

## APPENDIX A: BRAZILIAN TRANSCULTURAL WORKERS SURVEY POOL

Number	Date	Manner Surveyed	Gender/Marital Status	Years Served	Other
1	March 24, 2009	On-line (Portuguese)	Single woman	4 years	
2	March 26, 2009	On-line (English)	Single woman	Less than 1 year	
3	March 27, 2009	On-line (Portuguese)	Married man	More than 20 years	
4	May 4, 2009	On-line (Portuguese)	Married/gender unknown	10-15 years	
5	May 8, 2009	On-line (Portuguese)	Married man	4 years	
6	May 9, 2009	On-line (Portuguese and English)	Single woman	1-2 years	
7	June 1, 2009	On-line (Portuguese and English)	Single/gender unknown	3-5 years	
8	July 19, 2009	Interview in English	Married man	3-5 years	Serving among Arabs in both Middle East and Brazil
9	July 19, 2009	Interview through translation	Married man	5-10 years	Serving among Arabs in Brazil
10	July 19, 2009	Interview in English	Married woman (wife of n. 9)	5-10 years	Serving among Arabs in Brazil
11	July 20, 2009	Interview through translation	Married man	5-10 years	Serving in both North Africa and Brazil
12	July 20, 2009	Interview through translation	Married woman (wife of n. 10)	5-10 years	Serving in both North Africa and Brazil
13	July 21, 2009	Interview through translation	Married man	10-15 years	Serving among Arabs in Brazil
14	July 24, 2009	On-line (Portuguese)	Married (probably woman based on responses)	10-15 years	
15	July 24, 2009	On-line (Portuguese)	Married/gender unknown	3-5 years	
16	July 24, 2009	On-line (Portuguese)	Married/gender unknown	5-10 years	
17	July 27, 2009	On-line (English)	Single woman	8.5 years	
18	July 29, 2009	Interview in English	Single man	5-10 years	Served among Arabs in North



					Africa, USA, Brazil
19	July 31, 2009	On-line (Portuguese)	Single woman	4 months	
20	August 3, 2009	On-line (Portuguese)	Married/gender unknown	unknown	
21	August 4, 2009	Interview in English via Skype	Married man	15-20 years	Presently pastor in Brazil.
22	August 14, 2009	On-line (Portuguese and English)	Married woman	12 years	
23	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
24	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	3-5 years	
25	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	Less than 1 year	
26	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
27	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	1-2 years	
28	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married woman	3-5 years	
29	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	5-10 years	
30	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Single woman	Less than 1 year	10 years of prior transcultural experience.



31	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married man (husband of n. 28)	3-5 years	
32	October 15, 2009	Paper questionnaire filled out in Portuguese, translated to English; focus group discussion	Married man (husband of n. 27)	1-2 years	
33	October 29, 2009	Interview in English	Single man	2 years	Presently working as a tentmaker/c hurch planter in the USA
34	January 7, 2010	Interview in English	Single woman	5-10 years	
35	January 7, 2010	Interview in English	Married woman	5-10 years	
36	January 7, 2010	Interview in English	Married man	5-10 years	
37	January 7, 2010	Interview in English	Married woman (wife of n. 36)	5-10 years	
38	January 7, 2010	Interview in English	Single man	5-10 years	
39	January 7, 2010	Interview in English	Single woman	4 years	
40	January 7, 2010	Interview in English	Married woman	3-5 years	Spouse is non-Brazilian
41	January 7, 2010	Interview through translation	Married man	3-5 years	
42	January 7, 2010	Interview through translation	Married woman (wife of n. 41)	3-5 years	
43	January 8, 2010	Interview through translation	Married woman	3-5 years	Spouse is non-Brazilian
44	January 10, 2010	Interview in English	Married man	10-15 years	Serving in Brazil and the Middle East
45	January 10, 2010	Interview in English	Married woman (wife of n. 44)	10-15 years	Serving in both Brazil and the Middle East

## APPENDIX B: BRAZILIAN TRANSCULTURAL WORKERS SURVEY QUESTIONS/RESPONSES

1. I understand and agree to participate in the survey. 45/45 agreed.

2. In general, how comfortable do you feel in an Arab-Muslim cultural context? Very comfortable? Comfortable? Uncomfortable? Very Uncomfortable? Comments?

(1) Comfortable. I believe that [my Arab country] is very different in comparison to other Arab countries. In spite of that, it is true that I do feel uncomfortable in some situations, such as with the exaggerated pressure for me to marry a local.
(2) Comfortable.
(3) Very Comfortable.
(4) Comfortable.
(5) Comfortable. I didn't have any problems in terms of adaptation.
(6) Uncomfortable. There a lot of restrictions and we observe that religion dominates in all aspects, even in the Christian mentality.
(7) Comfortable.
(8) Very Comfortable. This was especially true after learning Arabic.
(9) Very Comfortable.
(10) Very Comfortable. Brazilians and Arabs have similar cultures.
(11) Very Comfortable. I felt no culture shock in Arab culture.
(12) Very Comfortable.
(13) Very Comforable. I come from an Arab (Lebanese) background. Though I come from a Protestant Christian background, the women wore head coverings in church and Christian women often wore a veil like Muslim women. I was serving in southern Brazil in an open context and I was very open about being a Christian and pastor.
(14) Comfortable. In spite of the differences I feel comfortable because there is a lot of respect in terms of culture and religion.
(15) Uncomfortable.
(16) Comfortable. The Muslims are very easy to build friendships with. If we work in the context of the whole Gospel, we are not in a hurry of making disciples.
(17) Uncomfortable.
(18) Very Comfortable. I am a person who adapts easily to new things.
(19) Uncomfortable. I am single, "independent" and white. In the country where I live at this is very uncommon. They do not understand why a white lady is still single and does everything by herself.
(20) Very Comfortable.
(21) Comfortable. After 8 years, felt very comfortable.
(22) Something that still bothers me a lot is how "macho" the society still is in many aspects, focused on the man.
(23) Comfortable. The exact response is that it would be comfortable and uncomfortable. With time and getting to know the culture, we feel comfortable. But with the cultural and religious differences, we don't feel completely comfortable.
(24) Comfortable. In my first impression, it was uncomfortable but soon after it became comfortable.
(25) Comfortable.
(26) Comfortable. I would say that I am entering the phase of being comfortable here after 3 years. Cultural and language adaptation bring this comfort but it takes time.
(27) Uncomfortable.
(28) Uncomfortable.
(29) Comfortable.
(30) Comfortable.
(31) Comfortable. Our cultures are very similar and this helps in contextualization.
(32) Comfortable. I am still in a period of adapting, learning the language and culture. So there is still some discomfort.
(33) Comfortable. I was quite comfortable with friends made there. Most of my relationships were work relationships. My company put many restrictions on us about sharing the Gospel with Muslims so that was a bit stressful.
(34) Very Comfortable.



(35) Comfortable. The mistreatment of black women is difficult for me.
(36) Very Comfortable.
(37) Uncomfortable. Going out alone is very hard especially because of the men. I am learning to be more independent when my husband is not here.
(38) Comfortable. I love relationships. It's a pleasure to start them with rich businessmen and poor carpenters.
(39) Very comfortable. I am comfortable because I look Arab and my skin helps me a lot. Arabs are caring and loving people. I feel at home here and have adapted in my four years here.
(40) Comfortable. I feel like God made me for this place and my background and growing up in Brazil has prepared me. I would like to be more culturally immersed though.
(41) Comfortable.
(42) Comfortable. In general, I love the Arab world and am fascinated by it. Sometimes the heat has been difficult for me.
(43) Comfortable. This has become my second home.
(44) Very Comfortable. The things that upset me here are so small compared to how we feel blessed.
(45) Very Comfortable. We worked with Arabs for 10 years before we came here.



**3. What aspects of Arab-Muslim culture do you really enjoy?**

(1) Hospitality, cosmovision of community, good sense of humor, nice.
(2) Their hospitality, family values (the family is very important to them), they are fun people to be around.
(3) How they value the family and the elderly, importance of hospitality, importance of human relationships. They have a more sensitive cosmovision of a person as a human being.
(4) Respect for the elderly. Zeal for their faith and religion. Emphasis in community and family, not in the individual. The importance of the tradition in community, family and person.
(5) Their hospitality.
(6) Their discipline and faithfulness in regards to their faith.
(7) Their culture is relational. I appreciate the fact that they are warm, and almost always open to deeper relationships. Different from cold climate cultures.
(8) They are simple people who have a simple outlook on life. They are laid back and it is easy to sit lots of time together. They are very hospitable.
(9) I respect the devotion to their religion. I like the food!
(10) They have a love for one another, a strong sense of family, and they care for their elderly.
(11) They value relationships.
(12) The family relationships and the respect they have for one another.
(13) They are very loving people, they are transparent and communicate well, they are a family culture, they are very sociable, and they have religious respect for me as a pastor. Muslims would refer to me as "pastor." Also, the food is good!
(14) Faithfulness in what they promise, in other words, they do what they promised.
(15) Their relationship with their family members, very united, they act as a clan.
(16) The fact that they are friendly and companions. They are very integrated in the community they live in: one helps one another. Respect to the elderly. Trust to know God.
(17) The sense of community. Because I feel us very individualists. I appreciate it so much even though it is hard for me, like to share a glass, a food, water bottle, etc..But it's so natural to them and very close to the Bible's time. The food is so nice!! I love the music, the dance, the dresses,..The language, the dance,...
(18) The flexibility and ability to change plans; People oriented mentality; They are people who enjoy celebrating.
(19) The respect for the country; their effort to be obedient to their religious practices; the loyalty of the employee to his employer and their ability to wait with patience.
(20) Their relational attitude.
(21) Very relaxed place. I come from Sao Paulo which is a busy city. So spending 2-3 hours in a cafe was nice but also a bit challenging; Very hospitable; A big emphasis on family life. This is a high value in Brazilian culture so I liked this. This could also be overwhelming.
(22) I appreciate their hospitality. It is a honorable thing here. But sometimes they use that for their advantage, such as in exchange for some type of help, like finding a job or leaving the country.
(23) No Response.
(24) Dance, music, parties, and hospitality.
(25) Hospitality, their dedication to prayer, and their obedience to the rules that they believe come from God
(26) Generally, they are friendly and hospitable.
(27) They have respect for their elders.
(28) Their determination and faithfulness in their religion.
(29) We are well received. There are friendships after you've gained trust.
(30) Hospitality. [Also] Their faith and dedication to what they believe.
(31) Their joy, hospitality, and generosity.
(32) Their way of expressing their feelings and thoughts. Arabs in general are "hot blooded." Many times they act more than they think in their effort to maintain their culture.
(33) The history and customs--much of which reminded me of what I read in the Bible. Families are very welcoming--especially the Bedouin peoples in the villages.
(34) I enjoy the family aspect; that they are open to relationships (even though they want to be with you all of the time). I enjoy their hospitality.
(35) I enjoy that they are people oriented, open to friendship, and always in touch. I like their family values. I like it that everything is related to God--this opens doors to share our faith.
(36) They help one another as a community. They enjoy life and are always smiling and joking even



when life is difficult.
(37) I like the emphasis on family and the time they spend together.
(38) They are friendly. They have respect for their religion. It is good to see a serious father going to work to provide for his family.
(39) There are open doors to relationship and it is easy to make friends and share the Gospel.
(40) It is a welcoming and hospitable culture--especially in the poor areas.
(41) I like the language. Also, I like the friendly aspect--spending time with people.
(42) I like how the women behave and relate to one another. I like the language. I feel like I am living in Bible times.
(43) Arabs are friendly and like to talk. They like Brazilians and we feel welcomed.
(44) They are very friendly. They love Brazilian people. My parents are from Northeast Brazil and the culture is so similar to Arab culture. Sometimes I feel like I am back home. They like to talk and eat a lot. They are hospitable. They are open to relationships.
(45) They are very curious to know everything about your life. In Brazil, we do this, too. They are really friendly.



**4. What aspects of Arab-Muslim culture are difficult for you?**

(1) The lack of education in some daily situations, such as not respecting lines, as they push everyone around. They also have difficulty in saying no; they say inshallah for everything, what causes discomfort sometimes. Another thing they do that is very hard to cope with is how they give excuses when they don't want to do something, intrinsically associated to the lies they tell. The idea is to always have an excuse, even if they other person knows it is a lie. Crazy! :D
(2) The treatment of women (it seems to me that women are considered of a lower value to the Arab men), "dictatorship style" of leading the family, ethnocentric.
(3) No response.
(4) Religious legalism. Restriction and resentment towards people who have a different opinion than them.
(5) Lack of integrity and respect with one another.
(6) Oppression towards women and lack of liberty.
(7) The impression they pass to me when they talk is that they are being very harsh. Insensitive.
(8) Overall, there was a lack freedom, especially in the area of free speech. There were many spies.
(9) See domestic violence and the extreme dominance of the father in the home.
(10) The husband-wife relationship is very difficult. Also, life is difficult for the girls in the family.
(11) Trusting that North Africans are telling me the truth. The response to everything is "inshallah" (if God wills).
(12) Lack of personal hygiene, including in food preparation.
(13) They are very rigid in their convictions. Humanly speaking, it seems impossible to see a Muslim come to Christ. As their identity is in Islam, even those who are open to Christ were very reluctant to believe in Christ. There is a strong pressure from the group. Also, Muslim evangelists would preach Islam and focus on the weak Arab Christians in southern Brazil.
(14) Prejudice toward women.
(15) The way they give so much emphasis to their sons and the way they handle the truth.
(16) The religious fanaticism. The poligamy. The pride in their religion. Their inflexibility in terms of other religions.
(17) At the same time i appreciate I feel so hard to share glasses, water bottle, etc...the toilet, the Hamam (The public shower)... It's so hard for me.
(18) Nothing overly negative.
(19) Many of them. All of the Arab-Muslim mentality is based on religion. But I believe that the main one is the lack of importance they give to the truth. To lie is something so normal and such a necessity to them as breathing. Even in situations where there is no need to lie they do it anyway.
(20) The exclusivity of one's local religion option to becoming a social ownership.
(21) Difficult to see a slow response to the Gospel. Especially for Brazilians; I am more people oriented than a North American but not as people oriented as North Africans; North Africans are more status ascribed than myself so this was challenging; The concept of privacy. North African's sense of privacy is "more loose" than mine.
(22) The religious aspect. The pressure from the family and the government that our Christian brothers suffer upon becoming Christians.
(23) Only one aspect--racial discrimination.
(24) The women's situation.
(25) Their lack of knowledge about history in general. Their following blindly without reading their own religious books and without questioning anything. Women's life in general.
(26) They have a difficulty in expressing themselves and say what they really think. It is easy to make enemies simply by committing a cultural mistake and not knowing exactly what you've done.
(27) The women's role in the Arab world.
(28) Their clothing; language; the harassment from men.
(29) Lack of privacy.
(30) The woman's role inside of the family and community. Their lack of knowledge about history and religion.
(31) Their indirect communication. We aren't given much of a break in our adaptation. No acceptance [respect] as a Latin or non-English speaker.
(32) Treatment of women.
(32) Seeing justice carried out in a very severe manner. The people's public allegiance to a known dictator. The hygiene in some public restaurants.
(34) It is difficult to be in a male dominated culture, feeling harrassed, and like a piece of meat. What





helps me is that I look Arab but I also dress appropriately but I need to be careful when I go out alone.
(35) The mistreatment and harassment of women is difficult for me--that women are viewed as possessions. Also, I don't like the racial discrimination (I am a black Brazilian woman). The discrimination against Arab Christians is also difficult.
(36) Rudeness--making a small problem even bigger. Inflating prices in the market. Shouting. Bad personal hygiene. Also, it can be difficult because I look very Arab. It is nice to blend in but I can also get treated badly like locals treat one another.
(37) I don't like the way women are treated. I don't care for the shouting and arguing--the explosive nature that can surface very quickly. It's tough that they have trouble admitting a fault.
(38) The security constraints. Rudeness. Smoking.
(39) As a single woman, I have to justify my identity here. They are very nosy and I have to explain everything.
(40) Being taken advantage of. Being distanced by some people relationally.
(41) They may tell lies to please you. I don't like the way women are treated.
(42) The machismo is difficult since I come from a free country.
(43) They are overly curious and ask many personal questions.
(44) They don't have commitment. To have a relationship with them is easy, to work with them is hard. My employees in my company need to be on time, maintain vehicles and they do not have a good work ethic.
(45) I don't like the smoking. In Brazil, we can't smoke in public. Sometimes I feel taken advantage of as a woman. Men are respected more. I have to pray before I go out. Not very good customer service.



*For questions 5-13, in your opinion, is your culture similar to or different from Arab culture in the following areas:*

**5. View of Time? Very similar? Similar? Different? Very Different? Comments?**

(1) Similar. Yes, our cultures are very similar in many aspects, such as time, good sense of humor, they joke about everything. On a negative side, in both cultures people try to go around things to get what they want, even if it is illegal.
(2) Similar. There is no such as a thing as to be on time for us Brazilians (we are usually late compared to the American view of time), as it is with the Arab culture; also, when we visit someone's house, we forget about time, as we are relational people and could spend the entire day at someone's house talking, having fellowship; I found the Arab culture to be the same in that aspect.
(3) Similar.
(4) Similar.
(5) Different. Brazilians are late, but not as much as the Arabs.
(6) Different.
(7) Similar.
(8) Very Similar. In my home region of Northeast Brazil, it is okay to be 30 minutes late to an appointment; so I was used to things not starting on time. But, it did take some adjustment to people arriving 2 hours late!
(9) Similar. Brazilians are very flexible about time.
(10) Similar.
(11) Very Different. Maybe this is just a personal thing, but I value people being on time. If I make an appointment at 5pm, I do not like to feel trapped at my house waiting for a friend to come whenever he makes it.
(12) Very Different.
(13) Similar. When Muslims are trying to convert people, they have no regard for time--unless they have a customer show up!
(14) Similar. Unfortunately the Brazilian people is not punctual (is never on time).
(15) Similar.
(16) Similar. As them, we are almost always late, and there this is not seen as a bad thing.
(17) Different. In Brazil you should be late in some cases, not in every situation... If you have a formal appointment you should be on time... There, they are late for every thing!! And the things goes so slowdown.
(18) Very Similar.
(19) Very Different. The role of women in society, the responsibility with the children, etc. The Cosmo-vision in general.
(20) Different.
(21) Similar. Those from the Northern part of Brazil may have less stress here.
(22) Similar. I would say that in the area of punctuality Brazilian culture falls between European and Arabic cultures. Punctuality is not, generally speaking, much observed and it is not considered something of great value, especially outside the work environment.
(23) Similar. Brazilians are a little bit more punctual but we can basically say that we are the same.
(24) Similar.
(25) Similar.
(26) Different.
(27) Similar.
(28) Similar.
(29) Similar. It's very relative. I'm always punctual so for me this would present a difference.
(30) Very Similar.
(31) Similar. There are some significant differences. But we do have some connections such as body language, hospitality, etc.
(32) Similar. In some aspects, I still find things similar to my growing up.
(33) Similar. Both Brazilians and Arabs value events more than the actual clock time.
(34) Similar. Normally we are a half hour late to things, but they arrive later. I have adapted. When I am invited at 8pm, I go at 9pm.
(35) Similar. Brazilians are more time conscious. We are late, but not as late as Arabs. Personally this drives me crazy!



