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### The Mission Enterprise of The Lutheran Church-Missouri Synod in Brazil

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**THE MISSION ENTERPRISE  
OF THE LUTHERAN CHURCH-MISSOURI SYNOD IN BRAZIL:  
THE COURSE OF THE PAST AND THE PROSPECTS OF THE FUTURE  
OF THE IGREJA EVANGÉLICA LUTERANA DO BRASIL**

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**A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology,  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Theology**

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by  
**Elroi Reimnitz**  
May 1975

Approved by: \_\_\_\_\_

**Advisor**

\_\_\_\_\_  
**Reader**

\_\_\_\_\_  
**Reader**

**SHORT TITLE**

**THE IGREJA EVANGÉLICA LUTERANA DO BRASIL: Elroi Reimnitz, Th.D., May 1975**

**IN DEDICATION**

**To my beloved wife, Ruth Sonaide Weimer Reimnitz; and,  
to my loving parents, The Rev. and Mrs. Elmer Reimnitz.**

**IN MEMORIAM**

**To my departed sister Lorna Reimnitz.**

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## ABBREVIATIONS

AAL	-	Aid Association for Lutherans
AELB	-	Associação Evangélica Luterana de Beneficência
ALC	-	The American Lutheran Church
ARENA	-	Aliança Renovadora Nacional
ASTE	-	Associação de Seminários Teológicos Evangélicos
CPC	-	Casa Publicadora Concórdia
DD	-	Doctor of Divinity
ELCA	-	Evangelical Lutheran Church of Australia
FUNAI	-	Fundação Nacional do Índio
IELB	-	Igreja Evangélica Luterana do Brasil
IELP	-	Igreja Evangélica Luterana Portuguesa
IECLB	-	Igreja Evangélica de Confissão Luterana no Brasil
LCMS	-	The Lutheran Church--Missouri Synod or Missouri Synod
LLLB	-	Liga de Leigos Luteranos do Brasil
LSLB	-	Liga das Senhoras Luteranas do Brasil
LWF	-	The Lutheran World Federation
MDB	-	Movimento Democrático Brasileiro
MOBRAL	-	Movimento Brasileiro de Alfabetização
RGS	-	Rio Grande do Sul
SBB	-	Sociedade Bíblica do Brasil
STM	-	Master of Sacred Theology
ThD	-	Doctor of Theology
URGS	-	Universidade Federal do Rio Grande do Sul
WCC	-	World Council of Churches

## CHAPTER I

### INTRODUCTION

The Lutheran Church--Missouri Synod is the name adopted in 1947<sup>1</sup> by the synod which was organized as Die Deutsche Evangelisch-Lutherische Synode von Missouri, Ohio und andern Staaten on 26 April 1847, in St. Paul's Church, Chicago, Illinois. This church body was organized by Friedrich Conrad Dietrich Wyneken, Wilhelm Sihler, and Friedrich August Craemer, Loehe men in Ohio, Indiana, and Michigan; and Saxon immigrants in Missouri, under the leadership of Carl Ferdinand Wilhelm Walther, elected as the first President of Synod (1847-1850).<sup>2</sup>

There are presently forty Districts within the Missouri Synod, of which thirty-five are located in the United States of America, three in Canada and two in South America, namely, Argentina and Brazil.<sup>3</sup>

Lutherans in America have used the term "synod" as designating (1) an entire body of territorially or linguistically or theologically united congregations and (2) designating a body of clerical and lay delegates representing all the congregations within a synod (sense 1)

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<sup>1</sup>Proceedings of the Fortieth Regular Convention of the Ev. Lutheran Synod of Missouri, Ohio, and Other States Assembled at Chicago, Illinois as the Twenty-Fifth Delegate Synod and as the First Centennial Synod, July 20-29 (Saint Louis: Concordia Publishing House, 1947), p. 446.

<sup>2</sup>August R. Suelflow, "The Missouri Synod Organized," Moving Frontiers, edited by Carl S. Meyer (Saint Louis: Concordia Publishing House, 1964), pp. 142-143.

<sup>3</sup>The Lutheran Annual (Saint Louis: Concordia Publishing House, 1974), pp. 46-47.

or a district of it.<sup>4</sup> Thus, District, is a territorial division within the Missouri Synod, with the exception of the English District which is divided both on a territorial and theological basis.<sup>5</sup>

The Constitution of The Lutheran Church--Missouri Synod, Article XII concerning Districts of the Synod and Their Regulations, states the following:

1. The Synod is divided into Districts, the geographical boundaries of which are determined by the Synod and are altered by it according to circumstances.
2. This Constitution is also the constitution of each District of the Synod; however, each District is at liberty to adopt such bylaws and pass such resolutions as it deems expedient for its conditions, provided that such bylaws and resolutions do not conflict with the Constitution and the Bylaws of the Synod.<sup>6</sup>

#### Statement of Problem

The Lutheran Church--Missouri Synod began work in Brazil in 1900, when the first missionary arrived to survey the church among the German immigrant people in the southern states. At that time the Missouri

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<sup>4</sup>George F. Harkins, "Synod," The Encyclopedia of the Lutheran Church, edited by Julius Bodensieck (Minneapolis: Augsburg Publishing House, 1965), II, 2315.

<sup>5</sup>The English Evangelical Lutheran Conference, organized in 1872, became the English Evangelical Synod of Missouri, Ohio and Other States in 1890. In 1911 this Synod became the English District of the Missouri Synod. The English District is represented in the following fourteen states: Arizona, California, Georgia, Illinois, Indiana, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Pennsylvania, Wisconsin; and in the provinces of Ontario and Quebec, Canada. Lutheran Annual, pp. 46-47.

<sup>6</sup>Handbook of The Lutheran Church--Missouri Synod. 1973 Edition. Pp. 21-22.

Synod's purpose was to establish "true" Lutheranism and bring those of German Lutheran heritage into a church whose teaching and practice was faithful to its understanding of the Lutheran Confessions.<sup>7</sup>

On 24 June 1974, the missionary work of the Missouri Synod celebrated seventy years of innumerable blessings in Brazil. On that day in 1904, the eighteenth district of the Missouri Synod was organized as Der Brasilianische Distrikt der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten or as the Brazil District of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.<sup>8</sup> Later, on 13 April 1920, the Brazil District filed its constitution with the state, adopting the name Sínodo Evangélico Luterano do Brasil, which was also accepted by the Synodical Convention of the Missouri Synod in the same year.<sup>9</sup> Finally, since 1951 the Brazil District is officially recognized and accepted as the Igreja Evangélica Luterana do Brasil (IELB), even though still considered a district and mission field of the Missouri Synod.<sup>10</sup>

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<sup>7</sup> F. Dean Lueking, Mission in the Making. The Missionary Enterprise among Missouri Synod Lutherans, 1846-1963 (St. Louis: Concordia Publishing House, 1964), p. 175.

<sup>8</sup> C. H. Warth, Novo Hamburgo e a Igreja Luterana (Porto Alegre: Casa Publicadora Concórdia, 1945), p. 42.

<sup>9</sup> J. Kunstmann, "Regiestrierung unseres Synodaldistrikts," Evangelisch-Lutherisches Kirchenblatt fuer Suedamerika, XV (15 June 1920), 90.

<sup>10</sup> J. T. Mueller, "Die Lutherische Kirche Brasiliens," Der Lutheraner, CVII (11 September 1951), 301. According to Memorial 617 of the Synodical Convention of the Missouri Synod in 1962, it reads: "Judicially the Igreja Evangélica Luterana do Brasil exists before the government as an independent church, without bands of dependence with any other church." Reports and Memorials of the Forty-Fifth Regular Convention of The Lutheran Church--Missouri Synod Assembled at Cleveland, Ohio, June 20-30, 1962 (St. Louis: Concordia Publishing House, 1962), 277.

The fruit of that so-called "mission" venture of the Missouri Synod in Brazil today consists of 159,853 members with more than 251 pastors serving in various capacities.<sup>11</sup>

Thus, the purpose of this study is to examine the seventy years of the history of the IELB from a missiological perspective. There are several historical issues and events in the IELB's development which must be questioned and analyzed critically. It is an historical description and an evaluation of the so-called missionary performance of the Missouri Synod during the period of 1900-1974.

The writer will give special attention to the following areas, which prompted the writing of this dissertation: (1) How and why did the Missouri Synod begin work in Brazil? Was that work considered mission, or diaspora, or simply proselytism? What kind of work was actually contemplated in the beginning? The fact that there was considerable confusion in this regard was evident from the beginning: Should the work be home or foreign missions? It is generally accepted that the entry of Missouri Synod Lutherans into Brazil and Argentina was largely brought by chance, not design. Having thus begun by chance, we must establish whether these attempts at work in Brazil and Argentina were diaspora, or mission, or some kind of a combination of both.<sup>12</sup>

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<sup>11</sup>H. Kuchenbecker, "Estatística," Messageiro Luterano, LVII (May 1974), 25.

<sup>12</sup>The appeal to Synod was answered by a resolution authorizing the Home Mission Board to take action. It reads as follows: "Resolved that the petition that our Synod be now willing to begin Home Mission work also in South America, particularly in Brazil and Argentina, since the circumstances there are very favorable, be placed into the hands of

Though there is evidence of prior interest in such work, the precipitating factors for the Missouri Synod entries into both Brazil and Argentina were appeals from disgruntled pastors, unhappy over some aspects of the diaspora work in which they were engaged.<sup>13</sup> (2) What have been the steps taken by the IELB during the period of 1900-1974, towards the objective of perhaps becoming a fully indigenous church, namely, self-governing, self-propagating, and self-supporting? What is the official status of the IELB? It is considered a national church by the Brazilian government, and yet also a district and mission field of the Missouri Synod. (3) Why is it that Pentecostalism and Spiritism in Brazil have such phenomenal and exceptional growth? What should the IELB do to reach the same growth and standards, even though numerical increase is not the highest objective of missions? Is social action, perhaps, one of the answers? Is the emphasis placed by the IELB on social action correct, or even for that matter, in agreement with the

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the General Commission for Home Missions with the charge that it--the General Commission--give this matter its special attention and in whatever way the circumstances prove, act according to their best judgment. Should the commission, upon the advice of the General President, come to the conviction that this is the time to begin Home Mission work in South America, it should then bring it to the attention of our congregations and at the same time ask for the necessary resources, but keep the latter sharply separated from moneys in the established treasury." Walter A. Baepfer, A Century of Grace. A History of the Missouri Synod 1847-1947 (St. Louis: Concordia Publishing House, 1947), p. 244.

<sup>13</sup> The evidence available to the writer leads to the conclusion that soon after the Synodical convention of the Missouri in 1899, and not before it, the General Board for Home Missions received a letter from one of these faithful pastors in Brazil, Johann Friedrich Brutschin. He professed to be a Lutheran, and deplored the spiritual misery of his people. He learned to know our Lehre and Wehre, and thus in 1899 or 1900 wrote to the Missouri Synod picturing the spiritual distress and, at the same time, the possibilities for missionary work.

Word of God and the Lutheran Confessions? What do the "Mission Affirmations" adopted at the 46th Regular Convention of the Missouri Synod really have to say?<sup>14</sup> The question is: Should the mission of the church be more evangelical or developmental? Are both kerygma and diakonia--proclamation and service--the actual obligation of the Church? There is danger that the missionary emphasis of the IELB gives the impression that we are chiefly the advocates of economic and technological development rather than more of the full dimension of recreation and remaking in Christ.<sup>15</sup> (4) Where does the IELB stand according to its own theology and that of the Lutheran Confessions? Does it merely do what others do or what others before them have done? Does it have its own ideas of the ministry the Lord would have it perform within the

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<sup>14</sup>The theological basis of the Mission of the Church: (1) The Church is God's Mission; (2) The Church is Christ's Mission to the Whole World; (3) The Church is Christ's Mission to the Church; (4) The Church is Christ's Mission to the Whole Society; (5) The Church is Christ's Mission to the Whole Man; (6) The Whole Church is Christ's Mission. Proceedings of the Forty-Sixth Regular Convention of The Lutheran Church--Missouri Synod Assembled at Detroit, Michigan, June 16-25, 1965 (St. Louis: Concordia Publishing House, 1965), pp. 79-81.

<sup>15</sup>In the introduction of William R. Read's book, John H. Sinclair gives a good indication of the present situation and difficulties facing the evangelical churches in their missionary strategy and outreach: "There is a crisis in Protestantism today in all Latin America. This is seen particularly in Brazil at this time. The churches have inner tensions. Social change arouses deep differences of opinion among Christians. Relations between national Churches and the mission boards are not yet satisfactory. There is deep questioning about the methods of evangelism, the structure of the local congregation, the role of the laity, the social action [*italics mine*] of the Church, and the place of the Christian institution. The churches are asking themselves how best to be loyal to Jesus Christ in the midst of social, political, and economic revolution. They are eager to bring the disinherited masses into the fullness of faith in Christ and into the transforming fellowship of His Church." New Patterns of Church Growth in Brazil (Grand Rapids: William B. Eerdmans Publishing Company, 1965), p. 9.

framework of missions? Is it looking forward to what its work may be ten or twenty years from now? The question is: Does the IELB have a missionary strategy?<sup>16</sup> We must examine the historical development of the IELB in the past and explore the possibilities of expansion and growth in the near future. (5) How well did the IELB fare during its first fifty years of existence? To what extent did World War I and II, as well as, the nationalization period under Getulio Vargas' government (1930-1945), change and influence the IELB? How much missionary work was accomplished during this period? There were certain characteristics and some urgent needs which had telling effects on Lutheranism in Brazil during the first half of this century. (6) What about the missionary expansion and growth of the IELB in the second part of this century? How successful has the missionary work of the IELB been in Portugal since 1958, and its decision to continue this endeavor into Angola and Mozambique, Africa? It is an accepted fact that the new missionary strategy of the IELB has been and is in trying to adapt itself to the historical era in which both Brazilian and Portuguese life find themselves today. (7) What about Lutheran unity and cooperation

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<sup>16</sup> Donald A. McGavran makes a very appropriate comment concerning this matter: "The theory and theology of mission is what is in dispute. As God carries out His mission in the world and the Church seeks to be found 'about His business' what should be done? What priorities are correct? Among many good enterprises, which has preeminence? Which should come first and which - if any have to be - should be omitted? How is carrying out the will of God to be measured? What has really been accomplished as the Church has spread on new ground? Considerations on anthropology, sociology, theology, and organizational complexity pile up one on the other. Never was a clear mission theory more needed than today--a theory firmly rooted in biblical truth [*italics mine*]. Understanding Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 5.



in Latin America, with special reference to the Church in Brazil? Since the relationships through the first half of this century have been rather cold, has there been any considerable change or improvement? It is generally accepted that since 1967 there is a new spirit of cooperation between the two Lutheran church bodies in Brazil, the Igreja Evangélica de Confissão Luterana no Brasil (IECLB), which was formed in 1950 through the federation of four synods from German background,<sup>17</sup> and the IELB, the Brazil District of the Missouri Synod. (8) Has the so-called "Revolution" of 1964 hindered or helped in the fostering of religious liberty and denominational affiliation? Does the present government in Brazil permit expression of religious faith and practice? Has there been any remarkable change of increase in growth in the IELB since 1964? Have the Lutheran Churches in Brazil been able to carry out a meaningful ministry, in spite of the sudden cancellation of the Lutheran World Federation (LWF) meeting scheduled to be held in Porto Alegre, Brazil, during July 14-24, 1970? What was the real reason for not holding this very important and crucial meeting in Brazil? All these questions must be approached in this study, since the image and future potential of the Lutheran Churches in Brazil are at stake.

It is the writer's intention to pose one important question throughout the dissertation which has become a part of the everyday life of the churches in Latin America: Is there any future for

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<sup>17</sup>The following synods were merged: the Riograndenser Synode (1886), the Lutheran Synod (1905), the Evangelical Synod of Santa Catarina and Paraná (1911), and the Evangelical Synod of Middle Brazil (1912). This merger became known as the Federação Sinodal. In 1954, officially recognized as the IECLB. E. Theodore Bachmann, Lutherans in Brazil (Minneapolis: Augsburg Publishing House, 1970), p. 44.

Lutheranism in Brazil and for Protestantism in Latin America?<sup>18</sup> The tremendous resources and great potential of the hundred million or more people of Brazil make it a developing giant of strategic importance to Latin America and the world. The Protestant Church is apparently growing faster in Brazil than in any other country in Latin America today.<sup>19</sup>

#### Method of Investigation and Presentation

The purpose of this study, then, is to make available some of the constructive thinking being done concerning the missionary involvements of the Missouri Synod in Brazil. Special attention will be devoted to the rapid transformation and results this church body (IELB) has reached in its new missionary strategy in the second part of this century.

First of all, this study will present a general description of the land and the people that live in this giant of the south. It is

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<sup>18</sup>This question was already approached by the writer in a short article written to the student publication of Concordia Seminary, St. Louis, entitled "What of the future of the Lutheran Church in the NEW BRAZIL," Seminar, (6 December 1972).

<sup>19</sup>Brazil is nominally a Catholic country, but Protestantism has grown very rapidly in recent decades. It is estimated that the Protestant community today is close to 11 million. The following quote befits the rapid growth and expansion of Latin American Protestantism: "The growth of the Evangelical Churches of Latin America is a striking spiritual and social phenomenon. From a small, persecuted minority doubtful of its own role, the Evangelical Church has grown within the last few decades into a potent force whose influence is felt in all of Latin American life." William R. Read, Victor M. Monterroso, and Harmon A. Johnson, Latin American Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1969), p. 34.

impossible to understand the Brazilian situation without having at least some general information concerning the social, economic, religious, as well as political background.

Second, there will follow a missionary description of the first fifty years of the Missouri Synod from 1900 to 1950. A thorough historical analysis and description of this period has already been made by Mario Luiz Rehfeldt in his dissertation written at Concordia Seminary, Saint Louis, in 1962.<sup>20</sup>

Third, the writer will explore the missionary developments during the post-war era (1950-1964), and especially since the so-called "Revolution" period in which Brazil finds itself today (1964-1974). The newly-elected President of the República Federativa do Brasil, retired General Ernesto Geisel, is a Lutheran of the IECLB and the first non-Catholic President in the history of the Federative Republic of Brazil.<sup>21</sup>

Finally, the writer will make an assessment of the future potential of the IELB in the light of its past historical development. It will be a critical evaluation of the "mission" venture and performance of

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<sup>20</sup>"The First Fifty Years of the History of the Igreja Evangélica Luterana do Brasil, the Brazilian District of the Missouri Synod" (unpublished S.T.M. dissertation, Concordia Seminary, 1962).

<sup>21</sup>The following quote appeared in the Weekly Newsmagazine: "Geisel, 65, is Brazil's first Protestant President, but otherwise is an exact image of his military predecessors." Time (28 January 1974), p. 51.

the Missouri Synod on the basis of five functions of the church:

koinonia, diakonia, marturia, leiturgia, and paideia.<sup>22</sup>

#### The Limitations and Validation of the Study

The writer would like to call attention to some limitations in this study. Since an attempt is made to cover the whole period of the history of the Missouri Synod in Brazil over seventy years, there is consequent lack of depth of presentation in some areas for the sake of giving the total picture. No apology is made for this. With the general overview provided by this study, it is hoped other researchers will be set free to take up the investigation of more specific areas in the history of the IELB.

No extensive study of the recent history and missionary developments of the Missouri Synod in Brazil has yet been written or prepared. The IELB, as national church, district and mission field of the Missouri Synod is of great interest to current historical theological research in the light of recent developments in the parent body since 1969.<sup>23</sup>

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<sup>22</sup>William J. Danker, "Five Fingers for God," Interaction, XI (January 1971), p. 9.

<sup>23</sup>The controversial role the IELB (as a district) has played at two important and crucial conventions of the Missouri Synod in Denver (1969) and New Orleans (1973), are reflected in 1969 with the election of conservative Dr. J. A. O. Preus to the presidency of Synod, and in 1973 with the adoption by the convention delegates of "A Statement of Scriptural and Confessional Principles" (Dr. J. Preus); the declaration that the faculty majority of Concordia Seminary was in violation of Article II of the Constitution; and, the resolution to deal with Dr. John H. Tietjen, then president of Concordia Seminary, under the provisions of Synod's "Handbook." Never was the IELB so heavily represented at Missouri Synod Conventions with voting delegates before 1969. The IELB was accused of bringing pre-instructed delegates to vote according to the present administration of the Missouri Synod and

Thus, it is imperative that an up-date of the history of the IELB, together with the preparation of thorough analysis and description of its missionary involvements in Brazil and Portugal be presented in this study. Other than the historical account of the IELB during 1900-1950 by Mario L. Rehfeldt in his dissertation at Concordia Seminary, and the essay delivered by Elmer Reimnitz at the Iowa-West District of the Missouri Synod in 1968, entitled "Mission Opportunities in Brazil for the Lutheran Church--Missouri Synod," nothing substantial has been published.<sup>24</sup> At least two books and two essays dealing chiefly with the

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thus preserve the pure doctrine of the Church, namely, the literal interpretation of Scripture as the inspired Word of God. Since the writer was a voting delegate from the Brazil District (IELB) at the 1969 Denver Convention, this matter will be approached extensively later in this study.

<sup>24</sup>The following books and articles dealing with the IELB have been published and should be mentioned here: Otto H. Beer, editor, Fundzwanzig Jahre unter dem Sued-Lichen Kreuz (Porto Alegre: Casa Publicadora Concórdia, 1925); Albert Lehenbauer, Roughing it for Christ in the Wilds of Brazil (Zwickau, Saxony, Germany: Johannes Hermann, 1923); Fred J. Pankow, "Those Brazilian Lutherans," The Lutheran Witness, LXXXIX (June 1970), 24-27; Elroi Reimnitz, "What of the future of the Lutheran Church in the NEW BRAZIL," Seminar, V (4 December 1972), 21-26; C. H. Warth, "Die Evangelisch-Lutherische Kirche Brasiliens," Es Begann Am Rio Dos Sinos (Erlangen: Verlag der Ev.Luth.Mission, 1970), pp. 75-80; C. H. Warth, "Igreja Evangélica Luterana," Enciclopédia Rio-Grandense, edited by Klaus Becker (Canoas: Editôra Regional Ltda., co., 1957), IV, 235-268; and, C. H. Warth, Novo Hamburgo e a Igreja Luterana (Porto Alegre: Casa Publicadora Concórdia, 1945).

Igreja Evangélica de Confissão Luterana no Brasil (IECLB) have been published in the last five years.<sup>25</sup>

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<sup>25</sup>E. Theodore Bachmann, Lutherans In Brazil (Minneapolis: Augsburg Publishing House, 1970); Brueckenschlag. Berichte aus den Arbeitgebieten des Kirchlichen Aussenamtes der Evangelischen Kirche in Deutschland. Band I: Brasilien (Stuttgart: Quell-Verlag, 1966); Joachim Fischer, "Geschichte der Evangelischen Kirche Lutherischen Bekenntnisses," Es begann am Rio dos Sinos, edited by Joachim Fischer and Christoh Jahn (Erlangen: Verlag der Ev.Lutherischen Mission, 1970), pp. 85-186; and, Johannes Pfeiffer, "Igreja Evangélica de Confissão Luterana no Brasil," Auf Luthers Spuren in Lateinamerika (Erlangen: Verlag der Ev.Luth.Mission, 1969), pp. 35-67.

## CHAPTER II

### BRAZIL--A WORLD IN ITSELF

#### General Description

In order to understand the issues underlying the problems of the church in Brazil, one needs to know something about the land and people that live in this giant of the south.

First of all, it is impossible to describe the size and magnificence of Brazil without king-sized superlatives. It covers 3,286,473 square miles, almost half of South America, and is larger in size than the continental United States, not including Alaska.<sup>1</sup> Gilberto Freyre says that "ecologically Brazil is a region, to a large extent a natural region--so clearly so that it is considered by some geographers a 'continental island.'"<sup>2</sup> Occupying nearly half of South America, it stretches from the Atlantic in the east to the Andes in the west, from the Guiana Highland in the north to the Plata Basin in the south.<sup>3</sup> Brazil is considered the giant of the South American continent. It is surpassed in territorial extent among the nations of the world only by Russia, China, Canada, and the United States.

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<sup>1</sup>The 1974 World Almanac and Book of Facts (New York: Newspaper Enterprise Association, Inc., 1974), p. 548.

<sup>2</sup>Gilberto Freyre, New World in the Tropics. The Culture of Modern Brazil (New York: Alfred A. Knopf, Inc., 1966), p. 99. This is the revised edition of a book on Brazil written and published in English in 1945 as Brazil: An Interpretation.

<sup>3</sup>E. Bradford Burns, A History of Brazil (New York: Columbia University Press, 1970), p. 7.

Portuguese is the official language and is spoken by all inhabitants except for a few tribal Indians.<sup>4</sup> In fact, Brazil is one of the largest areas in the world united by a single language, Portuguese, and contains the seventh largest population in the world.<sup>5</sup> According to the calculations of demographers, Brazil will have more than 150,000,000 inhabitants in the year 2000.<sup>6</sup>

Brazil is also reported to be the largest Roman Catholic country in the world, although a Brazilian authority once remarked that

there are many who comply with the precepts of the Roman Church, but for the majority those precepts have little or no meaning. In countries like Brazil, where the major part of the population is ignorant and illiterate, religion is full of superstition.<sup>7</sup>

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<sup>4</sup>Today, although the predominant language is Portuguese, there are large numbers of Brazilians who still speak fluent German, Italian, Spanish, Dutch, Russian, Yiddish, Slovak, Japanese, Korean, and many other languages. William R. Read and Frank A. Ineson, Brazil 1980: The Protestant Handbook (Monrovia, California: Missions Advanced Research & Communications Center, 1973), p. 6.

<sup>5</sup>Brazil is the largest nation in South America in area and population. According to government estimates, the area is 8,456,000 square kilometers and the population approximately 100,100,000 inhabitants. The 1974 World Almanac and Book of Facts, p. 548.

<sup>6</sup>Herbert Wendt, The Red, White, and Black Continent. Latin America --Land of Reformers and Rebels, translated from the German by Richard and Clara Winston (Garden City, New York: Doubleday & Company, Inc., 1966), p. 497. This book was published in Germany under the title Der Schwarz Weiss Rote Kontinent (Grehard Stalling Verlag, 1964).

<sup>7</sup>George P. Howard, We Americans: North and South (New York: Friendship Press, Inc., 1951), p. 57. This book is the result of a quarter of a century of missionary work and careful observation in Latin American countries. He was born in Argentina, the son of missionaries sent south by the Methodist Church. Receiving his early education there, he later graduated from Northwestern University and Garrett Biblical Institute. He also holds honorary doctor's degrees from three colleges.



It is estimated that approximately 85 per cent of Brazilians now classify themselves as Roman Catholics, 11 per cent as Protestants, and the remainder as spiritists and other small religious groups or sects. However, the number of practicing Catholics is apparently much lower and the number of practicing spiritists much higher.<sup>8</sup>

The name Brasil comes from a reddish wood greatly prized by early colonists for dye.<sup>9</sup> It is a land unusually blessed with natural resources, a generally tropical climate, abundant rainfall, vast forests, rich soil, and mineral wealth of many kinds.<sup>10</sup> In fact, almost every

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<sup>8</sup>Boaventura Kloppenburg, professor of theology in Petrópolis, Brazil, cites a survey that although 83% declared themselves to be Roman Catholics and 98.5% had their children baptized in the Catholic Church, that 67.3% also attended Umbanda sessions; that 66.9% believe in the cures of the Pai de Santo (The Father of the Saint--the priest of the cult); that 62.2% have faith in the despachos (the packets of witchcraft left in certain places to influence another's will or to serve as an offering to some Macumba divinity); that 75.4% believe in the amuletos (charms and the like to which are attributed powers to remove afflictions or spells). Boaventura Kloppenburg, "The Prevalence of Spiritism in Brazil," The Religious Dimension in the New Latin America, edited by John J. Considine (Notre Dame, Indiana: Fides Publishers, Inc., 1966), p. 81.

<sup>9</sup>"A land called 'Brasil' was a legend in Europe at least as early as the Ninth Century. Wherever it was, it was the place where Bresilium came from, a wood obtained in trade with the Far East and much in demand for dyeing cloth red. Columbus found the dyewood tree in the West Indies, but in his eagerness for gold he simply ignored it. But the first European ships that were sent back from the continent of South America were loaded with brazilwood, and 'Brazil,' or 'Brasil,' became the common name for the new country." Elizabeth Bishop, editor, Brazil (New York: Time Incorporated, 1962), p. 25.

<sup>10</sup>Three types of climate are found in Brazil: equatorial, subtropical, and temperate. The climate in the North and along the Northeastern coast is generally warm and humid. In the Northeastern backlands it is warm and dry. In the South or the Central Plateau it is temperate. Rainfall is moderate to heavy, Belém (Pará) having as much as 110 inches annually.

kind of mineral (coal, petroleum, iron, precious metals, gems) is found in Brazil. George P. Howard describes the mineral wealth of the country in these words:

Brazil possesses the bulk of South America's fabulous wealth --nickel, aluminum, manganese, chrome, tungsten, cobalt, vanadium, quicksilver, diamonds, and platinum, to say nothing of coffee, cocoa, sugar, cotton, coal, rubber, and immense lumber supplies from her jungle forests. One quarter of all the known iron ore in the world is to be found in that country.<sup>11</sup>

A. Stuart McNairn calls Brazil "an empty land: one of the vast spaces that God is reserving for the overflow of the nations."<sup>12</sup>

#### Cultural Diversity

The people of Brazil have a unique historical background. Various ethnic, social, religious, and economic developments have resulted in a cultural mosaic.<sup>13</sup> History has made Brazil a melting pot of races--descendants of Portuguese colonists, of the Indians they subjugated, and of slaves brought from Africa.

Brazil is unique among the countries of Latin America, a world in itself, not only geographically, but culturally and ethnically as well. More than four centuries of amalgamation and assimilation of its peoples have produced a distinct culture and nationality, in which are blended the Portuguese heritage with its Celtic, Nordic and Moorish strains; the folkways of the Negro and the Indian; and the European elements

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<sup>11</sup>Howard, p. 52.

<sup>12</sup>Do You Know? (London: Evangelical Union of South America, 1948), p. 49.

<sup>13</sup>Read and Ineson, p. 2.

brought in by the 19th and 20th century immigration from Germany, Italy, Poland, Spain, France, and Austria. All are Brazilians, without regard to race, creed or color.

The mixture of whites, Negroes and Indians resulted in an ethnic mosaic that has no parallel in the world. In a word, Brazilian blandness and tolerance have served to produce what is probably the most successful society of its kind in the world, a melting pot that really melted, surprisingly free from racial prejudice. People in Brazil are according to Gilberto Freyre, "hybrid, but harmonious."<sup>14</sup>

Thus, Brazil is rightly considered by many as "the greatest melting pot in the world. There is no race problem as that problem is known in the United States. Class, not race, is the determining factor."<sup>15</sup> In Brazil the criterion is physical appearance. As the Brazilian sociologist Oracy Nogueira puts it, in Brazil there is "race prejudice of mark, namely, prejudice of appearance rather than race prejudice of origin."<sup>16</sup>

Brazil is commonly referred to as a racial democracy, a title reflecting the wide miscegenation since the colonial days. In the words of Herbert Wendt, "Brazil is a land of racial equality. It has, as we have mentioned, the most progressive racial laws in the world, laws

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<sup>14</sup> John Gunther, Inside South America (New York: Harper & Row, Publishers, 1967), p. 10.

<sup>15</sup> Howard, p. 49.

<sup>16</sup> Charles Wagley, An Introduction to Brazil (New York: Columbia University Press, 1971), p. 127.

that impose harsh prison sentences on any discrimination against a colored fellow citizen."<sup>17</sup> As a matter of fact, "Racial tension is at a minimum, and there has never been a race riot in Brazil."<sup>18</sup>

#### Ethnic and Racial Composition

Approximately 45 per cent of the population of Brazil are of European stock, mostly of Italians, Germans, Poles, Portuguese, and Spaniards. About 30 per cent are Negroes from mainly the Bantu and Sudanese groups in Africa.<sup>19</sup> The remainder includes 24 per cent Indian and 1 per cent Japanese composition.<sup>20</sup>

In 1960, the last census that took this factor into account, gave the following classification: white, 70 per cent; Negroes, 11

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<sup>17</sup>Wendt, p. 488.

<sup>18</sup>Gunther, p. 10.

<sup>19</sup>The remote ancestors of the Negroes in Brazil were Sudanese and Bantu. The Sudanese hailed from the region of West Africa which comprises the republics of Guinea, Ivory Coast, Ghana, Dahome, Niger and Nigeria. The Bantus came from Southern Africa and included Angolas, Benguelas, Congos and Mozambics. Luis Delgado Gardel, Brazil (Chicago: Rand McNally Company, 1969), pp. 103-104.

