 affiliated churches in Brazil and Portugal. Webpage: <http://www.icnv.com.br/conheca-a-icnv/historia/>

According to the 2000 and 2010 national censuses, New Life Christian Church had 92,315 adherents in 2000 and 90,568 in 2010, which is a loss of 1,747 adherents in 10 years.

United Evangelical Pentecostal Church / Igreja Evangélica Pentecostal Unida (IEPU) was founded in 1963 when three denominations merged under the leadership of Missionary Pastor Luiz Schiliró as its first president in the center of the City of São Paulo: ***Igreja Cristã Pentecostal de Evangelização e Cura Divina “Maravilha de Jesus,”*** led by Pastor Samuel Spazzapan; ***Igreja Evangélica do Povo***, led by Pastor José Spazzapan; and ***Igreja Cristã Evangélica Unida***, under the leadership of Pastor Francisco Cardoso.

Although this new denomination operated under the name “United Evangelical Pentecostal Church” for many years, because of legal problems it had to change its name, and the new name chosen and approved by the general assembly was the “**United Church – Igreja Unida**” (IU) in August of 1987, also known as ***Convenção Unida Brasileira e Igreja Unida***. The following leaders have served as President of the IEPU:

- 1°. Presidente Missionário Luiz Schiliró
- 2°. Presidente Pastor Samuel Spazzapan
- 3°. Presidente Pastor José Maria Ayres
- 4°. Presidente Pastor Nésimo Toloy

- 5°. Presidente Pastor Samuel Spazzapan
- 6°. Presidente Pastor Luiz Reynaldo Ferreira
- 7°. Presidente Pastor João Batista Torres Neto
- 8°. Presidente Pastor Leonardo Meyer (current presidente elected on 01/02/2004).

Since 1987, the IU has been growing steadily by planting new churches in other Brazilian states as well as in the USA, Peru, Argentina and Paraguay. By 2015, the United Church had congregations spread throughout the districts of the City of São Paulo, with various churches in the interior of the State of São Paulo; Minas Gerais State with churches in the Capital and inland; in several Northeastern states; the states of Rio Grande do Sul and Rio de Janeiro, as well as churches in other countries. This denomination has about 400 churches and 51,000 members in Brazil.

Sources: https://pt.wikipedia.org/wiki/Igreja_Unida - <http://www.unidaguaianazes.net/index.php/a-igreja>

Evangelical Tabernacle of Jesus Church “House of Blessing” / Igreja Tabernáculo Evangélico de Jesus Casa da Bênção (ICB). The first worship service of the Evangelical Tabernacle of Jesus Church was held on 9 June 1964, in Vaz de Melo Square, Belo Horizonte, led by Pastor Doriel de Oliveira and his wife Ruth Brunelli de Oliveira. Previously, Pastor Doriel had been associated with the Brazil for Christ Church. The ICB members met for five months in Vaz de Melo Square until they had their own temple. The growth of this church was investigated by the DOPS, with some pastors even being arrested.

Editorial note: DOPS means “Department for Political and Social Order.” It was the Brazilian “internal secret service” directly linked to the states secretaries of public security. Its equivalents, in other regimes, were the Gestapo, the Cheka, the NSA, the NKVD, the PIDE and others. It spied on the population, looking for “subversivos” (potential threats to the government). It kept records on people under suspicion and would provide “ideological clearance certificates” when requested. Such certificates, stating that the bearer did not have a file on record, were a prized document because being unable to produce such a certificate could mean an end to one’s political or professional career. After the end of the regime, the reverse was true: to have been filed by DOPS was proof that the individual was indeed an enemy of the dictatorship, or at least was regarded as a credible opponent. *Almost every Brazilian writer, singer, composer, actor, filmmaker or public personality who did not closely cooperate with the dictatorship had a DOPS file.*

Source: <https://www.quora.com/What-was-Brazilian-DOPS>

According to its official history, “The Church experienced rapid growth because the message preached was full of spiritual life, anointing and, above all, power: signs, miracles, wonders, confirmed the Truth preached, and all could see that the Lord was indeed present.”

Source: http://icbnews.com.br/?page_id=7398

In 1969, the ICB leadership decided to relocate in the Federal District and install the new headquarters. At that time the denomination already had 40 congregations in the whole region of Belo Horizonte. In May 1970, Ivo de Oliveira and 500 other members relocated in the DF. He claims to have followed divine revelation, and it was reported in newspapers that church leadership left Belo Horizonte because the city would be destroyed by a catastrophe. This caused the DOPS to arrest the legal representative, Ivo de Oliveira, but he was released after resolving the misunderstanding. The first temple was built in Taguatinga, an administrative region in the Federal District; and in 1983 construction began for the world headquarters, the Cathedral of the Blessing, which was inaugurated in 1985 during the 21st National Convention, with a capacity of 5,000 people, which was the largest Protestant church in the Federal District. The construction of a new cathedral is

being carried out, which is an extension of the old one. The new cathedral will have a construction similar to an U.S. megachurch with a seating capacity of more than 10,000 people.



The ICB has at least 25 affiliated churches in 14 other countries, including the USA, Argentina, Paraguay, Chile, Ghana, Cote d'Ivoire, Japan, England, and Switzerland. It is reported to have 2,000 temples in all of Brazil; the Federal District alone has 116 temples.

The leadership of the ICB seems to have adopted ideas of the New Apostolic Reformation, when the founder received the title of apostle. Apostle Doriel de Oliveira, founder of the House of Blessing Church, died on 17 November 2016 at the age of 77. The ICB world headquarters are at the Cathedral of Blessing (*Catedral da Bênção*) in Taguatinga Sul (Taguatinga), Brasília, DF. Its world directory of ICB-related churches is located at: <https://supremoconcilio.org.br/igrejas-no-brasil/> - Webpage: <https://cb.org.br/> - <https://cb.org.br/inicio/historia/>
Other source: https://pt.wikipedia.org/wiki/Catedral_da_B%C3%AAn%C3%A7%C3%A3o

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Apostolic Trinitarian Pentecostal denominations in Brazil

The Apostolic Church, United Kingdom

This denomination was founded in 1916 in England as a result of the 1904 Welsh Revival. The Apostolic Church is a Trinitarian, Pentecostal Movement with a strong commitment to mission; it has established affiliated Apostolic churches in over 90 countries, many of which are self-governing. One of its fields of missionary service is Brazil. Within the UK the Apostolic Church is represented by approximately 90 churches. The national conference is held annually in Cheltenham, Gloucester, UK, and has visitors from several countries attending. The Apostolic Church National Office is located at Crystal House, New Bedford Road, Luton, Bedfordshire, England.

Website: <https://apostolic-church.org/about-us/>

The Apostolic Church in Canada is a sister denomination of the mother denomination in the UK; it has missionary work in Haiti, Barbados, Brazil and India.

Website: <http://apostolic.ca/>

The Apostolic Church in Brazil was presented with their certificate of autonomy by the Apostolic Church of the UK in 2008. Pastor Flavio was appointed as President and Pastor Raimundo as Vice President of the Brazil Executive Committee. Since that time annual visits to the country have been maintained to continue the decommissioning process without disconnection. Currently, there are 23 Apostolic Churches with about 1,200 members of which a significant percentage are under the age of thirty. Website: <http://www.hubenterprise.co.uk/actionoverseas/projects/brazil.html>

Apostolic Oneness (Jesus Only) Pentecostal denominations in Brazil

United Pentecostal Church of Brazil / Igreja Pentecostal Unida do Brasil (IPUB)

In 1945, two of the largest Oneness Pentecostal denominations in the USA, the Incorporated Pentecostal Church, Inc. and the Pentecostal Assemblies of Jesus Christ, merged and formed the **United Pentecostal Church International (UPCI)**, now with its headquarters in Weldon Spring, Missouri. Recent statistics show that the IPUI is established in about 190 countries. In Brazil, the UPC began its missionary work in 1956 in the city of Porto Alegre, Rio Grande do Sul, under the leadership of missionary **Samuel Baker** and his family supported by the UPCI in the USA. The following year, Baker founded the first UPCI congregation in Brazil, which later became a founding member of the IPUB.

Canadian missionaries **Bennie Leigh DeMerchant** (1941-2017) and his wife spent 51 years of service in the Amazonian region: he died in Brazil in August 2017. At the age of 16, Bennie received the baptism of the Holy Ghost at a church convention in Plaster Rock, MB, Canada. It was also at this young age that he felt God calling him to go to the nation of Brazil. He graduated from high school in 1959 and started flying lessons that summer, then enrolled in Apostolic Bible Institute in St. Paul, Minnesota the same year. It was there he met the love of his life, Theresa Shomberg, an accomplished pianist and teacher, who had also felt a call to the nation of Brazil during her teenage years, and had also chosen to attend ABI. They became friends and began their courtship during Bennie's years at ABI, and were married on 22 July 1961.

After his graduation in 1962, he acquired the private pilot's license that would eventually become such an integral part of his ministry. Bennie and Theresa returned to New Brunswick later that year, and were installed as Pastor in River de Chute and Plaster Rock by founding Pastor William Rolston, whose burden for missions made a huge impact on the young couple. They stayed for the next three years, and then in October 1964, the DeMerchants were appointed as UPCI missionaries to the country of Brazil at the General Conference in San Antonio, Texas.

On 29 October 1965, the DeMerchants arrived in Manaus, Amazonas, with their 6-month-old daughter Beth. They didn't speak Portuguese and they didn't know anyone in the city. During the next few months, the DeMerchants studied Portuguese and built their humble home on Rua Ramos Ferreira, where they would raise Beth Therese, Pamela Bea, and Bennie Jonas, and spend the next half century.

The Amazon River became an integral part of Bennie's ministry when the **Sheaves for Christ program** of the United Pentecostal Church International helped the DeMerchants purchase a Cessna 172 seaplane in 1970, and a larger Cessna 206 seaplane in 1977. With these, he would be able to fly into hundreds of remote villages and preach the Gospel, where he assisted in raising up a strong national church in the country of Brazil, literally in every corner of the Amazon basin. When he was not flying seaplanes, DeMerchant also evangelized using a fleet of wooden and aluminum canoes. He made and distributed thousands of his unique Fly Fishing tracts, and trained hundreds of workers to build many churches using his own portable cement block forms. Multiplied thousands would be added to the Kingdom of God as a direct result of his efforts.

There were many times over the years that the DeMerchants could have given up and gone home, due to setbacks and discouragements, but they remained faithful to their calling. On 31 August 1976, his seaplane engine stopped suddenly on takeoff in a strong cross wind, turning the plane upside down and hurling Bennie and his three passengers into the Amazon River. He and his cousin Clayton Goodine survived; fellow missionary Margaret Calhoun and young minister José Cinque did not. This tragedy plunged Bennie into a deep depression, until a man in white appeared to him in the middle of the night and said, “I am the Pilot in command of your life. Have I not called you to this country? Get up and leave this to Me. Go on with the work and I will bless the work.”

On 15 June 1992, the DeMerchants’ only son Bennie Jonas (BJ) went home to be with the Lord after a long struggle with cancer. Both Bennie and Theresa battled depression after BJ’s death, but after long bouts of loneliness Theresa decided that she would start an Apostolic Bible Institute in the central church, just a few blocks from their home. It would become the largest UPC Bible School in the nation, and Theresa would go on to serve as President over all the “Instituto Bíblico Apostólico” campuses in Brazil for more than 20 years.

In 1989, Bennie was elected President of the United Pentecostal Church of Brazil (IPUB); several years later, these brethren who loved him so much would vote to make him President for life. In 2011, the DeMerchants celebrated their 50th wedding anniversary by renewing their vows in Plaster Rock, NB, Canada, where they had pastored. Later that year (10 October), the United Pentecostal Church International inducted Bennie into the Order of the Faith at the General Conference in Louisville, Kentucky. In 2015, the DeMerchants were honored for 50 years of missionary service in Brazil, in a massive three-day Jubilee Celebration held in Manaus. They hold the distinction of being the UPCI’s longest serving missionaries, and the only ones to evangelize a nation using seaplanes.

Statistics: There are now over 3,000 ministers, and more than 1,300 congregations with over 140,000 members in Brazil, with 124 IBA campuses training nearly 3,000 students every year. Manaus alone now has 250 United Pentecostal churches, and it’s Jerusalem Conference Center (one of several in the nation) that accommodates up to 12,000 people. The Brazilian church has even begun sending their own missionaries to other Portuguese-speaking nations.

Bennie Leigh DeMerchant died on 8 February 2017 in Manaus, and the United Pentecostal Church of Brazil celebrated their beloved elder statesman in a Memorial Service on 11 February 2017, with a capacity crowd gathered at the Jerusalem Conference Center in Manaus.

Adapted from: <http://www.brunswickfuneralhome.ca/obituaries/114228>

The history of the UPC in the Federal District began in 1992 with the arrival of Lindomar Alves da Silva, who graduated from the *Instituto Bíblico Apostólico* (IBA) in Rio de Janeiro in 1990. In this Seminary, after a year of study as a resident student, he completed the theological course offered by IPUB. When Lindomar arrived in the DF, he did not have any relatives or acquaintances in that place, where he shared a room in a shack in the satellite city of Planaltina. In this humble beginning, between 1992 and 1994, this young man worked vigorously to spread the message of the Gospel and the Oneness of God in the DF. Although he worked alone while conducting evangelism in the streets and hospitals, and teaching Bible studies for people who would listen, he was able to build a small wooden chapel on rented land. However, after a year or so the owner asked for the land back, which forced him to abandon the chapel. Regrettably, without the financial means to set up in an appropriate place, the small group that gathered there was dispersed and the incipient work of the IPUB seemed to be doomed to failure.

In 1996, a more promising future dawned, when, after registering and being approved in bidding

for land of the GDF, Pastor Lindomar was able to erect the first temple of the IPUB in the DF, this time in its proper place. The small group of eight faithful members were renewed in spirit, began to establish strategies for expanding their evangelistic work, and to establish the work on a more solid and fruitful ground.

Between 1998 and 2001, the IPUB became more firmly established in the DF. At the end of 1998, a second church was planted in the city of Planaltina in the Arapoanga sector. In the same year, Antônio Roberto, from the IPUB of Goiânia-Goiás, moved to the city of Águas Lindas de Goiás in the region of the Federal District, and with support and help from the IPUB church in Planaltina, immediately began a new church in that city.

Later, in 2002, Pastor Lindomar concluded his Bachelor's degree in Theology at the **Baptist Theological Faculty of Brasília (FTBB)**. Then he returned to the DF where he began to prepare other believers in biblical and theological reflection for a more excellent level of preparation and training for the Lord's work. Focusing on this training and improvement, in 2003 the first group of IBA students—**Apostolic Biblical Institute**—was established in the DF. Both the teachers and the students sacrificed themselves and after two years of study, in 2004, the first group of nine students graduated. As a result of this joint effort, two new churches were started in 2004, one in the city of Itapõa, DF, and another in Planaltina in the Buritis-IV Sector. Between 2005 and 2010, eight new churches were established in the DF and Entorno region; with the support and help of IPUB-DF, a church was also established in the City of Palmas in Tocantins. During 2011, ten new students were trained at the IBA, which produced a total of 23 disciples trained to serve the IPUB in the DF. In addition, several dozen men and women have received a period of six months of training at ELITE—**School of Leadership and Spiritual Training**—where they learn to take the first steps to help and assist the pastors in the local churches. Currently, there are nine organized churches of the IAPB in the DF. Adapted from: <http://ipubdf.com.br/quem-somos-2/>

The Apostolic Church of Brazil – Igreja Apostólica da Brasil (IAB)

This denomination was founded in 1970 by Bishop J.B. Lambeth and his wife Missionry Wanda Louis Lambeth (both now deceased) with the support of the **Apostolic Ministers Fellowship (AMF)**. The leadership of the IAB is now in the hands of their sons, **Bishop John B. Lambeth** (President) and **Bishop Robert C. Lambeth** (Vice-President).

The Rev. Robert W. Cavaness (b 1941) is listed as the International President of the IAP-related organization in the USA, which is assumed to be the AMF. After his father passed away in 1988, Elder Robert W. Cavaness assumed the pastorate of Apostolic Tabernacle in Shelbyville, Indiana, which was originally affiliated with the **Pentecostal Assemblies of the World (PAW)** since its reorganization in 1916 as a Oneness denomination; it was originally founded in 1906 as a Trinitarian Pentecostal organization.

Sometime after the formation of the **Apostolic Ministers Fellowship (AMF) in 1968**, Elder Cavaness became associated with this group of ministers. He became editor of the “Apostolic Standard,” the official organ of the AMF after M.E. Burr resigned from this position. He has also served multiple terms as the General Chairman of the Apostolic Ministers Fellowship. Elder Cavaness is highly respected among his peers, and is known throughout Apostolic ranks as a strong defender of the Oneness message.

Source: <http://www.apostolicarchives.com/articles/article/8795590/172556.htm>

Missionary J.B. Lambeth, his wife Wanda, and their son John B. Lambeth arrived in Brazil on 20 April 1960. Their flight originated in Houston, Texas, and landed in Porto Alegre, Rio Grande do Sul. They went to Brazil to assist the Samuel Baker family, who arrived in Brazil in

1956 under the auspices of the **United Pentecostal Church International**. This was the beginning of a partnership that ushered in the “Jesus Name” movement in the country. The Oneness Pentecostal doctrine had never been preached before in Brazil, but from that humble beginning it gathered a following that numbered in the thousands. There are now dozens of mini-organizations, traditional denominational groups, and independent movements throughout the country that share the Oneness doctrine, but they all stemmed from that original endeavor. The Bakers, during a six-month period, assisted the Lambeths in language study and cultural adjustment.

The Lambeths then relocated to the city of Canoas in Rio Grande do Sul, where two years passed before there was a single conversion. This was a dark and discouraging experience for the Lambeths while they continued their door-to-door visitation efforts to share the Gospel. Then a family in Vila Mathias Velho, Canoas, manifested an interest in the “Jesus Name” message, and shortly afterward they were among the first to be baptized in Jesus’ name by the Lambeths. The wife had cancer, and much prayer was offered for her healing and salvation; but she did not receive the baptism of the Holy Ghost. However, on the day of her burial, at the funeral service, her husband and 21 others were filled with the Holy Ghost. The revival fires spread from the funeral service into the mountains, and across the valleys of Southern Brazil, and 17 churches were established as a result during the following years.

Preaching points were established in cattle barns, under trees, and in peasant huts, houses and halls in 17 cities. It was during this time that opposition became severe; Noemi, an 18-year-old girl, who had just received the Holy Ghost, was martyred by a strong Catholic activist. There were other dedicated men and women that gave their lives in the service of the Gospel during those early years, and the members of the Apostolic churches still remember those soldiers of the cross as their heroes.

In 1970, the Lambeths decided to form their own organization in Brazil with the support of the **Apostolic Ministers Fellowship (AMF)** in the USA, under the international leadership of the Rev. Robert W. Cavaness. **Missionary John B. Lambeth became the first Bishop of the Apostolic Church of Brazil (ACB)**. A campground was purchased, a Bible Training School was founded, a downtown central hall was leased, and for the first time in the country a radio broadcast was initiated that propagated the “Jesus Name” message. **The Apostolic College and New Life University** was founded and a four-year liberal arts graduate program was established. There are branch schools in the states of San Paulo and Santa Catarina. The Apostolic Churches of Brazil sponsor ministerial study seminars, training and adult study programs, two annual youth congresses, a national ladies retreat, a Circuit Ministry Project, and a School of Music. The Evangelism Department is progressive, and through their efforts numerous churches are initiated each year, as well as the erection of buildings and chapels.

Adapted from: http://www.apostolicarchives.com/Bishop_J_B_Lambeth.html

The Apostolic Church of Faith in Christ Jesus / Igreja Apostólica da Fe em Cristo Jesús (IAFCJ)
This denomination, known in Spanish as *Iglesia Apostólica de la Fe en Cristo Jesús*, was founded by Mexican migrant workers who had returned to Mexico from Southern California. Numerous Mexicans who traveled to Los Angeles came into contact with the early Pentecostal movement (1906-1920), were converted to the Apostolic Faith, and eventually carried the Oneness doctrine back to their families in Mexico. Between 1914 and 1932, at least 26 Apostolic churches were founded in 12 of Mexico’s northern states by migrants who evangelized their hometowns in the border states and then carried the Pentecostal message farther south to Nuevo León, Zacatecas, San Luis Potosí, Tamaulipas and Veracruz. The first known Apostolic Faith church in Mexico was established in 1914 in Villa Aldama, Chihuahua, by Mrs. Romana de Valenzuela, who traveled to

Los Angeles in 1912 as a Congregationalist and returned to her hometown in 1914 as a fervent Oneness Pentecostal.

As a denomination, the Apostolic Church grew slowly over a large geographical area of northern Mexico during the period 1930-1960. At the general convention in 1940, only 2,113 Apostolics were reported in the whole country, but by 1954 the denomination listed 8,313 members; and in 1960 there were 12,106 members, according to Gaxiola. During the 1930s, Rivas' influence and authority increased among Apostolics in northern Mexico and was extended to the Pacific states of Sonora, Nayarit and Jalisco. At the convention in 1934, the Apostolic churches in Mexico began to feel part of a national movement that was separate from the AAFCJ in California, but that maintained fraternal ties to the latter as the source of the Mexican Apostolic movement. Between 1933 and 1937, at least 24 new Apostolic churches were organized in Mexico, almost as many as in the previous period: 1914-1932. During the period 1937-1946, another 96 churches were formed at the national level, which indicates a time of significant growth as an organization.

Gradually, the IAFCJ began to expand throughout the country, and currently has churches throughout the Mexican Republic. In 1949, under the impetus of Maclovio Gaxiola López, the church accepted that the mandate "to go all over the world and preach the Gospel to every creature" was also for her; and, therefore, the IAFCJ is one of the few Mexican Evangelical denominations that have a Foreign Missionary program. He then began sending missionaries who have established thriving churches in Guatemala, El Salvador, and Nicaragua. Recently, work also was established in Canada, the USA, Belize, Colombia, South America (including Brazil) and Spain. The sister church in the USA—the **Apostolic Assembly of Faith in Christ Jesus**—also came to the aid of its Castilian-speaking peers, and in this way it was possible to support churches like ours in Central America, Argentina, Uruguay, Chile, Spain, Italy and Pakistan.

Website: <http://www.iafcj.org/> - <http://www.iafcj.org/misioneros>

Contact information for the IAFCJ in Brazil:

Río de Janeiro, RJ:

Rev. Celio Goncalves E-mail: prceliounicista@hotmail.com

Rev. Jonatán Veloz. E-mail: jonrapid@hotmail.com

Santana do Livramento, Rio Grande do Sul:

Rev. Sergio R. Pérez. E-mail: sheko_serg@hotmail.com

Below are a few of the Brazilian addresses for congregations that are affiliated with this denomination in Mexico.

- Estrada Antônio José Bittencourt, 1034, Nova Cidade, Nilópolis, Rio de Janeiro
- Av. Nossa Senhora das Graças 772, São João de Meriti, Rio de Janeiro
- Rua Santo Angelo 515, Vila Olimpica, Esteio, Rio Grande do Sul

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The Charismatic Renewal Movement

A popular myth about the origins of the Charismatic movement among Protestants identifies its beginnings in the U.S. Episcopalian Church in 1960, after information about an Episcopal priest who experienced the "baptism in the Holy Spirit" reached major news media. However, Charismatic movements had existed previously in the Reformed Church in France in the 1930s;

among black Anglicans in South Africa from the 1940s; among Baptists in France during the late 1940s and 1950s; in Britain during the 1950s among former Brethren independent groups; and in The Netherlands during the early 1950s, such as Streams of Power. Although the Charismatic movement among Protestants in Europe did not acquire a clear-cut identity or develop recognizable organizational structures until the 1960s, there were a number of anticipatory occurrences of the “baptism in the Holy Spirit” and “speaking in tongues” outside of the Pentecostal churches in Europe, Africa and Latin America. While North American influence was undoubtedly great after 1960, the global Charismatic Renewal movement was not an American production. Therefore, if some Baptists in Brazil had similar Charismatic experiences as early as 1958, this also predates the arrival of the Charismatic Renewal movement from North America during the early 1960s.

The **Charismatic Renewal movement** (termed “Second Wave” internationally) in Brazil allegedly began among Protestant believers during the early 1960s, after the news media (including *Time* magazine) reported on the early development of this phenomena in the USA. “Neo” is a prefix that means “new,” and it serves to distinguish the Neo-Pentecostals from the traditional Pentecostal denominations (sometimes called “classic Pentecostalism”) that originated between 1900 and 1960 in the USA and elsewhere. Neo-Pentecostals may be found within any Christian denomination or at least tolerated and not forced to leave after having received the “baptism in the Holy Spirit” and “spoken in tongues” as happened previously among most Protestant denominations. As defined by the online *Oxford Dictionary*, “Neo-Pentecostalism: The growth (from the late 1950s and early 1960s) of Pentecostal phenomena and practices (especially spontaneous worship and ‘speaking in tongues’) in certain established Christian denominations; [also known as] Charismatic renewal.” Source: <https://en.oxforddictionaries.com/definition/us/neo-pentecostalism>

At the heart of the Charismatic Renewal movement is the conviction that the full range of spiritual gifts in the *New Testament* is meant for the Christian Church today. This belief challenged centuries of traditional Protestant teaching that certain “supernatural gifts” (such as prophecy, healing and speaking in tongues) were only for 1st century Christians.

Historically, these “spiritual gifts” did decline during the 3rd and 4th centuries. In order to explain their decline, it was taught that these so-called “supernatural” or “extraordinary” gifts were needed only during the 1st century until the Christian Church was well established and the writings that were included in the *New Testament* were completed. Charismatic Renewal advocates reply that not only did these gifts continue into the following centuries of the Christian era, but nowhere does the *New Testament* teach that they would be discontinued.

Within the Charismatic Renewal many consider “speaking in tongues” to be a legitimate spiritual gift, although they do not accept the traditional Pentecostal view that it is the initial physical evidence of the “baptism in the Holy Spirit.” The Apostle Paul simply lists it as one of the many gifts for strengthening the body of Christ in its worship:

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of service, but the same Lord; ⁶and there are varieties of activities, but it is the same God who empowers them all in everyone. ⁷To each is given the manifestation of the Spirit for the common good. ⁸For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

Source: 1 Corinthians 12:4–11 in the English Standard Version (ESV)

Several new denominations were formed by Charismatic believers who left their former churches during the 1960s, 1970s and 1980s in Brazil, after their presence was no longer tolerated by the non-Charismatic leadership of those denominations. The new Charismatic denominations formed were: General Assembly of the Churches in the Work of Restoration in Brazil (1961); National Baptist Convention (1965); Maranatha Christian Church (1967); Wesleyan Methodist Church (1967); Alliance of Evangelical Congregational Churches of Brazil (1967); Renewed Presbyterian Church of Brazil (1975); Association of Pastors, Workers and Churches in the Work of Restoration (1975); and Renewed Church of Evangelical Mennonite Brethren (1989), among others.

General Assembly of the Churches in the Work of Restoration in Brazil / *Assembléia Geral das Igrejas na Obra da Restauração no Brasil* (AGIOB)

Prelude: In 1958, there began a “great movement of spiritual restoration” in some churches of the Brazilian Baptist Convention. Pastor Manoel Moreira da Silva, in his book *The Work of God at the Time of the End* (published by the author, 2002), makes the following comment: “We see that, since God began the restoration of Israel in this century, he also began shortly afterwards to restore the Church at the doctrinal level.”

Editorial Note: By comparison, the Charismatic Renewal movement, known as *Movimiento de Renovación* in Argentina, began in 1967 at the home of a Plymouth Brethren businessman, Alberto Darling, located in a wealthy suburb of Buenos Aires, when members of an informal Monday night “prayer meeting” spontaneously experienced “speaking in tongues,” later identified as the “baptism in the Holy Spirit.”

Many churches began to seek this “great spiritual blessing,” among them was the Monte Carmelo Baptist Church in Bonsucesso, Rio de Janeiro, along with its **Pastor Magno Guanais Simões**. On 15 November 1961, Magno Guanais Simões, Pastor of the Monte Carmelo Baptist Church (affiliated with the Baptist Convention of Brazil), located at Teixeira Ribeiro Street, 640 A, Bonsucesso, State of Guanabara (former State), held a spiritual retreat in the city of Tinguá, RJ. In this retreat, the Baptist Church Jardim Inhaúma, RJ, with its Pastor Carlos Silva also participated.

The retreat was held in temple of the Baptist Church of Tinguá, pastored by Pastor Nelson Alves de Carvalho. In the morning, when the brethren sought the Lord unceasingly in prayer, a sister by the name of Devaldina Marques Santa Bárbara (Baptist Church in Jardim Inhauma) received the “baptism in the Holy Spirit.” This event was a glorious awakening in the congregation that led the Mount Carmel Baptist Church and the Church in Jardim Inhaúma to seek the Lord with greater freedom of spirit. The Mount Carmel Baptist Church remained firm in its purpose of preaching the Holy and Eternal Word of God. Starting from this small village, the revival reached a large part of the state of Guanabara, Brazil, and even abroad. Source: <http://aliancadeigrejas.blogspot.com/>

Official Church History: “It was after a great spiritual awakening in the evangelical milieu in Brazil, in which the Triune God used Missionary Rosaly Apleby and pastors José Rego do Nascimento, Wilson Regis, Samuel Chagas, Enéas Togninni, along with others. In this awakening, several other Evangelical churches also participated, as well as a large number of brothers from various groups and Evangelical denominations that formed a great community [of Charismatic believers] under the divine leadership of the Triune God, having as human leader **Pastor Magno Guanais Simões.**”

On 30 July 1965, with the support of the entire community, the **General Assembly of the Churches in the Work of Restoration in Brazil (AGIORB)** was officially organized. As a continuation of its trajectory, the Mount Carmel Baptist Church in Rio de Janeiro changed its name to **The Church in Bonsucesso**, and received the adhesion of other workers who joined the communion of the ministry of the local church, interpreting the Biblical context in which the primitive Christian churches were denominated only by the name of the region where they were located, such as the Church in Philadelphia, etc.

Awakened by the revival through the ministry of Mount Carmel Baptist Church, other churches with their pastors began to integrate this mutual cooperative communion; such as: Baptist, Methodists, Assemblies of God, Congregational, United Brethren, etc.



Source: <http://slideplayer.com.br/slide/2328822/>

This process has formed a heterogeneous body, but integrated in the common faith around the great spiritual awakening reigning at the time. In the resourcefulness of the divine process in the body of the Church, emphasis was placed on sanctification in the life of the Christian, a more accurate examination of the Sacred Book, a greater consecration in the practice of the Christian faith, and more zeal in behavior, concerning customs and the holy traditions peculiar to the People of God. The purpose of AGIOB is to:

- I. Encourage the strengthening of fraternal ties among the member churches;

- II. To promote cooperation in its activities, aiming, in all, to advance the Kingdom of God;
- III. To develop cultural and pedagogical activities both in the theological area and in the secular area;
- IV. To serve and strengthen, based on Christian principles, the associated churches and organizations recognized by them; the practice of social assistance and education, according to the Holy Scriptures.

Consequently, the Church began to engage in the practice of the exegetical interpretation of the Doctrines referring to:

- 01 = The practice of the Use of the Veil by the women of the Church, in the act of praying or prophesying.
- 02 = The practice of Holy Communion, with the greeting Peace of the Lord, among the brethren in the faith.
- 03 = The practice of feet washing as a complement to communion in the celebration of the Lord's Supper.
- 04 = The practice of Baptism by Immersion.
- 05 = The Celebration of the Holy Communion with unleavened bread.
- 06 = Baptism with the Holy Spirit, as a blessing after Salvation.

Added to the Confession of Faith, coming from the Brazilian Baptist Convention, was the congregational system of church government.

In its expansion, the cooperating Churches in right of communion were located in the following States: 01 = State of Rio de Janeiro; 02 = State of Minas Gerais; 03 = State of Espírito Santo; 04 = State of Bahia; 05 = State of Ceará; 06 = State of São Paulo; 07 = State of Sergipe; 08 = State of Goiás; 09 = Federal District; 10 = State of Pará; 11 = State of Mato Grosso do Sul; 12 = State of Paraná; 13 = State of Rio Grande do Sul; and 14 = State of Paraíba. And we crossed borders to Paraguay, and reached the country of Israel and the United States of America.

Several departments were structured, such as: 01 = Ebenézer Theological Institute (I.T.E.) RJ; 02 = Ebenézer Theological Seminary, SP); 03 = Department of Specialization for Teachers and Evangelists of Children; 04 = Department of Literature; 05 = Department of Broadcasting; 06 = Department of Religious Education; 07 = Department of Evangelism; 08 = Department of Missions; 09 = Department of Patrimony; 10 = Department of National Youth; 11 = Department of National Feminine Union; and the **Order of Pastors in the Work of Restoration in Brazil (OPORB)**:

<http://apoiort.com/inclusao-do-nome-do-pastor-magno-guanaes-simoes-na-historia-da-obra/>

The Ebenezer Bible Institute is located in Vila Curuçá, São Miguel Paulista, São Paulo, SP:

<http://horbrasil.blogspot.com/2011/09/seminario-teologico-ebenezer.html>

Presidents of AGIOB since 1965:

- 1. Mágnio G. Simões from 30/07/65 to 28/03/70
- 2. Elmir Guimarães Maia from 28/03/70 to 11/04/71
- 3. Oswaldo Moura from 11/04/71 to 21/04/73
- 4. Célio de Lima Medeiros from 21/04/73 to 03/04/83
- 5. Hamilton Luís Vieira from 03/04/83 to 06/04/85
- 6. Samuel Ferreira Neto from 06/04/85 to 16/04/95
- 7. Luís Carlos V. da Silva from 16/04/95 to 17/07/05
- 8. José Dos Santos Ferreira from 17/07/05 to the present.

Statistics: the total number of local churches and membership is not given on its website.

Webpages: <https://igrejaemmarilia.wordpress.com/historia-da-igreja/> - <http://slideplayer.com.br/slide/2328822/> - <http://acervodaobra.blogspot.com/>

The National Baptist Convention / *Conveção Batista Nacional* (CBN) was founded as a result of a split from the Brazilian Baptist Convention (CBB) when 52 member churches, mainly in the State of Minas Gerais, that had become Charismatics left the CBB and formed a new denomination.

The National Baptist Convention was officially founded on 16 September 1967, for an indefinite period, on the initiative of Baptist churches, who have Jesus Christ as Lord and Savior and believe in the doctrine of baptism in the Holy Spirit, in the exercise of spiritual gifts, determined to unite by the bond of faith to always seek genuine spiritual revival, to proclaim the Gospel, to make disciples, and to promote the Kingdom of God through a commitment of doctrinal fidelity and cooperation with its denominational program.

Rev. Cláudio Ely Dietrich Espíndola is the President of the CBN and the Executive Secretary is Rev. Esdras Dias de Sousa Ferreira. The CBN's headquarters are in Brasília, DF. In 2015, the CBN reported 2,271 local churches and 400,000 church members throughout the country.

The Administrative Board of Missions (JAMI), the transcultural missionary agency of the National Baptist Convention, was created in January 1995; it coordinates, administers, promotes and supports the national Baptist cross-cultural missionary work in **Latin America:** Bolívia, Paraguay, Peru, Venezuela, and among Indigenous groups in Brazil; **Africa:** Angola, Burkina-Faso, Guinea Bissau, Mozambique and Senegal; **Asia:** India, Japan, East Timor, Turkey; **Europe:** Albania, Spain, Portugal and the UK; **Oceania:** Papua New Guinea.

Sources: <https://www.bwanet.org/about-us2/stats> - <http://www.cbn.org.br/> - <https://www.jami.com.br/quem-somos/>

Association of Pastors, Workers and Churches in the Work of Restoration - *Associação de Pastores, Obreiros e Igrejas em Obra de Restauração* (APOIORT)

In a time of many changes coming from some conceptions generated by the recent events within the Spiritual Restoration movement [i.e., Charismatic Renewal movement] in Brazil, in 1975, in the City of Magé in Rio de Janeiro, **Baptist Pastor Cezosto Alvarenga Fontes** came forward with a different vision. His objective at first was related to the fact that the Churches needed to move away from the present context and remain anonymous for a period so that all commentary on recent events were worked through by the moving of the Holy Spirit to produce genuine revival.

At first, the churches led by Pastor Cezosto concentrated on a centralized administrative structure, where Churches, though sovereign, had their administration supervised by their founder, thereby making it a system of relative sovereignty. Soon, the movement began to be called: **National Convention of Churches in the Work of Restoration.** With the death of its founder in December 2005 at 84 years of age, many Churches dispersed, leaving the former administrative structure compromised.

At the end of 2006, **Pastor Elielberth Falcão dos Santos**, pastor of the Church in Piabetá in Rio de Janeiro, was invited by the interim directorate of the Convention to preside over it, a fact that culminated in a significant transformation. With the arrival of Pastor Falcão, other Pastors and Churches joined the new vision. Pastors such as Luiz Fernando Máximo Silvério, Wellington Antunes, Niltom Gomes Borges Gonçalves, Adriano Moreira, Francisco Carlos Nascimento Rosa, Carlos Alberto Lopes da Silva and others, gave the movement a new characteristic, which made a reformulation necessary in every proposal.

At the beginning of 2007, the National Convention already had relevant representatives, new leaders and theologians were already actively participating in the movement, and **Pastor Elielberth**

Falcão dos Santos was acclaimed as the institution's Natural President. Now a more participative institution, the movement began to be called: **Association of Pastors, Workers and Churches in Work of Restoration (APOIORT)**. With the new proposal, churches in the South of the country, as well as much of the northern region, began to apply for membership and join the ranks of the new project. Important investments were made in the theological area, new pastors were ordained and new churches were organized with APOIORT concentrating important resources in the North and South of the country, with the States of Rio de Janeiro and Espírito Santo being the most represented by the institution. Website: <http://apoiort.com/historico/>

Maranatha Christian Church / Igreja Cristã Maranata (ICM)

The original congregation of what later became known as “Maranatha Christian Church” was founded by Pastor Gedelti Victalino Gueiros after a group of Charismatic members left the Presbyterian Church of Vila Velha in 1967. When the new church meetings began, the first name used was “The Door,” because the faithful were gathered together in an apartment in the Divino Espírito Santo neighborhood of the municipality of Vila Velha, State of Espírito Santo.

The church was officially organized in January 1968 in the town of Itacibá, in neighboring Cariacica. At this time, residents of Caratinga and Juiz de Fora began to attend the new church. Its stated purpose is to worship God and preach the Gospel according to the scriptures of the Old and New Testaments as the sole rule of faith and practice. Also, its purpose is to promote the spiritual and social formation of people through Christian education, and promote charitable works and housing and educational assistance in the national territory and abroad.