(36) Different. Brazilians are also not always on time.
(37) Very Different. We are not always on time but here nothing is on time. Relationships trump appointments.
(38) Similar. While Brazilians are less punctual than Brits or Americans, Arabs are less punctual than Brazilians. We Brazilians are in the middle between the West and Arab world.
(39) Similar. Arabs can easily be two hours late. It is easier for us to understand than North Americans. It's easy for us to spend three hours sitting with someone.
(40) Different. Personally I like to be on time. Before coming overseas, I worked on a military base and so I am used to being on time for everything. A half hour late is okay for something, but when people come three hours late that is difficult.
(41) Very Similar. We who come from the Northeast of Brazil are very close to Arabs [regarding time].
(42) Similar. In Brazil it's okay to be a half hour late.
(43) Different.
(44) Different. Brazilians are a little bit late, but not like here. We are similar in how we like to spend lots of time together.
(45) Different. Once I was invited to a wedding. We were told to come at 8pm. We arrived at 8pm and they were just preparing. People began to arrive at 10pm.



**6. Tastes in Food? Very similar? Similar? Different? Very Different? Comments?**

(1) Very Different
(2) Similar. Though the Arab food uses much more spices than our food; they are similar in the senses that we both use a lot of natural ingredients, eat lots of grains and nuts, cheese, and olive oil.
(3) Very Similar.
(4) Different. The Brazilian food is not so spicy and takes a lot more salt.
(5) Different. Some spices are similar, but in general the food is different.
(6) Different.
(7) Different.
(8) Similar. Similar foods to what I was used to back in Brazil (i.e. rice, meat).
(9) Very Similar. I am a Brazilian of Lebanese descent.
(10) Very Different.
(11) Similar.
(12) Similar.
(13) Different. Arabs prefer Arab food and we offered them Arab food when they came to our house.
(14) Very Different. Our brown rice with white rice lacks here!
(15) Different.
(16) Similar. We like strong spices (at least in my culture, from Bahia).
(17) Very Different. Well, Brazil is so big and I know just Southeast and nothing to do!! They eat a lot of bread...And they have to eat together ! Is impossible to have a cup of coffee in any time you want! In Brazil, you can go and drink a coffee any time , to have a biscuit, etc... there just on table and everybody there!!!
(18) Similar.
(19) Different. What is not different is that we eat bread everyday and rice is very much used as well.
(20) Different.
(21) Similar. North African food is quite similar to that of Bahia.
(22) Different. Some of the spices used are different they are also used in different quantities. The palate is different.
(23) Similar. The Arabs appreciate similar spices as Brazilians even though they do not admit it at first.
(24) Similar.
(25) Similar. In the North of Brazil, we use pepper and a mixture of spices.
(26) Similar.
(27) Different.
(28) Similar.
(29) Different.
(30) Similar.
(31) [Citing differences] But they have delicious food!
(32) Similar. They use a lot of spices. A good mix of food.
(33) Similar.
(34) Very Different. I am from Northeast Brazil. What I like to eat, I do not find here.
(35) Very Different.
(36) Very Similar. We have the same basic food: lentils, vegetables, coffee. Also similar spices.
(37) Different. They use lots of butter and oil but I do enjoy the food.
(38) Similar. Similar foods (rice, beans, meat, and chicken) are consumed by Brazilians and Arabs.
(39) Very Similar. Many things are the same.
(40) Similar. Food is a reason to gather! We like similar things (meat, rice, beans, coffee). But we are more clean in our food preparation.
(41) Different. We use different spices.
(42) Different. They use lots of oil in the Arab world.
(43) Different. There are some similarities but they cook differently than I do.
(44) Very Different. In Brazilian culture, we are a mix of cultures (European, African, Indian). Here the food is more limited.
(45) Different. The hardest thing for me is that food preparation is not very clean.



**7. Verbal Communication? Very similar? Similar? Different? Very Different? Comments?**

(1) Different. In this culture there are some proverbs and popular sayings similar to the ones we have in the Brazilian culture.
(2) Very Similar. Both cultures are very loud, 'aggressive' in a way, and people talk at the same time (e.g it's very common to be in a room full of people and multiple conversations to happen at the same time).
(3) Very Different.
(4) Similar.
(5) Different. The Arabs are much more expressive than Brazilians in terms of their verbal communication.
(6) Very Different.
(7) Different.
(8) Different. It was easy to communicate with Arabs; but sometimes the length of the conversation went much longer than what I was used to in Brazil.
(9) Different.
(10) Different. Women have little to say and little influence. Arabs shout at each other more than Brazilians.
(11) Very Similar.
(12) Different. They have a different way especially in speaking with their children.
(13) Very Similar. It seems though that Arabs are yelling at each other when they are talking though.
(14) Very Different. In the Muslim world the verbal communication is not so good.
(15) Different.
(16) Very Similar. We talk a lot, very loud, and we like to show our emotions in the way we communicate.
(17) Similar. I thought it was different but being back in Brazil after 15 years I find out that Brazilian people are similar. Everybody talks at the same time... and shouting! Some time I feel so uncomfortable here as there! I think I'm having a reverse cultural shock!
(18) Similar. Our Brazilian cordiality ("come to see us") is not always a concrete plan. Same in the Arab world. More is communicated by what is not said.
(19) Very Different. The differences are so many that even some words that we got from the Arabic language are forgotten (such as cotton, tailor, etc).
(20) Similar.
(21) Very Similar. Lots of reading between the lines. Not very straightforward; similar to here in Brazil.
(22) Different. They use the expression "if its is God's will" (Inshala) a lot, but in a stronger sense, meaning, it is hard to know if the person makes an effort to do what they say it didn't work or if they just got lazy, and therefore they would say that it wasn't God's will.
(23) Very Different.
(24) Very Different.
(25) Similar. They speak very loudly and a lot. They get a lot from hearing rather than reading.
(26) Different. They are much less direct in their communication than we are.
(27) Very Different.
(28) Different.
(29) Different.
(30) Similar.
(31) Different. They seem to be fighting when verbally communicating. But Brazilians talk very loudly.
(32) Similar. We have difficulty with 2-3 letters that are not in our language.
(33) Similar. But Arabs are more aggressive than Brazilians with their words.
(34) Similar. We have similar sayings in Portuguese that they have in Arabic.
(35) Different. Brazilians and Arabs can both be indirect; but we are more direct.
(36) Different. We communicate more directly than they do; they are more indirect.
(37) Similar. Brazilians and Arabs both speak indirectly (we use our jeintinho brasileiro). We also both speak loudly.
(38) Similar. Brazilians and Arabs have similar sayings and expressions. I can communicate more easily with Arabs than I can with my colleagues from the UK. One difference is that they are more harsh in their tone and language.
(39) Very Similar.



(40) Similar. Both cultures are indirect in their communication.
(41) Similar.
(42) Similar. Arabs are more emotional than Brazilians in their communication.
(43) Different.
(44) Similar. Brazilians are indirect like Arabs. If Brazilians want you to leave, they say “stay.”
(45) Similar. Both use indirect communication



**8. Nonverbal Communication? Very similar? Similar? Different? Very Different? Comments?**

(1) Very Different
(2) Very Similar. Both cultures use hand movements as they they talk (like Italians as well).
(3) Different.
(4) Different. Body language is very important to Brazilians. I believe we use more body language than the Arabs. Emotion is also a very important value for us.
(5) Different. The Arabs express themselves much more than the Brazilians, when they even seem to be aggressive sometimes.
(6) Very Different.
(7) Very Different.
(8) Similar. Arabs have many gestures as we do in Brazil but the meaning of them was different. It was important to learn their gestures and to communicate.
(9) Similar.
(10) Very Similar.
(11) Very Similar.
(12) Similar.
(13) Similar. It depends on the region of Brazil. People from Rio de Janeiro for example have similar gestures to Arabs in Southern Brazil. But, Brazilians are typically too “diplomatic” for Arabs in a confrontation.
(14) Similar. I believe we are very similar, because they use a lot of gestures when they talk.
(15) Different.
(16) Similar. We are not so impolite like them.
(17) Different.
(18) Very Similar.
(19) Very Different. In the country where I am at only the man is allowed to communicate. The women don’t communicate in public, except in rare occasions.
(20) Similar.
(21) Very Similar.
(22) Similar. They use a lot of gestures, sounds with their mouths, fingers, head movement, eyes, maybe more than Brazilians. The non-verbal communication is very rich, the words by themselves do not communicate enough.
(23) Similar.
(24) Similar.
(25) Similar. They use lots of gestures and facial expressions. They express their feelings through body language.
(26) Similar.
(27) Different.
(28) Similar.
(29) Very Similar.
(30) Very Similar.
(31) Similar. We also use a lot of body language when we talk.
(32) Similar. They express themselves a lot with their actions. Their body language is different than ours.
(33) Similar. Brazilians have many gestures like Arabs do. In fact, because there is an Arab influence in Sao Paulo, we Brazilians have probably picked up on some of this.
(34) Very Similar. We both use lots of body language. We both use gestures though they mean different things.
(35) Similar. Brazilians and Arabs both use lots of body language.
(36) Very Similar. We both use lots of gestures though the meaning of our gestures is different.
(37) Very Similar. We communicate with our hands a lot.
(38) Similar. They use body language that we don’t use. Their manner of public speaking is different, too.
(39) Different. We have more gestures in Brazil.
(40) Very Similar.
(41) Similar. Arabs use gestures more than us.
(42) Similar. Arabs are more expressive than Brazilians.
(43) Very Similar.
(44) Different. Brazilians use the body language more.
(45) Similar. Brazilians cannot speak without their hands.



**9. Building relationships? Very similar? Similar? Different? Very Different? Comments?**

(1) Similar
(2) Very Similar. Both cultures are very relational.
(3) Similar.
(4) Similar. Friendships tend to last a long time and do not die in spite of the physical distance.
(5) Very Similar. In spite of being a bit exaggerated, the way they make friends here is very similar to Brazilians.
(6) Similar.
(7) Similar.
(8) Very Similar. It is very easy to get to know people. It is not necessary to have an official reason to meet a new person.
(9) Very Similar.
(10) Very Similar.
(11) Very Similar.
(12) Very Similar.
(13) Very Different.
(14) Very Different. They are very much among themselves.
(15) Similar.
(16) Very Similar. It is very easy for us to make friends, start a conversation, etc.
(17) Different. Perhaps because I live in a big city,, but in [my Arab country] they take people home so easily!!! Here We are more afraid of that.. Also they remember you and their friends are yours too and they have to give you attention... I feel that we are more close... I don't know in remote areas in Brazil.
(18) Similar. Both cultures are quite informal in this process.
(19) Very Different. I don't even know what to say because the differences are so many. Here, the way people approach each other in order to start a friendship is very delicate.
(20) Different.
(21) Very Similar.
(22) Similar. A lot of time is spent in building a friendship or a relationship. Simply spending time together without even having much to say has a lot of meaning to both cultures.
(23) No Response.
(24) Similar.
(25) Similar. Except for the separation between men and women, it is very similar.
(26) Different.
(27) Different.
(28) Similar.
(29) Similar.
(30) Very Similar.
(31) Similar. Like us, it takes time to gain their trust.
(32) Different. Arabs are very devoted to the family and family ties. At first, it is not easy to connect with them and create deeper relationships. They appear to be hospitable but it takes time to create trust.
(33) Similar. Among Arabs, once someone is a friend, they are a very close friend.
(34) Similar. It is different in how we begin the relationship. Brazilians open up more quickly. But, over time Arabs open up, though more slowly.
(35) Similar.
(36) Different. Arabs make friends quickly. Sometimes Arabs seek a relationship over what they can gain.
(37) Different. Arabs call each other all the time; Brazilians give each other a little more space and time.
(38) Very Similar. Arabs are more likely to build friendships based on social class than Brazilians are. It's slower to start a relationship with Arabs but it gets stronger over time.
(39) Different. I'm from Minas Gerais. We don't make friends as quickly or easily as they do here in my Arab country.
(40) Similar. Arabs seem to begin friendships based on appearances and status. In Brazil, we become friends with our work and classmates. In Brazil once you become a friend, you are part of the family.
(41) Very Different.
(42) Very Different.
(43) Similar. It is easy to make an immediate relationship with Arabs.
(44) Very Similar. We are from Minas Gerais. We are friendly and we invite people in easily and offer them something.





(45) Very Similar. In Minas Gerais, we enjoy sitting and eating together.



**10. Resolving Conflict? Very similar? Similar? Different? Very Different? Comments?**

(1) Different
(2) Different. I found the Arab culture to be much more focused on themselves, leaving not so much room for cultural differences and learning with each other (e.g conflict resolution has to be according to their way of doing things - their way of doing things becomes the standard).
(3) No response.
(4) Different.
(5) Similar. As Brazilians the Arabs try to be away from direct conflict.
(6) Different.
(7) Different.
(8) Very Different. As a Brazilian and a foreigner, I was automatically the "loser" when it came to conflict. This was true with Arab Muslims but also with some Arab Christians, too.
(9) Very Different. In Brazil, we can resolve a problem directly with the person. Arabs have to call someone as an intermediary.
(10) Very Different.
(11) Very Different.
(12) Very Different.
(13) Different. The mother is the mediator of disputes in the Arab family and problems are worked out within the family.
(14) Very Different.
(15) Different
(16) Similar. They argue a lot, ask for forgiveness to each other and everything goes back to how it was before.
(17) Different. They have some things very hard, like if you have money and you don't loan it to your friend, it is unforgiving attitude! And they use the expression: He/she eats in my plate! The use to eat from the same plate..It's commitment you to them as a family. Here it is not like this.
(18) Different. Brazilians do not like confrontation, we are generally diplomatic in these things.
(19) Very Different. They talk very loud, scream at each other and get everything resolved in 20 minutes. Only God knows if there was a true repentance, forgiveness and apology.
(20) Different.
(21) Very Similar. I was more similar to N. Africans than other Latinos in resolving conflict in a round about way.
(22) Different. Sometimes they make use of a mediator. In the villages where we work they have a meal together. The offender part slaughters a sheep and offers it to the offended part and his family.
(23) Different. Arabs are less transparent in their friendships therefore they do not come into conflict as much.
(24) Different.
(25) Different. For example, when something is being served and the person does not drink, there is discord and misunderstanding. When they are eating together, there is commitment and partnership.
(26) Different. Generally, conflicts are not resolved, and if resolved, it is not done in the best way.
(27) Different.
(28) Similar.
(29) Different.
(30) Similar.
(31) Different. In some cases, Brazilians also have difficulty resolving conflict.
(32) Similar. We are somewhat similar because of being hot blooded; yet they are different from Brazilians because we do not start off fighting and arguing.
(33) Similar. Arabs are more emotional than Brazilians when there is a conflict; but maybe this freedom of expression leads to better forgiveness
(34) Very Different. There is no direct confrontation with Arabs because they get easily offended.
(35) Different. Brazilians do not like confrontation. But we are more confrontational than Arabs are.
(36) Different. In my Arab context there is no direct confrontation. Personally, I prefer to confront someone when there is a problem.
(37) Different. Brazilians confront each other more than Arabs do. Here there is no verbal confrontation.
(38) Different. In Brazil, the conflict is between you and the person. In the Arab world, a mediator is



needed. In a conflict, Arabs must show themselves to be strong and the mediator serves to boost this strength.
(39) Different. Brazilians can also be indirect but personally I am more direct in confrontation. Arabs do not want to face a problem and you cannot communicate with them too directly.
(40) Similar. Brazilians themselves can be different on resolving conflict.
(41) Different. Arabs will scream a lot and shout but there is lots of talk and no action. Brazilians do not shout like that.
(42) Different.
(43) Different. They yell a lot here. It is hard for me as a woman to be yelled at.
(44) Very Similar. They love "fake wrestling" here [and resolve their conflicts like that].
(45) Very Different. <i>Maleesh</i> ["no worries"] often summarizes things



**11. Family Life and Relationships? Very similar? Similar? Different? Very Different?  
Comments?**

(1) Different. It depends on what part of Brazil you are from. Personally, I see things a bit different because I come from a big city like Sao Paulo where we are very independent and individualistic. But for example, in the northeast region of Brazil I see that there are similarities in some aspects.
(2) Very Similar. In both cultures the concept of the immediate family as well as the extended families being very close to each other (emotionally and physically sometimes) is very evident. Also, it's very common in both cultures for family members to work together (share businesses).
(3) Similar.
(4) Similar.
(5) Similar. Life is very similar to the Brazilian way of life, though the Arabs seem to be a bit closer to their relatives.
(6) Very Different.
(7) Different.
(8) Very Different. The Arab family is heavily dominated by the father. He is the one who pressures his children to marry and then to have kids. In Brazil, the father is not the "king" of the family like this.
(9) Similar.
(10) Similar. We both value the sense of community in the family.
(11) Similar.
(12) Similar.
(13) Different. There is a strong machismo among Arabs. The Arabs in Southern Brazil are from Southern Lebanon so they are very tense and there is a great sense of aggressivity within the family. The kids are very aggressive. We noticed that when the boys played soccer they would freely kick the girls but the girls could not retaliate.
(14) Very Different.
(15) Different.
(16) Very Different. The machismo is much stronger there.
(17) There family man is more important! Here not. There friend of a cousin is family. Everyone can correct a child. In Brazil not and never in the parents presence!
(18) Very Similar.
(19) Very Different. The extended family live together, meaning, in-laws with the sons and daughters, uncles, etc.
(20) Different.
(21) Similar. Somewhere between similar and very similar. In the North African big cities, they make a bigger effort to be together as a family than what we do in Sao Paulo.
(22) Very Different. Raising children is very different. The children are left to themselves. Discipline is very weak. The entire family and relatives interfere. The children are not so much punished. There are threats but they are not enforced. The children are viewed as having no sin until they reach puberty. There are less personal belongings, since everything must be shared. There are family responsibilities that are very well defined and cannot be ignored.
(23) Different.
(24) Very Different.
(25) Different. The Arab woman has limitations and a different place in the marriage and society. Their opinion is not valued and their role is different in society. They see women as the personification of sin. Men have extreme freedom and a different role.
(26) Similar. If we compare the Arab family to Brazil, the children are dependent on the parents until marriage. But the marital relationship is different. The relationship is similar to that of master and servant.
(27) Different.
(28) Different.
(29) Different.
(30) Different.
(31) Different. Here, there is a tribal context. In Brazil this is not common.
(32) Different. The family circles have good relationships.
(33) Similar. Brazilians and Arabs both have close families. But the family relationships among Arabs seems much closer.
(34) Similar. We are both family oriented; but Arab families are closer than Brazilian families.