<sup>20</sup>Modern ethnologists are of the opinion that at the time of the discovery of Brazil there were at least four absolutely distinctive nations: Tupi (Guarani, Tamoio, Tupinambá), Tapuia, Aruak, and Carib. It is estimated by the Brazilian government that the total Indian population in Brazil is now approximately 100 thousand. Two-thirds of them are presently living around the Xingu National Park, created by the Brazilian government in 1961 to protect the Indians against the mistreatment and harmful aspects of our civilization. Supysaua. O Índio Brasileiro (Rio de Janeiro: Casa Editôra Vecchi Ltda., 1970), pp. 1-3.

The first Japanese settlement in Brazil came in 1908. After the exclusion act in the United States, in 1924, Japanese immigration attained high proportions in Brazil. Howard, p. 51.

per cent; and the remainder mestiços (caboclos, cafusos, mamelucos, and mulatos), including about 125,000 Indians.<sup>21</sup>

These are among the deep-rooted influences which have helped produce the harmonious racial relations in Brazil and which have inspired legislation making racial discrimination a criminal offence. Gilberto Freyre gives us the best description of the ethnic and social conditions of modern Brazil:

Men regard each other as fellow citizens and fellow Christians without regard to color or ethnic differences. Not that there is no race or color prejudice mixed with class prejudice in Brazil. There is. But no one would think of having churches only for whites. No one in Brazil would think of laws against interracial marriage. No one would think of barring colored people from theaters or residential sections of a town. A general spirit of human brotherhood is much stronger among Brazilians than race, color, class, or religious prejudice.<sup>22</sup>

#### Other Social Conditions and Characteristics

The people in Brazil are extremely nationalistic and proud of their country. They are out-going, friendly, and warmhearted. They are an easy-going people who enjoy life and hate all kinds of violence. Close family ties survive, in contrast to some Western countries, where

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<sup>21</sup>In 1908 the population of Brazil was constituted as follows: white, 40%; mamelucos, 8.5%; Indians, 10%; hybrids, 27.9%; and Negroes, 13.6%. In 1940, the racial composition was: white, 51%; mulatos, 22%; caboclos, 11%; Negroes, 14%; and Indians, 2%. Thomas Lynn Smith, Brazil: People and Institutions (Baton Rouge: Louisiana State University, 1946), pp. 181-183.

<sup>22</sup>Freyre, p. 8. Florestan Fernandes, The Negro in Brazilian Society (New York: Atheneum, 1971), is perhaps the best source available in English at this time for those interested in a more in-depth study of the Negro in Brazil. This book is a translation of A Integração do Negro na Sociedade de Classes, which was first published in Brazil in 1965 in two volumes. The English translation was made by Jacqueline D. Skiles, Arianne Brunel, and Arthur Rothwell.

demands upon individuals diminish the importance of the family as primary social unit. William R. Read, a former United Presbyterian evangelistic missionary in Brazil since 1952, says that Brazilians are a peaceful, family-loving people. They are accustomed to having their homes full of friends, relatives, and acquaintances. They are used to being a part of a large family group.<sup>23</sup>

It is true that the Brazilian people are far more homogeneous in terms of culture, language and stage of historical development than the people of other countries of comparable size or population.<sup>24</sup> This is what José Honório Rodrigues has to say concerning their character and aspirations:

The Brazilian people have learned a common language; they have fostered national unity; they have defended the integrity of their territory; they are bringing up their children and preparing them for life with but scanty resources; they possess strong national feeling. All consider themselves equally Brazilian, whatever their ethnic and cultural background.<sup>25</sup>

Not only that, but Brazilians more than any other people in Latin America except for the Mexicans, have analyzed their own national characteristics frankly. Again, Gilberto Freyre says that

Brazil is indeed different from other nations of its age and size, not only in South America, but also elsewhere. And it has to be treated and interpreted as a nation by itself, and not only as a member of a group of nations--the American nations--

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<sup>23</sup>William R. Read, New Patterns of Church Growth in Brazil (Grand Rapids: William B. Eerdmans Publishing Company, 1965), p. 212.

<sup>24</sup>José Honório Rodrigues, The Brazilians (Austin: University of Texas Press, 1967), p. 100.

<sup>25</sup>Ibid.

to which its similarities are indeed many. Many, but not absolute. Brazil is Latin, American, Roman Catholic, and Republic, but it is also Brazil.<sup>26</sup>

As psychologist John F. Santos once observed saying that the discussions of Brazil and Brazil's problems have been a rather popular undertaking in recent years. But such discussions tend to neglect a most important factor--the Brazilian himself.<sup>27</sup> Clodomir Vianna Moog uses these words to describe their unique characteristic:

Brazilians have a way of doing things, the famous Brazilian "way" (means, order, twist, skill, propensity, and so forth) of doing things--"Let's find um jeito," or "We have to find the jeito," the best way of getting something done--which the foreigner never quite succeeds in comprehending, a sign that the word jeito, with no exactly corresponding term in the principal Western tongues, fills a necessity of expression peculiar only to Brazilians and not to other peoples.<sup>28</sup>

As a matter of fact, Brazilians still live under the full dominion of a magical world, still impermeable, to a certain extent, to the influxes of a true culture. Brazil lives impregnated by magic.<sup>29</sup>

Woven into this Latin American version of spirituality is Latin pride, which is unlike the pride most other people feel. In Latin America, especially Brazil, a man is proud first of all that he is a man. A man in Brazil is expected to defend his personal dignity if insulted. He is proud not so much of what he does as of what he is,

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<sup>26</sup>Freyre, p. 18.

<sup>27</sup>Eric N. Baklanoff, editor, New Perspectives of Brazil (Nashville: Vanderbilt University Press, 1966), p. 233.

<sup>28</sup>Clodomir Vianna Moog, Bandeirantes and Pioneers (New York:George Braziller, 1964), p. 223.

<sup>29</sup>Smith, p. 705.

and this "is" refers as much to the fact of being a man as it does to his station in life. It is this kind of culture that even many Brazilians agree causes the people to have an inordinate interest in sex, soccer and the samba.<sup>30</sup>

Soccer is a way of life in Brazil. On the day of an important match, entire cities close down. And if the home team wins, a celebration breaks loose that puts the Mardi Gras or Carnaval to shame. The country's leading sport is soccer or futebol, as most of the world knows since the Brazilian team won the World Jules Rimet Cup in 1958, 1962 and 1970. The Maracanã Stadium in Rio de Janeiro, with a capacity for 200,000 spectators, is still the world's largest.

Pelé, Rivelino, Jairzinho and many others, are soccer heroes not only in Brazil, but for millions of admirers in other countries of the world.<sup>31</sup> Such is their fame and prestige, that their lives and achievements have inspired many books, films, and television features. The slightest mishap to them or the other soccer stars becomes a matter of popular concern.<sup>32</sup>

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<sup>30</sup>The samba is a Brazilian dance of Congo (Africa) origin.

<sup>31</sup>Brazilian soccer star Edson Arantes do Nascimento, known professionally as Pelé, is perhaps the best and most unique soccer player in the world. There will never be a substitute of his caliber.

<sup>32</sup>The Latin love of fun and games is an inescapable part of Latin America's troubles. It is an impatience of the blood. Soccer is so popular in Brazil and other countries in South America because it gives the opportunity to release the spirit, to release the tensions and passions. Hard work has never been welcomed in Latin American circles, but leisure accepted with open arms.



Popular Festivals, Dances, Music and Folklore

Brazilian emotional nature finds expression in every walk of life. To say nothing of sex, Brazilians are lovers of music and express their emotion also through different musical patterns that have come to be typically Brazilian, namely, the Samba and the Batuque.<sup>33</sup>

In addition, perhaps due to its being a melting pot of races of continental dimensions, Brazil has some of the richest folklore in the world. Intermingled with the old Brazilian folklore traditions are Iberian and Amerindian influences as well as the strong African contributions.

Brought from Africa by slaves, Macumba is one of the most interesting expressions of Brazilian folklore.<sup>34</sup> Its followers believe that after frantic dances accompanied by monotonous drums and songs, a spirit possesses their bodies. The movement of the possessed characterizes the spirit, which is one of their gods, such as Oxum, god of war, and Iemanjá, queen of the sea. These rituals are performed in special places called terreiros, but there are also public manifestations such as those on the

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<sup>33</sup>A Escola de Samba (band), used during Carnaval (Mardi Gras), may have as many as one hundred percussions instruments, including the Bongo, a big bass drum; the Tambor, a cylindrical drum; and the Caixa de Rufo, a box drum. The Batuque band uses drums of Bantu design such as: the ouji, a war drum mainly used for accompanying songs; the cuica, a kind of lion-roarer (with a string extending through the membrane); and the surdo, a small drum. Miriam Joel, African Traditions in Latin America (Cuernavaca, Mexico: Centro Intercultural de Documentacion [CIDOC], 1972), pp. 6/47 and 6/48.

<sup>34</sup>Macumba, usually called Candomblé in Bahia, its chief center, is a highly developed religion, resembling the voodoo religion of the Caribbean. It is an Afro-Brazilian religious cult of gegê-nagô origin, which was an African religion carried to Brazil by Negroes of Sudanese origin.

beaches on New Year's Eve in homage of Iemanjá, a Yoruba water divinity, or mãe d'água, who occupies a prominent place among the orishás of the Candomblés in the State of Bahia.<sup>35</sup> Closely related to the rhythms and forms of the Macumba dances are the Cateretê, the Embolada, the Cururu, and the Cucumbi.<sup>36</sup>

Arabic elements retained by the Portuguese even after the Moors were expelled from their country also play their part in Brazilian folklore. Dutch traditions are blended in, resulting from the Dutch domination of the Northeastern part of Brazil in the 17th century. Italian, Lebanese, German, Polish, Russian, Chinese, Japanese and Jewish folklore have also been absorbed by Brazil, unified by the common language, Portuguese, which in its turn has been enriched by words from the Yoruba, Angolan and Tupi dialects as well as from many European languages.

In addition, the Brazilian joy of living is expressed in other dances and songs, and many folkloric festivals form an important part of the people's activities during each year. Among the great variety of popular festivals in the various States of Brazil there are many which are based on West African traditions. Perhaps the most widely

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<sup>35</sup>Oxum is an Afro-Brazilian orisha. Orishá is the designation for a divinity of the Yoruban Negroes. Terreiro is the Portuguese word meaning "temple" for Afro-Brazilian cult ceremonies, such as Candomblé and Macumba. Iemanjá or mãe d'água, is the divinity of the ocean, lakes and rivers. The worship of this goddess is an integral part of many of these fetish cults, since she is identified with the Virgin Mary.

<sup>36</sup>These are all also Brazilian dances of African origin. However, the Cateretê is an Afro-Brazilian dance in the south of Brazil and danced by men only. And the Cucumbi is a dance pantomime, based on Afro-Brazilian history and mythology. Joel, p. 6/47.

known festival in Brazil is Carnaval (the Mardi Gras).<sup>37</sup> Besides Carnaval, the well known major Afro-Brazilian popular festival, there is also the bumba-meu-boi, the festival of the ox, composed of West African, Amerindian, and European elements.<sup>38</sup>

In the State of Bahia, a dance as well as a kind of wrestling game is known under the name of capoeira de Angola. The musical accompaniment to this game consists of the berimbau, a musical bow. In Rio de Janeiro, this game is called pernada.<sup>39</sup> The Samba was originally also a round dance and quite different from today's city version. The Samba has many related dances, such as the Lundu, the Samba-Batucada, the Samba-Canção, the Jongô, the Corta-Jaca, and the Maxixe.<sup>40</sup>

Finally, but not least, we should include one of the most important Afro-Brazilian dances, the Batuque, which is performed all over Brazil. At first all Negro dances were called Batuque or Samba, but some have undergone certain changes. A great variety of them exist today. One

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<sup>37</sup>The etymology of Carnaval is uncertain. Carnaval is explained as being derived from Carne Vale, or flesh farewell (Latin caro, carnis, flesh; and vale, farewell), a name befitting the last days of fleshly unrestraint before Lent. Dictionary of Folklore, Mythology and Legend (New York: Funk & Wagnalls Company, 1949), I, 192.

<sup>38</sup>Portuguese meaning: dance, my ox. Afro-Brazilian dance festival, deriving possibly from totem cult of the ox among Bantu peoples, in which the principal participants are the bull, the marine horse, and the doctor. Joel, p. 8/4.

<sup>39</sup>The capoeira de Angola and pernada are Afro-Brazilian dance games from Angolan origin. The berimbau is a musical instrument, sometimes also called urucungo, a musical bow with metal string, gourds and rattles. Ibid., p. 6/45.

<sup>40</sup>These are all Afro-Brazilian dances. However, the Maxixe is a dance with European infiltrations, and the Jongô, a funeral dance. Ibid., p. 6/47.

of the most important dances related to the Batuque is the Maracatu and the Chiba. There is also the Batuque-do-Jaré in the state of Bahia, and similar dances called Cambindas and Coco in the State of Maranhão.<sup>41</sup>

### The Historical Development of the Government in Brazil

#### The beginnings

According to the generally accepted opinion Brazil was discovered on 22 April 1500, by a Portuguese fleet commanded by Pedro Álvares Cabral while in route to India.<sup>42</sup>

When Spain laid claims to certain lands in the New World, Portugal was given right to the land through all New Guinea and beyond toward the Southern shore by virtue of a papal bull in 1455. This vague designation was corrected in 1494 by the Tratado de Tordesilhas, which provided that the boundary between Spain's and Portugal's possessions should be a line running north and south 370 leagues west of the Cabo Verde Island. This gave Brazil or Portugal the far greater portion of the land in the New World.<sup>43</sup>

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<sup>41</sup>All are Brazilian dances of African origin, with the exception of the Chiba, an Afro-Indian dance. The Maracatu is also considered a ritual procession taking part in the Carnaval of Recife. It is related to Congo dances and processions of Kings. Ibid., p. 6/46.

<sup>42</sup>João Pandia Calógeras, A History of Brazil, translated and edited by Percy Alvin Martin (New York: Russell & Russell, Inc., 1963), p. 1. This book is perhaps the best source available in English for those interested in a more in-depth study of the history of Brazil. Original title: A Formação Histórica do Brasil.

<sup>43</sup>The Treaty of Tordesilhas, signed 7 June 1494, carried the papal line of demarcation, drawn up the previous year by Alexander VI, to 370 leagues to the west of the Cape Verde Islands. Ibid., p. 3.

The union of the Iberian crowns of Spain and Portugal (1580-1640) permitted the Portuguese, until then restricted to the Eastern shores of South America to penetrate inwards to the West and South, thus acquiring without struggle or revolution, most of Brazil's present territory. In 1808, Napoleon's armies invaded Portugal and with the subsequent transfer of the Portuguese Royal Family to Brazil, the colony became a kingdom united to Portugal (1815).<sup>44</sup>

#### The Empire of Brazil

In 1822, following Napoleon's defeat the Royal Family returned to Portugal. The Crown Prince who remained in Brazil, upon popular demand proclaimed Brazil's independence from Portugal at the Riacho Ipiranga, in the vicinity of São Paulo, on 7 September 1822. Waving his hat in the air he shouted Independência ou Morte ("Independence or death"). Shortly thereafter he was acclaimed Dom Pedro I with the title of Imperador Constitucional do Brasil ("Constitutional Emperor of Brazil").<sup>45</sup>

On 7 April 1831, Dom Pedro I abdicated the throne and named as his successor his son, Dom Pedro Alcântara. Since he was only six years of age, the Period of Regency (1831-1840) was governed by a permanent regency elected on June 17th: Costa Carvalho, João Bráulio Muniz, and General Lima e Silva. On 23 July 1840, by majority proclamation and popular demand of the people, Dom Pedro Alcântara took over as ruler and emperor of Brazil. He was acclaimed as Dom Pedro II.<sup>46</sup>

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<sup>44</sup>Ibid., p. 68.

<sup>45</sup>Ibid., p. 82.

<sup>46</sup>Ibid., p. 140.

During this period of the Empire (1840-1889), the drive to abolish the traffic of slaves from Africa was enacted by a law of 1850 sponsored by Eusébio de Queirós. On 18 September 1871, the Visconde do Rio Branco, the Prime Minister of Brazil, proclaimed the Lei do Ventre Livre, the "Law of Free Birth."<sup>47</sup> All children born into slavery after that day were to be free. Finally, the Princess Dona Isabel ("A Redentora") issued the Lei Áurea, the "Golden Law," granting complete freedom and proclaiming the abolition of all slavery in Brazil. This government bill was enacted on 13 May 1888.<sup>48</sup>

#### The Republic of Brazil

Brazil remained an Empire until 1889. On 15 November 1889, the Republic of Brazil was proclaimed by Marechal Deodoro da Fonseca. He was elected as the first President of Brazil on 25 February 1891.<sup>49</sup>

This so-called "First Republic" lasted until 1930, when for the first time the government of the Republic was overthrown by force. By 1930 the general restlessness demanded a change. It was time for Getúlio Dornelles Vargas, the able and energetic governor of the State of Rio Grande do Sul. In 1938, he organized the National Petroleum Council to find oil and keep it in Brazilian hands. In 1941, he created

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<sup>47</sup>Wendt, p. 404.

<sup>48</sup>Calógeras, p. 258.

<sup>49</sup>Ibid., p. 285.

the Brazilian National Steel Company and erected the Volta Redonda Plant.<sup>50</sup> He also gave the workers their first social legislation, as well as higher wages, medical care, and housing.

As the war in Europe drew to its close, Vargas was forced to resign and elections were held to appoint a successor. Going to the polls for the first time in fifteen years, the electorate gave the majority of their votes to General Eurico Gaspar Dutra, who had been Vargas' Minister of the Army through the war.<sup>51</sup>

In 1946, a new democratic constitution was approved by a constituent assembly which remained in force until 1964. Although Vargas was compelled to resign in 1945, he was constitutionally elected President of Brazil at the end of Dutra's term in 1951.<sup>52</sup>

After Vargas' death in 1954, Brazil experienced five years of steady expansion and growth under President Juscelino Kubitschek de Oliveira (1955-1961), the founder of Brasília. He was then succeeded by President Jânio da Silva Quadros, who resigned after less than a year in office (seven months) to be succeeded by his elected vice president, João Belchior Goulart. Quadros' resignation was prompted by the lack of cooperation on the part of Congress. Already at that

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<sup>50</sup> On 30 January 1941, President Getúlio Vargas signed Decree-Law 3,002, whose first chapter declared: "The plan elaborated by the Executive Commission and instituted by Decree-Law no. 2054, of March 4, 1940, concerning the building and development of a steel plant at Volta Redonda in the State of Rio de Janeiro, is hereby approved." Brazilian National Steel Company. Volta Redonda (N.p.: Cia. Editôra Gráfica Barbero, n.d.), p. 4.

<sup>51</sup> Burns, p. 323.

<sup>52</sup> Ibid., p. 325.

time the nation was plunged into an inevitable crisis. Thus, after three troubled years, which led the nation to the verge of political and financial chaos, exposing it to the danger of an extremist takeover, President Goulart was forced to resign from office in 1964 by a strong military coup d'etat.<sup>53</sup>

#### The government after 1964

On 31 March 1964, the Congress elected General Humberto de Alencar Castelo Branco, who became the first President of the so-called "Revolution" of 1964. Castelo Branco took on as his main task the stabilization of the political and economic situation of the nation. At the end of the first year, the government under Castelo Branco could not be described as a military dictatorship, though the president was an army marshal who was the chief of staff. But neither could it be called a democracy. It could best be described or termed a political half-way house.<sup>54</sup>

When his term in office was over in 1967, Castelo Branco was succeeded by Marechal Artur da Costa e Silva, elected by Congress in 1966.

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<sup>53</sup>Ibid., p. 359. Gerald Clark makes an appropriate comment concerning the Brazilian government after Vargas: "In the 1930's and onward Brazil had undergone the 'new kind of democracy' of Vargas. Then came President Juscelino Kubitschek with his 'new program for national redemption: fifty years of progress in five'; Kubitschek brought massive construction but also staggering foreign debts and runaway inflation. Quadros flourished his 'new broom' to sweep away corruption, intrigue, and economic chaos . . . he was the only man who could keep the country together, the only one who offered hope and the necessary drive to build social and economic institutions." Gerald Clark, The Coming Explosion in Latin America (New York: David McKay Company, Inc., 1963), pp. 173-174.

<sup>54</sup>Tad Szulc, Latin America (New York: The New York Times Company, 1965), p. 75.



Following Costa e Silva's disability through illness, the National Congress elected in October of 1969, President Emílio Garrastazu Médici for a four-year term in office.

Finally, on 15 January 1974, the electoral college (66 senators, 310 deputies and 126 state assemblymen) met at the Congressional House and elected retired General Ernesto Geisel and General Adalberto Pereira dos Santos, President and Vice-President respectively. Geisel, a native of the State of Rio Grande do Sul, was sworn in as Brazil's 28th President on 15 March 1974.<sup>55</sup>

The grandson of a Lutheran missionary, President Ernesto Geisel is a Lutheran of the Igreja Evangélica de Confissão Luterana no Brasil. Geisel is the first non-Catholic and Protestant President ever elected in the history of the Federative Republic of Brazil.

#### The bloodless "Revolution" of 1964

On 31 March 1964, the government in Brazil was overthrown by the military in order to save the nation from an inevitable chaos.

Revolutions are not characteristic of Brazilian history, not even the bloodless "Revolution" of 1964, as is supposed by some American and European scholars, as well as many Latin American radicals and theologians (for example, Câmara, Freire, Alves, and others), who are ready

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<sup>55</sup>Geisel, a candidate of the government's ARENA party, Aliança Renovadora Nacional (National Renewal Alliance), picked up 400 votes, while the opposing party, Movimento Democrático Brasileiro (Brazilian Democratic Movement), candidate Ulysses Guimarães picked up only 76 votes, with 21 abstentions. "General Geisel Eleito Presidente da República," Boletim Especial (18 January 1974), p. 1.

to present a false and distorted view of the Brazilian nation. They are literally against the economic and political policies of the Brazilian government.<sup>56</sup>

Dom Hélder Câmara, Archbishop of Recife and Olinda, has been one of the most vocal critics of the Brazilian government since the "Revolution" of 1964.<sup>57</sup> However, unlike other Latin American countries, "Brazil is a peaceful land, with no tradition of revolution and civil war."<sup>58</sup> Revolutions, either for independence from Portugal; or for the Republic in 1889; the Vargas' takeover in the 1930's; and, finally the so-called "Revolution" of 1964, have always been peaceful rather than bloody. Even the abolition of slavery was carried through without violence. Brazil has always managed to solve her own political problems

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<sup>56</sup>In a recent 30-page booklet circulated secretly throughout Brazil, they accused the government of enriching international capitalists and their Brazilian subsidiaries while impoverishing unskilled workers, farmers, the unemployed and the underdeveloped Northeastern part of Brazil. The bishops in Brazil claimed that "the absence of liberty, the violence of repression, the injustices, the impoverishment of the people, and the subverting of national interests by foreign capital cannot constitute [ sic ] realization." "Brazil Archbishops Attack Regime's Economic Policies," Buenos Aires Herald (11 May 1973), p. 1.

<sup>57</sup>E. Bradford Burns makes an appropriate comment: "Unofficially led by Monseigneur Hélder Câmara, the archbishop of Olinda and Recife, the clerics reproved the military government and advocated a wide range of social, economic, and political reforms. Curiously, this mounting criticism and unrest took place while the economic situation of the country improved. Inflation was under control, prices remained relatively steady, and production rose." Burns, pp. 376-377.

by arbitration rather than civil war.<sup>59</sup> In the words of Gilberto Freyre, "Brazil is famous for its 'white,' or peaceful, revolutions."<sup>60</sup>

In his first news conference as President of Brazil in 1969, General Emílio Garrastazu Médici characterized the Brazilian government since 1964 as a Military State, but he also pledged to return the nation to a democratic rule.<sup>61</sup> Médici told reporters that the Military will continue in office as long as it takes, and in his words, "it was instituted too late, and it is still too early to revoke it."<sup>62</sup>

General Médici gave an important speech in which he tried to lay to rest certain rumors of an impending liberalization of the regime. He said, among other things, the following remark:

The current regime will modify and correct, in a permanent process of institutionalization, the guidelines of our juridical order that they will faithfully carry out the objectives of the political decision of March 31, 1964.<sup>63</sup>

The newly-elected President of the República Federativa do Brasil, President Ernesto Geisel, in his brief inaugural address to the nation, praised the previous military government for laying the solid basis of the national renovation. Even though he did not promise to restore

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<sup>59</sup>Freyre, pp. 15-16.

<sup>60</sup>Ibid., p. 138.

<sup>61</sup>Lester A. Sobel and Susan Anderson, editors, News Dictionary (New York: Facts On File, Inc., 1970), p. 40.

<sup>62</sup>Terror In Brazil (Spring 1970), p. 4. This is a 17-page dossier published by the American Committee for Information on Brazil in New York City.

<sup>63</sup>Brady Tyson, "Brazil: Nine Years of Military Tutelage," World-view (July 1973), p. 30.

Brazil to a democratic rule, Geisel expressed hope in a more promising future of a broad national consensus around the magnificent aim of creating a just, prosperous and sovereign state.<sup>64</sup>

Brazil is not the "land of the free and the home of the brave," but it can certainly pride itself in being the land of "order and progress" (Ordem e Progresso), a phrase taken from the French positivist philosopher Auguste Comte, and which is imprinted on the Brazilian flag.<sup>65</sup>

Unlike Câmara and Freire's allegations, as well as the criticisms of other radical Latin American theologians, concerning the so-called or alledged "absence of liberty, the violence of repression, the injustices, the impoverishment of the people," it is not the true picture of the Brazilian situation.<sup>66</sup> Martim Carlos Warth, a Lutheran professor of theology in Porto Alegre, Brazil, uses these words to describe Câmara's aspirations and pretenses:

Hélder Câmara is known in Brazil for his opportunism. Monsenhor Álvaro Negromonte accuses Mr. Câmara [ sic ] even of leftist connections. He says that Mr. Câmara uses the social problems to project his own personality, rather than to really work with the government to improve the social conditions of the suffering people, especially those of the Northeast. It is very clear to

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<sup>64</sup>Facts on File, XXXIV (23 March 1974), 226.

<sup>65</sup>The flag is green with yellow lozenge enclosing a blue sphere. The blue sphere is a globe with 22 white stars for the 22 states of the union, 5 of which form the Southern Cross. Across the sphere is a white band with the motto Ordem e Progresso inscribed in green letters.

<sup>66</sup>"Brazil Archbishops," p. 1.

the public opinion in Brazil that other Catholic bishops have done more for the improvement of social peace than Mr. Câmara.<sup>67</sup>

It is for this reason and many others, that Dom Hélder Câmara is rightly accused by his own government and large sections of Brazilian society of being a communist subversive, of traveling round the world leading a smear campaign against his government.<sup>68</sup>

The writer finds it deeply disturbing that accusations are made against the Brazilian government since 1964 concerning the absence of liberty, social injustices, the killings of Indians, and the alleged reports of political imprisonments, torture and terrorism.<sup>69</sup>

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<sup>67</sup>Martim Carlos Warth, "Lutheran World Federation," Evangelical Directions for the Lutheran Church, edited by Erich Kiehl and Waldo J. Werning (Chicago: Lutheran Congress, 1970), p. 138.

<sup>68</sup>Hélder Câmara, Spiral of Violence, translated by Della Couling (London: Sheed and Ward, Ltd., 1971), p. 2. In this book, Dom Hélder Câmara attempts to explain his position against those who have accused him as subversive and with marxist inspiration. He also presents his own theological stance concerning his so-called "nonviolent" revolution. His option for nonviolence has two major roots: it is how he understands the message of Christ, and it is the vocation that God has entrusted to him.

<sup>69</sup>Here is a list of several articles written against the Brazilian government, in which the press campaign against Brazil is defamatory, staged and organized: Márcio Moreira Alves, "Repression in Brazil," The Lamp, LXIX (February 1971), 10-13; Amnesty International, "Report on Allegations of Torture in Brazil," IDOC North America (November 1972), pp. 7-14; "Atrocities Charged; Brazil Loses Lutheran Assembly," Christianity Today, XIV (3 July 1970), 36; "Brazil: A Decade of Ditadura," Time (25 March 1974), pp. 41-42; "Brazil Archbishops Attack Regime's Economic Policies," Buenos Aires Herald (11 May 1973), p. 1; "Brazil Repression Prompts Bid for LWF Assembly Suspension," The Lutheran Standard, X (26 May 1970), 24; "Interview with Dom Hélder Câmara," IDOC North America (Summer 1973), pp. 15-19; Anne Hetzel, "Dom Hélder," Le Messager Evangelique (26 October 1973), p. 10; H. R. Flachsmeyer, "Erzbischof im Alltag; Begegnung mit Dom Hélder Câmara," Le Messager Evangelique (26 October 1973), pp. 4-5; "Pride, Repression and Genocide in Brazil," The Christian Century, XCI (15 May 1974), 524-525; Priests' Council of the São Paulo Archdiocese, "A Call for an End of the Torture of Prisoners," IDOC North America (November 1972), pp. 59-60; Paulo

First of all, Indians were always protected in Brazil, ever since the Jesuit missionaries of the 16th century did their best to respect the freedom of the Amerindian proclaimed by the pope and the king of Portugal.<sup>70</sup> However, this protection did not end with the Jesuits, since it continued under the leadership of Marechal Cândido Mariano da Silva Rondon, himself a descendant of Indians. As an officer of the Brazilian army, he founded the Brazilian Federal Department for the protection of the Indians, the Indian Protection Service in 1910.<sup>71</sup> Soon the Brazilian government replaced its original Indian Protection Service in 1967. It ordered the establishing of the National Foundation for the Indian or the National Indian Institute, commonly known as Funai. Today it is the official government agency dealing with Indian affairs.<sup>72</sup>

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Schilling, "Theory and Practice of Torture in Brazil," IDOC North America (November 1972), pp. 3-5. IDOC stands for "International Documentation on the Contemporary Church."

<sup>70</sup>Freyre, p. 136.

<sup>71</sup>This is what William Lytle Schurz has to say concerning the protection service for the Indians in Brazil: "Probably the most intelligent and humane Indian policy of any of the national governments is that of Brazil. The Brazilian Indian Service reflects not only the deep humanity of that people, but even more the personality of General Cândido Mariano da Silva Rondon, the great man who founded it . . . His program involved the protection of the aborigenes against exploitation and provocation by rubber gatherers, the improvement of health conditions among them, and their integration, only if they so desired, into the life of the republic." This New World. The Civilization of Latin America (New York: E. P. Dutton & Co., Inc., 1964), p. 68.

<sup>72</sup>Funai's mission is a dual one. First, it pacifies hostile Indians so that Brazil, and underdeveloped nation, may extract the riches of its vast wilderness area as efficiently and painlessly as possible. Second, it protects the Indians it pacifies against the harmful aspects of our civilization with which they cannot cope. W. Jesco von Puttkamer, "Brazil Protects Her Cinta Largas," National Geographic Magazine, CXL (September 1971), 420-444.

Second, as for tortures, so dramatized in the world press, the problem has been to know whether they were deplorable exceptions in the repression or a policy of political intimidation. We must also determine what is the overall level of violence in Brazilian society today. The answer seems to be in favor of the present Brazilian government, who never advocated violence nor endorsed the tactics and use of alleged torture and terrorism. Although the Brazilian government has repeatedly declared officially that it was ready to punish all those who tortured prisoners, there are still those who insist that these practices are in usage today. It is very easy to see the speck in a brother's eye, but not the log in one's own.<sup>73</sup>

In his article, Márcio Moreira Alves says that the International Red Cross was told by the Minister of Justice in Brazil that there are no political prisoners. The same argument was given by Médici, in a speech delivered a few days after the United States Department of State had informed the press that it had manifested its concern to the Brazilian government about torture reports.<sup>74</sup> Not only that, but the Minister of Justice (1971) said that he had not received any proof of

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<sup>73</sup>It is reported that on 27 May 1970, Dom Hélder Câmara stated publicly in Paris, the following accusations against the government of Brazil: "I do not speak against my country, I do not speak against Brazil. I speak against the torture which is a crime and must be abolished. I am not a traitor to Brazil. To continue the practice of torture is to betray Brazil. Silence is wrong. Torture, such as the cases that I have mentioned to you, are unfortunately the rule today in Brazilian prisons." William Triggs, "Brazil: Bishops and Patriotism," IDOC International, XVIII (30 January 1971), 32-33.