In January 1980, the organization was renamed “Maranatha Christian Church,” in order to show that the work would be known throughout the world by the message that it would be preaching: “Maranatha, the Lord Jesus is coming.” The church has expanded widely throughout Brazil and throughout the world, especially in the State of Espírito Santo and the State of Minas Gerais under the leadership of its presidents: Manuel de Passos Barros (1968-1986), Edward Hemming Dodd (1986-2007); and Gedelti Victalino Teixeira Gueiros (2007- currently)

Origin of the word Maranatha. The word Maranatha for us is not just a name but a spiritual patrimony. The word Maranatha identifies the call, a call of the Holy Spirit, for a moment, a special time of history and life of the Church that is the RAPTURE! We emerge from the Evangelical milieu as an option, to define this historical and prophetic moment. Maranatha is the word used by Paul to speak about the great message of the Church, which is “The King Comes,” that is, “Jesus shall return.”

Our Creed: We believe in all the doctrines taught in the Holy Scriptures of the Old and New Testaments, especially in all those in which the faithful Church throughout the centuries has always believed in particular those concerning the Trinity, the plan of salvation by grace through faith in the person and in the work completed by the Lord Jesus on the cross of Calvary. We also believe in the Pentecostal doctrines of the baptism with the Holy Spirit, the spiritual gifts and the direction of the Lord Jesus concerning His Church. We believe that the Church must be attentive to biblical doctrines so that she may live in sanctification and in obedience to the will of God. We believe that the practice of the teachings of the Holy Scriptures, particularly those concerning the importance of using the resources of grace, is sufficient for any church to be awakened from the state of spiritual sleep.

Maranatha Bible Institute was founded on 25 December 1972, by an act signed by the then President of the Maranatha Christian Church, Pastor Manoel dos Passos Barros. Its purpose was to provide a Bible Course and supplementary educational materials for Church workers to improve their Bible knowledge in order to prepare them for ministry in the harvest of the Lord Jesus.

The International Maranatha Christian Mission operates in several countries in the Americas, Europe, Asia and Africa. In addition, it maintains relations of communion and cooperation with churches in the Middle East, Eastern Europe and Central Asia, and the Indian sub-continent.

Communication System of the Holy Spirit Presbytery of the Maranatha Christian Church

In order to establish communication with its members, as well as with society in general, the Maranatha Christian Church developed a communication system administered by the Espírito Santo Presbytery, consisting of a system of satellite transmissions, the video conference system-TELECOM, Radio and TV WEB Maanaim. The site of the Central de Louvor, the commission responsible for cataloging and protecting the songs and music belonging to the Maranatha Christian Church and by the various institutional sites of the Maranatha Christian Church.

Satellite broadcasting

Maranatha Christian Church has a satellite system for simultaneous transmissions of meetings and seminars in order to take the Messages to some places where there are no pastors, anointed deacons or workers to preach every day, and also to motivate people and unify the practices and doctrines maintained by the institution. The system of satellite transmissions has continental reach, allowing the reception of the transmissions from the north of Canada to the south of Argentina, covering almost the whole American continent, as well as covering the whole Western Europe and parts of Eastern Europe. To enable coverage of the African, Asian, Eastern European (including European Russia and its eastern part) and Middle East continents, there are signal retransmission points in Portugal, Ukraine and Belarus. Most churches have a satellite dish and a receiver, connected to an image projector and the temple's audio system, with the purpose of transmitting the same teaching to all connected churches.

Statistics: This Charismatic-Pentecostal denomination, with headquarters in the municipality of Vila Velha, State of Espírito Santo, reported a national membership of about 900,000 people in about 5,000 churches and temples in December 2012. However, according to the 2000 national census, **Maranatha Christian Church** had only 277,342 "adherents" (all those who self-identified with this denomination), which increased by 78,679 by the year 2010 to 356,021 adherents; this is considerably less than the numbers reported by this denomination in 2012.

Webpage: <http://www.igrejacrismaranata.org.br>

Editorial Note: 26 April 2016. "Justice Accepts Denunciation Against 19 Pastors and Members of the Maranatha Christian Church." All were charged in criminal proceedings of the State Public Ministry (MPES) for crimes of participating in a criminal conspiracy, larceny and misappropriation of church funds. They are accused of having diverted tithes from church members, about R\$24.8 million, for their personal use.

The Justices of the Second Criminal Court of Vila Velha (ES) accepted on Wednesday (13 April 2016) the criminal complaint against 19 pastors and members of the Maranatha Christian Church. Among them is its founder and president, Gedelti Victoire Teixeira Gueiros. This is the second time that the complaint was confirmed by the State Court.

The lawsuit is also attached to another criminal action for the crimes of threatening and intimating prosecutors and judges. The lawsuit, initiated in 2013, was being processed in Vitória, where the complaint was accepted. Two hearings were scheduled and one of them was held at the end of 2014. But, by a court decision, the case was transferred to Vila Velha, where the institution is head-quartered. Source: <http://www.gazetaonline.com.br/noticias/cidades/2016/04/justica-aceita-denuncia-contra-19-pastores-e-membros-da-igreja-maranata-1013938444.html>

Alliance of Evangelical Congregational Churches of Brazil / Aliança das Igrejas Evangélicas Congregacionais no Brasil (AIECB). In 1967, a group of member churches of the UIECB that had accepted some Pentecostal doctrines and practices and had become part of the Charismatic Renewal movement were excluded from the UIECB because they refused to abandon their Pentecostal Charismatic doctrines and practices. The excluded churches then formed the *Aliança das Igrejas Evangélicas Congregacionais do Brasil*. Currently, both denominations have developed a fraternal relationship that allows ministers of both groups to have fellowship and work together. Headquarters: Apolo III, São Gonçalo, RJ. Website: <http://www.aiecb.org.br/>

Wesleyan Methodist Church / Igreja Metodista Wesleyana (IMW) was founded on 5 January 1967 by a group of pastors and laypeople in the city of Nova Friburgo, State of Rio de Janeiro, who left the Methodist Church after having experienced the “baptism in the Holy Spirit” accompanied with “speaking in tongues” as a second blessing for the believer and the acceptance of all the spiritual gifts as a continuation of the New Testament legacy. From this moment on, the Wesleyan Methodist Church became identified with the Pentecostal-Charismatic movement.

At that first organizational assembly, those present (about 15 people) appointed a General Council that consisted of General Superintendent Waldemar Gomes de Figueiredo; Secretary General Gessé Teixeira de Carvalho; three Secretariates: Missions, Christian Education and Social Action; and General Treasurer Idelmício Cabral dos Santos. Source: <http://www.imwitauna.com.br/igreja/historia.php>

In 2009, the IMW added three new geographical ecclesiastical regions: the new First Region included nine Districts: Cabo Frio, Campos, Duque de Caxias, Itaipava, Macaé, Mantiquira, Niterói, Nova Friburgo and Petrópolis, with a total of 103 churches and 27,268 members; the Sixth Region included 12 Districts: Barra do Piraí, Barra Mansa, Campo Grande, Grajaú, Jardim América, Jacarepaguá, Nilópolis, Nova Iguaçu, Resende, São João de Meriti, Volta Redonda and Bangu, with a total of 116 churches and 19,371 members; the Northeast Missionary Region included 7 Distritos: Aracaju, Caruaru, João Pessoa, Missionário, Recife, Natal and Amapá, with a total of 33 churches and 2,118 members. There were a total 252 churches and 48,757 members in these three ecclesiastical regions.

The IMW has a total of seven geographical regions in Brazil and one in Europe among Portuguese-speaking population. The Bishops of these regions are: 1^a Region: Bishop Elisiário Alves dos Santos; 2^a Region: Bishop Sebastião Calegari; 3^a Region: Bishop Anderson Calebe Soares de Almeida; 4^a Region: Bishop Jamir Fernandes Carvalho; 5^a Region: Bishop Sinvaldo Corrêa Coelho; 6^a Region: Bishop Roberto Amaral; Northeast Missionary Region: Bishop José Damião Rodrigues de Souza; and the European Region: Bishop Oséas Macedo de Queiroz.

The total number of churches and membership was not given on the IMW website, but we can estimate the total by using the averages given for these three new districts and multiplying them by a factor of 8, which gives us about 672 local churches with a total of 130,016 members. By subtracting the averages for the European District, we estimate that there are about 588 churches

with about 113,764 members in Brazil.

Source: <http://www.imwitauna.com.br/igreja/index.php>

Renewed Presbyterian Church of Brazil – *Igreja Presbiteriana Renovada do Brasil* (IPRB). The Pentecostal movement created tensions within the **Presbyterian Church of Brazil** as well as in the **Independent Presbyterian Church of Brazil**. These Pentecostal segments united and created the **Renewed Presbyterian Church of Brazil** in 1975. It has grown rapidly, and now it has congregations in almost every state of Brazil.

In 1968 a group from the PCB formed the **Christian Presbyterian Church**, which was concentrated in Central Brazil, under the leadership of Pastor Jonathan dos Santos Ferreira. The **Independent Presbyterian Church** also had a Pentecostal segment that established the **Renewed Independent Presbyterian Church**, which elected the Rev. Palmiro Francisco de Andrade as its first President. These two streams united on 8 January 1975 in Maringa, PR, and formed the **Renewed Presbyterian Church of Brazil**. The new church progressed rapidly, with the highest membership rate of growth in the states of Paraná and São Paulo. Its headquarters are located in Arapongas, State of Paraná. It has a Presbyterian form of church government with elders and deacons who form the session, the presbyteries and the highest governing body, the General Assembly.

When the Renewed Presbyterian Church was organized in 1975, it had more than 8,300 members in 84 presbyteries with 94 congregations, served by 59 pastors and 89 evangelists. According to the 2011 official statistics, the church had 132,000 members in 50 presbyteries with 474 congregations. At the end of 2012, the denomination reported 139,009 members in 53 presbyteries with 53,778 congregations, 694 preaching points, and more than 800 pastors. Website: <http://www.iprb.org.br/inic.htm>

Adapted from: https://en.wikipedia.org/wiki/Renewed_Presbyterian_Church_in_Brazil

1970s – Other Pentecostal denominations

The Congregational Holiness Church traces its doctrinal and historical roots to the Protestant Reformation, the Wesleyan Holiness Revival, and the Pentecostal movement of the early 20th century. After the movement was organized in 1921 in High Shoals, Georgia, it grew from 12 churches in 1921 to more than 9,000 churches worldwide today in 14 states and in 26 countries. Its International Headquarters are located in Griffin, Georgia.

Its self-description is as follows: “We are evangelical and embrace the cardinal Biblical doctrines of salvation by faith, sanctification, the baptism of the Holy Spirit with the initial evidence of speaking in tongues, divine healing, the divine Trinity, inspiration of the Bible, the incarnation of Jesus Christ through the virgin birth, the perfect sinless life of Jesus Christ, the death, burial and bodily resurrection of Jesus Christ, the rapture of the church, and the imminent, personal pre-millennial second coming of Jesus Christ. As a denomination, we are categorized as Wesleyan Pentecostal.”

The Reverend L. M. and Beverly Reese went to Brazil as missionaries in the early 1970s. The first Congregational Holiness Church was founded in 1972, and in 1976 it was legally registered as a denomination in Brazil. It started with only five churches and several missions. “Those were the days of living in the jungle with the insects and rats in bed with you.” With great dedication, they stayed faithful to the task, and today there are more than 300 churches and mission stations. Recently, two centers to rehabilitate drug addicts have been established. Of the 27 states in Brazil,

the Congregational Holiness Church has a presence in 12 of those states. It reported a total of more than 8,000 members, 110 pastors, and 700 lay leaders in Brazil.

Websites: http://www.chchurch.com/Who_We_Are.htm -
http://www.chchurch.com/World_Missions/brazil/index.html

1970s and Beyond: “Neo-Pentecostalism” - Problems with the Term

A new surge of Pentecostal growth occurred worldwide during this period (called “Neo-Pentecostal” by some Brazilian authors, although the term “Neo-Pentecostal” historically has been used for the Charismatic Renewal movement that began in the 1960s in the USA), led by the establishment of the **Universal Church of the Kingdom of God (UCKG)** by Edir Macedo in 1977 with a strong emphasis on the use of mass media. By 1990, the UCKG owned 14 radio stations and a TV station. While the older Pentecostal churches emphasize the “baptism in the Holy Spirit” and “speaking in tongues,” some of the “third wave” Pentecostal churches focus on spiritual warfare, especially demon exorcism, and introduced the “Prosperity Gospel” to Brazil, a key belief of which is the power of the Gospel of Jesus Christ to heal not just physical and emotional illness, but also an individual’s economic problems. Other major Pentecostal denominations in this category include the **International Church of God’s Grace** (*Igreja Internacional da Graça de Deus*), founded by Evangelist Romildo Ribeiro Soares in 1980, **Reborn in Christ Pentecostal Church** (*Igreja Pentecostal Renascer em Cristo*) founded by Apostles Estevam and Sonia Hernandes in 1986, and the **“Heal Our Land” Evangelical Community** (*Comunidade Evangélica Sara Nossa Terra*), founded by Pastors Robson and Maria Lúcia Rodvalho in 1994.

The Universal Church of the Kingdom of God / Igreja Universal do Reino de Deus (UCKD) was founded in July 1977 in Rio de Janeiro, and now encompasses a worldwide movement with worship centers in more than 96 countries, mostly led by young Brazilian pastors. The UCKD teaches the “prosperity gospel,” which asserts that sacrificial donations and faith and commitment to a church will be rewarded with improved health and greater prosperity. The UCKD founder is **Bishop Edir Macedo** who is also a banker, tele-evangelist, and the owner of the country’s second-largest television network. The UCKD now has its headquarters in a US\$200 million, 10,000 seat replica of the Temple of Solomon in São Paulo. Although the UCKD claims to have 5.2 million members and 13,000 temples across Brazil, the 2010 census reported only 1,873,243 UCKD adherents and that its growth has slowed. Website: <http://www.universal.org/>

Bishop Macedo is one of the most controversial religious leaders in the country, who has been accused of corruption on multiple occasions. In September 2011, São Paulo’s public prosecutor accused Bishop Macedo and other church officials of laundering millions of church donations in offshore accounts and using worshippers’ money for their personal gain to buy luxury goods and property. Ex-members have reported how they participated in scams to elicit money from members, whether by giving false testimonies of blessings or healing, purchasing olive oil from local super-markets that is reported as being blessed oil from Israel, or purchasing other token items from local stores, which are ‘sold’ to members as holy items from Israel.

In 1992, Bishop Macedo spent 11 days in a Brazilian jail on charges of tax evasion, fraud and illicit enrichment. Those charges were later dropped, but in 2009 the Brazilian prosecutors once again brought charges against him for fraud and money laundering, accusing him of siphoning off billions of dollars in donations. The charges of fraud and money laundering are contained in a report by a São Paulo public prosecutor that was formally submitted to a Brazilian judge on 10

August 2009. The report claims 10 leading members of the church—including Macedo—used donations from church members to buy themselves jewelry, property and cars.

The complaint is the result of a two-year investigation by Brazil’s Special Operation Group to Combat Organized Crime (GAECO). Prosecutors charged that money collected from their largely impoverished flock for charitable work, evangelism and building funds was instead used to purchase companies. Those companies, in turn, were allegedly used to launder money, which was then loaned to Macedo and other church leaders, and used to purchase additional businesses, as well as real estate, aircraft and a TV station. Two of the companies involved are said to have been responsible for moving and concealing more than US\$71 million. The UCKG has said that no charges against their founder and leader were ever proven, and that it was believed within the church that this action was politically motivated.

FORBES Billionaires List: Edir Macedo & family.

Edir Macedo, founder of the Universal Church of the Kingdom of God (UCKG), is among the richest religious leaders in the world and a Brazilian media mogul to boot. Raised a Catholic, he converted to evangelical Christianity in the early 1970s. In 1977 he founded his own sect in Rio de Janeiro. In July of 2013 he also became a banker after acquiring a 49% stake in privately-held bank Banco Renner, which boasts among the highest interest rates in Brazil. The transaction raised eyebrows in part because Brazil’s Central Bank treated Macedo as a foreign investor since he is based in the U.S. The bulk of Macedo’s fortune stems from his ownership of Rede Record, Brazil’s second-largest broadcaster, which he acquired in 1990 from entertainer Silvio Santos. It’s unclear how he got the funding to purchase the company: Brazil’s Public Ministry has probed into the question for more than ten years while some reports have alleged that he used church funds. Macedo has declined to comment. His media empire also extends to an Atlanta-based Telemundo affiliate, W67CI. In 2014 Macedo inaugurated a huge replica of Solomon’s Temple in São Paulo, which seats 10,000 congregants and is twice the height of the iconic statue of “Christ the Redeemer,” located in Rio de Janeiro. The mega-church cost a reported US\$200 million to build and serves as the UCKG’s headquarters.

Adapted from: <https://www.forbes.com/profile/edir-macedo/>

The **Brazilian Evangelical Christian Alliance** (BECA, founded in 2010) has denounced Bishop Macedo for being dishonest and corrupt, and has distanced itself from him and his church; the UCKD is not a member of the BECA. The **Brazilian Evangelical Association** (AEVB), especially its president, Pastor Caio Fabio, during the 1990s stated that it was necessary to separate “the true Gospel of Jesus Christ from the unscrupulous and hostile leadership of Bishop Macedo.” He accused the IURD of “pagan superstitions” and “manipulators and abusers,” which they say embarrassed the rest of the evangelical churches. It is not strange that Caio Fabio was later discredited and slandered in a thousand ways on the television channels of the IURD.

Adapted from: <https://librementeuruguay.wordpress.com/2013/01/14/la-verdad-detras-de-la-iglesia-brasilera-dios-es-amor/comment-page-1/>

1980s

The Third Wave, sometimes referred to as the “signs and wonders” movement, gained ground in the 1980s, a movement that is said to be distinct from the Charismatic Renewal movement. The “third wave” constituents are mainly Evangelicals from diverse non-Pentecostal backgrounds who have experienced a “paradigm shift” and now believe that the miraculous or sign gifts portrayed in *The Gospels* and *Book of Acts* in the New Testament continue to the present. They are distinguished

from other Evangelicals by their belief in the *continuation* of the spiritual gifts, including healing, tongues, miracles, prophecy, and word of knowledge from the 1st century to the present.

Any Third Wave history has to include two key individuals: **Dr. C. Peter Wagner**, Professor of Church Growth at the Fuller Theological Seminary's School of World Missions (Pasadena, CA) for 30 years until his retirement in 2001, and the **Rev. John Wimber** who founded the Association of Vineyard Churches in Anaheim, CA, in 1982. It was Wagner who first used the term "Third Wave" in the title of his 1988 book, *The Third Wave of the Holy Spirit*. Wagner explained the Third Wave as "a gradual opening of straightline Evangelical churches to the supernatural ministry of the Holy Spirit *without the participants becoming either Pentecostals or Charismatics.*"

Adapted from: <http://www.christianitytoday.com/edstetzer/2013/october/third-wave.html>

International Church of God's Grace / Igreja Internacional da Graça de Deus (IIGD).

The decision of **Romildo Ribeiro Soares** (known internationally as R.R. Soares) to become an evangelical pastor occurred in 1968, after he read the book *Healing the Sick and Casting Out Devils* (first published in English in 1951); *Curai Enfermos e Expulsai Demônios* (T. L. Osborn, Graça Editorial). It was through this reading that he awakened to the evangelistic ministry. In the same year, he met Edir Macedo, who later became his brother-in-law, in the **New Life Christian Church / Igreja Cristã Nova Vida**. In 1975, together with Macedo and the brothers Samuel and Fidélis Coutinho, Soares founded the "Crusade of the Eternal Path" (*Cruzada do Caminho Eterno*). Shortly afterwards, in the company of Edir Macedo, he founded the **Universal Church of the Kingdom of God (UCKG)** in the City of Rio de Janeiro in 1977.

Evangelist R.R. Soares remained in the UCKG until 1980, where during its beginning years he led the leadership of the church that later passed to Edir Macedo. Discontent with the aggressive mode of Macedo's administration and theological disagreements led to his departure. A council of 15 pastors decided who would take over the leadership of the UCKG. There were three votes in favor of R. R. Soares and 12 for Macedo.

R. R. Soares decided to establish a new church, called the **International Church of the Grace of God**. Three years later, on 9 June 1980, the first temple of the new denomination was opened in the center of Rio de Janeiro; later the headquarters were moved to the municipality of Duque de Caxias, a city on Guanabara Bay in the state of Rio de Janeiro. Because of the growth of Soares' ministry, the Church expanded by opening new temples throughout Brazil. Soares has become a worldwide figure as a tele-evangelist, missionary, author, singer, composer, and businessman. Soares is the host of the Brazilian TV program "Show of Faith," which is viewed, reportedly, in more than 170 countries. His denomination reports a national membership of about 500,000 in about 900 affiliated churches, as well as tens of thousands of followers worldwide.

Adapted from: https://pt.wikipedia.org/wiki/Igreja_Internacional_da_Gra%C3%A7a_de_Deus

R.R. Soares invests R\$100 Million in the "Temple of Grace" – 01/17/2017

Missionary R.R. Soares, the founder and leader of the International Church of the Grace of God, is building a new temple and church headquarters that promises to be the new competitor of the Temple of Solomon, recently built by his brother-in-law, the leader of the Universal Church of the Kingdom of God, Bishop Edir Macedo. Called "Templo da Graça," the project is being built in Bom Retiro, São Paulo's central district, and will have a capacity for 10,000 people seated, exactly the same capacity as Macedo's Temple of Solomon.

Despite being considered a mega-project, the "Temple of Grace" has an estimated cost of R\$100 million, while the "Temple of Solomon" cost more than R\$680 million as reported on several Gospel News sites.

"Let's do something beautiful, for the glory of God," said Soares during a program in which he

announced the beginning of the construction project. The ceremonial placing of the first cornerstone of the construction was attended by important church figures and politicians, such as the then president of the Chamber of Deputies, Eduardo Cunha of the Brazilian Democratic Movement Party (*Partido do Movimento Democrático Brasileiro* - PMDB).

Adapted from: <http://www.sitefuxicogospel.com/2017/01/RR-Soares-investe-100-Milhoes-no-Templo-da-Graca.html>

The Renewed Church of Evangelical Mennonite Brethren / Igreja Evangélica Irmãos Menonita Renovada (IEIMR). This denomination was founded on 25 January 1989 after a group of 95 Mennonites who had received the “baptism in the Holy Spirit” were expelled from the *Igreja Evangélica Irmãos Menonitas* in São Paulo because they refused to renounce their Pentecostal-Charismatic experiences. The new congregation was established in São Marcos, Embu das Artes, São Paulo, SP. In 2012, this denomination reported a membership of 2,128 in 15 congregations.

Website: <http://menonitarenovada.blogspot.com/2008/12/igreja-ev-irmos-mennonita-renovada.html> - <https://sites.google.com/site/irmaosmenonitasrenovada/what-we-believe>

The “third wave” Pentecostal denominations are often defined in news reports in Brazil, as well as in other media (national and international), as advocates of the “Gospel of Prosperity,” which includes the following groups:

Igreja Mundial do Poder de Deus
Igreja Apostólica Fonte da Vida
Ministério Nova Jerusalém

Igreja Nacional do Senhor Jesus Cristo
Ministerio Internacional da Restauração
Comunidade Cristã Paz e Vida

So, what is the “Gospel of Prosperity?” A Statement on Prosperity Teaching from the Lausanne Theology Working Group, Africa chapter at its consultations in Akropong, Ghana, 8-9 October, 2008 and 1-4 September 2009; published on 8 December 2009.

We define prosperity gospel as the teaching that believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and the “sowing of seeds” through the faithful payments of tithes and offerings. We recognize that prosperity teaching is a phenomenon that cuts across denominational barriers. Prosperity teaching can be found in varying degrees in mainstream Protestant, Pentecostal as well as Charismatic Churches. It is the phenomenon of prosperity teaching that is being addressed here not any particular denomination or tradition.

Source: <http://www.christianitytoday.com/ct/2009/decemberweb-only/gc-prosperitystatement.html>

However, *Christianity Today* magazine had this to say about the subject.

Prosperity Gospel

An aberrant theology that teaches God that rewards faith—and hefty tithing—with financial blessings, the prosperity gospel was closely associated with prominent 1980s televangelists Jimmy Swaggart and Jim and Tammy Bakker, and is part and parcel of many of today’s charismatic movements in the Global South.

Source: <http://www.christianitytoday.com/ct/topics/p/prosperity-gospel/>

Other Pentecostal-Charismatic Groups

Biblical Church of Peace / Igreja Bíblica da Paz (IBP)

Pastor Edson Rebastini was born in Rio Claro, in the interior of São Paulo state. At age 15 he felt the call of God to be a pastor and preacher of the Word. In the late 1970s, he began studying at a Bible Institute in São Paulo and at the age of 22 married Celia. They had two children: Wesley and William. Together, Pastors Edson and Celia Rebastini founded the Biblical Church of Peace on 17 June 1987.

The IBP was founded after much prayer and obedience. In the beginning, only a few brethren met in a house on Rua Careaçú, in the neighborhood of Jardim França in São Paulo. The group grew and moved to the first church building on Avenida Eng. Caetano Álvares in São Paulo. The place that accommodated about 180 people soon became small and, four months later, the group moved to Rua Alferes de Magalhães in the Santana neighborhood. It grew up grounded in the Word, steadfast in prayer, in teaching, and with a style of its own, later expressed in a revealing and prophetic way by the **Rev. Tim Bagwell**: “An original church, not a copy; a voice, not an echo.”

Editorial Note: Dr. Tim Bagwell began his full time ministry in 1972. His ministry, through evangelistic crusades, conferences, and seminars has taken him across the USA and into several foreign countries as a prophetic evangelist. He has literally touched hundreds of thousands of lives across this world with a bold, uncompromising message, with signs following. Pastors throughout the world solicit his ministry because of its balance of pastoral and evangelistic experience. He has authored five books, *Prophetic Generation*, *Possessing Your Prophetic Promise*, *Empowered for the Call*, *Empowered for Life* and *When I See the Blood*: <http://www.wolcc.net/pastors/>

The IBP influenced many people in Brazil through its praise and worship with free expressions and dances, applauding the Lord by celebrating with voices of joy. In 1989, the church moved to a location on Avenida Gen. Ataliba Leonel in the City of São Paulo that had a capacity of 800 people. Hundreds of people gathered on Wednesdays to pray as they walked through the worship hall. Prayer continues to be a strong feature of this church. Also in the early 1990s, the church started our Leadership Training School, which later led to a partnership with the Victory Bible Institute (VBI) at Rua Dona Santa Veloso 575, São Paulo, SP.



Headquarters: Igreja Bíblica da Paz, Rua Dona Santa Veloso 575, Vila Guilherme, São Paulo.

In 1994, the IBP met on Rua São Quirino, in Vila Guilherme, also in the North Zone of São Paulo. The move to the current building took place in 2001 in Santana, São Paulo. Pastor Edson preaches weekly on Sundays in the two services (morning and evening) of the Bible Church of Peace. He is the author of several books and produces a TV show called “Proclamaí” (Proclamation) that is broadcast on Saturday morning at 10:30 am on RedeTV. Thousands of people have been and are being reached through the transmission of our services through television, which has been a fundamental tool to bring the Gospel to everyone. Pastor Edson Rebutini’s preaching is currently available through television and the Internet in various formats.

Each week more than 4,000 people take part in church services that, especially through the image of Pastor Edson Rebutini, became well-known in Brazilian Evangelical Christianity. Their website lists seven affiliated churches: <https://www.biblicadapaz.org.br/igrejas>

Igreja Bíblica da Paz Jundiaí

Av. Comendador Gumercindo Barranqueiros, 80 - Jundiaí - Hotel Serra

Igreja Bíblica da Paz Poá

Av. Nove de Julho, 962 - Centro - Poá

Igreja Bíblica da Paz Guarulhos

R. Doze de Junho, 179 - Jardim do Triunfo - Guarulhos

Igreja Bíblica da Paz Caririaçu

R. Sebastião Feitosa, 102 - Nossa Senhora do Carmo - Caririaçu

Igreja Bíblica da Paz Araripe

Av. Alexandre Arraes, 834 - Centro - Araripe

Igreja Bíblica da Paz Bragança Paulista

R. Luis Lopes Cardoso, 43 - Lava Pés - Bragança Paulista

Igreja Bíblica da Paz Taubaté

R. Emília Zaluar, 180 - Vila São Carlos – Taubaté

1990s to the Present

According to the 1991 Brazilian national census, Protestants composed 9% of the population, more than half of whom were Pentecostal. By the 2000 census, the number of Protestants grew to more than 15% of the population, or about 26 million people, and 68% of the Protestant community was Pentecostal. New Pentecostal groups continue to grow rapidly; the UCKG, for example, had over 2 million members in 2000, an increase of 1.8 million new members between 1991 and 2000 and a six-fold increase in their share of the Brazilian population.

Pentecostalism entered Brazilian politics in the 1990s, with large voting blocs throwing their substantial weight behind Pentecostal and church-endorsed candidates, oftentimes with church pastors and bishops running for office. Though Pentecostal churches initially lacked the organized political networks that the Catholic Church cultivated during the military dictatorship, they successfully leveraged their evangelical structure, processes, and culture. Many Pentecostals perceive political participation as a religious duty, another battleground in the ongoing spiritual war against demonic influences, with individual and communal health, wealth, and salvation at stake. This belief forges a fervent commitment to candidates and causes.

Adapted from: <https://rlp.hds.harvard.edu/faq/pentecostalism-brazil>

The New Destiny International Church – Igreja Novo Destino is a neo-Pentecostal denomination founded in Groningen, The Netherlands, in 1993 by Johan Proost and Dr. Tessa Proost. The first church in Portugal was established in 1999 by Pastor Fernandes. Currently there are churches in

Lagos, Nigeria; Rwanda; Lisbon and Portimão in Portugal; Aruba, Colombia, Mexico, and Peru.

The first church in Brazil was founded in Belo Horizonte in 2007. Currently there are churches in the municipality of Betim, Minas Gerais state.

Websites: <http://destinychurch.nl/> - <http://www.igrejanovodestino.com/>

Heal Our Land Evangelical Community / Comunidade Evangélica Sara Nossa Terra (CESNT)

This ministry began in the federal capital of Brasilia under the leadership of Robson and Maria Lúcia Rodovalho, who organized the initial cell groups of the work that began there. In 1994, they inaugurated the first “Sara Nossa Terra” Church in Brasilia in the Southwest Sector. Today, after more than 20 years, the work that began in Brasilia has reached the four corners of Brazil, other South American countries, the USA, Western European countries and North Africa. Around the world, the CESNT Ministry in 2014 included 1,080 cells groups and churches, led by 194 bishops, 934 senior pastors, and 643 auxiliary pastors who bring the Word to 1.3 million followers. The world headquarters of the Ministry is in Brasilia, with regional headquarters for South America in Neuquen, Argentina; in Atlanta, USA; and in Lisbon, Portugal, for Europe.

Website: <http://saranossaterra.com.br/historia-da-sara/>

World Church of the Power of God / Igreja Mundial do Poder de Deus (IMPD)

The first temple of the World Church of the Power of God was established in Sorocaba, 90 km from the city of São Paulo, by the founder Apostle Valdemiro Santiago, his wife Bishop Franciléia, and a small group of members. In 2000, the World Church of the Power of God moved to Pernambuco, returning in 2002 to São Paulo, in the district of Tatuapé. In 2006, still boosted by strong growth, the World Church of God’s Power settled at Rua Carneiro Leão 439, Brás, São Paulo. Called the “Temple of Miracles,” the building has 18,000 m² and the capacity to seat 10,000 people, but the building was closed down by officials at City Hall so that it can be remodeled to accommodate such a large number of people.



The World Church of the Power of God is preparing to inaugurate one of the largest temples in Brazil and perhaps one of the largest in the world, the “World City of Dreams of God,” which is

being built in the city of Guarulhos, in Greater São Paulo; it will have the capacity to seat 150,000 people. The work is located near the International Airport of Guarulhos. There are 240,000 m² of construction, and it is being erected with the help of the faithful who contribute with special offerings. Recently, the founder of the church, Apostle Valdemiro Santiago, asked for help from his faithful followers, since he spends R\$30 million monthly on the buildings and his TV programs, “not counting the rents of 4,500 temples” his church occupies throughout the nation.

A 24-hour broadcast of each of the major church meetings, as well as programs, news and distinctive entertainment spreads the Gospel message not only within the national territory, but also in other countries where the denomination has established local churches.

Website: <https://www.impd.org.br/>

The New Apostolic Reformation

In a *Chrisma Magazine* article (24 August 2011), **Dr. C. Peter Wagner** claimed that he introduced the term “New Apostolic Reformation” (NAR) and that the movement began in the early 1990s worldwide. In 1994, Wagner came up with the name “New Apostolic Reformation.” “Reformation” because the movement matched the Protestant Reformation in world impact; “Apostolic” because of all the changes the most radical one was apostolic governance...; and “New” because several churches and denominations already carried the name “apostolic,” but they did not fit the NAR pattern. The New Testament reports that Jesus, at His ascension into heaven, “gave some to be apostles, some prophets, some evangelists, and some pastors and teachers for the equipping of the saints for the work of ministry” (Ephesians 4:11-12).

Most of traditional Christianity accepts evangelists, pastors, and teachers, but not apostles and prophets. But Wagner believed that all five are given to be active in churches today. In fact, St. Paul goes on to say, “And God has appointed these in the church: first apostles, second prophets, third teachers...” (1 Corinthians 12:28). This does not describe a hierarchy, but a divine order. Apostles are first in that order. No true apostle is self-appointed. First of all, they are gifted by God for that ministry. Secondly, the gift and its fruit are recognized by peers and the apostle is “set in” or “commissioned” to the office of apostle by other respected and qualified leaders.

This is very different from dealing with traditional denominations. The reason behind this is that, whereas denominations are legal structures, the NAR is a relational structure. Everyone is related to, or aligned, with an apostle or apostles. This alignment is voluntary. There is no legal tie that binds it. In fact, some have dual alignment or multiple alignments. Apostles are not in competition with each other, they are in partnership. They do not seek the best for themselves, but for those who choose to align with them.

Dr. C. Peter Wagner (1930-2016) was president of Global Harvest Ministries and Chancellor of the Wagner Leadership Institute. Established in 1998, the Institute equips men and women for leadership positions in churches and translocal ministries. It is designed especially, but not exclusively, to meet the needs of leaders who have become a part of the New Apostolic reformation. Wagner was a theologian, missiologist, missionary, writer, teacher, and church growth specialist, perhaps best known for his controversial writings on spiritual warfare.

Adapted from: <https://www.charismanews.com/opinion/31851-the-new-apostolic-reformation-is-not-a-cult>

The International Coalition of Apostolic Leaders (ICAL)

The purpose of ICAL is to connect each member’s wisdom and resources in order to function more strategically, combine their efforts globally, and effectively accelerate the advancement of the

Kingdom of God on earth. An apostle is defined by ICAL as a Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of a church or business within an assigned sphere by hearing what the Holy Spirit is saying and one who sets things in order accordingly for the growth and maturity of the group or complex of groups (churches or businesses).

Since apostles operate in several different ways, ICAL is open to “vertical apostles” (including ecclesiastical, functional, congregational, and team-member vertical apostles), to “horizontal apostles” (including convening, ambassadorial, mobilizing, and territorial horizontal apostles), and to different kinds of “marketplace apostles.”

ICAL provides venues at the Annual Meeting, Regional Summits, and International Summits to facilitate connections with like-minded apostolic leaders. These settings promote a structure of meaningful gatherings for peer-level apostles, representing both the nuclear and marketplace church. Here, apostles meet one another, build relationships, and exchange wisdom, knowledge, skills, and resources.

The International Coalition of Apostolic Leaders (ICAL) was conceived in Singapore in 1999 by a group of apostles that discussed how God could use the combined efforts of global apostolic leadership to advance the Kingdom of God more rapidly and effectively.

In order to accomplish the mission, establishing a communication center would be essential. During the discussion, John P. Kelly was asked to assume leadership as Presiding Apostle for the new coalition and to establish an office in Fort Worth, Texas. He was directed to organize a council and to begin inviting apostles to join the ICAL fellowship network. The first Annual Meeting was held near Dallas, Texas in 2000.

That year, John Kelly was directed by the Lord to ask C. Peter Wagner to accept the position of Presiding (Convening) Apostle. In 2001, ICAL moved into the offices of Global Harvest in Colorado Springs, Colorado. John Kelly continued to serve ICAL as the Ambassadorial Apostle, representing ICAL globally and conducting ICAL Regional Summits throughout the United States.

In 2009, on the eve of his 80th birthday, Peter Wagner was directed by the Lord to ask John P. Kelly to again accept the position of Presiding (International Convening) Apostle over ICAL. ICAL was transferred back to Fort Worth, Texas, in the spring of 2010. With an official handing of the baton ceremony at the 2010 Annual November Gathering, Dr. Wagner became the Presiding Apostle Emeritus of ICAL and John P. Kelly the International Convening Apostle. During the 2013 Annual Conference, the name was changed from International Coalition of Apostles (ICA) to **International Coalition of Apostolic Leaders (ICAL)**.

Adapted from: <http://www.icaleaders.com/about-ical/> - <http://www.icaleaders.com/about-ical/history-of-ica>

Brazil Coalition of Apostolic Leaders (BCAL) / Coalizão Brasileira de Líderes Apostólicos (COBLAP). **Apostle Rene Terra Nova** is the Convenor for Brazil and the ICAL Facilitator for all Portuguese-speaking nations. Website: <http://reneterranova.com.br/>

In July 2017, two powerful Apostolic Conferences were held in Brazil. The first was *Conferencia Apostolica 2017* hosted by **Apostle Estevam Hernandes** at Apostolic Church Reborn in São Paulo with guest speakers Sonia Hernandes, Apostles Cesar Augusto, John P. Kelly (USA), and Carlos Quiroa (Mexico). The Apostolic Conference came about through a vision given by God to Estevam Hernandes—the first Apostle of Brazil—in 2003. It is a convention that brings together apostles, bishops and pastors from all over the world in order to bring a word revealed to them by God and, thus promoting the union of the Body of Christ in a unique experience. “Many years ago, we held the prophetic conferences and realized how powerful it was to pour out the Holy Spirit on

people. From there, we evolved and began to hold the apostolic conferences within the vision of blessing and edification of people, “said Apostle Hernandes, the leader of the Reborn in Christ Church.