(35) The Arab family plays a bigger role in an individual's life than the Brazilian family does. For instance, Brazilian families do not choose a marriage partner for their children.
(36) Very Similar. I am from Northeast Brazil where our family spends lots of time together and have many meals together.
(37) Different. Arab families are much more involved with each other. The father is more of an authority figure. Men (fathers, uncle) have authority over the women. In the Brazilian family, women are more independent.
(38) Different. The Arab family feels like the Brazilian family twenty-five years ago. Brazilian families seem to be getting more nuclear, while Arabs still focus on the extended family.
(39) Similar.
(40) Similar. We both love to get together, eat, and have fun.
(41) Different.
(42) Different.
(43) Different.
(44) Similar. We are very together and so are Arabs. We are very much in peoples' lives. For us, this is not strange for us.
(45) Different. Family life among Arabs is stronger. I think in Brazil we are losing this.



**12. Hospitality? Very similar? Similar? Different? Very Different? Comments?**

(1) Very Similar.
(2) Very Similar.
(3) Similar.
(4) Similar.
(5) Similar. If you compare the Arab culture to the culture of the Northeast of Brazil they are very similar, but compared to the culture of Sao Paulo they are very different.
(6) Similar.
(7) Different.
(8) Very Similar. Arabs in the countryside are like Brazilians in Northeast Brazil. We always have an open door for visitors. If you come to the door in Brazil, you just clap your hands to let someone know you are there. Also, there is a similarity because you do not have to go to the trouble of scheduling visits; you just stop in.
(9) Very Similar.
(10) Very Similar.
(11) Very Similar.
(12) Very Similar.
(13) Different. The Arabs are superior to the Brazilians in this area. If they like you, they'll give you anything. Sometimes, it breaks my heart to think that I was often visited more by Muslims than by Christians in the church!
(14) Different. In spite of big differences, Muslims are very hospitable and always do their best!!
(15) Very Similar.
(16) Very Different. Happiness to welcome visitors and offer them their best.
(17) Different.
(18) Similar. Both cultures are hospitable but Arabs are more hospitable. Remember that the regions of Brazil vary and so, for instance, the people of the Northeast are more hospitable than they more European-influenced Southern Brazilians.
(19) Similar. They are hospitable as the Brazilians from the northeast.
(20) Similar.
(21) Similar.
(22) Similar. Hospitality here is extremely important. Here more is given, spent (financially and in terms of time), there are a lot of expressions of one being nice to one another. In fact, many times people spend what they don't have. It is a social burden and the reason of much debt in the family.
(23) Similar.
(24) Different.
(25) Very Similar. They are very open and willing to help.
(26) Similar.
(27) Similar.
(28) Very Similar.
(29) Very Similar.
(30) Very Similar.
(31) Similar.
(32) Similar. They are very hospitable but there is sometimes a restriction on deep relationships.
(33) Similar. One difference is that when you go into the Arab home, the women disappear. In a Brazilian home, men and women sit together more freely.
(34) Very Similar. Arabs from the rural areas are more hospitable. In the big city, Arabs are more reserved.
(35) Similar. Brazilians and Arabs are hospitable but in different ways. Personally, I grew up in a family where we always had people living with us; so I am used to opening my home.
(36) Very Different. Brazilians seems more open to inviting people to their home.
(37) Different. In the Northeast of Brazil, we invite people a lot. More than in the big Arab city that we live in. Also, it seems that Arabs are not as interested in "Arab looking" foreigners.
(38) Different.
(39) Similar. In general we are similar, especially in the rural parts of Brazil/the Arab world.
(40) Similar. We both love to receive people.
(41) Similar. Arabs are more hospitable than Brazilians.
(42) Different. Arabs receive us very well. But they receive white Westerners better.



(43) Similar.
(44) Very Similar. It is almost the same. Among Arabs, it is a little stronger though.
(45) Similar. Among Arabs though, if you are single or family without kids, you are limited [which is different from Brazil].



**13. Views about work? Very similar? Similar? Different? Very Different? Comments?**

(1) Very Different.
(2) Similar.
(3) Similar.
(4) Similar.
(5) Different. I believe that Brazilians are much more task oriented than the Arabs.
(6) Different.
(7) Different.
(8) Similar. It is a little difficult to compare work because the climate and conditions between Brazil and the Arab world are different. Arabs in my country do seem to be lazy though when it comes to work.
(9) Very Similar.
(10) Very Similar. Many Arab women and Brazilian women do not have jobs outside of the home.
(11) Very Similar. They are focused on today. If they have enough food for today, they are content.
(12) Similar. The Arab women have to work very hard in the home.
(13) Different. They work harder than Brazilians. Brazilians go home at 6pm whether the work is done or not; Arabs will stay in their shops until the work is done. They do lie though in business and claim that "God understands" their need to lie.
(14) Different.
(15) Different.
(16) Different. They are not so strict with work. What they value the most are relationships, moments of shared happiness, in other words, the occasion in itself, not the schedule.
(17) In Rio de Janeiro it is similar but in Sao Paulo or Minas Gerais no.
(18) Similar.
(19) Very Different. They do not put themselves out there to work hard, striving to do their best.
(20) Different.
(21) Similar. Among non-Christian Brazilians and Arabs it is similar; with Christian Brazilians they have a better work ethic.
(22) Different. In general one works because he needs the money. For a single woman, it gives her worth. It is good to have a diploma. To have a diploma gives the person a higher status, and in spite of the work being or not being related to the schooling of the person it is expected that he/she will earn more. For example. We had an experience of a person who had a diploma in literature and was working in the public health system hoping to get paid more than a person who had a diploma in agriculture who was working in his area of expertise. Also, public jobs are preferred here, because it brings job security.
(23) Different.
(24) Very Different.
(25) Very Different. They don't do any type of work. They work when they want and how they want. Quality is not an issue. They start to work late and stop when they want. Work is a family issue.
(26) Different. [For Arabs] your work does not bring you honor; it is preferable not to work.
(27) Different.
(28) Very Different.
(29) Different.
(30) Different.
(31) Different. They are very formal.
(32) Different. Where we are local people do not do manual labor and seem to be lazy.
(33) Different. In my experience of working for an international company in the Middle East, the Arabs were perceived as less hard working than the Brazilians or other internationals.
(34) Very Different. They are always having tea time! It seems like a one hour task for Arabs can take a couple of days. Brazilians seem to be more task oriented. I found it difficult to finish a task working with Arabs.
(35) Very Different. People take work more seriously in Brazil.
(36) Very Different. Arabs generally do not communicate professionally or keep an office straight, etc.
(37) Different. Brazilians seem to have more commitment to their work because we know it's hard to find a job. Brazilians seem to be more respectful to a customer, too.
(38) No response.
(39) Very Different. In Brazil, we are more task oriented. Here, even the attitude at work is <i>maleesh</i> (no





problem).
(40)Different. Arabs do work in their way. Having a boss watching over them helps.
(41)Different. They don't value work as much as we do in Brazil.
(42)Different.
(43)Different. Arabs are not as interested in customer service as Brazilians are.
(44)Very Different. So, so different. It's hard to work with your friends. It's easier to realize you cannot change this part of culture. For 2500 years, Arab people in my context have been under domination. In only the last 50 years have they had independence and do not know how to cope with that. The government is also corrupt.
(45)Very Different. They are not future oriented. If they are poor, they will remain poor. In Brazil, you can change social classes and get rich.



**14. How long have you been serving in cross-cultural ministry in the Arab world? More than 20 years? 15-20 years? 10-15 years? 5-10 years? 3-5 years? 1-2 years? Less than 1 year?**

(1) 3-5 years.
(2) Less than 1 year.
(3) More than 20 years.
(4) 10-15 years.
(5) 3-5 years.
(6) 1-2 years.
(7) 3-5 years.
(8) 3-5 years.
(9) 5-10 years.
(10) 5-10 years.
(11) 5-10 years.
(12) 5-10 years.
(13) 10-15 years.
(14) 10-15 years.
(15) 3-5 years.
(16) 5-10 years.
(17) 5-10 years.
(18) 5-10 years.
(19) 1-2 years.
(20) No response.
(21) 15-20 years.
(22) 10-15 years.
(23) 3-5 years.
(24) 3-5 years.
(25) Less than 1 year.
(26) 3-5 years.
(27) 1-2 years.
(28) 3-5 years.
(29) 5-10 years.
(30) Less than 1 year.
(31) 3-5 years.
(32) 1-2 years.
(33) 1-2 years.
(34) 5-10 years.
(35) 5-10 years.
(36) 5-10 years.
(37) 5-10 years.
(38) 5-10 years.
(39) 3-5 years.
(40) 3-5 years.
(41) 3-5 years.
(42) 3-5 years.
(43) 3-5 years.
(44) 10-15 years.
(45) 10-15 years.



**15. How would you rate your preparation for cross-cultural ministry before coming to the Arab world? Very Adequate? Adequate? Inadequate? Very Inadequate? Comments?**

(1) Inadequate. I had a general preparation, not specific for the Arab world. Even though I was very involved with Missions, my involvement with the Arab world came suddenly, after a “touristic” trip when I went to visit some missionary fiends.
(2) It does not apply to me.
(3) Adequate.
(4) Inadequate.
(5) Very adequate. I had been serving cross culturally for the past 12 years. I have already served in other countries.
(6) Adequate.
(7) Very adequate.
(8) Inadequate. My pre-field training needed to be more practical and not just theoretical. There needed to be practical assignments to prepare for life in the Arab world. I am happy that I had a team and I learned much from them on the field that made up for my lack of preparation.
(9) Adequate.
(10) Adequate.
(11) Adequate. Average, really between adequate and inadequate.
(12) Adequate.
(13) Inadequate. I was the first Brazilian missionary to Arabs in Southern Brazil. No one had gone before so there was no set preparation. I wrote the first manual for training. I went with my “face and courage.”
(14) Adequate. In fact I had already studied a lot about the Muslim world, but by being among them, understanding their way of thinking, I realize that the way I had prepared myself wasn’t enough.
(15) Adequate.
(16) Adequate. It would have been good for us to have known the language a bit more (at least French) prior to arriving in the country.
(17) Very Adequate.
(18) Inadequate. As I went to work with Arabs in the late 1970s, this was ground-breaking and so there was no training offered. I relied mostly on my intuition.
(19) Adequate. I regret not having studies some Arabic prior to leaving Brazil for the first time.
(20) Adequate.
(21) Adequate. I spent 3 years on the Doulos ship and visited 30 countries which really helped to prepare me to live in North Africa. But my Biblical and theological preparation was lacking. It was good to have a mature home church who allowed me to take 2 years of theological studies and then later do a Masters degree and still support us financially.
(22) Inadequate. When I went to the field I had taken a basic theology and missiology course, besides my educational background in technical school. However, I believe it would have helped a lot if I already knew one of the languages spoken in the country (such as French) before arriving there. Also, it would have been great to have already taken practical courses (and have some experience) in community development. What has opened many doors in terms of one staying in a Muslim country are partnerships between Christian Non-profit organizations and poor communities, where the organizations support the local Associations in many areas they are lacking. There would be a chance then to bless people in the social and the spiritual areas.
(23) Very Adequate.
(24) Adequate.
(25) Adequate.
(26) Adequate. Classes and experiences in other cultures were very advantageous.
(27) Inadequate.
(28) Inadequate.
(29) Adequate.
(30) Very Adequate. My church and my agency prepared [me] for 10 years before I came.
(31) Adequate. I feel like my preparation could have been better though.
(32) Adequate. I have a degree in theology, ministry experience, I took some missions training from our agency.
(33) Very Inadequate. I did not have any as went to work with a company; not through a missions agency.
(34) Adequate. Our training could have included more contact with local people. We did lots of good reading. I still had lots of cultural shock.



(35) Very Adequate. Good biblical training, cross cultural training, and language learning training.
(36) Adequate. Some preparation was good; some was less relevant.
(37) Inadequate. It was good cross cultural preparation. All that was offered was Bible school. I should have gone to university to be better prepared because people do judge you sometimes based on your credentials.
(38) I went through World Horizons “Radical” training--one of the best trainings in Brazil and Latin America. It really focused on living together in community. But it is five years long. This seems too long and could be reduced to two years. It could also include some Arabic language training with it.
(39) Adequate. I did four years of theological training, one year in cross cultural training, and several smaller seminars.
(40) Adequate.
(41) Adequate. We learned lots of things about culture and team building. But we could have had more specific training on our Arab context and about Islam.
(42) Very Adequate. I would do my pre-field training again. But you really learn most things on the field.
(43) Very Adequate.
(44) We did not have any preparation at all. We had no anesthesia! We spent 10 years among Arabs in Brazil. Our church had no vision for missions. We had to learn about cross cultural ministry the hard way. I had some pastoral training. I worked in the missions ministry of the church. My lack of training made me humble that I did not know everything; so I was open to learn.
(45) Inadequate. No formal training. It would have been good to have some pre-field training.



**16. How would you rate your financial support? Adequate? Adequate? Inadequate? Very Inadequate? Comments?**

(1) Adequate. I don't struggle to pay everything I need to pay for at the end of the month because I have a faithful church; however, I don't have money for extras and many times to pay for language courses, which is expensive.
(2) It does not apply to me.
(3) Very adequate.
(4) Adequate.
(5) Inadequate. Half of my support comes from my church in Brazil and the remaining comes from other countries.
(6) Inadequate. I have half of what I need. But God has [been] carrying me!
(7) Adequate.
(8) Adequate. It has swayed back and forth. About half of my supporters were churches, half were friends. My church did not understand the idea of partnership. They were proud to have missionaries in the Arab world but sometimes did not follow through on sending support.
(9) Adequate. I am bi-vocational so my wife and I work to support ourselves.
(10) Inadequate.
(11) Adequate. In North Africa it was really good because I was supported by the Baptist mission; back here in Brazil working with Arabs it is adequate.
(12) Adequate.
(13) Adequate. I had everything I needed. The Baptist mission board gave me support and I raised more from churches. I had already been a pastor for 20 years so I knew many people who were happy to support the work. One church in Rio provided 70% of my support.
(14) Adequate.
(15) Inadequate.
(16) Adequate.
(17) Well now it is adequate because I don't need to study like in the beginig... In those times when I had to study Arabic, it wasn't adequate.
(18) Adequate. As a single missionary, it was not as good; but when I got married people took me more seriously and it was easier to raise financial support.
(19) Adequate. My local church has been used by God to support me in everything. Basically I will need to raise funds only to finance the project.
(20) Adequate.
(21) Very Adequate. We were one of the few Brazilians in this situation (full and adequate support).
(22) Adequate. My financial support is good but that is because I am married to a foreign missionary who receives financial help from his supporters. When I left Brazil my support was good, but as the "Real" devalued against the dollar overtime, it became not enough.
(23) Very Adequate.
(24) Inadequate. My support has been insufficient but I have not lacked anything for my needs.
(25) Adequate.
(26) Adequate.
(27) Adequate.
(28) Very Adequate.
(29) Adequate.
(30) Very Adequate.
(31) Very Adequate. My agency helps us a lot. We do not lack anything.
(32) Adequate. We have not lacked anything but there have been some specific needs that we have found much difficulty in fulfilling.
(33) Adequate. I received a salary from my company.
(34) Inadequate. It is inadequate but I can survive.
(35) Adequate. We lack nothing but we do not have much extra. Preparing to pay our health insurance can be a challenge; also, preparing to go to Brazil for a furlough is financially difficult.
(36) Adequate. It does not mean that we don't face financial problems. Sometimes supporters and churches forget to send support and it is stressful to have to contact them about continuing to give.
(37) Adequate. Our support is better now but there are still challenges. We are thankful as many other Brazilians struggle much more than we do. Raising support from Brazil is not easy and it takes regular communication.
(38) Adequate. It's not what a Brit or American lives on but it is enough. My church has been a faithful



supporter and my job subsidizes the rest. 95% of Brazilians have problems raising support through their church.
(39) Adequate.
(40) Adequate. I'm glad for what we have and we have our needs met. We don't have all that we want but we don't need that.
(41) Inadequate. We trust God to pay the rent and to pay for our kid's school. We have less support than the Americans or Europeans.
(42) Adequate. I look to my husband and he finds a way to provide for us.
(43) We do not have health insurance.
(44) Adequate. We have support for basic things. I don't have everything I want, but everything that I need. Studying Arabic depends on a special offering. We receive all of our support through our church.
(45) Adequate. It is basic. If we have a special need, we will contact our church.



*For questions 17-20, How would you rate your overall health in:*

**17. Marriage? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?**

(1) No response.
(1) It does not apply to me.
(2) Healthy.
(3) Healthy.
(4) Very healthy.
(5) No response.
(6) No response.
(7) Very healthy.
(8) Very healthy.
(9) Very healthy.
(10) Very healthy. My wife and I adapted differently to North African culture which caused some stress. I did not have anyone keeping me accountable in my marriage so I had to take of myself in this area.
(11) Very healthy.
(12) Very healthy. I first had a call to reach Arabs but I waited for my wife to get the vision. When we left Southern Brazil years later, she was the one who was sad to be leaving.
(13) Very healthy.
(14) Healthy.
(15) Unhealthy.
(16) No response.
(17) No response.
(18) No response.
(19) Healthy.
(20) Healthy. For 5 years, we were doing well, but I got too involved with different ministries and my wife felt I was not giving enough time to her and the kids. I am thankful to have that pointed out and have time to work on it because of wife's insistence.
(21) Healthy. I got married to a New Zealender when I was already on the field. I feel that we are growing together and that our relationship is maturing. We continue to work with the same regularity.
(22) Healthy.
(23) No response.
(24) No response.
(25) Healthy.
(26) Healthy.
(27) Very healthy.
(28) No response.
(29) No response.
(30) Very healthy. This has been our fortress here.
(31) Very healthy. I've been married for 20 years, have 2 teenage children, and our whole family is involved in ministry.
(32) No response.
(33) No response.
(35) Very healthy. I would marry him again!
(36) Healthy. Ministry stress, missing family, and being without a team has affected us.
(37) Healthy. Earlier in our marriage there was much stress but it is much better now; especially after we spent a year of restoration in Brazil.
(38) No response.
(39) No response.
(40) Healthy.
(41) Healthy. In our previous ministry, it was more difficult because we had a single girl living with us. Now it is better.
(42) Healthy. Being away from our families actually make us closer together as a family here. We have been stronger since we started to pray together.
(43) Very healthy. We are learning.
(44) Healthy.
(45) Healthy.