<sup>74</sup>Alves, LXIX, 13.

the use of torture. Nevertheless, he added that any persons found guilty of such acts would certainly be punished.<sup>75</sup>

Third, the Brazilian government is concerned and has made considerable changes and improvements for the social conditions of the poor. It is reported that according to former President Médici himself, health is one of the prime concerns of the government instituted in Brazil by the 1964 revolution. Not only that, but the final objective is above all to give all citizens, and especially those millions of impoverished people, adequate basic sanitation, protection against disease and up-to-date medical assistance, so that they may live in a healthy and forward-looking nation.<sup>76</sup>

It was also only after 1964, that the government took decisive steps to control inflation and put Brazil back into the path of development. The housing problem came to be analyzed in objective terms, purged of the political and paternalistic connotations that had contaminated all previous programs.<sup>77</sup> The National Housing Plan (Planhap) was conceived as an integral part of the government's overall anti-inflationary strategy. The Plan and the National Housing Bank were

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<sup>75</sup>Sobel and Anderson, p. 41.

<sup>76</sup>"Health--A Prime Concern," Manchete (Rio de Janeiro: Editôres Bloch S.A., 1971), p. 136.

<sup>77</sup>National Housing Bank--A Brazilian Solution to Brazilian Problems (N.p.: BNH Information Office, n.d.), p. 4.



born at the same time, in August 1964, when the government was concentrating all its efforts on the financial front.<sup>78</sup>

In applying its resources, the Bank had to adhere to the following list of priorities: (1) The building of housing projects aimed at eradicating shantytowns and other subhuman dwellings; (2) State or municipal projects which, through the use of sites already provided with basic facilities, could permit the immediate start of construction; (3) Cooperative projects and other forms of association aimed at promoting home ownership among its members; (4) Private projects that may help solving the housing problem; and, (5) Home building in rural areas.<sup>79</sup>

Finally, the current Brazilian government has also embarked upon a massive nationwide drive to wipe out illiteracy by 1976. For this purpose, the Federal Government created the Mobral or Movimento Brasileiro de Alfabetização (the Brazilian Literacy Movement), whose principal characteristic is the large scale programming of literacy courses and, in addition, the continued education of adults at higher educational levels.<sup>80</sup>

In addition, besides the progressive curbing of inflation and improvement of the monetary and financial institutions, the present

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<sup>78</sup>The Bank's function, as established in Law no. 4,380, was to "direct, discipline and control the Financial Housing System." It aimed at promoting home ownership for Brazilian families, especially among low-income groups. Ibid., p. 14.

<sup>79</sup>Ibid., pp. 14-15.

<sup>80</sup>Adult Education in Brazil (N.p.: Bloch Editôres, N.d.), p. 14. Mobral began to operate on 8 September 1970, International Day of Literacy.

government has embarked upon a large-scale program for structural reforms. A rational land reform has been initiated to reshape the old and unproductive agrarian structures, providing support to a more balanced economic growth and better welfare conditions to the rural population. Not only that, but a constant revision of budgetary and tax policies has provided a more flexible and progressive system to allow the increase of revenue, rationalization of public expenses, and equalized sharing of the fiscal burden.

Potentially, Brazil has most of the necessary equipment to make it one of the great nations of the world. In the words of Martin B. Kirch, "the future of Brazil appears bright, and this is reflected in an optimistic spirit in its people,"<sup>81</sup> because "Brazil is People."<sup>82</sup> In fact, there is a rather blasphemous saying popular in Brazil: "God is great, but Brazil is greater."<sup>83</sup>

At any rate, Brazil is bursting with optimism, and "this spirit enables the people to deal much more easily with the troublesome problems of the present day than their neighbors. The Brazilians believe in the future, look toward the future, and live in the future."<sup>84</sup>

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<sup>81</sup>Martin B. Kirch, Educational Survey in Latin America (St. Louis: Board for Missions, 1969), p. 8.

<sup>82</sup>E. Theodore Bachmann, Lutherans In Brazil. A Story of Emerging Ecumenism (Minneapolis: Augsburg Publishing House, 1970), p. 14.

<sup>83</sup>Wendt, p. 422.

<sup>84</sup>Ibid., p. 498.

## Church, Religion and the Theology of Liberation in Brazil

### Catholic historical background

Brazil is considered to be the largest Roman Catholic country in the world. Brazil has been called the "most Catholic nation of our times."<sup>85</sup> It is reported that almost 90 per cent of the population is Roman Catholic though there is no official state religion. A large proportion of Brazilians are Catholics by tradition rather than by strong faith.<sup>86</sup>

The Catholic Church has been a strong influence in Brazil for almost five centuries. In 1549 six Jesuits began to work in the colony, and two years later a bishop was appointed to Bahia, on the northeast coast. In 1554 the Jesuits established a school at São Paulo, beginning their dominance of the cultural and religious life of the colony (1500-1814), then of the Kingdom (1815-1821), and subsequently during the Empire (1822-1889).

Catholicism was the official religion in Brazil while it was a colony and continued to be so all during the period of the Empire. However, with the declaration of the Republic in 1889 and the adoption of

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<sup>85</sup>Wagley, p. 213.

<sup>86</sup>It is estimated that 85 per cent of Brazilians now classify themselves as Roman Catholics, 11 per cent as Protestants, and the remainder as spiritists and many other religious groups or sects. Father Valdeli Carvalho da Costa, a professor at a Catholic university in Brazil said that the "inhabitants are Catholic in name but that all religiosity in the country is not Catholic." He added also that "African cults constitute a serious challenge" for the Catholic Church. Read and Ineson, pp. 13-14.

the Constitution of 1890, there was a separation of church and state and the official establishment of religious freedom. The Republican Constitution of 1891 in Article 72 provided that "All individuals and religious confessions may exercise their cult [ sic ] publicly and freely, associating together for these purposes and acquiring property in accordance with the dispositions of the common law."<sup>87</sup> It was further provided that no church body should enjoy a subsidy from the government, nor have "a relationship of dependency or alliance with the Government of the Union or of the States."<sup>88</sup>

Finally, it was stipulated that no Brazilian citizen should be deprived of his civil and political rights on account of his religious beliefs or functions. The status of a free Church in a free State, constitutionalized in 1891, was preserved, although slightly changed by Brazil's next constitutions: 1934, 1937, and 1946.<sup>89</sup>

With the separation of Church and State in 1891, the Catholic Church entered on a more independent era. Since 1920 the Catholic Church has been more involved in social problems, pointing out injustices and sponsoring social welfare programs. In the 1960's and early 1970, certain elements in the Church (for example, Câmara, bishops and priests from the Northeast and the São Paulo Archdiocese) were moving

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<sup>87</sup> Smith, p. 687.

<sup>88</sup> Ibid.

<sup>89</sup> The Constitution of 1946, stated the following: "Freedom of conscience and belief is inviolable and the free exercise of religious sects is assured, as long as they are not contrary to public order or good morals. Religious associations shall acquire juridical personality according to civil law." Lloyd J. Mecham, Church and State in Latin America (Chapel Hill: The University of North Carolina Press, 1966), p. 278.

toward advocacy of more sweeping social reforms, causing some friction within the Catholic Church and between the Church and the State, although the majority of the Catholic clergy continue to support the political leaders of the Brazilian government.<sup>90</sup>

Today the Catholic Church no longer has a monopoly of religion in Brazil. The Church is passing through a period of transition and a time of soul-searching. Reaction to the relatively weak influence of the Catholic Church over the Brazilian people has taken various forms, the traditional African fetish cults, spiritualism, Protestantism, and secularism.<sup>91</sup>

#### Spiritism

Spiritism or Spiritualism in Brazil, generally with a pagan African flavor is experiencing considerable numerical growth. There are presently three distinctive spiritistic groups in Brazil: the Kardecismo Espiritismo, the Umbanda Espiritismo, and the Reincarnacionistas.<sup>92</sup>

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<sup>90</sup>It is interesting that one of the first voices raised in this regard was that of Dom Hélder Pessoa Câmara, Archbishop of Recife and Olinda in Northeastern Brazil. The best source on Dom Hélder's more recent and better-known thinking is his book entitled Revolution Through Peace, translated from the Portuguese by Amparo McLean (New York: Harper & Row, Publishers, 1971). This book was formerly published in Brazil under the title Revolução dentro da Paz (Rio de Janeiro: Editôra Sabiá, 1968).

<sup>91</sup>Mecham, p. 280.

<sup>92</sup>Kloppenburger, pp. 78-83. Espiritismo is meant by a pretended communication, perceptive and provocative, with the departed spirits, either to receive news or to consult them (necromancy) or to place them at the service of man (magic) to do good (white magic) or to do evil (black magic).

As a religious-moral system, Spiritism originated in France with Allan Kardec in 1857. This French Spiritism, also called Kardecismo, began its propaganda in Brazil in 1865. Various religious groups united in 1884 in the Federação Espírita Brasileira, which since then has directed the Brazilian Spiritist movement through local organizations in all the Brazilian states. And in 1952 they officially declared for the practice of Spiritism as "the one and only religion."<sup>93</sup>

Another movement entirely independent of Kardecismo, is called Espiritismo de Umbanda. It is impossible to indicate the exact date of its appearance. Popular movements of clearly African origin, with Christian facades but strongly paganized and directly influenced by spiritist practices, little by little were brought together and continue to be amalgamated to form Umbanda (a word of Bantu origin meaning a "bewitcher").<sup>94</sup>

Nevertheless, it is a movement clearly of African origin and the most popular type of Spiritism in Brazil. The following movements are producing an absolutely uncontrollable force in Brazil: the Batuque

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<sup>93</sup> According to Boaventura Kloppenburg, Kardecistic Spiritism was started by Hippolyte Leon Denizard Rivail (Allan Kardec), who lived from 1804 to 1869. The idea of "spiritism" began as a neologism created by Rivail "to indicate a perceptible and evoked communication with spirits from beyond. Departing from this phenomenon, he dedicated himself with extraordinary vigor and persistence to summoning and consulting spirits from beyond, because he imagined that in this he had found the power to definitely help resolve the moral and religious problems of mankind." Ibid., pp. 78-79

<sup>94</sup> Ibid., p. 81. For additional information concerning the Bantu ethnological and historical background, as well as, the beliefs and morals of the Bantu, information is available in Cosmas Haule's book entitled Bantu "Witchcraft" and Christian Morality (Schöneck-Beckenried: Nouvelle Revue de Science Missionnaire, 1969).

of the South, the Macumba of Rio de Janeiro, the Xangô of Pernambuco, the Catimbó of the Northeast, the Nagô of Maranhão, and the Pajelanca of the Amazônia.<sup>95</sup>

The Federação Espírita Brasileira ("Spiritist Federation of Brazil"), in an official declaration of 1953, granted to the Umbandistas the right to qualify as espíritas (spiritists), since they claim to practice communication with the spirits of the dead, although they do it in a noisy way and with ceremonies unknown among the Kardecists. No one knows definitely how many Spiritists (Umbandistas and Kardecistas) exist in Brazil today.<sup>96</sup>

Finally, Reincarnationism is a doctrine codified also by Allan Kardec, which offers the opportunity of a new incarnation (or a chance to show oneself repentant and disposed to begin another existence), and a doctrine proclaiming redemption by one's own personal merits (self-redemption) on the basis of a more or less commutative justice between God and men. The fundamental force behind this doctrine: Naitre,

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<sup>95</sup>Ibid. The Umbanda sects have retained West African music and dances in their authentic forms, but have integrated West African and European magic, as well as astrology. The number of these Umbanda groups with their many subgroups, which are again divided into "nations" with their own subgroups, is staggering. Within these groups, West African and Amerindian spirits and deities, as well as Catholic saints, are venerated. The Umbanda comprises seven main groups, of which the four most important ones are the groups of Oshalá, Iemanjá, Shangô, and Ogun. Joel, p. 6/43.

<sup>96</sup>Supra, p. 16, reproduces Boaventura Kloppenburg's survey which shows that although 83% of the Brazilian population declared themselves to be Roman Catholics, 67.3% also attended Umbanda sessions.

mourir, renaître encore et progresser toujours: telle est la loi ("To be born, to die, to be reborn again, to progress ever on and on: this is the law").<sup>97</sup>

The majority of those who participate in spiritists centers continue to call themselves Catholics. They simply confuse the Sacraments of the Church with amulets, charms, and other preservatives. Credulous and religious, they are not qualified to distinguish the truth from error. As a result, the Brazilian people are led to believe or be tempted by necromancy and magic.<sup>98</sup>

#### Pentecostalism

Pentecostalism (the Assembléia de Deus, the Congregação Cristã, and the Brasil Para Cristo), is also making big strides in Brazil. According to Emílio Conde, a Brazilian Pentecostal leader, the Pentecostal Movement in Brazil can be traced directly to the Azuza Street Revival in 1906 in Los Angeles, California.<sup>99</sup>

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<sup>97</sup>Kloppenburger, p. 83. For more detailed and comprehensive information concerning Umbanda, one of the best sources is available in Lindolfo Weingärtner's book, entitled Umbanda--Synkretistische Kulte in Brasilien (Erlangen: Verlag der Ev.-Luth.Mission, 1969).

<sup>98</sup>Kloppenburger makes an appropriate comment concerning Spiritism, and which is incontestable in Brazil: "There is a truly staggering number of these centers of superstition, frivolity and depravation, of moral degradation and madness, in which fetishistic practices and Catholic rites, African gods and Christian saints, spiritistic doctrines and Christian teachings merge haphazardly to form the barbarous syncretisms of necromancy, magic, polytheism, demonology, and heresy." Ibid., pp. 81-82.

<sup>99</sup>William R. Read, Victor M. Monterroso, and Harmon A Johnson, Latin American Church Growth (Grand Rapids: William B. Eerdmans Publishing Company, 1969), p. 41.



The Assembléia de Deus owes its beginnings to a Pentecostal revival which broke out in South Bend, Indiana, in 1902. From there two Swedish missionaries, Gunnar Vingren and Daniel Berg, came to Belém, in the state of Pará, in order to conduct an evangelistic campaign in 1910.<sup>100</sup>

They have a dynamic literature program, and organized a publishing house in Rio de Janeiro. They published tons of Evangelical literature, especially the official church paper, the Mensageiro da Paz ("Messenger of Peace"). In addition, their specialties include radio, Bible schools for the training of lay leaders, city-wide mass meetings for evangelism which have been instrumental in the establishment of many churches, orphanages and homes for the aged, day schools, and medical dispensaries.<sup>101</sup>

Padre A. Rossi, a Roman Catholic Bishop in the state of São Paulo, says that there are in the Assembléia de Deus four different missionary groups in Brazil, in addition to the indigenous church: (1) Assemblies of God; (2) Scandinavian Assemblies of God; (3) Swedish Pentecostals; and (4) Pentecostal Missionary Union for Great Britain and Ireland.<sup>102</sup>

The Congregação Cristã owes its beginnings to an Italian, Luis Francescon, who arrived in São Paulo from Chicago on March 8, 1910, and started this movement at first only among Italian migrants in Platina, Paraná. He was an Italo-American Pentecostal from Chicago, who arrived

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<sup>100</sup>Prudêncio Damboriena, Tongues As of Fire. Pentecostalism In Contemporary Christianity (Washington: Corpus Books, 1969), p. 159.

<sup>101</sup>Read, p. 122.

<sup>102</sup>Ibid., p. 123.

in Brazil and began to preach the "gospel of salvation" to the thousands of Italian immigrants just settled in São Paulo and Paraná.<sup>103</sup>

This unusual and fast-growing Church soon became the middle-class Pentecostal church in Brazil, a rather rare spectacle in South America. Its headquarters are at Bras, in the state of São Paulo, with a temple which has achieved the rank of a semi-basilica frequently visited by its members.<sup>104</sup>

Among the Independent Pentecostal Churches, one can certainly name the Brasil Para Cristo as the most popular movement initiated in the late 1950's by missionary evangelist Manoel de Melo.<sup>105</sup>

He has been a controversial figure among Evangelicals in Brazil since his rise to popularity. He could best be described as the "Billy Graham of Brazil." He has taken a political position that other religious leaders (with the exception of Dom Hélder Câmara) have not dared to take

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<sup>103</sup>Damboriena, p. 160.

<sup>104</sup>This main temple (the Mother Church) is the most important in the whole denomination. Every Wednesday of the year, all of the other churches of the Congregação Cristã in the city of São Paulo come to attend a special service in the Mother Church. Members of the Congregação Cristã who live in other sections of Brazil think of the Mother Church with great pride and deep emotion. The Mother Church at Bras is the shrine, spiritual home, and seat of religious authority. Read, p. 36.

<sup>105</sup>Evangelist Manoel de Melo was a former preacher in the Church of the Foursquare Gospel or the Igreja do Evangelho Quadrangular in São Paulo. At present he is a successful healer who, through his Tendas Divinas (Holy Tents), has attracted the working classes of São Paulo and surrounding districts, and by announcing "miraculous cures" over the radio stations, has become "the right hand of some of the great political figures of the country." Damboriena, p. 130.

but are apparently glad to see taken by someone.<sup>106</sup> Unfortunately, he fights under the banner of anti-communism, and has become on several occasions the unwitting tool of some politicians, who use him not for religious purposes, but for their own interest.<sup>107</sup>

Nevertheless, he has accomplished an excellent evangelistic ministry and with the generosity of friends and converts, he is building the so-called "largest evangelical temple in the world," with a capacity for seating approximately 25,000 people. It is estimated that this movement counts more than 150 local churches in the São Paulo urban area alone. Precise membership figures for the movement are hard to come by, but adherents probably number between 500,000 and one million followers.<sup>108</sup>

In addition, there are also several smaller independent Pentecostal churches throughout Brazil. At least five should be mentioned briefly in this section: (1) Cruzada de Nova Vida (Crusade of the New Life)--the founder and president of this Pentecostal Church in Rio de Janeiro is Walter Robert McAlister, a Canadian. In 1960, he began this movement through a daily radio program called "The Voice of the New Life" on Rádio Copacabana and Rádio Mayrink Veiga in Rio de Janeiro; (2) Igreja da Renovação or Renovação Espiritual (Church of the Renovation) and the Igreja da Restauração (Church of the Restoration), both under the leadership

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<sup>106</sup>Read, p. 155.

<sup>107</sup>Damboriena, p. 161.

<sup>108</sup>Howard A. Snyder, "Brazil: De Mello the Missionary," Christianity Today, XVIII (26 April 1974), 46-47. According to other statistics, it is reported that in the entire country of Brazil, the Brasil Para Cristo ("Brazil for Christ") Church has 1,100,000 members, 300 pastors, and 4,200 special workers and lay preachers. Edgar R. Trexler, "Brazil's Spiritual Revolution," The Lutheran Standard, X (9 June 1970), 11.

of Elmir Guimarães Maia, former State Senator of the state of Minas Gerais, and Magon Simões. Most of their membership comes from the Baptist Churches in São Paulo; (3) Reavivamento Bíblico (The Biblical Revival)--its founder is Mário Lindstrom, a former professor in the Methodist Seminary in São Paulo. He received a most unusual and powerful baptism of the Holy Spirit, and began to preach, teach, and heal the sick. His headquarters are in São Paulo, in the suburb of Tucuruvi; (4) Igreja do Evangelho Quadrangular (Church of the Foursquare Gospel)--this church owes its beginnings to missionary Harold Williams, from the International Church of the Four Square Gospel, in the late 1940's; and, (5) Cruzada Nacional de Evangelização (National Evangelization Crusade) --also initiated by Harold Williams, and later formed by Methodists engaged in a biblical revival with special emphasis on divine healing.<sup>109</sup>

Finally, among the mission-related Pentecostal Churches, numbering approximately ten Pentecostal affiliations (for example, the Pentecostal Church of God in America, the Pentecostal Assemblies of Canada, the Church of God, the Pentecostal Church of Christ and the United Pentecostal Evangelical Church), the International Church of the Foursquare Gospel (Evangelho Quadrangular) is reported to be the largest one in Brazil.<sup>110</sup>

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<sup>109</sup>Read, pp. 160-162.

<sup>110</sup>Here is a list of the several "independent" Pentecostal Churches in Brazil: Cruzada Bíblica Sagrada; Igreja Pentecostal Independente; Igreja Pentecostal de Oração; Igreja Apostólica Evangélica; Assembléia de Deus Missão Batista; Igreja Cristã Pentecostal do Brasil; Igreja Cristã Pentecostal de Evangelização; Cruzada Evangélica de Salvação; Igreja de Cristo Pentecostal; Igreja de Deus Pentecostal do Brasil; Igreja Evangélica Apostólica; Igreja Evangélica Pentecostal Livre; Missão Evangélica Pentecostal; Igreja Messiânica Mundial do Brasil

Thus, the Pentecostal Churches of Brazil are divided into four categories or classifications, as follows: (1) the Assembléia de Deus (the Assemblies of God), 62.6%; (2) the Congregação Cristã (the Christian Congregations), 22.3%; (3) Independent Pentecostal Churches, 12.8%; and (4) Mission-related Pentecostal Churches, 2.3%.<sup>111</sup>

In addition, most of the other recognized Protestant churches and sects are represented in Brazil. For instance, the Lutherans are most numerous, followed by the Methodists, Presbyterians, Baptists, and Episcopalians. These also include the Congregationalists, Seventh-Day Adventists, Jehovah's Witnesses, and the Church of Jesus Christ of Latter-day Saints (Mormons). There are also small groups of Eastern Orthodox Christians, Jews, Buddhists, Shintoists, Positivists, Muslims, and many others.<sup>112</sup>

#### Lutherans

The Lutheran Church originated as a German immigrant church in Novo Hamburgo, Rio Grande do Sul, in 1823. Other Lutheran German nuclei were organized in Rio de Janeiro in 1827, in Joinville in 1851, and in Blumenau in 1857. However, it was not until 1886 that the first

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Assembléia de Deus Presbiteriana; Igreja Pentecostal; Cristo Pentecostal da Bíblia; Igreja de Cristo Jesus; Igreja Evangélica Pentecostal Unida; Eslava Brasileira Pentecostal; Assembléia de Deus Rússia; Igreja Evangélica do Espírito Santo; Cruzada de Fé; Igreja Evangélica Pentecostal; Igreja Pentecostal Jesus Nazareno; and Igreja Evangélica Pentecostal (Missão Holandesa). Read & Ineson, pp. 72-74, and Read, p. 165.

<sup>111</sup>Read, Monterroso, and Johnson, p. 70.

<sup>112</sup>Read & Ineson, p. 12.

so-called Lutheran Synod was finally organized, the Riograndenser Synode commonly known as the Rio Grande do Sul Synod.<sup>113</sup>

In 1889, at the request of a Lutheran pastor, Johann F. Brutschin, the Lutheran Church--Missouri Synod (LCMS) sent a missionary from Scranton, Mississippi, C. J. Broders. This missionary endeavor developed into the formation of the 18th district of the Missouri Synod, the Brazil District of the German Evangelical Synod of Missouri, Ohio and Other States (1904), which was later changed to the Sínodo Evangélico Luterano do Brasil (1920) and, finally to the Igreja Evangélica Luterana do Brasil in 1950.<sup>114</sup>

Three additional synods were formed: the Lutheran Synod (1905), the Evangelical Synod of Santa Catarina and Paraná (1911), and the Evangelical Synod of Middle Brazil (1912). In 1949, these three synods merged with the Riograndenser Synode and formed the Federação Sinodal (the Federal Synod). In 1954 it became officially known as the Igreja Evangélica de Confissão Luterana no Brasil (IECLB).<sup>115</sup>

Finally, the work initiated by The American Lutheran Church in 1958 with the World Mission Prayer League has either been integrated into or is being related significantly to a cooperative Lutheran ministry with the IECLB.

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<sup>113</sup>Bachmann, pp. 43-44.

<sup>114</sup>C. H. Warth, "Igreja Evangélica Luterana," O Rio Grande Atual, Vol. IV of Enciclopédia Rio-Grandense, edited by Klaus Becker (Canoas: Editôra Regional Ltda., 1957), 247.

<sup>115</sup>Bachmann, pp. 60-61.

## Methodists

The Methodist Church dates its missionary beginnings in Brazil back to 1835, when Fountain E. Pitts of the Tennessee Conference was sent by the Southern Methodist Episcopal Church in the United States. He was followed by other missionaries in their initial efforts to establish the church in Brazil: Justin Spaulding (1836); D. P. Kidder (1837); J. E. Newman (1866-1874); J. J. Ransom (1876); J. L. Kennedy, J. W. Tarboux, and H. C. Tucker (1886).<sup>116</sup>

Finally, after slow growth in the early years, the Methodist Church was organized in 1930, with its own constitution, bylaws, and plan of cooperation between the Methodist Church of Brazil and the Methodist Church in the United States. Today the Methodist Church in Brazil is represented by the Igreja Metodista, the Igreja Metodista Livre, the Igreja Evangélica Holiness do Brasil, and the Irmandade Metodista Ortodoxa.<sup>117</sup>

## Presbyterians

The beginnings of the Presbyterian Church in Brazil date back to 1859, when Ashbel Green Simonton was sent out by the Board of Foreign Missions of the Presbyterian Church in the United States.<sup>118</sup> In 1869, the Committee in Nashville of the Presbyterian Church in the United

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<sup>116</sup>Read, p. 181.

<sup>117</sup>Read & Ineson, p. 69.

<sup>118</sup>Ashbel Green Simonton (1833-1867) was born in West Hanover, Pennsylvania. Appointed by the Presbyterian Board of Foreign Missions, he arrived in Rio de Janeiro on 12 August 1859, the date accepted by

States began its work in Campinas, São Paulo. In 1888, the first Presbyterian Synod was organized in Rio de Janeiro, Campinas, West Minas and Pernambuco.<sup>119</sup>

The progress and expansion of the Presbyterian Church continued steadily under the so-called "Brazil Plan" (1917-1954), in which missionaries were "to penetrate the vast interior reaches" and do pioneer work. The emphasis was "penetration," not church planting. Today the Presbyterian Church in Brazil is represented by five different synods: the Igreja Presbiteriana do Brasil, the Igreja Presbiteriana Independente, the Igreja Presbiteriana Conservadora do Brasil, the Igreja Presbiteriana Fundamentalista, and the Igreja Reformada.<sup>120</sup>

#### Baptists

The Baptist Church began work in Brazil in 1881. The Foreign Mission Board of the Southern Baptist Convention sent W. B. Bagby, who initiated his missionary activities in Rio de Janeiro and São Paulo.<sup>121</sup> In 1907, they organized the Covenção Batista Brasileira and today the Baptist churches are found in every state and territory of Brazil.

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the Presbyterian Church of Brazil for its founding and beginning. He was also the founder of the first Presbyterian Church in Brazil, the first Protestant seminary, the first evangelical newspaper, and was instrumental in the forming of the first Presbyterian presbytery.

<sup>119</sup>Read, p. 46.

<sup>120</sup>Read & Ineson, P. 69. The Presbyterian Synods in Brazil are actually five different denominations of Presbyterian and Reformed persuasion. The Igreja Presbiteriana do Brasil is divided into many synods of its own, the Supremo Concílio being its highest assembly.

<sup>121</sup>Read, p. 187.



The mission board of the Southern Baptist Convention works with the Convenção in a so-called "Plan of Cooperation" that utilizes the resources of both Churches. They are developing secular schools, Bible schools, and seminaries. Since 1940 a publishing house has been functioning which produced more than 200,000 books other than Bibles and missionary tracts. There are more than 700 missionaries working in Brazil who come from different types of Baptist churches and missions.<sup>122</sup>

Today there are six Baptist groups in Brazil: the Igreja Batista Brasileira, the Igreja Batista Regular, the Igreja Batista Restrita, the Igreja Batista Revelação, the Igreja Batista Bíblica, and Missão Batista da Fé.<sup>123</sup>

#### Episcopalians and Congregationalists

The beginnings of the Episcopalian Church in Brazil date back to 1889, when two American priests were sent by the Protestant Episcopal Church of the United States. Their pioneer church planter, however, was Lucien Lee Kinsolving who began work primarily in the state of Rio

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<sup>122</sup>It is reported that large-denomination-wide evangelistic meetings have been held from time to time in Brazil. In 1965, simultaneous evangelistic campaigns were sponsored in all parts of Brazil with general success. The latest evangelistic endeavor by the Baptists had a goal of 100,000 new members by 1972. Their church membership goal for their centennial year, 1982, is 1,000,000 members. Read & Ineson, pp. 24-25.

<sup>123</sup>Ibid., p. 68.

Grande do Sul, and today 80 per cent of their estimated membership is located in the southern part of Brazil.<sup>124</sup>

The growth of the Igreja Episcopal Brasileira has been relatively slow. Their membership is found primarily among the middle and upper classes who have a tendency to appreciate a traditional high-church type of order and ritual, modified in many ways from that of the Roman Catholic Church.<sup>125</sup>

The Congregationalists or the Igreja Evangélica Congregacional Cristã do Brasil began work in Brazil in 1855, through the missionary efforts of Robert Reid Kalley, a Scotch Presbyterian. He arrived in Rio de Janeiro on 10 May 1855. He founded the Igreja Evangélica Fluminense on the congregational system on 11 July 1858.<sup>126</sup>

#### Marginal Protestant sects

In recent years, four marginal Protestant sects have shown a phenomenal growth: the Seventh-Day Adventists (the Adventista do Sétimo Dia, the Adventista da Promessa, the Adventista da Reforma Completa, and Adventista Apostólica) date their missionary work in Brazil back to 1900; the Jehovah's Witnesses (the Testemunhas de Jeová); the

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<sup>124</sup>Lucien Lee Kinsolving (1862-1929) was born in Middleburg, Virginia. Sponsored by the unofficial American Church Missionary Society (Episcopal) and supported by funds they raised themselves, the two American priests (Kinsolving and James W. Morris) sailed for Brazil in 1889. Ibid., p. 26.

<sup>125</sup>Ibid., p. 26.

<sup>126</sup>Read, p. 201.

Mormons (the Igreja de Jesus Cristo dos Santos dos Últimos Dias); and Christian Science (the Congregação da Ciência Cristã).<sup>127</sup>

In addition, there has also been a vast proliferation of missionary bodies working in Brazil. At least fifty interdenominational faith missions have entered Brazil in this postwar period, bringing the total number of missionaries to approximately 3,000. It is quite impossible to make individual mention of these missions. Three missions, however, have been there some years and have a large investment in the evangelical cause in Brazil: the Unevangelized Fields Mission (1931); the New Tribes Mission (1949); and the Wycliffe Bible Translators (1956).<sup>128</sup>

There are also small groups of Eastern Orthodox Christians, Jews, Buddhists, Shintoists, Positivists, Muslims, and many others.<sup>129</sup>

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<sup>127</sup>Here is a list of the several other smaller Protestant Churches and sects at work in Brazil: Igreja Evangélica Menonita; Igreja dos Irmãos; Exército da Salvação; Igreja de Cristo; Igreja Cristianismo Decidido; Igreja de Nosso Senhor Jesus Cristo; Igreja Nazareno; Missão Amazonas; Igreja Evangélica Neo-Testamentário; Casa de Oração; Darbista; Igreja União Evangélica; Igreja Cristã Apostólica; Igreja Missionária do Brasil; Igreja Bíblica do Paraguai [ sic ]; Culto da Missão Evangelizadora; Igreja Bíblica; Campanha Nacional de Evangelização; Igreja Evangélica Interdenominacional; Igreja Cristã Primitiva; Igreja Nova Apostólica; Irmandade dos Vearadores [ sic ] Cristãos; Igreja Apostólica Brasileira; Associação Cristã Interdenominacional; Igreja Monte das Oliveiras; Instituição Evangélica do Brasil. Read & Ineson, pp. 70-72.

<sup>128</sup>Fred E. Edwards, The Role of the Faith Mission. A Brazilian Case Study (South Pasadena, California: William Carey Library, 1971), pp. 36-44.

<sup>129</sup>Read & Ineson, p. 12.

Comments on the religiosity in Brazil

Although it is reported that Umbanda Espiritismo is now the "religion of Brazil," the country is still considered to be essentially Roman Catholic.<sup>130</sup> As a matter of fact, Brazil is described as the "most Catholic nation of our times," in which the ordinary people are still strongly inclined towards religion, and continue to pledge allegiance to Catholicism.<sup>131</sup>

The beliefs of the majority of the people have been heavily influenced by American Indian, African, Spiritualist, and European folk concepts, creating a mixture known as folk or popular Catholicism. Folk Catholicism continues to be the dominant form of religion, in which the saints are especially powerful protectors and helpers. In folk Catholicism the most important concepts are: promessa (promise),

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<sup>130</sup> Supra, p. 16, reproduces Boaventura Kloppenburg's survey which shows that although 83% of the Brazilian population declared themselves to be Roman Catholics, that 67.3% also attended Umbanda sessions. Furthermore, in his article Carlos Azevedo claims that there are over 10 million Spiritists in Brazil and that there are even more who follow the African spiritual rites such as Candomblé and Umbanda. Carlos Azevedo, "Eles falam com os Mortos," Realidade (November 1967), p. 106.