Apostle Kelly has traveled to Brazil numerous times to work with **Apostles Rene Terra Nova, Hernandes, and Cesar Augusto** (representing the three largest networks of churches in Brazil) to establish and solidify the **Brazilian Coalition**. On 26 July 2017, the ICAL team members John P. Kelly, Annika Daley and Dyke Rogers flew to Belo Horizonte for *Convergencia 2017 - Invasão Apostolica* hosted by Apostle Fernando Guillen with the participation of Apostles Chuck Pierce, David Guillen, Deborah Guillen, Mario Chevez, and John P. Kelly. The focus was on influencing the different spheres of the culture and importance of a biblical perspective for entrepreneurs. Powerful messages, prayer, and celebration took place throughout the conference to prepare people with faith to walk in their authority and effectively build the Kingdom of God. More about this at: <http://convergenciaglobal.com>

Adapted from: <http://www.icaleaders.com/news/2017/8/16/brazils-powerful-apostolic-conferences-in-july>

Reborn in Christ Pentecostal Church / Igreja Pentecostal Renascer em Cristo (IPRC) was founded in the City of São Paulo in 1986 by Apostles Estevam Hernandes and Sônia Hernandes. The Renascer Church has a TV station, Red Gospel, a record label, a radio network, a publishing house and a clothing line. The IPRC claims to have about 3,500 temples and more than two million followers in Brazil. However, the 2010 national census did not include the IPRC among the largest Brazilian Pentecostal denominations of over 100,000 adherents.

The Church uses the designation “Apostolic” because it believes that the “gift of apostle” is a valid ecclesiastical office at the present time. **Apostle Hernandes founded the CIEAB (Confederation of Evangelical Apostolic Churches of Brazil)**, an entity that embraces churches that accept this doctrine.

The IPRC is also known for preaching its religious beliefs through radio and TV programs and clips of Gospel music in Brazil. The musical group “Renascer Praise” participates in the activities of the church in the various worship services. The IPRC owns an Evangelical channel, the Gospel TV Network, and a radio network, Gospel FM, in São Paulo. It has the highest television tower in São Paulo.

Through the Renascer Foundation, the Church develops various social assistance projects, such as shelters, recovery centers and orphanages, which are maintained through Gideon donations (sympathizers and members who collaborate monthly with an amount for the maintenance and expansion of Church projects).

In 1992, the IPRC began a movement in Brazil, called the “March for Jesus,” which is similar to marches that have been held in many other countries. The vision for “March for Jesus USA” began in 1989 when Tom Felton, its founder and organizer, began organizing praise marches in Austin, Texas; March for Jesus USA was established in 1991 and in less than a decade had expanded to more than 650 cities in the USA and in hundreds of other cities throughout the Americas. On the same day, about one million people in the City of Salvador, Bahia state, and thousands of people in other cities in Brazil participated in these gatherings.

In June 2006, organizers claim that an estimated three-million Evangelicals joined the 14th annual “March for Jesus” in São Paulo, headed by leaders of the Reborn in Christ Pentecostal Church (*Agencia Latinoamericana y Caribeña de Comunicación [ALC]*, 15 June 2006).

The IPRC is also the sponsor of other events that take place annually, such as the “SOS of the Gospel Life Festival,” which presents Gospel shows of various musical styles that bring together large numbers of young people. It also holds the National Meeting of Men, the National Meeting of Women, and the *International Apostolic Conference*. The Renascer Church owns the rights of the “Gospel” brand in Brazil. The Gospel musical style in Brazil began to have a special niche in media, and it has generated a great number of songs, bands and recordings that follow this style.

Adapted from: https://pt.wikipedia.org/wiki/Igreja_Renascer_em_Cristo - <http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-brazil/>

International Apostolic Church / Igreja Apostólica Internacional (IAPI)

FM Apostolic Radio was conceived and founded by Apostles **Luiz Carlos De Souza and his wife Nete**. He is president and founder of the **CONVEM (World Convention of Apostolic Churches)** and she is its vice president. Born in Brasilia in 1963, he was a teenager (age 14) at the First Baptist Church in Sobradinho, DF, and was ordained pastor in that same church in 1986. Besides his theological training, he is a lawyer, clinical psychoanalyst, journalist, historian and writer with several published titles.

Nete was born in Pé de Serra, Bahia, in 1966. She has a theological background, is a clinical psychoanalyst, a human rights delegate, a chaplain, a justice of the peace and a writer. He is president of Amstad = *Associação Missionária Tocando as Nações / Missionary Association Touching the Nations*, a missionary agency of international prestige with works developed in 4 continents of the world (America, Asia, Africa and Europe). Together they have five children and two sons-in-law: Laís, (married to Pr. Mailson Cidade), Jemima (married to João), Kerem Hapuque, Lucas and Jemima.

The couple has traveled to many countries on four continents of the world (America, Africa, Europe and Asia) preaching the message of the Kingdom of God. They are passionate about reaching nations and supporting missions. They are founders of the Apostolic University and through it minister training for leaders in Brazil and in other nations.

They currently reside in Brasília, where they coordinate the actions of CONVEM, AMISTAD and the churches of the ministry that they preside (International Apostolic Church).

Webpage: <http://apostolicafm.com/>

World Convention of Apostolic Churches / Convenção Mundial de Igrejas Apostólicas (CMIA)
Address: Rodovia DF 140, Km 5.5, Módulo B, Lotes 12/14 - Lago Sul, Brasília, Distrito Federal
Website: <http://www.convem.org/>

CONVEM is a Christian religious organization—Trinitarian and Pentecostal—that is an official organ for representing Evangelical churches worldwide, where affiliated churches, ministries, denominations, ministers, pastors, missionaries and preachers of all are registered.

Through a strategic management model, which prioritizes the valuation of its members, CONVEM invests primarily in the development of churches and small ministries. CONVEM’s primary mission is the development of people using a continuous process of corporate education. Its training goes from theory to practice, from the identification of the need to the solution of the problem.

CONVEM, founded on 10 September 2009, is a non-profit private legal entity registered as a Religious Organization with a Christian orientation, for an indefinite period of time and with unlimited number of members, with operations in Brazil and abroad. CONVEM has its head-

quarters in the capital of Brazil: Brasília, Federal District.

Board of Directors of CONVEM

1. President: Luiz Carlos De Souza – Apostle
2. 1^a Vice-President: Maria Valdenete De Lima Oliveira – Apostle
3. 2^o Vice-President: Dzankon Detemene - Pastor
4. 1^o Secretary: Ronaldo Amim - Bishop
5. 2^a Secretary: Maria Benedita Silva Fróz - Pastor
6. 1^a Treasurer: Jemima De Oliveira Souza
7. 2^o Treasurer: Maria De Jesus Rodrigues Do Paraíso - Pastor

OUR STORY: CONVEM was born out of a great discontent among world Evangelical leaders who realized the enormous void in terms of Evangelical representation worldwide. The vision was strengthened as leaders of ministries and independent churches became aware of the importance of the unity of the body of Christ, how empowered we are when we join others, and think of collective rather than individual well-being.

The third millennium ushered in a new time for the Christian Church in the world, which is what we can call the modern APOSTOLIC Era. In this sense, we are making our way back to the glorious church of Antioch, where the APOSTOLIC vision had its greatest expression through the figures of the apostles Paul and Barnabas. Yes, because for the church in Jerusalem and for the original apostolic college the expression “apostle” was identified as a title to which only the original apostles chosen directly by Jesus and the substitute of Judas Iscariot, the Apostle Matthias. The movement of the Holy Spirit has spread the Church from Jerusalem to the four corners of the world and has brought with it a pouring out of the apostolic gift that allowed a Gospel advance of unprecedented proportions. Antioquia played a key role in this story.

What we have seen throughout history is the untiring work of God’s Holy Spirit to restore the glory of the early church in all its splendor. It all began with Martin Luther’s new interpretation of the Holy Scriptures that launched the Protestant Reformation during the 16th century and, without a doubt, it was a great legacy for the Church today. Another moment of great impact was the Azusa Street Revival in Los Angeles, California (USA), and the restoration of the Charismatic gifts at the beginning of the 20th century.

The 1880’s marked the arrival of the prophetic gift with extraordinary strength and dynamics of the Holy Spirit. With the rediscovery of the prophetic gift, the path opened for the revelation of the spiritual battle in a strategic dimension aimed at the conquest of nations and the defeat of “territorial spirits” (principalities and powers). As the prophetic always precedes and prepares the way for the apostolic (John the Baptist came first and then Jesus inaugurated the Apostolic age), in the last two decades of the 20th century we witnessed a movement of the Holy Spirit throughout the earth that created in the Bride of Christ a prophetic worship of the highest level in preparation for the arrival of the modern Apostolic age and the restoration of the Apostolic gift within the Church of Jesus Christ. Thus, the Church is prepared to face the anti-Christ, with the living presence of the Ephesians 4 structural gifts: Apostles, prophets, evangelists, pastors and teachers.

It is from this perspective and inspired by this anointing that God led me to establish the CONVEM, a tree that will shelter all those who are being immersed in this anointing; and the

APOSTOLIC Magazine, a publication that will give voice and foundation to these new times that have come to renew the Bride of Christ. Apostle Luiz Carlos
Visit: www.revistaapostolica.blogspot.com

Convenção Mundial de Igrejas Apostólicas (CONVEM)

Rodovia DF 140, Km 5.5 - Condomínio: Quinta Santa Bárbara - Modulo B 12, Lago Sul, DF

Website: <http://www.convem.org/mb-02/mb-02-especificas.php?t=3&n=4&grupo=noticias&cod=5>

Assembly of Christ Evangelical Church / Igreja Evangelica Assembleia de Cristo (IEPAC)

The IEPAC was founded in 2005 in the city of Recife, PE, where it is well-known. It is a controversial denomination, because its theology, activities, social and moral positions, as well as its methods of work and customs, are strongly criticized by adherents of other religious groups. Its central temple is located at Rua Dezenove de Abril 135, Ibura, Recife, state of Pernambuco.

Pastor Nilson Ferreira da Silva is the founder and head official of the IEPAC, who uses the title “president pastor” as do many of his state subordinates. The IEPAC has an episcopal model of church government, which is comparable to the model employed by other Evangelical Pentecostal churches. Each local congregation has several workers, who are subordinate to pastors and in charge of minor activities, such as the invitation of people to take part in the services, reception of people who arrive at the temples, visits to nursing homes and hospitals, and assistance to the pastors, during the services or otherwise. Pastors are responsible for the worship service, the guidance of the workers, and the administration of the local church. Above the local pastors are the state presiding pastors and above the state pastors, there is the national pastor, who regulates the doctrinal issues and supervises the work of the other pastors.

The longevity of leadership within the administrative framework of the IEPAC is allowed and encouraged. In general, older members are expected to become church workers, long-serving workers to become deacons, deaconess, elders, evangelists, missionaries, and local pastors; and local pastors seek to become presiding state pastors; however, this is not automatic. Some preparation and approval at the higher leadership levels is required.

Religious practices include the “Holy Bonfire on the hill,” which is an event that takes place every Friday evening in the IEPAC, where the prayers of the faithful are taken to the prayer mountain in a vigil and offered to God. Holy Communion is considered the most important ceremony for the IEPAC; the Lord’s Supper is held in memory of the sacrifice of Jesus Christ. The bread and cup, elements of the table, symbolize the body and blood of Christ, the New Covenant. During Holy Communion, people renew their faith, build their spiritual lives and establish fellowship ties with other believers. According to Pastor Nilson Ferreira, maintaining intimacy with God is the only way for human beings to achieve true harmony in life. Every second Saturday of the month, the IEPAC celebrates the Lord’s Supper, as did Jesus’ apostles.

The IEPAC worship services are thematic and each theme is usually associated with a specific day of the week or a specific date. On the appointed day, special emphasis is placed in the worship services on spiritual warfare against the forces of evil, in particular. It is, therefore, common to hold meetings on specific days for singles (who want to get married), for the unemployed, for the sick or the depressed, for those with legal matters in court, among others. Also, visits are conducted in the homes of those in need by church workers.

Members of the Executive Council:

Pastor Nilson Ferreira da Silva, Founding Pastor of the IEPAC

Missionary Ana Paula Alves da Silva, Founding Vice-President

Ozana Ferreira da Silva – Founder

Pentecostal Growth: 2000 census compared to 2010 census.

The 2010 national census of Brazil showed some surprising results regarding the growth of non-Pentecostal adherents compared to Pentecostal adherents. In 2000, all non-Pentecostal Protestants were 31.4% (8,231,375) and all Pentecostal Protestants were 68.6% (17,953,568) of the total Protestant population, whereas in 2010 all non-Pentecostal Protestants were 40.0% (16,904,956) and all Pentecostal Protestants were 60.0% (25,370,484) of the total Protestant population. This means that the growth of non-Pentecostal adherents was greater proportionally than that of Pentecostal adherents between 2000 and 2010, while the overall growth of Protestant adherents increased from 26,184,941 (15.4%) in 2000 to 42,275,440 (22.2%) of the total population of Brazil in 2010. The Protestant population grew by 16,090,499 between 2000 and 2010, according to the government census. The table below provides an overview of the relative growth of the major Pentecostal denominations in Brazil between the 2000 and 2010 national censuses.

	2000 census	%	2010 census	%	+/-
TOTAL POPULATION	169,672,856	100%	199,755,799	100%	+20,882,943
Pentecostal (subtotal)	17,617,307	10.37	25,370,484	13.30	+7,753,177
Assemblies of God	8,418,140	4.96	12,314,410	6.17	+4,896,270
Christian Congregation of Brazil	2,489,113	1.47	2,289,634	1.15	-199,479
Universal Church of the Kingdom of God	2,101,887	1.24	1,873,243	0.94	-228,644
International Church of Foursquare Gospel	1,318,805	0.78	1,808,389	0.91	+489,584
God is Love Pentecostal Church	774,830	0.46	845,383	0.42	+70,553
Maranatha Christian Church	277,342	0.16	356,021	0.18	+78,679
Brazil for Christ Pentecostal Church	175,618	0.10	196,665	0.10	+21,047
Christ Gives New Life Church	92,315	0.054	90,568	0.045	-1,747
Other Pentecostals	1,840,581	1.08	5,267,029	2.76	+3,426,448

Whereas the number of Assemblies of God adherents (various related denominations) increased by 4,896,270 between 2000 and 2010, or from about 5% of the total population to about 6.2% in a decade, both the Christian Congregation of Brazil (CCB) and the Universal Church of the Kingdom of God (UCKG) *declined proportionally* as a percentage of the total population: the CCB declined from 1.5% to 1.2% of the total population, and the UCKG declined from 1.2% to 0.9% between 2000 and 2010 (assuming that the data from the two national censuses is a reliable measurement of population growth and decline).

In addition, the International Church of the Foursquare Gospel *increased* by 489,584 adherents during this same decade or from about 0.8% to 0.9% of the total population. By comparison, the God is Love Pentecostal Church, Christ Gives New Life Church, Evangelical Tabernacle Church of Jesus “House of Blessing,” and Brazil for Christ Pentecostal Church *all declined as a percentage of the total population* between 2000 and 2010. This means that the growth of these four denominations, as well as the CCG and UCKG, was not keeping up with the net population growth of Brazil between these two censuses.

However, overall, the number of Pentecostal adherents in Brazil increased from 17,617,307 in 2000 to 25,370,484 in 2010 or from 10.4% to 13.3% of the total population. As we have seen, not all of the major Pentecostal denominations have grown in proportion to the total population increase

between 2000 and 2010, whereas the category of “Other Pentecostals” (those denominations with fewer than 90,000 adherents nationally in 2010) did have the largest proportional increase between the two censuses, from 1,840,581 (1.084%) to 5,267,029 (2.761%), which is an increase of 3,426,448 adherents. *This seems to indicate that the smaller Pentecostal denominations and independent local churches, as well as the newer ones, have been growing faster than some of the older, larger Pentecostal denominations, perhaps as a result of growing discontentment among believers in some of the larger denominations who have chosen to migrate to smaller denominations or to form new ones.*

It is interesting to note that the **International Church of God’s Grace**, founded in 1980 by pastor Romildo Ribeiro Soares in Rio de Janeiro, *is not mentioned by name in the 2010 census*, although this denomination lists the addresses of 1,635 local affiliated churches in Brazil, as well as affiliated churches in at least 11 in other countries (Argentina, Paraguay, Uruguay, Peru, Mexico, UK, Spain, Portugal, Italy, the USA, and South Africa), as a result of R.R. Soares TV ministry: <http://www.templodagraca.com.br/> - http://ongrace.com/portal/?page_id=26247&pg=0

In retrospect, the composition of the Protestant community in Brazil has changed significantly since 1930, when the following information became available.

Protestants in Brazil (1930)

- Baptists (30%)
- Presbyterians (24%)
- Methodists (11.5%)
- Independent Presbyterians (10%)
- Pentecostals (9.5%)
- Adventists (5%)
- Episcopalians (2.5%)
- Congregationalists (3%)
- Others (4.5%)

Source: Braga, Erasmo, and Kenneth G. Grubb. *The Republic of Brazil: A Survey of the Religious Situation*. London: World dominion Press, 1932.

In summary, in 1930, all non-Pentecostal adherents were 85.5% and all Pentecostal adherents were only 9.5% of the total Protestant population in Brazil.

In 2000, all non-Pentecostal adherents were 31.4% and all Pentecostal adherents were 68.6% of the total Protestant population, **whereas in 2010** all non-Pentecostal adherents were 40.0% and all Pentecostal adherents were 60.0% of the total Protestant population (information repeated from above). The data from 2000 and 2010 reveal a slowdown in the rate of Pentecostal growth in Brazil, compared to the non-Pentecostal sector. Much of the church growth in the non-Pentecostal sector between 2000 and 2010 has been the result of aggressive evangelization and church planting by Baptist, Seventh-day Adventist and “Other Evangelical” (non-traditional Protestant) groups, according to the census reports. The latter census category increased from 581,383 adherents in 2000 to 9,218,129 adherents in 2010, an increase of 8,636,746 adherents between the two dates. However, it may be that some of these adherents were also Pentecostals but were not properly identified by the census takers.

Much has been written about “the phenomenal growth of Pentecostals” in Brazil since the early 1900s, and the list of books and articles is much too long to be included here (see Sources at the end of this chapter). However, the historical evidence is clear: the Pentecostals in Brazil, as is true in

many other countries, have grown much faster than the non-Pentecostal denominations and independent churches for a variety of reasons, which have been postulated and debated by scholars for generations. Below are a few of the most recent articles and books on this subject:

The Pew Research Center, *Historical Overview of Pentecostalism in Brazil, Origins and Growth* (2006): <http://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-brazil/>

Pew Research Center, Religion and Public Life website, “Brazil’s Changing Religious Landscape” (July 18, 2013) at: <http://www.pewforum.org/2013/07/18/brazils-changing-religious-landscape/>

Harvard Divinity School, “Pentecostalism in Brazil” in the Religious Literacy Project (2014): <https://rlp.hds.harvard.edu/faq/pentecostalism-brazil>

See also, John P. Medcraft, “The Roots and Fruits of Brazilian Pentecostalism,” *Vox Evangelica* 17 (1987): 66-94; *Vox Evangelica* was the published by London Bible College (now the London School of Theology) between 1962 and 1997: https://biblicalstudies.org.uk/pdf/vox/vol17/brazilian_pentecostalism_medcraft.pdf;

R. Andrew Chesnut. *Born Again in Brazil: The Pentecostal Boom and the Pathogens of Poverty*. New Brunswick, NJ: Rutgers University Press, 1997.

Isael de Araujo. *História do Movimento Pentecostal no Brasil*. Rio de Janeiro, RJ: Casa Publicadora de las Asambleas de Deus, 2016

David Martin. *Tongues of Fire: The Explosion of Protestantism in Latin America*. Oxford, England: Blackwell Publishers, 1990.

Older important works on Pentecostalism in Brazil and Chile are:

Emilio Willems. *Followers of the New Faith: Culture Change and the Rise of Protestantism in Brazil and Chile*. Nashville, TN: Vanderbilt University Press, 1967.

Christian Lalive d’Epinay. *Haven of the Masses: A Study of the Pentecostal Movement in Chile*. Lutterworth Press, 1969.

- **Non-denominational Protestant Service Organizations**

Brazilian Bible Society – Sociedade Bíblica do Brasil (SBB). On 10 June 1948, under the motto “Give the Bible to the Homeland,” the Brazilian Bible Society was born. At that time, just after World War II, the climate was one of optimism and hope—a scenario favorable to the growth of the distribution of the Word of God. Created by prominent Christian leaders, the SBB took over the activities of translation, production and distribution of the Bible throughout the country.

The SBB is part of the United Bible Societies (SBU), a worldwide alliance founded in 1946 to facilitate the process of translation, production and distribution of the Holy Scriptures through mutual cooperation strategies. The SBU includes 149 Bible Societies, which are active in more than 200 countries and territories. These entities are mission-driven to promote the widest possible distribution of Bibles in a language that people can understand and at a price they can afford.

All of SBB’s actions aim at fulfilling the mission of contributing to the integral development of the human being, using as a fundamental tool the Holy Scriptures. The Bible is an instrument of spiritual and social transformation, as well as a source of knowledge and education. The cultural base and philosophical thought of all Western civilization, the Holy Book also contains ethical

values capable of assisting in the construction of a more just, peaceful and harmonious society. The SBB produces quality, low-cost Bibles. It also works on social programs that carry the guiding and transforming message of the Word of God to as many people as possible.

Based on the Bible, the SBB's Values include:

- Recognition of the churches as the primary agents of God's mission in the world.
- Production of resources that help people to become involved with the Word of God.
- Use of all the different means of communication to distribute the Bible.
- Expand access of the Scripture to everyone.
- The incentive to work with partners to jointly serve the churches.
- Promotion of loyal and lasting relationships, mutual responsibility and responsible use of God-given resources.

Website: <http://www.sbb.org.br/>

Historical background of Bible Society work in Brazil

A practical outgrowth of the Second Great Awakening (ca. 1790-1850), which emphasized a renewed zeal for the reading of the *Holy Scriptures* (The Bible: Old and New Testaments), the **American Bible Society** was formed in 1816. Almost immediately, the organization began sending Portuguese Scriptures to Brazil; the first missionary personnel on the ground were known as "colporteurs"—Bible Society representatives who labored to distribute the Scriptures. During this early period of Brazil's history, there was a great deal of opposition by Roman Catholic authorities, who forbade Catholics from reading the Scriptures, and to participate in any activities by Protestant missionaries and Bible society agents. By 1850, increasing numbers of colporteurs were operating throughout the country, including one who was killed in the Amazon region in 1857, and the quantity of the Scriptures distributed only increased.

Hugh C. Tucker, a Bible Society representative in Brazil from 1886-1900, provides helpful insights into a colporteur's experience in his work, *The Bible in Brazil: Colporteur Experiences* (1902): "My custom was to go, early in the morning, into the streets with as many Bibles, Testaments, and Gospels as I could carry. I usually sold out by nine or ten o'clock: then returned for breakfast, a rest and some reading. In the afternoon I would go again loaded down with Scriptures, which I generally disposed of by five o'clock." Relating his colportage work to the goal of church planting, Tucker adds: "Both the Methodist and Episcopal missionaries and their helpers are following up on the work done by the colporteurs, establishing regular services in many places and gathering in the fruits." They were joined by independent Christian workers and laymen who participated in the distribution of the Scriptures and in the financial support of this ministry.

Although Bible distribution began in the coastal cities, the work soon spread along the railroad lines and river waterways into the interior of Brazil. Colporteurs took advantage of their travel via the railroads to sell the Scriptures to passengers in the railroad cars, as well as in the train stations. Many of the colporteurs and the early missionaries travelled by foot and on mule-back with pack-mules carrying the cargo to reach outlying areas along the railroad lines and waterways.

Editorial note: The history of rail transport in Brazil dates to 1854 when Brazil's first narrow-gauge railway line (5 ft 6 in) was completed between the port of Mauá, in Guanabara Bay in the then province of Rio de Janeiro, and the town of Frago in the Brazilian hinterland, a distance of 14 km. Soon afterwards, the railroad line was extended to Raiz da Serra. Thirty years later, the railway company *Estrada de Ferro*

Leopoldina further extended the line up into the mountains as far as Petrópolis, located 68 km (42 mi) northeast of Rio de Janeiro. During this period, many railway lines were constructed and became operational in Brazil by regional railroad companies.

In addition to the **American Bible Society**, the **British and Foreign Bible Society** began sending the Scriptures to Brazil in 1822. Between 1822 and 1824, thousands of Bibles in Portuguese were distributed, and by 1889, 41 distribution centers had been established around the country. The **National Bible Society of Scotland** also began its work in Brazil beginning in 1871. The Rev. Joao M. dos Santos was appointed an agent of the British and Foreign Bible Society in 1879; also, he was pastor of the Evangelical Fluminense Church in Río de Janeiro.

In 1902, the American Bible Society and the British and Foreign Bible Society agreed to divide the territory of Brazil between them to avoid the duplication of efforts. About 1930, Erasmo Braga, a Brazilian Presbyterian leader, reported on the Sunday School Union of Brazil's "Million Testaments Campaign"—an effort to saturate the country with Bibles and Scripture portions. Most of the early Protestant missionaries and pastors purchased Scriptures from the various Bible societies to be distributed in their local congregations and evangelistic efforts, which included missions and preaching points established by the organized churches.

In 1948, the **Bible Society of Brazil** was created, and the British and American secretaries withdrew from Brazil in 1961, although they continued to support the efforts of the Brazilian Society. In 1969, a record seven million Scriptures were distributed throughout the country. The major publication that year was the *New Testament* in popular Portuguese, which gained the approval of Roman Catholic authorities, and sold out its first edition of 50,000 copies in a few months. This popular version of the *New Testament* was used by thousands of home Bible study groups in both Protestant and Roman Catholic circles, especially among members of the Charismatic Renewal movement.

Adapted from: J. Herbert Kane, *A Global View of Christian Missions* (1971: 434); and Hugh C. Tucker, *The Bible in Brazil: Colporteur Experiences* (1902: 52-77).

Caiuá Evangelical Mission / Missão Evangélica Caiuá & Evangelical Association of Catechesis of the Indians / Associação Evangélica de Catequese dos Índios

The Caiuá Evangelical Mission was created on 28 August 1928, as a result of the dream of Albert Maxwell, a U.S. Presbyterian pastor who went to Brazil to invest in the expansion of the Gospel, after having sold all the goods he owned in the USA. When installed on Brazilian soil, Rev. Maxwell dedicated special attention to the Indians of the region of Dourados (MS), of the Kaiwá tribe. He found himself immersed in the plight of the people, composed mostly of women and children, who worked in the "yerba mate" harvest. Maxwell concluded that he should take care not only of the spiritual dimension of the Kaiwá Indians, but also of their bodies and minds.

To this end, Maxwell had the support of the **Brazilian Commission for Cooperation of Evangelical Churches**, which brought together representatives of the Presbyterian Church of Brazil, the Independent Presbyterian Church and the Methodist Church. Thus, in 1928, the **Evangelical Association of Catechesis of the Indians / Associação Evangélica de Catequese dos Índios** (AECI), based in São Paulo, was organized to coordinate the distribution of Christian workers in specific regions of the country.

The first mission created through the AECI was the **Caiuá Evangelical Mission / Missão Evangélica Caiuá**, which had the collaboration of the following missionaries: Rev. Albert Maxwell and his wife Mabel Maxwell of the Presbyterian Church of the United States; a medical doctor, Dr.

Nelson de Araújo of the Methodist Church; and an agronomist, Mr. João José da Silva, his wife Guilhermina Alves da Silva and his six-month-old son, of the Presbyterian Church of Brazil. The mission also included Professor Esthon Marques of the Independent Presbyterian Church.

During these early years, *Missão Evangelica Caiuá* lost some of its collaborators, such as the Rev. Maxwell, a victim of lung disease, but it gained many other volunteers. Under the direction of the Rev. Orlando Andrade, the Mission created a school for adult literacy and primary education, a medical outpatient clinic, an orphanage and, above all, a number of Gospel preaching points. In 1956, Dr. Lorraine Briedgmanm and the Taylor family of Wycliffe Bible Translators were sent to work on the translation of the *Holy Bible* into the Kaiwah language. The translation of the *New Testament* was completed in 1985, and Dr. Lorraine is still present and working on the translation of the *Old Testament*.

In 1963, the Hospital and Indigenous Maternity Gate of Hope was inaugurated in Dourados, with 38 beds, now expanded to 50 beds. It provides its services, exclusively and free of charge, to the indigenous population, the volunteer workers and mission staff. Years later, in 1978, the Tuberculosis Treatment Unit was inaugurated with 50 beds.

The Rev. Orlando and his wife Loi dreamed of creating a Bible institute that could prepare the Indians for preaching the Gospel. In 1978, during the commemoration of the 50th anniversary of *Missão Evangélica Caiuá*, the cornerstone of the building was laid for the Felipe Landes Bible Institute. Many Indigenous people dedicate their time to the study of the Word of God and also serve as missionaries.

Missão Evangélica Caiuá, headquartered in a rural area in Dourados, MS, today is led by the Rev. Benjamín Benedito Bernades and his wife Margarida. The Mission works in the villages of the region (Caarapó, Amambai, Taqwapiry, Sassoró, Porto Lindo, Gwassuty, Jacaré, Lemon Verde, Campestre, Kokwey and Panambi), and also with the Xavantes Indians in the municipality of Nova Xavantina (MT). Each of these villages has an Evangelical church.

In 2001, the Mission signed an agreement with the National Health Foundation (FUNASA) to provide assistance to the indigenous population throughout Mato Grosso do Sul, who are fighting tuberculosis, which is already controlled among the Kaiwás, as well as child malnutrition. The goal of the Mission is to seek new fields and reach out to the other Brazilian Indian tribes who have never heard of the Gospel. To this end, it relies on the work of its 84 collaborating missionaries (38 Indigenous and 46 non-Indigenous). Recently, the **Indigenous Church Association** was organized, with its own pastors and lay leadership.

Source: <http://www.ipb.org.br/evangelizacao/missao-caiua> - <http://www.missaocaiua.org.br/atual/>

Wycliffe Bible Translators (WBT) and its affiliates the **Summer Institute of Linguistics (SIL)** and the **Jungle Aviation and Radio Service (JAARS)**

For more than 70 years, Wycliffe Bible Translators has helped people around the world translate the *Bible* into their own languages. It also helps with language development, literacy and other spiritual and physical needs. In 1917, a missionary named William Cameron “Cam” Townsend (1896–1982) went to Guatemala to sell Spanish Bibles. But he was shocked when many people could not understand the books. They spoke Cakchiquel, a language without a Bible translation. Cam believed that everyone should have a Bible and be able to understand it, so he started a linguistics school (called the Summer Institute of Linguistics, known today as SIL) that trained people to do Bible translation. SIL came into being in 1934 as a summer training program in Arkansas, USA, with two students attending. The enrollment of these summer classes grew each subsequent year. The work continued to grow and, in 1942, Cam officially founded Wycliffe Bible Translators (WBT). Over the following decades, WBT celebrated many milestones—from the first translation

completed in 1951, all the way to the 500th translation completed in 2000. Around the same time, Wycliffe adopted a new challenge—a goal of seeing a Bible translation project started in every language that still needed one by 2025. Its headquarters are now in Orlando, Florida.

Dr. Kenneth L. Pike (1912-2000) was one of the five students in the 1935 SIL course. He began translation work on the Mixtec language in the state of Oaxaca, Mexico. This work launched Dr. Pike into his life-long work in linguistics and the study of language in the context of human behavior. Dr. Pike served as President of SIL until 1979.

About 1,000 of the world's languages are spoken around the Americas, which covers 11 different time zones. Bible translation needs are some of the lowest in the world, with more than 300 language projects already completed. Fewer than 100 languages are still waiting for Bible translation to begin. Wycliffe-SIL International began work in the Amazonian region of Brazil in 1956. Websites: <https://www.wycliffe.org/> - <https://www.sil.org/about/history>

Jungle Aviation and Radio Service (JAARS) is a non-profit service organization that helps mission organizations around the world have practical, day-to-day support for Bible translation. As of November 2012, JAARS focuses on five main types of practical support: aviation, land transportation, water transportation, information technology, and media. JAARS is a wholly controlled subsidiary of **SIL International**, but also partners extensively with other organizations such as **Wycliffe Bible Translators**.

William Cameron Townsend co-founded Wycliffe Bible Translators in 1934, and as the organization grew, he saw the need for airplanes and radios to reach remote areas around the world, to provide safe access to language groups. JAARS was originally established as **Jungle Aviation and Radio Service** in Peru in 1948 and moved to its current location in Waxhaw, North Carolina, in 1961. In 1986, as a result of diversifying activities (such as information technology), JAARS officially dropped the original meaning behind the acronym and became simply “JAARS, Inc.” This organization provides these kinds of support services to mission agencies in Brazil.

Website: <https://www.jaars.org/>

Evangelical Linguistic Missionary Association / Associação Linguística Evangélica Missionária (ALEM). The goal of ALEM is to glorify God through the ministry of Bible translation, the planting of churches in the areas where it works, and the training of workers. ALEM was founded in 1982, and in its 26 years of existence it has contributed significantly to the Evangelical missionary movement in Brazil. ALEM has its headquarters in Brasília, DF.

Since 1991, the members of ALEM, with the financial support of SIL (Wycliffe-Summer Institute of Linguistics), have encouraged and collaborated in the meetings where **CONPLEI (National Council of Pastors and Indigenous Evangelical Leaders)** was established, which had already operated unofficially since 1993. Now the conventions of CONPLEI gather more than a thousand Indigenous people from dozens of ethnic groups, including from other countries. It also brings together dozens of non-Indigenous people from different denominations and missionary organizations, national and international.

In 1983, ALEM began to direct the Course of Linguistics and Missionology (CLM, previously called Course of Linguistic Methodology), officially initiated in 1973 by SIL. More than seven hundred missionaries and candidates from different organizations have attended the CLM, including: Antioquia Mission; Kairos Mission; Administrative Board of Missions (JAMI); National Baptist Convention (CBN); Board of Missions of the Brazilian Baptist Convention (CBB); Presbyterian Agency for Transcultural Missions (APMT); Presbyterian Church of Brazil (IPB); AMEM Mission; Project Amanajé; AMIDE (Missionary Association for the Diffusion of the Gos-

pel); Mission Horizons; Union of Evangelical Churches of South America (UNIEDAS); Evangelical Mission of the Amazon (MEVA); Evangelical Mission Indians of Brazil (MEIB); and SIL

Some evangelical institutions that have their own transcultural missionary training courses have requested professors from ALEM and CLM: Antioquia Mission, Kairos Mission, JAMI, JUVEP (João Pessoa), Instituto Biblico del Norte (NBI Garanhuns), Brazilian Baptist Group, Pentecostal Seminary Recife, Pará Word of Life, Missionary Evangelical Centers (CEM Viçosa), Presbyterian Seminary of the Middle West (Goiânia), APMT, ALUMI (São Paulo), and the Missionary Training Center (Bolivia).

ALEM carries out Bible translation, intercultural training and self-sustainable development projects in different Brazilian towns: Daw, Tukano, Arara, Assurini, Parakanã, Aikanã, Yanomami, Yuhup, Kaiwa, Tembe, Guajajara and Nambikwara. Also, it has similar projects in India and Guinea Bissau (Mansonka village). In cooperation for the development of its activities, ALEM has formal and informal agreements with other institutions: Antioquia Mission, JAMI, APMT, Alas de Misericordia, SIL Internacional, and the Kaiwa Mission.

Website: <http://www.wycliffe.net/organizations?entity=BRN&continent=AME&country=BR>

National Council of Indigenous Evangelical Pastors and Leaders / Conselho Nacional de Pastores e Líderes Evangélicos Indígenas (CONPLEI). In 1500, when the Portuguese first arrived in Brazil, more than five-million Indians lived here. Despite this, according to the latest surveys, their numbers today are only about 360,000. Because of this terrible situation, an awareness of the preservation of the remaining people was awakened. The situation today, while still worrisome, has improved. The Indigenous population has an annual growth rate of 3.5%, much higher than the national population average. Although small, this segment of Brazilian society occupies demarcated areas that amount to only 11% of the national territory that is divided among 245 Indian nations.

Brazilian Indians speak one or more of at least 185 different languages. At the time of European discovery, there were about 900 towns and 1,300 languages. In the last 10 years, a series of measures has been increasingly restricting the activities of the Evangelical sector in Brazil among the Indigenous population. In addition, opposition from intellectuals and scholars, with repercussions in the media, has fomented a hostile attitude toward the missionary organizations.

Obviously, it is time for the Church to raise its voice and act positively so that the Gospel is not prevented from penetrating the darkness of places without the knowledge of Christ. CONPLEI was born of the dream of pastors and Indigenous Evangelical leaders who had a vision and passion to see God glorified among the tribes of Brazil. On 22 March 1991, the first meeting of CONPLEI took place at the headquarters of the Brazilian Bible Society in Brasilia, with two general coordinators, Carlos Justino Terena and Idjarruri Karajé. The current National Coordinator is Pr. Tiago de Oliveira of São Paulo, SP. The statutory objectives of CONPLEI, always prioritizing the fulfillment of the Biblical command to announce the Gospel to all peoples, nations or languages, are as follows:

- To coordinate and promote the union and fraternization of the pastors and other Indigenous Evangelical leaders.
- To represent Indigenous Evangelical churches and advise them on pertinent issues with civil society and constituted public powers.
- To protect, defend and defend Indigenous rights.
- Evaluate, issue opinions and formulate guidelines on missionary activity in Indigenous areas.

- To develop awareness in the Brazilian Evangelical churches of their role in evangelization and social action among the Indigenous peoples of Brazil.
- To promote reflection on a theology of missions adapted to the cultural complexity and the Indigenous reality.
- To provide programs and promote training courses for Indigenous workers in cross-cultural evangelization.
- To promote exchange between Indigenous churches and other Evangelical churches in the country.

Webpage: <http://www.complei.org.br/v2/>

Mission Aviation Fellowship (MAF) began in 1945 as the **Christian Airmen's Missionary Fellowship (CAMF)** with veteran pilot James C. Truxton as its first president. Betty Greene flew the inaugural missionary flight to Mexico on 23 February 1946. After World War II, a few veteran pilots in the USA and the UK dreamed of a way they could use their flying skills to reach isolated people with the Gospel. They founded MAF a few years later, and since then men and women have been using aviation and technology to share Christ's love in the most remote places on earth.

As the ministry grew in personnel and other resources, MAF began to provide its missionary aviation service from its headquarters in Fullerton, California, to Latin America, Indonesia, New Guinea, Africa and elsewhere as the need arose. Today, MAF is a family of organizations led by people in countries around the world who have a similar vision of taking Christ's love into the most remote places on earth. MAF-US collaborates with our sister organizations to meet spiritual and physical needs in 33 different countries. Collectively, our fleet of 132 airplanes serves some 1,500 non-profit, church, and humanitarian organizations worldwide. MAF provides aircraft, pilots, mechanics, and avionics technicians to serve its customers, along with administrative and other support personnel. MAF aircraft is used to transport missionaries, national pastors, medical personnel, and supplies in support of various ministries.