**18. Family Life (including children)? Very healthy? Healthy? Unhealthy? Very unhealthy?  
Comments?**

(1) No response
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Very healthy.
(6) No response.
(7) No response.
(8) No response.
(9) Very healthy. My daughter has never known a life different than that of our ministry so she is used to our work with Arabs.
(10) Very healthy.
(11) Very healthy.
(12) Very healthy. Recently, without any prompting from our part, our little daughter announced that God had called her to be a missionary.
(13) Very healthy. As a family we had a great testimony to the Arab families in Southern Brazil. Generally, Arabs have no respect for Brazilian women but they really respected my wife.
(14) Very healthy.
(15) Healthy.
(16) Healthy.
(17) No response.
(18) No response.
(19) No response.
(20) Healthy.
(21) Healthy.
(22) Healthy. We do not have children.
(23) No response.
(24) No response.
(25) No response.
(26) Healthy.
(27) Very healthy.
(28) Very healthy.
(29) No response.
(30) No response.
(31) Very healthy.
(32) Very healthy.
(33) No response.
(34) No response.
(35) Healthy. I love being a mother but I could give more time to my husband.
(36) No response.
(37) No response.
(38) No response.
(39) No response.
(40) Healthy. Sometimes I worry about my children here but I trust God that things will be okay. It's rich to raise a family cross culturally.
(41) Healthy.
(42) Healthy. We are patiently seeking God as a family. Sometimes I would like my husband home more. My son has been very healthy here in our Arab country.
(43) Very healthy.
(44) Very healthy.
(45) Very healthy.





**19. Physical Health? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?**

(1) Very healthy
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Healthy.
(6) No problems 'till now! Al hamdullilah [praise God]!
(7) Healthy.
(8) Healthy.
(9) Very healthy.
(10) Healthy. I wish I could exercise more. As a tentmaker, I work a long day and I am often tired after work.
(11) Healthy.
(12) Healthy.
(13) Very unhealthy. I have often been unhealthy. But after 8 years, I became deathly ill and felt the spirit of death. I was losing weight everyday and the doctors did not know what to do for me. A group of Christians came and prayed for me. They discerned that a curse had been placed on me by Muslims. They could not stop the work of our church and ministry so they wanted to stop me. The group prayed for me and I was healed and was able to return to ministry. There was a great deal of mental wear and tear on me in my 13 years among Arabs in Southern Brazil.
(14) Very healthy.
(15) Healthy.
(16) Healthy.
(17) Very healthy.
(18) Very healthy.
(19) Healthy. I've already had some health related problems.
(20) Healthy.
(21) Unhealthy. After 5-6 years, I had to go to hospital every 3 months with stomach cramps. I lost 15 kg in 1.5 years. My church asked me to return to Brazil for more tests. What I discovered was that I was close to burnout. The church only allowed me to carry on 2 of the 7 areas of ministry I was involved in.
(22) Healthy. I exercise daily and try to have a healthy diet.
(23) Healthy.
(24) Healthy. Sometimes I have not felt well but I do understand that there is a spiritual context, especially during the month of Ramadan.
(25) Healthy.
(26) Healthy.
(27) Healthy.
(28) Healthy.
(29) Very healthy.
(30) Very healthy.
(31) Healthy.
(32) Very healthy.
(33) Very healthy.
(34) Healthy. I have had trouble with the pollution in my city.
(35) Healthy. In general, I am healthy. But this last year I developed carpal tunnel. Also, stress has affected my physical health.
(36) Healthy.
(37) Healthy. I have had two miscarriages. Local Arab women don't understand why I don't have a baby. The anticipation each month is very difficult. Also, sometimes I am emotionally stressed.
(38) Healthy. I have overlooked exercise but I hope to be doing better.
(39) Very healthy.
(40) Very healthy.
(41) Healthy.
(42) Healthy.
(43) Unhealthy. I need to lose some weight.
(44) No response.
(45) No response.



**20. Spiritual Life? Very healthy? Healthy? Unhealthy? Very unhealthy? Comments?**

(1) Healthy. During the four years that I've been here I've experienced crisis of depression twice, the second one being more severe where I felt a lot of agony, etc.
(2) It does not apply to me.
(3) Healthy.
(4) Healthy.
(5) Healthy. This is an area of which we need to always pay much attention to in the Muslim world, because we are constantly in spiritual battle in all levels.
(6) Very healthy. So much more intimacy with Him now! Growth in my faith and God's word knowledge.
(7) Healthy.
(8) Unhealthy. Sometimes I struggled in my relationship with God because of stress. My team leaders were expelled and I was also planning for my wedding there in country. I did benefit from prayer and worship celebrations with international Christians.
(9) Very healthy.
(10) Very healthy.
(11) Very healthy.
(12) Healthy.
(13) Very healthy. We had a great dependency on God. Our work was only possible through fasting and prayer. In fact, we prayed and fasted every Friday when the Muslims were at the mosque that there would be a spiritual breakthrough.
(14) Healthy.
(15) Healthy.
(16) Healthy. The only thing that affects me a lot is the stress and the spiritual oppression by being on the field.
(17) Very healthy. I learned to seek God very deep there. Being there I could understand better the God's word. I need to be very close to Him in order to get through the battle.
(18) Healthy. I struggle in my self-discipline so I have often been irregular with quiet times, etc. I also struggle to maintain a healthy separation between my personal spiritual life and ministry. Plus I tend to over commit myself.
(19) Very healthy. There is room for improvement. It can become excellent if I organize myself better to spend more time in prayer.
(20) Healthy.
(21) Unhealthy. Between unhealthy and healthy because of my own expectations. I was frustrated with myself and the Lord. I was very anxious. I could go on for weeks without a proper quiet time. It affected my family and team life.
(22) Healthy. I love the Lord, try to have my devotional time daily, read books that edify me and have fellowship with our brother and sisters.
(23) Healthy.
(24) Very Healthy.
(25) Healthy.
(26) Healthy. In spite of encountering a lot of difficulty in this spiritual context.
(27) Healthy.
(28) Very healthy.
(29) Healthy.
(30) Very healthy.
(31) Healthy.
(32) Healthy. Due to the busy-ness, language study, and my job, I have not done all that I can when it comes to church [expat church]. We attend but are not so involved.
(33) Very healthy.
(34) Healthy. There is always room to grow.
(35) It is a matter of making time. Sometimes (as a wife and mother), it is hard to have the energy to meet with God but I have found the best time of day (morning after son goes to school) to have quiet time.
(36) Healthy. Sometimes strong, sometimes less strong, at times I don't feel love for the local people.
(37) Healthy. It has been a journey but our difficulties have drawn us closer to God.
(38) Unhealthy. I work too much and neglect this and I need to change.



(39) Very healthy.
(40) Healthy.
(41) Healthy. I need to grow more daily. Sometimes I can be so busy that I spent little time with God.
(42) Healthy. Praying as a family has been important.
(43) Healthy. We have a good family devotion schedule and we have devotions also as a couple.
(44) No response.
(45) No response.



**21. How would you rate the care (encouragement, pastoral care, prayer support) that you receive from your missions agency or sending church? Very Adequate? Adequate? Inadequate? Very Inadequate? Comments?**

(1) Adequate
(2) It does not apply to me.
(3) Adequate.
(4) Inadequate. I believe that a lot more could be done nowadays with the tools we currently have available to us, such as the internet. Sometimes we go through a long period of time without having any type of communication with our church or sending agency. I understand that finances impose a limitation to it, but I believe that there are other communication channels out there that could be used for pastoral care and spiritual and emotional support.
(5) Inadequate. This is an area where most missionary agencies and churches still need to grow in a lot.
(6) Inadequate.
(7) Adequate.
(8) Adequate. My mission organization gave great support and help. My sending church in Brazil did not understand how to be supportive of a missionary on the field.
(9) Inadequate. Church care--what is that?
(10) Inadequate. They only send money. They do not understand these other types of support.
(11) Very adequate. Presently I am sent by a church and work through a missions agency and the support from both is good.
(12) Very adequate.
(13) It could not have been better. The leader of the Baptist mission board had a vision to care for and minister to workers on the field. He was the reason that we were cared for so.
(14) Adequate.
(15) Very Adequate. Very good support from my mission agency, but very bad support from my sending church.
(16) Very Adequate.
(17) Adequate. Being there was fine but I came to Brazil for a sabattical year and I felt very disorientated here in Brazil. I prepared myself to leave [my Arab country] but not to arrive here. Not to respond to some questions from people and I've been so shocked and I haven't had the correct answer to them! I felt like an unemployed, I felt very bad.
(18) Adequate. I had a good team leader on the field which really helped. The Brazilian church was not that helpful. However, maybe I could have communicated my needs to my home church better.
(19) The question is mixing everything. In regards to pastoral care I do not have any. In regards to support from the church I have about 90%, since I was part of the church leadership and have a great relationship with the sheep. I disciplined many of them.
(20) Adequate.
(21) Very Adequate. A good, mature church that supported us well, provided for theological studies. Very adequate care also from the mission agency. We would not have survived 20 years on the field without them. Our missions organization was just starting out so we were a family.
(22) Adequate. My church is not so used to communicating with me by email or letters. But when I go back to Brazil I feel they love and encouragement. They are also faithful in the financial support. My agency provides me with the pastoral care that I need.
(23) Inadequate. As far as the sending agency, it is not ideal but I understand that they are doing the best that they can. As far as the sending church, there is no care. As far as prayer, I do receive good support from the agency and the church.
(24) Very Adequate. The agency and one of the supporting churches have been very helpful, but my church has been absent. The churches that have been supporting financially have been giving encouragement as well.
(25) Very Adequate. Very adequate for the agency; inadequate for the church.
(26) Adequate. From the agency it is good; but the local church is non-existent.
(27) Adequate.
(28) Adequate.
(29) Adequate.
(30) Very Adequate.
(31) Adequate. It could be better, especially having more pastoral care.
(32) Adequate. Due to the distance, this causes difficulties with our coordinator.
(33) In light of my working for a company, there was no formal care from my church. But, I did have



friends and family that kept up with me and encouraged me.
(34) Inadequate. I get no encouragement and support from my church. From my organization, it's getting better; they are trying their best.
(35) Inadequate. We have had a very difficult two years and no one came to visit from our organization. Later, they apologized for neglecting us. I am hopeful because we have some new things in place. Our church has little experience with sending and caring for missionaries.
(36) Inadequate. We have been serving independently for four years but recently we joined an organization. So far it is good and we hope it will continue. Our church gives us very little encouragement and support.
(37) Inadequate. It is good to be back with an organization after being independent. A member care pastor is coming for a visit. Our church prays for us but they do not understand us or missions in general.
(38) Adequate. From my organization, it has been good. My church gives financial support but little pastoral care.
(39) Adequate. I was recently visited by a pastoral care specialist. From my organization I have not received any care. My church is not really prepared to offer care. The church does not understand why the work is slow here and sometimes it seems that they feel they're wasting their money here. I am part of the first agency from my denomination and they are concerned about losing their identity through missions. They have tried to understand my situation because of security problems we have had.
(40) Inadequate. My church has given less care. Once you are gone, you can be forgotten so there are not many calls or visits from Brazil.
(41) Adequate. No one from our church has ever come out. In the past we have had a good team. Now we are independent so sometimes we call our pastor (our initiative) and he does ask how we are doing.
(42) Inadequate. I still feel alone. We need a team.
(43) Adequate. We have accountability with friends.
(44) Adequate. We are connected with our home church all the time. Our children are connected to the children of the church. There is a special meeting to pray for our children in the church. We communicate by skype with the church. We try to show them that there is more to share than numbers.
(45) Adequate. Our church made a video to encourage us. Ladies in our church sent some makeup from home.



**22. Are there aspects of support, care, or resources that you need for your ministry that are lacking? If so, what are they?**

(1) I believe that there is a lack of people on the field that could care for the needs of pastoral care, which is something hard to do by being far away. In my own team there is a lack of trust in general among everybody.
(2) It does not apply to me.
(3) No.
(4) It would be great to receive a pastoral visit of the leader of our sending agency or of the Pastor of our local church. This is something that has never happened during all the years serving in the Muslim world and it would be very meaningful.
(5) In general I should say that the communication could become a lot better, especially with the local church.
(6) Pastoral care and financial support.
(7) One long term mentorship.
(8) It would have been nice if my home church was more understanding of my ministry. Also, when I returned to Brazil to work with Arabs here, they were not willing to continue supporting my mission work because it was not overseas.
(9) It would be nice to have some financial support from a church as well as health insurance.
(10) It would be nice to have more financial support from a church and to also have health insurance. It would also be nice if our church provided us the means to take a furlough or vacation to have some rest.
(11) Money to funds specific ministry projects that I would like to do.
(12) Financial support to help some of the church outreaches.
(13) No response.
(14) Yes!!! Financial area for projects and care of the missionary kids on the field and also during vacation in Brazil.
(15) The sending church has a vision of being involved with the ministry, with the project the missionary is involved in. The pastoral care from the agency has been very positive and an encouragement.
(16) Yes. A health plan.
(17) Well, my dream is to have a place to be in Brazil when I'm here. I dream to have my own place to leave my things...Here most people think that because you are single they expect you to be with your family..But it's so hard. I want to buy an apartment and have my own place when I'm here.
(18) My marriage failed and ended in divorce. I wish I had had better mentors on the field who would have kept me accountable.
(19) Yes, as I already mentioned above. I will need to raise support for the "QUEBEC" Project. It regards one of the poorest areas of the world. There is no school for the children who are 60 at the moment. In the meantime we are able to teach them by using cardboard paper, since we don't even have a blackboard to use.
(20) No response.
(21) In the beginning, more letters and calls. After first 3 years, we did not need that as much.
(22) We are currently trying to obtain more financial support for the new agricultural project that we started this year. We have been working in this area since 1998. We also need a local team, people involved in social rural development, especially in health and agriculture.
(23) No response.
(24) At the present, no.
(25) I would like to have more materials for the work, especially for working among the [handicapped].
(26) Maybe so. But I understand that there are limitations in resources from our churches and agencies. The deficiencies for us Latins may be in the ability to develop ministry platforms on the field.
(27) No response.
(28) No.
(29) More involvement from my local church—participating and being part of my work.
(30) No response.
(31) Yes, acknowledgment from leadership, support for the work in itself, and pastoral help would be good.
(32) Yes. Sports equipment and vehicle for transportation. We still do not know (understand) the reason why they do not make this available for us.
(33) As someone who was a pure tentmaker working for an international company, it would have been



good to have had some training from a church or mission on how to be a tentmaking evangelist and church planter.
(34) Nothing I can think of.
(35) Pastoral care during difficult times; more time for ministry; I would like to do a degree in teaching if I have the time.
(36) It would be great if our church and supporters understood that work in the Arab-Muslim world is different from Brazil. Our church wants to see immediate results. If they understood our context better that we be an encouragement to us.
(37) It would be good to see the church understand us more. I worry about sharing a lack of results with the church.
(38) Pastoral care in our organization is weak but we are working on it. My pastoral care now comes from friends. Long-term workers need spiritual mentors.
(39) No response.
(40) I feel the great distance of being away from my family.
(41) We would like to develop a social project but we have no budget for it.
(42) We need financial support to start a center for children.
(43) No response.
(44) No response.
(45) No response.



**23. How much longer do you hope/intend to stay in the Arab world? Wanting to leave immediately? Less than 1 year? 2-4 years? 5-10 years? More than 10 years? Comments?**

(1) More than 10 years
(2) It does not apply to me.
(3) 5-10 years.
(4) We are open to stay here for as long as God guides us and for as long as it takes to finish the career that the Lord gave us.
(5) 5-10 years.
(6) I am about to marry next month and after 7 months in Brazil we will move to [another Muslim country]. [That country] is not an Arabic country but there are many Muslims living there. We have calling for North of Africa!
(7) More than 10 years.
(8) More than 10 years. Long-term. I want to reach Southern Brazil where there is a large concentration of Arabs and Muslims.
(9) More than 10 years. Until the Lord returns!
(10) More than 10 years.
(11) More than 10 years.
(12) More than 10 years. Until God should lead us in a different way.
(13) I am currently serving as a missions pastor and training others for ministry among Arabs.
(14) More than 10 years. Or a lot longer!!
(15) More than 10 years.
(16) 5-10 years.
(17) I've been there 8.5 years and I'm having a sabbatical year and I'm doing a master in missiology. When I finish it I'd like to be back perhaps in [another Arab country]... I'm praying for guidance for the future. Which Arabic country I should go. My [organization] wants me in [another Arab country].
(18) At present, I am working on beginning an international outreach in Southern Brazil that includes outreach to Arabs.
(19) 5-10 years. My desire is to see the children here reading and writing in three languages and knowing the Lord Jesus. This takes time.
(20) 2-4 years.
(21) Pastor now in Sao Paulo and continuing to train others.
(22) More than 10 years. My husband and I are here long term and for as long as the Lord wants.
(23) It's not easy to answer this question exactly but I will stay however long the Lord asks me.
(24) More than 10 years.
(25) More than 10 years.
(26) 5-10 years. Maybe more, depending on how the work goes.
(27) I do not yet have a definite time. We came to spend 3 years here and I do not know if we will stay longer.
(28) 5-10 years.
(29) More than 10 years.
(30) More than 10 years.
(31) 5-10 years. I hope to have time to help others in Brazil or Latin America with my experience.
(32) 2-4 years. This first phase of our ministry is 3-4 years.
(33) I am presently working in the United States and involved in church planting here.
(34) More than 10 years.
(35) More than 10 years. Until I retire.
(36) More than 10 years. I love it here. God would need to speak clearly to me about leaving.
(37) When God moves us. I have not found my niche here yet. I would like to leave many days but I want to be faithful.
(38) 5-10 years. I want to stay long-term but I need to go back and get my university degree.
(39) In my heart I would like to stay long-term, but maybe I'll go back to mobilize others from my church and denomination.
(40) More than 10 years. I want to stay long-term.
(41) More than 10 years. I'd like to be here for twenty more years and then after go back and maybe work with my church in Brazil. But maybe God could call us back tomorrow.
(42) I don't put a time on it. I want to hear God's call.
(43) 5-10 years.





(44)2-4 years. Two-three more years because God may move us on to another place. Our country here is the starting point for the next stage.

(45)More than 10 years. We could stay here forever. I really do miss my family (saudade).