The Revue Spirite of Paris showed through statistics and proclaims that "Brazil is the largest spiritist country in the world." Quoted in Elmer Reimnitz, "Mission Opportunities in Brazil for the Lutheran Church--Missouri Synod" (paper presented at the Iowa-West District of the LCMS, 1968), III, 3.

<sup>131</sup> Kloppenburg gives us the present description: "Our people definitely live in a spiritual vacuum. To fill this lacuna, they have turned to fetishism and primitivism. Spiritism, more particularly Umbanda Spiritism, has been accepted as an ersatz religion, a marvelous ersatz religion, one with direct contact with the world of spirits. This fact (whether real or illusory it matters little) wins the day as an extraordinarily convincing phenomenon." Kloppenburg, pp. 85-86.

proteção (protection), pedido (request), milagre (miracle), and mostrar respeito (to show respect).<sup>132</sup>

Unfortunately, the Roman Catholic Church and the majority of the Protestant Churches have concentrated their attention on the cultivation of the elite, while Spiritism and Pentecostalism have directed their appeal to the masses.

The Catholic-Afro-Brazilian fetish cult seems to be rapidly spreading, particularly in northeastern Brazil and along the coast, the areas of heaviest Negro concentration. Brought to Brazil by the slaves, the traditional fetish cults have become fused with Catholicism. According to Gilberto Freyre, Afro-Brazilian pagan idols have been "acculturated" into Catholic saints. The ceremonies are something like voodoo. Many have the idea that they can remain Catholics and follow these cults as well. The Catholic Church does not excommunicate them but consents to their receiving the sacraments.<sup>133</sup>

Pentecostalism's easy identification with Umbanda and Espiritismo, its superficial appeal to the unlettered, its easy adaptability, and its emphasis upon a peculiar doctrine of the Holy Spirit have also played up to rather than challenged, the weaknesses of the masses in Brazil.

Pentecostal churches in Brazil have succeeded in large measure in making people of all classes, and especially the very lowest, to feel

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<sup>132</sup>Emanuel de Kadt, "Religion, the Church, and Social Change in Brazil," (N.p.: n.d.), p. 3.

<sup>133</sup>Mecham, pp. 280-281.

that they belong, are needed, and must make their own distinctive contribution within the community of believers which recognized them as an integral part. In other words, the Pentecostal churches have succeeded in large measure in creating a face-to-face, living fellowship in the midst of a competing, impersonal agglomeration of people.

Not only that, but the phenomenal growth of the Pentecostal churches may be due more to the closeness of their music, rhythm, rituals, and beliefs to Brazilian spiritualism and Macumba than to any other factors. Finally, that the obvious parallel between the two may help to explain why the Pentecostals fitted within the Brazilian setting in a way the Roman Catholic and Protestant churches could not.

This background indicates that part of the surge to Pentecostalism can be attributed to the ease of transition from Umbanda and Macumba to the Pentecostal type of worship. Both focus on emotion, ecstasy, healing, and participation. Both tend to be favored by the lower class, many of them undereducated, and economically marginal. It is for this reason that the formality and tradition of the Roman Catholic and the Protestant Churches in Brazil do not appeal to these masses. Their worship and rather rigid creeds and regulations are usually more attractive to the middle and upper classes.<sup>134</sup>

Nevertheless, Brazil still continues to be considered by many as the largest Catholic country in the world:

Whatever the exact figures, Brazil has not only the biggest Roman Catholic population of any country in the world, but also the largest Protestant constituency of any country in Latin America. This has something to say about the course of

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<sup>134</sup>Trexler, X, 12.

Lutheranism in Brazil and its positioning as a possible mediating agent amid today's ecumenism. In the present situation, a communion like the Lutheran, coming through immigration and only slowly becoming indigenous in the land, may without seeking it have a special role or task thrust upon it.<sup>135</sup>

In addition, the churches in Brazil whether Roman Catholic, Protestant, or independent, are also deeply involved in the theological and cultural realities of the nation. There has now emerged in Latin America a "new consciousness: which is called "liberation" or the theology of "revolution."<sup>136</sup>

The writer felt the need and importance to include also this material, since it will help in understanding the position and future role of Lutheranism in Brazil in the light of the latest developments portrayed by Dom Hélder Câmara's method of "peaceful violence"; Paulo Freire's concept of Conscientização ("new awareness"); and the theology of liberation represented by Hugo Assmann, Leonardo Boff, and Ruben Alves.

#### The Concept of "Revolution" in Brazil

To begin with, the term "Revolution" means different things to different people. If "Revolution" could be defined as "pressing hard

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<sup>135</sup>Bachmann, pp. 52-53.

<sup>136</sup>Recently the expression "liberation theology" has emerged as the distinctive name for a relatively new and vigorous way of interpreting the message and mission of Christian churches in Latin America. Liberation theology is similar in some respects to the theology of hope of Juergen Moltmann. Robert H. Bryant, "Theology of Liberation from the Perspective of Latin America," Theological Markings (Spring 1973), p. 7.

for change," one could easily recognize Latin America as a part of the world that is undergoing political and social revolution.<sup>137</sup>

Tad Szulc says that "Revolution" is not a new word or a new concept in Latin America. The difference today is that it is used in a new sense relating to the need for profound social changes. In the 18th and 19th centuries "Revolution" was applied to the struggles for independence. Later it was invoked every time a change in government was being justified by the "outs" against the "ins,"<sup>138</sup>

Thus, a distinction between the political coups and a social revolution must be made. The former type usually affects the social structure and the lives of the common people very little, while the latter brings about a basic transformation or modification of the social structure and particularly of property relations.<sup>139</sup>

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<sup>137</sup>Howard W. Yoder, This Is Latin America (New York: Friendship Press, 1961), p. 16. In his book, R. A. Gomez has this to say concerning the term "Revolution": "Latin Americans themselves--and particularly the leaders of a movement--are likely to use this word rather loosely. It is used to refer to mere coups; it is used to refer to a long-range revolutionary process; and, finally, it may refer to Revolution." R. A. Gomez, Government and Politics in Latin America (New York: Random House, Inc., 1965), p. 54.

<sup>138</sup>It is generally accepted that even before Fidel Castro took power in Cuba in January, 1959, "Revolution"--always with a capital "R"--was already a household word in Latin America. Since then it has unquestionably become the most commonly used political term--though it means different things to different people. Szulc, p. 34.

<sup>139</sup>The concept of revolution is best described by Walter Laqueur, in these words: "Revolution in its most common sense is an attempt to make a radical change in the system of government. This often involves the infringement of prevailing constitutional arrangements and the use of force. "Revolution" may also mean any fundamental new development in the economy, culture, or social fabric--that is, in practically any field of human endeavor." International Encyclopedia of the Social Sciences, XIII (1968), 501.



Today most Churchmen and radical theologians in Latin America favor a true revolution, not in a violent sense, but in the sense of rapid, profound and overall change in the basic political, juridical, social and economic structures. Prominent thinkers from all over the continent challenge social injustices in Latin America from political, theological, social, cultural and economic perspectives. In his article, Peter J. Riga says that most sociologists, political scientists, and even theologians clearly distinguish "violence" from "revolution." It is an accepted fact that one can have revolution, namely, a radical change of economic, social, and political structures, without necessarily having to resort to violence.<sup>140</sup>

Dom Hélder Pessoa Câmara

Among the most prominent revolutionaries, both the best known Catholic leader and the country's most criticized figure, one can certainly name the present Brazilian Archbishop of Recife and Olinda, Dom Hélder Pessoa Câmara.<sup>141</sup>

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<sup>140</sup>Peter J. Riga, "Paul VI and Violence," The Catholic World (March 1969), p. 252.

<sup>141</sup>Dom Hélder Pessoa Câmara was born in Fortaleza, in the state of Maranhão (Northeast region of Brazil) on 7 February 1909. Pessoa is his mother's maiden name, for in Brazil the names of both sides of the family are generally used. His father was a journalist and his grandfather a newspaper publisher. In 1931, he was ordained a priest in the Catholic Church. In 1936, he was appointed to the Education Secretariat in Rio de Janeiro. In 1952, he was consecrated as Bishop, and in 1955 named Auxiliary Archbishop of Rio de Janeiro by his Cardinal, Jaime de Barros Câmara (no relation). It was also in 1955 that he organized the first Brazilian Bishop's Conference--the first of its kind ever held in South America. Finally, he was appointed Archbishop of Recife and Olinda by Pope Paul VI during the Second Vatican Council in Rome. In 1970, he was nominated for the Nobel Peace Prize and

Dom Hélder Câmara has become a "Symbolic man." He has been described as the "Pastor of the Poor," the "Spokesman for the Third World," and as the activist, junta-baiting archbishop whose "cry is justice."<sup>142</sup> He refers to himself as a "Man of the Church," who appeals for justice and peace for all those people in the so-called "Silent World." He is a man who advocates the method of "peaceful violence."<sup>143</sup> It is a theology of "revolution through peace," in which he vividly exemplifies a life devoted courageously to serving the poor and using the Church's prophetic-pastoral influence to change drastically but non-violently the political and economic institutions which oppress the people especially of the Northeastern region of Brazil.<sup>144</sup>

He has been one of the most vocal critics of the Brazilian military government since the "revolution" of 1964. Together with Paulo Freire, and eighteen other Roman Catholic archbishops and priests in Brazil,

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received the Martin Luther King Award in the United States, for "his courageous contribution to the advancement of nonviolent social change." On 10 February 1974, he received the "People's Peace Prize" in Oslo, Norway, in recognition of his "fight for peace, freedom, justice and human dignity against oppression and exploitation." Most recently in June 1974, he received an honorary degree as a doctor of laws from Harvard University.

<sup>142</sup>Brady Tyson, "Dom Hélder as a Symbolic Man," The Catholic World (July 1971); "Pastor of the Poor," Time (24 June 1974), p. 61; "Shapers and Shakers," Time (9 September 1974), p. 66.

<sup>143</sup>José de Broucker gives us the following description: "Dom Hélder is a man of peace, forced to live in world of conflict and violence, take sides in it and fight. For him, the way of peace is not a mere political tactic; it is a way of life . . . One of his great passions has been that of finding a nonviolent path to revolution in Latin America." Dom Hélder Câmara. The Violence of a Peacemaker, translated from the French by Herma Briffault (Maryknoll, New York: Orbis Books, 1970), pp. viii-ix.

<sup>144</sup>Bryant, p. 12.

he is literally against all the economic and political policies of the present government in Brazil.<sup>145</sup>

He is a man whose main preoccupation has been the social aspect of man's life ever since he became Auxiliary Archbishop of the diocese of Rio de Janeiro, and who was already at that time a great deal aware of the "deep-seated" nature of Brazil's social and economic problems than most of his colleagues.<sup>146</sup>

Dom Hélder Câmara is battling hard to get the church actively involved in the process of development, and comes out for the underprivileged in society. It is a powerful awakening of consciousness (Paulo Freire calls it Conscientização),<sup>147</sup> through basic education, the formation of leaders, the creation of activities and organizations,

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<sup>145</sup>Supra, pp. 32-33 and 38, make reference to Câmara's allegations against the Brazilian government concerning repression and torture, as well as, social and economic injustices.

<sup>146</sup>Emanuel de Kadt, Catholic Radicals in Brazil (London: Oxford University Press, 1970), p. 123. Dom Hélder Câmara typically alleges that, in Brazil, "the Church must join the battle for development and social justice so that, later, people will not say the Church deserted them in their hour of need because it was compromised with big business. If that happens, the Church will suffer the consequences. The people will stay with the Church only in the measure that it is courageous in its defense of the people, and they will leave it in the measure that it is cowardly." This interpretation sees Catholic participation in the struggle for social justice as vital to the preservation of the Church itself. Frederick C. Turner, Catholicism and Political Development in Latin America (Chapel Hill: The University of North Carolina Press, 1971), p. 204.

<sup>147</sup>Bruce Boston offers the following definition of Conscientização: "Conscientization [ sic ] means an awakening of the consciousness, a shift in mentality involving an accurate, realistic assessment of one's locus in nature and society; a capacity to analyze the causes and consequences of that locus; the ability to compare it with other possibilities; and finally a disposition to act in order to change the received situation. In personal and human terms, conscientization means a growing awareness of one's own worth and dignity, and for Freire an almost inevitable result

of cooperatives and unions by means of which the rural laborers would become masters of their own destiny.<sup>148</sup>

### Paulo Freire and Conscientização

Foremost among the critics of the present educational system is the Brazilian educator, Paulo Freire, author of Pedagogy of the Oppressed. He rejects the very foundation of our educational enterprise and with prophetic zeal demands a truly revolutionary pedagogy.<sup>149</sup>

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of that growth is the development of forms of political participation and action which will both protect and enhance it." Bruce Boston, "The Politics of Knowing: The Pedagogy of Paulo Freire," New Catholic World (January/February, 1973), p. 28.

<sup>148</sup>For descriptions of the positions and activities of Câmara, as well as for a sympathetic evaluation of his concern with the masses, the following sources are available: Dom Hélder Câmara, Revolution Through Peace, translated from the Portuguese by Ampara McLean (New York: Harper & Row, Publishers, 1971); Broucker, Dom Hélder Câmara. The Violence of a Peacemaker, originally published in 1969 as Dom Hélder Câmara: la violence d'un pacifique; Hélder Câmara, The Church and Colonianism. The Betrayal of The Third World, translated by William McSweeney (Denville, New Jersey: Dimension Books, Inc., 1969), originally published as Terzo Mondo Defraudato by Editrice Missionaria Italiana, Turin 1968; Câmara, Spiral of Violence, originally published as Spirale de Violence by Desclee de Broucker, Brussels 1970; Bernhard Moosbrugger and Gladys Weigner, A Voice of the Third World: Dom Hélder Câmara (New York: Paulist Press, 1972).

<sup>149</sup>Freire developed his method for teaching illiterates while he was a professor of the history and philosophy of education in the University of Recife in the Northeast. He was born in Brazil. He previously worked in Chile for the Agrarian Reform Research and training Institute, and agency of the United Nations, in collaboration with the Chilean government. He was also a UNESCO consultant. Today he is a staff member of the World Council of Churches' Office of Education. One of his major concerns has been a study of "levels of consciousness" (conscientização) as a fresh way of exploring the aims of education and helping toward genuine liberation of persons and societies. Kuruvilla C. Abraham, "Education for Revolution: The Significance of Paulo Freire's Thought," Religion And Society, XX (June 1973), 29.

Paulo Freire comes closer to dealing with the problems of the Third World. He is also an advocate of cultural revolution which he approaches under the cover of adult education. The key to Freire's method of adult education is Conscientização. Everett Reimer, North American educational theorist, describes Freire's method as "discovering, through research, the basic vocabulary and living conditions of the group to be taught. Then, through group dialogue, the fundamental interests of the student are uncovered."<sup>150</sup> Furthermore, that this is not a simple technique but a deep search in which a teacher "engages jointly with the student group to define the essence of what Freire calls their 'reality.'"<sup>151</sup>

Freire's special target is the exploited and oppressed who have lived for centuries in a culture of silence. During the early 1960's in Brazil, Freire took up the challenge of these silent ones. At that time he undertook an intensive campaign to tackle the country's staggering illiteracy problem and in doing so, he and his colleagues, together with the illiterates themselves, discovered a quick, cheap, effective

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<sup>150</sup> Everett Reimer, Second Annual Report of the Seminar on Alternatives in Education, Document 69/169 (Cuernavaca, Mexico: Centro Intercultural de Documentación [CIDOC], 1969), p. 16.

<sup>151</sup> Ibid. Ernani Fiori, Chilean philosopher-educator gives expanded meaning to Conscientização as: "A reflexive retaking of the movement of constitution of the conscience as existence. In this movement a man constitutes and assumes himself, producing and re-producing himself. This remaking of himself is at the same time his becoming (of himself) and his doing. A genuine education is active participation in this process in which man continuously re-makes himself. Therefore, to educate is to 'conscientizar,' which is equivalent to seeking the plenitude of the human condition." "Education and 'Conscientização'" (manuscript presented at the Catholic Inter-American Cooperation Conference, Division for Latin America, Washington D.C., 1970), p. 1.

means of teaching people to read and write. Unfortunately, it also taught the poor to think. Freire's contention is that the poor must be made aware that they too are agents of culture; that even though they may be illiterate they are not too ignorant to understand their own situation and to change it.<sup>152</sup>

The word Conscientização (conscientization) is rapidly becoming familiar in North America and Europe where people are in contact with liberation theology or with new patterns of adult education. In English the words "conscious" and "consciousness" are combined in the concept of "conscientization" to produce this three-fold meaning, namely: the new man in Latin America is more self-conscious (of his human dignity and power of decision); he is more conscious of his situation (aware of forces that enslave and those that offer hope); he is more conscientious (ready to assume a fully human and responsible role).<sup>153</sup>

Therefore, in discussions of the social and political issues of Brazil and Latin America, one nowadays often hears the question: Where does the Church stand on this matter? The answer is very complex and

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<sup>152</sup>As Thomas Sanders defines the Brazilian Catholic concept of Conscientização ("consciousness" or "awareness"), for example, by saying that "the failure of the masses in underdeveloped societies to promote structures consistent with their interests stems from a lack of consciousness conditioned by illiteracy, social tradition, political manipulation, economic desperation, and lack of organization." To promote Conscientização, Catholics should further the masses' "self-awareness so that they can shape their destinies, in conformity with their own interest rather than those of a dominating minority." Turner, p. 153.

<sup>153</sup>Frederick Wentz, "Report to World Mission Study Group by Latin America Team" (Saint Louis, 1971), p. 6 (Mimeographed). For other sources on the topic see Paulo Freire, "Education, Liberation and the Church," Risk, IX (1973), 34-47.

difficult to give. As it attempts to become a force for social and economic reforms, the Church finds that its own leaders, whether they be radical or conservative, are strongly divided concerning the type or method of changes and innovations that should be introduced.

In addition to Câmara's method of "peaceful violence" and Freire's concept of Conscientização, the writer will also attempt to present briefly the "theology of liberation" portrayed by three Brazilian theologians, namely, Hugo Assmann, Leonardo Boff, and Rubem Alves.

#### The Theology of Liberation

To begin with, it should be noted that the "theology of liberation" has developed solely out of the Latin American context. It must not be confused with Juergen Moltmann's "theology of hope," nor with the "theology of revolution" created in 1966 at the Geneva Conference on Church and Society, nor with J. B. Metz's "political theology," although certain similarities and connections do exist.<sup>154</sup>

Christians who join the movement for liberation are out of step with their churches. They affirm that they have a new vision of the church. For them, the prophetic element in Christianity (prophecy as denouncement and action) takes precedence over institutional elements. According to Assmann, they find that traditional Christian social ethics and the social doctrines of the church are totally inadequate to make operative, in the cause of liberation, the most radical implications of the faith. And because they must take sides with the exploited they

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<sup>154</sup>Hans-Juergen Prien, "Liberation and Development in Latin America," Lutheran World, XX (February 1973), 122.

know they place themselves in opposition to the majority of Christians in the churches (for example, Câmara, Freire, Torres, and others). Thus, the result is conflict, a central theme for the "theology of liberation."

A Jesuit born in Brazil, Hugo Assmann of the Archdiocese of Porto Alegre (Brazil), first worked as a secular priest while teaching theology part-time at São Leopoldo. He then became a full-time teacher at the Instituto de Filosofia e Teologia in São Paulo. After a period in Germany, he did not return to Brazil but went to Uruguay. From there he went to Bolívia, at the time of Camilo Torres' leftist government. After the fall of Torres, he went to Chile, where he is now working as Director of theological studies for ISAL (Iglesia y Sociedad en America Latina) and one of the promoters of the new movement Los Cristianos por el Socialismo.<sup>155</sup>

In his theological quest, Assmann brings out the differences between Christianity and humanism in two ways: (1) The Christian is aware of the ambiguity of all the challenges presented by history; (2) The Christian believes in a God who is always "calling man toward the future" (pro-voking), who acts as Liberator and thus "endows Christian action with a bolder hope and a more courageous intensity." Assmann also contends that the Christian is characterized by "greater intensity and more critical ability in the obligation to undertake liberation," in

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<sup>155</sup>Ibid., XX, 122.



other words that the Christian is characterized "not by criteria of mere doctrinal orthodoxy, but by criteria of ortho-practice."<sup>156</sup>

Next, a Franciscan born in Brazil, Leonardo Boff studied Philosophy in Curitiba and theology in Petrópolis, Brazil. He then went to do post-graduate studies, specializing in systematic theology, at Louvain, Oxford, Wurzburg, and Munich, where he obtained a degree under Karl Rahner with a thesis entitled "Die Kirche als Ursakrament in Horizont der Welterfahrung."<sup>157</sup>

In his latest book entitled Jesus Cristo Libertador: Ensaio de Cristologia Crítica para o nosso Tempo (Jesus Christ Liberator: An Attempt at a Critical Christology for our Time), Christ is portrayed as the "Liberator from human restrictions," and liberation through Christ is concentrated on two distinctive points: the announcement of the kingdom of God, and the call to personal conversion.<sup>158</sup>

When Boff describes Christ as the Liberator (libertador), this presents a challenge because it evokes associations with present-day

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<sup>156</sup>As Hugo Assmann points out in his book Opression--Liberacion: desafio a los Cristianos (Oppression--Liberation: A Challenge to Christians), it is the church's task to announce the "pro-voking" character of God (Latin "provocare"--to call to the future); this calls man, in the light of the dynamic biblical Weltbild to break away from the present and to create the future. At the same time the mystery of the cross remains the inalienable essence of the Christian faith--not as a quasi-masochistic vision of suffering, nor as a myth concerning a paschal-lamb, but as a prophetic Osterlichkeit which gives the church courage to discard its old self. Ibid., XX, 124. Cf. Hugo Assmann, "Basic Aspects of Theological Reflection in Latin America: a critical evaluation of the 'Theology of Liberation,'" Risk, IX (1973), 25-33.

<sup>157</sup>Ibid., XX, 126.

<sup>158</sup>Ibid., XX, 126.

issues: (1) The kingdom of God calls for a revolution within man, that is in his thought and action, therefore a complete conversion. Conversion does not consist of pious practices; it means that we become like children, expecting nothing of ourselves but everything from our Father. Christ liberates the conscience oppressed by the law, and sets it free not for libertinage but for fraternal love and equality in the spirit of the Sermon on the Mount; (2) The kingdom of God is at the same time a revolution of the world in which the human person thinks and acts, that is a liberation from legalism, from futile conventions, from authoritarianism and from all the forces which oppress and alienate man. The established order cannot overcome the alienation of man.<sup>159</sup>

Finally, there is Rubem A. Alves, a Brazilian Presbyterian, who studied theology in Campinas, and then undertook post-graduate studies at Union Theological Seminary, New York, and at Princeton Theological Seminary. In 1971 and 1972 he was a visiting professor at Union Theological Seminary. He now holds a professorship at the Fundação Filosófica de Ciências Sociais, Faculdade de Filosofia, Ciências e Letras in São Paulo.<sup>160</sup>

Alves' book A Theology of Human Hope is probably the first one to explain the concept of a theology of liberation. He makes clear distinction between political or humanistic messianism and the messianic

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<sup>159</sup>Ibid., XX, 127. For a more detailed analysis and information concerning his theology, see Hermann Brandt, "Jesus Christo Libertador; zum Verständnis der Kritischen Christologie bei Leonardo Boff," Neue Zeitschrift Fuer Systematische Theologie und Religionsphilosophie, herausgegeben von Carl Heinz Raschow (Berlin: Walter de Gruyter, 1973), XV, 227-253.

<sup>160</sup>Ibid., XX, 128.

humanism which he advocates. Humanistic messianism is the belief in the transcendental powers of man as the only force which can liberate him, but that messianic humanism is to humanize the conditions of human life.<sup>161</sup>

In his effort to find a new language for faith he is concerned with three things: (1) The community of believers perceives this task only when it discovers that it is deeply concerned with the creation of a new future for mankind; (2) The community of believers must seriously accept the criticism made by political humanism, and must modify its language accordingly, so as to express what is explicitly Christian in a completely fresh way; (3) The new language must not simply echo the language of political humanism; it must contribute essential new elements. The new language must be judged by its power to open up broader horizons for hope, and by the amount of freedom which it creates for human action.

Much of the discussions revolves around the three basic determinants of "a political consciousness that looks for a new tomorrow for man": it negates the inhuman of the present structures for the sake of a better tomorrow; it has a hope for a new future for this world; and it understands man as homo creator, as having the power to insert his transcendence into space and time. What distinguishes political

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<sup>161</sup>Rubem A. Alves wrote A Theology of Human Hope (New York: Corpus Books, 1969) while taking doctoral studies at Princeton Theological Seminary. He had previously earned his masters in sacred theology at Union Theological Seminary in New York.

<sup>162</sup>The task of humanization, therefore, does not consist in liberating people from work; it means being free to carry out work that is adapted to man. But this humanization can be understood only as a gift of grace. Referring to the biblical concept of the Covenant, Alves emphasizes that "within the context of God's policy for the liberation of man, it is grace which creates the possibility and the need for human action." Ibid., XX, 29.

humanism from Christian community (or messianic humanism) is the basic historical experience in which each was formed. Alves has an exciting discussion of biblical language as historical language, namely, an attempt by the biblical community to discover the liberating thrust of present-day events.<sup>163</sup>

Unfortunately, Alves takes a very nonchalant view of Scripture. He believes that "the resurrection is not a valid category for objective history"; he calls the creation a "myth"; and, he rejects love as a "principle for behavior."<sup>164</sup> In fact, in one place he becomes so enthusiastic in his advocacy of the use of political power that he suggests a rewriting of Scripture to read: "Seek first the kingdom of politics and his power, and all these things shall be yours."<sup>165</sup> Since Alves' "theology" makes no pretense to be based on Scripture or even divine revelation for that matter, and since his "human hope" does not involve the reconciliation of a sinful man with his Creator through the atonement of His Son Jesus Christ, referring to this book as a "Christian" theology is an abuse of terms.

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<sup>163</sup>Cf. Rubem A. Alves, Tomorrow's Child. Imagination, Creativity, and the Rebirth of Culture (New York: Harper & Row, Publishers, 1972); Rubem Alves, "God's People and Man's Liberation," Communio Viatorum. A Theological Quarterly, XIV (Summer 1971), 107-116; and, Rubem Alves, "Confessions: On Theology and Life," Union Seminary Quarterly Review, XXIX (Spring & Summer 1974), 181-193.

<sup>164</sup>Alves, A Theology of Human Hope, pp. 126-146, passim.

<sup>165</sup>Ibid., p. 16.

### Final Considerations

It is an accepted fact that the theory and method developed by Brazilian educator Paulo Freire ("concientizacion" and "pedagogy of the oppressed"), is strongly reflected in the theory and practice of liberation throughout Latin America. Conscientização, in Freire's words, is "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality."<sup>166</sup>

That Freire's method is an effective Conscientização, is best shown by the attacks and accusations made against him. To say nothing of Dom Hélder Câmara, Freire is also accused of creating social disruptions and engendering "destructive fanaticism." Freire himself was exiled and deprived of other rights as a Brazilian citizen. Thus, he went to Chile where he made considerable success in applying his educational program. But, soon the political authorities fearful of the consequences, forced him to leave the country.

Education for Paulo Freire is education for liberation, for justice, and for human fulfillment. The obvious conclusion is that, although one may agree with Freire that education must be for liberation of the people, it is also true that liberation cannot depend on education alone, no matter what the method.<sup>167</sup>

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<sup>166</sup>Paulo Freire, The Pedagogy of the Oppressed (New York: Herder and Herder, 1970).

<sup>167</sup>Kuruville C. Abraham summarizes Freire's educational program in these words: "The purpose of education in a revolutionary context is the liberation of the oppressed. It is possible only by an act of consciousness-raising. Freire's own term is conscientisation--a process in which men, not as recipient but as knowing subjects, achieve

Freire admits that those who enter the process of Conscientização through vital participation feel the "danger" and it reveals their own "fear of freedom." These groups do not resort to violence but some may regard it as a last and possibly unavoidable objective. Dom Hélder Câmara has chosen "peaceful violence" as his method. It seems as though this ferment in the churches has brought about a hardening of positions, and some churches and churchmen have accused the liberationists of communist infiltration, of destroying the church, and of heresy.<sup>168</sup>

For some, this ferment is a distressing sign of the dissolution of the church and of Christianity. Yet for others, it is the slow but painful birth of a "new Christian consciousness." The new Latin American theologians (for example, Alves, Boff, Assmann, Gutierrez, and others) say that they are not trying to create a new theology, but that they are trying to reflect upon questionable notions of liberation; to unmask reactionary ideologies that falsify true piety and theology; to investigate how the gospel becomes reality without developing into

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a deepening awareness of both the socio-cultural reality which shapes their lives and of their capacity to transform that reality. This occurs not through intellectual effort alone, but through praxis [reflection and action]." Abraham, XX, 32.

<sup>168</sup>J. Blaine Fister makes an appropriate comment concerning the process of liberation: "He points to the 'fear of freedom' residing in the oppressed, for, as Freire repeatedly states in his book, the oppressed carry or 'house' the oppressor in themselves, perhaps even desiring this role. He does this through 'praxis' which involved a recognition of the causes of oppression and reflection on these causes, and from that reflection will come transforming action, creating a new situation, making possible the pursuit of a full humanity. This process means the willingness to run risk; it means running with others who share the same yearning and aspirations." J. Blaine Fister, "Pedagogy of the Oppressed by Paulo Freire," Spectrum. International Journal of Religious Education, XLIX (Fall 1973), 10.

another ideology; to unlock the Christian conscience for full participation in the formation of a new society; to engage in dialogue with others committed to the liberation of the whole person, and to explore the meaning of Christian hope.

Nevertheless, some of the assumptions of Câmara, Freire, Alves, Assmann, Boff, and many other Latin American theologians and radicals must be questioned. Jorge Lara Braud, a Mexican intellectual, is of the opinion that

While the church unquestionably needs to maintain a social witness in the world, if overenthusiasm for it obscures or dilutes the message of reconciliation of individual men and women to God through Jesus Christ, the danger flag is raised.<sup>169</sup>

C. Peter Wagner says that if we arrive at the conclusion that the only true Christian is the one who has immersed himself in the revolution by saying, "we truly announce Jesus Christ only if we are in the midst of the social revolution," we come dangerously close to depriving Christianity of its transcendence and making it just another social institution.<sup>170</sup>

This is not to say that the Christian community should be silent, especially on clearly moral rather than political issues. However, the Church or the Christian community should not take political sides, or actively promote any one interpretation of how the oppressive social structures can best be altered. There are several theological reasons why the Lutheran Confessions do not and could not advocate corporate,

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<sup>169</sup>Quoted in C. Peter Wagner, Latin American Theology: Radical or Evangelical? (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 47.

<sup>170</sup>Ibid., p. 51.

institutional, ecclesiastical activity in the sphere of social and civil affairs, what we would today term "socio-political" action.

The Lutheran Confessions present us with the clear distinction between the two authorities (regnum Christi et regnum civilis), which definitely limits the church in its labors and functions:

Therefore, ecclesiastical and civil power are not to be confused. The power of the church has its own commission to preach the Gospel and administer the sacraments. Let it [the ecclesiastical power, the church] not invade the other's function, nor transfer the kingdom of the world, nor abrogate the laws of civil rulers, nor abolish lawful obedience, nor interfere with judgments concerning any civil ordinances or contracts, nor prescribe to civil rulers laws about the forms of government that should be established.<sup>171</sup>

In recent years this theme has been the topic of much discussion. The relation of a Christian to his government, especially if it is totalitarian, has been a subject that has caused much deep and anguished thought. Those who have considered the Augsburg Confession of the Lutheran Church old-fashioned and irrelevant, will soon discover that in this Article XVIII, 12-13 concerning "Ecclesiastical Power," it is very significant and of great importance nowadays.