MAF's ministry in Brazil for more than 40 years is known as *Asas de Socorro* (MAF Brazil), with its own national board of directors. Harold and Elsie Berk arrived in Brazil in 1955. They studied Portuguese and then moved to Anápolis, GO, to implement the first aircraft review center, focusing on missionary work in the north of the country. James and Darlene Lomheim also went to Brazil in 1955, accompanied by their children, after serving for four years in Mexico as an MAF pilot, from which Wings of Relief (*Asas de Socorro*) would be born later.

Pilot Tim Johnson has served in Brazil for 22 years, where he has flown just over 4700 hours, and has helped in the preparation and/or continuing education of nine other pilots. He is now stationed at the float plane maintenance facility in Manaus on the Amazon River. After Portuguese language study, the Tim Ault family moved to Boa Vista, Brazil, to serve as a pilot-mechanic. They were also able to fly in Mozambique, Africa, for a time to help cover another Portuguese-speaking program. During the first-half of their most recent missionary term they returned to Santarém, Brazil; then they moved to Manaus for the second-half of their term. In Santarém and Manaus, Tim continued a seaplane ministry to aid local churches and various missions in church-planting. In order to expand the Gospel outreach to more than 30,000 isolated communities along the Amazon River, Tim ferried a Cessna 206 amphibian from Coshocton, Ohio, to Manaus, Brazil.

Currently, *Asas de Socorro* operates from four bases: Boa Vista, RR; Porto Velho, RO; Manaus, AM; and Santarém, PA; and its Administrative Headquarters, Aeronautical Workshop and Aviation School is located in Anápolis, GO. In addition to the MAF pilots and mechanics from the USA, there are also Brazilian pilots, mechanics and support staff that serve in this ministry.

Websites: <https://www.maf.org/about/maf-international> - <http://asasdesocorro.org.br/>

SEPAL, established in Brazil in 1963, is part of the OC Global Alliance, an interdenominational mission in its structure and inter-church in its ministry. OC stands for “Overseas Crusades,” a name chosen by founder Dick Hillis (1913-2005) in 1956 after his organization, formerly known as Formosa Gospel Crusades (founded in 1954), began working in Argentina and later in other Latin American countries. Later, the organization became known as OC Ministries and its Latin American ministry became SEPAL – *Servicio Evangelizador para América Latina*, or in Portuguese *Serviço Evangelizador para América Latina*.

SEPAL provides training, ministerial tools and consulting services in various areas such as: leadership development, mentoring, counseling, research, cross-cultural missions, discipleship, evangelistic strategies, strategic planning, ministry with children, youth and family, integral mission, pastoral care of pastors and other areas. SEPAL holds regional meetings and seminars, promotes the development and updating of leaders, distributes digital and printed information, publishes books and works in partnership, offering training and accompaniment to pastors, missionaries and Christian leaders.

SEPAL is affiliated with AMTB = Association of Brazilian Transcultural Missions; and with ACEB = Christian Evangelical Alliance of Brazil. Website: <http://sepal.org.br/>

Association of Brazilian Transcultural Missions (AMTB)

It is estimated that the Brazilian Evangelical Church represented 22.02% of the Brazilian population in 2010, which is more than 42 million Brazilians. And, according to estimates by the Center for the Study of Global Christianity associated with the Gordon-Conwell Theological Seminary in the USA, Brazilian Evangelicals should have 5,800 cross-cultural missionaries. This is little in the face of the number of Evangelicals in Brazil. We still have the challenge of reaching more than 2,000 people groups without the Gospel worldwide, among whom are 89 in Brazil. There are also 30 countries that are less than 1% Evangelical, including: Afghanistan, Saudi Arabia, Chechnya, North Korea, Iraq, Libya, Sudan, Tibet, Turkmenistan and Yemen. In addition, there are worldwide challenges, such as: needy children; aborted children; women in distress; new family settings; people in extreme poverty; hunger; natural disasters; serum-positive; ecological problems, in particular suffering from lack of water in many parts of the world; and millions of people with no positive future due to a lack of school education.

In this context, the **Association of Brazilian Transcultural Missions (AMTB)** proposes through its affiliated mission agencies and partner churches to be relevant in response to current challenges. Our agencies, working with sending churches, provide important services to fulfill our common mission. The AMTB is, in practice, the interdenominational forum, which allows consultations, congresses and projects in partnership between churches and agencies. It seeks to promote the synergy necessary to use the full potential of the Brazilian Church in missions, and in this way, to support the Brazilian Church in fulfilling the Great Commission (Mt. 28: 18-20). Certain that much remains to be accomplished, we are moving towards the goal of evangelization, action and service in behalf of the Kingdom of God.

Some statistics: More than 42 million Brazilians are Evangelicals; 2,000 people groups without the Gospel. In Brazil there are 89 people groups without the Gospel. There are 30 countries that are less than 1% Evangelical, and there are innumerable global challenges to overcome.

Source: <http://www.amtb.org.br/quem-somos/>

AMTB Partnership Agencies in Brazil (list of 65)

AMTB = Associação de Missões Transculturais Brasileiras

Asociation of Transcultural Brazilian Missions

AFFILIATED ORGANIZATIONS

WEBSITE

AGEMIW - Agência Missionária Wesleyana	www.missoesimw.com.br
AMBB - Agência Missionária Betel Brasileiro	www.betelbrasileiro.com
AME - Associação Missão Esperança	www.amesperanca.com.br
AMEM - A Missão de Evangelização Mundial	www.wecbrasil.com
AMIDE - Ass. Missionária para Difusão do Evangelho	www.amide.org.br
AMME Evangelizar	www.evangelizabrasil.com
APEC - Aliança Pró Evangelização de Crianças	www.apec.com.br
APMT - Agência Presbiteriana de Missões Transculturais	www.apmt.org.br
AS - Asas de Socorro	www.asasdesocorro.org.br
AVANTE - Missão Evangélica Transcultural	www.missaoavante.org.br
CADI - Centro de Assistência e Desenvolvimento Integral - Brasil	www.cadi.org.br
CCI Brasil	www.ccibrasil.org.br
CEM - Centro Evangélico de Missões / Interserve	www.cem.org.br/www.interserve.org
CEMU - Centro de Missões Urbanas / Povos e Línguas	www.cemu.com.br/www.povoselinguas.com.br
CIBI - Convenção da Igrejas Batistas Independentes	www.cibi.org.br
CTM Vida	www.ctmvida.com
Conectar	www.conectarbr.com
Cru Brasil	cru.org.br
Editora Ultimato	www.ultimato.com.br
Expresso Ação	www.expressoacao.org.br
Fronteiras Brasil	www.fronteirasbrasil.org.br
Gravações Brasil	www.globalrecordings.net/pt
IBCBH - Igreja Batista Central de Belo Horizonte	www.ibch.com.br
JAMI - Junta de Missões da CBN	www.jami.com.br
JMM - Junta de Missões Mundiais	www.jmm.org.br
JMN - Junta de Missões Nacionais	www.jmn.org.br
JOCUM - Jovens com uma Missão (Porto Velho)	www.jocum.com.br
JV - Jovens da Verdade	www.jovensdaverdade.com.br
JUVEP	www.juvep.com.br
MAEB - Missão Aliança Evangélica do Brasil	www.maebenvio.org
MAIS - Missão em Apoio a Igreja Sofredora	www.maisnomundo.org
MEAP - Missão Evangélica de Assistência aos Pescadores	www.meap.org.br
MEB - Missão Evangélica Betânia	www.betania.com.br
MEIB - Missão Evangélica aos Índios do Brasil	www.meib.com.br
MEU - Missão Evangélica Unida	dipm.de/arbeitsfelder/brasilien/
MEVA - Missão Evangélica da Amazônia	www.meva.org.br
MIAF - Missão Para o Interior da África	www.miaf.org.br
MICEB - Missão Cristã Evangélica do Brasil	www.miceb-brasil.blogspot.com.br
MISPA - Missão Priscila e Áquila	www.mispa.org.br
Ministério Oásis	www.ministeriooasis.org.br
Missão ALEM	www.missaoalem.org.br
Missão Antioquia	www.missaoantioquia.com
Missão Evangélica BASE	www.base.org.br
MEC - Missão Evangélica Caiuá	www.missaocaiua.org.br
Missão Horizontes	www.mhorizontes.org.br
Missão Kairós	www.missaokairos.com.br
Missão Portas Abertas	www.portasabertas.org.br
Missão Transcultural Etnia e AJUDA - Ajuda Humanitária	www.missaotranscultural.org.br

Internacional	
MNTB - Missão Novas Tribos do Brasil	www.mntb.org.br
Missão Zero	me.org.br/missao-zero/
OM - Operação Mobilização	www.om.org.br
Palavra da Vida Norte	www.pvnorte.com.br
Palavra da Vida Sudeste	www.opv.org.br
PAM - Proclamando ao Mundo	www.proclamandoaomundo.org.br
Perspectivas Brasil	www.perspectivasbrasil.com
Pioneiros	www.facebook.com/PioneirosBrasilOficial
PMI Brasil	www.pmibrasil.org.br
Projeto Amanajé	www.wecbrasil.com/ministerios/
PRONASCE - Projeto Nasce	www.facebook.com/Pronasce
SEMIPA - Semeadores Missionários com Paixão pelas Almas	www.semipa.org.br
SEPAL - Servindo aos Pastores e Líderes	www.sepal.org.br
SIM Brasil	www.simbrasil.org.br
TSBR – TeenStreetBrasil	www.tsbr.org.br
VEM Brasil	www.vembrasil.org
WH - World Horizons Brasil	www.whbrasil.org

Source: <http://www.amtb.org.br/organizacoes-filiadas/>

Operation Mobilisation (OM) was founded in 1957 by George Verwer and two of his friends in the USA under the name “Send the Light,” which became OM in 1981. OM’s office in the USA is located in Tyron, Georgia. On 1 September 2013, Lawrence Tong, from Singapore, became OM’s third international director, succeeding Peter Maiden, who retired from the role after serving for 10 years, and George Verwer.

Their first efforts involved Christian literature distribution during summer vacations in Mexico and Spain, followed by a worldwide ministry by training teams of young people to conduct evangelism, literature distribution, and discipleship programs. By 1963, 2,000 Christians had joined summer outreach teams in Europe. At the same time, teams moved into the Indian sub-continent and the Muslim world.

The culmination of 22 years of ministry, beginning in the 1990s, OM Brazil’s Training Center both equips those wanting to serve in missions overseas and engenders ministries that reach marginalized people groups within the country. The Brazilian culture is people-oriented, and Brazilians are thus well-suited to work in places like Central Asia, Middle East, North Africa and Eastern Europe. Brazilian churches are often young, dynamic and ready to take on their role in world mission. OM serves the Church through mobilizing, recruiting, training and sending workers overseas.

In Brazil OM seeks to reach street kids, homosexuals, prostitutes, the homeless and drug addicts in urban centers, as well as villages of fishermen in remote areas.

- **AidsLink:** The role of OM Brazil and AIDS Link International is to transform lives and communities by mobilizing and empowering people to have a global impact against HIV / AIDS. This includes: equip the local population to respond through training and education (lectures and workshops); make people aware of the need and how they can help; taking care of those who are suffering; helping children with HIV and AIDS; and much more.
- **Love and Life:** a ministry that seeks to demonstrate Christ’s love in a practical and personal way through service to the poor with the help of volunteers and professionals from different fields such as doctors, dentists, nurses, lawyers, teachers, craft teachers, hairdressers and others.

- **SportsLink:** seeks to serve the Body of Christ by mobilizing people passionate about sports to share Jesus Christ. We want to serve the churches and communities by equipping, encouraging and inspiring them to use sports as a tool to reach more people, transforming lives and communities.

OM's Brazil headquarters / Operação Mobilização Brasil are located in Jardim Bela Vista, São José dos Campos, SP. Webpages: <https://www.om.org/en/country-profile/brazil> - <http://www.om.org.br/> - <https://www.facebook.com/1532426483453406/posts/1664838600212193>

A Statistical Overview of the Protestant Movement

Research by IBGE reveals the growth of Protestants in Brazil: in 1970, the IBGE census registered about 4.8 million Protestants adherents, and in 1980 that number rose to 7.9 million. The registered number of Protestant adherents in 1991 was 13.7 million, in 2000 it was 26.1 million, and in 2010 it was 47.3 million. According to the IBGE, if this growth remains stable over the coming years, in the year 2020, half of the Brazilian population will be Protestant. Our analysis of the data from the 2010 national census reveals that all non-Pentecostal Protestants were 40% (16,904,956) and all Pentecostal adherents were 60% (25,370,484) of all Protestant adherents in Brazil. The 2010 census also revealed that Protestant adherents were concentrated mainly in urban areas (89.5%) compared to rural areas (10.5%).

By 2000, at least 185 Protestant denominations had been established in Brazil by foreign missionaries, in addition to hundreds of autonomous national or regional church bodies, as well as dozens of Protestant service agencies.

According to Elías S. Medeiros in A. Scott Moreau's (General Editor) *Evangelical Dictionary of World Missions* (Baker Books, 2000, p. 143):

The denominations involved in the Protestant missionary movement in Brazil between 1850 and 1970 had several elements in common: the expatriate missionaries were theologically conservative; they used colportage, personal and itinerant evangelism, discipleship, and church planting as mission strategies; they established educational schools and theological institutions for training nationals; and the expatriate missionaries and the national Protestant leaders viewed Roman Catholics as their main mission field.

Between 1900 and 1970, the old-line denominations in Brazil struggled with tensions between expatriate Protestant missionaries and the national leaders of the churches. A period of schisms and independence began among the Presbyterians in 1903, followed by the Baptists in 1922 and the Methodists in 1930.

1967 Overview. The Missionary Information Bureau in Rio de Janeiro reported that more than 2,600 missionaries were serving in Brazil, and that 79% were from North America (USA and Canada) and 21% were from Europe. The largest number of missionaries was found in the four southern states (with 328 reported in the City of São Paulo alone) where 40% of the missionaries were working among 36% of the nation's population. The states of Goiás, Mato Grosso and Brasília had nearly 12% of the missionaries, yet only 5% of the nation's population. Mission work in the interior of the country had attracted 15% of the missionaries to the North where only 4% of the population resided, while in the East 19% of the missionaries worked among 34% of the nation's population, and in the Northeast 14% of the missionaries worked among 21% of the population. The report also stated that missionaries were primarily engaged in evangelism (60%)

and in educational institutions (25%). Source: Read, Monterosso and Johnson, *Latin American Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1969: p. 63).

1970 Overview. The MARC-World Vision team (Monrovia, CA) prepared a series of *Status of Christianity Country Profiles* for the International Congress for World Evangelization, held in Lausanne, Switzerland, in July 1974. Below is a statistical table of **Major Brazilian Protestant Church Memberships** (1,000 or more) from the *Brazil Country Profile* (p. 8). Most of the membership data was taken from Read and Ineson, *Brazil 1980: The Protestant Handbook* (1973). Only 15 of these denominations had more than 10,000 members and only three had more than 20,000 members in 1970.

NAME OF BRAZILIAN DENOMINATION	MEMBERSHIP 1970
GENERAL CONVENTION OF THE ASSEMBLIES OF GOD	1,550,000
SOUTHERN BAPTIST CONVENTION	354,294
CHRISTIAN CONGREGATION OF BRAZIL	282,200
PRESBYTERIAN CHURCH OF BRAZIL	183,800
SEVENTH-DAY ADVENTIST CHURCH	152,721
EVANGELICAL CHURCH OF LUTHERAN CONFESSION IN BRAZIL	136,917
EVANGELICAL LUTHERAN CHURCH OF BRAZIL	77,700
METHODIST CHURCH OF BRAZIL	63,500
INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL	52,567
UNITED EVANGELICAL CHURCH	28,000
ANGLICAN-EPISCOPAL CHURCH OF BRAZIL	16,700
UNION OF EVANGELICAL CONGREGATIONAL CHURCHES OF BRAZIL	15,000
CONVENTION OF INDEPENDENT BAPTIST CHURCHES (OREBRO MISSION)	12,000
*BAPTIST INDEPENDENT MISSIONARY SOCIETY (?)	11,072
*ALLIANCE OF THE CHRISTIAN EVANGELICAL CHURCH OF BRAZIL (?)	10,800
EVANGELICAL REFORMED CHURCH IN BRAZIL	8,400
PENTECOSTAL CHURCH (INCOMPLETE NAME?)	7,400
PENTECOSTAL CHURCH OF CHRIST	6,590
WESLEYAN METHODIST CHURCH	6,540
ADVENTIST CHURCH OF PROMISE	6,000
BAPTIST BIBLE FELLOWSHIP CHURCHES	5,400
NATIONAL EVANGELIZATION CRUSADE (SAME AS FOURSQUARE)	4,900
*LIFE AND PEACE NATIONAL EVANGELICAL CRUSADE (?)	4,000
CHURCH OF GOD OF BRAZIL (CLEVELAND, TN)	3,477
CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY	3,251
CHURCHES OF CHRIST (NON-INSTRUMENTAL)	3,000
SALVATION ARMY, THE	2,800
EVANGELICAL ASSEMBLIES OF GOD CHURCH	2,135
HOUSE OF PRAYER EVANGELICAL CHRISTIAN CHURCH	2,100
PENTECOSTAL CHURCH OF GOD OF BRAZIL	1,800

EVANGELICAL MENNONITE CHURCH	1,500
BRAZIL CHRISTIAN MISSION	1,500
NEW LIFE PENTECOSTAL CHURCH	1,350
CHURCH OF GOD (ANDERSON, IN)	1,326
CHRISTIAN PENTECOSTAL CHURCH OF BRAZIL	1,300
BRAZILIAN EVANGELICAL HOLINESS CHURCH	1,250
CHURCH OF THE NAZARENE	1,200
SEVENTH-DAY BAPTIST CHURCH OF BRAZIL	1,194
UNION OF EVANGELICAL CHURCHES OF SOUTH AMERICA	1,015
ESTIMATED MEMBERSHIP OF 39 LISTED GROUPS	3,026,699

Note: We were unable to identify and update information about the groups marked with an asterisk (*) above.

****NOTE: Cornerstone Gospel Church / Igreja Pedra Fundamental (IPF):** we were unable to locate this denomination in Brazil on the Internet; it may not exist or the name is incorrect. It was reported to exist on page 138 of WCE and page 163 of Operation World 2010.

The total communicant membership of all Protestant denominations in Brazil for 1967 was reported to be 3,313,200, which means that the 39 denominations listed above accounted for about 90% of the total Protestant membership in Brazil. Source: Read, Monterroso and Johnson, *Latin American Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishers, 1969: 49).

Below is a table of the geographical divisions of Brazil by Region and State with the estimated population for each State for 2014, combined with the reported percent Protestant for each State from the 2010 national census, along with the name of the State capital, the area of each state in square miles, and the population density for each State per square mile (2014 estimate).

Region	States = 26	Abbreviation	Percent Protestant 2010	Capital	Area (sq mi)	Population (2014)	Density (per sq mi, 2014)
Central West	Distrito Federal	DF	26.8	Brasília	2,249.9	2,852,372	1,268
Central West	Goiás	GO	28.0	Goiânia	131,31	6,523,222	49
Central West	Mato Grosso	MT	24.5	Cuiabá	348,79	3,224,357	9
Central West	Mato Grosso do Sul	MS	26.4	Campo Grande	137,89	2,619,657	19
North	Acre	AC	32.6	Rio Branco	58,912	790,101	13
North	Amapá	AP	27.9	Macapá	55,151	750,912	13
North	Amazonas	AM	11.1	Manaus	606,47	3,873,743	6
North	Pará	PA	26.7	Belém	481,74	8,073,924	16
North	Rondônia	RO	11.8	Porto Velho	91,729	1,748,531	19
North	Roraima	RR	30.2	Boa Vista	86,602	496,936	5
North	Tocantins	TO	23.0	Palmas	107,19	1,496,880	13
Northeast	Alagoas	AL	15.9	Maceió	10,721	3,321,730	309
Northeast	Bahia	BA	17.4	Salvador	218,03	15,126,371	69
Northeast	Ceará	CE	14.6	Fortaleza	57,462	8,842,791	153
Northeast	Maranhão	MA	17.2	São Luís	128,18	6,850,884	53

Northeast	Paraíba	PB	15.1	João Pessoa	21,792	3,943,885	180
Northeast	Pernambuco	PE	20.3	Recife	37,958	9,277,727	244
Northeast	Piauí	PI	9.7	Teresina	97,726	3,194,178	32
Northeast	Rio Grande do Norte	RN	15.4	Natal	20,385	3,408,510	167
Northeast	Sergipe	SE	11.7	Aracaju	8,459.6	2,219,514	262
South	Paraná	PR	22.1	Curitiba	76,956	11,081,692	143
South	Santa Catarina	SC	20.0	Florianópolis	36,813	6,727,148	182
South	Rio Grande do Sul	RS	18.3	Porto Alegre	108,78	11,207,274	103
Southeast	Espírito Santo	ES	33.1	Vitória	17,791	3,885,049	218
Southeast	Minas Gerais	MG	20.1	Belo Horizonte	226,46	20,734,097	91
Southeast	Rio de Janeiro	RJ	29.3	Rio de Janeiro	16,871	16,461,173	975
Southeast	São Paulo	SP	24.0	São Paulo	95,834	44,035,304	459
NATIONAL		BRAZIL	22.2%				

Below is another table with the same information as in the previous table, but with the columns sorted by the size of the Percent Protestant in 2010, according to data from the 2010 national census.

Region	States = 26	Abbreviation	Percent Protestant 2010	Capital	Area (sq mi)	Population (2014)	Density (per sq mi, 2014)
Southeast	Espírito Santo	ES	33.1	Vitória	17,791	3,885,049	218
North	Acre	AC	32.6	Rio Branco	58,912	790,101	13
North	Roraima	RR	30.2	Boa Vista	86,602	496,936	5
Southeast	Rio de Janeiro	RJ	29.3	Rio de Janeiro	16,871	16,461,173	975
Central West	Goiás	GO	28.0	Goiânia	131,310	6,523,222	49
North	Amapá	AP	27.9	Macapá	55,151	750,912	13
Central West	Distrito Federal	DF	26.8	Brasília	2,249	2,852,372	1,268
North	Pará	PA	26.7	Belém	481,740	8,073,924	16
Central West	Mato Grosso do Sul	MS	26.4	Campo Grande	137,890	2,619,657	19
Central West	Mato Grosso	MT	24.5	Cuiabá	348,790	3,224,357	9
Southeast	São Paulo	SP	24.0	São Paulo	95,834	44,035,304	459
North	Tocantins	TO	23.0	Palmas	107,190	1,496,880	13
South	Paraná	PR	22.1	Curitiba	76,956	11,081,692	143
Northeast	Pernambuco	PE	20.3	Recife	37,958	9,277,727	244
Southeast	Minas Gerais	MG	20.1	Belo Horizonte	226,460	20,734,097	91
South	Santa Catarina	SC	20.0	Florianópolis	36,813	6,727,148	182
South	Rio Grande do Sul	RS	18.3	Porto Alegre	108,780	11,207,274	103
Northeast	Bahia	BA	17.4	Salvador	218,030	15,126,371	69
Northeast	Maranhão	MA	17.2	São Luís	128,180	6,850,884	53
Northeast	Alagoas	AL	15.9	Maceió	10,721	3,321,730	309
Northeast	Rio Grande do Norte	RN	15.4	Natal	20,385	3,408,510	167

Northeast	Paraíba	PB	15.1	João Pessoa	21,792	3,943,885	180
Northeast	Ceará	CE	14.6	Fortaleza	57,462	8,842,791	153
North	Rondônia	RO	11.8	Porto Velho	91,729	1,748,531	19
Northeast	Sergipe	SE	11.7	Aracaju	8,459	2,219,514	262
North	Amazonas	AM	11.1	Manaus	606,470	3,873,743	6
Northeast	Piauí	PI	9.7	Teresina	97,726	3,194,178	32
NATIONAL		BRAZIL	22.2%				

Observations: The Southeast Region had two States with a high Percent Protestant in 2010, which are Espírito Santo (33.1%) and Ríó de Janeiro (29.3%); the North Region had three states with a high Percent Protestant in 2010, Acre (32.6%), Roraima (30.2%) and Amapá (27.9%); the Central-West Region has four States with a higher than average (22.2%) Percent Protestant in 2010, which are Goiás (28.0%), Distrito Federal (26.8%), Mato Grosso do Sul (26.4%) and Mato Grosso (24.5%); there are six States with a Percent Protestant in 2010 of between 20.0% and 24.0%, which are São Paulo (24.0%), Tocantins (23.0%), Paraná (22.1%), Pernambuco (20.3%), Minas Gerais (20.1%) and Santa Catarina (20.0%). All the other States (11) had a Percent Protestant in 2010 of less than 20.0%.

Protestant Church Growth in Brazil

The following quote is from an article published in the Catholic online news service *Church Militant*, entitled “Brazil Looses 9 Million Catholics in 2 Years – Protestantism Continues to Grow” (by Juliana Freitag • ChurchMilitant.com • January 2, 2017).

Brazil soon will no longer hold the position as the country with the largest number of Catholics in the world. For many years the numbers of people who have declared themselves Roman Catholic are in grave decline, and the last survey by Datafolha Institute indicates a loss of about 9 million faithful since 2014.

The institute heard 2.828 voting-eligible Brazilians, randomly selected as a representative sample of the population. The margin of error is two percentage points (level of confidence 95%). Two years ago, 60% of Brazilians over the age of 16 declared themselves Roman Catholics. According to the latest survey published on 25 December, the percentage is now only 50%—a loss of 9 million....

Evangelical Protestants’ numbers remain constant since 2014, but the growth of evangelical protestantism in Brazil is directly linked to the reduced numbers in the Catholic Church.

In another survey profiling evangelicals in Brazil, also published in December, Datafolha discovered that 44% of those who claim to be evangelicals today come from the Catholic Church. In August 1994, when the Institute made the first survey to delineate the religious make-up of the country, 75% of the population able to vote was made up of Catholics. Ten percent were Evangelical Protestants of the Pentecostal kind, and 4% were Protestants from more traditional and historical denominations [Lutherans, Reformed, Presbyterians, Congregationalists, Baptists, Methodists, etc.].

In 2000, the official census figures were that Pentecostal denominations made up more than two-thirds of the total number of Protestants in Brazil. During the eighties, historical denominations either stagnated or even suffered a decline, while Pentecostal churches grew nearly three times faster than the population.

In 2012, when the data for the official 2010 census was released, statistics revealed the astounding growth of Protestants (61.45% in 10 years). The prediction from the Brazilian Institute of Geography and Statistics (IBGE), the agency responsible for the censuses, is that by 2040 the number of Protestants will exceed the number of Catholics in the country...

The advance of the evangelicals seems to be unstoppable. According to the 2010 census, the Assembly of God alone has 100,000 temples and 50,000 pastors, while the Catholic Church owns only 11,000 parishes and has around 25,000 priests. Professor César Romero Jacob, who studies the correlation between religious phenomena and the territory in Brazil in which they occur, believes that the Catholic Church has failed to follow the movement of its members. “People leave a Catholic Brazil, from the South and the Northeast, and move to these poor outskirts of big cities where the Catholic Church is absent. The pentecostal groups fill these gaps.”

Source: <https://www.churchmilitant.com/news/article/brazil-loses-9-million-catholics-in-2-years>

Ecumenical Organizations and Councils

The Brazilian Evangelical Association (*Asociación Evangélica Brasileña*) and the **Brazilian Evangelical Christian Alliance** are affiliated with the World Evangelical Alliance (WEA, formerly known as the World Evangelical Fellowship). The National Council of Christian Churches of Brazil (CONIC, founded in 1982) includes the Roman Catholic Church, and is affiliated with the World Council of Churches (WCC) and the Latin American Council of Churches (CLAI).

Previously, two organizations were founded that sought to unite the Protestant denominations in favor of a common cause, the *Brazilian Evangelical Conference* (CEB), which existed until 1964, and the *Brazilian Evangelical Association* (AEVB), founded in 1991. In 2009, a group of Brazilian evangelical leaders from various denominations began to meet and seek to create an organization that would bring together the different Brazilian Protestant denominations. After several meetings were held, the Charter of Principles and Guidelines was established as well as a working group that gave birth to the Alliance. The **Brazilian Evangelical Christian Alliance** (ACEB) was founded on 30 November 2010 in the Methodist Cathedral of São Paulo, with the participation of 230 representatives of more than a dozen Brazilian Protestant denominations and scores of independent churches and service organizations. The headquarters are in Campinas, SP, under the leadership of President Silas Tostes. Adapted from: <http://www.ultimato.com.br/conteudo/fundacao-da-alianca-crista-evangelica-brasileira>

The **National Council of Christian Churches of Brazil** / *Conselho Nacional de Igrejas Cristãs do Brasil* (CONIC) was founded in 1982 in order “to serve Christian churches in Brazil, through the strengthening of ecumenism and dialogue, and living the fellowship in Christ, for the defense of the integrity of creation and the promotion of justice and peace, for the glory of God.” CONIC is an ecumenical organization that includes the Roman Catholic Church and the Protestant denominations that are affiliated with the **World Council of Churches (WCC)**, which are the following:

- Episcopal Anglican Church of Brazil
- Evangelical Church of the Lutheran Confession in Brazil
- Independent Presbyterian Church of Brazil
- Methodist Church in Brazil
- United Presbyterian Church of Brazil

WCC member churches also present in Brazil are:

- Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
- Evangelical Church in Germany (Twenty Lutheran, Reformed and United regional churches – *Landeskirchen*—form the Evangelical Church in Germany)
- Church of Norway (Lutheran)
- Russian Orthodox Church (Moscow Patriarchate)

- Church of Sweden (Lutheran)
- Greek Orthodox Patriarchate of Antioch and All the East
- Syrian Orthodox Patriarchate of Antioch and All the East

Adapted from: <https://www.oikoumene.org/en/member-churches/latin-america/brazil>

The Latin American Council of Churches (CLAI) is an organization of Churches and ecumenical entities of Latin America and the Caribbean whose purpose is to promote unity among the Christian people of the continent, while preserving the identities of each Tradition. CLAI was founded in September 1978 in the Mexican city of Oaxtepec, when almost 100 Latin American Protestant denominations and service agencies met in a convocatory assembly that launched the basic principles for the creation of the Council. CLAI was formally constituted by the General Assembly of Churches held in Huampani (Peru) in November 1982.

CLAI's purpose is to deepen the unity of the Church of Jesus Christ, recognizing the richness represented by the diversity of traditions, confessions and expressions of the Christian faith; to promote reflection, teaching, proclamation and Christian service. CLAI strives to strengthen the work of the affiliated organizations (denominations and service agencies) and to help them to better understand their identities and commitments in the continental reality.

Conselho Latino Americano de Igrejas / Região Brasil. In view of the geographic size and cultural diversity of its people, Brazil is the only country that in itself constitutes a Region in the organizational structure of CLAI. *The Regional Secretariat for Brazil* is located in the city of São Paulo, State of São Paulo. The Regional Secretary coordinates a team of people approved by the respective member organizations who act voluntarily at different levels, either in the regional coordination of the different programs, in the administration and in the definition of policies of action. This work team is organized in a national entity called CLAI-Brazil, which gives legal representation to the work of CLAI in the country.

Member denominations are listed as follows:

	ABB -Aliança de Batistas do Brasil	www.aliancadedebatistasdobrasil.com
	Igreja Batista de Nazareth (membro fraterno)	igrejabatistanazareth.com.br
	Igreja Episcopal Anglicana do Brasil	www.ieab.org.br
	Igreja Evangélica Árabe de São Paulo	www.facebook.com/igrejaarabe



Igreja Evangélica Congregacional do Brasil

www.iecb.org.br



Igreja Evangélica de Confissão Luterana no Brasil

www.luteranos.com.br



Igreja Metodista

www.metodista.org.br



Igreja Presbiteriana Independente do Brasil

www.ipib.org



Igreja Presbiteriana Unida do Brasil

www.ipu.org.br

Other member institutions are listed as follows:



ASTE Associação de Seminários Teológicos Evangélicos

www.aste.org.br

CEBEP

CEBEP - Centro Ecumênico de Experiências Pastorais



CEBI - Centro de Estudos Bíblicos

www.cebi.org.br



CESEEP Centro Ecumênico de Serviço à Evangelização

www.ceseep.org.br



CENACORA - Comissão Ecumênica Nacional de Combate ao Racismo

pt-br.facebook.com/Cenacora



CONIC Conselho Nacional de Igrejas Cristãs

www.conic.org.br



CESE Coordenadoria Ecumênica de Serviços

www.cese.org.br



DMO Dia Mundial de Oração (Capítulo do Brasil)

www.dmoracao.com



KOINONIA Presença Ecumênica e Serviço

www.koinonia.org.br



PROFEC
Programa de Formação e Educação Comunitária



IEPG/UMESP - Universidade Metodista

www.metodista.br

Source: <http://www.claibrasil.org.br/quem-somos> - <http://www.claibrasil.org.br/membros-no-brasil/igrejas> - <http://www.claibrasil.org.br/membros-no-brasil/organizacoes>

Christian International Relief & Development Agencies

There are many such agencies at work in Brazil and they serve as support ministries for Roman Catholic and Protestant denominations and local churches throughout the country, as well as in direct ministries to those in need in local communities. Some of these are well-known, such as: Catholic Relief Services, World Vision International, Compassion International, Samaritan's Purse, Lutheran World Relief, Tearfund, Christian Reformed World Relief Committee, etc. These agencies and their services are too numerous to be included here in-depth. See their individual websites for information about the services they provide in Brazil.

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Other forms of Christianity in Brazil

In addition to the Western Catholic, Eastern Orthodox and Protestant traditions in Brazil, there are other forms of Christianity present in the country that are significantly different from the older Christian traditions. The religious groups in the "other" category are sometimes referred to as "marginal Christian" or as Christian sects because of their deviations from the basic tenets of the other Christian traditions. The following such groups are known to exist in Brazil along with their country of origin:

- APOSTOLIC CHURCH OF SAINT ROSA (BRAZIL)
- CHURCH OF CHRIST, SCIENTIST (USA)
- CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (USA)

***GOD IS LOVE PENTECOSTAL CHURCH (BRAZIL)**

CHRISTADELPHIAN BIBLE MISSION (UK & USA)
JEHOVAH'S WITNESSES (USA)
GROWING IN GRACE CHURCH (USA, JOSÉ LUIS DE JESÚS MIRANDA)
LIGHT OF THE WORLD CHURCH (GUADALAJARA, MEXICO)
REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (USA)
SCIENCE OF MIND/CHURCH OF RELIGIOUS SCIENCE (USA)
THE PEOPLE OF GOD COMMUNITY (PARAGUAY)
UNITY SCHOOL OF CHRISTIANITY (USA)

***UNIVERSAL CHURCH OF THE KINGDOM OF GOD (BRAZIL)**

UNITED CHURCH OF RELIGIOUS SCIENCE (USA)
VOICE OF THE CORNER STONE (PUERTO RICO, WILLIAM SOTO SANTIAGO)

*Listed previously under the Pentecostal Tradition but rejected by most Evangelical leaders as being unworthy of the "Evangelical" classification because of doctrinal, ethical and behavioral issues.

Below is information about a few of these groups that have work in Brazil.

The Church of Jesus Christ of Latter-day Saints (LDS Utah Mormons) / Igreja de Jesus Cristo Dos Santos de Últimas Días. The Mormon Church was founded by Joseph Smith (1805-1844) in 1830 in western New York State before relocating to the states Ohio, Missouri and Illinois during the 1830s. According to Smith, he experienced a series of visions, including one in which he saw "two personages" (presumably God the Father and Jesus Christ) and others in which an angel directed him to "a buried book of golden plates inscribed with a Judeo-Christian history of an ancient American civilization."

In 1830, Smith published what he claimed was an English translation of these plates, the *Book of Mormon*. The same year he organized the "Church of Christ," which he called a restoration of the early Christian Church. Members of his church were later called "Latter Day Saints" or "Mormons," and, in 1838, Smith announced that he had received a new revelation from God and renamed his followers the Church of Jesus Christ of Latter Day Saints. His followers regard Smith as a modern-day prophet comparable to Moses and Elijah, and several religious denominations consider themselves to be the continuation of the original Church he organized, including the LDS Church in Missouri, the LDS Church in Utah, and numerous other splinter groups that disagreed over the succession of leadership after Smith's death, as well as more recently-formed denominations in the USA, Mexico and in other countries in the LDS tradition.

After Smith's murder in Illinois in 1844 by an angry mob, Brigham Young led a large number of Mormon pioneers westward to the Utah territory in 1847, where they founded Salt Lake City, which became their new headquarters under Young's theocratic leadership of Church and State. During the 20th century, the LDS-Utah Church grew substantially and became an international organization, due in part to the spread of its missionaries around the globe. In 2000, the Church reported 60,784 missionaries and a global membership of more than 11 million. Worldwide membership surpassed 13 million in 2007 and reached 14 million in July 2010, with about six-million of those within the USA. Website: <https://www.lds.org/?lang=eng>

Brazil LDS Church history. German-born Max Richard Zapf was baptized a member of The Church of Jesus Christ of Latter-day Saints in Germany in 1908 and immigrated to Brazil in 1913. Zapf is the first known member of the LDS Church to live in Brazil. When Roberto Lippelt and his wife Augusta arrived in Ipomeia, Brazil, from Germany in 1923, Augusta (a Church member since April 1923) began requesting Church headquarters to send her teaching materials. In response,

South American Mission President Reinhold Stooft travelled from Buenos Aires, Argentina, to visit Brazil. He returned in 1928 with missionary elders to teach the German-speaking people in that country. The first converts within Brazil joined the LDS Church on 14 April 1929.

The first branch (small congregation) of the LDS Church in Brazil was organized in Joinville on 6 July 1930. The City of São Paulo was opened to Church missionary work in 1935. A Brazilian mission, with headquarters in São Paulo, was created from the South American Mission in May 1935. As a result of nationalism that took hold in Brazil starting in 1930, Portuguese became the national language. This marked a shift in Church policy of teaching the gospel in a person's native language (which had been predominately German). The Book of Mormon was translated into Portuguese, and all missionary teaching and Church meetings in Brazil switched to Portuguese in 1938–1939. Conditions created by World War II impacted missionary work in many countries, including Brazil. The LDS Church closed the Brazilian Mission during that war period.

Numerous Portuguese-speaking small “branches” (districts) continued to function throughout the war years. When the missionaries began to return to Brazil in 1946, there were several congregations of Portuguese-speaking members waiting to welcome them.

Brazil's first “stake” (group of congregations) was organized in 1966 in São Paulo. Ten years later, Brazil had 10 stakes and a temple was announced for São Paulo. The temple was dedicated on 30 October 1978 by LDS Church President Spencer W. Kimball. In 1971, the Church initiated the seminary and institute programs in Brazil. These programs provided moral and spiritual training for the youth. Saul Messias de Oliveira, president of the São Paulo South Stake, took over as full-time Church education administrator in 1972.