**24. Describe your relationship with missionaries from other cultures (i.e. North America, Europe, Asia).**

(1) I don't have much relationship with Europeans and Asian missionaries. I have a great relationship with the Americans, as in some cases I even feel more comfortable among them than with other Latin American missionaries from my organization, which is formed by different people from South America. I believe that this is due to the fact that we are strongly influenced by the American culture in Sao Paulo and also because we in Brazil are very isolated from the other Latin American countries, even though we are all Latin.
(2) It does not apply to me.
(3) Normal. My relationship with them is tense sometimes, but I don't think it is because they are from European or North-American cultures.
(4) In general I believe the relationship with other workers is good and healthy. Now, to work directly with Arabs is less stressful.
(5) I don't have problems with other cultures due to the fact that I am the field director for the agency I serve for, and we have a multicultural team. In fact, we work very well together. I believe that it helps that I have lived in the UK for three years and also am familiar with the western cultures.
(6) Very good 'till here! I love being with people from different cultures and I've learnt so much from this.
(7) Better with = 1:UK 2:Brazilians 3-Americans 4-Others.
(8) I had very positive relationships with Americans and other internationals. I was on an international team that included some national believers. This was a healthy challenge to learn to relate to other international believers.
(9) Excellent. We have had lots of contact with Americans and partnered together in ministry.
(10) Excellent.
(11) Good. Overseas, I had some friends from America but my closest friends were other Brazilians.
(12) Good.
(13) No response.
(14) Not excellent. It could be a lot better!
(15) I noticed that it took a bit longer for others to trust us and give us a position of leadership in projects due to the fact that we are Latin, in comparison to Europeans and Americans. This has happened even though we speak English and/or the local language fluently.
(16) No response.
(17) Well, I have a very good relationship with them. I love to speak in English, I love the way they have party! Everybody brings a dish to share... and I love the cakes...
(18) I have had great relationships with Americans. Although, I had conflict with one American colleague because I did not schedule my work day as they did and I was seen as not serious. I have also had conflict and issues of trust with other Latin Americans.
(19) It has been very good so far. In fact, my two best friends now are foreigners. One African American and the other African. Note: there is no other Brazilian here at the moment.
(20) No response.
(21) Challenges with resolving conflict with other Latin Americans. We were perhaps naive to think that our cultures were too similar. We work harder to get to know North Americans and Europeans--good friendships with them. I was originally more critical of North Americans and Europeans. After a while I could sympathize with them more and even mistakes they had made in Latin America.
(22) I don't have work experience on this field with missionaries from Asia, Africa or Latin America. All of the missionaries on my team were from the US and Europe. I would say that in general my relationship with them is good, after having learned how to relate to people during 12 years. Most of the conflicts I had so far were with the Americans because they are assertive and direct.
(23) Being a part of a transcultural team, I can say that I have learned to relate to others.
(24) It has been very good so far.
(25) I have difficulties with North Americans, Europeans, and Anglo-Saxons because they are less open and communicate less. They have the appearance of a past superiority.
(26) Healthy. Studying and living in this culture helps us to understand our differences and to cultivate daily relationships.
(27) No response.
(28) I don't have any such relationships.
(29) I have made good friends from different countries. We have been able to encourage one another



and to be a blessing and support to one another.
(30) I have difficulties with relationships with North Americans, Europeans, and Anglo-Saxons because they are not expressive and accessible. I have better relationships with Latin Europeans, Latin Americans, and Koreans.
(31) Good. I've never had problems with others but Brazilian friends have felt discrimination.
(32) It has been good but I believe that everyone keeps to themselves. I have collaborated in prayer projects with other groups.
(33) Very good relationships especially with other Brazilians and Asians.
(34) I have good friends from different cultures. It's not difficult for me to relate to people from different cultures.
(35) I enjoy workers from other cultures. It is a discipline to appreciate their worldview. Sometimes we clash, but overall this is a rich experience.
(36) It's not that good. It seems that sometimes there is a competition for ministry here in our city. I feel looked down upon by the Western missionaries.
(37) I don't know many Westerners and it seems difficult to get to know them. Most of my friends are other Brazilians.
(38) I enjoy working with other cultures. We solve our differences.
(39) I have not spent a lot of time with foreigners.
(40) Pretty good. We have Asian friends.
(41) Good.
(42) It is easier for me to relate to other Latins because of language. Europeans can also be more direct.
(43) Good relationships with other foreigners.
(44) No response.
(45) No response.



**25. How well are you doing in language learning? Excellent? Well? Average? Below Average? Poor? Comments?**

(1) Average. I studied the local language only for 2 years, as I was also involved with the activities with the organization I belong to. During my second period here after 2 years, I got settled in an apartment, bought furniture, etc, and got busy with the activities with the organization; also partially is me being comfortable with communicating the language in an average level.
(2) It does not apply to me.
(3) Excellent.
(4) Average.
(5) Below Average. Unfortunately this is an area oh which I haven't grown much. I chose to speak English with the local people and because of that I didn't learn the local language as I should have. But I am working on it.
(6) Average. Due to my really low financial support. I can't afford a school or private lessons. What I know now I've learnt with my local friends and by myself.
(7) Average.
(8) Average. I can get around (shop, etc.) and I can share my testimony in Arabic.
(9) Below average. My ministry in Southern Brazil to Arabs is in Portuguese. I am studying Arabic though.
(10) Poor. I use Portuguese with Arabs here in Southern Brazil.
(11) Average. I can certainly get around but I cannot go that deep in Arabic (i.e. for evangelism or a Bible study). I spent 2 years studying Arabic in North Africa and I have not had any Christian vocabulary in my study.
(12) Average. I can communicate in the market and get by.
(13) Below Average. I carried out my ministry mostly in Portuguese. My sermons in the church (in Southern Brazil) were given in Portuguese and translated into Arabic.
(14) Excellent. French, but not the local dialects.
(15) Average.
(16) Well.
(17) Well.
(18) Poor. My ministry for language was English because I was ministering the USA.
(19) Poor. I've been to this place only for 4 months. And I am not a person who learns languages easily.
(20) Poor.
(21) Well. Between well and excellent. I wanted to learn classical Arabic but I used colloquial Arabic. We did not learn French because it was too easy for us. I later studied Koranic Arabic in England and then studied Modern Standard Arabic in Brazil.
(22) Well. I would say that is good enough for communication in general in order for the ministry we are involved in. There was no a good language school that could teach the Arab dialect in the city I lived in when I first got here (there was no written language), and I moved to the interior right after I got married. I learned by dealing directly with the people.
(23) This has been the most difficult area for me. I truly feel frustrated with my proficiency in Arabic.
(24) I have just begun learning the language.
(25) Well.
(26) Average.
(27) Average.
(28) Below Average.
(29) Average.
(30) Average. For the time that I have been here, it is average.
(31) Well. But it's always a challenge.
(32) Average.
(33) Poor. I learned only a little Arabic as Portuguese and English were my work languages.
(34) Well. I still have a lot to learn in Arabic.
(35) Well. I can even argue with people :) [in Arabic].
(36) Excellent.
(37) Poor. I am starting over at the first level [of Arabic] this year.
(38) Average.
(39) Average. I could give more effort in language and I could spend more time with nationals to practice.



(40) Below Average. I can communicate but I have a long way to go.
(41) Average.
(42) Average. I feel free to speak to the children I work with.
(43) Average. Language learning is difficult as a mom with kids.
(44) Average. I have been studying Arabic for one year. The big challenge is that I have not always had financial support for Arabic. I can begin to express myself and do my job in Arabic. It is difficult to share the Gospel in Arabic.
(45) Average. I can do all of my shopping in Arabic, but it is hard.



**26. What are your main areas of ministry? Evangelism? Teaching/Discipleship? Church Planting? Spiritual Warfare? Humanitarian Aid? Translation? Media development? Others?**

(1) Humanitarian Aid
(2) It does not apply to me.
(3) Church planting; humanitarian aid; holistic ministry
(4) Teaching/discipleship.
(5) Evangelism, teaching/discipleship, church planting, humanitarian aid, community development.
(6) Evangelism, teaching/discipleship, humanitarian aid
(7) Church planting; Business as Mission
(8) Evangelism, teaching/discipleship, church planting, mobilizing the Brazilian churches for Muslim ministry.
(9) Evangelism, teaching/discipleship, intercessory prayer/spiritual warfare
(10) Evangelism, teaching/discipleship
(11) Evangelism, teaching/discipleship, church planting
(12) Evangelism, humanitarian aid
(13) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare
(14) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare
(15) Evangelism, Teaching/discipleship, church planting, Support in the local church in different ministries.
(16) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare, humanitarian aid
(17) Teaching/discipleship, church planting, teaching hand crafts, pioneering in some areas.
(18) Evangelism, teaching/discipleship, church planting
(19) Evangelism, teaching/discipleship, church planting, intercessory prayer/spiritual warfare. Education. I used to teach Portuguese before I became a cross cultural missionary.
(20) Humanitarian aid.
(21) Evangelism, teaching/discipleship, Training new workers from Latin America in contextual ministry.
(22) Evangelism, teaching/discipleship, church planting, humanitarian aid, developing tools for evangelism and discipleship for nationals.
(23) Teaching/discipleship, media development
(24) Evangelism, humanitarian aid, community health
(25) Teaching/discipleship, humanitarian aid
(26) Teaching/discipleship, church planting
(27) Intercessory prayer/spiritual warfare, humanitarian aid
(28) Intercessory prayer/spiritual warfare, humanitarian aid
(29) Evangelism, intercessory prayers/spiritual warfare, humanitarian aid, health and medical
(30) Evangelism, teaching/discipleship, church planting, intercessory prayers/spiritual warfare
(31) Evangelism, humanitarian aid, using sports (soccer) as a tool
(32) Evangelism, teaching/discipleship, PE/Soccer teacher
(33) Evangelism, Bible distribution.
(34) Teaching/discipleship, intercessory prayer/spiritual warfare, humanitarian aid, working in an orphanage.
(35) Teaching/discipleship, intercessory prayer/spiritual warfare, teaching English, pastoral care.
(36) Evangelism, teaching/discipleship, humanitarian aid.
(37) Evangelism, teaching/discipleship, humanitarian aid.
(38) Evangelism, Business as Mission
(39) Evangelism, administration of [financial] support to national workers.
(40) Teaching/discipleship, humanitarian aid
(41) Teaching/discipleship, humanitarian aid, pastoral care, leadership
(42) Evangelism, humanitarian aid, children's ministry
(43) Evangelism, teaching/discipleship, intercessory prayers/spiritual warfare
(44) Evangelism, intercessory prayer/spiritual warfare, cultural learning, coaching soccer
(45) Evangelism, prison ministry, teaching Portuguese, literature ministry



**27. How has spiritual warfare prayer and ministry been a part of your ministry?**

(1) I count on a prayer network of people praying for me in Brazil. We also have a “timid” participation as a team when we meet on a monthly basis to pray for the contacts. But this is not related to spiritual battles.
(2) It does not apply to me.
(3) Very important.
(4) Prayer is an important concept and we try to pray as a team and with the church regularly. There are moments where the spiritual battle gets stronger, and in those times we pray and fight in the spiritual battles with much effort.
(5) Prayer is the foundation of the mission agency that I am part of, and that has influenced me a lot in my transcultural ministry. I am part of a prayer network in some countries where there are people praying for our work on the field.
(6) Constantly! It is what has made me stand firm and grow in my ministry and faith. All the answers and victories we have from God were through prayer!
(7) From my church in Brazil and other countries. Mostly from Brazil.
(8) We have no choice but to be involved in this type of prayer. If we stop praying then we stop ministering. I have seen leaders fall into sin and leave the ministry because we are in a spiritual battle. In southern Brazil, it is a spiritually oppressive atmosphere with Muslims, Buddhists, and spiritism; so we must pray. We are mobilizing an intercessory prayer network with our churches.
(9) In Southern Brazil it is very important to have prayer support. I am working on raising up an intercessory prayer team from churches--this is more important than financial support. I need to hear the voice of the Lord leading me in my ministry.
(10) Personal prayer is very important.
(11) I feel like there is a greater spiritual battle among Muslims in Southern Brazil than there was in North Africa. This is especially true among the Shia Muslims. We certainly pray against the Evil One; but I am not obsessed with every problem being caused by a demon or the devil.
(12) There is a strong sense of spiritual oppression in working with Muslims in Southern Brazil. I have my normal, regular prayer and I also claim the promises of God's Word in prayer.
(13) Without prayer and fasting our ministry would have been impossible. We had 350 intercessory prayer partners and we felt their prayers indeed. I recovered from a serious illness after the intercessory prayer of a group of believers.
(14) I learned that in order to survive on the field among the Muslims it is necessary to have a strong prayer life, because it is the key of our victory because of the constant spiritual battles that we go through.
(15) It is important in freeing lives from the hands of the enemy, especially when he manifests himself.
(16) No response.
(17) It so important to conquer victories! In [the] Muslim world the warfare is so hard and if you don't understand it or know how to pray you can't survive there... Once, I was ready to send away a woman and praying God gave direction and helped me to clean a fish. It was like she was a fish and some one have to clean. Then, after praying I felt responsible for helping her and now she is a member in the local church. Just seeking God you can do the right things.
(18) I try to have a balanced view of the spiritual. Like C.S. Lewis, not give too much attention to the devil, but not ignoring him either. I was once very ill during a ministry outreach and after prayer from colleagues, saw myself quickly recover.
(19) I had the privilege of taking a course at the Seminary with Dr. Wilbur Pickriling (I'm not sure if that's how you spell his last name). He is an American who ministered among the Indians, and used to be extremely oblivious to spiritual battles. Until one day he lived through an experience that changed his views on that. He became one of the best workers in this area.
(20) No response.
(21) We were always very aware of spiritual warfare. We did not make this our “banner.” We had people praying for us and we prayed, but we did not over-emphasize this. I came from a Pentecostal background and had rejected the abuses done in the name of the Holy Spirit. Also, I sought to understand a biblical understanding of spiritual warfare (contra Kraft and the social sciences approach).
(22) That hasn't been one of the main areas of our ministries, though I would say that prayer and intersection have been a big part of it. My husband and I have experienced separating a period of three days, four times a year, for fasting and prayer. We saw result and need to start doing that again.



(23) Spiritual warfare and prayer are essential parts of the ministry. When I am weakened in my personal prayer life, I quickly feel the difference. But that is when I get back on track with my prayer life.
(24) This beginning of adapting and learning the language has been difficult; but with prayer and intimacy with God and depending on Him, I have seen His hand. So, I have given a lot of time to prayer.
(25) Spiritual warfare is very big; so prayer is a necessity.
(26) I feel that this is an area that must be more developed in our ministry.
(27) Prayer is the base of any ministry regardless of what is being done.
(28) No response.
(29) It's fundamental that we are aware of the spiritual battle because we live in it daily. We need to use our spiritual weapons, sometimes even to take a taxi.
(30) Both of these are necessary for work in a Muslim country. There is an oppression that can only be defeated by prayer.
(31) Extremely important. This is my wife's main ministry.
(32) We know that there is a great battle. We have had some periods of great crises because of this. I have a prayer support group in my country.
(33) No response.
(34) This is a major part of my ministry; the foundation of all that I am doing here. Prayer is the first thing I do when starting a new project. It is prayer that helps me to love this country and to see change. It is very spiritually oppressive here. While it is easier to perceive the evil in Brazil, it is more subtle here. The evil one works in a different way.
(35) A big part of my personal spiritual life. I have been a part of a womens prayer group. This is an area I want to grow in.
(36) I like to pray but I also like to act.
(37) Prayer is the key for ministry. I need to make a greater effort at it.
(38) Very important. At one time, our teams had 20,000 intercessors praying for us.
(39) Once I was praying for a family. In the family was a boy who was spiritually oppressed. I told my mom in Brazil about this and she had a vision about the family. She prayed and I prayed for the family and the boy's problems were resolved.
(40) Some days we must pray just to make it. We can feel the oppression and we must pray against spiritual powers. I feel that the spiritual battle is greater here than in Brazil (though in Brazil I have been involved in praying for people oppressed by the devil). I think I feel a greater sense of prayer than my husband (who is from North America).
(41) Our prayer ministry is good.
(42) There is a great spiritual battle here. If you have no spiritual life, you will die spiritually.
(43) Every day we pray and sense the spiritual battle.
(44) We are supported here by prayer!
(45) I was sick but I was prayed for and now I am better.