It is generally accepted among Christians that all civil government, whatever its form, is ordained of God. No particular kind of civil government can lay claim to being the exclusively legitimate form. The powers of government are not in any case derived from the will of the people, but are of God and are His ordinances. The Scriptures clearly state that anyone who resists the authority of human rulers, sins

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<sup>171</sup>The Book of Concord. The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959), p. 83.



against God's ordinance and His method of ruling the world. St. Paul admonishes the Romans (13:1, 2, 5):

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment . . . Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience.<sup>172</sup>

Furthermore, by God's ordinances civil governments are authorized to enact and enforce laws for external peace and order. This does not imply that they will never make mistakes or even become vicious. They may abuse their power, but their authority is not thereby invalidated. They are accountable to God for the exercise of their authority and are responsible to Him for any and all abuses of their power. The only ground for civil disobedience is found when the state commands what is sinful. Then a conscience bound to God must obey him, not the state or civil authorities (Acts 5:29).<sup>173</sup>

Perhaps, the principles which have been set forth by C. Peter Wagner, best describe the position or stance the Church should take in a supposedly revolutionary situation, since Brazil is anything but a repressive revolutionary government. First of all, do not allow the church to project a counter-revolutionary image. Where non-violent revolution is seen by the majority as the best way toward social justice, the church should not be thought of as a negative influence. Second, at the same time, do not allow the church as an institution to become

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<sup>172</sup>The Holy Bible. Revised Standard Version (Toronto: Thomas Nelson & Sons, 1952).

<sup>173</sup>C. H. Little, Lutheran Confessional Theology (St. Louis: Concordia Publishing House, 1945), pp. 87-88.

identified with any particular expression. While speaking with a clear voice on social issues, the church should maintain political transcendence. Third, seek out people whose way of life is being changed by the revolution, win them to Christ, and vigorously plant churches among them. Fourth, engage, as a church, in a meaningful and tangible program of social service. The public should know that the church is concerned for the poor and dispossessed. And, finally, do not confuse the priorities of God's commands to the church. History has shown how easy it is for Christians or the Christian Church to become so enthusiastic about meeting social needs that the spiritual needs of men take a back seat or in some cases are forgotten. God's word is clear as to priorities for the church. Christ gives clear priority to the eternal destiny of the whole man over his temporal condition when the choice must be made.<sup>174</sup>

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<sup>174</sup>C. Peter Wagner, "Evangelical Missions and Revolution Today," Missiology (January 1973), p. 97.

## CHAPTER III

### THE FIRST FIFTY YEARS OF THE LCMS IN BRAZIL

#### Religious Historical Background

Since the year 1500, when Brazil was discovered by Pedro Álvares Cabral, the Roman Catholic Church claimed to be the only missionary organization working there for more than three hundred years. Priests always accompanied every expedition into the interior and attempted to evangelize the Indians as well as to minister to the settlers in the towns and plantations that were developing along the extensive Atlantic coastline.<sup>1</sup>

The Christianization of Brazil, which became the cement of unity, was almost exclusively the work of Jesuits, who, through their schools, dispensaries, trades, farming, and cattle breeding, became the most powerful agent for colonization and integration.<sup>2</sup>

However, it was not until 1530 that Portugal sent out the first colonists with domestic animals, plants and seeds, to establish permanent settlements. In 1532 São Vicente was founded on the coast of the state of São Paulo, by the Portuguese Martim Afonso de Souza.<sup>3</sup>

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<sup>1</sup>E. Bradford Burns, A History of Brazil (New York: Columbia University Press, 1970), p. 23.

<sup>2</sup>Thomas E. Weil et al., Area Handbook for Brazil (Washington, D.C.: U. S. Government Printing Office, 1971), p. 239.

<sup>3</sup>João Pandia Calógeras, A History of Brazil, translated and edited by Percy Alvin Martin (New York: Russell & Russell, Inc., 1963), p. 6.

In 1549 São Salvador was selected to become the capital of the new colony of Portugal in the state of Bahia. King João III of Portugal appointed Tomé de Sousa, described as a loyal soldier who had served him well in Africa and India, as the first governor-general in charge of all civil and military administration.<sup>4</sup>

Tomé de Sousa was particularly concerned with the source of wealth for the colony and the Christian indoctrination of the Indians. In fact, the King of Portugal had written specifically in his orders that, the "principal reason motivating my decision to settle the land of Brazil was in order that the people of that land might be converted to our Holy Catholic Faith."<sup>5</sup>

It was generally accepted that "to the degree that Portuguese control expanded in the New World so did the Roman Catholic Church," which played a strong influence in Brazil for almost five centuries.<sup>6</sup>

Nevertheless, in spite of Roman Catholic domination during the early period of Brazilian history, two efforts to project Protestantism were made after the first colonies were founded in the New World. The

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<sup>4</sup>Burns, p. 26.

<sup>5</sup>Ibid., p. 27. It is reported that the King desired to propagate the Catholic faith in the New World and chose the Jesuits to be his instruments. Very significant for the formation of Brazil was the presence in the official party of 1549 of six Jesuits under the leadership of Manuel da Nóbrega and José de Anchieta. The Franciscans, the Capuchins, Benedictines, and Carmelites were all also represented in Brazil before the end of the sixteenth century. They built handsome churches, merrily celebrated the feast days of patron saints, and dutifully maintained charitable institutions. Indeed, works of charity, education, and social assistance compose some of the noblest chapters of the history of the Roman Catholic Church in Brazil. Ibid., pp. 27-29, passim.

<sup>6</sup>Ibid., p. 28.

first attempt was begun by the French Huguenots under the leadership of Vice-Admiral Nicholas Durand de Villegaignon in 1555. Their plan and purpose was to found a colony for persecuted Protestants and to conduct missionary work among the Indians. However, the colony did not survive because of the treachery of its governor, Villegaignon, who simply renounced his Protestant faith and made the colony Roman Catholic. He deported all their pastors and leaders and even put some of the members of the Protestant faith to death.<sup>7</sup> The second one initiated by a Reformed Dutchman named Johan Maurits of Nassau-Siegen (a Calvinist soldier and intellectual), during the Dutch occupation based in Recife and Olinda, was in the state of Pernambuco, in 1637. Churches were organized and efforts made to reach the Indians, but these colonies also disintegrated, again because of strong Catholic opposition. They surrendered and left Brazil in 1654.<sup>8</sup>

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<sup>7</sup> Here most of the French colonists were Huguenots--called "Lutherans" by their Roman Catholic enemies in that day. Whether the members of this colony were "Lutherans" or "Reformed" would be hard to determine; but as the French Protestants at the time were usually called Lutherans, this colony may be classified as Lutheran, though it would perhaps be more accurate to call it Huguenot. In March 1557 one of their two chaplains, Pierre Richer--apparently a German Lutheran from the Palatine--preached the first evangelical sermon on Brazilian soil on Ps. 27:4: "One thing have I asked of the Lord." Conflict developed between the Protestants and the Catholics. The Protestants drafted and signed a confession of faith in 27 articles. On 9 February 1558, three of them, laymen, were put to death by their commanding admiral, Durand de Villegaignon. E. Theodore Bachmann, Lutherans in Brazil. A Story of Emerging Ecumenism (Minneapolis: Augsburg Publishing House, 1970), p. 21.

<sup>8</sup> Burns, p. 46.

### Lutheran Immigration

The first Lutheran foreign missionary to Latin America was Justinanus von Weltz or Justinian von Welz, an Austrian baron, who began missionary work in Dutch Guiana in 1665. The following year, 1666, Kjeld Jensen Slagelse, a Lutheran pastor from Denmark, arrived on the Virgin Islands to serve as chaplain of the Danish garrison. In 1743, Lutherans from Holland also established the Church in New Amsterdam, British Guiana.<sup>9</sup>

It was only after political independence had been proclaimed on 7 September 1822 by Dom Pedro I, Emperor of Brazil, that the first European immigrants arrived in Brazil. The majority of them established themselves in the southern part of the country in the states of Rio Grande do Sul, Santa Catarina and Paraná.<sup>10</sup> Encouraged by the new emperor, who was interested in promoting immigration from the "old country," the first Lutherans arrived in 1823 and settled in Nova Friburgo. Friedrich Sauerbronn, their pastor, was the first Lutheran minister in Brazil. On 25 July 1824, others established a congregation temporarily in Feitoria Velha (the Old Factory), renamed São Leopoldo, and in Novo Hamburgo, both in the state of Rio Grande do Sul. Here the colonists

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<sup>9</sup>Jonas Villaverde, "The Lutheran Church in Latin America," Lutheran Churches in the Third World, edited by Andrew S. Burgess (Minneapolis: Augsburg Publishing House, 1970), p. 157.

<sup>10</sup>Ibid.

were faithfully served by Johann Georg Ehlers, a former sexton in Hamburg, Germany, and ordained for Brazil.<sup>11</sup>

It was since 25 July 1824, when the first group of German immigrants arrived in southern Brazil that many of them also brought pastors from the "old country," generally not ordained or endorsed by the church. Dr. Hermann Borchard, the first pastor officially sent from Germany, described some of these pseudo-pastors in 1865:

Der eine ist ein fortgejagter Schulmeister aus Deutschland, der als Trinker und Spieler beruechtigt ist, der andere ein durchgegangener Unteroffizier aus Preussen, dem im Trinken keiner gleichkommt, der dritte ein Bierwirt aus Porto Alegre, der dort mehrfach Bankerott machte und, da er seinen Lebensunterhalt nicht anders finden konnte, Pastor wurde, der vierte ein uebel beruechtigtes Subjekt, das weder lesen noch schreiben kann, ein anderer, der nicht geradezu den schlechtesten gehoerte, war Bedienter bei einem Grafen; ein anderer Gehilfe bei einem Feldmesser, und wieder ein anderer seiner Profession nach Schneider.<sup>12</sup>

Nevertheless, in the second half of the nineteenth century a few ordained pastors arrived in Brazil to minister to isolated parishes. Among them, two are especially worth to be mentioned in this study. First is John Peter Christian Haesbaert, born in Germany on 6 September 1807. He immigrated and studied theology in the United States. In 1832, he first accepted a call to serve at St. Paul's Lutheran Church in Baltimore. There he met Friedrich Conrad Dietrich Wyneken, his successor at

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<sup>11</sup>Bachmann, pp. 35-37, *passim*. The oldest German Evangelical church in Brazil is the one in Rio de Janeiro. It was organized in 1827 and its church with a beautiful interior was built and dedicated on 27 July 1845. J. N. Lenker, Lutherans In All Lands, (4th edition; Milwaukee: Press of Houtkamp & Cannon, 1894), 751.

<sup>12</sup>Hundert Jahre Deutschum in Rio Grande do Sul, herausgegeben vom Verband deutscher Vereine Porto Alegre (Porto Alegre, Brazil: Typografia do Centro, 1924), p. 62.

St. Paul's in 1838, and Wilhelm Sihler in 1843.<sup>13</sup> In 1844, looking for a milder climate because of a throat illness, he went to Rio Grande do Sul to minister to the congregations of Hamburgerberg or Hamburgo Velho, Estância Velha, and Bom Jardim, for approximately forty-one years.<sup>14</sup>

Second, Johann Friedrich Brutschin also was born in Germany on 20 January 1842. He studied theology at the missionary society at Crischna, in Basel, Switzerland, where he graduated in 1867. The same year he was sent to Brazil by the Evangelical Society of Barmen. He first served as an assistant to Dr. Borchard in São Leopoldo. In 1868, he was assigned as pastor to Dois Irmãos, where he remained until 1890. There he also served the congregations of Picada dos Suevos, Picada Verão, Herval, and Padre Eterno.<sup>15</sup> In 1886, he was actively involved in the organization of the Riograndenser Synode, which became more Reformed than Lutheran.<sup>16</sup> Thus, in 1890 Brutschin left this synod mainly because it became un-Lutheran in its doctrinal practices and beliefs. In 1891 he accepted to serve the congregation of Estância Velha, and in 1894 aided in the

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<sup>13</sup>F. C. D. Wyneken, Wilhelm Sihler, and Friedrich August Craemer, Loehe men in Ohio, Indiana, and Michigan, among others, were responsible for the organization of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States on 26 April 1847. Supra, pp. 1-2.

<sup>14</sup>New Hamburg was a settlement not far from São Leopoldo. The first pastor, Kingelhofer, received his appointment from the government. He was followed in 1845 by J. P. C. Haesbaert, a man who came from North America, and labored at this place until 1886, over forty years. Two other places were served as missions, Estância Velha and Bom Jardim. Lenker, pp. 737-739.

<sup>15</sup>C. H. Warth, Novo Hamburgo e a Igreja Luterana (Porto Alegre: Casa Publicadora Concórdia, 1945), pp. 27-30, passim.

<sup>16</sup>W. Mahler, "Kirchliche Nachrichten," Evangelisch-Lutherisches Kirchenblatt fuer Suedamerika, I (15 April 1904), 94.



spiritual needs of the congregation in São Leopoldo, which had also withdrawn from the Riograndenser Synode and separated itself from the congregation of Wilhelm Rotermund.<sup>17</sup> At this time, Brutschin learned about the Missouri Synod in the United States, through a classmate and friend of his from Crischona, Linsenmann, who had already joined the Missouri Synod. Brutschin corresponded with him and also with Emil Duerr of Wayside, Wisconsin. Through these pastors he received the official church periodical of the Missouri Synod, Der Lutheraner, and other Christian literature.<sup>18</sup>

The first German Protestant church in the city of Porto Alegre was dedicated on 8 January 1865, and Pastor Kleinguenther, who was commissioned by the High Church Council of Berlin, was installed on 15 September

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<sup>17</sup>Mario L. Rehfeldt, "The First Fifty Years of the History of the Igreja Evangélica Luterana do Brasil, the Brazilian District of the Missouri Synod" (unpublished S.T.M. dissertation, Concordia Seminary, St. Louis, 1962), pp. 18-19. Cf. Warth, pp. 30-31, passim. The first and biggest of the four synods, the Synod of Rio Grande do Sul or Riograndenser Synode, was formed in May 1886, in São Leopoldo by Wilhelm Rotermund. His aim was a bilingual church, conversant in Portuguese but at home in German culture as well. To that end he turned educator and editor, publishing textbooks and a newspaper. His Deutsche Post (1877-1927) was a rebuttal to the free-thinking Deutsche Zeitung of Karl von Koseritz in Porto Alegre, for which the latter branded Rotermund a clericalizer like the Jesuits. Bachmann, p. 43.

<sup>18</sup>Warth, pp. 31-32, passim. Others should also be included here: C. L. Voges, a former sexton or sacristão in Germany, in 1827 became a pastor and served the colony of Tres Forquilhas (Torres), for approximately 65 years; W. Klenze, who succeeded Johan Georg Ehlers, served the congregation in São Leopoldo during 1843-1861; Klingelhoeffler, a pastor, teacher and farmer in Campo Bom, founded the first Evangelical church in the state of Rio Grande do Sul in 1828, and served several colonies in the area: Dois Irmãos, Bom Jardim, Hamburgerberg, Estância Velha and many others; Schmidt, a former tailor, succeeded Klingelhoeffler during 1839-1848, followed by Theodore Recke, a former university professor in Germany, during 1848-1867; H. Hunsche, a faithful pastor, served the colony in Linha Nova (Cai) during forty long years (1868-1908); there are still many others, namely, Wegel, Stanger, Roos, and Peters. Warth, pp. 13-26, passim.

of the same year.<sup>19</sup> Similar smaller influxes of Germans developed in the northern states beyond Rio Grande do Sul. Blumenau, in the state of Santa Catarina, was founded in 1850 by Dr. Blumenau. Their first Protestant pastor, Hesse, came in the year 1857, followed by Henry Sandreski, who came from Basel in the year 1864. Other German nuclei were organized in Florianópolis in 1828 and in Joinville in 1851.<sup>20</sup> In the state of Paraná, the German congregation of Curitiba was organized by Dr. Hermann Borchard on 7 January 1872. The same year it received a regular pastor in the person of August Boecker, followed by W. Haarmann

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<sup>19</sup>The first paragraph of its constitution reads as follows: "The German Evangelical congregation of Porto Alegre is a Christian church community which acknowledges the fundamental doctrines of the Reformation and which regulates its own affairs independently." It will be noticed that the confessional basis of the congregation is vague and indefinite. Neither the Bible, the Catechism, nor any of the Lutheran confessional writings are mentioned. A yearly report of the church council in 1888 under the leadership of Karl Schaefer, gives 240 members, 40 children baptized and 17 persons confirmed. Lenker, pp. 735-736.

<sup>20</sup>Bachmann, p. 27. There are still many other colonies or German nuclei which were organized throughout Brazil during the 19th century: the 48. Pikade in 1826, served by Chr. Aug. Sinz; Santa Maria de Soledade in 1866, served by H. Peters (1871); São João do Monte Negro in 1890, served by Fr. Muelinghaus and J. Schwarz; Jacobsthal in 1888, served by Paul Dohms; Teutônia in 1858, served by William Kleinguenther and F. Häuser (1887); Santa Cruz in 1866, served by Bergfried and Frederick Hildebrandt; Santo Ângelo in 1867, served by Tuesmann and J. C. Wittlinger; Germânia da Costa da Serra do Butucurahy in 1877, served by Fr. Katz from Basel and F. M. Haetinger; São Lourenço in 1858, served by Gruel and Schiek; Santa Izabel and Theresópolis in 1848 and 1860 respectively, were served by Karl Wagner and Tischhäuser; Badenfurt in 1888, served by H. Runte; Bruderthal in 1886, served by William Lange; Dona Francisca in 1859, served by George Hoesel; Island-Street in 1864, served by George Feinauer; Bairro do Pires in 1874, served by Mueller from Basel; São João do Rio Claro in 1869, served by J. J. Zink; Petrópolis in 1870, served by R. Schulz; Mucury in 1857, served by L. H. Hollerbach from Basel (1862); Santa Izabel in 1846, served by Koenig and Held; Califórnia in 1892, served by Loewe, commissioned by the Berlin High Church Council. Lenker, pp. 735-754, passim.

on 1 February 1886. Ponta Grossa was settled by German Russians from the Volga. They received their first pastor, Hasensack, from the Mission Committee of Evangelical Society of Barmen in 1878, followed by Gustav Geisler. In the state of Rio de Janeiro, the oldest German Evangelical church in Brazil was organized in 1827. Max Gruel, who also held the position of principal in the German school, was their pastor in 1872. In the state of Minas Gerais, in the town of Juiz de Fora, the people dedicated their new church on 31 May 1886. In the year 1887, pastor J. G. Schmierer was sent there by the High Church Council in Berlin. Santa Izabel in the state of Espírito Santo was settled as early as 1846, and the colony of Santa Leopoldina, founded by the government in 1855, received their first pastor from Basel in the person of H. Reuther, succeeded later by Erz, Neudorffer, and William Laatsch.<sup>21</sup>

As soon as there were a number of pastors within reach of one another, they held regular pastoral conferences, which in course of time developed into a synod called "The German Evangelical Synod of the

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<sup>21</sup>The majority of these immigrants to the New World were mainly from Rhineland, Westphalia, and Saxony in Germany. These were composed from Mosel, Rhine, Holstein and Hunsrueck background. There were also Bohemians, Pomeranians, Prussians (West), Poles, Dutch, Swiss, French and Germans. Among these it included the German Russians from the Volga and the band of Moravian brethren, most of whom had formerly belonged to the Catholic Church in Russia. On account of religious persecution they had been forced to leave their country.

In addition, it should be noted that other than the so-called "pastors" or the "pseudo-pastors" from the old country, most of them in the New World were usually ordained and educated at St. Criscona Missionary Institute in Basel, Switzerland. These pastors were sent to Brazil either by the Evangelical Society for the Protestant Germans in South America of Barmen, under the direction of Friedrich Fabri, or the High Church Council of Berlin, both in Germany. Many of these pastors and their congregations were aided, controlled or largely supported by the German Aid Society, the Hamburg Colonization Society, and the Gustavus Adolphus Society. Ibid.

Province of Rio Grande do Sul." This first synod was organized by Hermann Borchard, assisted by J. P. C. Haesbaert during their first meeting in São Leopoldo, 10-11 February 1868.<sup>22</sup> However, when Wilhelm Rotermund arrived in São Leopoldo in 1870, succeeding Wegel, he took over the Der Bote or Boten von São Leopoldo (newspaper), which in 1880

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<sup>22</sup>Rudolf Becker, "As Igrejas Evangélicas," O Rio Grande Antigo, Vol. II of Enciclopédia Rio-Grandense, edited by Klaus Becker (Canoas: Editora Regional Ltda., 1956), 58. Cf. with Warth, p. 17, and Lenker, p. 737. It is reported that the Prussian ambassador von Eichmann, visited the German communities in 1863. The congregations in São Leopoldo asked him to provide them with an ordained pastor. Von Eichmann contacted the Evangelischer Oberkirchenrat in Berlin, which asked Hermann Borchard, Secretary of the Diaspora Conference in Germany, to accept the call. In 1864, he came to serve the congregations in São Leopoldo in the active diaspora mission work. In 1867, he invited Haesbaert, nine pastors and a few laymen for the first meeting in São Leopoldo on 10 February 1868. There he proposed the formation of the first synod and its affiliation with the old Prussian Union Church in Berlin, Germany. Rehfeldt, p. 16. Bachmann uses the words: "Although Hermann Borchard did well in getting pastors to Brazil, his efforts to form a synod failed. The nine pastors and nine laymen, meeting in 1868 in the São Leopoldo parsonage, hesitated to accept a constitution modeled out of a German territorial church . . . Haesbaert led the opposition as he upheld a congregational rather than a centralized polity . . . Even in Berlin, the authorities declined to consider a possible attachment of the synod to the Prussian Union Church (1869)." Bachmann, pp. 42-43. Rehfeldt in his dissertation says that "Dr. Borchard tried to found a Synod. He held meetings with other pastors in February 1868 and again in June 1870. But he returned to Germany in 1870 or 1872 and the Synod was discontinued." Rehfeldt, pp. 16-17. Thus, it is questionable whether the first synod was established in 1868 or at a later date in 1886. Becker, Warth and Lenker seem to assert that it did in fact exist as a synod, since Haesbaert did not oppose the forming of such synod, but the affiliation with the Prussian Union Church which was not firmly rooted in the Word of God. It is also reported that Haesbaert later joined this synod in spite of his supposedly opposition to Borchard. In addition, references are made to this supposed synod before 1886 as de facto. First, in a pastoral conference held on 5 June 1872 in Hamburgerberg. Second, in a report sent out by Pastor Kroehne in Mundo Novo to the Church in Berlin, Germany, in which he labelled Borchard as an "Evangelical Jesuit." Warth, pp. 17-18. Finally, but not least, Rudolf Becker makes an extensive report in his article to the foundation of this first synod in 1868, which he called Sínodo teuto-evangélico da Província do Rio Grande do Sul. Becker, II, 58.

became the Deutsche Post, and built up quite an extensive book establishment. Through his efforts on May 19-20, 1886, approximately seven pastors and their respective congregations participated in a special meeting in São Leopoldo, where Rotermund reorganized the first synod and named it the Riograndenser Synode or commonly also known as the Sínodo do Rio Grande do Sul.<sup>23</sup> Already at its 6th regular convention on May 4-5, 1892, in Teutônia, the synod took three important steps: (1) The introduction of their own hymn book for Brazil; (2) The appointment of and the raising of the funds for traveling missionaries; (3) The reception of the Kolleg Independência of São Leopoldo as their synodical educational institution which heretofore had been the private school of Dr. Rotermund. Pastor Pechmann, who was pastor of the Santa Maria parish for nine years, resigned his pastorate 29 December 1891, to become the director of the college.<sup>24</sup>

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<sup>23</sup>Rehfeldt, p. 17. Supra, p. 88, n. 17 makes reference to Dr. Rotermund and the Riograndenser Synode. This is what Bachmann had to say: "The Synod of Rio Grande do Sul was Rotermund's trail-blazing [ sic ] achievement. From the time of its founding in 1866 until 1893 he was its president, and again from 1909 to 1919. Problems of authority made for painful transition from congregational to synodical polity. Local jealousies and hurt pride became magnified, especially by efforts to divide the synod into manageable districts. Changing the name to German Evangelical Synod of Rio Grande do Sul (1901) solved no problems but accentuated a disposition. Only by the conciliatory intervention in 1910 of a ranking churchman and future ecumenist like Wilhelm Zoellner from church headquarters in Berlin was an effective working order established." Bachmann, p. 44.

<sup>24</sup>Lenker, p. 737.

### The Beginnings of the Missouri Synod in Brazil

Catholicism was the official religion in Brazil while it was a colony under Portugal domination and an Empire of Brazil. Concerning religion, for example, the constitution of 1824 stated the following:

The Roman, Catholic, and Apostolic Religion will continue to be the Religion of the Empire. All other religions will be permitted to exercise their worship privately in houses designated for that purpose but without the exterior appearance of a church (Article 5).<sup>25</sup>

Nevertheless, with the declaration of the Republic in 1889 and the adoption of the Constitution of 1890, there was a separation of church and state and the official establishment of complete religious liberty and freedom of worship to all Protestant churches, denominations, sects, or religious societies.<sup>26</sup>

It was since then, after the Republic of Brazil was officially consolidated in 1890, that coincidentally the Missouri Synod decided to send a man with the necessary qualifications for the difficult task of surveying the missionary opportunities in Brazil. It was an

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<sup>25</sup>Quoted in Bachmann, p. 25. Lenker refers to this peculiar problem of the Protestant churches before the Constitution of 1890 was finally promulgated by the Brazilian government: "The congregation in Santa Maria in 1887 had difficulty with the government because of its church tower. The law forbids non-Catholic religious societies to build houses of worship with towers or any other sign by which they may be recognized as churches. The law does not seem to be rigidly enforced since many Protestant churches have towers and other churchly signs, and the people are unmolested. Trouble arises only when accusers arise." Lenker, p. 745.

<sup>26</sup>Supra, p. 43, stipulates that no Brazilian citizen should be deprived of his civil and political rights on account of his religious beliefs and practices.

accepted fact that missionaries were badly needed in Brazil to replace the so-called "pastors" or pseudo-pastors, chiefly among the German communities in the southern states.<sup>27</sup> However, it only became a reality after a letter was sent by Johann Friedrich Brutschin to the Board for Home Missions in Foreign Lands of the Missouri Synod, requesting spiritual help for the hundreds of thousands of German immigrants without pastors.<sup>28</sup>

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<sup>27</sup>This quote appeared in the Lutheran Witness of the Missouri Synod in 1897, which described the existing spirit among these German communities: "In Brazil there are said to be 5-6000,000 Germans [ sic ], of whom 50-60,000 [ sic ] Protestants are supplied with pastors. Our countrymen," says the Lutherische Kirchenblatt, "who are not provided with pastors, grow up there like heathen. They do not get any Christian instruction and are ignorant of the most necessary portions of the Christian religion. It is true, these immigrants have always felt their distress and hence endeavored to get pastors. But many congregations were obliged to get along with so-called pastors [italics mine]. They would simply elect any one as their pastor. They thought: If we elect any one for the office, he becomes thereby our pastor. Thus merchants, foresters, so-called teachers and all kinds of people of questionable character from Germany and elsewhere became preachers. Even former Catholic officers in the German army, who had been forced to leave, were there made preachers." [L.], "Abroad," The Lutheran Witness, XV (21 January 1897), 127.

<sup>28</sup>Supra, p. 5, n. 13 makes reference to Brutschin's letter in 1899 or 1900, soon after the Board for Missions of the Missouri Synod had already decided to begin missionary work in Brazil. Bachmann says that "the coming of North American Lutherans from the Missouri Synod in 1900 heralded another development of major importance to the story of Lutheranism in Brazil. They, above all, magnified the Lutheran confessions. In effect, their coming was precipitated by the theft of a team of mules. These had been stolen from Friedrich Brutschin . . . Brutschin wrote for financial help and also pleaded for pastors to help fill the many vacancies in Rio Grande do Sul." Bachmann, pp. 46-47. However, the story of the stolen mules is very questionable. It is the contention that it was Brutschin's call that led the Missouri to begin work in Rio Grande do Sul rather than somewhere else, and that his request was for a substitute and not money for another pair of mules. Rehfeldt, p. 28.

In his dissertation, Elmer Reimnitz also makes an extensive reference to Brutschin's call for help to the Board for Home Missions of the Missouri Synod in the United States:

In 1867, the Rev. J. F. Brutschin was sent to Brazil. He helped found the Riograndenser Synod in 1886, but in 1890 left the synod and was called to serve the congregation in Estância Velha, Rio Grande do Sul. In the last years of his work he learned about the work of the Missouri Synod in the United States. He read Der Lutheraner and other publications of the Missouri Synod. When he finally decided to go back to Germany because of ill health he desired to hand the care of his congregations to a faithful Lutheran pastor and for this reason he sent a call to the Mission Board for Inner Missions of the Missouri Synod in 1889.<sup>29</sup>

It is reported that for a long time Ludwig Ernst Fuerbringer had already championed the cause of the neglected South American Lutherans through the official church periodical of the Missouri Synod, Der Lutheraner.<sup>30</sup> In 1897, the Lutheran Synod from Germany called Gotteskasten had already sent their first pastor in the person of Otto Kuhr, to begin work chiefly in Santa Catarina and Paraná.<sup>31</sup>

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<sup>29</sup> Elmer Reimnitz, "The Development of Principle and Practice Toward Government Aid to Religious Elementary Education in the Lutheran Church of Brazil" (unpublished S.T.M. dissertation, Concordia Seminary, St. Louis, 1965), pp. 7-8.

<sup>30</sup> Walter A. Baepler, A Century of Grace. A History of the Missouri Synod 1847-1947 (St. Louis: Concordia Publishing House, 1947), p. 243. Cf. Rehfeldt, p. 23.

<sup>31</sup> Warth, pp. 32-33. Bachmann provides us with the following information: "Financially this work was aided by societies like the Gotteskasten (1854), 'God's Treasury' (Mark 12:41-44), into which the faithful could drop their gifts. In part the Gotteskasten was the confessional Lutheran answer to the Gustav Adolf Society (1841) supported by members of Union churches. Both societies oriented toward work among dispersed German Protestants and Brazil rose high on their list. In 1897 the heirs of Loehe and the Gotteskasten sent Otto Kuhr (1860-1938) to Brazil." Bachmann, p. 45.



Thus, in 1899 Franz August Otto Pieper placed the matter before the Ninth Delegate Synod which met at Holy Cross Lutheran Church in Saint Louis, Missouri. Despite the strong opposition displayed by Heinrich Christian Schwan, incumbent President of the Missouri since 1878, the convention of the Missouri Synod decided to begin Home Mission work in South America, particularly in Brazil and Argentina.<sup>32</sup> The Board for Home Missions in Foreign Lands and the newly elected President of the Missouri Synod in 1899, Pieper, agreed that the time to initiate missionary work in Brazil had finally come and become a reality.<sup>33</sup>

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<sup>32</sup>Dr. H. C. Schwan, the nephew of Dr. F. C. D. Wyneken (founder of the Missouri Synod in 1847 and its President during 1850-1864), had been in Brazil for seven years from 1843 to 1850. It is reported that apparently he worked there as a missionary to a Lutheran congregation in Leopoldina, in the state of Bahia. In 1850, he married the daughter of a German doctor, Emma Blum, and returned to the United States. Here he served as a pastor at Zion and Trinity Lutheran Church in Cleveland, Ohio. Finally, in 1878 he was elected President of the Missouri Synod for a long period of 21 years. Warth, p. 25. Cf. with Luther-Kalender fuer Suedamerika auf das Jahr 1951, edited by A. Lehenbauer and P. Schelp (Porto Alegre, Brazil: Casa Publicadora Concórdia, 1951), XXI, 40. In addition, there is also some question whether Schwan's work in Brazil can really be termed "mission work" or whether it was primarily tutoring on a plantation to the household or Hausgemeinde of two Bremen merchants who owned the plantation. On the basis of the available evidence to the writer, the latter statement is largely supported, in which Schwan also served the personnel of this plantation as pastor. Everette W. Meier, "The Life and Work of Henry C. Schwan As Pastor and Missionary," Concordia Historical Institute Quarterly, XXIV (January 1952), 145-146. Hereafter this periodical will be referred to as CHIQ.

<sup>33</sup>L. Lochner, et al, Der Lutheraner, LV (28 November 1899), 218. The Committee, composed of Louis Lochner (chairman), Karl Schmidt, and C. Esemann, published an appeal in Der Lutheraner. The response was gratifying since the \$2,000 gift from an anonymous donor was only the beginning of the financial support for the missionary work in Brazil. Baepler, p. 244.