In 1977, the Church set up a regional office of its Presiding Bishopric in São Paulo to speed up communication with Church headquarters in Salt Lake City. Most temporal activities of the Church were brought together in this office under the direction and control of Osiris G. Cabral, a 1958 convert to the Church. Hélio R. Camargo, who served in the First Quorum of the Seventy (a leading council of the Church), from 1985 to 1990, was the first Brazilian to serve as a general authority. On 2 February 1986, Brazil became the third country outside the USA to have 50 stakes. That number doubled to 100 by 1993 with the organization of the São Leopoldo Stake. In October 1993, construction began on Brazil's new missionary training center, the Church's second largest.

The LDS-Brazil Mission reported its current membership as 1,354,127, with 34 Mission Districts and 2,055 congregations in Brazil in 2015. These numbers represent a dramatic difference compared to the 2010 census figures, which indicated there were only 226,509 people in the whole country that self-identified as Mormon. This difference has caused many critics of the Mormon Church to question the church's official data.

The LDS Church is administered worldwide from its headquarters in Salt Lake City, but for Sunday services the Church is grouped into either larger (~150 to ~400 people) congregations known as “wards,” led by a bishop (pastor) or smaller congregations known as “branches” that are led by a president. Although the building may sometimes be referred to as a chapel, the room used as a chapel for religious services is only one component of the standard meetinghouse. Regional church organizations, encompassing multiple congregations, include stakes (a group of wards and branches), missions (a geographical administrative area to which church missionaries are assigned), areas (composed of multiple stakes and missions) and geographical regions.

The Mormon Church also reported six “Mormon Temples” in various regions of the country, including São Paulo, Recife, Porto Alegre, Manaus, Campinas and Curitiba. The first Mormon Temple to be built in South America was constructed and dedicated in 1978. In the LDS Church, a Temple is a building dedicated to be a House of the Lord, which are considered by church members to be the most sacred structures on earth. A Mormon Temple is reserved for special forms of

worship and differs from a regular church meetinghouse, which is used for weekly worship services in each “branch” and “ward.” Sources: <https://www.lds.org.br/> - <http://www.mormonnewsroom.org/facts-and-statistics/country/brazil>

Also present in Brazil is the **Reorganized Church of Jesus Christ of Latter-day Saints / Igreja Reorganizada de Jesus Cristo dos Santos dos Ultimos Dias (RLDS)**, which was founded in 1860 in the state of Illinois by Mormons under the leadership of Joseph Smith III, the eldest surviving son of Smith, whom they considered to be his legitimate successor. It is the second-largest branch of Mormons. There are numerous doctrinal and organizational differences between the LDS-Utah and LDS-Missouri Mormons. The Church’s headquarters are located in Independence, Missouri, hence the term “Missouri Mormons.” The denomination was renamed the **Community of Christ / Comunidade de Cristo no Brasil** in 2001.

The Community of Christ today has over 250,000 members in 50 countries and is led by a First Presidency consisting of a Prophet-President and two Counselors. The ministry of the Church is overseen by the Council of the Twelve Apostles. Every two years, delegates from around the world gather to vote on church matters at the World Conference. The major difference from other LDS denominations is the role of women; the Community of Christ also grants the Priesthood to women, has women in the Apostolate, and in the First Presidency, and in all other leadership positions.

In Brazil, the first Evangelist of South America, Irmã Fernanda de Carvalho, of the Congregation of Poá, SP, was ordained in November 2010. The ordination was conducted by the President of the Order of Evangelists, Bro. David Brock, with the support of Evangelist Carol and Brother Arthur Smith. The Brazilian leadership includes President General Stephen M. Veazey, the 1st Counselor to the General Presidency Becky L. Savage, and the President of the Seventy Mission Center, Carlos Carvalho. Sources: <http://crencaspolemicas.blogspot.com/2011/05/comunidade-de-cristo.html> - [http://eom.byu.edu/index.php/Reorganized_Church_of_Jesus_Christ_of_Latter_Day_Saints_\(RLDS_Church\)](http://eom.byu.edu/index.php/Reorganized_Church_of_Jesus_Christ_of_Latter_Day_Saints_(RLDS_Church))

Jehovah’s Witnesses (Watchtower Bible & Tract Society) / Testemunhas de Jeová.

This organization emerged from the Bible Student movement in the USA, founded in the late 1870s by Charles Taze Russell, with the formation of **Zion’s Watch Tower Tract Society**. Later, significant organizational and doctrinal changes were made under the leadership of Joseph Franklin Rutherford. The name *Jehovah’s Witnesses* (JWs) was adopted in 1931 to distinguish themselves from other Bible Student groups and to symbolize a break with the legacy of Russell’s traditions.

The organization was officially founded in 1881 as *Zion’s Watch Tower Tract Society* in Pittsburgh, Pennsylvania, under the leadership Russell. He moved the Watch Tower Society’s headquarters to Brooklyn, New York, in 1909, and combined printing and corporate offices with a house of worship; volunteers were housed in a nearby residence he named *Bethel*. By 1910, about 50,000 people worldwide were associated with this movement.

Jehovah’s Witnesses are a millenarian restorationist Christian organization with non-trinitarian beliefs that are distinct from mainstream Christianity. The JWs report a worldwide membership of more than 8.3 million adherents involved in evangelism and an annual Memorial Service attendance of more than 20 million people. The JWs are directed by the Governing Body of Jehovah’s Witnesses, a group of elders in Warwick, New York, which establishes all doctrines based on its interpretations of the Bible. They prefer to use their own translation, the *New World Translation of the Holy Scriptures*, although their literature occasionally quotes and cites other Bible translations. They believe that the destruction of the present world system at Armageddon is

imminent, and that the establishment of God's kingdom over the earth is the only solution for all problems faced by humanity.

Jehovah's Witnesses teach that the present world order, which they perceive as being under the control of Satan, will be destroyed by a direct intervention of Jehovah (God), who will use Jesus Christ to fully establish his heavenly government over earth, while destroying existing human governments and non-Witnesses, and creating a cleansed society of true worshippers. They see their mission as primarily disseminating the "good news" to warn as many people as possible in the remaining time before the great battle of Armageddon (*Book of Revelation*, chapter 16). All members of the denomination are expected to take an active part in "preaching" and "witnessing" door-to-door as a means of gaining merit in the future Kingdom of God. JW's refer to all their beliefs collectively as "the Truth." The JW leadership makes no provision for members to criticize or contribute to their official teachings, and all Witnesses are expected to abide by the doctrines and organizational requirements as determined by the Governing Body. Watch Tower Society publications strongly discourage Witnesses from formulating doctrines and "private ideas" reached through independent Bible research. Members who promote privately developed teachings contrary to those of the Governing Body may be expelled and shunned. Jehovah's Witnesses have consistently claimed to be the "only true religion." Based on their interpretation of Revelation 18:2-24, Jehovah's Witnesses believe all other religions are part of "Babylon the Great," a "world empire of false religion" under the control of Satan; consequently, they refuse all ecumenical relations with other religious denominations.

In 2012, Brazilian JW authorities surprisingly reported that there were only 756,455 members (publishers), with 11,127 congregations spread throughout the various regions of the country. However, the 2010 census reported 1,393,208 adherents of the Jehovah's Witnesses in Brazil. The *Associação Torre de Vigia de Bíblias e Tratados* is located in Cesário Lange, SP. Its current website lists 829,743 members in 11,911 local congregations for Brazil.

Website: <https://www.jw.org/en/jehovahs-witnesses/worldwide/BR/>

The Apostolic Church / Igreja Apostólica (IA) claims that it was founded on 31 July 1954 "for the purpose of giving continuity to the work of redemption and salvation initiated by Jesus Christ and his Apostles, and also to spread the doctrine of the Gospel of the Kingdom of Heaven." Its headquarters and administration are located in the city of São Paulo, at Rua Baguarí, 146/158, Bairro do Tatuapé. The founders of this denomination allegedly were Bishop Eurico Mattos Coutinho and his wife, Missionary Odete. However, several independent sources claim that the original church organization was founded by Pentecostal missionaries from the USA (date unknown as well as the organizational affiliation of those missionaries).

On 26 October 1970, the Chief Bishop (Primate) became Brother Aldo Bertoni, who claimed to be "the only legitimate representative and successor" of his deceased aunt, known as "Saint Rosa Alves," who is alleged to be the "Spirit Comforter of the promise of Jesus Christ," according to the denomination's website. After 44 years as the denomination's Primate, Brother Aldo died in May 2014 in São Paulo and his body was on display at the denomination's headquarters church (5-8 May), which was constructed under his leadership in 1972 when the denomination only had 11 affiliated churches. It now claims to have more than 300 affiliated congregations in Brazil. Below are its stated mission and goals.

Mission: "The Apostolic Church has a divine duty to spread the sacred ministry of SAINT ROSA, the Comforter Spirit of the promise of JESUS CHRIST, and to give clarification on the Gospel of the Kingdom of Heaven in order to train worthy and honorable persons in the image and likeness of God,

Father and Creator, so that, at the end of their lives in the body, their souls may live eternally in Heaven, in the likeness of Saints and Angels."

Goals: (1) To give continuity to the work of Redemption and Salvation initiated by JESUS CHRIST and his Apostles; (2) To promote the spread of the Gospel of the Kingdom of Heaven by teaching in the pulpits of our headquarters and its congregations and also through the Radio Program "The Miraculous Hour;" (3) To provide spiritual and social assistance to their followers by offering them the opportunity to gather to receive doctrinal teachings and to render their worship to the Triune GOD, Father-Son-Holy Spirit, and to Mary Most Holy, Mother of Jesus Christ, and to the Saints and Angels of the Celestial Powers and to the Comforter; and (4) To encourage its adherents to live in a dignified and honorable way, preserving the good customs in favor of training citizens interested in collaborating to make the world a better place.

At the beginning, the denomination was not known as the "Apostolic Church" but as "Tent of God for Salvation and Divine Healing" / *Tenda de Deus para Salvação e Cura Divina*, and it was considered to be Protestant in its beliefs and practices. "However, it was God's plan for the Creator Father to form from that group His people that would need to be directed by the Heavens. It was in those circumstances and at the moment determined by the Father that Jesus appeared in a dream to Saint Mother Rosa."

According to Emilio Willems, "**Bishop Eurico Mattos Coutinho**, a former Presbyterian who became the founder and leader of a Pentecostal sect, wrote down revelations that allegedly he received from the Holy Spirit and published them in a volume of considerable literary quality. Source: Emilio Willems, *Followers of the New Faith, Culture Change and the Rise of Protestantism in Brazil and Chile*. Vanderbilt University Press (1967: 122).

According to the *Blog do Martinho*, "In our extensive research, we found that Bishop Eurico Mattos Coutinho, founder of the Apostolic Church, was a colleague of David Miranda's ministry. Originally, Eurico was a Presbyterian, from the Third Independent Presbyterian Church of São Paulo, located in the neighborhood of Brás, in São Paulo." Eurico left the traditional Presbyterian Church and entered a Pentecostal denomination called "Wonders of Jesus Pentecostal Church" / *Igreja Maravilhosa de Jesus Pentecostal*. Bishop Eurico Coutinho and David Miranda worshipped together in the same church for a few years. Eurico left the "Wonders of Jesus Pentecostal Church" in 1954, when he started attending the existing "Tent of God for Salvation and Divine Healing." David Miranda stayed in "Wonders" until 1962, when he left to found the "God is Love" Pentecostal Church. The Apostolic Church, founded eight years before (1954) the "God is Love Church," has less than 300 temples, most of them very small, has no structure abroad, and does not have its own radio station. By comparison, the IPDA reports more than 22,000 affiliated churches in Brazil and in 136 other countries, with millions of followers.

What are the main differences between these two denominations? In the "God is Love Church," even though its leader has built an exaggerated discipline, based on isolated Bible verses, it is still the Holy Bible that was used. In the Apostolic Church, they did not accept the Bible and tried to rewrite the Word of God, first with the book "The Gospel of the Kingdom of Heaven," and after Aldo Bertoni had it "burned" with the infamous Internal Bulletins. Apparently, in the "God is Love Church", they never had a thief in charge, so their church grew very much, despite the heavy discipline imposed on the faithful, even worse than that of the Apostolic Church.

"The Apostolic Church, in departing from the Word of God and setting out on the path of idolatry to men, opened a breach for the devil to take care of everything. And so, they put in charge a scoundrel who was not even a Christian, Aldo Bertoni, a mocker of the things of God, a true servant of Satan. For the blind and apostolic zealots who still believe in the nonsense invented by

Aldo and his accomplices, all this has gone unnoticed. But society has not.”

Adapted from: <https://blogdomartinho.wordpress.com/tag/eurico-mattos-coutinho/>

“Leader of the sect 'Saint Rosa' is accused of abusing the Faithful.”

By Paulo Roberto Lopes / 5 September 2011

The Public Prosecutor of the State of São Paulo is investigating allegations by dozens of members of the Apostolic Church that they have been sexually abused by the denomination’s leader, Brother Aldo Bertoni [age 85 in 2011], who claims to be a prophet and is called a Primate [Chief Bishop]. This evangelical church (says on its website that its mission is to preach the Gospel) has about 25,000 followers and 300 temples throughout Brazil. It was created 50 years ago [1961] by an aunt of Bertoni, the “saint” Rosa Alves. Its headquarters are in Tatuapé, in the eastern district of São Paulo.

Aldo claims to have healing power and induces believers to believe he often visits the heavens. It is venerated with fanaticism as if it were sent from God. One victim said he had had several sexual encounters with Aldo because he said he needed to cure her of cancer in the womb. According to her, the priest told him: “I’m going to release something that will heal you.” After a while, she suspected that the Primate was bluffing and so had several medical examinations, which found there was no disease.

This woman was one of the victims who spoke to the program “Domingo Espetacular” on Record TV, which dedicated yesterday [4 September 2011] at night more than 20 minutes to the case. She did not reveal the name and only appeared in the gloom because her husband still does not know about the abuse.

After the program was presented, some critics criticized the whistleblowers—there were those who cursed. They argued that Bishop Edir Macedo of the Universal Church of the Kingdom of God and owner of Record TV, has an interest in discrediting the Apostolic Church. “The record was odious,” said Wilson Lemos. He wrote that he was willing to shed his blood for the [Apostolic Church].

Source: <http://www.paulopes.com.br/2011/09/lider-de-igreja-evangelica-e-acusado-de.html#comments>

The People of God Christian Congregation – Congregación Cristiana Pueblo de Dios was founded in Paraguay in 1963 by Leonor Paredes (1898-1970), known among his followers as “brother José.” Paredes was born in Villarica, Paraguay. In 1940, he received the “baptism of the Holy Spirit” and moved to Argentina, where he worked for twenty years as an independent Pentecostal preacher. In 1963, after receiving a prophetic warning, he returned to Paraguay where he established the People of God community near the small town of Repatriación, municipality of Caaguazú, located about 150 miles east of the capital city of Asunción. Initially, the community included only 22 families.

Brother José died in 1970 and his successor as “Leading Elder” was Mariano Bobadilla, known as “Brother Lucas” (1915-1991), who had been converted after being miraculously cured as a result of Brother José’s “key of prayer” in Laguna Blanca, Argentina, in 1946. Brother Lucas’ administration fell on difficult times, because Paraguay was then ruled by a cruel dictator, General Alfredo Stroessner (1912-2006). The Stroessner regime regarded the People of God as a “cult” and possibly as being “communist” due to its communal organization. Persecution followed and several leaders, including Brother Luke, were arrested. The controversial religious group managed to survive thanks to the intervention of Carlos Marcial Russo Cantero, a distinguished law professor at the National University in Asunción, who successfully represented Brother Lucas and other principal leaders in court, and the charges against them were dropped.

After Brother Lucas died in 1991, his successor was Severiano Estigarribia, known as “Brother Elias” (1931-1995), who was able to obtain legal recognition for the People of God community in Paraguay in July 1992. Brother Elias died suddenly in 1995 and Andrés Fretes, known as “Brother Juan” (b. 1941), became the “Leading Elder” in his place. Brother Fetes became a successful missionary to Brazil where he founded a number of congregations. In 1996, Fetes supervised the establishment of COPROSA (Cooperative Multiactiva de Producción, Servicios Públicos, Consumo, Ahorros y Crédito San Andrés, Ltda.), a cooperative enterprise that handles most of the

economic activities of the People of God community.

The People of God's theology is basically Pentecostal, although with some distinctive features. More than the belief in demons and demonization (not uncommon in contemporary Pentecostalism), what is unique is the practice of celibacy by some of the members, although by no means all of them. The People of God believe in the baptism of the Holy Spirit, the gift of tongues, miracles, faith healing, prophecy, the prophetic value of dreams and visions, fasting and prayer, and the charismatic mission of Brother José and his successors. An important practice is the "key of prayer," where a prayer is repeated seven times, kneeling, followed by a spiritual conversation with God.

The daily life of the members who live in the "central community" of the People of God (*Congregación Central*) near Repatriación includes communal singing, prayer and work (mostly agricultural: cotton, corn, sunflowers and soy beans), with a strict and rather austere lifestyle, which critics have denounced as "cultic." The "central community" includes schools, from kindergarten to High School, artistic and cultural centers, hospitals, sport facilities, and a radio station, *Radio Santidad Paraguay*.

The Leading Elder (also called Leading Apostle) oversees a hierarchy including twelve Elder Apostles and twelve Lesser Apostles, who dress formally in white military-style uniforms during worship services and other official activities. There are also "Messengers," or itinerant teachers, who are sent out to the affiliated congregations in Paraguay, Brazil, Argentina, Uruguay and Italy. There are at least 5,000 members of this denomination who live in 30 different locations in Paraguay. The People of God Santo Domingo Libertador congregation in Lambaré, near Asunción, is the second largest of this group in the country after the Central Congregation in Repatriación.

Website: <http://www.congregacioncentral.com/>

Adapted from: http://www.cesnur.org/2004/mi_pueblo.htm

Non-Christian Religions in Brazil

Eastern Religions. According to the 2010 census, there were 243,966 **Buddhists**, 5,675 **Hindus**, and 151,080 **adherents of other eastern religions**. The following Eastern Religions (from Eastern, Southern and Southeast Asia) are known to exist in Brazil:

BUDDHIST-SOUTHERN ASIA	BUDDHIST SOCIETY OF BRAZIL (THERAVADA)
BUDDHIST-SOUTHERN ASIA	FOUNDATION FOR THE PRESERVATION OF THE MAHAYANA TRADITION
BUDDHIST-CHINA	KWAN UM ZEN SCHOOL
BUDDHIST-CHINA	DHARMA REALM BUDDHIST ASSOCIATION
BUDDHIST-CHINA	TENDAI
BUDDHIST-JAPANESE	JODO SHINSHU HONPA HONGWANJI
BUDDHIST-JAPANESE	SHINGON
BUDDHIST-JAPANESE	NICHIREN-SHŪ
BUDDHIST-JAPANESE	NICHIREN SHŌSHŪ
BUDDHIST-JAPANESE	SŌKA GAKKAI
BUDDHIST-JAPANESE	SOTO ZEN
BUDDHIST-JAPANESE	SOTO ZENSU BUDDHIST COMMUNITY OF SOUTH AMERICA
BUDDHIST-JAPANESE	SHINNYO-EN
BUDDHIST-HIMALAYAN	NYINGMAPA CENTERS INTERNATIONAL
BUDDHIST-EUROPE	ASSOCIATION ZEN INTERNATIONALE
BUDDHIST-EUROPE	NEW KADAMPA TRADITION
BUDDHIST-NORTH AMERICA	BUDDHIST CHURCHES OF AMERICA - JŌDO SHINSHŪ
BUDDHIST-NORTH AMERICA	TIBETAN NYINGMA INSTITUTE
BUDDHIST-LATIN AMERICA	BUDDHIST FEDERATION OF BRAZIL

BUDDHIST-LATIN AMERICA	FEDERACAO DO SEITAS BUDISTAS DO BRASIL
BUDDHIST-LATIN AMERICA	KONGOSATTA-IN BUDDHIST TEMPLE
SHINTO	TENRIKYŌ
SHINTO	KONKŌKYŌ
SHINTO	ŌMOTO
SHINTO	REIKI SCHOOL OF HAWAYO TAKATA
SHINTO	SEICHŌ NO IE
SHINTO	SEKAI KYŪSEIKYŌ
SHINTO	CHURCH OF WORLD MESSIANITY - SEKAI KYUSEI KYO
JAPANESE NEW RELIGIONS	PERFECT LIBERTY KYODAN
JAPANESE NEW RELIGIONS	REIHA NO HIARI KYOKAI
JAPANESE NEW RELIGIONS	MAHIKARI = SEKAI MAHIKARI BUNMEI KYODAN
JAPANESE NEW RELIGIONS	SOCIETY OF JOHREI
JAPANESE NEW RELIGIONS	AGONSHU
JAPANESE NEW RELIGIONS	FUJI-KO
JAPANESE NEW RELIGIONS	HONMON BUTSURYŪSHŪ
JAPANESE NEW RELIGIONS	MACROBIOTICS
JAPANESE NEW RELIGIONS	MYOHO RENGE SHU
JAPANESE NEW RELIGIONS	OYAMANEZU NO MIKOTO SHINJI KYODAI
JAPANESE NEW RELIGIONS	REIYŪKAI
JAPANESE NEW RELIGIONS	RISSHŌ KŌSEIKAI
HINDU	INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
HINDU	SRI CHAITANYA SARASWAT SRIDHAR ASAN
HINDU	VAISNAVA MISSION
HINDU	SAHAJA YOGA
JAIN	OSHO COMMUNE INTERNATIONAL
JAIN	JAIN MEDITATION INTERNATIONAL CENTER
SIKH	ELAN VITAL INC.
SANT MAT	PATH OF LIGHT AND SOUND - SANT THAKAR SINGH - SURAT SHADD YOGA
SANT MAT	SUPREME MASTER CHING HAI MEDITATION CENTER

Buddhism

With nearly 250,000 Buddhists, Brazil is home to the third largest Buddhist population in the Americas, after the USA and Canada. Buddhism in Brazil includes practitioners from various traditions and schools, with about 150 temples scattered among the 26 states and Federal District.

Japanese Heritage. Japanese Buddhism was introduced to Brazil in 1932 as a result of the immigration of Japanese in the early 20th century as contract agricultural workers. Thus, Japanese schools and sects of Buddhism, such as Soto Zen, Nichiren Honmon Butsuryu Shu, Jodo Shinshu (also known as True Pure Land Buddhism) and Soka Gakkai have a strong presence in Brazil. Despite being the most expressive in Brazil, these schools face a number of challenges that limit their influence and outreach. One of those challenges is the mismatch of goals and expectations between the more traditional, Japanese-born people and the native Brazilians alongside those of Japanese descent.

Although the Japanese contributed to the introduction of Buddhism to Brazil, adherence to Buddhism is not particularly widespread among descendants of Japanese immigrants, who were largely converted to Roman Catholicism. Those who practice and identify with Buddhism tend to display a wide variety of stances regarding their relationships to the ethnicity and the religious tradition. To various degrees most of them attempt to simultaneously blend with local Brazilian culture, according to their personal preferences. Most such schools are attempting to reach out to Brazilians who are not of Japanese descent, but often they face considerable internal resistance in the process. Other Japanese Buddhist traditions present in Brazil include Shingon, Tendai and Nichiren-shū schools, albeit in somewhat modest numbers. Recent years also saw a growth of interest in the Zen Buddhist variants from Korea and Vietnam in Brazil.

See: <https://rlp.hds.harvard.edu/faq/japanese-brazilians>

Theravada Buddhism. The Theravada tradition's presence in Brazil was started by those who created the Brazil Buddhist Society. It was initially presented with a generalist non-sectarian approach to Buddhism, then it evolved into a more Theravada-aligned society drawing teachings from the Pāli Canon of the Tripitaka and to other teachings and practices of the Theravada tradition. Since the 1970s, it has maintained simple installations built with volunteer work that has hosted visiting monks from Sri Lanka and other Theravada countries. In 1989, the **Nalanda Buddhist Center** was established. It now has affiliated groups in Rio de Janeiro, Belo Horizonte, São Paulo and Curitiba, and has invited a large number of international teachers through the years. See: http://nalanda.org.br/international/?page_id=2

Vajrayana Buddhism. All four major schools of Vajrayana Buddhism—Nyingma, Gelug, Sakya and Kagyu schools—maintain active centers in Brazil. **His Eminence Chagdud Tulku Rinpoche** (1930-2002), who was trained in the Nyingma school of Vajrayana Tibetan Buddhism, relocated the headquarters of his international organization to Três Coroas in Rio Grande do Sul in 1995, where he spent the last few years of his life. The 14th and current **Dalai Lama, His Holiness Tenzin Gyatso** (b. 1935), visited Brazil in 2006; he is the political and spiritual leader of Tibet as well as a worldwide leader in human rights, peace and justice issues. See: <http://www.dalailamafilm.com/Dalai-Lama-Tenzin-Gyatso-Biography.html> - <http://chagdudgonpa.org/about-2/chagdud-gonpa-lamas/>

Mahayana Buddhism. The Chinese Chan School of Mahayana Buddhism is centered in the city of Cotia, where the Zu Lai Temple and its companion Buddhist University are located in São Paulo State, both of which were opened in 2003. The temple, near the city of São Paulo, is the largest Buddhist temple in Latin America, and was built with funds raised from American Buddhist organizations and donors. The Fo Guang Yuan Temple in the city of Olinda, in the northeastern state of Pernambuco, also belongs to the Mahayana tradition. The Chan School (*Chan zong*, 禪宗) is an indigenous form of Chinese Buddhism that developed beginning in the 6th century CE and subsequently spread to the rest of East Asia (Japanese: Zen; Korean: Sôn; Vietnamese; Thiền). See: <https://plato.stanford.edu/entries/buddhism-chan/>

The Vietnamese Zen School of monk Thích Nhất Hạnh (b. 1926) maintains temples and sangha in the cities of São Paulo and Rio de Janeiro. He is a Buddhist monk, teacher, author, poet and peace activist who now lives in southwest France, at Plum Village, where he was in exile for many years. He is often considered the most influential living figure in the lineage of Lâm Tế (Vietnamese Rinzai) Thiền, and perhaps also in Zen Buddhism as a whole. See: https://www.goodreads.com/author/show/9074.Thich_Nhat_Hanh - <https://plumvillage.org/sutra/flower-garland-discourse-the-ten-great-aspirations-of-samantabhadra-bodhisattva/>

The religious affiliation of Japanese-Brazilians

The first 500 or so immigrants from Japan arrived in Brazil in 1908, to be followed by another quarter of a million during the next 60 years. Today Brazil contains the largest number of people of Japanese ancestry outside of Japan, most of whom live in São Paulo state or the southern region of the country. According to the IBGE, in 2009, there were approximately 1.6 million people of Japanese descent in Brazil, and approximately 1.5 million in 2014. Since the 1980s, a return migration has emerged of Japan Brazilians to Japan; there are about 275,000 Japanese-Brazilians living in Japan. More recently, a trend of interracial marriage has taken place among Brazilians of Japanese descent in Brazil, with the racial intermarriage rate at approximately 50% and increasing.

Japanese immigrants, as well as most Japanese, were mainly followers of Shinto and Buddhism. In the Japanese communities in Brazil, there was a strong effort by Brazilian Roman Catholic priests to proselytize the Japanese immigrants. More recently, intermarriage with Roman Catholics also has contributed to the growth of Catholicism in Brazil. Currently, about 60% of Japanese-

Brazilians are Roman Catholics, 25% are adherents of a Japanese religion, and 15% are followers of other religions, mainly Protestants. Adapted from: https://en.wikipedia.org/wiki/Japanese_Brazilians

2010 IBGE estimates for Japanese-Brazilians	
State	Population of Japanese-Brazilians
São Paulo	693,495
Paraná	143,588
Pernambuco	88,449
Minas Gerais	75,449
Others	414,704
Total	1,405,685

PANIB (Pastoral Nipo-Brasileira), the Japanese-Brazilian Pastoral ministry with headquarters in the City of São Paulo, is a non-profit, civic-religious association that brings together all Roman Catholic missionaries (clerics, religious and laity) who are directly or indirectly dedicated to the evangelization and catechization of the Japanese and their descendants, residing in Brazil. The Board of Directors of PANIB is directly linked and subject to the National Conference of Bishops of Brazil (CNBB) through the Episcopal Commission for Missionary Action and Inter-Church Cooperation. Website: <http://panib.org.br/sobre-nos/>

Intermarriage in the Japanese-Brazilian community				
Generation	Denomination in		Proportion of each generation in all community (%)	Proportion of mixed-race in each generation (%)
	Japanese	English		
1 st	Issei	Immigrants	12.51%	0%
2 nd	Nisei	Children	30.85%	6%
3 rd	Sansei	Grandchildren	41.33%	42%
4 th	Yonsei	Great-grandchildren	12.95%	61%

Source: <http://www.labeurb.unicamp.br/elb/asiaticas/japones.htm>

A 2008 census revealed details about the population of Japanese origin in the city of Maringá in Paraná, which made it possible to create a profile of the religious affiliation of a specific Japanese-

Brazilian community: most were **Roman Catholics** (32% of Sansei, 27% of Nisei, 10% of Yonsei and 2% of Issei). **Protestant religions** were the second most followed (6% of Nisei, 6% of Sansei, 2% of Yonsei and 1% of Issei), and next was **Buddhism** (5% of Nisei, 3% of Issei, 2% of Sansei and 1% of Yonsei).

Source: <https://www.jusbrasil.com.br/politica/3103034/japoneses-e-descendentes-em-maringa-passam-de-14-mil>

Japanese Religions. The following Japanese-origin religions (non-Buddhist) are known to exist in Brazil:

JAPANESE RELIGIONS	Shinto: “the way of the gods” is the indigenous religion of the Japanese people, and it is as old as Japan itself. It continues to be Japan’s major religion alongside of Buddhism.
JAPANESE RELIGIONS	Church of Perfect Liberty: <i>PL Kyodan</i> was founded by Tokuharu Miki (1871–1938) in 1946, but it originated as a religious order known as <i>Hito-no-Michi</i> , the Way of Humankind, in Japan in 1924.
JAPANESE RELIGIONS	Church of World Messianity (<i>Sekai Kyusei Kyo</i>): founded in 1935 by Mokichi Okada in Japan.
JAPANESE RELIGIONS	Society of Johrei: <i>Johrei</i> , the “purification of the spirit,” is a form of alternative medicine similar to Reiki that was developed in Japan in the 1930s by Mokichi Okada.
JAPANESE RELIGIONS	Japanese New Religions (various groups, founded after 1945 in Japan; see below)

Japanese New Religions in Brazil. By the 1930s, the development of **Japanese Shinto-based sects** in Brazil, such as *Seichō no Ie* 生長の家, *Tenrikyō* 天理教, *Ōmoto* 大本, and *Honmon Butsuryūshū* 本門仏立宗, became evident. However, the official propagation of Japanese religion in Brazil, especially **Japanese New Religions**, only began after World War II, beginning in 1945. **The Buddhist sects** *Jōdo Shinshu Honganji* 浄土真宗本願寺, *Shinshū Ōtani* 真宗大谷, *Sōtō* 曹洞, *Jōdo* 浄土, *Shingon* 真言, and *Nichiren* 日蓮 all became evident in Brazil in the 1950s, while the New Religious sects *Sekai Kyūseikyō* 世界救世教 and *PL Kyōdan* (PL 教団) appeared in the 1950s; *Sōka Gakkai* 創価学会 and *Konkōkyō* 金光教 in the 1960s; *Risshō Kōseikai* 立正佼成会, *Reiyūkai* 霊友会, *Sūkyō Mahikari* 崇教真光, and God Light Association *Sōgō Honbu* (GLA総合本部) in the 1970s; *Shūyōdan Hōsekai* 修養団捧誠会 in the 1980s; and *Agonshū* 阿含宗 and *Kōfuku no Kagaku* 幸福の科学 in the 1990s. Therefore, many Japanese new religions have entered Brazil, but the main groups are *Ōmoto*, *Konkōkyō*, *Risshō Kōseikai*, *Sekai Kyūseikyō*, *Sōka Gakkai*, and *Reiyūkai* in particular: *Masako, Watanabe*. Source: “The Development of Japanese New Religions in Brazil and Their Propagation in a Foreign Culture” in *Japanese Journal of Religious Studies* 35/1: 115–144; Japan, Nanzan Institute for Religion and Culture, 2008: <https://nirc.nanzan-u.ac.jp/nfile/2952>

Islam

The two main groups of Islam are **Shi'ite** and **Sunni**, of which the Sunnis are the majority. The split rose from an early dispute over who should be the leader of Islam after the death of the **Prophet Muhammad** (570-632 CE), the founder of Islam in Arabia. The larger group, the Sunnis, argued that the successor should be appointed by election and consensus, as tradition dictated. (Sunni comes from the Arabic word *Sunna*, meaning “tradition.”) The smaller group believed that Muhammad's successors should come from his family, starting with Ali, his son-in-law. These partisans of Ali were named from the word *Shia*, meaning “partisan” in Arabic. The defeat of the Shi'ites by the Sunnis is thought to have determined some of the characteristic attitudes of the two

groups: the Sunnis stressing merit and achievement, the Shi'ites appealing to the defeated, poor, and oppressed. See: <https://www.britannica.com/topic/Islam> - <https://www.britannica.com/biography/Muhammad>

Reliable statistics on the number of **Muslims** (followers of Islam) in Brazil do not exist. The 2010 census reported 35,167 Muslims; however, the **Federation of Muslim Associations of Brazil** estimates that there are 1.5 million Muslims in the country. There are significant Muslim communities in the cities of São Paulo, Curitiba, and Foz do Iguaçú (Argentina-Brazil-Paraguay tri-border area) as well as in smaller cities in the states of Paraná, Rio Grande do Sul, São Paulo, and Rio de Janeiro. The Islamic community is over-whelmingly **Sunni**, who are almost completely assimilated into the dominant society. The recent **Shi'ite** immigrants gravitate to small, insular (“uninterested in other cultures, ideas, or peoples outside one's own heritage”) communities in São Paulo, Curitiba, and Foz do Iguaçú. Sunni and Shi'ite Islam are practiced predominantly by immigrants who arrived during the past 25 years from Lebanon, Syria and Palestine. Conversions to Islam increased during the past decade among non-Arabs. There are approximately 80 to 120 mosques, Islamic religious centers, and Islamic associations in Brazil, some of which now are inactive. See: <https://rlp.hds.harvard.edu/faq/islam-brazil>

Among the known Islamic organizations in Brazil are the following:

ISLAM	SUNNI
ISLAM	SHI'ITE
ISLAM	SUBUD BRAZIL
ISLAM	AHMADIYYA MUSLIM ASSOCIATION
ISLAM	FEDERATION OF MUSLIM ASSOCIATIONS OF BRAZIL

Baha'i Spiritual Assemblies

The Bahá'í Faith began in Brazil in 1919 with the first Bahá'ís visiting the country in that year, and the first Bahá'í Local Spiritual Assembly in Brazil was established in 1928. There followed a period of growth with the arrival of coordinated pioneers from the USA who discovered national Brazilian converts, and in 1961 an independent national Bahá'í community was formed. During the 1992 Earth Summit, which was held in Brazil, the international and local Bahá'í community were given the responsibility for organizing a series of different programs, and since then the involvements of the Bahá'í community in the country have continued to multiply.

In 2002, there were around 55,000 Bahá'ís in Brazil, and 66 Local Spiritual Assemblies. In 2008, local Bahá'í communities with electronic contact existed in Barretos, Bauru, Belo Horizonte, Blumenau, Brasília, Cachoeira do Bom Jesus in Florianópolis, Goiabeiras, Lauro de Freitas, Londrina, Manaus, Mogi Guaçu, Natal, Porto Feliz, Recife, Rio Branco, Rio de Janeiro, Santo André, São Paulo, São Sebastião and Vila Velha. Source: <https://bahaikipedia.org/Brazil>

Judaism

The 2010 national census reported 107,329 adherents of Judaism in Brazil. However, according to the **World Jewish Congress**, there are more than 120,000 Jews in Brazil. Most Brazilian Jews are **Ashkenazim** and live in the two largest cities: São Paulo (60,000) and Rio de Janeiro (40,000). Smaller communities exist in Bahia, Belem, Manaus, Porto Alegre, Recife, and also in more remote areas. Brazil boasts the second-largest Jewish population in Latin America—behind Argentina—and is home to the ninth-largest Jewish community in the world.

Ashkenazic and Sephardic Jews represent two distinct subcultures of Judaism. **Ashkenazic Jews**

are the Jews of France, Germany and Eastern Europe and their descendants. The adjective “Ashkenazic” and corresponding nouns, *Ashkenazi* (singular) and *Ashkenazim* (plural) are derived from the Hebrew word “Ashkenaz,” which is used to refer to Germany. Most Brazilian Jews today are *Ashkenazim*, who descended from Jews who emigrated from Germany and Eastern Europe, from the mid-1800s to the early 1900s. **Sephardic Jews** are the Jews of Spain, Portugal, North Africa, and the Middle East and their descendants. The adjective “Sephardic” and corresponding nouns *Sephardi* (singular) and *Sephardim* (plural) are derived from the Hebrew word “Sepharad,” which refers to Spain.

The Jewish presence in Brazil is more than 500 years old. Gaspar da Gama—a Jew by birth who was forcibly baptized—accompanied Portuguese Admiral Pedro Álvares Cabral when he landed in Brazil in 1500. Other new Christians or *conversos* from Judaism were aboard the ships.

Jews began settling in Brazil after the Inquisition reached Portugal in the 16th century. In 1624, the Dutch—who were tolerant of Jewish migration and the open practice of religion—took over portions of northeast Brazil. In 1637, Jews built the Kahal Zur Israel synagogue in Recife, which was closed by the Portuguese when the Dutch were expelled in 1654. It was re-opened in 2002 and now stands as the oldest existing synagogue in the Americas; it houses a Jewish cultural center and museum.

In 1773, a Portuguese royal decree finally abolished discrimination against Jews, who slowly filtered back to Brazil. Almost 50 years later, independent Brazil’s first constitution in 1824 granted freedom of religion. A stream of Moroccan Jews began arriving and settled in the Amazonian region. The Jewish population increased with the arrival of waves of Russian and Polish Jews who escaped *pogroms* (outbreaks of anti-Jewish violence by non-Jewish street mobs in the Russian Empire from 1881–1884) and the violence of the Russian Revolution (March to November 1917), and again during the 1930s during the rise of Nazis in Europe. In the late 1950s, another wave of migration brought thousands of North African Jews to Brazil.

Although they make up roughly only about .06% of Brazil’s population, Jews play an important role in many different fields and activities in the country, including politics, academia, banking, industry, culture, entertainment, and sports.