**28. How have you experienced success in your ministry? Please comment.**

(1) Well, in a small scale, I can say that in the four years that I've been here I've seen the fruit in the lives of two young ladies to whom I've invested my life in, as they are waling with the Lord now. I am aware though that this work is not fruit of only my investment, because I know that they had been in contact with other Christians in the past. I have been very much involved in the process of them coming to Christ and in discipling them.
(2) It does not apply to me.
(3) By taking the people to have a better knowledge of the Gospel.
(4) This is a hard question to answer. I believe that by God's eyes, the success is more linked to the faithfulness of the worker than to the numerical result of his ministry. When I am faithful and obedient to God's calling for my life I become successful and obtain success in what I do.
(5) During the four years I've been [in my Arab country] I created a school for the development of small companies. We train locals to open companies in places where there is no church. The final vision is to plant churches. We have already trained 50 people and 7 small companies have already been established around [the country]. At the beginning of this year I was able to pass on the leadership to the locals, and today they lead and I help them.
(6) I can see how strong my relationship with local people has been and I can [see] the opportunities God has given me and even though I can't see the fruits now I am sure someone will reap them in the soon future. Also in my English teaching for teens I have shared the good news and I know the faith comes through hearing the word of God!
(7) Very hard and still looking for more results in the future. Not many visual results currently. Building strong platforms to give more capabilities for others who will come.
(8) Getting to share the Gospel even one time. Getting to offer Bibles to Arabs. Learning the language and adapting to the culture.
(9) Hearing God's voice and walking with Him daily. Overcoming (with God's help) the attacks from other evangelical pastors in southern Brazil and the lack of support from my sending church. One Muslim girl came to faith and was baptized.
(10) Building relationships and sharing the Gospel. Using my tentmaking job as a place to show God's love and speak about it. Also, just letting God work in my life.
(11) Most of my evangelism has been through building personal relationships. I also started a soccer ministry that one mission organization in the Muslim world has adopted and is using as a strategy. I also rejoice in the faith of "Abdel" who came to faith here in Brazil. It is a joy to see him growing in Christ and it blesses me when I hear him speak like me and act like me in the faith. Maybe he will be a Paul but I am his Ananias (Acts 9:1-19).
(12) I have learned that my main ministry is to be an excellent wife and mother. Though it is a high price, every success my husband has in ministry is also my success. Being a supportive wife has allowed me to have a good testimony among Muslim women. I learned after leaving North Africa that our housekeeper had believed in Christ. Even though my language ability was limited, she saw something about our faith and was drawn to Christ.
(13) No response.
(14) We believe that our biggest success in ministry is the true love for what we do and for the people.
(15) A lot of prayer, total submission to God and to the local leadership.
(16) No response.
(17) No response.
(18) I can look back and see a positive influence in the lives of people; people that I continue to stay in contact with. I helped our missions organization to grow and I prepared some valuable training materials for them.
(19) God has been talking to me and I have been obeying and the blessings have been coming. I believe that success in ministry is to listen to God and obey Him.
(20) No response.
(21) Difficult to come up with a criteria for success. The most important thing was being convinced that God had us there. Our main success was training and raising up a group of Latin Americans in North Africa, and creating what would be PMI. We were able to train 30-40 new workers. We also set up the recruiting, training, and pastoral care of PMI.
(22) We have been seen people coming to the Lord, others having more interest in the Gospel. We created a series of biblical stories with an evangelistic tone, and they were translated to the local dialect and are now available at a website in the internet. Those stories were chose in order to address the cosmovision of the people we serve. My husband, along with other workers, helped to



<p>pastor a small group of national believers in 94-96. From this small group has come a crop of dynamic young leaders who have gone on to lead and multiply the church. They have their own vision for reaching their people and are developing a national structure. Through them the church is taking root in this land.</p>
<p>(23) No response.</p>
<p>(24) No response.</p>
<p>(25) When Arabs seek me, they invite me and open their lives to me, telling me personal things and asking for advice. They say that they feel comfortable with me. In that setting, I can communicate some of Jesus' values through my actions.</p>
<p>(26) Opening the doors of our home. Seeking to always be available to our friends, spending time with them and helping them in what is needed.</p>
<p>(27) No response.</p>
<p>(28) I believe that my success is perseverance. We know that it is very difficult but God has given us strength to carry on.</p>
<p>(29) Seeing Arab women recovering their self esteem, recovering their happiness, and the feeling that they are important.</p>
<p>(30) I have been accepted by Arabs rather easily because culturally (including our general appearance) we are similar.</p>
<p>(31) We have done well after much struggle. Today, we have the acknowledgment of local leadership and of the people.</p>
<p>(32) For now, language learning. Being accepted and valued at the school where I teach.</p>
<p>(33) Through witnessing as a way of life in the context of the personal relationships I built. I was also able to offer these close friends a New Testament in Arabic.</p>
<p>(34) I have been seeing many answers to prayer; much has been accomplished because of prayer.</p>
<p>(35) I have been used to touch the lives of my students through words of encouragement. I am blessed as a mother to disciple my son.</p>
<p>(36) When I am obedient and taking steps of faith. I love to build relationships and see people respond to God's love. At these times I feel I have been faithful to my ministry.</p>
<p>(37) I know God is with me and hears my prayers.</p>
<p>(38) I've been persistent. I've learned so much about culture, business, and having a platform.</p>
<p>(39) Overcoming the fear of being here as a single woman especially because of the men. Able to trust God with the security challenges and be discerning. Knowing that God has me here not just to survive but to live well regardless of the results. Seeing doors open and seeing women respond to Christ.</p>
<p>(40) I am faithful everyday and I am being obedient. I do not want to measure success in numbers.</p>
<p>(41) We have seen God answer prayer in our ministry. When we trust in people, they fail us but God is teaching us to depend on him. God has opened doors to work with refugees and we have seen people healed and desiring to follow God.</p>
<p>(42) We are seeing God work more among the minority peoples despite the fact that Arabs can be so racist against them.</p>
<p>(43) We have not lost our vision for being here.</p>
<p>(44) No response.</p>
<p>(45) No response.</p>



**29. In what areas have you experienced failure? Please comment.**

(1) Learning the language is a HUGE failure, and also because I am so involved in other activities of the social project where I work at, I don't have so much time to do visitations, to be closer to my local friends.
(2) It does not apply to me.
(3) More intense prayer for the ones around me.
(4) In learning the language. I should have learned much more than I have. In spending more time with my Muslim friends in order to build a lasting relationship.
(5) Learning the language.
(6) The language learning due to my low financial support. I can't afford the lessons!
(7) Language. I have been trying to spend more time in learning the language but my daily activities take too much of my time. I intend to make a bigger effort during the coming two weeks. I hope to do better this time.
(8) The biggest discouragement was my team life with national believers. Some of them seemed interested in the ministry so they could earn money; others were looking for a way out of the country.
(9) Failing to have balance in my life. I leave early in the morning (6am) and get home late at night (11pm). Working with Arabs is very taxing and balancing work, family, and ministry is difficult.
(10) I have not done that well learning Arabic. Also, things are very busy with work and family; so time is a challenge.
(11) I have not learned language as well as I would like.
(12) Language learning. I wish I had more time for it.
(13) No response.
(14) Doing too many things at the same time and forgetting small important details such as: to visit someone, "to have a cup of coffee", etc.
(15) To hope for immediate results and that they people will correspond to my expectations as a Brazilian would.
(16) No response.
(17) No response.
(18) My marriage failed in part because I did not realize my limits and over committed myself to things. I did not stop to reflect on things but continually dove into ministry. Also, I have been very idealistic and failed to be compassionate.
(19) Lack of patience. Lack of dedication in studying the local language and lack of discipline with my health.
(20) No response.
(21) My gifting is not evangelism but I wanted to evangelize; so I did not see as many people come to Christ. Maybe today I would be more straightforward in sharing the Gospel. We only saw 3-4 people coming to the Lord. Our main ministry was not evangelism. I would have liked to have left a church. I was too busy and over committed before I reached a good language level.
(22) We haven't been fast enough in detecting and addressing conflict amongst the believers in our local group. Some relationships with the locals who are not believers have been difficult and it has been a challenge to develop them. A young lady who had converted to Christ and been baptized married a Muslim who restrained her freedom to "come and go". During the past 8 years I've visited her trying to encourage her spiritually but I don't believe it has been successful.
(23) No response.
(24) Communication with the team and church. I have difficulty concentrating.
(25) I am lacking in prayer and personal Bible study.
(26) I need to be more organized in prayer and intercession.
(27) Not learning the language as well.
(28) Relationships have suffered because of the language difficulties.
(29) Sometimes, we feel discouraged and tired because we do not see immediate results, especially if we compare the results to those of our home country. Sometimes cultural difficulties stress us out.
(30) I believe that I could better explore the similarities with Arabs to be better immersed.
(31) Lacking prayer. Our busy-ness deprives of prayer time.
(32) No response.
(33) No response.
(34) Language has been difficult; especially studying classical Arabic and colloquial Arabic at the same time. I need to spend more time in language learning.



(35) I could have spent more time reaching out to people because sometimes the time with our platform takes up so much time. My language ability has been limited which has made me reticent to reach out to people.
(36) Relationships actually come easy to me but sometimes I pass up opportunities to speak more deeply about the Gospel. I want to be better in Arabic.
(37) I don't feel like I have been successful in ministry. My language learning has been a failure.
(38) I have not found a long-term niche yet. What I am doing now is not what I want to do.
(39) I can be undisciplined about language learning. Also, I can go periods of time when I do not visit people.
(40) Arabic language. I wish I could be fluent right now. I need to take more initiative to learn.
(41) We could have depended on God more. I am not always transparent with others even when I am struggling.
(42) I could have given more [to] the ministry and worked harder because this is all for God.
(43) No response.
(44) No response.
(45) No response.



**30. What are you most excited about in your present and future ministry?**

(1) In reality, I've just come to admit that I don't enjoy what I've been doing this whole time ( I am computer teacher). So, I am going through a transition period now, since I will be going to Brazil in June for 6 months, and when I come back I'll be leading the project. What brings me joy is to think of the ways we can bring improvements to the community with the project, and also because I will be able to use my gifts and I will have more flexibility to be more directly involved with the ladies and also to study the language.
(2) It does not apply to me.
(3) To work in social projects that shows God's love in practical terms.
(4) The expansion of the Kingdom of God in the entire region and the growth of the brothers in our faith.
(5) Community development.
(6) The solid and true relationships I have with people! It is an efficient channel for our ministry.
(7)The creation of deep spiritual communities.
(8) I am excited about the potential to minister in Southern Brazil. It is a great place to mobilize and train Brazilians for ministry to Arabs for both here and in Arab countries. I want to teach and train the Brazilian church to have a global focus and to have a heart for Arabs. I want to go back to the university and study journalism so I can go back to the Arab world as a tentmaker.
(9) I have a good place in the community with my tentmaking job; it is a credible platform. I feel comfortable and have now adapted to living among Arabs in southern Brazil. I am excited to hear God's voice, to be in His will, and follow His leading.
(10) I love to minister through my work as a teacher in southern Brazil. In the future, I would like to go and serve in a closed Arab country.
(11) At the moment I am a local church pastor in Southern Brazil, but at heart I am a missionary. My position as pastor allows me to be a recognized as a religious leader here, even among Muslims. So I have the opportunity to go visit Muslims in their shops and in town and to pray for them and even given them a Bible. They see this as normal for a religious leader and Muslims here seem to respect me as a religious leader. I would like to go back to the university and study Arabic more to be able to reach Arabs in Brazil more effectively.
(12)I love partnering with like-minded, missions minded people here in Southern Brazil. I have some really close friendships like I have never had before. I believe Southern Brazil with all of our Muslims is a good training ground to send others to the Arab-Muslim world.
(13) Now I am in a ministry of training others. My desire is to train 150 workers for Arab ministry. Already, we have trained 50 Brazilians who are on the field.
(14) To work with new believers and genuine in their faith.
(15) To be able to serve the people for whom we prepared ourselves to for so long and to see the creative ways God reveals Himself to them. It's amazing!
(16)No response.
(17) The languages, the knowledge of cultures, and how to share my faith.
(18)Beginning an international outreach in southern Brazil that includes reaching Arabs. I am studying law and want to pursue such a career in international law to use for God's kingdom.
(19) To work with children and with women who strive to be useful in society. Well, as James says, the future is in God's hands. But I wish to see the school very well organized and being a reference school in the city, for God's glory.
(20)No response.
(21)No response.
(22) Storytelling Ministry. I like to seat with the women while we work on manual projects and tell them biblical stories that help them grow in their understanding of God and also to prepare the way for them to come to know Jesus.
(23)Developing my ministry here--discipleship with children. I want to see them discover the love of God. It is neat and interesting to learn that with them.
(24) Contributing and helping people in a material [way].
(25) To do what I like and see others liking it and seeing that even the small things make a difference. Knowing that I am just a tool since it is God who is at work in all; so I do not have the pressure of producing numbers.
(26) To see our friends grow spiritually, learning with them so that the ministry can be better developed for future relationships.
(27) Currently, I have been working helping at a [handicapped] center. Being with the people and



helping them brings me much happiness.
(28) To grow spiritually and to see my ministry mature.
(29) Seeing that God can use my life to encourage women who suffer, who are oppressed, and are saddened. I want to share with them the love of God.
(30) No response.
(31) Interacting with the people is what I love. Also, I love using sports--something I really enjoy--for ministry.
(32) Teaching and training soccer teams.
(33) No response.
(34) I would love to help more with church planting among Muslim background believers and help support them in any way.
(35) Community health evangelism and thus getting involved more with the humanitarian needs of the community. Developing fluency in the language. Perhaps doing a degree in teaching.
(36) I am transitioning from a ministry working in a humanitarian center. I will be studying Arabic at a university in hopes of building relationships there to share the Gospel. Also, I have gotten involved in a photography club where I can meet people with this interest.
(37) I'm still not sure what my focus in ministry should be. I am renewing my focus on Arabic.
(38) I want to see spiritual communities develop. I want to go to the university and get my degree.
(39) To help mobilize Brazilians from my denomination to be well prepared for work here. But I also desire to stay here, too.
(40) Evangelism.
(41) To walk by faith and not worry. I love what I am doing.
(42) I want to leave a legacy--a work that continues even when I am gone.
(43) Mobilizing other Latins to ministry in the Arab world.
(44) No response.
(45) No response.





**31. Please feel free to comment on anything else relevant to your cross-cultural ministry experience in the Arab world.**

(1) I believe that everyone who comes to the Arab world must dedicate their time ONLY to the study of the language during the first two years. This is a personal frustration, and I am aware that I cannot go on with this excuse and I am trying to work this out from now on. Life in the Muslim world is very lonely. It is a blessing if you have the support of the Body of Christ on the field and are not isolated. In my opinion it is MANDATORY the person come knowing English, because like that he will be able to participate in a lot of events such as workshops, conferences etc that are put together by different organizations. I noticed that in the Arab world there is no such a thing as individual work, not even only work done by a group. It is necessary that all missionaries have the same goal of seeing people being saved, but it is essential the same spirit of unit, not of competency. What is a battle by itself ... I am available to explain any of my comments. If you are interested, here is my Skype information.
(2) I believe that Brazilians have lots of advantages in serving in the Arab world because of the so many similarities with the Arab culture, which can be a big plus when in terms of adaptability and understanding the local culture; our physical appearance is also a plus, since a lot of Brazilians have Arab/Turkish physical traits.
(3) During the past years I've come to learn to look at my friends here as people created according to the image of God, people with human value and dignity, and not as "contacts" or people to whom I'm trying to win for a specific faith. To love my friends who are part of the major religion is the base to share the Gospel.
(4) No response.
(5) I believe we are in a different moment in terms of missionaries being sent. We need people to prepare, train and inspire the local people in order for them to be able to finish the work. The time when the foreigners would go and do the work and when they left the work would vanish has come to an end. We need ministries that find a way to be maintained in the lives of the locals. I believe we are in the era of partnerships on the field. At least that has been my experience and how I see the future of the work in the Arab world.
(6) It was really hard to live in [my Arab country] as a single woman. No respect from the men. Sometimes we feel so insecure and scared and for that you don't do as much as you can. Here in [my new Arab country] it is easier, but still hard. We single female workers in the Arab World need more support and help.
(7) It is very easy for one to create a protection barrier that protects him but at the same time isolate him from the culture, the people, the learning experiences, and finally from achieving his goal. This happened to me during my first year and a half and I am in process of changing that.
(8) I would like to see Arabs come to Southern Brazil and reach Arabs here. I want the Brazilian church to be a missionary church.
(9) You can read the stories and experiences of other missionaries, but you have to trust God to write your own story. There are no "cookie cutter" types of ministry. You must find your ministry in your context. You must study the Arab culture and use what you learn to actually do ministry with that knowledge. For example, Arabs have a strong spiritual mindset (demons, spirits, dreams). God works miracles and can speak to Muslims through their dreams and our message speaks to their spiritual mindset.
(10) I need to be patient in ministry, love God, and love those I am around.
(11) It seems that many Brazilians are not making it long-term in the Muslim world. Perhaps it is because of a lack of a deep spiritual life. Others have health problems. However, those that do make it long-term do seem to have a very fruitful ministry. I think that sports ministry in the Arab world is very important and should continue to be used.
(12) I like St. Francis's words, "preach the gospel always and use words when necessary." Because Muslims are so serious about their religion, I really need to "show" the Gospel. My ministry must be led by serving and humility. I like ministering to Muslims in Brazil. I am reaching them in my language and I make fewer cultural mistakes.
(13) Went about ministry through personal relationships. I was known in the community as a pastor and had much freedom to share the Gospel. I found that it was more difficult to share the Gospel with Sunni Muslims in our area; Shia Muslims on the other hand are more simple people and they were in a sense more easy to reach. We also put on a soccer school for 35 Shia kids.
(14) How religion is able to influence a culture, family relationships and the discrimination and lower value of women.
(15) No response.



(16) No response.
(17) For me is quite hard to get the support from the church in all time you are there because they want more and more information and in the closed countries like [my Arab country] you have to be careful about it. A lot of people cannot understand it. They forget to be careful in communication with you by internet, by letters... From [my Arab country], every letter I sent, no one received it. They open it. When you go out you feel how much you are by pressure and measuring your words to say things to people. Now, I just arrived in Brazil for a sabbatical year and I can't believe myself that I can say missionary, pastor to everyone!! It's amazing! But, I know I enjoy this freedom because I was there... Then I love to be there and when I get out the freedom is so values to me. Also about the clothes... how you have to be careful choosing it!! And, even having a good friend you shouldn't say everything to he/she because of his/hers security. In case they've been interrogated they don't have much information, don't know and he/she don't have to lie or to say the true to the wrong people... It's completely different context from ours. In other hand it is incredible to see how God is opening doors for you among them.. Only in God you can explain you are there! And you can share the message, your experience in Christ... and you see people coming to Him! The God's kingdom is alive!!! we are part in it!
(18) My main ways of outreach was: Soccer ministry; International student outreach in Pittsburgh and Washington, DC; Short-term outreach in Malta and North Africa.
(19) I didn't choose to be here, as my calling was something supernatural. I heard the Lord's voice saying the name of this country. By then I didn't know what he meant with it, because I had never heard that name before. I believe that this supernatural calling reminds me of the Scripture in Psalm 2:8 where the Father says to the Son: "Ask me and I will make the nations your heritage, and the ends of the earth your possession." In a moment in eternity the Lord Jesus asked this nation and the Father wanted me to hear that! May God bless you in your thesis.
(20) No response.
(21) We Brazilians are closer to North African culture than most North Americans but not as close as we would like to think. We need to make Brazilians aware of this and help them to adapt to the culture with discipline and commitment to learning the language.
(22) I have experienced that a lot of patience and perseverance is needed if we want to see any fruit. "To cast our bread on the water in order to find it days later." Taking for example the case of a young single lady, one of our first contacts, who became a Christian and was baptized, and later backed up due to a promised marriage. In reality she never got married because she found out she was going to be the second wife. We saw each other very sporadically during 9 years, until one day we saw each other "by chance" and seat down and talked. It was then that she shared with me that she had desired to come back to the Lord for a long time but that she didn't say anything to me because she thought I would reject her because of what she did. So we are starting to disciple her again. I have been learning to humble myself. The spirit of which I got here was: "I know, they don't know." So I will be the teacher and they will be the students. Today I see with different eyes. I am here to serve them in an equal term, asking for their direction and orientation. I am a guest on this land, and because of that I need to respect them and learn with them.
(23) No response.
(24) It is embarrassing to explain ourselves when people ask suspiciously about why we are in the country.
(25) The Arab-Muslim is normally someone who is seeking to seriously know God but they need to meet him. It would be good for the Brazilian church to appreciate the role and work of single Brazilian women in the Arab world.
(26) No response.
(27) The care that we receive from God is very gratifying. We learn a lot by being inside of a different culture. We think that we are going to teach others, but we learn a lot also.
(28) This has been an experience of cultural immersion.
(29) It has not been easy being a single woman working in the Arab culture. We suffer discrimination, lack of respect, etc. that forces us many times to do things that are not allowed for a woman to do so that we can be respected.
(30) I am a single woman missionary.
(31) Living in a Muslim context (97%) has taught me that we must "be" much more than we must "do" in ministry. This has been and will continue to be a constant challenge.
(32) This first year has been difficult. Cultural stress has been stronger than expected. But I am comforted knowing that I am in the center of God's will.
(33) I worked in an international company in the Middle East. There were other Brazilian believers