In 1900 a traveling missionary from Scranton, Mississippi, Christian J. Broders was delegated by the Board for Home Missions of the Missouri Synod as a prospector to the southern region of Brazil.<sup>34</sup> Broders arrived in Novo Hamburgo, Rio Grande do Sul, where Brutschin was living at the time on 28 March 1900.<sup>35</sup> Broders made three extensive missionary trips to survey the new mission field. In his second trip, he organized the first congregation with seventeen families in São Pedro on 1 July 1900.<sup>36</sup> The result of Broders' initial efforts and bright mission prospects motivated the request to the Mission Board for a resident pastor. Toward the end of March in 1901, William Mahler and his family arrived in Rio Grande do Sul. Mahler was the first Missouri Synod Pastor to be called to Brazil. He was installed at the first Missouri Synod Lutheran congregation in South America, in São Pedro,

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<sup>34</sup>L. Lochner, "Innere Mission in Suedamerika," Der Lutheraner, LVI (25 January 1900), 23. C. J. Broders was born on 22 November 1867, in New Orleans. He graduated from Concordia Seminary, Saint Louis, Missouri, in 1891. The same year he accepted a call to Scranton, Mississippi. In 1898 he served as a United States military chaplain in the Spanish-American War. Rehfeldt, p. 30. Burgdorf reports that Broders "took passage at New York on the Wordsworth, which left its slip [ sic ] on 22 February 1900. But the ship had not sailed far, when its engines were disabled in a heavy storm. The ill-fated vessel returned to port by sail. On 1 March the ship, having its machinery repaired, again put to sea and without any further mishap arrived at Rio de Janeiro on the 21st, whence the trip southward was continued without unnecessary delay." August Burgdorf, Men and Missions, edited by L. Fuerbringer (St. Louis: Concordia Publishing House, 1925), II, 47.

<sup>35</sup>F. Pieper, "Aus unserer Synode," Der Lutheraner, LVI (1 May 1900), 136.

<sup>36</sup>Rehfeldt, p. 37. Cf. Baepler, p. 246. Broders was certainly the answer to their prayer. They were eager to hear the Gospel of Jesus Christ. Under his leadership they organized this congregation and also a parochial school, which on 8 October 1900, numbered 22 pupils.

near Pelotas, Rio Grande do Sul, on Palm Sunday, 1901.<sup>37</sup> In the same year Broders went back to the United States after completing his third missionary survey.<sup>38</sup> At the end of 1901, three theological candidates from the United States accepted their first call to Brazil. They were installed and ordained by Mahler, namely, Adolph A. Vogel in Santa Coleta; H. Stiemke in Santa Eulália; and, John Hartmeister in Bom Jesus.<sup>39</sup>

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<sup>37</sup>William Mahler was born on 16 November 1870, at Polkwitz in Silesia. He made his preparatory studies at Kraschnitz, Silesia, and at Kropp, Schleswig from 1885 to 1890. He graduated from Concordia Seminary in St. Louis, Missouri in 1893. In 1894 he married Louise Cattenhusen. He served as a missionary in Western Nebraska, in Ogalala from 1893 to 1896, and Polk from 1896 to 1900. In 1901, he accepted to be the first resident pastor in Brazil as a Director of Missions for South America. Rehfeldt, p. 39.

<sup>38</sup>In May 1900 Broders made his first missionary survey. He visited the São Jerônimo area, where the spiritual conditions were most discouraging. Rehfeldt says that "of evils generally found in the colonies Broders mentioned dancing, that in Teutônia there were twenty-two dancing-floors and only one Evangelical congregation, the fact that the Vorstand made the decisions for the congregations without consulting other members, and the influence of freemasonry." Ibid., p. 35. After his first missionary trip Broders' verdict was: "Ich kann daher die Provinz Rio Grande do Sul als Missionsgebiet nicht empfehlen." L. Fuerbringer, "Wie steht es mit unserer Mission in Brasilien?" Der Lutheraner, LVI (7 August 1900), 245. His second one was directed to a large German settlement of more than 10,000 Pomeranians in São Lourenço, Pelotas. There he met a well-educated and faithful Christian named Vater Gowert, and organized the first Missouri Synod congregation in São Pedro in 1900. His third and last one was made to the interior of Pelotas and São Lourenço in 1901. Then he returned to the United States leaving behind him a gifted leader, William Mahler. Rehfeldt, pp. 34-39, passim.

<sup>39</sup>Warth, p. 41.

This was certainly only the beginning of the so-called "missionary work" initiated by the Missouri Synod in Brazil.<sup>40</sup> The attention and the emphasis of the Church was directed mainly toward the German immigrants, as well as the Bohemians, Pomeranians, Dutch, Italians, Swiss, French, Austrians, Poles, Rumanians, Lithuanians, Yugoslavians, and Russians in the states of Rio Grande do Sul, Santa Catarina, Paraná, São Paulo, and scattered communities throughout the country of Brazil.<sup>41</sup>

This so-called "remarkable growth" and development of the missionary work under the Southern Cross caused the Board for Home Missions in Foreign Lands of the Missouri Synod to send its chairman to Brazil. Thus, L. Lochner left in May of 1904 to organize a new district.<sup>42</sup>

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<sup>40</sup>Until the end of 1903, the following missionaries from the United States, with the exception of J. F. Brutschin and A. Zander formerly pastors of the Riograndenser Synode, worked diligently under the supervision of William Mahler: F. W. Brandt in Morro Redondo; J. F. Brutschin in Estância Velha; L. Harder in Rincão São Pedro; J. Hartmeister in Bom Jesus; R. Kern in Jaguari; R. Mueller in Dois Irmãos; W. Moeller in Toropi; P. H. Petersen in Alto Jacuí; E. Schulz in São Pedro; H. Th. Stiemke in Santa Eulália; A. A. Vogel in Santa Coleta; H. Wittrock in Rincão dos Valles; A. Zander in Cerro Branco and H. Wilke in Porto Alegre, directing the parochial school. C. H. Warth, "Sexagésimo Aniversário da Igreja Evangélica Luterana do Brasil," Mensagem Luterano, XLVII (July 1964), 79.

<sup>41</sup>It is estimated that from the year 1884 to 1933, approximately 4,092,000 immigrants entered the country of Brazil. They are divided in the following categories: Italians, 1,401,335; Portuguese 1,147,737; Spaniards, 577,114; Germans, 154,402; Japanese, 142,457; Russian and Poles, 107,624; Austrians, 84,200; and Arabs (Turks, Lebanese), 78,184. Dante de Laytano, "Os Portugueses," Imigração, Vol. V of Enciclopédia Rio-Grandense, edited by Klaus Becker (Canoas: Editôra Regional Ltda., 1958), 118.

<sup>42</sup>Warth, Novo Hamburgo, p. 42.

### The Foundation of the Brazil District

A special meeting was scheduled in the church of the congregation of Rincão São Pedro on 23 June 1904, with an attendance of eight pastors, eight lay delegates, one teacher and L. Lochner. There the Brazil District formally organized itself and elected as first President William Mahler. They voted unanimously for the formation of the eighteenth district of the Missouri Synod. Fourteen pastors, ten congregations, and one teacher signed the constitution of the new district. In the fourth session of this meeting, on 25 June 1904, the name of the district was chosen: Der Brasilianische Distrikt der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und andern Staaten.<sup>43</sup> The following men were elected to the first Board of Directors of the Brazil District of the Missouri Synod on 24 June 1904: William Mahler, President; H. A. Klein, Vice-president; R. Kern, Secretary; and, H. Wilke, Treasurer.<sup>44</sup>

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<sup>43</sup>The following pastors were present at this important meeting: L. Lochner, R. Kern, P. H. Petersen, H. Wittrock, J. Harder, W. Moeller, W. Mahler, A. Zander, J. Hartmeister, E. Schulz. The following lay delegates: Jorge Niederauer (Jaguari), G. Lamb (São Leopoldo), José Beckel (Porto Alegre), W. Haeberlin (Toropi), Félix Engel (Rincão São Pedro), Alberto Prochnow (Rincão dos Valles), Gunter von Buenau (Vila Clara), Augusto Bruening (Sertão), and Gustavo Henneberg (São Pedro); and one teacher in the person of H. Wilke. The following pastors were unable to attend but expressed their unanimous consent for the organization of a district of the Missouri Synod in Brazil: F. Brandt, J. F. Brutschin, H. A. Klein, R. Mueller, H. Th. Stiemke, and A. A. Vogel. Warth, "Sexagésimo Aniversário," Mensageiro Luterano, XLVII, 80.

<sup>44</sup>Rehfeldt, p. 64.

Other important matters were also broached at this meeting:

- (1) The decision to continue supporting the Institute for the training of both pastors and teachers initiated by Johan Hartmeister in 1903;
- (2) To begin publishing an official church periodical, the Kirchenblatt ("Das Evangelisch-Lutherische Kirchenblatt fuer Suedamerika"), issued for the first time by William Mahler in November of 1903; and (3) To establish a subdivision in the Brazil District into three visitation circuits. The following men were elected as visitors, circuit counselors in their respective districts: H. Klein for the Porto Alegre District; J. Hartmeister for the São Lourenço District; and, J. Harder for the Northwestern District.<sup>45</sup>

#### The Beginning of a Lutheran Institute

Already in April of 1903, prior to the organization of the Lutheran Church in Brazil as a district of the Missouri Synod, an important step was taken at the first pastoral conference of the São Lourenço circuit, held at Bom Jesus during April 20-22, 1903: the foundation of a Lutheran Institute or Seminary in Bom Jesus, São Lourenço do Sul.<sup>46</sup>

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<sup>45</sup>Rehfeldt, p. 64. The formation of the Brazil District had already been approached and suggested by the Synodical Convention of the Missouri Synod convened in 1902. The chief reason for the organization of a district in Brazil was the Missouri Synod's own experience in the past. It desired the same blessings to the Brazil District. The objective was to gather and foster inner growth among these German immigrant congregations of strong traditional background.

<sup>46</sup>J. Hartmeister, "The Sowing of a Mustard Seed," CHIQ, XXII (January 1950), 167.

As a matter of fact, the Institute was considered as the first Lutheran Seminary in South America.<sup>47</sup>

On 26 April, 1903, J. Hartmeister called a special meeting of his congregation in Bom Jesus, to initiate an Institute for the training of an indigenous ministry for the Lutheran Church of Brazil. After long deliberations and rather strong opposition by some of the members, permission was granted to begin building the project. By 22 July 1903, when 1,800 bricks had already been purchased for that purpose, considerable opposition was again offered by some of these members. They handed Hartmeister a petition with several signatures expressing their disapproval of the building. Thus, Hartmeister called upon another meeting of the whole congregation in which he assured them that the Missouri Synod would not deprive them of their church property. They consented on that basis and in the afternoon of 27 October 1903, the Institute opened its doors to three students: Emil Wille from a neighboring congregation, Heinrich Drews and Ewald Hirschmann of our first congregation in São Pedro. A few weeks later Franz Hoffmann of Santa Coleta, and on 2 March 1904, Adolf Flor from the Northwest also enrolled at the Institute.<sup>48</sup>

The Institute was directed by John Hartmeister until 1905, when their two-year-old daughter died of Whooping cough. The Hartmeisters returned to the United States and the Institute was discontinued temporarily until

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<sup>47</sup>It is reported that the resolution was passed to begin work in Bom Jesus. Members of this conference were F. Brandt of Morro Redondo; R. Mueller of São Pedro; H. Th. Stiemke of Santa Eulália; A. A. Vogel of Santa Coleta; and J. Hartmeister of Bom Jesus. Ibid.

<sup>48</sup>Ibid., XXII, 167-172, passim.

the second District Convention of the Church assembled in Jaguari, Rio Grande do Sul, from 28 April to 2 May 1905. It was decided to appoint Emil Schulz from São Pedro to become his successor and to reopen the Institute in Porto Alegre on 15 April 1907. Schulz did not accept. Thus, the Institute came under the temporary direction of William Mahler, President of the District, assisted by E. C. Wegehaupt, E. Boeckel and the parochial school teachers.<sup>49</sup>

In 1908, E. C. Wegehaupt was elected Direktor of the Institute, and with the District Convention in Sítio, Rio Grande do Sul, 13-18 January 1909, the name of the Institute was determined: Seminário Concórdia (Concordia Seminary).<sup>50</sup>

In 1911, M. Frosch was called to replace Boeckel, who had resigned his teaching position. In 1912, the first commencement took place at Seminário Concórdia with three graduating students: Karl Roll, Friedrich Strelow and Franz Hoffmann who graduated as teachers. A. Flor and E. Wille entered the seminary of the Missouri Synod in Springfield, Illinois, where they graduated after three years in 1910. H. Drews did not complete his training for the ministry.<sup>51</sup> In 1915, the first candidates graduated as pastors in South America, namely, Ewald Hirschmann, Reinhold F. Gueths, Wilhelm Doege, Kurt Raschke, and Berthold Ergang.<sup>52</sup>

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<sup>49</sup>Hartmeister, CHIQ, XXIII (April 1950), 29-31, passim.

<sup>50</sup>Ibid., XXIII, 31. In his article Hartmeister cites the date of the fifth District Convention incorrectly as 13-18 January 1908.

<sup>51</sup>C. H. Warth, "Igreja Evangélica Luterana," O Rio Grande Atual, Vol. IV of Enciclopédia Rio-Grandense, edited by Klaus Becker (Canoas: Editora Regional Ltda., 1957), 256.

<sup>52</sup>Rehfeldt, p. 83.



In the words of C. F. Lehenbauer, a former missionary to Brazil in 1912, "similar to the log cabin in Perry County, Mo., was the beginning of our Brazilian seminary. Two small rooms in a primitive building, in a rural community, were its first home."<sup>53</sup> From 1 May 1907, with the transfer of the seminary to Porto Alegre, classes were held in two rented houses located at the Avenida Pátria in the suburb of Navegantes. In 1908, with ten additional students, an old building was also rented at the Rua Voluntários da Pátria, in the same neighborhood. Finally, by resolution of the Synodical Convention of the Missouri Synod, together with a generous gift of \$5,000.00 by an anonymous donor, it was possible to erect a new edifice at Avenida União in 1912.<sup>54</sup> This building was used for approximately eight years, when it was decided to purchase a new site at Mont' Serrat, a suburb of Porto Alegre in 1920.<sup>55</sup>

In 1915, Johannes Fuerchtegott Kunstmann assumed the direction of the seminary. In 1917, Frosch and Wegehaupt resigned their teaching positions and returned to the United States. To replace Frosch, Louis

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<sup>53</sup>C. F. Lehenbauer, "South American Missions," Your Church At Work, compiled and edited by L. Meyer (St. Louis: 3558 South Jefferson Avenue, n.d.), pp. 173-174.

<sup>54</sup>Warth, "Igreja," O Rio Grande Atual, IV, 257. The money for the building came in June 1912. The construction work was started on 2 July 1912. On 29 September 1912, the new seminary was dedicated. It was a frame structure 40x50 feet, with a dining-hall which measured 22x26 feet connected to the building. Burgdorf, II, 71-72.

<sup>55</sup>Rehfeldt, p. 137. In June 1920, the Synodical Convention of the Missouri Synod assembled at Detroit, Michigan, recognized Seminário Concórdia as a Synodical institution. On 25 August 1920, the land was purchased with a mansion and smaller buildings.

C. Rehfeldt began to teach at Seminário Concórdia in 1918. The same year, in the second theological class to graduate were Rodolpho Frederico Hasse and Benjamin Flor. The next year, three others also completed their training, namely, Emil F. A. Krieser, August Drews, and W. Schwalenberg. On 20 February 1920, Paul William Schelp, the writer's grandfather, joined the faculty of Seminário Concórdia, and L. Tietboehl came as assistant professor. In 1923, Ewald Plass and Alfred O. Meyer arrived in Porto Alegre, Brazil. On 16 December 1925, J. N. H. Jahn was installed as President and served until 1938. In 1929, Francisco Fausto Garchia, formerly a Roman Catholic priest and a pastor of the Methodist Church, was called to become professor of Portuguese. He had become a pastor of the Brazil District by colloquy on 4 July 1924.<sup>56</sup>

On 8 March 1936, a granite monument was erected by the congregation of Bom Jesus on the very spot next to the church building where that first protest meeting against Hartmeister had taken place. It is of white granite and stands about twelve feet high. Paul William Schelp of Porto Alegre delivered the dedicatory address and spoke the prayer of dedication. Two tablets of dark marble were embedded in the granite. One shows the first building, with the inscription in German: "Denkstein zur Gruendung des Konkordia-Seminars der Evangelisch-Lutherischen Synode von Brasilien. 1903. Gott zur Ehre, der Kirche zum Heil!" (Memorial of the Founding of the Concordia Seminary of the Evangelical Lutheran Synod of Brazil, 1903. To the honor of God and the blessing of the Church).

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<sup>56</sup>Rehfeldt, pp. 101-164, *passim*. See "Observations on the Triple Colloquy at Porto Alegre," The Lutheran Witness, XLIII (18 November 1924), 425.

On the other tablet there is a picture of the present Seminário Concórdia in Porto Alegre, with the following inscription: "Konkordia-Seminar in Porto Alegre im Jahre der Errichtung dieses Denkmals. 1936. Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr." (This Memorial to Concordia Seminary in Porto Alegre in the year of its Beginnings, 1936. God's Word and Luther's doctrine pure shall now and evermore endure.)<sup>57</sup>

In 1937, George Mueller replaced Jahn temporarily during the latter's illness and furlough in the United States. In 1938, J. C. de Lemos was appointed by the Brazilian government to teach and see to it that the program of nationalization of the country was carried out properly at Seminário Concórdia during World War II. On 28 November 1939, Otto A. Goerl was elected President of Seminário Concórdia by the Mission Board for South America, the first native-born Brazilian to hold that position. It was also in the 1940's that the first part of the Edifício Hartmeister (Hartmeister Hall) was erected. In 1942, came the second phase of the building and the addition of the Capela (Chapel). In 1948, the second building was erected, the Edifício Mahler (Mahler Hall).<sup>58</sup> In 1947, another professor was called in the person of Werner K. Wadewitz, who is today teaching at the Concordia Senior College of the Missouri Synod in

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<sup>57</sup>Hans Fiedler, "Monument to Commemorate the Founding of Our Brazil Concordia," The Lutheran Witness, LV (10 March 1936), 76.

<sup>58</sup>Rehfeldt, pp. 164-184, passim. Warth, "Igreja," O Rio Grande Atual, IV, 258.

in Fort Wayne, Indiana. Professor Martin Strasen and Gastão Thomé joined the faculty in 1948 and 1949 respectively.<sup>59</sup>

In 1950 the faculty was composed of the following: L. C. Rehfeldt, professor since 1918; Dean P. W. Schelp, professor since 1920; K. A. Rupp, since 1925; President O. A. Goerl, since 1940; O. Schueler, since 1942; G. Thomé, since 1946; W. K. Wadewitz, since 1948; M. W. Strasen, since 1948; instructors A. Schueler and M. C. Warth; Athletic Director H. Fruestoeckl; and music instructor Mrs. W. K. Wadewitz.<sup>60</sup>

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<sup>59</sup>Rehfeldt, p. 195. The following men served at Seminário Concórdia also as President pro tempore: W. Mahler, 1907-1908; P. W. Schelp, 1922-1925; L. C. Rehfeldt, 1937-1938; C. H. Warth, January-November, 1939. "Galeria dos Directores," Lar Cristão 1974, edited by Leopoldo Heimann (Porto Alegre: Casa Publicadora Concórdia, 1974), XXV, 40. Cf. Warth, "Igreja," O Rio Grande Atual, IV, 257-258.

<sup>60</sup>Lutheran Church--Missouri Synod, Proceedings of the Fortieth Regular Convention of the Ev. Lutheran Synod of Missouri, Ohio, and Other States Assembled at Chicago, Illinois, as the Twenty-Fifth Delegate Synod July 20-29, 1947 (St. Louis: Concordia Publishing House, 1947), p. 135.

The same year, F. C. Streufert wrote an extensive report about the missionary developments in Brazil during his trip to South America. He makes special reference to the faithful service performed by Paul William Schelp and Louis Carlos Rehfeldt at Seminário Concórdia: "And as I ponder on the development of our Church beneath the Southern Cross and consider the men that for decades stood in the front line of action, men that dedicated the best years of their lives in this faraway country, men that rendered outstanding, faithful, consecrated service, I cannot but mention the names of Dr. P. Schelp, who came to Brazil in 1919, and Dr. L. C. Rehfeldt, who arrived here in 1918. Dr. Schelp, dean of the Seminário Concórdia, and Dr. Rehfeldt, treasurer of the seminary and of the Brazil District, have not only been leaders in the development of this theological school, gradually placing it upon a high level of efficiency, but were ever ready to place their entire selves into the service of the church at large. May the Lord be their reward!" F. C. Streufert, My Trip to South America (N.p., no.d.), p. 11. On file at the Concordia Historical Institute in St. Louis, Missouri. Hereafter cited as CHI.

### The Role of the Lutheran Publishing House

Its beginnings can be traced to 1905 when Concordia Publishing House of St. Louis, Missouri, established an agency in Porto Alegre. The first book agent elected by the district was a teacher, H. Wilke. In 1910, the Louis Lange Publishing Company of St. Louis procured a small printing press for the Brazil District.<sup>61</sup>

At a 1921 pastoral conference of the Porto Alegre District, Johannes F. Kunstmann reported that the Buecheragentur (Bookstore) of the Brazil District could not continue to operate financially. It showed a deficit of three thousand milreis, approximately U.S.\$2,000.00. This bookstore sold only Bibles, hymnbooks, Catechisms, and other Christian literature. It was represented at the time by Louis C. Rehfeldt and Gustavo Rauter. The pastoral conference recommended that the bookstore be sold and the proceeds used to pay the debt to Concordia Publishing House in St. Louis.<sup>62</sup>

Nevertheless, before the next convention of the Brazil District, a group of faithful men of the Church under the leadership of Paul William Schelp, met in W. Rehr's office at the Evangelisch-Lutherische St. Paulus Gemeinde in Porto Alegre. On 13 August 1923, it was decided to keep it open and Guilherme Goerl was appointed the new director. A building purchased in the suburb of Navegantes became the Lutheran Publishing House, named Sociedade de Ações Tipográficas.<sup>63</sup>

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<sup>61</sup>Rehfeldt, p. 122.

<sup>62</sup>Otto A. Goerl, "Desafio Divino," Lar Cristão 1974, XXV, 72.

<sup>63</sup>Ibid., XXV, 72-73.

This endeavor was certainly another major step in the indigenization process of the Lutheran Church in Brazil. It was the first and for a number of years the only Lutheran Publishing House in South America. On 12 April 1923, at the pastoral conference of the Porto Alegre District, some of its members decided to form a stock company which was incorporated as Casa Publicadora Concórdia. Guilherme Goerl was elected Director.<sup>64</sup>

From the very beginning the sole purpose of this publishing house was always to serve the needs and objectives of the Brazil District in its missionary task of spreading the Gospel of Jesus Christ.<sup>65</sup> Besides Catechisms, Bible Histories, tracts, school books, and other Christian literature, it printed the following church periodicals, magazines, and newspapers: Das Evangelisch-Lutherische Kirchenblatt fuer Suedamerika (1903); Mensageiro Luterano (1917); Luther-Kalender (1925); Der Kondorianer (1933); Wacht und Weide (1936); O Lar Cristão (1938); Evangelisch-Lutherisches Kinderblatt, Waltherliga-Bote, Jungbrunnen, Bibellektionen (1939).<sup>66</sup>

In 1939, an anonymous writer accused Casa Publicadora Concórdia and its Director, Guilherme Goerl, of printing communistic tracts. He

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<sup>64</sup>The following men were elected to the first Board of Directors of Casa Publicadora Concórdia: Paul W. Schelp, President; Otto H. Beer, Secretary; Louis C. Rehfeldt, Treasurer; W. Rehr and K. Neukuckatz, Advisers. Leopoldo Heimann, "Evangeliza Imprimindo Há 50 Anos," Mensageiro Luterano, LVI (August 1973), 5.

<sup>65</sup>C. F. Lehenbauer, "Under the Southern Cross," The Lutheran Witness, LVIII (18 April 1939), 143.

<sup>66</sup>Warth, "Igreja," O Rio Grande Atual, IV, 260-261.

was imprisoned and held for an investigation. A search through the publishing house convinced the authorities that the denunciation was fabricated.<sup>67</sup>

In 1940, the Portuguese Lutheran Hymnal, O Hinário Luterano, was published for the first time. The same year the German periodicals were replaced by the Portuguese during the process of nationalization enforced by the Brazilian government during World War II. These were O Jovem Luterano, O Pequeno Luterano, and A Igreja Luterala. The next year the publishing activity of the church was jeopardized by the worst flood in Porto Alegre history. In May of 1941, 40,000 of its 400,000 inhabitants had to leave their homes. The Evangelisch-Lutherische St. Paulus Gemeinde and the Casa Publicadora Concórdia were both under water. The publishing house was heavily damaged, but with the assistance of several thousand dollars from the Missouri Synod's General Relief Fund a new, modern building was erected.<sup>68</sup>

In 1946, the student body of Seminário Concórdia began publishing its own journal entitled Nostra Vita. Finally, but not least, an important new production was entrusted to Pastors Paulo Hasse and his brother Martinho Lutero Hasse, with the translation of the Sunday School material into Portuguese. In 1950, both also had begun with the translation of J. T. Mueller's abridgment of Franz Pieper's

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<sup>67</sup>Lehenbauer, "Cross," The Lutheran Witness, LVIII, 143. Cf. Rehfeldt, p. 177.

<sup>68</sup>F. C. Streufert, "Lutheranism in Brazil," The Lutheran Witness, LXIV (31 July 1945), 247. Cf. Rehfeldt, p. 178.

Christian Dogmatics into Portuguese. The translation was completed only in the following year.<sup>69</sup>

#### The Lutheran Hour Broadcast

Another important missionary venture of the Brazil District was certainly the beginning of the A Hora Luterana (the Lutheran Hour). Radio preaching began already in 1929, three years before the Lutheran Hour began in the United States. As a matter of fact, the far-forward-thinking Brazilian who began the Lutheran Hour in Brazil was Rodolpho Frederico Hasse, President of the Brazil District, 1943-1957, and Lutheran Hour Speaker for approximately thirty-five years.<sup>70</sup> The first broadcast of the Lutheran Hour was on 26 May 1929, over Rádio Club do Brasil in Rio de Janeiro with Hasse as speaker. By 1930, he began with regular broadcasts, which were however, discontinued because of strong Catholic opposition and pressure against the participating

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<sup>69</sup>Lutheran Church--Missouri Synod, Proceedings of the Forty-First Regular Convention of the Lutheran Church--Missouri Synod Assembled at Milwaukee, Wisconsin as the Twenty-Sixth Delegate Synod June 21-30, 1950 (St. Louis: Concordia Publishing House, 1950), pp. 433-434.

<sup>70</sup>Rodolpho Frederico Hasse was born on 6 March 1890, in Cachoeira do Sul, Rio Grande do Sul. He graduated from Seminário Concórdia in Porto Alegre in the year 1918. On 26 May 1929, he delivered the first message of the Lutheran Hour over Rádio Clube do Brasil in Rio de Janeiro. Since the year 1937, he held the position of Director and Speaker of the Lutheran Hour broadcasting. In the year 1943, he was elected President of the IELB. He held this position until the year 1957. In the year 1953 he received an honorary doctorate degree (D.D.) from Concordia Seminary, St. Louis. He died at the age of 78 years on 2 August 1968.



radio stations. In 1937, he could resume monthly broadcasts again in Rio de Janeiro on Rádio Cruzeiro do Sul (PRD2).<sup>71</sup> In 1944, through the efforts and financial assistance of the Lutheran Laymen's League (LLL) of the Missouri Synod in St. Louis, Missouri and especially through the excellent contacts made as an accredited journalist in Brazil, Hasse successfully arranged with outstanding stations to carry the Lutheran Hour throughout the country.<sup>72</sup> On 6 April 1947, the first program of the international Lutheran Hour in Portuguese began broadcasting over seven major radio stations. By the end of the year 1948, fifteen radio stations in Brazil were already bringing Christ to the Brazilian nation.<sup>73</sup>

In addition, a regular Lutheran radio program was also first broadcast twice a month over Rádio Sociedade Gaúcha (PRC2) on Sunday afternoon at 6:45 P.M. The same program was retransmitted on Rádio Santa Cruz do Sul (ZYE8) in the interior of the state of Rio Grande do

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<sup>71</sup>William J. Danker, "Into All the World," Moving Frontiers. Readings in the History of The Lutheran Church--Missouri Synod, edited by Carl S. Meyer (St. Louis: Concordia Publishing House, 1964), p. 310

<sup>72</sup>Ibid. Recife in Pernambuco; Salvador in Bahia; Juiz de Fora in Minas Gerais; Curitiba in Paraná; Joinville in Santa Catarina; Porto Alegre, Passo Fundo, and Pelotas in Rio Grande do Sul.

<sup>73</sup>Rehfeldt, p. 200. Hasse wrote of these broadcasts in a tract as follows: "I also thank you for the interest you have in the Lutheran Hour, for which the LLL is furnishing the funds. With the \$600 we shall be able to broadcast every Sunday for a whole year, thirty minutes each time. Our broadcasts have aroused much interest among the public. I receive requests for our literature from everywhere, especially for the tract 'Who Is Luther?.' Others ask to become readers of our Mensageiro Luterano. I was able to announce our service, and many have attended. The Lutheran Hour is making our church known throughout the country. I am also offering a course on Christian doctrine over the air. This has opened to us an immense field." Rodolpho Frederico Hasse, "The Call of Latin America," St. Louis, 1945 (mimeographed). On file at CHI.

Sul. The program was under the supervision of Paul W. Schelp, and was subsidized by a faithful group of Lutheran members in the Porto Alegre area. On 14 March 1937, it began broadcasts in Porto Alegre, from the best and most reputable radio station in southern Brazil, Rádio Farroupilha (PRH2), Schelp serving as speaker.<sup>74</sup>

#### The Birth of a Lutheran Orphanage

Another important historical development in the Brazil District of the Missouri Synod was undoubtedly the orphanage initiated by August Gedrat in Moreira (Três Coroas), Rio Grande do Sul.<sup>75</sup> It all began in the year 1932, when Pastor Gedrat and his wife, out of Christian love and compassion gave food and shelter to a few orphan children abandoned by their parents. Soon the number of children reached fifteen. Thus, Gedrat was forced to request help and financial assistance first from the Mission Board in Porto Alegre, then from the Brazil District Convention assembled in 1943. It became a District concern when several pastors and congregations founded the Sociedade Amigos dos Órfãos (The Society of Orphans' Friends).<sup>76</sup>

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<sup>74</sup>Rehfeldt, p. 160.

<sup>75</sup>Already in the 1920's the necessity of an orphanage was felt. In 1924, the Brazil District Convention had elected a committee to study the situation and perhaps even begin an orphanage. However, nothing positive resulted from that special committee. Rehfeldt, p. 191.

<sup>76</sup>Warth, "Igreja," O Rio Grande Atual, IV, 264. The following men were elected to the first Board of Directors of the Lutheran orphanage: J. Miller, E. Sonntag, C. H. Warth, A. Brueckmann, and José Magalhães.

Already in 1944, approximately forty or fifty hectares of land were purchased in Moreira, Rio Grande do Sul. On 5 August 1945, the first temporary wooden building was dedicated for the housing of thirty children. On 10 December 1946, in a special meeting of the Sociedade Amigos dos Órfãos, the entity was officially recognized by juridical statute under the name of Associação Evangélica Luterana de Beneficência (AELB).<sup>77</sup> The next year the orphanage was rebuilt and expanded to house approximately one hundred children.<sup>78</sup>

#### The First Lutheran High School

In addition to the preparatory school at Seminário Concórdia, Walter Gerhard Kunstmann, pastor of the Igreja Evangélica Luterana Cristo in Porto Alegre, founded the first Lutheran High School in the Brazil District of the Missouri Synod in 1944: Ginásio Concórdia. It was the first Missouri Synod High School recognized officially by the Brazilian government.<sup>79</sup> Kunstmann made an appropriate comment concerning this most important development:

The Ginásio Concórdia has been for some time, and it is now, the only Lutheran, that is to say, the only truly Lutheran

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<sup>77</sup>Rehfeldt, p. 192.

<sup>78</sup>The newly-elected Board of Directors of the AELB was composed of the following persons: Nestor Welzel, President; Carlos Henrique Warth, Secretary; Octacilio Schueler, Treasurer. It should be noted that Welzel and Schueler were later replaced by Arno Blos and Hans Fiedler respectively as President and Treasurer. Warth, "Igreja," O Rio Grande Atual, IV, 264.