Source: <http://www.jta.org/2016/08/02/life-religion/7-things-to-know-about-the-jews-of-brazil>

The central body representing all Jewish federations and communities in Brazil is the *Confederacao Israelita do Brasil* (CONIB), founded in 1951. This umbrella organization includes 200 associations engaged in promoting Zionist activity, Jewish education, culture and charity. Most Jewish activity takes place in the Hebraica clubs, exclusive social clubs that are privately owned and traditionally headed by Jewish community leaders. All major international Zionist organizations are represented in Brazil.

The large Jewish communities operate welfare institutions and hospitals for the needs of their members. The Hospital Israelita Albert Einstein, supported by the São Paulo community, is considered the best in the country. Brazilian Jews have, in general, enjoyed comfort, security and prosperity in a country characterized by the harmonious coexistence of various ethnic groups. Nevertheless, there have been occasional manifestations of anti-Semitism. Brazil has an impressive coalition of intellectuals, clergymen, and statesmen who lead the struggle against racism and anti-Semitism. The success of the Jews, and the liberal and tolerant atmosphere in which they live, has accelerated their pace of assimilation.

Jewish education is organized by the National Institute for Education and Culture, and each state has its own committee. São Paulo has four Orthodox schools and four traditional ones. There are several Jewish schools in Rio de Janeiro, among them the 500-student Bar-Ilan School, which also

has a kosher dining room and a synagogue. The University of São Paulo offers Judaic studies. There are several Jewish newspapers and journals published both in Yiddish and in Portuguese, including *Resenha Judaica*, *O Hebreu*, *Menorah*, and *Shalom*.

The Hashomer Hatzair, B'nai Akiva, and Habonim Dror youth movements are all active in Brazil. The Syrian and Lebanese Jewish communities have their own youth groups. There are sport clubs affiliated with Hebraica in São Paulo and Rio de Janeiro, and these provide sporting and cultural facilities.

The majority of the Jewish community in Brazil identifies itself as **secular Zionist**. Until the 1930s, under the influence of the east European immigrants, the main religious stream was **Orthodox**. With the arrival of Jews from central Europe, the **Reform movement** was introduced as well. Today, most synagogues are **Conservative** or **Reform**. In recent years, the **Chabad movement** has made inroads in São Paulo, establishing a synagogue, a mikva, and a kindergarten. Chabad, also known as Lubavitch, Habad and Chabad-Lubavitch, is an Orthodox Jewish, Hasidic movement.

Source: <http://www.worldjewishcongress.org/en/about/communities/BR>

The following Jewish movements or organizations are present in Brazil:

JUDAISM	ISRAELITE FOUNDATION
JUDAISM	ORTHODOX JUDAISM
JUDAISM	KABBALAH LEARNING CENTER
JUDAISM	CHABAD-LUBAVITCH HASIDISM (FUNDAMENTALIST)
JUDAISM	SATMAR HASIDISM (ULTRA-ORTHODOX)
JUDAISM	CONSERVATIVE JUDAISM
JUDAISM	REFORM JUDAISM
JUDAISM	SEPHARDIC JUDAISM
JUDAISM	MESSIANIC JEWISH ALLIANCE (MJA)
JUDAISM	UNION OF MESSIANIC JEWISH CONGREGATIONS (UMJC)

Also, see Appendice I for a more complete history of the Jews in Brazil.

Messianic Jews in Brazil

Messianic Jewish Alliance of America (MJAA), founded in 1915, is the largest association of Messianic Jewish and non-Jewish believers in *Yeshua* (Jesus) in the world. Its purpose is threefold:

- To testify to the large and growing number of Jewish people who believe that *Yeshua* (Hebrew for Jesus) is the promised Jewish Messiah and Savior of the world.
- To bring together Jewish and non-Jewish people who have a shared vision for Jewish revival.
- And, most importantly, to introduce our Jewish brothers and sisters to the Jewish Messiah *Yeshua*.

Since 1967, when Jerusalem came back into Jewish hands, tens of thousands of Jewish people have come into the kingdom of God. Many of these Messianic Jews did not want to assimilate and immediately began to form themselves into Messianic congregations to retain their Jewish heritage and to be a light to their Jewish people. By the early 1970s, the MJAA was already deeply involved with assisting, encouraging, counselling, and even training leaders for Messianic congregations. As more and more congregations were formed, many within the MJAA had a desire to form a fellowship of Messianic congregations or synagogues under the auspices of the MJAA. The purpose of such an organization would be to strengthen one another, unite in the Lord, and work together in this Endtime Jewish revival. Its headquarters are in Springfield, PA.

Website: <https://mjaa.org/our-history-2/>

The spiritual vision of the **International Alliance of Messianic Congregations and Synagogues (IAMCS)** is to see the outpouring of God's Spirit upon our Jewish people through Messianic congregations.

The IAMCS is not designed to be a denominational structure, but rather to be an instrument in promoting Messianic revival and to provide for the needs of its members, whatever their affiliations.

Website: <http://www.iamcs.org/>

Toward Jerusalem Council II (TJCII) is an initiative of repentance and reconciliation between the Jewish and Gentile segments of the Church. The TJCII recognizes that a second Jerusalem Council can only happen under the special leading of the Holy Spirit. We are doing this so that G-d may be honored in the reconciling work of His Son through the healing of the original schism in the Body of Christ, that between the Jewish and the Gentile believers. The initiative is led by an **International Leadership Council (ILC)**, based in Dallas, Texas; the Council consists of 14 leaders, seven Jewish and seven Gentile, who are broadly representative of the different international movements and churches, historic and modern that confess *Yeshua* (Jesus) as Lord and Savior. Source: <http://tjcii.org/leaders/>

The leadership and intercessors of TJCII have labored in prayer for many years waiting on G-d's timing to go to South America for a prayer journey of repentance and reconciliation. Then, quickly, we watched as events converged and doors opened up in February 2013. First, TJCII was called to speak at a reconciliation conference at **Har Tzion Messianic Jewish Synagogue in Brazil**. Over 600 Christian leaders from across South America were in attendance and participated through livestream. **Messianic Rabbi Marcelo Miranda Guimarães** of Har Tzion is known through South America for his reconciliation work. He built the First Museum of the History of the Inquisition in Brazil. He is our TJCII Representative in Brazil. TJCII Executive Board members, **Rabbi Marty Waldman, Father Peter Hocken** and **Archdeacon Johannes Fichtenbauer** were the speakers. Source: <http://tjcii.org/regions/south-america/>

Har Tzion Messianic Jewish Synagogue. In an environment of freedom and commitment to the truth, the Congregation Har Tzion (Mount Zion) restores the original biblical context of the 1st century in which Jews and Gentiles worshiped together in unity and love as the family of God and the Body of Messiah. As a congregation, Har Tzion is recognized by the **Union of Messianic Jewish Congregations (UMJC)** and is now considered the largest Messianic Jewish Congregation in Latin America. Committed to Bible studies and the Jewish and biblical roots of our faith, Congregation Har Tzion receives Jews, non-Jews and descendants of Jews who seek an environment to express and worship the Eternal and His Son Yeshua respecting the calling and vocation of each: Jew as Jew, Gentile as a Gentile, but one Body of believers in G-d. Located in a prime section of the City of Belo Horizonte, MG, in the region of Pampulha (in front of the Mineirao Soccer stadium), Har Tzion Congregation serves as the national headquarters of the **Teaching from Zion Ministry of Brazil**. Source: <http://teachingfromzion.com/har-tzion-congregation/>

The **Union of Messianic Jewish Congregations (UMJC)** is a network of over 75 congregations in eight countries. Together, they establish and grow Jewish congregations that honor Yeshua, the Messiah of Israel. For nearly 40 years, the UMJC has provided a venue for mutual support, lively debate, joint activism, and practical leadership development. The UMJC has three member congregations in **Brazil**; Beit Mashiaich in Sao Paulo, Beit Tefilat Yeshua in Rio de Janeiro, and Har Tzion in Belo Horizonte: www.umjc.org/umjc-supports-messianic-efforts-in-brazil/ - <http://www.beitmashiach.org.br/> - <https://www.facebook.com/pages/Congregacao-Judaico-Messianica-Beit-Tefilat-Yeshua/197293516966342>

In addition, there is Beit Roé Shalom Casa de Oração Judaica Messiânica in the City of Rio de Janeiro, RJ: https://www.facebook.com/pg/broshalom/about/?ref=page_internal

Native American Indian Spirituality

The 2010 census reported only 63,082 adherents of indi-genous religious beliefs, which are described by anthropologists as “animistic” or “native American spirituality,” whereas there are about 340 Native American tribal groups living in Brazil today, totaling about 900,000 people, or

0.4% of Brazil's population. Therefore, it is obvious that there are hundreds of thousands of "adherents of Indigenous religious beliefs" in the country who were not contacted by the census takers.

The government has recognized 690 territories for its Indigenous population, which covers about 13% of Brazil's land mass. Nearly all of this reserved land (98.5%) lies in the Amazon Basin. Although roughly half of all Brazilian Indians live outside the Amazon Basin, these tribes only occupy 1.5% of the total land reserved them in the country.

Brazil's Amazon region is home to more uncontacted tribes than anywhere in the world. There are thought to be at least 100 isolated groups in this rainforest, according to the government's Indian affairs department, known as FUNAI. Their decision not to maintain contact with other tribes and outsiders is almost certainly a result of previous disastrous encounters and the ongoing invasion and destruction of their forest home.

There are 228 recognized Indigenous groups in Brazil. However, the picture is quite complex: 37 are in danger of extinction; 41 are considered 'emergent' groups (those that are reclaiming their previously denied ethnic identification); and 111 are experiencing different levels of urbanization. **The growth of the total population has been significant: from 294,000 in 1990 to almost 900,000 in 2010.** The impact of the so-called emergent groups recently recognized as Indigenous is responsible for more than 70% of the growth. Of the overall Indigenous population, 52% live in traditional villages and 48% in urbanized or urbanizing areas: nearly 60% live in the general Amazonian region comprising the states of Amazonas, Acre, Amapá, Pará, Rondônia, Roraima, Tocantins, Mato Grosso, and the western sector of Maranhão. Based on demographic trends, it is estimated that by 2015 the number living in small or large towns will be higher than those living in traditional villages. Some 46 of these ethnic groups comprise only up to 100 people; 97 groups contain from 101 to 500 people; 24 from 501 to 1,000 people; 49 from 1,001 to 5,000 people; 11 from 5,001 to 10,000; and only 9 groups have populations greater than 10,000 people.

According to the **National Indian Foundation (FUNAI)**, there are 611 Indigenous reservations already recognized, or in process of recognition, and they cover 13% of the total land in Brazil and 21% of the land in the greater Amazonian region.

Ethnic groups: An ethnic survey analysis uses a variety of filters to paint a more comprehensive picture. One of these filters is the existence of groups that are still isolated—ethnic groups that live in remote areas with little or no contact with other Indigenous or non-Indigenous people. There are 27 groups listed in this category, but a more realistic estimate would be as many as 52.

There are also various ethnic groups treated as a bloc, which in fact comprise different groups with distinct sociocultural and linguistic identities: the **Yanomami people**, frequently listed as a single Indigenous group, include at least four groups with different languages and cultural patterns. The same occurs with the so-called **Maku**, a pejorative generic term used to refer to at least five different ethnic groups in the upper Black River. Finally, **there are 41 emergent groups**, which through intermarriage with non-Indigenous people (and other factors of dispersion), had lost their ethnic self-identification for a period of time. For various reasons these groups have once again claimed recognition as Indigenous communities. These are the most acculturated groups.

Adding together known Indigenous ethnic groups (228), isolated communities (27), partially isolated groups (10), possibly extinct groups (9), emergent groups (41), and groups yet to be studied (25), suggests there may be a total of 340 Indigenous groups in Brazil. Some 37 of these ethnic groups are in danger of extinction due to the size of their population (fewer than 35 people), unfavorable socio-environmental conditions, limited access to health care, conflicts, and dispersion.

Source: <https://www.lausanne.org/content/lga/2014-01/mission-among-indigenous-groups-in-brazil-lessons-challenges-and-opportunities>

Each major tribe or linguistic family may have its own unique religious traditions or share some characteristics with other tribes or language groups. The **shaman** (*chamán, sukia, brujo*) is a charismatic leader who claims to have received religious power directly through contact with the spirit world, or the supernatural realm. His (or her) authority rests in his ability to convince the people of his power by performing supernatural acts and declaring the messages of the spirits; he is a prophet, the mouthpiece where gods and ancestors speak to men. The **folk-healer** or **medicine man** (*curandero*) is a specialist in the use of herbal medicine, which is used to cure all sorts of ailments; a “**nativistic movement**” is one that seeks to revitalize or restore the ancient belief system. Source: <http://are.as.wvu.edu/ruvolo.htm>

Animism

The term “animism” was used by British anthropologist Sir Edward Tylor (1832-1917) to denote a belief in spirit beings, which have personalities but lack physical bodies, and that are found in a variety of forms: human and animal souls, witches, demons, ghosts, globins, angels and other forms. Many of the so-called “primitive peoples” of the world (as defined traditionally by anthropologists) believe that man can control these supernatural beings by some form of manipulation: magic portions or rituals, chants, prayers, sacrifices, etc. The person (male or female) who has special gifts or training to control the supernatural world is called the **shaman**, witch-doctor, sorcerer or priest, who may practice “white magic” (for doing good) or “black magic” (for doing evil) as the case may warrant.

In the context of Latin America and the Caribbean, where Roman Catholicism is often the predominant modern religious system in the former Spanish, Portuguese and French colonies, Catholicism is often mixed with traditional religious systems (native American Indian belief systems or imported religious systems from Africa that accompanied the slave trade), but the common ingredient is **animism**. Sources: <http://hrr.hartsem.edu/ency/Tylor.htm> - <http://www.themystica.com/mystica/articles/a/animism.htm>

Curanderismo (herbal healing) is the use of natural or traditional medicine that developed among the Native American Indian peoples over thousands of years of isolated existence; the “curandero” is an herbal healer, who uses “white magic” to cure illness (physical, emotional and spiritual) by means of natural herbs and portions; throughout the Americas, both in urban and rural areas, one can find shops of herbalists that prescribe and sell herbal medicine, principally within Native American, Hispanic and Afro-Caribbean communities; see: <http://www.cuandero.com/>

Shamanism. The **shaman** (*chamán*) is a specialist in communicating with the spirit world and in efforts to control them [“white magic”] for the benefit of the community: to discern the future, to guarantee a good harvest, to protect people from illness and other natural forces, etc. However, “black magic” may be used depending on the situation; “black magic” is practiced by means of ceremonies, rites, manipulations and portions that may be necessary to attack an enemy and cause him physical, emotional and/or spiritual harm. This was developed as a means of social control among the various Native American Indian groups, and it continues to survive today, especially among rural and tribal populations; see: <http://www.deoxy.org/shaman.htm> - <http://www.shamanism.org> - <http://alaskan.com/docs/shamanism.html> <http://www.deoxy.org/rushingw.htm>

<http://www.corazones.org/apologetica/practicas/hechiceria.htm>

In addition to the various Native American animistic religions that exist among Brazil's 340 tribal peoples, the following **Native American syncretistic religious organizations** are known to exist in Brazil: *La religión do Santo Daime*, *Centro Espirita Beneficente Uniao Do Vegetal*, and *Igreja do Culto Eclético da Fluente Luz Universal*.

Ayahuasca Syncretistic or Neo-Christian Religions. In South America there are groups of Amerindians that have used enteogen substances to produce "altered states of consciousness" since pre-Columbian times: <http://www.deoxy.org/ayadef.htm>

The word "ayahuasca" (of Quichua origin) means a "beverage that unites the world of the living with the world of the death" ("soga que une el mundo de los vivos con el de los muertos"); the Quichua or Quechua language is used over an extensive area of South America (including Peru, Ecuador, Colombia, part of the Brazilian Amazonian region, Bolivia, and the northern part of Argentina and Chile), which was the territory controlled by the ancient Inca empire.

The practice of traditional medicine is a fundamental part of the life of numerous tribes. The psychoactive plants (such as the *bannisteriosis caapi* vine and the *psychotria viridis* leaf) are known as "murayacai," which means "makers of shamans." These plants are said to reveal the real world, whereas the normal world is considered illusionary.

Ayahuasca, known in countries of the Amazon River basin as "the Beverage of the Dead" ("La Soga de los Muertos" or "La Liana del Muerto"), is a magical plant that sorcerers and shamans have used since pre-Columbian times for a specific purpose: to enter the mysterious world of the spirits.

The ancient and curative holistic medicine known as "Ayahuasca" is consumed properly in a special ceremony under the direction of a shaman, who uses tabaco smoke or the essence of "agua florida" and prayer chants, known as "icaros," to call the spirits of the plants to guide them in the healing ritual. For the Amazonian "curanderos," this is the "way of knowledge" ("el camino del conocimiento") and a process of personal and spiritual self-discovery that will continue for the rest of their lives.

These ancient rituals have been mixed with Christian beliefs and practices to create a neo-Christian or syncretistic religion among some of the tribal societies of the Amazon rainforests; these practices are also used by mestizo healers ("curanderos") on the outskirts of Amazonian cities like Pucallpa, Tarapoto and Iquitos. There are at least eight known religious groups that use ayahuasca as a sacrament during their rituals, and there is scholarly research to show there is growing use of ayahuasca among Brazilian urban dwellers of middle-class origin. For more information, see: <http://www.santodaime.org/archives/edward.htm>

Santo Daime Religion / Religión do Santo Daime was founded by Raimundo Irineu Serra, known as Master Irineu ("Mestre Irineu") by his followers in 1930 at Río Branco in the Amazon region of Brazil. Santo Daime means "to bestow holiness;" ayahuasca is used to produce "altered states of consciousness" and spiritual visions. Other esoteric elements have been added, such as a belief in reincarnation, the law of karma and the worship of various elemental spirits. This religion has its origin in the shamanic rituals of the rainforests that have become mixed with elements of Roman Catholicism, including homage to Our Lady of the Conception ("Nuestra Señora de la Concepción"). There are various versions on this religion in Brazil with around 5,000 followers, according to its officials. Source: <http://www.santodaime.org/origens/index.htm>

Vegetal Union Beneficent Spiritist Center / Centro Espírita Beneficente Uniao do Vegetal,

known popularly as **UDV** was founded in 1961 by José Gabriel da Costa (1922-1971) in Porto Velho, Bahia, Brazil. Hoasca tea (made from a mixture of two plants, mariri and chacrona) is used as a sacrament to produce spiritistic visions and hallucinations. UDV headquarters are now in Brasilia and there are affiliated centers in more than 40 cities of Brazil, with about 7,000 followers of diverse social backgrounds, according to its officials. Source: <http://www.udv.org.br>

Church of the Eclectic Cult of the Universal Flowing Light / Igreja do Culto Eclético da Fluente Luz Universal was founded in 1975 in Ríó Branco, Brazil, by Padrinho Sebastiao Mota de Melo. There are many centers in various Brazilian states. In 1983, a commune was founded in the rainforest where followers learn the doctrine of Santo Daime, under the direction of Sebastiao Mota; it is located at Vila Céu do Mapiá en la Floresta Nacional do Purus, near Rio Purus, between the municipalities of Boca do Acre and Pauini, Amazonas.

Sources: <http://www.santodaime.org> - <http://www.santodaime.org/community/mapia.htm>

Syncretism, the combination of different forms of belief or practice, has been widespread in Brazil, where Roman Catholicism has blended with numerous Afro-Brazilian cults. Syncretism occurred partly because of religious persecution and partly because of the compatibility of the different belief systems. The most well-known and socially acceptable combinations are called *umbanda* or *candomblé*. At one extreme, *umbanda* blends in with Kardecian spiritualism. At the other extreme, there is a kind of black magic called *macumba*, which can be used for either good or evil purposes. Its practitioners leave offerings of chicken, rum (*cachaça*), flowers and candles at crossroads, beaches, and other public places.

Occult-Brazil is an Internet forum dedicated entirely to the practitioners of Brazilian Magick, including Umbanda, Quimbanda, Macumba, Hermeticism, Pomba Gira, Candomblé, Vodou, Shamanism, Spiritism, etc. The spiritual and occult practices of Brazil contain bits and pieces of many traditions, which is what makes it so unique. The only real restriction is that the discussion stay oriented on Brazilian syncretic spirituality and occultism.

Source: <https://www.reddit.com/r/occultbrazil/>

Magic Practitioners

This is a general category that includes **sorcerers** (*hechiceros*), also known as **witches** (*brujos y brujas*), **diviners**, **psychics**, **metaphysicalists**, **clairvoyants** and **astrologers**, who are specialists in the art of magic and selling their services. Throughout Latin America a variety of witches operate parlors (“consultorios”) where they attend to people who come in search of a solution to their problems of every kind. Today, the ancient practices of Amerindian “brujería” are mixed with European **Spiritualism**, where **mediums** use Tarot cards to divine the future in order to help a person find true love, business success, physical healing or happiness in their marriage, etc. However, sometimes these services include the use of “magia negra” to attack and injure other people, who are enemies of the person paying the bill. Some of the religions in the Americas make use of “brujería,” such as Santería, Vodou, Myalismo [includes Obeah], Pocomania, Chango, Candomblé, Macumba and Umbanda. See sources below.

<http://www.tsha.utexas.edu/handbook/online/articles/view/CC/sdc1.html>

<http://www.corazones.org/apologetica/practicas/brujeria.htm>

<http://www.corazones.org/apologetica/practicas/hechiceria.htm>

The general category of Spiritism (*espírita*) was reported to have 3,848,876 adherents (2.0% of the population) in 2010, which included many of those with syncretistic beliefs; however, Condomblé, Umbanda and other African-derived spiritist traditions were listed separately.

Spiritism is a spiritualistic philosophy codified in the 19th century by the French educator Hippolyte Léon Denizard Rivail (1804-1869), under the codename “Allan Kardec”—it proposed the study of “the nature, origin, and destiny of spirits, and their relation with the corporeal world.” Spiritism soon spread to other countries, with 35 countries now represented in the **International Spiritist Council. Brazilian Spiritist Federation** / *Federación Espírita Brasileira* (1884, Río de Janeiro, Brasil): <http://www.febnet.org.br/site/>

International Spiritist Council - *Conselho Espírita Internacional* (1992, Brasília, Brazil) is an organization resulting from the unification, on a worldwide scale, of representative associations from each Spiritist movement within the various countries: <http://intercei.com/acoefederativas/> - <http://www.spiritist.org/site/index.php/en>

Member organizations include the following:

Argentina: Confederación Espiritista Argentina

Brazil: Federação Espírita Brasileira

Belgium: Union Spirite Belge

Colombia: Confederación Espiritista Colombiana – CONFECOL

France: Union Spirite Française et Francophone

Guatemala: Cadena Heliosófica Guatemalteca

Italy: Centro Italiano Studi Spiritici Allan Kardec

Japan: Comunhão Espírita Cristã Francisco Cândido Xavier

Mexico: Central Espírita Mexicana

Norway: Gruppen for Spiritistiske Studier Allan Kardec

Paraguay: Centro de Filosofía Espiritista Paraguayo

Peru: Federación Espírita del Perú – FEPERU

Portugal: Federação Espírita Portuguesa

Puerto Rico: Confederación de los Espiritistas de Puerto Rico

Spain: Federación Espírita Española

Sweden: Svenska Spiritistiska Förbundet Uniao Espirita Sueca

United Kingdom: British Union of Spiritist Societies

United States of America: United States Spiritist Council

Uruguay: Federación Espírita Uruguaya

Spiritism postulates that humans are essentially immortal spirits that temporarily inhabit physical bodies for several necessary incarnations to attain moral and intellectual improvement. It also asserts that spirits, through passive or active mediumship, may have beneficent or maleficent influence on the physical world.

The term first appeared in Kardec’s book, *The Spirits Book*, which sought to distinguish **Spiritism** from **Spiritualism**. Spiritism has influenced a social movement of healing centers, charity institutions and hospitals involving millions of people in dozens of countries, with the greatest number of adherents in Brazil. Source: <https://en.wikipedia.org/wiki/Spiritism>

According to its practitioners, **Spiritism** is the set of laws and principles, as revealed by Superior Spirits, contained in the works of Allan Kardec, which constitute the *Spiritist Codification*. Spiritism is at the same time, a science of observation and a philosophical doctrine. As a practical science, it consists of relationships that can be established with the spirits; as philosophy, it includes all the moral consequences resulting from such relationships.

Source: <http://www.torontospiritistsociety.org/?q=Spiritism>

Spiritism is the belief in the existence of nonphysical beings, or spirits, that inhabit a spirit world. In the belief of spiritism people often try and contact the spirits, which can include people who have died. The contact is for various reasons: to learn about the future, to influence the outcome of future events, and to gain knowledge. Mediums are used in such attempted contacts. Often a séance is used to contact the spirit world—people gather in a circle in a dimly lit room while a medium guides those present in attempt to contact the spirit world.

Source: <https://carm.org/what-spiritism>

In Brazil, many newspapers, magazines and Internet websites include advertisements for the services of Spiritist practitioners. One of the most famous “mediums” in Brazil was **Francisco Cândido Xavier** (1910–2002), who was born in the city of Pedro Leopoldo, State of Minas Gerais, and is popularly known as “Chico Xavier” (*Chico* is the Portuguese nickname for *Francisco*).

Chico Xavier was a popular philanthropist and medium in Spiritism in Brazil. During a period of 60 years he wrote up to 450 books and several thousand letters claiming to use a process known as “psychography,” and after his death many dozens of books were issued based on old letters and manuscripts that gradually became public bringing the total number of books up to 496. The books written by Chico Xavier covered a vast range of topics from religion, philosophy, historical romances and novels, Portuguese Literature, poetry, scientific as well as thousand letters intended to inform, console and uplift the families of deceased persons during his “psychographic” sessions. His books sold an estimated 50 million copies and the revenue generated by it, allegedly, was used for charity work.

Xavier called his spiritual guide “Emmanuel” who, according to Xavier, lived in ancient Rome as Senator Publius Lentulus, was reincarnated in Spain as Father Damien, and later as a professor at the Sorbonne-University of Paris. Xavier claimed he was a channel for the work of the spirits and that he was unable to produce any miracle such as healing people. He often mentioned he could not contact a deceased person unless the spirit was willing to be contacted. His appearances on TV talk shows in the late 1960s and early 1970s helped to establish Spiritism as one of the major spiritualistic philosophies professed in Brazil with more than 5 million followers. Xavier’s popularity remained unchanged in Brazil throughout his life. Despite his health problems he kept working up until his death in June 2002 in Uberaba, State of Minas Gerais.

Adapted from: https://en.wikipedia.org/wiki/Chico_Xavier

African-derived Religions

In the 2010 census, adherents of Candomblé totaled only 167,363, while followers of Umbanda totaled 407,331. There were no specific statistics on the number of followers of Macumba, Quimbanda, Batuque or Rastafarianism.

The Afro-Brazilian Religions. When the Africans were brought to Brazil as slaves, they were not only “human machines” that worked in the plantations, as maybe wished by the Portuguese colonizers, but fortunately they contributed in various aspects of the life of Brazilian society. Under those contributions are the creation of diversity in creeds and religions and the consequent modification and adaptation of them in Brazil. The largest part of the Brazilian population is Roman Catholic, which does not mean that they are “pure” Catholics. In the state of Bahia, the way to act

and to belief of a Catholic family is certainly quite different from a traditional Catholic family in Italy, since the African elements played a role in the worship, in the beliefs, in the superstitions, in the collective mentality, and in the way to interpret the world.

From South to North in Brazil we can observe Afro-Brazilian religions. They are so-named because in Brazil the African religions suffered various processes of influences and interaction with Catholicism and Spiritism. Apart from that, the diverse African religions influenced each other internally in Brazil, in a type of amalgamation of traditions from several African tribes and countries. This whole phenomenon is called “syncretism”.

Even though the Africans brought to Brazil were from different regions, from Sudanese people of the West and North to Bantu people from the Southern part of the Continent, the Nago (Nigeria) and the Ewe (Togo) had the biggest influences in different Afro-Brazilians aspects of life. Nago (ioruba) became a kind of *lingua franca* under the Afro-Brazilians and the mixture of various African elements, but principally Nago and Ewe characteristics, created the Afro-Brazilian religions. Catholicism was the official religion of Brazil from 1500 to 1889, which meant, that the other religions like Afro-Brazilian creeds were forbidden. With a lot of creativity and the instinctive sense to keep their beliefs, the Afro-Brazilians “masked” their Gods with names of Catholic saints, which helped to preserve their religion, but now under the support of the “official church”. Because of these, the Gods and the saints of the Afro-Brazilian religions normally have nowadays two names. So, the Orisha (divinity) called Shango (God of thunder and lightning) can be also called São Jeronimo and Iansan (Goddess of the water), and is known also as Santa Barbara.

The structure of an Afro-Brazilian religion normally presents an almighty God called Olorun (originally “the sky”, also called Olodumare, Olerum or Lorum) and the divinities (Orishas) acting between Him and the ordinary human beings. Orisha is a designation from Ioruba, the same as *Vodum* for the Ewes. In Central and North America this term was distorted, so that the fetishist Voodoo is for them quite different from the original Ewe meaning of divinity or saint.

The Sudanese (people from West Africa) culture created in Brazil various religions that are very similar, but labelled with different names. So, we have Candomblé in the State of Bahia, Shango in Pernambuco. Tambor-de-Mina in Maranhao, Batuque (also called Nassão or Para) in Rio Grande do Sul, among others. With a larger Bantu influence, we have the religion called Umbanda, which has also, apart from the Orishas, the influence of Spiritism. They also worship the spirits of their ancestors. The Afro-Brazilians also interacted with the native people of Brazil, the Indios. As a result, we have the combination of Afro-Indigenous elements in religions called Babassue in the Amazon region or Tereco in Goiás and Maranhão. Specialists in religious studies classify the Afro-Brazilian religions as anthropomorphic polytheistic fetishism, which means *fetishism* [a fetish is an object believed to have supernatural powers, or in particular, a human-made object that has power over others.] with various divinities in human forms. These human forms can also represent phenomena of nature.

The Afro-Brazilian religions are less closed than the Juju is in Ghana or in Nigeria; sacrifices to pay for good gods or to avoid malevolence are however done in secret in both places. Despite the former syncretism, the Afro-Brazilian religions form separate churches, even if the same people attend more than one type of worship on the same day.

Adapted from an article by Marco Aurelio Schaumloeffel, Brazilian Lecturer in Ghana

Source: <http://schaumloeffel.net/wp/2004/06/15/the-afro-brazilian-religions/>

The Candomblé religion was founded during the 16th century by indigenous Africans who were brought to Brazil as slaves during Portuguese rule. Most practitioners of the religion hail from Brazil, although there are also followers in some other Central and South American countries and in Europe. In total, experts estimate the religion has approximately two-million followers worldwide.

Believers of the Candomblé religion practice surrender to “*Oriashas*,” or spirits, to the point of complete possession. Believers have been known to conduct various sacrifices to the spirits and call on spirits to heal them as well. Similar to Umbanda, the Candomblé religion teaches its followers that some *Oriasha* spirits are in fact deceased Catholic saints. Religious and societal experts believe this is a result of religious syncretism, which combines religions brought from the African continent with the teachings of the Catholic missionaries in 16th century Brazil.

A typical Candomblé ceremony involves celebration, animal sacrifices and spirit possession. It is not uncommon for Candomblé priests to summon spirits and surrender to them, often succumbing physically to their control, while meanwhile, other participants sing and dance.

Candomblé is a polytheistic religion—believing in many Gods. There is, however, one chief God, called *Olodumare* or *Olorun*. Most of the deities worshiped by the Candomblé practitioners can be traced to spirits in one or more the African religions and the Catholic saints. There is also a branch of Candomblé with strong Islamic influence, which comes from slaves who were brought to Brazil from North Africa at a time when Islam dominated that region. Adherents to this branch are called “Males.” They have different beliefs and practices than other followers of Candomblé. They interact with different spirits, have different holy days, and dress similar to Muslims in the Middle East. Source: <https://ocandomble.com/os-orixas/>

Umbanda is a Brazilian religion that combines influences of Indigenous Amerindian religions, African religions, Catholicism and Spiritism. The religion is practiced primarily in the southern regions of Brazil, and in smaller numbers in countries such as Argentina and Uruguay.

There is no uniform belief system among all the followers of the Umbanda religion, but there are certain beliefs that are widely held among most adherents. Umbanda practitioners believe in a supreme deity called *Olorum* (or *Zambi*), who has a variety of representations. Many followers also believe that various Catholic saints emit divine energies and forces called *Orixas*. Some adherents are known to seek interaction with the spirits of the deceased, and the ideas of karma and reincarnation are also central themes of the Umbanda religion.

Historians and theologians say that the Umbanda religion is really an amalgamation of several different religions. The religion takes its belief in a supreme deity and the reverence of saints from Catholicism. The belief that adherents can communicate with the dead through psychics and mediums was borrowed from Spiritism, while the adoption and deification of *Orixas* comes from the Indigenous religions of the early Brazilians.

Source: <http://www.studycountry.com/guide/BR-religion.htm> - <http://umbanda-orixas.info/>

Macumba, often a derogatory term, was used to refer to black magic or the sorcerous practices of Afro-Brazilians. These practices were heavily influenced by Kongo sorcery, European witchcraft, and Amerindian or Caboclo shamanism. The firey Bantu spirits that formed the core of the Calunda cults became the masters of Macumba and so became spirits born of African lineage, but shaped in the unique culture of Brazil. From this was born the cult of **Quimbanda**, which can be seen in contrast to **Umbanda**, a separate religion that resulted from the dividing of Macumba.

Source: <http://houseofquimbanda.org/quimbanda/>

Pomba Gira, the Mistress of Witchcraft, is a spirit veiled in mystery and magic. She forms one part of the principle spirits called upon in **Quimbanda** though she also makes an appearance in the other Afro-Brazilian cults. Her nature, like that of her counterpart is often a mystery revealed only to those who are her devotees and initiates. To the outsider she is known as the Lover and Mistress of the Devil; a woman of the night who embodies sensuality and witchcraft. But to her initiates she is the wise sorceress born from a legacy of African necromancy and European witchcraft.

Source: <http://houseofquimbanda.org/pomba-gira/>

The term “**Quimbanda**” comes from the Kimbundu word “kimbanda” that refers to a healer-diviner involved in a cult of possession. The root of this cult is with the spiritual practices of the Kongo and Angola which was colonized by the Portuguese and brought to the new world via African slaves transported to Brazil. The kimbanda and ngangá priests of the Kongo that were brought to Brazil formed Calunga cults that revolved around possession by Kongo fire spirits and working with the forces of Kalunga. These cults can be seen as the descendents of the Congo religions of Nsambi, the Creator, Kalunga, the Bakulo/Tatas (ancestors), and the merging of the fiery Kadiempembe with the crossroads spirit of Aluvaia/Bom-bojila. Along with the Macumba practices, these Calunga (also sometimes called Cabula) cults formed the basis of what is known as Quimbanda today.

Source: <http://houseofquimbanda.org/quimbanda/>

Batuque (Porto Alegre, Brazil) was organized in a form similar to the family structure: the father or the mother are the maximum authorities; the father saints and mother saints organize religious life and even the material part of the sons of the saints; the brothers of the father saint or of the mother saint are the uncles or aunts; the fundamentals of the structure vary according to the lineage, as well as the color and determination, of each Orixá. There is no hierarchy among the Orixás, all (a total of 13) are equally important; the Orixás (Bará, Ogum, Xapaná, Odé, Ossain, Xangô, Iemanjá, Obá, Otim, Nãã, Oxum, Iansã y Oxalá) are the sacred figures of Batuque.

Source: <http://oxum.com.ar/batuque.htm> -

Rastafarianism (1920s in Jamaica): **Ras Tafari** is a religious and political movement, especially among the lower classes of Jamaican society that had its inspiration in the teachings of **Marcus Garvey** in the 1920s and 1930s. He preached that the Negroes should be proud of their race and be self-empowered; he dreamed of Negroes returning to Africa or of creating a new future on the continent of their roots. According to Garvey, the ancestral home of Jamaican Negroes was in Ethiopia and the Emperor Haile Selassie I became their symbolic leader. Today, Rastafarianism only exists among Afro-Caribbeans in the Caribbean basin, in the USA [especially in New York City], and in other nations where West Indians have migrated, such as Brazil. The Rastafarians or “Rastas” usually have a negative public image because of their characteristic beliefs and customs, such as the use of “dreadlocks” (a hairstyle) and the smoking of “ganja” (marijuana) as essential elements of their religion, which has elements of Christianity mixed with animistic African beliefs.

Sources: <http://www.saxakali.com> - <http://ethiopianworldfed.org/Ras%20Tafari/index.htm>

Esoteric Traditions

In the 2010 census, 74,213 people were listed in this category, which includes what we have called **Ancient Wisdom Traditions** and **Psychic-Spiritualist-New Age Traditions**.

The **Ancient Wisdom Traditions** that were founded in Europe and the Americas and that are known to exist in Brazil are listed below. -

The Martinist Order is named after **Louis Claude de Saint-Martin** who was born in 1743 in Amboise, France, and died in 1803. Saint-Martin outlined his esoteric philosophy in several books, using the pen name of “The Unknown Philosopher.” After his death, the disciples of Saint-Martin spread the Doctrine of the Unknown Philosopher in France, Germany, Denmark, and above all in Russia. It was through one of them, Henri Delaage, that in 1880 a young Parisian doctor, **Gerard Encausse** (later to be known as “Papus”), became acquainted with the doctrines of Saint-Martin. Subsequently, in 1884, together with some of his associates, he established a Mystical Order that he called the *Ordre Martiniste or the Martinist Order*.

Brazilian Martinist Order: O*M* & S, OM Brasileira, A*O*, O*M*CC (Brazil).

Sources: <http://www.ordrereauxcroix.org/> - <http://omeganexusonline.net/rcmo/martinistorders.htm>

Martinist Order of Master Cedaioir. On 22 March 1927, Albert Raymond Costet-Conde de Mascheville (1872-1943), known as the **Venerable Master Cedaioir**, Delegate of the Supreme Council of the Martinist Order of Papus, organized in the city of Curitiba, Brazil, the Order Kabalistica of the Rosy+Cross, with complete independence of his European counterparts, hereby creating the “Master Cedaioir Tradition” of the Martinist Order: <http://korc.wisdomtraditions.org>

The Ancient Mystical Order of the Rosae Crucis (AMORC) / *Ordem Mystical Antiga Rosae Crucis, Ordem Rosacruz* was founded in 1915 in San Jose, California, USA, by H. Spencer Lewis; there are affiliated centers in Spain, Portugal, Costa Rica, Mexico, Brazil and other countries of the Americas. Source: <http://www.amorc.org>

Apostolic Catholic Gnostic Church / *Eglise Gnostique Catholique et Apostolique* (1904, France; Julius Houssaye o Hussay) has its roots in the revitalized **Gnostic Church** in France in the 1800s; there are affiliated groups in the **USA, Canada, Brazil** and other countries. Since 1970, it has had a diocese in Bellwood, IL, and its website gives Indianapolis, IN, as its USA headquarters; dom Pedro Freire was consecrated as the Patriarch of the diocese of **Brazil** in 1970.