<p>there with me and we began a church fellowship among ourselves. We also reached and shared the Gospel to those with whom we built relationships. It would be good for Brazilian tentmakers to have more training and preparation to minister in similar contexts to ours.</p>
<p>(34) Brazilians come with high expectations and want to see immediate Brazilian results. We need to adjust our expectations. We need to be humble and patient and see how God will use us here. We need to work more with local people. and we need to come and do a better job studying language and culture. Most Brazilian women come and hate the Arab culture at first.</p>
<p>(35) We went through a difficult two years without any pastoral care, feeling alone without anyone to talk to. This could be better. I have not wanted to leave for negative reasons but to be faithful.</p>
<p>(36) We have worked in a humanitarian center for refugees in our country that includes a feeding ministry, teaching crafts, home visits which have led to evangelism and teaching, and training Christian leaders to run the center. There have been some challenges in the leadership of the center with other foreign Christians. Also some locals have been concerned about how much we share the Gospel openly.</p>
<p>(37) No response.</p>
<p>(38) I have had a successful business here. It is a kingdom business but I am challenged to pursue Mission through Business rather than Business as Mission. I want to do more direct evangelism. What's wrong with a hybrid business that includes good godly business and sharing the Gospel? I am an ordained Assemblies of God pastor and we have few missionaries in the 10/40 window.</p>
<p>(39) As Brazilians, we think we know more than we do. We need to be humble and learn from others. We cannot rely on our jeito but need to work hard on learning the language and culture. We have things in common with the Arab culture so it is easier for us to be here, but we need to be persistent to learn. We need to do a better job of building ministry platforms. We also need to proclaim the Gospel. We cannot just live a good life and expect God to speak to people in dreams.</p>
<p>(40) Thoughts on spiritual warfare. I think I used to be too focused on spiritual warfare issues. There are lots of evil influences in Spiritism rituals in Brazil. Also, my own brother who was not a believer was possessed. I have had some real experiences praying for him and others and seeing them delivered and this has helped to prepare me for spiritual warfare here [in my Arab context].</p>
<p>(41) Our sending church was slow to send us out because they want to see quick results. Sometimes the church pressures us to work more aggressively to see results but we cannot do that here. They want us to quickly learn Arabic but don't offer to support us in language classes. Our pastor has affirmed us being here. I worked with the church closely for five years before coming to the Arab world and I want to obey the leadership and even go back if they call us back.</p>
<p>(42) We cannot fail in our mission because we are afraid that our church will not send any more missionaries to the Arab world.</p>
<p>(43) No response.</p>
<p>(44) No response.</p>
<p>(45) No response.</p>

## APPENDIX C: BRAZILIAN MISSION LEADERS SURVEY POOL

Number	Date	Manner Surveyed	Gender/Marital Status	Role	Other
1	April 27, 2009	On-line (English)	Married man	Theological seminary dean	
2	May 1, 2009	On-line (English)	Single woman	Missions instructor	North American
3	May 2, 2009	On-line (Portuguese)	Man	Pastor, mission leader	
4 (Silas Tostes)	May 5, 2009	On-line (Portuguese)	Married Man	Mission agency leader	I spent a day with the participant, Silas Tostes, at the Missão Antioquia headquarters near São Paulo
5 (João Mordomo)	July 21, 2009	Interview in English	Married Man	Mission agency leader	North American; I spent 3 days with him at the CCI mission headquarters and at a training event
6 (Daniel Calze)	July 21, 2009	On-line (Portuguese)	Married Man	Mission agency leader	I spent part of a day with him at the PMI Brasil headquarters in Curitiba.
7 (Robson Ramos)	July 29, 2009	Interview in English	Single Man	Missiologist, church planter, author	Same as n. 18 in Brazilian workers. I visited his current work in Southern Brazil.
8	August 3, 2009	On-line (Portuguese)	Woman (marital status unknown)	Mission agency leader	
9 (Tim Halls)	August 24, 2009	Telephone interview	Married Man	Mission agency leader	North American who spent many years in Brazil; currently mobilizing Latins in the USA to mission
10 (Marcos Amado)	August 27, 2009	Interview in English via skype	Married Man	Mission agency leader, missions pastor	Same as n. 21 in workers survey

## APPENDIX D: MISSION LEADERS SURVEY AND RESPONSES

1. I understand the survey and agree to participate. 10/10 agreed.

2. What is the name of your organization?

(1) Seminario Bíblico Palavra da Vida
(2) Missão JUVEP
(3) Conexao Primeira
(4) Missao Antioquia
(5) CCI Brasil.
(6) PMI - Povos Muçulmanos Internacional
(7) No response.
(8) Interserve Brasil-CEM
(9) PMI USA
(10) PMI

3. What is your denominational affiliation?

(1) Baptist
(2) Baptist
(3) Baptist
(4) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(5) Inter-denominational; Baptist in theology.
(6) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(7) Baptist/interdenominational.
(8) Igreja Presbiteriana do Brasil (Presbyterian Church of Brazil)
(9) No response.
(10) Baptist

**4. Give a brief history of your organization.**

(1) SBPV was founded to answer the need for Brazilian missionaries working among primitive tribes in Brazil. Later the school expanded its programs so as to also prepare pastors and Christian educators. It has served the Brazilian church for 44 years now.
(2) I currently work with Juvep, a mission situated in the Brazilian Northeast, mainly serving the semi-arid interior. They also have cross-cultural missionaries in East Timor, Cambodia and Peru. I help direct a one-year missionary training school (post-graduate) which has students from all over Brazil who have a variety of mission interests, including the Muslim world. I also help other missionary schools - Kairós, Antioch Mission, Baptists and others.
(3) We are a 60 years old church. We have Missions as a priority. Our foundational Scriptural text is Acts 1.8, therefore we wish to the work of God locally and worldwide.
(4) Please refer to t the tab “history” in MA website <a href="http://www.missaoantioquia.com">www.missaoantioquia.com</a>
(5) See CCI website.
(6) How were we born. A young calling. In 1971 God called a young engineer named Pablo Carrillo to leave his native land (Mexico) and move to Spain and later to the Middle East and Northern Africa. He did move and for three years he served with the Operation Mobilization in Jordan, Syria, Lebanon and Tunisia. Soon he married Jane, with whom he had three children (Natasha, Yusef, e Yamila) and in 1982 they were living as a family in Morocco. They prayed during four years for God to move the Latin Church to send workers to the Islam world. At first they lived in Spain but, after realizing that the country was very close to the gospel and that it was almost impossible to communicate their vision to the people they moved to the south of Spain in 1987. Heinz Suter and his wife Isabela shared the same vision and helped them out with the management of an office. From then on the challenge to Latin America was in place. The Project Magrebe was being birthed. In the years that followed more and more workers started joining them, in a very slow process. It was the result of immeasurable prayers lifted up to the throne of God. Initially the workers were being settled in Northern Africa, in the sub-Saharan region, and a little beyond in Central and South Asia and in the Middle East. Due to its progressive advance the name of the organization was changed to PM International (Povos Muçulmanos) in 1991.
(7) No response.
(8) Interserve Brasil-CEM was launched on August 9 of 2003 in Viçosa, Minas Gerais, Brasil. The works was a result of a parternship with Interserve international, having Interserve Canada as a mentor through the service of its Director Craig Shugart. The CEM (Centro Evangélico de Missões) was the partner institution that took Interserve as a sending agency. Up to then, the CEM functioned mainly as a Missions School, but the possibility of coming to birth a Mission agency was already included in its by-laws. The CEM was created on October 24 <sup>th</sup> of 1983, by the initiative of Reverend Elben Magalhães Lenz César and others from Igreja Presbiteriana of Viçosa. Due to the shared vision of both organizations to train and send qualified professionals to serve as full-term missionaries among the unreached, the partnership between CEM and Interserve International came about very smooth and productive. Both of them are interdenominational organizations.
(9) See PMI USA website.
(10) See PMI website.

**5. What is your specific role in missions preparation and mobilization within your organization?**

(1) President of the school. I personally encourage missions on our campus, oversee the invitation and presence of resident missionaries (one-year presence on campus), supervise the theological and biblical content of our Missionary Conferences, and see that our Missions department has a visible presence on our campus.
(2) Missionary training. I am a teacher and one of the directors.
(3) As a Senior Pastor my role is to maintain the vision and encourage the callings
(4) I mobilize, train and send workers
(5) Mobilizing, training, and encouraging Brazilians in ministry to the Muslim world.
(6) One of my roles is to mobilize the Brazilian church, identifying sending churches and candidates to the field. Once the person is identified, we send him to one of our partners for training in Brazil. Before leaving: the future missionary needs to have his theological and missiological education, of which is offered by many organizations in the country. Upon arrival: the workers start the course in Transcultural Orientation (COT), that takes five months to be completed. This course offers a culture immersion, with language training, time spent with Muslim families, etc. of which will provide a valuable tool for an efficient communication of the Gospel. Following up: Afterwards there will be offered more training in terms of courses, reading and retreats, in order to keep the workers informed, experience sharing, work methods, etc.
(7) Training, teaching, writing books and articles
(8) My role is not in training, since the missionaries come to us with some training and /or are encouraged to do so before they apply. But my role does include mobilization, especially among professionals (or tentmakers) in the entire Brazil, those with focus on the Arab world and parts of Asia.
(9) No response
(10) Administration; cross-cultural training; raising money for special projects.

**6. How long have you been serving in your present role?**

(1) 15 years
(2) As a missions mobilizer and teacher, almost 40 years all told. I am here in the Northeast for 10 years.
(3) 4 years
(4) More than 20 years
(5) 13 years.
(6) 5 years
(7) 15 years.
(8) Six years
(9) No response.
(10) 7 years as the international director of PMI



**7. Describe in as much detail as you would like the vision of your organization toward global missions.**

(1) We are committed to providing capable individuals who will go to the least reached and unreached people groups of Brazil and beyond, while also preparing pastors with missionary hearts and vision. We insist that all our students have some form of first hand exposure to missionary work (whether urban, rural, cross-cultural, or monocultural).
(2) The JUVEP mission includes world missions in their program, but their emphasis is on the unreached interior of the Northeast, especially the rural areas where less than 0.1% are Christians.
(3) We want to plant churches among the most needed regions, by emphasizing the unreached people groups.
(4) Please go to the icon vision at the website <a href="http://www.missaoantioquia.com">www.missaoantioquia.com</a>
(5) See CCI website.
(6) In regards to world missions, Islamism represents without a doubt, the biggest challenge in terms of mission initiatives, not only due to its extension but also for its complexity. It has been decades since Muslim populations have been establishing themselves in the West, due to immigration and also with the goal of expanding their territory. We see that happening as well in Latin America. And by having a mission exclusively Latin, we have had the goal of establishing the Church of Jesus Christ among the Muslim people, with the cooperation of the evangelical church, through a whole missionary action.
(7) To help Brazilians to get out of the Christian “ghetto” and to bridge the gap to the lost.
(8) “Our vision: lives and communities transformed by the encounter with Jesus Christ.” “Our purpose: to make Jesus Christ known among the poorest people groups of Asia and the Arab world, through a whole ministry, in partnership with the local church.” Therefore, we work with a unique vision and purpose, accepted internationally.
(9) See PMI USA website
(10) See PMI website

**8. What is the vision of your organization toward mobilizing Brazilians for mission work in the Arab-Muslim world?**

(1) We believe God and history have contributed to make Brazilians accepted in areas of the world where Islam is the ruling worldview. We have worked with different missions and churches and have encouraged our Missions graduates to consider placement in Arab countries.
(2) We do not specialize in any specific group, except for the Northeast unreached.
(3) Please explain the term Arab-Muslim, because we have a strong desire to reach Muslims in general, not only those of Arab origin. Our vision is to recruit, select, train and send them. We know that Brazil is a strong potential to reach out the Muslim world.
(4) We work with many different groups, including this one mentioned in your question. We look for mature people who have an educational background and ministry experience.
(5) See CCI website.
(6) We are not looking for “perfect” people, but those who have a true missionary calling and are willing to learn and to suffer difficulties because of their love for Jesus Christ, and also to have perseverance meanwhile. We also understand that the local church is the main organization in charge of sending missionaries to the field. Their priority and privilege is to send out missionaries to the field, and also to support them material and spiritually in all they need while serving abroad. It is possible that a church does not have the means to send and support a missionary on the field. Therefore, we recommend partnerships with other churches. We use a variety of strategies of mobilization, such as breakfasts with the ones felt called, seminaries, etc.
(7) To plant an international outreach in Southern Brazil that would reach internationals, including Arabs.
(8) There is no specific vision in terms of the Arab-Muslim world. All of our workers, who come from all of the sending countries, are welcome to go serve in the Arab-Muslim world.
(9) See PMI USA website.
(10) See PMI website



**9. Approximately, how many Brazilian missionaries have been sent by your organization to minister in the Arab-Muslim world since 1976?**

(1) We do not send them - we recommend them. Nine in recent years. I do not have an exact figure available right now.
(2) None in JUVEP, except for the peripheral contact the missionaries in East Timor have.
(3) 8
(4) Around 15 workers
(5) 8 Brazilians serving in 5 Arab countries.
(6) Approximately 60
(7) No response.
(8) 7 Brazilian missionaries (6 married and 1 single)
(9) No response.
(10) From PMI Intl, around 30-40; the total number of Brazilians serving in the Arab world is 50-70

**10. What are the major areas of ministry encouraged by your organization in the Arab-Muslim world? Evangelism? Teaching/Discipleship? Church Planting? Spiritual Warfare? Humanitarian Aid? Translation? Media development? Others?**

(1) Evangelism, intercessory prayer/spiritual warfare, Business as mission and sports venues (schools, teams, etc.)
(2) No response.
(3) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, humanitarian aid, translation
(4) Evangelism, discipleship/teaching, church planting, humanitarian aid
(5) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, Business as Mission
(6) Evangelism, discipleship/teaching, church planting, humanitarian aid
(7) Evangelism, discipleship/teaching, church planting
(8) Evangelism, discipleship/teaching, church planting, intercessory prayer/spiritual warfare, humanitarian aid, local leadership development
(9) No response.
(10) Evangelism, discipleship/teaching, church planting, humanitarian aid

**11. Of the areas listed in the last question, what are the 2-3 priorities of your organization in the Arab-Muslim world?**

(1) Sports ministries; Business as mission
(2) No response.
(3) Evangelism, discipleship and church planting
(4) It depends of the gifts of the worker
(5) Church planting movements among Muslim unreached people groups (evangelism and discipleship is implicit in that); Business as Mission; Training and partnering with existing mission efforts; Evangelism; Prayer.
(6) Evangelism, discipleship and church planting
(7) Training in evangelism, church planting; Evangelism outreach via international training center.
(8) Teaching/ discipleship; humanitarian help; prayer/ spiritual warfare.
(9) No response.
(10) We talked a lot about church planting but we actually did more in the area of evangelism and discipleship. All of this was very much mixed with development projects. So there have been seasons of different emphases. The present director of PMI has a real passion for church planting and is focusing and acting more in this area.



**12. How much do you emphasize spiritual warfare prayer and ministry in your training?**

(1) This is not an overly emphasized area in our school. We encourage prayer bands, afternoons of prayer, and special prayer chapels for missions.
(2) From 10-20%.
(3) Very much
(4) It is part of our philosophy. Please go to the icon “intersection” at <a href="http://www.missaointioquia.com">www.missaointioquia.com</a>
(5) We have a prayer network among our supporting churches. We do emphasize prayer and spiritual warfare training with our Brazilian workers. Any weakness in this training would be because of shortcomings by our North American leadership.
(6) Because we view prayer as the first and most important investment, we encourage our candidates to have a prayer life and a sanctified life.
(7) Keeping a balanced perspective. Not giving the enemy too little or too much attention.
(8) No response.
(9) No response.
(10) We had a big emphasis on prayer but not necessarily spiritual warfare prayer probably because we were a bunch of Baptists, Presbyterians, and Mennonites. We believe in prayer but we were careful in not going overboard. Now PMI has more emphasis on spiritual warfare because of the present leader is from a Pentecostal background.



**13. In your opinion, how have your missionaries been “successful” (please define this by your own criteria) in ministry in the Arab-Muslim world?**

(1) Permanence (stick-to-it-tiveness) is a major criterion. With the exception of a couple who had to leave for family reasons, all those I remembered are still there. Their ability to be welcomed back by their communities is also a good criterion, and they all passed that test as well.
(2) No response.
(3) When they are able to create friendships, have some decision for Christ and make disciples.
(4) When they are able to create friendships, evangelize, make disciples, train nationals ...
(5) When they successfully understand the culture; Attaining language proficiency; That they take continual initiative in ministry; have intentionality. Our success criteria is less numerical but more based on relationship initiative; We often had fed into existing church planting movements.
(6) I believe that the success comes as a result of the natural gifts of the Latin to adapt himself to the place, specially to the Islamic culture and because of that, to share the Gospel in a effective and whole way. Besides that, we count on a history of peace among the Latin people, alongside with a identification of the Muslim people with the Latin people in terms of the difficulties in which we live. We have Brazilian workers in many different sites in North Africa, Sahel and Asia, who are doing an excellent job in different areas, such as sports, health, special needs, etc.
(7) No response.
(8) They are very outgoing and social, as the Arabs; they are in love, enthusiastic; they are people of prayer.
(9) They have been pioneers in new fields moving out by faith. They have connected to the local culture a bit faster than North American counterparts. They have been pretty good at starting churches. Prayer strategies have alerted the Brazilian churches to cultivate a heart for the Muslim world.
(10) My definition of success is being able to have Muslims trust you for what you are, for your life and faith, and through words and deeds be able to communicate the love of God. Because of that you see people coming to the Lord, you are discipling them, and eventually they become part of the local church. In light of this goal: most Brazilians have been very successful at building friendship with Muslims and earning their trust. Most have been good evangelists. In the first 7-10 years, we did not see many people come to the Lord. Later, however, Brazilians began to see people come to Christ and disciple them. Why Brazilians and trust? Brazil as a country still has a positive image in the Muslim world. Because of our background of relative poverty and economic crises and inflation, we can identify with Muslims. People perceive that and it is possible to bond with Arabs in a deep level of friendship. During the first Gulf war, many Americans left North Africa; but Brazilians stayed in the country, things did not change and we were never implicated in these political problems. This puts more responsibility on our shoulders. Those involved in development projects did not bring negative attention on themselves—unlike North Americans. Whatever Americans would do was met with suspicion.