<sup>79</sup>In his dissertation Mario L. Rehfeldt states: "When the Rev. P. Evers and Dr. W. Kunstmann reestablished altar and communion fellowship with the Missouri Synod together with their congregations on the occasion of the district convention of 1945, Christ's Church high

school in all of South America in which children of our Church, in addition to being taught Bible and Luther's Catechism, can obtain a good secular training comparable to that offered in the United States in an elementary school of eight grades plus that offered in a four-year high school--all this, I repeat, in a sound Lutheran atmosphere--and it is the only truly Lutheran school which is accredited and which operates under licenses issued by the State and Federal Ministries of Education. And for this reason the Ginásio Concórdia can be used, and through the grace of God it has been used successfully, as a missionary agency [all italics his].<sup>80</sup>

In 1948, the Brazil District Convention decided to participate actively in the administration and future expansion of this school. In addition to five years Primário (elementary school) and four years of Ginásio (junior high), with the financial help of the church another three years of Colégio Científico (senior high) and three years of Escola Técnica de Comércio (accounting and business) were also added. During this period of 1944-1950, W. G. Kunstmann was the Principal, assisted by Martim C. Warth and Geraldo Steyer.<sup>81</sup>

#### The Jubilee of the Brazil District in 1925

April 22-28, 1925, the twenty-fifth anniversary of the Missouri Synod's work in Brazil was celebrated with special ceremonies held at

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school, founded the year before, became the first Missouri Synod Lutheran high school officially recognized by the government. From 1945 to 1950 the total enrollment in its various departments, elementary school, business school, and high school, varied between six and eight hundred pupils. Dr. W. Kunstmann was the principal." Rehfeldt, pp. 193-194.

<sup>80</sup>Walter G. Kunstmann, "Ginásio Concórdia High School at Porto Alegre, Brazil," (N.p., 1947), p. 1 (mimeographed). On file at CHI.

<sup>81</sup>Warth, "Igreja," O Rio Grande Atual, IV, 255.

the Evangelisch-Lutherische St. Paulus Gemeinde in Porto Alegre.<sup>82</sup>

Special festival services were held throughout the Brazil District. In addition, a very illustrative and well-composed book was prepared, describing the first phase of the missionary performance of the Missouri Synod in Brazil, entitled 25 Jahre unter dem Suedlichen Kreuze.<sup>83</sup>

The following statistics demonstrate the numerical growth and expansion of the first twenty-five years of the so-called mission venture or the ethnic ingathering of immigrants into synodically affiliated congregations: (1) members--19,508; (2) preaching stations--162; (3) pastors--40.<sup>84</sup>

#### The Foundation of the Waltherliga

The birth and subsequent development of the Waltherliga dates back to the year 1906 in Porto Alegre, Rio Grande do Sul. Until 1925 these Waltherliga were first organized locally and individually throughout the Brazil District. However, soon several of them were simply discontinued mainly because of the lack of a wider Christian fellowship with other young people. Thus the need for a sense of identity with a larger youth association became evident.<sup>85</sup>

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<sup>82</sup>Rehfeldt, p. 123.

<sup>83</sup>25 Jahre unter dem Suedlichen Kreuze. Schilderung der 25jaehrigen Taetigkeit der Ev. Luth. Kirche (Missourisynode) in Suedamerika, edited by Otto H. Beer (Porto Alegre: Casa Publicadora Concórdia, 1925).

<sup>84</sup>Carlos H. Warth and Rodolpho F. Hasse, "Estatística Comparativa da IELB," O Lar Cristão 1959, edited by P. Hasse and E. A. Heine (Porto Alegre: Casa Publicadora Concórdia, 1959), XX, 85.

<sup>85</sup>Rehfeldt, p. 124.

The first step to unite these separate groups was taken 30 May 1925, in Harzpike, near Arroio da Bica in Rio Grande do Sul, with the young people of the Evangelisch-Lutherische St. Paulus Gemeinde in Porto Alegre also participating. The name chosen was Waltherliga (the Walther League).<sup>86</sup>

In 1927, the same two youth groups held their second meeting. On April 7 and 8, 1928, during their third meeting together it was decided to begin publishing a youth periodical entitled Evangelisch-Lutherischer Jugendbote.<sup>87</sup> By February 1930, already eight youth societies with a total of 140 members had joined.<sup>88</sup>

Enthusiasm reached its climax at the seventh meeting of the Waltherliga. It was reported that 9 youth societies were affiliated with the league, with a membership of 300 members; and 16 independent societies (non-league), with 355 members. This also included 2 youth societies in the country of Argentina, with 75 members. However, the most important business of the seventh convention was the reorganization of the Waltherliga, in which three resolutions were adopted as recommendations

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<sup>86</sup> Ibid., pp. 124-125.

<sup>87</sup> Ibid., p. 125. It is reported that a constitution was formulated and approved at their third meeting. Article two, on the objectives of the Waltherliga read as follows: "Die Zwecke der Walther-Liga sind: 1. durch die Vereine dazu beitragen, dass die heranwachsende Jugend den Gemeinden und somit der Kirche erhalten bleibe; 2. die Christbruederliche Liebe in und zwischen den Vereinen zu pflegen; 3. mit Einwilligung der Gemeiden neue Vereine ins Leben zu rufen und bereits bestehende Vereine fuer die Liga zu gewinnen; 4. sich an den Liebenswerken unserer Kirche zu Beteiligen; 5. die Herausgabe besonderer Veroeffentlichung (Publikationen) im Interesse der Ligaarbeit; 6. fuer Belehrungs und Unterhaltungsstoff rechter Art in unseren Vereinen zo sorgen. C. H. Warth, "Walther-Liga," Kirchenblatt, XXIII (1 July 1928), 86.

<sup>88</sup> Rehfeldt, p. 126.

to the societies: (1) That all societies introduce systematic monthly Bible study; (2) That all societies send at least one contribution a year for the furtherance of the league work; and (3) That all societies send detailed statistics yearly to the field secretary.<sup>89</sup> The name Evangelisch-Lutherischer Jugendbote was changed to that of the Waltherliga-Bote.<sup>90</sup>

However, during the period of Getúlio Vargas' government (1937-1945) and the nationalization process of the Brazilian government during World War II (1942-1945), the Waltherliga was discontinued temporarily until after the war. Finally, on January 20 and 21, 1950, 34 youth delegates decided to reorganize the Waltherliga in Porto Alegre, Rio Grande do Sul, and the name was changed to that of the Juventude Luterana do Brasil.<sup>91</sup>

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<sup>89</sup>L. Rehfeldt, "Young People's Work in Brazil," The Lutheran Witness, LI (21 June 1932), 232. Krueger uses these words: "The Walther League Messenger of Brazil announces the following as the objectives of the organization: to assist in keeping the young folks with the church; to promote Bible-study; to help educate well-informed church members; to encourage Christian association; to unite the entire Evangelical Lutheran youth of Brazil." Ottomar Krueger, "Hands Across the Seas," The Lutheran Witness, LI (25 October 1932), 380.

<sup>90</sup>Ottomar Krueger makes a fairly good description of the new youth periodical in Brazil: "The Waltherliga-Bote is the official title of the South American publication of the Walther League. It is a very acceptable periodical, though considerably smaller in size than our Messenger. It is printed in the German language. Usually some beautiful Biblical picture graces the cover; however, the May number had the Shepherd Psalm upon its face. Short stories and anecdotes are printed, besides study material for Bible students and Bible classes. There is also a corner for conundrums and riddles." "Hands Across the Seas," The Lutheran Witness, LI (30 August 1932), 311.

<sup>91</sup>"Brazilian Walther League Resurrected," The Lutheran Witness, LXIX (13 June 1950), 189.

## Major Missionary Developments

## Rio Grande do Sul

The early mission work of the Missouri Synod in Brazil was characterized by impressive growth. The first to join the Missouri Synod through the excellent contacts made by William Mahler, were the congregations in the state of Rio Grande do Sul, namely, São Pedro in 1900; Santa Eulália, Santa Coleta, and Bom Jesus in 1901; Porto Alegre, Toropi, Nova Cruz, Jaguari, Morro Redondo, Sertão, and Rincão dos Valles in 1902; Rincão São Pedro, Morro Pelado, São Leopoldo and Dois Irmãos in 1903.<sup>92</sup>

On 24 June 1904, on the occasion of the foundation of the Brazil District of the Missouri Synod in Rincão São Pedro, it was decided to concentrate the missionary work mainly in three different areas in the state of Rio Grande do Sul: (1) Porto Alegre circuit; (2) São Lourenço circuit; (3) Northwestern circuit.<sup>93</sup> But the next year mission work was extended to Ijuí, Linha Oito Oeste, Colônia Guarani, Três de Maio, Horizontina, Três Passos, Santo Amaro, Tenente Portela, Cerro Largo, Nova Prata, Rolante and Montenegro. Also, mission work was initiated in San Juan, Argentina, with H. Wittrock the first resident Missouri Synod

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<sup>92</sup>Warth, "Igreja," O Rio Grande Atual, IV, 245-246. Cf. Rehfeldt, pp. 47-48.

<sup>93</sup>Supra, p. 101. The following were elected counselors: H. Klein to Porto Alegre; J. Hartmeister to São Lourenço; and J. Harder to the Northwestern region. In 1904, several congregations in the Alto Taquari area, Arroio do Meio, Roca Sales, and Sítio, also joined the Brazil District. At the end of the year 1904, the mission field reached a grand total of approximately twenty or more congregations with fifteen pastors at work.



pastor in that country. In 1909, the regional section of the state of Rio Grande do Sul from Erechim to the Uruguay River was colonized.

Here again the Missouri Synod established another good number of Lutheran congregations: Erechim, Paiol Grande, Arroio das Pedras, Rio do Peixe, Rio Ligeiro, Erebangó, Capoeirê, Quatro Irmãos, Passo Fundo, Marcelino Ramos, and several others. It was at this time that the congregations of Triunfo, near Pelotas, and Ajuricaba, near Ijuí, also affiliated with the Brazil District.<sup>94</sup>

During this period, 1905-1914, the greatest hindrance to the growth and expansion of the work was certainly the lack of more manpower. Furthermore, approximately twenty pastors discontinued their labors in the Brazilian mission field, the majority of them returning either to the United States or Germany. Others simply quit the ministry. This hampered considerably the spiritual growth of the congregations. In addition, the financial problem encountered by the Missouri Synod constituted another hindrance to the work. Factors which contributed to exacerbate this problem were the high cost of living in Brazil; the instability of

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<sup>94</sup>The following pastors served this area during this period of 1904-1914, namely, H. Frehner in 1904; O. W. V. Jutrzenka in 1905; and K. Haupt in 1911. These three men entered the Brazil District through the colloquy program. The majority of them, however, were missionaries sent from the Missouri Synod in the United States: M. F. Frosch in 1904; E. F. C. Mueller, J. H. Meyer, M. F. Fleckenstein, and E. C. Wegehaupt in 1905; G. Daschner, H. Gruell, and E. Wehrs in 1906; P. Rhode, L. C. Rehfeldt in 1907; A. Enge in 1908; P. Weber in 1909; W. Pennekamp, A. Heine, who had served in Argentina since 1907, and A. Flor, a Brazilian graduate of Springfield, Illinois, in 1910; J. Busch, E. McMannis, and Th. Strieter in 1911; E. Heyner, Th. Gohlke, P. Klein, W. Kemmer, and H. Mueller in 1912; C. F. Lehenbauer, H. W. Petersen, and A. C. Reimnitz, the writer's grandfather, in 1913; W. A. H. Becker, W. L. Schroeter, E. Sprengler, and G. Lehenbauer in 1914. Warth, "Igreja," O Rio Grande Atual, IV, 266.

Brazilian currency; the poverty of most immigrants and their descendants in Brazil, some of them even suffering hunger and malnutrition; the lack of education in Christian stewardship and spiritual indifference; the almost constant debt in the treasury for the Mission in Brazil in the United States; and, the very limited budget of the District Mission Board.<sup>95</sup> Finally, the opposition to their work also made the life of many of them rather bitter and unpleasant in certain areas of the mission field. For example, attacks in periodicals in Germany called Missouri Synod pastors in Brazil Jesuits. In the Christliche Welt and in the Evangelisches Gemeinde-Blatt fuer die La Plata Synode, the Missouri Synod's work was equated with North American industrial and political imperialism. Further, there was the strongest opposition from the Rio-grandenser Synode, which attempted to hinder and hurt the Missouri Synod's work with slander.<sup>96</sup>

In spite of such difficulties, however, there were still many requests for pastors from areas like Picada Hartz, Conventos, Lajeado, Paraíso and Cachoeira do Sul. And, in October 1918, Luso Mission work, namely, work among Portuguese-Brazilian people (Luso-Brasileiro) was begun.<sup>97</sup> The District Mission Board met and posted Rodolpho Frederico

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<sup>95</sup>Rehfeldt, pp. 72-75, passim. The following statistics were submitted in 1913: (1) 29 pastors and 2 professors, serving 56 congregations and 16 preaching stations, having a membership of 14,360 souls and 6,300 communicants; (2) 21 teachers serving 46 parochial schools with 1,389 pupils. "Abroad," The Lutheran Witness, XXXII (13 March 1913), 47.

<sup>96</sup>Ibid., XXXII, 75.

<sup>97</sup>Luso-Brasileiro, is a Brazilian of Portuguese origin, sometimes with some Indian or Negro blood. Luso or Lusitano, is a common term utilized to describe the usage of the Portuguese language, as well as those individuals born in Portugal.

Hasse, a recent Brazilian-born graduate from Seminário Concórdia, who knew Portuguese as well as German, to work in Lagoa Vermelha and Bom Jesus dos Aparados da Serra, Rio Grande do Sul. Until then the missionary work of the Missouri Synod and the Brazil District was restricted to German immigrants. In 1922, Hasse organized a congregation and an adequate building was erected to house the missionaries and the parochial school. By the end of 1924 thirty-nine people had already been confirmed. In 1925, suddenly the optimism that was so evident collapsed. From that year on Octacilio Schueler was the only worker in Lagoa Vermelha, and in 1929 he also abandoned this venture. Since then, apparently no Missouri Synod pastor has resided in Lagoa Vermelha.<sup>98</sup>

The failure of the first Luso Mission in Lagoa Vermelha can be attributed to the youth and inexperience of the four missionaries sent there, with the exception of Th. Strieter, who had already arrived in Brazil in 1911, to the strong opposition displayed by the Roman Catholic Church during this period, and to the opposition of the Freemasons for even the first president and treasurer of the congregation having been lodge members.<sup>99</sup>

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<sup>98</sup>Rehfeldt, pp. 105-111, passim. The mission work in Lagoa Vermelha was carried out completely in Portuguese among Luso-Brasileiros of mostly Roman Catholic background. At first services were held in a movie theater. A mission school was also started and Th. Strieter was called to be its director in 1919. Pastors C. J. Wachholz (1921-1924) and C. J. Mundel (1921-1923) also served in the Luso Mission.

<sup>99</sup>Ibid., p. 111. According to Rehfeldt one of the main causes for the lack of success in the Luso Mission was the Revolution of 1923. However, it is questionable to which revolution he is actually referring, since there were only revolts in 1922 and insurrections during 1924-1926, in which there were several revolutionary groups for and against the Brazilian government. However, they were all suppressed. It should also be noted that since 1807, when the first lodge was founded in the state of Bahia, Freemasonry flourished throughout Brazil.

In 1919, August Drews became the first pastor to begin a Negro Mission among the predominantly black communities of Solidez and Canguçu, near Pelotas in Rio Grande do Sul. Soon he established a congregation in Manoel dos Regos. As a result of this missionary endeavor, two black students of the congregation, João J. Alves and João A. Borges, later graduated from Seminário Concórdia in Porto Alegre in 1930 and 1955 respectively. Today, however, Borges is the only black clergyman of the Brazil District, presently serving in the capacity of Director of the Instituto Vocacional Luterano (Lutheran Vocational Institute) in Sarandi, a suburb of Porto Alegre.<sup>100</sup>

On 13 April 1920, the Brazil District of the Missouri Synod filed its constitution with the state, adopting the new name of Sínodo Evangélico Luterano do Brasil, which was also accepted by the synodical Convention of the Missouri Synod in the same year.<sup>101</sup> Although as late

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<sup>100</sup>Ewald Elicker, "Negro Missions in Brazil," The Lutheran Witness, XLIX (7 January 1930), 7-8.

<sup>101</sup>J. F. Kunstmann, "Regiestrierung unseres Synoldaldistrikts," Kirchenblatt, XV (15 June 1920), 90.

During the 1920-1925 period, the following congregations affiliated with the Brazil District: Picada da Cruz (Tapes), Novo Hamburgo, Linha Brasil (Nova Petrópolis), Serra Grande and Moreira (Taquara), Três Forquilhas (Torres), Hulha Negra (Bagé), Santa Cruz do Sul, Caxias do Sul, Três Leguas and Bela Vista do Lagoão (Soledade), Canela, Sapiranga, Candelária and Cerro Branco (Cachoeira do Sul), and several others.

The following pastors served this and a number of other areas in the state of Rio Grande do Sul, during the period of 1915-1930. Graduates from Seminário Concórdia: W. Doege, R. F. Gueths, C. R. Raschke, and E. Hirschmann in 1915; R. F. Hasse and B. G. Flor in 1918; A. H. Drews, W. Schwalenberg, and E. F. A. Krieser in 1919; A. F. Drews, P. Evers, E. A. Mueller, C. J. Mundel, E. Neumann, C. Quednau, Octacilio Schueler, and C. H. Warth in 1921; E. Elicker, H. N. Jansen, O. Krenz, A. Priebe, and K. A. Rupp in 1924; W. Erbert, O. A. Goerl, H. Quednau, H. Roetting, Th. Steyer in 1925; J. Winterle in 1927; P. Mundel in 1928; J. J. Alves, F. Arndt, K. Klich, A. R. Klaudat, T. Krainovic, E. C. Sonntag, and E. Storch in 1930. Missionaries from the United States:

as 1950 the majority of members, congregations and pastors were still in Rio Grande do Sul.<sup>102</sup>

In the 1920's already the work had been extended to other states of Brazil. In 1921, Antônio Reinhold Lang became the first Missouri Synod resident pastor in Criciúma, near Araranguá, Santa Catarina, serving till 1924. In 1925, Valentim Kuehn founded several congregations in the Chapecó area, and established residency in Herval do Oeste which he served till 1942. In 1928, in the extreme southwestern part of Santa Catarina, W. A. H. Becker organized a congregation in Porto Feliz, near Mondai. The same year, Walter Wilde took residence in Trombudo Central residing there until 1937. In 1931, Emílio Rheinheimer arrived at Estrada Schroeder. In nearby Estrada Santa Catarina Ferdinand Arndt was installed in the same year. In 1934, Gerhard Wilde accepted the call to Presidente Getúlio and Albert Feldmann to the congregation

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A. Lehenbauer, C. J. Wachholz, B. Schoen, H. Ebelke, O. Voss, and H. J. Reinking in 1915; P. W. Schelp, A. H. Mette, C. J. Gundermann, O. H. Beer, and E. A. Dicke in 1920; W. Rehr, in 1921; E. Meichsner and J. Beck in 1922; E. Plass and A. O. Meyer in 1923; J. N. H. Jahn, A. J. Becker, and E. Schwandt in 1925. "Os Pastores que o Seminário já formou," Lar Cristão 1974, XXV, 43-44. Cf. Warth, "Igreja," O Rio Grande Atual, IV, 265-266.

<sup>102</sup>It is estimated that the following immigrants entered the state of Rio Grande do Sul during the period of 1885-1937: Germans, 43,115; Poles, 23,796; Russians, 19,525; and Austrians, 4,779. Edmundo Gardolinski, "Imigração e Colonização Polonesa," Vol. V of Imigração, Enciclopédia Rio-Grandense, 7. In addition, from the year 1908 to 1931, it is reported the entry of various immigrant groups mainly through the Porto de Santos (Santos Port): Portuguese, 260,742; Spaniards, 206,004; Italians, 197,113; Japanese, 103,765; Germans, 32,033; Turks, 26,219; Rumanians, 22,734; Lithuanians, 19,981; Syrians, 16,382; Poles, 10,827; Yugoslavians, 21,005; Austrians, 14,402; Russians, 10,228; Hungarians, 4,860; Latvians, 3,219; and French, 2,749. Laytano, V, 158.

of Palmitos. In the year 1937, R. Hasz was called to Ribeirão das Pedras, located in the northeastern region of Santa Catarina. In 1939, Friedrich Schroeder replaced G. Wilde at Presidente Getúlio. In 1942, Albert Mattis replaced F. Arndt in Estrada Santa Catarina. In 1943, Martinho Lutero Hasse began to serve Joinville. The same year Arnaldo João Schmidt replaced E. Rheinheimer in Estrada Schroeder and served till 1950. In 1948, Jorge Raschke was called to Presidente Getúlio, and in 1950, Germano J. Beck was posted in Trombudo Central. Finally, in 1950 Winfredo Becker replaced M. L. Hasse in Joinville, and Martim E. Doege replaced A. J. Schmidt in Estrada Schroeder.<sup>103</sup>

In 1921, Germano J. Beck became the first resident pastor of the Brazil District at Cruz Machado, Paraná. In 1926, Beck was already replaced by Gerhard Wilde, who in turn was followed by Johannes Heinrich Rottmann in 1934. This congregation remained as the only one there served by the Missouri Synod to 1940.<sup>104</sup>

In 1941, however, Nilo F. Strelow was called to serve another congregation in the state of Paraná, in the town of Bitu-Mirim. In 1942,

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<sup>103</sup>Rehfeldt, pp. 112-153, *passim*. Several other congregations were later formed or organized during this same period: Jaraguá, Rio do Testo, Arabutã, Videira, and Cunha-Porã. Warth, "Igreja," O Rio Grande Atual, IV, 249. The men that served in the state of Santa Catarina during the period of 1920 to 1950, were all graduates of Seminário Concórdia in Porto Alegre, with the exception of W. A. H. Becker and R. Hasz, both sent from the United States. From Seminário Concórdia: A. R. Lang and G. J. Beck in 1921; V. Kuehn in 1924; G. Wilde in 1925; E. Rheinheimer and F. Arndt in 1930; A. Feldmann in 1933; W. Wilde in 1927; F. Schroeder in 1939; A. Mattis in 1941; M. L. Hasse and A. J. Schmidt in 1942; J. Raschke in 1947; W. Becker and M. E. Doege in 1949. "Os pastores que o Seminário já formou," XXV, 43-47.

<sup>104</sup>Rehfeldt, pp. 115-116.

Edgar A. Krieser received a call to the congregation of Papagaios Novos. The next year Gerhard Janke accepted a call to Ibirubá. In 1948, Edmundo Krebs was called to serve in Cruz Machado and Rodolpho A. Warth to the congregation in Mandaguari. Finally, in the year 1950, Nikolai Neumann replaced Krebs at Cruz Machado and Martinho Lutero Hasse founded a new congregation in Curitiba, where he has been serving since 1950.<sup>105</sup>

Thus, it is evident that the missionary work of the Brazil District was not confined only to the three southernmost states of Brazil. From 1930 to 1950 the work was extended as far north as São Paulo, Rio de Janeiro, Espírito Santo, Bahia, and Minas Gerais, in the central and northeastern states of the country.

In October 1929 work was undertaken as far east as Espírito Santo by Emílio Schmidt, who took up residence in Rapadura. In 1933, Edmund Neumann began the first parish north of the Rio Doce.<sup>106</sup>

In 1934, L. F. Klug replaced E. Schmidt in Rapadura, but was replaced by M. F. Hofman in 1935. The same year A. A. Gruell was called to serve in Água Limpa and Streicher to the congregation in Piava. In 1937, E. Winkler accepted the call to Três Pontões, and E. Kruese to the place named Campinho. In 1945, Luis Neuman Filho received a call to

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<sup>105</sup>With the exception of J. H. Rottmann who arrived from the United States in 1934, the men that served the Church in the state of Paraná were all graduates from Seminário Concórdia: G. J. Beck in 1921; G. Wilde in 1925; N. F. Strelow in 1940; E. A. Krieser in 1941; G. Janke in 1942; E. Krebs and R. A. Warth in 1947; M. L. Hasse in 1942; and N. Neumann in 1949. "Os Pastores que o Seminário já formou," Lar Cristão 1974, XXV, 43-47.

<sup>106</sup>Rehfeldt, pp. 143-144.

Três Pontões and replaced E. Winkler. In 1948, Waldemar J. Krebs accepted the call to São João Grande, and in 1950, Frederico Seide to the congregation of Vargem Alegre.<sup>107</sup>

In the year 1930 Rodolpho Frederico Hasse was sent to make an exploratory survey of Rio de Janeiro, as well as to minister to the spiritual needs of the German immigrants living in the city.<sup>108</sup> On 12 September 1937, the first Missouri Synod congregation was founded near downtown Rio, and the church building dedicated in the same year. In addition, a parochial school was started in the suburb of Penha with Waldo Rehfeldt called as Director serving till 1967. Finally, in the year 1943, Paulo Hasse was called to Rio de Janeiro, where he remained until 1962.<sup>109</sup>

On 27 September 1931, H. Klenke, a missionary from the United States was posted to the city of São Paulo. On 11 July 1932, he organized the first congregation in all of Moinho Velho, Igreja Evangélica Luterana

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<sup>107</sup>The following men served in the state of Espírito Santo during the period of 1930 to 1950. Missionaries from the United States: E. Winkler in 1932; L. F. Klug in 1933; A. A. Gruell, M. F. Hofman, W. Streicher in 1935; E. Kruese in 1937. Graduates from Seminário Concórdia: E. Neumann in 1921; E. Schmidt in 1927; L. Neumann Filho in 1944; W. J. Krebs in 1947; and F. Seide in 1949. "Os Pastores que o Seminário já formou," Lar Cristão 1974, XXV, 43-46. Cf. Warth, "Igreja," O Rio Grande Atual, IV, 266.

<sup>108</sup>Rehfeldt, pp. 145-147. It is reported that in the year 1933, E. C. de Menezes, formerly from the Presbyterian Church, was accepted in the Brazil District through a colloquy with R. F. Hasse. But he resigned in 1935 and became a Roman Catholic priest.

<sup>109</sup>Rehfeldt, p. 147. It should be noted that the men that served the Church in the city of Rio de Janeiro are graduates from Seminário Concórdia: R. F. Hasse in 1918; W. Rehfeldt in 1937; and P. Hasse in 1942.



Redentor. He also served the mission stations of Água da Colônia, Costa Machado, Colônia Riograndense, Colônia Roseira, Pires, Leme, and Ribeirão do Meio.<sup>110</sup>

In 1933, Otto A. Goerl was called to serve in São Paulo, where he soon organized a parochial school in the suburb of Indianópolis. The school was opened 2 August 1935. In 1937, he also founded the second congregation in Indianópolis, Igreja Evangélica Luterana Concórdia.<sup>111</sup>

In 1938, Ernesto A. Heine was sent to serve his vicarage year in Moinho Velho, and in 1940 he was called to become pastor in Indianópolis. He replaced Otto A. Goerl, who was called to become a professor at Seminário Concórdia in Porto Alegre. Finally, in the year 1948, Nilo F. Strelow was called to serve the congregation of Moinho Velho, replacing H. Klenke, who returned to the United States. Strelow also served the mission stations of Itaim and Nova Odessa.<sup>112</sup>

The first service in Minas Gerais was held on 13 November 1933, by Rodolpho F. Hasse. The same year the Mission Board for South America of the Missouri Synod sent L. F. Klug to Belo Horizonte, serving there until

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<sup>110</sup>E. A. Heine, "Já fui a São Paulo," Lar Cristão 1958, edited by P. Hasse and E. Heine (Porto Alegre: Casa Publicadora Concórdia, 1958), XIX, 50-51. The following men have served as teachers and Directors in the parochial school at Moinho Velho: Gastão Thomé, Leonido Krey, C. Fehlauer, E. Herber, and Guilherme Strelow since 1944.

<sup>111</sup>Ibid., XIX, 52-54, passim. The following men served as Directors in the parochial school in Indianópolis: Gastão Thomé, A. Coelho, and E. A. Heine since 1940.

<sup>112</sup>Ibid., XIX, 52.

June of 1934. The same year Emílio Schmidt accepted a call to Barra do Santo Antônio, near the border of the state of Espírito Santo.<sup>113</sup>

In 1932, a letter was sent to R. F. Hasse requesting a Lutheran pastor in Teófilo Otoni, Minas Gerais. In 1934, the Brazil District Mission Board posted Libório Zimmer to Teófilo Otoni, where he remained until 1953. In 1937 the first church building was dedicated when the membership was 160 souls. In 1949, they dedicated the second church building besides a multi-purpose building of two stories. By 1950 this congregation already had a total membership of approximately 300 souls.<sup>114</sup>

In 1950 the first arrangements were being made to expand work to the indigenous population in the northern region of Brazil, namely in Salvador in Bahia, Recife in Pernambuco, Campina Grande in Paraíba, Belém in Pará, Brasília and Goiânia in Goiás (Distrito Federal).<sup>115</sup>

The following statistics provided by C. H. Warth and R. F. Hasse demonstrate the numerical growth and expansion of the mission work of the

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<sup>113</sup>Ací R. Hepp, "Nossa Missão em Belo Horizonte," Mensageiro Luterano, LI (February 1968), 11.

<sup>114</sup>Ibid., LI, 12.

<sup>115</sup>It should be noted here that the first pastor in the state of Bahia was Nestor Welzel (1951-1965), and in the state of Pernambuco, Arnaldo Schueler (1951-1953).

Brazil District of the Missouri Synod, known as the Sínodo Evangélico Luterano do Brasil, during its first fifty years:<sup>116</sup>

	<u>Members</u>	<u>Preaching Stations</u>	<u>Pastors</u>
1905 -	6,185	37	16
1915 -	17,692	106	28
1925 -	19,508	162	40
1935 -	32,040	333	64
1945 -	47,691	362	88
1955 -	96,093	722	100

#### The Lutheran Periodicals, Journals and Magazines

On 1 November 1903, the first issue of the Evangelisch-Lutherisches Kirchenblatt fuer Suedamerika was published, edited by William Mahler, the first president of the District. It was the official District periodical.<sup>117</sup> The following pastors served as editors during the first fifty years: William Mahler, Augusto Heine, Johannes F. Kunstmann, Paul W. Schelp, J. N. H. Jahn, and Martim Strasen.<sup>118</sup>

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<sup>116</sup> Warth and Hasse, XX, 85. These are the statistics provided for the year 1950: 65,280 members; 539 preaching stations; and 88 pastors. Rehfeldt, pp. 204-205.

<sup>117</sup> The Kirchenblatt was published by Mahler to "defend the Missouri Synod's work in Brazil from unjust attacks and from slanders. Another aim of the periodical was to bring the different Missouri Synod congregations, scattered in different areas of Rio Grande do Sul, into a closer relationship, to make them feel that they belonged together, to enable the other congregations to see whether accusations brought against one of them were true or not, to unite them in a true Lutheran Synod in Brazil." Rehfeldt, p. 60.

<sup>118</sup> Warth, "Igreja," O Rio Grande Atual, IV, 261.

On 25 December 1917, the first copy of the first periodical issued by the Brazil District in Portuguese came off the press called Mensagem Cristão. The first editors were Louis C. Rehfeldt, Theodore Strieter, and Emil F. Mueller. On 15 May 1918, the name was changed to Mensagem Luterano. Since the year 1919, Rodolpho Frederico Hasse has been the editor-in-chief, serving for forty years, assisted by Octacilio Schueler, Paulo Hasse, Edgard A. Krieser, Arnaldo J. Schmidt, and Nilo F. Strelow, as co-editors from time to time.<sup>119</sup>

In 1925, the young people also decided to organize their own youth society with the formation of the Waltherliga (the Walther League) founded May 30th. On 7 April 1928 they began a newsletter entitled Evangelisch-Lutherischer Jugendbote. In 1939 the name was changed to Der Waltherliga-Bote. In 1940, it was changed again to the O Jovem Luterano. The first editors were Louis C. Rehfeldt, Otto H. Beer, Carlos H. Warth, Edmund Neumann, and Ludwig Kaminski.<sup>120</sup>

In 1939, the Church also began a magazine for children entitled Evangelisch-Lutherisches Kinderblatt. In 1940, the name was changed to

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<sup>119</sup>Ibid. See R. Hasse, "Nosso Mensageiro," Mensagem Luterano, XLI (October 1958), 75. August C. Burgdorf stated: "The Mensagem Luterano is published in the interest of the Luso-Brazilian missions by Rev. R. Hasse and furnishes genuine Lutheran reading matter in the Portuguese language, which is relished by all who accept the Bible as their guide. It shows up the Roman errors and superstitions and presents the only true way of salvation--faith in the all-sufficient sacrifice of Christ without the admixture of human works or penances, and enables the readers to distinguish between that which is true and that which is false." Burgdorf, II, 64.

<sup>120</sup>Warth, "Igreja," O Rio Grande Atual, IV, 261.