Sources: <http://www.eglisegnostique.org/> - <http://www.gnostique.net/> - <http://www2.esoblogs.net/226/histoire-de-l-eglise-gnostique-1/> - <http://www.gnostique.net/>

Apostolic Catholic Gnostic Church of Brazil / Synod of the Gnostic Catholic and Apostolic Ecclesia. After the end of WWII in 1945, the *Eglise Gnostique Catholique et Apostolique* began to spread from France to Portugal, Italy, Belgium, North Africa and South America especially Brazil, where eventually it merged its succession with that of the **Roman Catholic Succession of the Brazilian Catholic Apostolic Church / Igreja Católica Apostólica Brasileira**. The National Brazilian Catholic Church was established in July 1945 by **Mgr. Carlos Duarte Costa** (1888-1961) who had been Archbishop of Botacatu, but was excommunicated by the Roman Catholic Curia for his attacks against Pope Pius XII for having given a “blessing” to Nazi and Fascist troops in St. Peters Square in 1943. At the end of WWII, Archbishop Costa’s papal interdiction was lifted, although the Archbishop declined an invitation to return to his post in the Roman Church and founded the Brazilian National Catholic Church. On 27 December 1970, in the Church of Santa Catarina in Porte Allegre, Dom Antidio Vargas, formerly the Orthodox Bishop of Brazil and

Archbishop of the Brazilian Catholic Church, consecrated **Peéro Freire as Patriarch** of the *Eglise Gnostique Apostolique* with the name Mar Petrus-Johannes XIII. Dr. Freire had previously been the Primate of South America; as Patriarch, he succeeded **André Mauer Besançon (Tau Andreas)**, having been elected by the Synod of the Church in 1969. Pedro Freire did much to propagate the Church in the Americas: on 31 December 1970, he established the Primacy for North America and appointed to this post the Metropolitan Roger St. Victor Herard (Tau Charles), as **Primate with his headquarters in Chicago, Illinois**. At the death of Pedro Freire in 1977, the **Synod of the Gnostic Catholic and Apostolic Ecclesia** failed to elect a successor and permitted the Ecclesia to become autocephalous (independent of external and patriarchal authority).

Sources: <http://www.igrejabrasileira.com.br/> - <http://www.apostolicgnosis.org/hist1.html>

The International Grail Movement. The grail movement in Brazil is part of the movement of the International Grail, founded in Holland in 1921 by Jesuit Father Jacques Van Ginneken and acts nowadays in the countries of Africa, Asia, America and Europe. **The Grail in Brazil began its activities between the years 1949 and 1951**, in cities like São Paulo, Belo Horizonte (MG) and Angra dos Reis (RJ), with the main objective of building a more just society with gender equality. The activities of the Grail have undergone several modifications over the years, however, always guided by the practice of popular education in the area of human and community development in urban and rural areas.

In the City of São Paulo, the team of the Grail movement that set there invested in realizing training programs with participation of women from Minas Gerais, São Paulo, Rio de Janeiro and others countries. In Belo Horizonte programs took place from 1957 with the participation of women in the towns of Sete Lagoas, Bambuí, Divinópolis, Belo Horizonte and Pirapora.

Nowadays, the Grail only has about 50 members who are active in the movement and in process of learning more about it. The most of them live in the state of Minas Gerais, but there are some members in the city of Angra dos Reis (RJ), Abadiânia and Brasília in the state of Goiás. Thus, spreading the activity of the Grail to other states of Brazil is one of the focuses of the training process of the Grail in Brazil.

The Grail is part of the Mineiro Forum about Popular Solidarity Economy and sits on the Municipal Council of Women's Rights. It is also a focus group of Women and Education network and is the headquarters of the Secretary of the Feminist Health Network, in the state of Minas Gerais, Brazil. Furthermore, it has consultative status with the Economic and Social Council of the UN since 1998. The headquarters of the Grail's movement in Brazil is located at Rua Pirapetinga, 390; Serra, Belo Horizonte (MG). Source:

http://www.thegrail.org/index.php?option=com_content&view=article&id=101&Itemid=96

Grand Universal Fraternity [or Brotherhood], Mission of the Order of Aquarius / Gran Fraternidad Universal (GFU). The Ashram in El Limón, Aragua, Venezuela, was founded in 1948 by the Frenchman Serge Justinien Raynaud, known as "Supreme Master Serge Raynaud de la Ferriere" (1916-1962). His first disciples were José Manuel Estrada who was named General Director in 1950, Juan Victor Mejías, Alfonso Gil Colmenares and David Ferriz Olivares. There are affiliated groups in 26 countries of the Americas, Europe, Australia and Japan. The headquarters of the GFU are located in Porto Alegre. The movement was reorganized as **Grand Universal Fraternity / GFU Network / Red GFU** in 1961 in Morelos, Mexico, by José Manuel Estrada Vásquez (1900-1982), the first disciple of Supreme Master Serge Raynaud.

Website: <http://www.redgfufu.org/mundial/donde>

The Universal Gnostic Movement / El Movimiento Gnóstico Universal was founded in the 1950s in Mexico City, Mexico, by **Víctor Manuel Gómez Rodríguez** (1916-1977), known as **Samael Aun Weor** after 1956. Below are some of the affiliated groups in Brazil:

+**Samael Aun Weor Foundation** (Curitiba, Brazil): <http://www.fundasaw.org.br>

+**Gnostic Church of Brazil / Igreja Gnóstica do Brasil** (1972, Curitiba, Brazil):
<http://www.gnose.org.br>

+**Gnostic School of Ancient Initiate Mysteries / Escola Gnóstica Dos Antigos Mistérios Iniciáticos** (1983, Brazil): <http://www.igrejagnostica.org.br/>

+**Samael Aun Weor Universal Holy Christian Gnostic Church / Santa Iglesia Gnóstica Cristiana Universal Samael Aun Weor** (Brazil and many other countries):
http://www.igcusaw.com/index.php?option=com_content&task=view&id=26&Itemid=56

Freemasonry is known worldwide as an organization of men [and women] based on the principles of Brotherly Love, the relief of distress and a shared belief in the existence of universal Truth under the Fatherhood of God—to whom we refer as the Great Architect of the Universe. It is not itself a religion, though its first requirement for membership is a committed belief in God. Of special significance amongst the Craft is its respect for the peace and harmony of society and its encouragement of a sense of loyalty to one's Nation: its anthem and its flag are usually saluted at the beginning of each masonic gathering, and the first toast on formal occasions is to the Head of State.

Freemasonry is not linked to any political party or faction whatsoever, and its principles strongly support the sovereignty of nations, the authority of secular power legally constituted, and respect for existing laws. These facts—however strongly they have been affirmed by the members of the Craft—have not prevented Freemasonry from meeting political opposition, especially in totalitarian states where freedom has, from time to time, been suppressed. It is true that some men who, acting as individuals, have helped to organize political uprisings or *coups-d'état* have also been Freemasons, but in every case this has been contrary to the principles of the Craft; they have acted in response to their conscience or their understanding of the laws of God and perceptions of the laws of men. Any act which would tend to subvert the state or disturb the peace and good order of society is expressly forbidden in the constitution of Freemasonry.

The earliest Masonic concepts in Brazil were markedly of French orientation with regard to political and religious freedom, a similar perspective to that expressed in the Renaissance period when man was considered by the early humanists of the time to be the leading character in the Universe. *Based upon the mistaken idea that Freemasonry was a religion and a secret organization, a Papal ban on Roman Catholic membership of Freemasonry was enforced until it was repealed in 1983.*

Freemasonry does not demand any secrecy of its members other than that they do not disclose the traditional signs and words privately used in formal ceremonies to distinguish their membership, and members are repeatedly told in the ceremonies that their loyalty to other Freemasons must always be subordinate to the loyalties due to God, to their fellow creatures (whether family, friends or any other people—masons and non-masons), to the State, the Law and their employer.

Source: <http://www.oocities.org/rainforest/8527/hist.html>

By 2010, Brazil had more than 6,000 masonic lodges and nearly 200,000 members. These are the so-called regular powers. The **Grande Oriente do Brasil** was founded in 1822. It is reported to have about 2,000 lodges with around 61,500 active members (1999 statistics).

Source: <https://www.gob.org.br/historia-do-gob/>

See also, List of Masonic Grand Lodges in Brazil at: <http://www.freemasonry.fm/By-Countries-B.html>; See Appendice II for additional information about the history of Freemasonry in Brazil.

Psychic-Spiritualist-New Age Traditions

Psychics: Elaborate systems of divination and fortune-telling date back to ancient times. Perhaps the the most widely known system of early civilization fortune-telling was astrology, where practitioners believed the relative positions of celestial bodies could lend insight into people’s lives and even predict their future circumstances. Some fortune-tellers were said to be able to make predictions without the use of these elaborate systems (or in conjunction with them), through some sort of direct apprehension or vision of the future. These people were known as seers or prophets, and in later times as clairvoyants (French word meaning “clear sight” or “clear seeing”) and psychics.

Spiritualism is the belief that the spirits of the dead have both the ability and the inclination to communicate with the living. The afterlife, or the “spirit world,” is seen by spiritualists, not as a static place, but as one in which spirits continue to evolve. These two beliefs: that contact with spirits is possible, and that spirits are more advanced than humans, lead spiritualists to a third belief, that spirits are capable of providing useful knowledge about moral and ethical issues, as well as about the nature of God. Some spiritualists teach of the existence of “spirit guides”—specific spirits, often contacted, who are relied upon for spiritual guidance. **Spiritism**, a branch of spiritualism developed by “Allan Kardec” in France, and today practiced mostly in Continental Europe and Latin America, especially in Brazil, emphasizes reincarnation.

The NewAge Movement. Unlike most formal religions, it has no holy text, central organization, formal membership, ordained clergy, geographic center, dogma, creed, etc. They often use mutually exclusive definitions for some of their terms. The *New Age* is in fact a free-flowing, decentralized, spiritual movement—a network of believers and practitioners who share somewhat similar beliefs and practices, which many add on to whichever formal religion that they follow. Their book publishers take the place of a central organization. Seminars, conventions, books and informal groups replace of sermons and religious services.

New Age teachings became popular during the 1970s as a reaction against what some perceived as the failure of Christianity and the failure of Secular Humanism to provide spiritual and ethical guidance for the future. Its roots are traceable to many sources: Astrology, Channeling, Hinduism, Gnostic traditions, Spiritualism, Taoism, Theosophy, Wicca and other Neo-pagan traditions, etc. The movement started in England in the 1960s where many of these elements were well established. Small groups, such as the *Findhorn Community* in Inverness and the *Wrekin Trust* formed. The movement quickly became international. Early New Age mileposts in North America were a “*New Age Seminar*” run by the *Association for Research and Enlightenment*, and the establishment of the *East-West Journal* in 1971.

During the 1980s and 1990s, the movement came under criticism from a variety of groups. Channeling was ridiculed; seminar and group leaders were criticized for the fortunes that they made from New Agers. Their uncritical belief in the “scientific” properties of crystals was exposed as ground-less. But the movement has become established and become a stable, major force in North American religion during the late 20th and early 21st centuries, as well as exported to other countries. Source: <http://www.religioustolerance.org/newage.htm>

The following **Psychic-Spiritualist-New Age** groups were reported to exist in Brazil by Melton, 1996 (with *), and others were discovered by Clifton L. Holland of PROLADES:

***Swedenborgian-General Church of the New Jerusalem / Sociedade Religiosa “A Nova Jerusalém”** has its headquarters in Bairro de Fátima, Rio de Janeiro, RJ: www.novaigreja.com.br

The Swedenborgian Church is an open-minded, forward looking Christian-oriented church drawing its faith from the Bible as illuminated by the teachings of Emanuel Swedenborg (1688-1772). “The doctrines for the New Church, or Heavenly Doctrines, are grounded in the Divine Word of the Old and New Testaments in their literal and spiritual senses. Revelation of the spiritual sense was foretold by John in the book of Revelation by the vision of the opening of the sealed book with seven seals that could only be made by the Lamb, the Lord God Jesus Christ. Such an opening or revelation of the Word constitutes the Second Coming of the Lord to the world, now coming as the Spirit of Truth. *He performed His Second Coming in the inner sense of the Word, set forth in the theological works of His servant, Emanuel Swedenborg.*”

The *Swedenborgian Church of North America*, with headquarters in Newton, Massachusetts, now has 37 active churches with about 1,500 members in the USA. *The General Church of the New Jerusalem*, with headquarters in Bryn Athyn, PA, has about 5,000 members in 33 churches. *The Lord’s New Church Which Is Nova Hierosolyma*, also in Bryn Athyn, has about 28 active churches with about 1,900 members worldwide. Adapted from: <http://www.swedenborg.org/Home.aspx> - https://en.wikipedia.org/wiki/The_New_Church

***George Ohsawa Macrobiotic Foundation** has its international headquarters in Chico, California: <http://www.ohsawamacrobiotics.com/>

The George Ohsawa Macrobiotic Foundation is a non-profit, public service organization chartered in 1971 in California to educate the general public about macrobiotics, which is the practical application of the natural laws of change. The term comes from the Greek; “macro” means great, and “bios” means life. It is a tool that allows one to learn to live within the natural order of life, the constantly changing nature of all things.

Macrobiotics as it is known today is the result of the work and vision of **George Ohsawa** (1893-1966). Ohsawa (born Nyoichi Sakurazawa in Wakayama Prefecture, Japan) was the founder of the Macrobiotic diet and philosophy. Ohsawa developed tuberculosis at the age of fifteen. By the time he was eighteen, his mother, younger brother, and younger sister had all died of the same disease. His own illness had progressed to the point that the doctors had given up all hope for him. Determined to overcome his condition, Ohsawa began searching for alternative theories of health. He based his theory and practice of macrobiotics on **Sagen Ishizuka’s** (1850-1910) theory of balancing mineral salts, the early heaven’s sequence of the I-Ching, yin and yang, and other ancient Eastern concepts. He lived to the age of 73, devoting his life to teaching macrobiotic theory and writing on science, ethics, religion, and philosophy from a macrobiotic point of view.

Adapted from: https://en.wikipedia.org/wiki/George_Ohsawa

***The Light Institute** has its international headquarters in Galistero, New Mexico.

The Light Institute was founded in 1985 by world renowned Spiritual Teacher, Healer and Author, Chris Griscom. This enchanting center for spiritual healing and multi-incarnational exploration is without equal. Individuals of all ages, from all walks of life, from around the world visit The Light Institute to heal the body, mind, and spirit.

What distinguishes the work at The Light Institute is the expertise of the internationally famous and incomparably trained Light Institute Facilitators and the unique method they use. Personally

selected and trained by Ms. Griscom, the Facilitators deliver the highest degree of integrity while guiding and protecting you during your spiritual exploration. The method used during this adventure is phenomenally powerful. Ms. Griscom teaches that merely viewing and clearing a lifetime is insufficient to actualize the healing process and develop a repertoire for living in ecstasy. To truly heal and live within divine frequencies, these incarnational memories must be released at the cellular level so that the pure energy is redirected to our lives now...

Private Multi-incarnational Sessions with a Light Institute Facilitator (four-day sessions of 3 hours per day) are available year-round, seven days a week. Each Light Institute Facilitator has been personally selected and trained by Chris Griscom to hold the highest octaves for your Soul-exploration. A Light Institute cranial is also highly recommended to support the work you are doing in your sessions. The sessions are given at *The Light Institute in Galisteo, New Mexico*, as well as in Germany, Denmark, Baja (Mexico) and **Brazil**. The Facilitators are also available to travel to your city to give private session. Adapted from: <http://lightinstitute.com/site/>

The Theosophical Society / Sociedade Teosófica no Brasil was founded in Rio de Janeiro on 17 November 1919, by Raimundo Pinto Seidl and has regional centers and Study Groups in several Brazilian cities, with the headquarters of the National Section in the city of Brasília.

The Society imposes no belief on its members, who are united by a common search for Truth and desire to learn the meaning and purpose of existence through study, reflection, self-responsibility and loving service. Theosophy is the wisdom underlying all religions when they are stripped of accretions and superstitions. It offers a philosophy which renders life intelligible and demonstrates that justice and love guide the cosmos. Its teachings aid the unfoldment of the latent spiritual nature in the human being, without dependence: <http://www.ts-adyar.org/content/brazil> - <http://www.sociedadeteosofica.org.br/> - <http://www.sociedadeteosofica.org.br/index.php/lojas-no-brasil-2>

The first Theosophical Society was officially formed in New York City, United States, on 17 November 1875 by Russian noblewoman Helena Petrovna Blavatsky, American Colonel Henry Steel Olcott (a prominent lawyer and journalist), attorney William Quan Judge, and a number of other individuals interested in the philosophy expounded by Madame Blavatsky. It was self-described as “an unsectarian body of seekers after Truth, who endeavour to promote Brotherhood and strive to serve humanity.” Colonel Olcott, a veteran of the Civil War, was its first president, and remained president until his death in 1907. In the early months of 1875, Olcott and Judge had come to realize that, if Blavatsky was a spiritualist, she was no ordinary one. The society’s initial objective was the “study and elucidation of Occultism, the Cabala, etc.” After a few years Olcott and Blavatsky moved to India and established the International Headquarters at Adyar, in Madras (now Chennai). They were also interested in studying Eastern religions, and these were included in the Society’s agenda. After several iterations the Society’s objectives evolved to be:

1. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

The “American Theosophical Society” was legally renamed “The Theosophical Society in America” (TSA) in 1934, and has existed under that name ever since. Like other Theosophical groups, the organization aspires to educate the public about the principles of Theosophy through

publications, public programs, and local group activities.

Today, the International TS has members in almost 70 countries around the world. The Society was influential in the founding of many later esoteric movements, a number of which were founded by former TS members. Some notable cases are Dr. Gerard Encausse (Papus), founder of the modern Martinist Order; William W. Westcott, co-founder of the Hermetic Order of the Golden Dawn; Max Heindel, founder of The Rosicrucian Fellowship; Alice Bailey, founder of the Arcane School; Rudolf Steiner, founder of the Anthroposophical Society; the Russian painter Nicholas Roerich and his wife Helena, founders of the Agni Yoga Society; Guy and Edna Ballard, founders of the “I AM Movement,” among others.

Adapted from: <https://www.theosophical.org/the-society/history-of-the-society>

Anthroposofical Society of Brazil / *Sociedade Antroposófica no Brasil* has its headquarters at Espaço Cultural Rudolf Steiner in Santo Amaro, São Paulo, SP: <http://www.sab.org.br/portal/>

Rudolf Steiner was born in 1861 in what is now Croatia. Steiner studied science and philosophy in Vienna and soon became a respected thinker, publishing his philosophical treatise *The Philosophy of Freedom* in 1894. Later he began to speak about his spiritual experiences and described how he was able to make use of his scientific training in such a way that his spiritual investigations could become a science in their own right.

From 1907 onwards he became involved with a variety of artistic endeavours, writing plays, designing buildings and devising a completely new art of movement called Eurythmy. He called the results of this spiritual science Anthroposophy and an Anthroposophical Society was founded at the Goetheanum in Switzerland in 1913. From this time until his death in 1925, Steiner was fully engaged in establishing an abundance of cultural innovations, details of which can be found elsewhere on this site.

Later, at Christmas 1923, the society was refounded and called the **General Anthroposophical Society**, when Steiner became its President. At this event, Steiner provided a special meditation as a foundation stone and established the School of Spiritual Science.

According to its leaders, Anthroposophy is a modern spiritual path that cherishes and respects the freedom of each individual. It recognises however, that real freedom is actually an inner capacity that can only be obtained by degrees according to the spiritual development of the individual. The striving for this capacity, and the corresponding spiritual development, can be greatly assisted through a scientific study of the spiritual nature of humanity and the universe. Such a study is available in the writings and lectures of Rudolf Steiner—an initiate of the 20th century. Steiner called his study “spiritual research” or Anthroposophy.

Adapted from: <http://www.anthroposophy.org.uk/>

Raelian Movement / *Movimento Raeliano do Brasil* has its headquarters in Rio de Janeiro, RJ: <http://www.raelians.org/contact/?nat=br> - <http://pt.rael.org/home>

Raëlism (also known as Raëlianism or the Raëlian movement) is a UFO religion, founded in 1974 by Claude Vorilhon (b. 1946), now known as Raël. Its headquarters are in Geneva, Switzerland. The Raëlian Movement teaches that life on Earth was scientifically created by a species of extraterrestrials, which they call the Elohim. Members of this species appeared human when having personal contacts with the descendants of the humans that they made. They purposefully misinformed early humanity that they were angels, cherubim, or gods. Raëlians believe that messengers, or prophets, of the Elohim include Buddha, Jesus, and others who informed humans of each era. The founder of Raëlism received the final message of the Elohim and that its purpose is to

inform the world about Elohim and that if humans become aware and peaceful enough, they wish to be welcomed by them.

The Raëlian Church has a quasi-clerical structure of seven levels. Joining the movement requires an official apostasy from other religions. Raëlian ethics include striving for world peace, sharing, democracy and nonviolence. Adapted from: <https://en.wikipedia.org/wiki/Ra%C3%ABlism>

Silva Mind Control Method / *Método Silva do Brasil*: <https://www.silvamethod.com/> - <http://www.metodosilva.com.br/home.php>

The Silva Mind Control Method, written by self-taught parapsychologist **José Silva** (1914-1999) and first published in 1977, explains his now famous 48-hour program that forms the basis of a system of mind control that claims to alleviate stress, increase creativity, and develop concentration, and it presents numerous case histories of graduates of the program.

José Silva was an electrical repairman who developed a great interest for religion, psychology, and parapsychology. He spent much time learning about hypnosis, attempting to increase his children's IQ. After experimenting and being convinced of his daughter's sudden clairvoyance, *Silva decided to learn more about the development of psychic abilities.*

Silva began developing his method, formerly known as *Silva Mind Control*, using it on his family members and friends, before launching it commercially in the 1960s. Silva did research on the brain, based on Robert Sperry's split-brain theory, to improve his method. *However, modern scientific studies have proven most of Silva's beliefs about the brain to be incorrect.* The technique claims to reach and sustain a state of mental functioning, called alpha state, where brainwave frequency is seven to fourteen Hz. Day-dreaming and the transition to sleeping are alpha states.

Silva claimed to have developed a program that trained people to enter certain brain states of enhanced awareness. He also claimed to have developed several systematic mental processes to use while in these states allowing a person to mentally project with a specific intent. *According to Silva, once the mind is projected, a person can allegedly view distant objects or locations and connect with higher intelligence for guidance.* The information received by the projected mind is then said to be perceived as thoughts, images, feelings, smells, taste and sound by the mind. The information obtained in this manner can be acted upon to solve problems.

It is his claim that he found a gateway to the subconscious, the psychic and to a "higher intelligence" (which he also refers to as "Christ consciousness") that sets the Silva Method apart from other self-help programs such as Landmark Forum or Neuro-linguistic Programming. The claim to be teaching a way to get connected to that "higher intelligence" is what led some critics to think that the method is actually a religious movement. The Silva Method has been around for over forty years and claims to have instructors in 107 countries. Weekend seminars run about US\$350 per person. Adapted from: <http://www.skeptdic.com/silva.html>

Church of Scientology / *Igreja Cientologia no Brasil*
Website: <http://www.São-paulo.scientologymissions.org/>

Scientology is a body of religious beliefs and practices developed in 1954 by American science fiction author **L. Ron Hubbard** (1911–1986). Hubbard initially developed a program of ideas called Dianetics, which was distributed through the Dianetics Foundation. The foundation soon entered bankruptcy and Hubbard lost the rights to his seminal publication, *Dianetics: The Modern Science of Mental Health*, in 1952. He then recharacterized the subject as a religion and renamed it Scientology, while retaining the terminology, doctrines, the E-meter, and the practice of auditing.

Within a year, he regained the rights to Dianetics and retained both subjects under the umbrella of the **Church of Scientology**. Hubbard describes the etymology of the word Scientology as coming from the Latin word “scio,” meaning know or distinguish, and the Greek word “logos,” meaning “the word or outward form by which the inward thought is expressed and made known.” Hubbard writes, “thus, Scientology means knowing about knowing, or science of knowledge.”

Hubbard’s groups have encountered considerable opposition and controversy. In January 1951, the New Jersey Board of Medical Examiners brought proceedings against Dianetics Foundation on the charge of teaching medicine without a license. Hubbard-inspired organizations and their classification are often a point of contention. The Germany government classifies Scientology groups as an “anti-constitutional sect.” In France, they have been classified as a “dangerous cult” by some parliamentary reports.

See: <http://www.telegraph.co.uk/news/worldnews/europe/france/10384877/Scientologys-fraud-conviction-upheld-in-France.html>

Adapted from: <https://en.wikipedia.org/wiki/Scientology>

The Holy Spirit Association for the Unification of World Christianity (Unification Church) was founded in 1954 in North Korea by the **Rev. Sun Myung Moon** [1920-2012]; aka Association of Families for Unification and World Peace. See: http://articles.chicagotribune.com/2002-05-12/news/0205120240_1_moon-organization-unification-church-rev-sun-myung-moon - <http://www.unification.net/misc/BrazilDirectory.html>

“Unification Church Under Siege In Brazil”

Rev. Moon’s massive land purchases lead to major search-and-seizure operation

Published: 05/14/2002

RIO DE JANEIRO. Rev. Sun Myung Moon, founder of the Unification Church—which owns real estate and other assets in Brazil thought to be worth nearly US\$250 million—is facing a major investigation here for alleged money laundering, tax evasion and abetting illegal immigration.

In addition, Moon’s massive land acquisitions along national borders have raised concerns about regional security in South America. If prosecutors prove what they suspect is the real purpose of the church’s activities there, their investigation could be the beginning of the end for Moon’s vision of a new Eden on the continent.

Rev. Phillip Schanker, vice president of Moon’s organization, the Family Federation for World Peace and Unification, USA, acknowledged the Brazilian crackdown, but told WorldNetDaily it was politically motivated and that there is no evidence to support the charges. In addition, he said, his organization is responsible for a great deal of philanthropy in the region, such as the donation of dozens of ambulances to local communities.

The church’s far-flung empire includes several media properties, including *The Washington Times* and *Insight* magazine, the *World and I* magazine, and more recently, *United Press International*.

Paradise for believers. Over the last decade, the Family Federation for World Peace, Moon’s organization, has bought land in South America that Moon himself has estimated at close to 1.2 million hectares.

Much of that territory includes the sprawling New Hope Farm, a paradisaical but largely idle plantation larger than some countries, extending across the Brazilian border into Paraguay and Bolivia. According to Moon, the fertile lands and mineral resources in the region are “big enough to feed one or two hundred million people.”

The charges against Moon’s organization arose after a former employee, Korean translator Jae Sik Kim,

complained to the Labor Ministry late last year that he had been cheated out of his salary. His testimony, which included charges of fraud, sparked a police investigation in December that has rapidly accelerated after years of growing government unease over Moon's activities, culminating in a massive search and seizure operation last week.

According to a Federal Police statement, "although formally established in the country as a philanthropic entity, the (Family Federation for Unification and World Peace) has developed a diversified program, generating ... a high level of doubt about its true objectives." After seizing bank records in February, federal authorities on May 6 [2002] conducted a simultaneous raid on church holdings in 15 cities throughout Brazil...

Immigration authorities say the Unification Church has been officially active in Brazil since 1976, but other sources claim the group arrived as early as 1964. The church also has vast business assets in Uruguay, where it began its South American expansion and is said to be planning a seaport, territory in Argentina and interests in other parts of Latin America besides the international New Hope Farm.

The ambition of the site's planned temple, hotel and university complex could rival the Ziggurat. It is said that the complex was planned to host up to 30,000 followers, or nearly the entire population of two neighboring cities, Jardim and Guia Lopes da Laguna, but had been blocked on violations of building codes. The estimated current capacity at the site is some 3,000 people.

According to Unification Church's leaders in Brazil, such as Neudir Ferabolli, a lawyer for the organization whose own bank records were among those seized, the blitz on the church's holdings represents religious persecution by authorities and individuals, who do not understand the group's philosophy or its purpose in Brazil.

Source: <http://www.wnd.com/2002/05/13898/>

The Fig Tree ("Figueira") Community of Light / Comunidade-Luz Figueira

This community was founded in 1987 in Carma da Cahoeira, State of Minas Gerais, Brazil, by José Trigueirinho Netto, recognized as a spiritual philosopher who walks with balance on a subtle path between the outer and the inner world; he stimulates possibilities for those who aspire to a larger life. He is author of more than 70 books, with about two million books published originally in Portuguese by Editora Pensamento and in Spanish by Editora Kier. Besides books, Trigueirinho shares his message in weekly talks that are taped live, organized in series and published by Irdin Editora; currently there are over 1,600 taped titles. These talks try to stimulate readers and listeners to discover their own deep inner being and to a better life in which one is immersed, realities that all of us can become aware of. Since 1987, Trigueirinho claims to have had interactions with the invisible world, with beings who live in harmony on the inner planes; he tries to transmit this experience in his talks:

http://www.trigueirinho.org.br/web/php/index_novo.php -

<http://www.fraterinternacional.org/en/trigueirinho/> -

International Humanitarian Federation – FRATERNIDADE

It was founded in 1987 in Carma da Cahoeira, State of Minas Gerais, Brazil, as a "community of light" that enables the expression and the development of conditions for those who aspire to achieve peace and brotherly co-existence. It is dedicated to universal evolution, without links to doctrines, sects or religions, in the search for a new State of Consciousness in group life and self-sacrificing actions, through studies, retreats, prayer and selfless service. The impetus for this work originated with the mystic, philosopher, writer and lecturer José Trigueirinho Netto, whose message puts us in touch with a new awareness and motivates us to live a harmonious and fraternal life.

FRATERNIDADE is an independent organization, which is philosophical-religious, cultural,

scientific, humanitarian, environmental and charitable in nature. By its actions, the FRATERNIDADE aims to strengthen unity among humans, having as base the pursuit of broader realities, the experience of peace and love, unselfish service and the expression of new patterns of life, oriented towards harmony and the general good. Members of the FRATERNIDADE, for more than 20 years, have served voluntarily in different localities in Brazil and abroad, and it is now organized into associations. The organizations that are members of this network are dedicated to “deepening the search for a new stage of consciousness in communal life and in abnegated service, by means of study, retreat, prayer and vigils; and, thus, they contribute to the real transformation occurring in the contemporary patterns of conduct of humanity” *by means of mystical contact with extraterrestrial beings*. FRATERNIDADE represents a network of “Fig Tree (“Figueira”) Communities of Light” in at least 38 locations in Brazil and in Europe, Africa, Australia, the USA, and Latin America: Argentina, Uruguay, Paraguay, Chile, Ecuador and Venezuela:

<http://www.fraterinternacional.org.br/en/membros/comunidades/> -

<https://www.fraterinternacional.org/es/comunidade-luz-figueira/>

A more complete listing of organizations of this tradition known to exist in Brazil are the following:

PSYCHIC-SPIRITUALIST-NEW AGE	BRAZILIAN SPIRITIST FEDERATION
PSYCHIC-SPIRITUALIST-NEW AGE	GRAIL MOVEMENT
PSYCHIC-SPIRITUALIST-NEW AGE	PANAMERICAN SPIRITIST CONFEDERATION
PSYCHIC-SPIRITUALIST-NEW AGE	INTERNATIONAL SPIRITIST COUNCIL
PSYCHIC-SPIRITUALIST-NEW AGE	GENERAL CONVENTION (SWEDENBORGIAN) OF THE NEW JERUSALEM
PSYCHIC-SPIRITUALIST-NEW AGE	GENERAL CHURCH (SWEDENBORGIAN) OF THE NEW JERUSALEM
PSYCHIC-SPIRITUALIST-NEW AGE	THE THEOSOPHIC SOCIETY
PSYCHIC-SPIRITUALIST-NEW AGE	ANTHROPOSOPHICAL SOCIETY
PSYCHIC-SPIRITUALIST-NEW AGE	LA HERMANDAD CÓSMICA MUNDIAL DE LA CRUZ DO SUL
PSYCHIC-SPIRITUALIST-NEW AGE	RAELIAN MOVEMENT
PSYCHIC-SPIRITUALIST-NEW AGE	THE FIG TREE (“FIGUEIRA”) COMMUNITY OF LIGHT
PSYCHIC-SPIRITUALIST-NEW AGE	AURORA PLANETARY CENTER – CHIMANI
PSYCHIC-SPIRITUALIST-NEW AGE	CHURCH OF SCIENTOLOGY
PSYCHIC-SPIRITUALIST-NEW AGE	UNIFICATION CHURCH - REV. SUN MYUNG MOON
PSYCHIC-SPIRITUALIST-NEW AGE	GEORGE OHSAWA MACROBIOTIC FOUNDATION
PSYCHIC-SPIRITUALIST-NEW AGE	LIGHT INSTITUTE
PSYCHIC-SPIRITUALIST-NEW AGE	ASCENCION ISHAYA OF THE BRIGHT PATH
PSYCHIC-SPIRITUALIST-NEW AGE	BRAZILIAN SOCIETY FOR BIOENERGETIC ANALYSIS
PSYCHIC-SPIRITUALIST-NEW AGE	SILVA MIND CONTROL METHOD

The non-religious population

An estimated 8% of the total population, or 15,335,510 people, did not identify themselves with any religious group in the 2010 census. Atheists totaled 615,096 people, while 124,436 claimed to be Agnostics. The remainder of the non-religious or “none” category totaled 14,595,979 people.

Included in the Atheist-Agnostic category is the **Secular Humanist League of Brazil** (LiHS), a nonprofit organization dedicated to the tenets of secular humanism: skepticism, separation of Church and State, scientific literacy and human rights. It was founded in Porto Alegre, Rio Grande do Sul, Brazil, in February 2010. Its foundation was preceded by the activities of its blog, “Bule Voador,” the largest secularist website in Brazil. The name “Bule Voador” in Portuguese means “Flying Teapot,” which was inspired by philosopher Bertrand Russell’s “cosmic teapot.”

Website: <http://bulevoador.com.br/>

The **Brazilian Association of Atheists and Agnostics** / *Associação Brasileira de Ateus e Agnósticos* (ATEA) is a Brazilian nonprofit organization founded in August 2008. The organization advocates the separation of Church and State and promotes atheism and agnosticism. Although Brazil is legally defined by its Constitution as a secular state, the organization has voiced its concern that this is not observed in practice. As of May 2015, it claimed to have more than 15,000 associated members. Its slogans have been: “Religião não define caráter” (“Religion does not define character”), “A fé não dá respostas, só evita perguntas.” (“Faith does not give answers. It only prevents questions”), “Se Deus existe, tudo é permitido” (“If God exists, everything is permitted”) and “Somos todos ateus para os deuses dos outros” (“We are all atheists to others’ gods”). Website: <https://www.atea.org.br/>

Other organizations in this category include the following:

- The Brazilian Humanist Solidarity Party / *Partido Humanista da Solidariedade*: <http://www.phs31.org.br/>
- The Round Earth Society - Sociedade da Terra Redonda: <http://www.get.to/strbrasil/>

Others, Unclassified. A total of 643,598 people (0.34%) were reported as “religion not reported or undetermined” in the 2010 census.

Compiled and edited by Clifton L. Holland
Linda J. Holland, Assistant Editor
Last revised on 30 September 2017

Editorial Clarifications about this Document

The first letter of certain words has been capitalized for clarity:

“Church” when referring to the Christian Church (universal) and when used in place of a denominational name (Catholic Church, Lutheran Church, Anglican Church, etc.), otherwise lower-case is used to refer to a local congregation: “church.”

“Evangelical(s)” when referring to Evangelical Christians in contrast to other kinds of Christians.

“Gospel” when referring to the Gospel message of Jesus Christ, i.e., the Gospel.

“Holiness” when referring to the Holiness movement.

“Indigenous” when referring to Native American Indians, otherwise in lower-case “native to” something, such as plants, animals, birds, etc., that are indigenous to a region.

“Protestant” is always capitalized, as are the names of other religious groups, such as Lutheran, Anglican, Baptist, Congregationalist, Presbyterian, Reformed, Mennonite, Pietist, Methodist, Fundamentalist, Adventist, Buddhist, Judaism, Freemasonry, Animism, Gnosticism, Spiritism, Spiritualism, New Age, etc.

“Pentecostal” and “Charismatic” are capitalized when referring to these movements and denominations: The Pentecostal movement, the Charismatic movement. The word “charismatic” is also used to refer to a person’s personality or character.

Also, foreign (non-English) words used in the text are *italized* or placed in “quotation marks.”

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NOTE: If the complete bibliographical reference is given to information cited in the body of the text of this document, then it may not be included in the above Sources.

Word count: 135,387

APPENDICE I

A History of Jews in Brazil, by Ralph G. Bennett

Find South America on a map and you can't miss Brazil. It's the largest country on the continent by far and takes up most of the bulge that is the northern part of the continent. It is a land of immense tropical rain forests interspersed with huge arid plains. It is the home of the mighty Amazon River. Like the rest of South America, Brazil is a largely Catholic country, although the people speak Portuguese instead of Spanish. So how is there a place for Jews in Brazil's history? Few people know that, centuries ago for a short period, an area on the Northeast coast of the country was actually a Dutch colony. It was during that period that Jews from Europe found their place in the history of Brazil.

Shortly after Columbus discovered America in 1492, the Pope divided the New World between Spain and Portugal. He drew a line north and south through the western hemisphere. Everything west of the line belonged to Spain; everything east, primarily Brazil, belonged to Portugal. In 1500, the Portuguese Admiral Pedro Alvares Cabral arrived in Brazil to explore the new territory, and soon afterward the first citizens began arriving to colonize it.

The year 1492 also marks the start of the Second Diaspora, when Jews who were expelled from Spain dispersed to many other parts of the world. Before the Diaspora, Jews had enjoyed liberty and economic success in Spain for centuries. In the 8th century, Moslems from North Africa, called Moors, invaded Spain and Portugal. Their Islamic culture became entrenched in Spain, and many Moors became part of the Spanish nobility. Unlike other European countries, Spain offered an atmosphere of tolerance and the Jews were able to blend into Spanish society alongside the Catholics. They became craftsmen, businessmen, and financiers, and even held high government posts.