**14. In your opinion, how have your missionaries experienced failure in ministry in the Arab-Muslim world?**

(1) That evaluation should be asked to the heads of their respective missions. I do not have that information.
(2) No response.
(3) They have failed in communication, discipleship, and church planting.
(4) They have failed, but they have less fruit than in other missionary fields.
(5) Our people have faced more challenges than failures. I.E. Brazilian women feeling hassled by Arab men. We are still a new organization though.
(6) As Latins, we are an oral culture, and many times we identify faults in our communication. Between missionary x and church x, team, etc. Problems in communication result in a lot of wasted time.
(7) No response.
(8) I don't agree with the use of this word (failure). I don't believe they have failed. I can say that they could do a better job if they had more organization, perseverance and if they were more apt to learn different languages.
(9) Some have really struggled with their finances--some have had to return because of this; others could not return because of finances and stayed. Some have struggled with the lack of fruitfulness in their ministries and they have moved to other fields perhaps prematurely.
(10) Discouragement. Overcoming the sense of uselessness and discouragement. Struggling with the lack of fruit (i.e. 1-2 people coming to Christ every few years). Some did not endure as much as they could and did not stay long enough. Failure is giving up—not overcoming the barriers, learning the language. This is mostly due to not being adequately trained. Family challenges—marriage relationships.

**15. Within your specific role, what is your strategy for preparing Brazilian missionaries for the Arab-Muslim world (i.e. missiological, theological, church planting training, tentmaking/business training)?**

(1) We provide biblical, theological and missiological training. The missions our students choose decide strategy and further preparation.
(2) Our students receive general preparation in missiology, character and spiritual formation and practical areas of church planting. For anyone with a specific calling, such as translation, or going to the Muslim world, we recommend further studies available here in Brazil.
(3) We hold a monthly meeting with the candidates and we lead them to serve in the local church prior to going to the field. They are encouraged to read books and are trained in evangelism and discipleship. Afterwards they are sent to a theological school or to specific training in the area of which they wish to serve.
(4) Transcultural training, after having studied theology, and preferably professionals. They need to learn the language and the culture very well before they start the work.
(5) Training Brazilians in ministry; providing leadership and directing a mission organization of Brazilians working in the Muslim world.
(6) We are a mission that plants churches through a holistic missionary action. Our missionaries glorify the Lord in the Muslim countries through their professions and jobs. Because we work and live in a whole way. That means that what we do, we do it in such a way that those who observe us are able to glorify God.
(7) Helping candidates gain a profession and then find a field where they can put that to good use.
(8) Our agency encourages that all of them have missiological training, with few exceptions. We also offer some specific material in regards to tentmaking.
(9) No response.
(10) We developed our field training—4-5 months in a country in immersion. Our field training was cross cultural adaptation training.



**16. In your opinion, what is the overall quality of pre-field training of Brazilian missionaries from your organization? Why?**

(1) Within our self-imposed limitations (not becoming a sending agency), I believe we do a fairly good job at preparing them.
(2) I think it is excellent, along with two other schools in Brazil - CEM in Minas Gerais and CIEM in Rio de Janeiro. We try and help the students have tools to evaluate currents in mission strategy and have a solid Biblical foundation for his or her own work wherever they go.
(3) We can certainly improve its quality. I believe that only one encounter per month is not enough and too lengthy in order to keep the inner flame burning and the growth.
(4) Good, with a returning rate almost inexistent
(5) Overall, it seems adequate. We do not have a formal training program. Rather, we assess where a candidate is and seek to fill the gaps of their training. Given the needs we can offer training in bible, spiritual life, and professional business-type training. Some of these needs can be met through partnering organizations closer to the candidate's home city. If needed, we may ask a candidate to come to Curitiba for 2 years and be a part of a 2 year program that includes biblical training, missiology, church planting experience (inside of Brazil), and business/professional training. We have started a business consultancy to meet this need.
(6) We are a receptive mission agency. Our missionaries are trained by our partners in Brazil. Those partners are chosen by us according to their training programs and level of respect they have. In terms of the program of training on the field the COT – Course of Transcultural Orientation has been efficient and important upon arrival of the worker on the field.
(7) No response.
(8) When our missionaries are trained by the CEM (Evangelical Center of Missions), with whom we are partners, they training they get is of high quality. That is because CEM has an excellent program and great teachers. The candidate spends between 1 to 2 years studying missions, depending on the program. If they are not trained by the CEM they end up lacking the necessary training.
(9) It's too early to make such an evaluation.
(10) Today, most workers with PMI are receiving adequate training. The Brazilian church is starting to see the need. The problem is when a denomination or individual church send unequipped workers to the field. The standards were high for candidates (we evaluated family life, evangelism/discipleship skills, ability to adapt). We expected that our candidates would have been through theological, missiological, church planting training. We did consider accepting people without bible college (especially for those focusing on evangelism and discipleship) but who had many years of experience and proven character—their role would be as an evangelist or disciple. We partnered with missions agencies in Brazil to fill in the gaps (Antioch, Avante, Kairos).

**17. What do you see as presently lacking in the pre-field training of Brazilian missionaries to the Arab-Muslim world?**

(1) We still offer a rose-tinted glasses view of ministry in an Arab culture. We fail to provide them with a real sense of the opposition they will face and the dynamics of an all-out spiritual warfare with the forces of darkness.
(2) For now, any specific training may be lacking, and certainly is divided between the different schools of thought regarding muslim evangelism and discipleship.
(3) There is a lack of specific transcultural training to the place where the missionary is called to. We know that there is a huge variety in the Muslim world. For example. A Muslim in [the Middle East] is very different from a Muslim in [Asia] I believe that the training should be more specific.
(4) Nothing
(5) Pre-field linguistic experience. This may take the form of a version of LAMP (Language Application Made Practical) here in Brazil. Or, we could send Brazilians to the university here in Brazil to study Arabic.
(6) I quote Ronaldo Lidório and make his words mine: “In first place, our candidates to missionary work need to be prepared biblically. They need to study the Word, know it, research it in textual terms and put it in context. To invest in a good biblical preparation is the same as investing directly on the field. Secondly, we need to understand that faithfulness is bigger than ability. The Christian character should be the course given the most emphasis in our courses of mission formation. Because it would be impossible to pretend to have a Christian like character inside the classroom and another one outside of it, we desperately need mentors among our mission teachers who will invest their time in discipleship.”
(7) Establishing a comprehensive understanding of the role of the mission agency and the local church in the missionary's life. Also, more focus on re-entry issues including helping a missionary to have insurance, retirement, and even meaningful ministry or work if they should leave the field.
(8) An internship, or in other words, a time spent on the field, where the candidate is overseen by more experienced missionaries, prior to him making the final decision for that field. There might also be a need of a deeper knowledge in linguistics, in order to help learning a new language.
(9) A purely knowledge based pre-field training model should be avoided.
(10) Sometimes people with theological training have not had biblical training. So a biblical theology is needed. Also, most of the courses on Islam have been taught from a negative perspective. We must teach a love for Muslims, not hatred for Islam that becomes hatred for Muslims.

**18. What is the philosophy of your organization for raising financial support for missionaries?**

(1) We do not since we do not send them.
(2) The local church should be the main supporter of any missionary, with help from other people and organizations.
(3) We use the Faith Promise Offering. The missionaries are always our priority. Therefore, if the missionary offering is not enough, we take the money from the general fund to complete the remaining that is lacking.
(4) The missionaries must have a sending church and a group of supporters. We have a cooperation agreement with the sending church.
(5) Our missionaries are “self-supported.” This could be through our missionaries raising support through their churches. But, more and more because of the economic situation of Brazil, we are taking more of a Business as Mission approach to help with support (also as a strategy for integral ministry inside the country). See article by J. Mordomo in EMS on Business as Mission.
(6) We believe that the local church is the main organization in charge of raising support for the missionary. Their priority and privilege is to send out missionaries to the field, and also to support them material and spiritually in all they need while serving abroad. As an organization we help the missionary to raise support, but we do not take full responsibility for it.
(7) A bi-vocational model. Only a few should be fully financially supported. The classic support raising model is not sustainable.
(8) The missionary needs to raise his support himself, with our help as possible. But I don’t believe that this is the ideal way to go about it. Ideally the local church should be the one responsible for taking the initiative, even if it had to ask for help from other churches/companies/people.
(9) Compared to the mid 1970s when no Brazilians were raising support, most are able to raise support from churches on some level. They are becoming support raisers and are finding solutions to this challenge.
(10) Each worker raised his/her own support. Brazilians are to raise 100% of their support from Brazil. We raised support for projects (development, training, pastoral care) and tried to do that in Latin America. We also raised support for projects from Europe and North America--we had agreements with Tear Fund, Partners International, and other groups to fund projects.

**19. In your opinion, do missionaries from your organization (and other organizations) have adequate financial resources to stay on the field?**

(1) In general, Brazilian missionaries overseas face the syndrome of the financial crisis. Whenever one hits, whether local or global, the first commitment to be jettisoned is the missionary contribution (This I say to our shame). Quite often Brazilian missionaries leave with full support and are reduced to less than half two years after arriving on the field.
(2) For now, they are adequately supported.
(3) No, many missions agencies struggle to maintain adequate support and the Brazilian church does not have a clear vision for its responsibility for supporting missionaries.
(4) This is the most problematic area for us because the life in the Arab world is very expensive.
(5) About 50% do; 50% do not.
(6) I answer for PMI. Yes, our missionaries do have the resources to stay on the field.
(7) Certainly not.
(8) Our missionaries have the adequate financial resources to stay on the field because we only send missionaries who have already raised at least 90% of their support. I cannot say the same stands for other organizations because I don't have enough information about them.
(9) Some do; some don't
(10) Things are much better because the Brazilian economy is much more stable. Our currency has improved against the dollar. Some churches 20 years ago got emotional and made a commitment and then stopped giving after 6 months; so the maturity of churches toward missions since then has helped. In PMI, wanted every missionary to have health insurance, pension, and an emergency fund. But 60-70% of Brazilian pastors do not have these privileges; so it was hard for the church to think of giving these things to missionaries when pastors did not have them.  "Adequate" support for Brazilians is enough to get by every month—but far from the ideal (furlough funds, health insurance, pension).  We often promote Brazilian missions by saying they can get by with half of what an American can live on. But in the long run, this is problematic for Brazilians who have not planned ahead financially (i.e. for those who experience health problems later on but have no insurance).

**20. What are the greatest difficulties and challenges faced by your missionaries serving in the Arab-Muslim world?**

(1) From previous conversations with our alumni, it seems that loneliness and discouragement over the hardness of the soil are the greatest problems
(2) No response.
(3) Cultural adaptation and external pressure to plant churches.
(4) Those countries known as high risk countries.
(5) Dealing with the expectations of their sending churches in Brazil who expect the results of Brazil in the Arab-Muslim world; Our women missionaries suffering harassment in an Arab contexts; Establishing pre-field teams and as a result finding appropriate/like-minded teams in the Arab world to second our missionaries to.
(6) Initially the language. However, there is a very strong desire to remain on the field, what makes the Brazilian missionary to carry on by being creative.
(7) Financial challenges.
(8) They miss their families a lot (Brazilians are usually very close to their families); lack of support from the family (it is very rare to find a family member who approves a missionary to leave to the field, which becomes one more burden for the missionary to carry); lack of support and follow up from the sending church (in many cases, but not all); lack of vision by the Brazilian church, to send professionals in missions (tentmakers). The Brazilian church believes that the missionary will have full support if he works in his career, which is not true in 95% of the cases.
(9) The challenge of getting a visa and staying in a country. The ability to establish a viable, long-term platform.
(10) The long-term problem of financial support and future financial planning. Training is not still what is needed—some of the courses are negative about Islam and that influences them before they arrive. The discouragement of seeing lack of fruit.

**21. What percentage of missionaries in your organization have left the mission field in the Arab-Muslim world?**

(1) Of the nine I mentioned above, two left for family reasons.
(2) No response.
(3) None have left.
(4) Haven't left. Except for one couple that left after 6 years.
(5) Though we are still young, so far none of our 8 workers in the Arab world have come back.
(6) No response.
(7) No response.
(8) Zero (because we are a new mission agency and have few missionaries on the field)
(9) I don't know of any who have left the field.
(10) The majority have stayed on the field. PMI did not accept people for less than 5 years. Most Brazilians continue to think in terms of a lifetime of ministry even when in North America and Europe the term "long-term" is being redefined to as little as 1 year.

**22. What are the main reasons for your missionaries not continuing in ministry in the Arab-Muslim world?**

(1) Family problems.
(2) No response.
(3) No response.
(4) No response.
(5) No response.
(6) Relationship difficulties among the missionary team.
(7) Emotional stress from cross-cultural living. Lack of finances.
(8) No response.
(9) No response.
(10) Financial strains; Family relationships (marriage problems); stressful team relationships.



**23. In what ways does your organization provide pastoral care (member care) for your missionaries in the Arab-Muslim world?**

(1) Does not apply to SBPV.
(2) No response.
(3) We keep in touch by email. They also have access to our services through the internet. We rely on the missionary agency to care for the missionary. When possible we do short term mission trips with the members of the local church.
(4) They are not left alone. They are sent to other organizations that are very well structured and come to Brazil to visit every three years.
(5) We now have a member care specialist in our office in Brazil who also has a private practice who coordinates member care. Also, our executive vice president of our mission is a pastor; so our mission base leadership is very pastoral in its nature. Our leadership, Brazilian and international, make regular visits to workers on the field. In 2010, we are also looking to set up a base in Spain that will also provide member care for workers in the region.
(6) Support of the church in terms of care of its missionaries: be a receiving base for the missionaries; be the middleman for the sending of financial resources to the missionaries; to inform the congregation of the work and needs of the missionary on the field; have a constant flow of communication with the church; inform the missionary in terms of a change in currency in order for the support to be adjusted accordingly; Support to the missionary on the field: make them feel welcome when they arrive on the field; help them in terms of transportation and as they move to their new home; help in the education of the missionary kids; provide the needed education during the time they are on the field; be alert to any need of the missionary and his family; help in any work that the missionary develops on the field; do frequent visitation in order to follow up with the missionary; Accountability: provide a mentor or counselor to each missionary; make sure he is doing the work he was sent to do; ask for frequent reports from the missionary.
(7) No response.
(8) 1. Interserve has a leadership team on the field that is responsible for the pastoral care, but there is also a more experience person available for a more specific care. 2. Interserve organizes regional meetings among the missionaries for sharing, prayer, renewal, etc. 3. The Brazilian office maintains a weekly contact with the missionary by the internet, and keep up with all of their daily challenges, through prayers, by listening to them, and by offering counseling, if necessary. 4. Interserve does a annual debriefing with each missionary. 5. Interserve gives special attention to the Home Assignment of each missionary. 6. Interserve tries to visit the missionary on the field at least once.
(9) No response.
(10) Having a member care team that regularly visiting teams on the fields. Also, spiritual retreats in regional areas. Finally, every 5 years we had a conference with all workers in Spain and we brought in veteran missionaries and teachers to work with them during the conference. During these conferences, it was great being together with other PMI folks.



**24. Does your organization have a prayer strategy for missionaries in the Arab-Muslim world? If so, please describe it.**

(1) No.
(2) No response.
(3) In all of our services we have a moment for intercession for the missionaries and we challenge the members of the church to dedicate the week in prayer for them. Depending on the case we send out short term prayer teams.
(4) Yes, we pray 24 hrs through a prayer chain.
(5) We have prayer campaigns with our CCI partners. We also train our workers to raise up a prayer team.
(6) Yes. We have a prayer calendar called “Connect yourself in Prayer”; this calendar is sent out every month to 6 thousand people in Brazil.
(7) No response.
(8) We have a strategy for all of our missionaries in Asia and in the Arab world. We have a international prayer coordinator who receive and sends out the prayer requests. In Brazil we meet weekly for prayer, where we intercede for each specific prayer request. We also send out the prayer requests monthly so that each prayer worrier can pray at home.
(9) No response.
(10) We sought develop a network in Latin America and Europe to form prayer groups and to send them monthly prayer requests. Each team on the field had specific times of prayer. In Granada, we gathered weekly for prayer. Also, each worker would have their own churches praying for them.

**25. Please feel free to comment on anything else that you feel is important about Brazilian missions in the Arab-Muslim world and the preparation, sending, and care of Brazilian missionaries in the Arab Muslim world.**

(1) No response.
(2) I know some excellent missionaries to contact.
(3) I recommend the book <i>Too Valuable to Lose</i> edited by COMIBAM.
(4) The biggest difficulty is the lack of vision by the churches that want to send missionaries only to areas where there is freedom and churches are able to be planted legally. Silas Tostes.
(5) We need to continue to work on partnerships with Brazilian churches in sending missionaries. Some churches want to control everything that our missionaries do; others simply “dump” them on us and expect us to do everything. So we want to continue to work on more healthy and strategic partnerships.
(6) Upon reflecting in the Brazilian missionary work one comes to the conclusion that the accomplishments and the successes surpass the wrongdoings, the drawbacks and the failures. Before, it used to be that there was a lot of willpower and not so much maturity, the sending of a missionary was disorganized and full of anxiety, there was no concern with the formation of the missionary, there were no missionary schools, and so forth. Because of that the missionaries used to remain on the field for a very short time, some would return, what created a negative effect in their lives, and for the sending church. Today the missionaries in general are remaining much longer on the field. Soli deo Gloria!
(7) Missions agencies should not become a business--sustained by the support raised by its missionaries; Mission agencies should be more professional (in terms of technology, communications, doing things with excellence, having a multi-disciplinary approach); Most churches do not send their best Christian laborers to the mission field. The perception is that if someone cannot make it as a pastor then they become a missionary.
(8) No response.
(9) There are probably 1000 Brazilian evangelical churches in the US, many of these with missions minded pastors and congregations. Recently, one Brazilian-American couple was sent to a closed country in the Middle East from a North American Brazilian church. There is great potential here.
(10) The Brazilian church. Though the Brazilian church is more mature today regarding missions, we are going through a period of time when some pastors are embarrassed to be called evangelical pastors because of the abuses of televangelists and rich megachurch pastors. Prosperity theology is really hurting us and this is taking away our focus from unreached peoples. We may have fewer missionaries if we do not create more awareness for the task in front of us.