In the 1400's, Spain and Portugal began leaning toward the view that unity in their countries required all citizens to be Catholics. The Catholic Church had always guarded against the tainting of their faith by heresy, but the Inquisition, which began in Spain and spread to Portugal and their colonies, went after supposed heretics with ferocity. Moors and Jews were required to give up their religion and profess Catholicism. King Ferdinand and Queen Isabella were persuaded by their fanatical confessor, Torquemada, to enact the expulsion order. This, in hindsight, seems particularly odd as we know that Jews had reached the highest circles of court life and Ferdinand himself is believed to be partially of Jewish descent. Rich Jews had offered to pay the monarchs not to enact the order, but in a dramatic gesture, Torquemada tore the crucifix from his breast and shouted "Judas betrayed Christ for 30 pieces of silver. Will you likewise betray your Lord for money?" The King and Queen were swayed and the Jews were banished. All non-Catholics, primarily Jews, were ordered to become Catholic or leave Spain. Many fled over the border to Portugal. But in 1497 the Portuguese government banished them from Portugal as well. Many of the Jews fled to other more hospitable European countries, such as Holland. The call for settlers to emigrate to Brazil came just at the time that Jews needed to leave Portugal and many were attracted to the chance to start over far from the religious persecution they found in Europe.

Many of these Jews were "New Christians", or "Marranos", for they had officially converted to Catholicism rather than be banished or killed. The first officially sanctioned Marrano group was given license in 1502 to settle in Brazil and export the brazil wood back to Portugal. The Marranos began farming, and it is believed that the first sugar cane was brought by a Jewish farmer from Madeira to Brazil in 1532. Sugar cane became the foundation of the Caribbean economy for several centuries. The Marranos became rich plantation owners, businessmen, importers, even writers and teachers.

Spain and Portugal were united under one monarch in 1580, and the Inquisition spread to their colonies. The practice of Judaism was forbidden. Although Marranos were publicly practicing Catholics, they set up clandestine societies to secretly practice their real religion, Judaism. In Portugal, authorities were separating the children of remaining Jews from their parents and sending them to Brazil to be raised as Catholics. The Jews already in Brazil used their secret groups to teach these children about their true heritage, so the Jewish faith survived in Brazil, albeit entirely hidden from public view.

Many of those Jews, who had been forced to convert to Catholicism but who had stayed in Spain and

Portugal, eventually emigrated as well. But the presence of a crucifix around someone's neck didn't lessen the prejudice and suspicion that had caused the expulsion edict in the first place. Wealthy "secret" Jews who had tried to stay behind ended up buying their way out of Portugal or Spain and settling in Amsterdam. In Holland, they were allowed to worship in peace; Amsterdam was a financial capital of Europe where those with money were always welcome.

The division of the New World by the Pope ignored the claims of the rest of the European powers to the New World. England, France, and Holland all had either sent explorers to the New World, or simply wanted a piece of it. They felt they needed colonies to both supply them with raw imports and to provide a market for their industrial output. In 1630, the Dutch West India Company sent a fleet to attempt to conquer the city of Recife, located at the northeastern edge of Brazil. Jewish soldiers and explorers were among the Dutch on this successful mission. The new Dutch territory was renamed New Holland. As in Holland, religious freedom was proclaimed.

Jews who had practiced their religion in hiding for decades in South America celebrated so exuberantly with parades and marches through town that the Dutch had to ask them to restrain their joy.

In 1636, a synagogue was built for the "Holy Congregation" in Recife. Jews began arriving from Poland, Turkey, and Hungary as well as more from Spain and Portugal. In 1642, a large group of Jews arrived from Amsterdam. In this group were Rabbi Isaac Aboab de Fonseca and Cantor Moses de Aguilar. The population of Recife reached a high point in 1645, with 50% of the white population being Jewish.

The Jews who had settled early on in Brazil were the landowners and sugar barons. Those arriving later became involved in trade. Brazilian Jews formed an overseas trading network with Jews still in Amsterdam, forming partnerships to bring supplies to Brazil. Jews even became successful slave traders. In 1645, a Jew was granted permission by the West India Company to practice law.

The New Holland Supreme Court refused to accept his license, but the Jewish community in Amsterdam interceded on his behalf and he was eventually allowed to practice law in New Holland. The Christian businessmen were jealous of the success of the Jews, particularly in the lucrative slave trade, and more than once petitioned the government to limit Jewish trading practice. The government refused to take action: the business generated by the Jews was too important to the economy of the colony to be hindered in any way.

The Portuguese wanted their valuable territory back. Using remaining Portuguese citizens and the native Indians as spies, the Portuguese planned to attack Recife and regain control of the northeastern portion of Brazil. At the same time, many farmers were going deeply into debt with the Dutch West India Company when bad sugar harvests hindered their ability to pay their bills and taxes. Some feel that these indebted farmers also supported the Portuguese behind the scenes because a Portuguese victory would absolve them of their debts to Holland. The new war over Brazil began in 1645, and lasted until 1654. Jews fought and died alongside other Dutch citizens. Some, including Jews, were captured and executed as traitors; others were returned to Portugal to be tried. Starvation killed even more citizens. Dutch ships intermittently arrived with food, but it was not enough and the Dutch finally surrendered in 1654. The period of religious freedom and tolerance for Jews in Brazil had lasted for just 24 short years, from 1630 until 1654, and now it was gone.

In their treaty of surrender in 1654, the Dutch had required the Jews to be treated the same as other Dutch citizens: they had to leave within three months and would be allowed to sell their property and businesses. Some returned to Amsterdam, among them Rabbi Aboab da Fonseca and Cantor De Aguilar. One boatload, blown off course, even settled in New Amsterdam (later New York City), and founded the first Jewish community in New York. The rest sailed to other Caribbean islands or colonies, such as Curacao, Barbados and Surinam (later Dutch Guiana). Only a few Marranos remained in Brazil. Records exist for the extradition of several hundred Jews who were sent to Portugal because of the Inquisition as late as 1713. Finally, a royal decree in 1773 ended the practices of the Inquisition. By that time, however, the few remaining Marranos had been so assimilated into the Brazilian Catholic culture that they had lost knowledge of Jewish practices and customs. Jews only began returning to Brazil in 1822 when it became independent of Portugal. Source: <http://sefarad.org/lm/010/bresil.html>

APPENDICE II

The following History of Freemasonry in Brazil is included because it helps us understand the importance of Freemasonry in the development of the country, information that is not provided elsewhere in this chapter of the Encyclopedia.

A History of Freemasonry in Brazil

The first known reference to a Brazilian Masonic Lodge was in the territorial waters of Bahia in 1797, on the French frigate *La Preneuse*, called Knights of the Light, which shortly thereafter was transferred to Barra, a district of Salvador. However, the first regular Lodge in Brazil was the Reunião, founded in 1801 in Rio de Janeiro, affiliated with the Orient of the Isle of France (Ile de France), former name of the Mauritius Island, at the time a French possession. Mauritius was a British colonial possession from 1810 to 1968, the year of its independence.

Two years later, in 1803, the Grand Orient Lusitano, desiring to spread in Brazil the “true Masonic doctrine,” appointed three delegates with full power to create regular lodges in Rio de Janeiro, affiliated with the Grand Orient. They created then Lodges Constancia and Filantropia, which, along with Reunião, served as a common center for all existing freemasons in Rio de Janeiro, regular and irregular, promoting the initiation of others, up to the degree of Master. Despite controversies requiring further research in this area, these were the first official lodges considered regular, as there were, previously, secret groups, in more or less Masonic forms, functioning more like clubs or academies, but they were not Lodges in the full sense of the word.

After the foundation of those first three “official” lodges, in the early years of the 19th century, Lodges were founded in the provinces of Bahia, Pernambuco and Rio de Janeiro, free, or under the auspices of the Grand Orient Lusitano and the Grand Orient of France. It should be noted that the colonial governments were precisely instructed to prevent the functioning of Lodges in Brazil. So much so that those lodges—Constancia and Filantropia—were closed in 1806 in Rio de Janeiro, ceasing Masonic activities in this city, but continuing and expanding, especially in Bahia and Pernambuco. Rio de Janeiro, however, could not remain without a Lodge, and despite this ban, the work proceeded with the Lodges São João de Bragança and Beneficencia.

An important fact for the future history of the Grand Orient of Brazil was that the Lodge Comercio e Artes, founded in 1815, retained its independence, postponing its affiliation with the Grand Orient Lusitano, because its members wanted to create a Brazilian Obedience. It should be noted also that in 1817 there were two events of great severity in terms of lese-majesty. Two revolutions broke out: the Pernambuco Revolution of 1817, a revolutionary movement of strongly nationalistic character, intending to implement the Republic in the state of Pernambuco; and the Liberal Conspiracy of Lisbon in 1817 led by Brother General Gomes Freire de Andrade, a former Grand Master of the Grand Orient Lusitano. Given this climate of sedition, both in Portugal and in Brazil, a draconian decree was issued on March 30, 1818, which prohibited the functioning of secret societies. The lodges then decided to cease their work until they could be reopened safely. The freemasons, however, continued to work secretly as the Club of the Resistance, founded in Rio de Janeiro.

HISTORICAL NOTE: From 1808 through 1821, Portugal was effectively both a British protectorate and a colony of Brazil, as the Portuguese Crown under Don João VI remained in Rio de Janeiro as ruler of the United Kingdom of Portugal, Brazil and the Algarves (1815-1822). Moving the Portuguese capital to Rio de Janeiro accentuated the economic, institutional and social crises in mainland Portugal, which was administered by English commercial and military interests under despotic British general William Beresford’s rule in the absence of the monarch. The influence of liberal ideals was strengthened by the aftermath of the war, the continuing impact of the American and French revolutions, discontent under absolutist government, and the general indifference shown by the Portuguese regency for the plight of its people.

The **Peninsular War** (1807–1814) was a military conflict between Napoleon’s empire and the allied powers

of Spain, Britain and Portugal, for control of the Iberian Peninsula during the Napoleonic Wars. The war started when French and Spanish armies invaded and occupied Portugal in 1807, and escalated in 1808 when France turned on Spain, previously its ally. The war on the peninsula lasted until the Sixth Coalition defeated Napoleon in 1814, and is regarded as one of the first wars of national liberation, significant for the emergence of large-scale guerrilla warfare. The British Army, under the then Lt. Gen. Arthur Wellesley, guarded Portugal and campaigned against the French in Spain alongside the reformed Portuguese army. The demoralized Portuguese army was reorganized and refitted under the command of Gen. William Carr Beresford, who had been appointed commander-in-chief of the Portuguese forces by the exiled Portuguese royal family, and fought as part of a combined Anglo-Portuguese army under Wellesley.

The Liberal Revolution of Porto broke out in 1820, led by Portuguese freemasons, demanding the return of Dom João VI to Portugal, who had been chased out of Portugal by Napoléon's armies in 1808. Thereafter, the events begin to precipitate. A revolution also broke out in Spain in 1820. Liberal ideas (Masonic) began to challenge the absolutist states of the Iberian Peninsula. In Brazil, 1821 began with a series of military-political events that culminated in the independence of Brazil in 1822. Since at that time political parties did not exist, an organization was needed to coordinate and mobilize the political discontent, and the Brazilian Freemasonry lent its organization for that purpose. It returned, then, to full-fledged activity.

The first military-political event was the sedition of the troops on February 26, 1821, that imposed on the English King John VI the oath to the Portuguese Constitution, which caused the onset of an intense conspiracy, including many freemasons, seeking the independence of Brazil. The following events were those of April 20th and 21st, when there was a sedition of the voters, demanding the king's residence in the country, causing the prompt reaction of the Portuguese troops, which secured the embarkation of the royal family. All these events attracted police attention against the freemasons. But this did not prevent the Lodge *Commercio e Artes* from returning to work secretly, resuming its activities on June 24, 1821, now with the name *Lodge Commerce and Arts of the Golden Age*, under the auspices of the Grand Orient of Portugal, Brazil, and Algarve.

The influx of adhesions was so great in the following months that soon it was considered the creation of a national Obedience, what would happen on June 17, 1822, with the subsequent spin-off of the "Commerce and Arts" lodge, forming the trio of founding lodges of the Great Orient. At that time, Brazilian Freemasonry ceased to be a heterogeneous group of scattered lodges connected to some foreign Obedience, and turned into another cell of the "world obedience system." The concept of **obedience** involves the issuing of so-called **freemason** patents by authoritative bodies.

Early History of Freemasonry in Brazil (1803-1822). Arguably, the most significant event in Brazil's Masonic history took place in 1803, when the Delegate of the Grand Orient of Lisbon (Portugal), finding hostility in the Lodges and a frank unsubmitiveness to the control exerted by the Metropolis, cut off relations with almost all of them, making an exception of the Lodges "Constância" and "Filantropia". From that time the majority of Brazilian Masonry withdrew from Portuguese control and forged ahead in pursuit of its own autonomous direction.

In 1807-1808, during the Napoleonic Wars, King John VI of Portugal, Brazil and the Algarve took refuge in Rio de Janeiro. Brazil, now the seat of government for its mother country, witnessed great economic growth. When a threatened revolution in Portugal forced John VI to return to Lisbon, he left his son as Prince-Regent of Brazil.

Meanwhile, three Lodges in Bahia (namely: "Virtude e Razão Restaurada", "Humanidade", and "União or Reunião"), tried to organize the first Grand Brazilian Orient, under the direction of Antônio Carlos Ribeiro de Andrade, the Provincial Chief Justice of Pernambuco. This attempt, however, was prevented when the 1817 Revolutionary Movement was savagely destroyed by the Portuguese rulers.

In South Brazil, in Rio de Janeiro, the capital city of Colonial Brazil, a Masonic Lodge was founded in 1812 with the name of "Saint John of Bragança", a visible and explicit tribute to King John VI. Although the King never knew of it, this Lodge worked in the Town Hall of Rio de Janeiro. In 1815, the old Lodge Reunion (or Union), now renamed "Commerce and Arts", joined the Grand Orient of Portugal, but was closed three years later by a Royal Decree that stifled all secret societies in Brazil, leading to the resignation of many of their members.

In 1821, an old recreational and cultural society was revived, with a clearly Masonic nature, by Joaquim Gonçalves Ledo. Taking into consideration the real importance of the influence of Masonry on the campaign for the Independence of Brazil, Jose Bonifacio de Andrada e Silva, counsellor to the Prince-Regent, acceded to the office of Grand Master of the Grand Orient of Brazil. In a speech, he revealed that he was initiated abroad. He then looked for support from within English Masonry, through Hipólito José da Costa, a Brazilian Freemason residing in London.

Modern Masonic History in Brazil (1822-1927). The personal rivalry between Gonçalves Ledo and José Bonifácio led Peter I, the Prince-Regent, to assume the office of Grand Master, with the support of Ledo's followers. After this time, Peter I, always influenced by his private advisor, José Bonifácio, tended to give preference to a paramasonic order known as the "Knights of Saint Cross." The majority of the members of this group were José Bonifácio's followers. There are few reliable references about what really happened, but it is clear that, after the Independence, Peter I, crowned as Emperor and Perpetual Defender of Brazil, closed all Masonic Lodges and oppressed Ledo's followers. Gonçalves Ledo, chased by the police, went into exile in Argentina. Even the supporters of Masonry under the Portuguese Orient were oppressed and compelled to close all Lodges in the Brazilian territory.

Two men; one lifetime: José Bonifácio de Andrade e Silva, and Joaquim Gonçalves Ledo. While Ledo was pleased to work behind the scenes of history, José Bonifácio liked to do everything on its public stage. It was Ledo who proposed Peter I to be initiated into Masonry, persuaded him to call a Constituent Assembly, and wrote some of the most important political documents in the pre-independence era, including the Manifesto of 1 August 1822 (just 36 days prior to Independence Day), addressed by the Emperor Peter I to *all the peoples of Brazil*. His counterpart, José Bonifácio, who the history books call the 'Patriarch of Independence,' was a true and skillful master of the public political arena. In the month of July 1823, however, he dissented from the Emperor's political camp and strengthened the opposition's lines. Subsequently, he was arrested and banished into exile in France. Six years later he was assigned as the preceptor of Peter of Bragança, the Emperor's five-year-old son, when Peter I abdicated the Crown and left Brazil to his own exile in Portugal where he tried to be crowned King.

These events favored the growth of several Masonic Lodges which had been operating secretly, such as "Moral Education," directed by Gonçalves Ledo, and "Commerce and Arts," directed by Canon Januário da Cunha Barbosa. The Grand Orient of Brazil was re-established under the leadership of José Bonifácio who called for the unity of all Masonic Lodges in Brazil, but he faced strong opposition from many Lodges, arguing that his term in office had ended in 1822 when the Emperor Peter I closed all secret orders in Brazil, including the Masonic Lodges. The opposing Lodges gathered together and founded the Grand Brazilian Orient under the direction of Senator Vergueiros. By this time a new Constitution of Brazilian Masonry had been approved, a manifesto defending its regularity was launched, and the various Provincial Grand Orients were established throughout Brazil.

As we have seen, when Brazil was declared an Empire, there were two rival Grand Orients. The Grand Orient of Brazil, also known as The Orient of Lavradio, because of the name of the street in Rio de Janeiro where it was located, was led by José Bonifácio. The Grand Brazilian Orient, or The Orient of Passeio, (another street-name), was directed by Senator Vergueiro. In 1837 Senator Vergueiro was succeeded by Counsellor Cândido José de Araújo Vinana, future Marquis of Sapucay, in the office of Grand Master of The Orient of Passeio. All attempts to join with The Orient of Lavradio failed and caused severe damage to the Orient of Passeio. In 1842, The Orient of Passeio was invigorated by the addition of the Brazilian Supreme Council, under the direction of Count of Lajes, in association with its French counterpart. In 1846, however, this Orient faced a considerably large number of schisms and suffered an irreversible crisis. With the election of Manuel Alves Brnaco (the second Viscount of Caravelas), who was keenly supported by Aureliano Coutinho, things apparently eased. The standing of the Orient of Passeio received a fatal blow when The Supreme Council of the Scottish Rite, under the presidency of the mighty Duke of Caxias, a legendary Brazilian military leader, left The Orient of Passeio and tried to establish an autonomous Orient, but finally chose to be incorporated with the Grand Orient of Brazil (Lavradio). Slowly, but with fierce determination, The Orient of Lavradio took over the majority of the Lodges, their officers, their historical archives, and—

most significantly of all—the recognition of all foreign Masonic Grand Lodges including the United Grand Lodge of England and Le Grand Orient de France. All efforts exerted by Pedro Ernesto de Albuquerque de Oliveira and Manuel José de Freitas Travassos to recover the situation on behalf of The Orient of Passeio were in vain.

The Grand Orient of Brazil (Lavradio) adopted the French rite, as well as the Constitution of the Grand Orient of France. On 24 October 1832, it published the first Constitution of the Grand Orient of Brazil, written by Gonçalves Ledo who had re-established fraternal ties with his former rival José Bonifácio. But the intense political activity of José Bonifácio prevented him from directly exercising personal high office in the Grand Orient which was led on a practical day to day basis by Colonel Manuel José de Oliveira, his Assistant Grand Master.

Under the auspices of the Grand Orient of Brazil were established the Scottish Rite (1834), the Sovereign Council Kadosh (1834), the French Rite (1835), as well as an English Lodge sponsored by the United Grand Lodge of England. In 1837, the Grand Chapter of Rites was also established under The Grand Orient of Brazil. The Grand Orient of Brazil was itself recognized by the Grand Orient of France (1841), and established relations with the Grand Lodges of Hamburg, New York and Prussia (1845), Uruguay (1856), Portugal (1858), and Argentina (1859).

In 1843, the Grand Orient of Brazil acquired the building at Lavradio Street, one of the most important Masonic buildings in Brazil. In 1850, the Viscount of Abrantes (later, Marquis) took over the office of Grand Master. It was a profitable administration, and during his time the fundamental law of 15 September 1852 was enacted. A formal agreement was established with the Count of Caxias (later the Duke of Caxias) in 1854, seeking the incorporation of the Supreme Council of the Scottish Rite, over which he presided. Practically speaking, this act represented the first attempt made by Brazilian Freemasonry towards a world-wide recognition of the Craft in Brazil.

In 1863, when peace reigned within the Craft, a new schism broke out between the followers of the French Rite and those of the Scottish Rite, which provoked an emergency meeting of the self-styled Grand Orient of Beneditinos (Street), under the leadership of Counsellor Joaquim Saldanha Marinho.

The Supreme Council of the Scottish Rite, under the presidency of the Viscount of Rio Branco who was also the powerful presiding officer of the Council of Ministers of the Empire, remained faithful to the Grand Orient of Lavradio. Under political pressure, the Counsellor Saldanha Marinho agreed to merge into the Grand Orient of Brazil, but they would be separated once more when the Counsellor wrote violently against the Viscount of Rio Branco, declaring him to be in breach of Masonic Line and Rule.

The reason for this discord resulted from the conflict between Freemasonry and the Roman Catholic Church. The breaking point was the process of suspension from Holy orders of Father Alameda Martins, Grand Orator of Lavradio, in 1872. The peace was re-established in 1885, when the episode known as the “Religious Quarrel” was over.

Masonry did not take a leading part in the proclamation of the Republic of Brazil, the official name of which was “The United States of Brazil.” Furthermore, there are few documents that offer even circumstantial evidence of Masonic influence, but it is true that during the preceding period, the Grand Master had been the Marshal Deodoro da Fonseca, who also became the first President of the new Republic. A new era of Masonic peace and improvement affected Brazilian Masonry under the leadership of the Marshal Deodoro da Fonseca.

Contemporary Masonic History in Brazil (1927-). Sadly, in 1927, Brazilian Masonry faced severe turmoil, when a revolutionary process that reflected the condition affecting politics, economics, and society in general, culminating in the assassination of the President of the Province of Paraíba, João Pessoa, brought about the inauguration of the New State, Getúlio Dorneles Vargas becoming President.

On 21 June 1927, alleging that the Grand Orient of Brazil (strictly committed to French orientation) was interfering with the Lodges by trying to enforce the use of the French Rite (then only practiced by a minority group within the Brazilian Craft), The Supreme Council of the Scottish Rite in Brazil, under the presidency of Mário Behring, broke all agreements and proceeded to set up the headquarters of the Rite at Carmo Street, and received the support of 108 Lodges from all over the country.

The French Rite in Brazil eliminated the Holy Bible from the taking of obligations, abolished the invocation of the Great Architect of the Universe, and accepted notorious atheists into membership of the Craft, and favoured the discussion of partisan political matters inside the Lodges. Accordingly, the Grand Orient of Brazil was disowned in a public proclamation, and its new Supreme Council classified as *spurious, illegitimate, and irregular by the Supreme Scottish Council of other nations*.

The Supreme Council, however, did not have jurisdiction over Craft Masonry (the three fundamental degrees), and therefore the Lodges that dissented from the Grand Orient of Brazil formed the Sovereign Provincial Grand Lodges under the Scottish Rite. Consequently, the Supreme Council performed a Masonic “excommunication” of the Grand Orient of Brazil and its own Supreme Council.

In 1935, the United Grand Lodge of England, which considers as essential belief in God and in a future life, signed a treaty with the Grand Orient of Brazil, establishing fraternal relations between them. Peace reigned once more over Brazilian Masonry until the beginning of 1948, when some Freemasons from the Grand Orient of the State of Minas Gerais formed the “United Grand Orient.” This orient survived for almost a decade, until Admiral Benjamin Sodré on the command of the Grand Orient of Brazil promoted the unification of all Grand Orients.

However, the dispute between the Grand Orient of Brazil and the Grand Lodges remains latent even to the present day in various parts of Brazil, inasmuch as there is a great distinction between the Lodges that follow the **Ancient and Accepted Scottish Rite** (where belief in the Supreme Architect of the Universe is encouraged) and the **Modern French Rite** (still openly laic and materialist).

Moreover, the Grand Orient of Brazil embraces the following Rites: York, Schroeder, Adoniramite, and Brazilian. The latter—re-established in 1968—has 33 degrees, admits tradition with evolution, and proclaims the emancipation of Brazilian Masonry. On the other hand there are United Grand Lodges, regularly constituted, all over the Brazilian states and federal territory.

Source: The text above was written by Bro. Getúlio Medeiros, F&AM, Lodge Deus & Fraternidade Serrinhense, #53, United Grand Lodge of Bahia, Brazil, and edited by Bro. Grame Bruce Fletcher, F&AM, JW Phoenix Lodge #94, 2AS Chapter de Lambton #94, Province of Durham, United Grand Lodge of England. Adapted from: <http://www.oocities.org/rainforest/8527/hist.html> - <http://bibliot3ca.wordpress.com/a-short-history-of-freemasonry-in-brazil-william-almeida-de-carvalho/>

APPENDICE III

Latvian Baptists in Brazil. Below is an excerpt from an historical overview of the Latvian Baptists in Brazil, written by Vivian M. Gruber, “The Balts in Brazil: A northern minority in a southern country,” and published in *Humanities and Social Sciences. Latvia*, 1994, 3 (4), pp. 73-85.

Because of limited data, this discussion will concern one group of the Balts, namely the Latvians, and only a small number of those who left their homeland in the far north to travel weeks on the sea to finally land in the exotic port of Santos, Brazil. From there they traveled overland to the city of São Paulo and then on to the interior of the state of São Paulo or further south to Santa Catarina and Rio Grande do Sul. These settlers were of two varieties: those who came seeking a financial kingdom and rich lands and those who came to establish a spiritual kingdom. The first group is hard to trace and was either assimilated into Brazilian society, returned to Latvia, migrated to Argentina or went north to the United States of America and Canada. Those who came from spiritual motivation were more closely bound together, both ethnically and spiritually. Also, they were more literate and more given to keeping records and to communication between the colonies they established. They became in Brazil true *Laetis* or *Latvis* (forest-clearers) as the Livs had called the Latvians centuries before.

The Latvians who immigrated to Brazil impelled by religion were, for the most part, Baptists. They can be divided into three groups, according to the period of their arrival in Brazil: 1) 1890-World War I; 2) World War I-1924; 3) World War II and after (principally in the 1950s).

The first group was essentially a part of the general exodus from Europe to the Americas in the 19th century. Many came from Latvian colonies in Russia. They came inspired in part by the news from both Germans and Russians who had preceded them, especially the Germans, to South Brazil, and they came also inspired by the desire to create a new society in a free land. The Latvian Baptist leaders had their introduction to Baptist theology, beliefs, and practices through the German Baptists in Memel and had maintained close ties with both German and Russian Baptists. Many of the Latvians who came to Brazil came with Russian passports and were declared, statistically, Russians. However, ethnically and by their own witness, they were and are Latvians.

Many of these settlers in South Brazil in the states of Santa Catarina and Rio Grande do Sul entered the country from 1890 to 1901. In Santa Catarina the first Latvian colony was established in Rio Novo in 1890. The colony no longer exists, but there are rich farms owned for the most part by descendants of those first settlers. Other colonies were established in the state of Santa Catarina in Rio Oratorio in 1892, in Rio Mae Luzia and Alta-Guarani in 1893, in Jacu-Acu in 1898, Rio Bravo in 1899, Tierra de Zimmerman in 1900, Bruderthal and Linha Telegrafica in 1901. In Rio Grande do Sul there was one colony in Ijuí in 1893. In São Paulo the Latvians established themselves in Nova Odessa and in Jorge Tibirica in 1906, in Nova Europa in 1907, Poriquera-Acu in 1910, and in São Jose dos Campos in 1914. By 1922 there were fifteen Latvian colonies, predominantly Baptist, and thirteen Baptist churches with slightly over 500 members. Given the church custom of permitting only adult members at that time, this number would imply a considerably larger total Latvian population among the Baptists, without including those of other faiths and those who confessed no faith.

The largest group was the second group which came in 1922 and 1923. Those who still survive, and I have interviewed many of them, will insist that this was a religious immigration, not due to religious or political persecution in Latvia, but to divine inspiration. At any rate, the majority of these more than 2,000 northern immigrants left Europe's frigid winter to land in high summer in the Land of the Southern Cross and to go, first by train as far as the train went, and then on foot to lands

bought by their “spies”—or scouts—sent out by them, much as Moses in the Bible’s Old Testament sent the men to spy out the land promised to the Hebrew children who had crossed the desert from Egypt (Numbers, chapter 13). They settled in the interior of the state of São Paulo, where they established two large communal style colonies, Vārpa and Palma, and later a satellite colony, Letonia. Vārpa colony soon divided its lands into private farms as did Letonia. Palma functioned as a colony modeled after the early Christian communities in the New Testament until the 1960s in an active, successful, albeit ever declining manner. From the beginning, they were destined to disintegration into private lands and enterprises. In order to earn money to pay for the land and to buy farming equipment, cattle, food, seeds, etc., many of the young people went to the towns and especially to the city of São Paulo to work. Parents followed or went to join relatives and friends already established from the first group. Vārpa colony ceased to be privately administered and, in 1934, became a public municipality. By that time there were churches from Pentecostal to Catholic for Russians, Latvians, and Brazilians. There are businesses from *cantinas* (bars) to electronic shops owned by Latvians, Brazilians, Italians, etc.

The Palma settlement functioned only as an agriculture community producing wood products, cotton, dairy products, fruits to consume in the colony and to sell. The butter of Vārpa, where a cooperative was formed, and of Palma became legendary in the city of São Paulo and was used exclusively by the Kopenhagen Chocolate factories (established by a Jewish businessman from Latvia). In 1963, however, there were no young people to work the lands, and Palma was deeded to the Brazilian Baptist Convention. It is now used as a summer retreat. The remaining settlers still live there and are well cared for.

These 2,223 Latvians, who had come in 1922 and 1923, formed then and now the core of the Latvian minority in Brazil, but in the late 1940s and 1950s another group began to arrive. At this writing, the author has as yet been unable to acquire firm statistics on the number of these. They came from the Displaced Persons camps scattered over Europe as Latvians fled their homeland following the violent and ruthless occupation of Latvia by the Soviet Union and the mass deportations of Latvians to the now notorious Gulag Archipelago.

Whatever the number of those who came to Brazil, it must have been considerable. Thales de Azavedo in *Social change in Brazil*, writing in general of Protestant growth during the same period says: “... their numbers have been increasing at an impressive pace, which seems due materially to reasons that range from the augmented availability of preachers who migrated from Eastern countries under Communistic control to results of persistent educational efforts.” Note the reference to “preachers from Eastern countries.” The Baltic Republics and Poland were those that sent the larger number. The one of those with the larger number of Protestant preachers was Latvia, and even those were a small number of any group migrating from the DP camps. It must also be observed that the larger number of all of these went to North America.

The importance of this new influx of Latvians was, however, out of proportion to their numbers. Their presence was to reinforce the ethnic and linguistic identity of those who had been in Brazil for so many years. There was a renewal of publications and organizations (social, religious, and professional) of all Balts. Among the Latvian Baptists there was a renewed effort to maintain identity as Latvians even while cooperating with the Brazilians and to continue use of their language both in church services and in publications. Beginning in 1938, the Brazilian government had imposed severe restrictions on immigration from Europe and on the use of languages other than Portuguese in Brazil. These restrictions were relaxed at the end of the war. They had been aimed at the large German colonies in South Brazil, who were open in their support of Germany, but the restrictions were applied to all foreign ethnic groups. This relaxation in these restrictions and the arrival of the Latvians from Europe in this period gave to the Brazilian Latvians an impetus to renew

their cultural and linguistic identity with their homeland and, with government permission, they began to publish newspapers, journals, and books to fill the void in their own lives and to assist the newcomers in adjusting to a new life in Brazil. Most of the publishing was done in Vārpa and Palma, where printing presses had been in operation since the 1920s. They were excited and thrilled to take out once again the Latvian type and begin printing. Although the group of newcomers from Europe in the 50's was not large, the influence in this activity was great, because the Latvian DPs were highly literate and were, for the most part, professional people. As indicated by Dr. Thales, many were pastors; others were teachers, musicians, poets, doctors.

Obviously, a small Baltic minority exists in Brazil. We have described the Latvian Baptist group to some extent. They were a minority in Latvia and generally are a minority even among Latvians abroad. The Latvians were assigned the smallest quote for immigration from 1884-1933 by the Brazilians. "Lettish people" for that period had 3,331; the Estonians had 4,218, and the Lithuanians had 44,803. The Latvian group of 1922-23 came outside the quota, but, if these quotas were all filled, this would still be a very minor part of the more than four-million immigrants referred to by Fernando de Azevedo for this same period. How, then, could such a small group that insisted on maintaining its ethnic identity and isolating themselves in religious communities exert an influence on such a country as Brazil, so extensive in size, varied in cultures, and, in that period, scarcely aware of itself and its potential? Our belief is that this influence exists, despite the honored opinion of the great Brazilian historian, Jose Honorio Rodrigues, who said, "Immigrants have not altered the basic Brazilian character, for in South, in which first and second generation Brazilians are readily found, they are integrated into Brazilian culture and the Brazilian historical tradition. Under the administration which governed Brazil from 1956-60, officials of non-Portuguese descent included the presiding officer of the Chamber of Deputies, the chief justice of the Supreme Court, and numerous senators, deputies, cabinet ministers, judges, and other persons of high rank." Perhaps the statement has lost something in translation, but it seems to contradict itself. None of those mentioned, however, were of Latvian origin, but their influence has been and is felt in various ways, principally because of educational and religious institutions.

The religious enclave is foreign both to the Baptist faith and to the Latvian personality. The Latvians of Vārpa and Palma were soon in direct contact with dozens of villages and the *senzalas* of the plantations in the area. They traded with them, but, more than that, being a literate people, they began to set up weekend schools to teach reading, writing, basic health care and sanitation, new farming methods, and, above all, the Bible and the choral music so much a part of the Baltic peoples. Many of these small communities have grown to sizable towns. There is in them always a Protestant church (one or more), a school and a clinic. This is the area in the interior of the state of São Paulo whose growth has been cited by so many for these several decades as an example of true growth and development. Preston James, well-known for his historical treatises on Latin America, has said: "... São Paulo is better off in its roads and railroads than is any other part of Brazil. Furthermore, the people are predominantly European"

Not only did the Latvian group attempt to evangelize the native Brazilians, but in the cities they extended their work to other Europeans of German, Baltic, and Slavic origins. From 1925 to 1960 nearly 2,000 Slavs were evangelized into 12 churches; by the early 1930s more than 1,000 Brazilians in 70 villages had been baptized and organized into churches, most with its day school and clinic next to the church building. The greatest successes continued to be among the native Brazilians in the interior of the state of São Paulo near Vārpa, Palma and Letonia, but also in an area that extended from the Paraná River on the west to the city of São Paulo on the east, bordered on the north by the Paulista rail line and on the south by the Sorocabana rail line. The churches with their schools and clinics are mentioned as an evidence of the influence of these Latvians for some of the

same reasons given below from Emilio Willems, *Followers of the New Faith*, in which he discusses Protestantism in Chile and Brazil. He quotes one Protestant minister as saying, “A Protestant does not cheat the government. He pays his taxes religiously” Professor Willems quotes yet another Protestant minister, “Protestantism makes powerful contributions to the economy because a Protestant is sober, free from vices and a hard worker.” A layman who is a native of the São Paulo region is quoted, “People like to do business with you (addressing a Protestant) because you pay your debts. They know they can trust you.” In politics, Willems’ research indicates a similar beneficent effect of Protestantism on the municipal councils (most were from the state of São Paulo). At least 34 of these councils had one or more Protestant members. The few federal deputies elected were also credited with having more moral responsibility than others.

Source: <http://www.roots-saknes.lv/Ethnicities/Latvians/VivianaGruber.htm>

APPENDICE IV

Announcement: As of 19 March 2014, “A Word of Affirmation, Apology, and Assurance to All the Saints and Churches in the Lord’s Recovery” has been posted to this site in English, Portuguese, Spanish, Korean, Traditional Chinese, and Simplified Chinese.

This site contains the letter of warning issued by the co-workers in the Lord’s recovery and related materials concerning the teachings and practices promoted by **Brother Dong Yu Lan and his co-workers**. The following categories of material are available on <http://afaithfulwitness.org/>:

- Letters of warning, including the warning letter written by the co-workers to the saints in the Lord’s recovery as well as letters of fellowship and warning issued by brothers in Mexico, Spain, Central America and the Caribbean, Canada, Colombia, Germany, Italy, Switzerland, and South Africa. This section includes “A Word of Affirmation, Apology, and Assurance to All the Saints and Churches in the Lord’s Recovery.”
- A further word clarifying the co-workers’ standing regarding the work of Dong Yu Lan and his co-workers.
- Articles related to the problems caused by Brother Dong’s work, including Principles Concerning the Lord’s Table in View of the Oneness of the Body of Christ
- Reports of problems caused by Brother Dong’s work in various places.
- Documents related to the problems caused by Brother Dong’s work.
- Errant teachings in the ministry of Dong Yu Lan.
- Excerpts from the ministry of Watchman Nee and Witness Lee that pertain to the present situation in the Lord’s recovery.

We present the materials on this site to the saints in the Lord’s recovery that they may realize the seriousness of the deviations in and turn away from Brother Dong’s work and those who promote it. May the Lord have mercy on us all that we would take the way of practicing the oneness and the one accord to be preserved in His unique recovery for the building up of the Body of Christ in preparation for His soon return.

— Bill Buntain and Dan Sady

Source: <http://afaithfulwitness.org/>

Deviations from the Truth in the Teachings of Dong Yu Lan

The teachings of Brother Dong Yu Lan deviate from the truth in the New Testament on many important points. Many of these are outlined in the letters of warning from the co-workers and the brothers in various parts of the earth. Source: <http://afaithfulwitness.org/teachings.html>

See the block of text below for more information about this matter from the words of Dong Yu Lan’s own followers.

Dong Yu Lan is God's commissioned one; to go against Dong Yu Lan is to go against God; to speak against Dong Yu Lan is to blaspheme the Holy Spirit.

And what we see, we who follow brother Dong, we see that there is a commission of God over him, and when he says something, you take this as God's speaking, it happens, it happens. (Pedro Dong, Sao Paulo, Brazil, October 2, 2005)

...but these riches (in Witness Lee's books published by Living Stream Ministry) are like the riches that Paul left to us. They do not produce the move. God needs someone living here to produce the move. Don't argue if someone is more educated or not, if someone knows more or knows less. Just argue if a person is commissioned or not. Has God commissioned someone among us or not? If he is commissioned, it is like God doing things through us. God is speaking the word in our midst. If you go against what this person is speaking, you're going against God and the move is not produced in you. (Peter Dong, Sao Paulo, Brazil, October 2, 2005)

If you go against Brother Dong, you are going against God. Read Numbers 12. (E-mail from André Dong to a brother in Chile, July 24, 2007)⁴

"Therefore I say to you, Every sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the one to come." Dear brothers, some people are too insolent; when they are attacking Brother Dong, they are attacking the Holy Spirit. (Dong Yu Lan, Piracicaba, Brazil, September 29, 2007)

Carrying Out a Different Ministry

Brother Nee's and Brother Lee's messages are no longer applicable today; Dong Yu Lan now has "the present truth."

Source: <http://afaithfulwitness.org/Deviations%20in%20teaching.pdf>

The following websites in Portuguese also list a series of accusations made against Dong Yu Lan by his former collaborators in Brazil: <http://www.gracaepaz.net/sitegracaepaz/index.php/88-doutrinas-estranhas-da-igreja-local-de-dong-yu-lan-bookafe>
<http://projatotirandooveu.blogspot.com/2015/05/quem-somos-nos.html>