O Pequeno Luterano. Its first editor was George J. Mueller, currently pastor at Bethany Lutheran Church in St. Louis, Missouri<sup>121</sup>

In 1933, the students of Seminário Concórdia in Porto Alegre began the publication of Der Konkordianer in German. In 1946 it was changed to a Portuguese paper with the name Nostra Vita at the masthead. In 1936, the concern of the Brazil District to meet the pastors' needs of continuing theological education prompted the publication of an official theological journal, first published in German as Wacht und Weide, and since 1940 changed to the A Igreja Luterana and published in Portuguese. Finally, but not least, since the year 1925 the Brazil District has been issuing its own Lutheran Annual. First it was published in German as Luther-Kalender, and since 1938 has appeared in Portuguese as Lar Cristão.<sup>122</sup>

During the first half-century of mission work in Brazil, one serious controversy wracked the mission. Johannes Fuerchtegott Kunstmann was born in Germany on 10 November 1872.<sup>123</sup> In 1893 he graduated from Concordia Seminary in St. Louis, Missouri. Franz A. O. Pieper, president of that seminary announced that Kunstmann was the candidate assigned the call to the Murtoa College in Australia.<sup>124</sup> Kunstmann arrived at Port

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<sup>121</sup> Ibid.

<sup>122</sup> Ibid.

<sup>123</sup> W. Woehling, Geschichte der Evangelisch-Lutherischen Freikirche in Sachsen u. a. St. (Zwickau, Sachsen: Verlag des Schriftenvereins E. Klaerner, 1925), p. 190. Kunstmann married Klara Sophia Elisabeth Martin. "Congregação de Professores," Lar Cristão 1974, XXV, 62.

<sup>124</sup> John B. Koch, "Relations Between the Lutheran Church--Missouri Synod and the Evangelical Lutheran Church of Australia" (unpublished Th.D. dissertation, Concordia Seminary, 1968 [reproduced by Lutheran Laymen's League of Australia 1972]), pp. 61-62. Brauer stated: "In 1892 a theological seminary was called into being, the high school

Adelaide aboard the "Salier" on 4 May 1893. On arrival he was required to pass a colloquium orthodoxiae, since tensions arose between the South Australian Synod of the Evangelical Lutheran Church of Australia (ELCA) and the Victorian Branch Synod, concerning the scheduling and validity of Kunstmann's ordination and installation to serve as teacher and professor of theology at the college of Murtoa.<sup>125</sup> Kunstmann agreed to the colloquy and gave a sworn statement promising to abide by the Word and the Confessions. On 30 January 1894, he was ordained and installed not only as a teacher but also as the assistant pastor in Murtoa.<sup>126</sup>

Nevertheless, about 1900 the debate was reopened on the policy of hiring teachers at Murtoa and the validity and status of his call, even though it had been established as valid. Accusations were brought

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having previously been added to the teachers' training school. May, 1893, J. Kunstmann, a graduate of Concordia Seminary, St. Louis, U.S.A., began his duties as professor of the seminary. Four students had entered the seminary, which made the erection of another classroom necessary. This was dedicated on 24 July 1894. On this occasion the new name 'Concordia College' was officially adopted." A. Brauer, Under the Southern Cross. History of the Evangelical Lutheran Church of Australia (Adelaide: Lutheran Publishing House, 1956), p. 311.

<sup>125</sup> Koch gives us a fairly good description of Kunstmann's functions and contributions to the college at Murtoa: "Under Kunstmann in 1895 the curriculum of the college included German, English, French, Latin, Greek, Hebrew, arithmetic, geometry, mathematics, geography, natural history, psychology, world history, bookkeeping, drawing, and gymnastics. In the seminary division of the college instruction included religion, Bible knowledge, church history, catechetics, music and singing for the teacher trainees, and the necessary instruction in the classics for the theological or 'American students.' Comparing textbooks in use at Murtoa in Australia with those in Fort Wayne in America in 1895, there is some similarity which may be due to the presence of J. F. Kunstmann." Koch, pp. 72-73.

<sup>126</sup> Ibid., p. 62.

against him by the Immanuel Synod of spreading "Missourification" (Missourifizierung) in the ELCA.<sup>127</sup>

Kunstmann then left Australia in 1901, planning to visit Germany on the way home to the United States. During his stay in Germany he received and accepted a call from a congregation of the Evangelical Lutheran Free Church in Saxony. From 26 January 1902 to 7 March 1907, he served that congregation in Crimmitschau. From 1907 to 1914 he served St. Paulus Gemeinde in Dresden. It was also during his ministry in Germany that he was elected President of the Evangelisch-Lutherische Freikirche in Sachsen und andern Staaten in which capacity he served from 1907 to 1914.<sup>128</sup>

During World War I he had to flee from Germany because of his English citizenship acquired through naturalization in Australia. Thus, in December 1914 he and his family left for the United States. It was precisely at this time that a call was issued to him from the Brazil District of the Missouri Synod.<sup>129</sup>

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<sup>127</sup>Ibid. Koch says that "the general opinion in the Immanuel Synod in the 1890's was that Missouri tendencies and doctrinal expressions as they had worked themselves out in the ELCA were serving to keep the ELCA apart from the Immanuel Synod. Although it was admitted that the separation of the ELCA and Immanuel had its roots in history long before Missouri was known in Australia, yet the perpetuation of the division could be traced to Missouri tendencies. Union could not be thought of for the present. Missouri tendencies did not make room for negotiating unions, but simply sought to absorb." Ibid., p. 78.

<sup>128</sup>Woehling, pp. 53-54.

<sup>129</sup>Ibid., pp. 53-54. Woehling states: Leider wurde es ihm kurz nach Ausbruch des Krieges wegen seiner englischen Staatszugehoerigkeit, die er waehrend seines fruerehen Aufenthalts in Australien sich erworben hatte, durch die deutschen Militaerbehoerden unmoeiglich gemacht, weiter zu amtieren. Er wanderte mit seiner Familie nach Amerika aus und erhielt

In March of 1915, he was installed as professor and president of Seminário Concórdia in Porto Alegre. In March 1916, he was also elected vice-president and treasurer of the Brazil District at the convention assembled at Sítio, Rio Grande do Sul. There he gave an excellent and brilliant essay concerning the beginning and future expansion of the Lutheran Church in Brazil. He also addressed himself to Friedrich Pfotenhauer, President of the Missouri Synod, with a word of special gratitude for his visit and for the interest displayed by the Missouri Synod in the missionary work and performance of the Brazil District.<sup>130</sup>

In the year 1919, Kunstmann was reelected to both offices in the district and admired throughout the Lutheran Church in Brazil for his outstanding experience, dedication and leadership. In the year 1920, he was instrumental in the acquisition of the present campus of Seminário Concórdia located at Mont' Serrat in Porto Alegre, Rio Grande do Sul. In April of the same year, when District President Emil F. Mueller visited the United States, Kunstmann also became president pro tempore. Thus, he became the first man in the history of the Missouri Synod ever to hold

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dann bald einen Ruf nach Porto Alegre in Brasilien an das dortige Prediger-seminar."

<sup>130</sup> Lutheran Church--Missouri Synod, Proceedings of the Thirtieth Convention of the Ev. Luth. Synod of Missouri, Ohio, and Other States, Assembled as the Fifteenth Delegate Synod at Milwaukee, Wisconsin June 20-29, 1917 (St. Louis: Concordia Publishing House, 1917), p. 38. Dr. F. Pfotenhauer arrived in Porto Alegre on 17 February 1916. Several problems faced by the Brazil District made such a visit imperative. The most serious problem were the complaints made against the incompetent handling of the treasury of the district, which had brought about a shortage of funds of approximately \$20,000 milréis by the end of the year 1915, according to the revision made by J. F. Kunstmann. Rehfeldt, pp. 95-96.



three offices of such great importance simultaneously, namely, the presidency and the treasury of the district, as well as the presidency of the seminary.<sup>131</sup>

On 10 February 1920, Kunstmann also wrote a 54-page letter to F. Pfothenhauer, in which he made serious charges against the discriminatory actions and policies of the Board for Home Missions in Foreign Lands of the Missouri Synod against the Brazil District and their Brazilian-born pastors.<sup>132</sup>

In 1921, on the occasion of the Brazil District convention assembled at Linha Oito Oeste, near Ijuí, Rio Grande do Sul, J. F. Kunstmann was elected as the fifth president. Emil F. Mueller, out-going president, was not present at the convention. However, after his return from the United States, the inevitable clash and confrontation between them took place. F. Pfothenhauer even wrote Kunstmann saying: "Unsere

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<sup>131</sup>Rehfeldt, pp. 116-117. See "Quem Nos Apascenta?," Mensagem Luterano, XLIX (March 1966), 7.

<sup>132</sup>This is what J. F. Kunstmann had to say concerning the unpleasant situation waved against the Brazil District: "Doppelte Besoldungsnorm, doppelte Behandlung, kurz: doppelte Buchfuehrung. Trotz aller Beschoenigungen und Bemaentelungen bleibt die Ungerechtigkeit bestehen: Wir „Nord-amerikaner“ als das Herrenvolk sind mehr und besser als diese Deutsch-Brasilianer, an denen wir „Mission“ treiben. Ja, gerade das Wort „Mission“ fuehrt zur Wertung der „Hiesigen“ als Hilfsarbeiter in der von Missouri betriebenen Auslandsmission. Bisher war ich wenigstens der Meinung, dass alle Pastoren, die gliedlich in den Synodalverband Missouris aufgenommen sind, gleichberechtigt dastehen. Ich sehe, es war ein Irrtum. Matth 23,8 gilt nicht mehr. Im Brasilianischen Distrikt gibt es Herrenmenschen und--niggers! *italics mine*. "Doppelte Besoldungsnorm," Evangelisch-Lutherischer Kirchenbote fuer Brasilien, I (1 April 1922), 4.

Stellung ist, dass Du nicht laenger im Dienste unserer Synode an der Anstalt in Porto Alegre arbeiten darfst."<sup>133</sup>

Both men agreed to resign from their positions in the Brazil District and leave the country. On 18 February 1921, Kunstmann resigned as District President followed shortly thereafter by Mueller's resignation as pastor of the congregation of Cristo in Porto Alegre.<sup>134</sup>

Nevertheless, to the surprise of everyone in the Brazil District, Kunstmann was immediately called to replace Mueller at Cristo as their vacancy-pastor by a vote of 28 against 6. His acceptance of this position provoked further exacerbation of the tensions. It was certainly the most serious internal crisis the Brazil District had ever experienced during the first fifty years of its history.<sup>135</sup>

Kunstmann was charged by many North American pastors in Brazil, as well as by the synodical representatives present there, of creating unnecessary unrest in the Church. August C. Burgdorf, secretary of the

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<sup>133</sup>Rehfeldt, p. 119. See Johannes F. Kunstmann, "Offener Brief an D. F. Pfothenhauer," Kirchenbote, I (1 April 1922), 4.

<sup>134</sup>Rehfeldt, p. 119.

<sup>135</sup>Kunstmann explained later the reasons which had led him to accept this call: "Ich habe um der Ruhe und des Friedens willen den Distrikt verlassen und waere auch wohl ins Ausland gegangen, wenn nicht durch die Vorgaenge in der evang.-luth. Christus-Gemeinde zu Porto Alegre die grosse Gefahr einer voelligen Vertruemmerung der fast 20 jaehrigen Arbeit an ihr eingetreten waere. Ich habe gebeten, mich in Ruhe an der Gemeinde, die mich berufen wollte und berufen hat, arbeiten zu lassen und meine Angelegenheiten mit den Synodalorganen auf die naechstes Jahr tagende Delegatensynode zu verschieben." J. K [unstmann], "Ein Wort zur Verstaendigung," Kirchenbote, I (1 August to 1 September, 1922), 19.

Board for Home Missions in Foreign Lands of the Missouri Synod, was present and attempted to intervene, but was not allowed to speak.<sup>136</sup>

Thus, Kunstmann simply withdrew his own and his congregation's membership from the rolls of the Brazil District and of the Missouri Synod. On the 10th and 22nd of March 1921, he defended himself against those who accused him through his own publication entitled Neue Deutsche Zeitung, published at Porto Alegre. From 1 April 1922 on, he also published an opposition journal or church periodical named Evangelisch-Lutherischer Kirchenbote fuer Brasilien.<sup>137</sup> Despite all this, in April 1921 Kunstmann was nominated for a teaching position at Concordia Seminary in St. Louis, Missouri. But when William Arndt was elected Kunstmann became even more bitter toward the Missouri Synod. He called the professors teaching at the seminaries of the Missouri Synod in St. Louis and Springfield, as well as the college at Fort Wayne Salonprofessoren.<sup>138</sup> A. C. Burgdorf in a letter to the Mission Board of the Brazil District accused Kunstmann of being a demagogue and politician.<sup>139</sup>

On 24 December 1921, Kunstmann wrote a 15-page letter to Pfotenhauer reaffirming his complaints and concerns about the Brazil District and

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<sup>136</sup> L. Wentzel, et al, "Bericht ueber den Fall Herrn Prof. Kunstmanns," Kirchenblatt, XVII (15 May 1922), 76.

<sup>137</sup> Ibid.

<sup>138</sup> Ibid. The special committee appointed at the Brazil District convention assembled in São Leopoldo, Rio Grande do Sul, in January of 1922, made the following comment: "Es heisst bei ihm [Kunstmann] nicht mehr: "Gott allein die Ehre," sondern in auffaelliger Weise tritt der Begriff "meine Ehre" in den Vordergrund." Ibid.

<sup>139</sup> J. K [unstmann], "Doppelte Besoldungsnorm," Kirchenbote, I (1 April 1922), 4.

against the Missouri Synod. In this letter he also requested \$20,000 milréis, about US \$25,000 which he believed the Missouri Synod owed him. He also made several threats against the Missouri Synod in case his demands were not fully met. Kunstmann said: "Ich werde die Missourisynode zerreißen! Die Missourisynode muss zerrissen werden! Dieser Moloch! Dies Spitzbuben!"<sup>140</sup> He appealed his case to the Thirty-Second Regular Convention of the Missouri Synod in Fort Wayne in 1923.<sup>141</sup>

In December 1921 Kunstmann's son-in-law, Paul Evers, graduated from Seminário Concórdia and accepted a call to the congregation in Linha Brasil, Nova Petrópolis, Rio Grande do Sul. He defended his father-in-law's position and then also withdrew with his parish from the membership of the Brazil District.<sup>142</sup>

A special committee appointed by the Brazil District Convention assembled in 1922 in São Leopoldo, Rio Grande do Sul, studied the case for two full days. The committee was headed by L. Wentzel, a graduate of the college at Murtoa in Australia. He had studied under Kunstmann in 1894, and was sent to Brazil as a missionary of the ELCA in 1921.<sup>143</sup> The committee gave an extensive report and concluded that Johannes Fuerchtegott Kunstmann was unworthy of the office of pastor in the

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<sup>140</sup>Wentzel et al, XVII, 76.

<sup>141</sup>Lutheran Church--Missouri Synod, Proceedings of the Thirty-Second Regular Meeting of the Ev. Luth. Synod of Missouri, Ohio, and Other States, Assembled at Fort Wayne, Indiana, June 20-29, 1923 (St. Louis: Concordia Publishing House, 1923), p. 223.

<sup>142</sup>Rehfeldt, p. 120.

<sup>143</sup>Brauer, p. 310.

Missouri Synod. This action was unanimously accepted by the convention on 1 May 1922.<sup>144</sup>

The eighteen voting members of the congregation of Cristo, who also did not agree with Kunstmann's actions founded another congregation in the same neighborhood and named it first Die Erste Evangelisch-Lutherische Christus-Gemeinde in Porto Alegre. Later the name was changed to Evangelisch-Lutherische St. Paulus-Gemeinde. They were served by professors of Seminário Concórdia, namely Paul W. Schelp and Louis C. Rehfeldt. In October 1922, the congregation called its first pastor from the United States in the person of W. Rehr. Their new church building was dedicated on the eighth Sunday after Trinity, 1924.<sup>145</sup>

In June 1923, after carefully examining the charges made against President Pfothenhauer and other officials of Synod, the Convention of the Missouri Synod assembled in Fort Wayne, Indiana, decided to exonerate its officials and refuse to sustain Kunstmann. Furthermore, the question of financial claims against Synod were referred to the Board of Directors. This demand was later declined by Synod.<sup>146</sup>

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<sup>144</sup>The following were members of this committee: L. Wentzel (chairman), A. Lehenbauer (secretary), K. Raschke, J. Neukuckatz, C. H. Warth, Erwin Koenig, and Michael Mertens. Wentzel et al, XVII, 78.

<sup>145</sup>Rehfeldt, p. 121.

<sup>146</sup>LCMS, Proceedings, 1923, p. 82. See the report of the committee 18-A, who studied J. F. Kunstmann's appeal to the Missouri Synod assembled in 1923 at Fort Wayne, Indiana: "Appellation P. J. F. Kunstmanns in Porto Alegre, Brasilien." Synodalbericht der 32.regelmaessigen Versammlung der Evangelische-Lutherischen Synode von Missouri, Ohio und andern Staaten, versammelt im Jahre 1923, vom 20.bis zum 29. Juni, zu Fort Wayne, Ind. (St. Louis: Concordia Publishing House, 1923), pp. 223-225.

Sad to say, the whole controversy surrounding this man only came to an end after his death in 1942. Attempts toward reconciliation were too feeble. Some of his actions were wrong and he made several mistakes. But so was the Church which was too ready to condemn rather than forgive and be forgiven by the grace of Jesus Christ.

In October 1944, Walter Gerhard Kunstmann, the son of J. F. Kunstmann, and his brother-in-law Paul Evers, both pastors at Cristo in Porto Alegre and Linhã Brasil respectively, decided to end the dispute. Thus an application was sent to Hasse, President of the Brazil District, for membership in the Brazil District of the Missouri Synod.<sup>147</sup> In January 1945, Kunstmann and Evers were again accepted into membership by the Convention of the Brazil District.<sup>148</sup>

#### The Effect of World War I and II

The Brazil District of the Missouri Synod suffered greatly during World War I, and even more during World War II. Twice did the Brazilian government declare war against Germany. It is agreed that "World Wars I and II had telling effects on Lutheranism in Brazil."<sup>149</sup>

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<sup>147</sup>Notice: "O Sr. dr. Walter G. Kunstmann, pastor da Comunidade Evangélica Luterana Cristo de Porto Alegre, Rio Grande do Sul, e o Sr. Rev. Paul Evers, pastor da Comunidade Evangélica Luterana de Linha Brasil, Rio Grande do Sul, desejam entrar em comunhão de fé com a nossa igreja. Rodolpho F. Hasse, Presidente do Sínodo Evangélico Luterano do Brasil." R. F. Hasse, "Do gabinete do presidente," Mensageiro Luterano, XXVII (October 1944), 80.

<sup>148</sup>C. H. Warth, "Pela Seara, Nossa 2ª Convenção," Mensageiro Luterano, XXVIII (March 1945), 19.

<sup>149</sup>Fred J. Pankow, "Those Brazilian Lutherans," The Lutheran Witness, LXXXIX (June 1970), 26.

During World War I there was an economic crisis in the country. The missionaries and pastors of the Brazil District suffered when they received only part of the support promised from the Board for Home Missions in Foreign Lands of the Missouri Synod in the United States, and sometimes not even that portion was sent to them.<sup>150</sup> At first it seemed as though a revolution would break out in the country, as a result of the existing economic situation and the crisis of the war. But, the government decided to maintain a "rigorous neutrality."<sup>151</sup> Fortunately, World War I had no direct effects in Brazil before 1917. On 26 October 1917 the torpedoing of another Brazilian ship prompted the Brazilian government to declare war on Germany, the only South American to do so.<sup>152</sup> Nevertheless, despite everything that had happened during this period (1914-1918),<sup>153</sup> the Church survived and continued to be a blessing until World War II, when several pastors were again imprisoned and persecuted and congregations shut down and churches

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<sup>150</sup>Rehfeldt, pp. 89-90.

<sup>151</sup>Burns, p. 255.

<sup>152</sup>It was reported that the aggressions of the German navy against the ships in Brazilian waters continued. On 26 October 1917, congress in full agreement with the executive formally recognized the state of war forced upon Brazil by the imperial government. From that time on, there was complete collaboration between Brazil and the Allies, and appropriate measures were voted by congress and carried out by the president. Calógeras, p. 318.

<sup>153</sup>Rehfeldt, p. 90.

even burned because of their German background.<sup>154</sup> The years during World War II were certainly difficult ones for the Brazil District. The Church was affected economically. Immigration ceased completely. There was no numerical growth or expansion in the Brazil District. In fact during these years 1937-1945 growth was largely suppressed by the Brazilian government in order to complete the process of nationalization in the country.<sup>155</sup>

During World War II, Brazil's government banned the use of German and many Lutheran congregations found themselves forced to use

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<sup>154</sup>W. J. Danker gives us the best brief account of what happened during World War II in Brazil: "These were very serious years for the Lutheran Church in Brazil. The majority of the congregations, as well as the pastors, were still German, and immediately came under a cloud of suspicion. 23 pastors were imprisoned for a longer or shorter period of time. Two of them were sentenced to 20 and 30 years imprisonment. The sentences were later reduced to 4 years. Fourteen pastors' libraries were confiscated. Churches were demolished and sanctuaries desecrated." W. J. Danker, "Latin America Reports" (The War Years 1942 to 1946). In the CHI.

<sup>155</sup>Paul W. Schelp, a professor at Seminario Concordia in Porto Alegre since 1920, stated: "In the year 1937 a new presidential election was scheduled to take place. Again party politics were at their worst. The weal and woe of Brazil no longer seemed to be matters to be concerned about, but hate, vengeance, and personal advancements dictated the different party platforms. Then came that memorable day, the 10th of November. On that day Getulio Vargas, the Chefe da Nação, created the Estado Novo (the New State). The election was cancelled. All political parties were disbanded. Every foreign influence was checked. It was the last day for Integralists, Frente-Unists, Liberalists, Nazis, Communists, and Fascists. Vargas decreed that he would remain in the presidential chair for another run of seven years, during which time the New State would be liberated, perfected, and fortified in every respect. Our country was declared in a state of siege. Boards of censors were nominated. A social and political police was organized. The slogan of the country was: Nationalization" [*italics mine*]. "Things are Happening in Brazil," The Lutheran Witness, LVIII (19 September 1939), 327.



Portuguese.<sup>156</sup> This turned into a blessing as the churches of the Brazil District discovered tremendous new mission opportunities before them. The use of the Portuguese language in every parish opened wide the door to the millions of unchurched still living in darkness, fear and superstition.<sup>157</sup> It is generally accepted that the "two world wars have resulted in the Brazilianization of the German Lutherans, who resisted integration more than perhaps any other ethnic group in the entire nation."<sup>158</sup>

The persecutions against the Lutheran Church in Brazil gradually subsided, because it was found that

the Missouri Synod Lutherans had already before 1938 declared in their publications that they were not interested in spreading Americanism or Germanism but solely serving the Christian cause. If the use of the German language became undesirable they would simply preach and teach in Portuguese.<sup>159</sup>

Fortunately, the situation changed considerably after the war ended, with the Brazilian government promulgating total religious freedom and liberty under the New Constitution of 1946.

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<sup>156</sup>Conrad F. Lehenbauer, a missionary of the Missouri Synod in Brazil since 1912, and past president of the Brazil District during 1924-1930, wrote: "During the month of December, 1938, new school laws went into effect in the state of Rio Grande do Sul, prohibiting the use of any foreign language in primary schools, not only as a means of instruction but also in conversation on the school premises. This means that the German language can no longer be used in our schools." "Under the Southern Cross," The Lutheran Witness, LVIII (18 April 1939), 143.

<sup>157</sup>F. C. S [treufert], "Lutheranism in Brazil," Lutheran Encyclopedia, edited by Erwin L. Lueker (St. Louis: Concordia Publishing House, 1954), p. 135.

<sup>158</sup>Pankow, p. 170.

<sup>159</sup>S [treufert], p. 135.

## Lutheran Unity in Brazil

During the first fifty years of the Missouri Synod in Brazil, no real attempts were made by the Brazil District, the Sínodo Evangélico Luterano do Brasil, to cooperate, unite or enter into church fellowship with other Evangelical or Lutheran church bodies.<sup>160</sup>

The issue of Lutheran unity was not even discussed by the Brazil District, especially after four other synods were merged in 1949, namely, the Igreja Evangélica Rio-Grandense do rito Alemão founded in 1886, the Igreja Luterana no Brasil (1905), the Sínodo Evangélico de Santa Catarina e Paraná (1911), and the Sínodo do Brasil Central. This merger became known as the Federação Sinodal do Brasil (the Federal Synod of Brazil).<sup>161</sup>

In 1950, this federation decided to join the Lutheran World Federation (LWF) and the World Council of Churches (WCC). This action was simply contrary to the spirit of the Brazil District, which always

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<sup>160</sup>Supra, p. 123, n. 101. On 13 April 1920, the name of the Brazil District of the Missouri Synod, namely, Der Brasilianische Distrikt der deutschen evangelisch-lutherischen Synode von Missouri, Ohio und andern Staaten, was changed to that of the Sínodo Evangélico Luterano do Brasil, but the Church in Brazil continued to be considered a district of The Lutheran Church--Missouri Synod.

<sup>161</sup>In 1922, the Igreja Evangélica Rio-Grandense do rito Alemão was the new name adopted by the Riograndenser Synode. On 1 January 1929, this synod was the first one in Brazil to join the Evangelical Church of the Old Prussian Union. Others followed shortly thereafter. In 1945, came the foundation of a new ecclesiastical body, the Evangelical Church in Germany (EKD). In 1946, the four synods in Brazil affiliated with the EKD. Finally, 26-27 October 1949, the four synods merged into one church body called the Federação Sinodal do Brasil. Rudolf Becker, "Igrejas Evangélicas. O Sínodo Rio-Grandense no século XX," O Rio Grande Atual, Vol. IV of Enciclopédia Rio-Grandense, pp. 138-140.

claimed to be a true confessional church body ever since it was founded as the eighteenth district of the Missouri Synod in 1904.<sup>162</sup>

It is reported that an official survey made in Brazil of the attempts to unite all Teuto-Brazilians already in the year 1936 stated that

the Missouri Synod kept apart from the very beginning. To the great disappointment of the Germans from the Reich it proved impossible even to effect a political synchronization of the Federation.<sup>163</sup>

The Brazil District, it was alleged, was in conflict with these synods from the beginning because of differences in antecedents and traditions. But more grievous was the matter of principles of Biblical interpretation and the practice of these synods of accepting both Lutherans and Reformed for communion, since many members from these Evangelical synods had come from areas in the old country where union churches existed.

This was offensive to the Missouri Synod missionaries, who represented a body created mainly by those who had emigrated from Germany to the States because they rejected the Prussian Union of 1817, which wedded both Lutheran and Reformed communions by government edict.<sup>164</sup>

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<sup>162</sup>It is generally accepted that "the churches affiliated with the Missouri Synod and now forming the Synodo [ sic ] Evangélico Luterano do Brasil came from the very beginning into sharp conflict with the German Evangelical Church and this not only due to their rigid creed. The opposition also arose from the fact that the Missouri churches, although their clergymen preached in German, dreaded the anti-assimilation and strongly German nationalistic tendencies of the competing synods." S [treufert], p. 136.

<sup>163</sup>Ibid., pp. 135-136.

<sup>164</sup>Robert F. Gussick, "Growing Latin American Lutheran Cooperation Since World War II," Lutheran World, XV (June 1968), 307.

Because of that the relationships through the first half of this century have been rather cold between the Brazil District and the other Evangelical synods. Especially the fact that the Brazil District always accepted unconditionally the Word of God and the Lutheran Confessions; stressed the Lutheran emphases on the preservation of pure doctrine and practice; and, above all, emphasized the literal interpretation of Scripture as the inspired Word of God, set it apart from other churches.

The Brazil District was considered theologically very conservative, and this manifested itself throughout its historical development during the first half of this century. But it had impressive numerical growth and expansion. It took many vital and important steps for the realization of a truly self-governing, self-propagating, and self-supporting indigenous church body. The statistics indicate that in the years 1945-1950 the Brazil District gained approximately 18,000 new members.<sup>165</sup>

The District has the potential of becoming one of the truly great denominations in the world. How this can be achieved is the question to which we shall now address ourselves.<sup>166</sup>

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<sup>165</sup>Supra, p. 130.

<sup>166</sup>Supra, p. 3, n. 10. Since 1951 the Brazil District or the Sínodo Evangélico Luterano do Brasil has been officially recognized and accepted by the Brazilian government and the Lutheran Church--Missouri Synod judicially as the Igreja Evangélica Luterana do Brasil, even though still a district and mission field.

## CHAPTER IV

### SUBSEQUENT DEVELOPMENTS OF THE LCMS IN BRAZIL

#### The Golden Jubilee

The first fifty years of the Brazil District of the Missouri Synod, the Igreja Evangélica Luterana do Brasil (IELB), were certainly a blessing to the church. It was for this reason that the Golden Jubilee was celebrated with joy at a special worship service on 29 January 1950, where over 1,000 Lutherans gathered at the Teatro São Pedro (St. Peter Theatre) in Porto Alegre, Rio Grande do Sul. In the words of Elmer Reimnitz, there is no question that

the Lutheran Church of Brazil, largest District of the Missouri Synod outside the United States, can look back upon fifty years of blessed service in bringing Christ to the Brazilian nation.<sup>1</sup>

On 22 January 1950, H. A. Mayer, Assistant Secretary of Missions, represented the venerable President of the Missouri Synod, J. W. Behnken, at the 29th Convention of the IELB. At the opening service Mayer preached on the text of Ex. 17:16, showing how the Israelites fought against the Amalekites with the battle cry, "Jehova nisi--the Lord is our Standard." Mayer exhorted the Convention to continue fighting the forces of evil with the same battle cry on their lips and in their hearts.<sup>2</sup>

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<sup>1</sup>Elmer Reimnitz, "Golden Jubilee of the Brazil District," The Lutheran Witness, LXIX (4 April 1950), 109.

<sup>2</sup>Ibid., LXIX, 109.

On 27 June 1954, the Lutheran Church in Brazil observed the anniversary of its founding. On that particular day all the congregations belonging to the IELB made pledges of thankofferings for the innumerable blessings the Lord had so graciously bestowed upon them during these first fifty years. The goal of the IELB was set to reach Cr.\$500,000.00, the largest offering ever planned by the Church.<sup>3</sup> This milestone of the IELB certainly ended the missionary era of ingathering of German Lutherans.

#### The Organization of the LSLB in Brazil

On 16 January 1957, 103 Lutheran women representing 23 congregational societies throughout Brazil organized the Liga das Senhoras Luteranas do Brasil (the Lutheran Women's Missionary League). The meeting was held at the Seminário Concórdia campus in Porto Alegre.<sup>4</sup>

The Brazilian women had the privilege of hearing Behnken, President of the Missouri Synod, on the occasion of his visit to the IELB

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<sup>3</sup>In 1904, the workers and congregations in Brazil numbered 14 pastors, one Christian day school teacher, 10 congregations of about 3,000 souls. In the year 1954, there were 111 pastors, 29 synodically trained Christian day school teachers, 45 lay teachers, and 65 women teachers. They served 98 parishes with about 80,000 souls. There were 140 parochial schools with 6,086 pupils. For their own support the congregations of the IELB contributed Cr.\$6,919.00 in 1920. In 1952 they contributed Cr.\$5,406,475.00. For missions in 1920 the Church contributed Cr.\$1,821.00 and in 1952 the contributions were Cr.\$452,333.00. Arnold W. Schneider, "Brazil District Jubilee," The Lutheran Witness, LXXIII (6 July 1954), 10-11.

<sup>4</sup>The LSLB was originally organized on 4 July 1956, but was only officially accepted and recognized by the IELB in January of 1957. The following women were elected to the first Board of Directors: Ottilie Mueller, President; Martha Heine, Secretary; Erna Wagner Goerl, Treasurer; Edith I. Karg, Correspondent. Martha A. Heine, "Liga de Senhoras Luteranas do Brasil," Mensageiro Luterano, XL (May 1957), 37.

Convention. It was the President's first visit to South America. He was accompanied by Harold Ott, Secretary for Missions in Latin America.<sup>5</sup>

Today the LSLB has approximately 154 societies distributed among 15 districts. They have raised about US.\$1,200 toward the purchase of a jeep for the Belém-Brasilia Highway mission, and gave an equal amount for school equipment to the Escola Especial Concórdia (the Lutheran Deaf School) in Porto Alegre, administered under the direction of Mrs. Naomi Warth.<sup>6</sup> The LSLB has also published a self-supporting magazine entitled Servas do Senhor, with a circulation of 2,000.<sup>7</sup>

#### The Revision of the Bible in Portuguese

The Sociedade Bíblica do Brasil (the Brazilian Bible Society) with the financial support of the American and British Bible Societies, sponsored a monumental undertaking in the revision of the Portuguese

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<sup>5</sup>M. W., "Lutheran Women of Brazil Organize League," The Lutheran Witness, LXXVI (21 May 1957), 19.

<sup>6</sup>Fred J. Pankow, "Report on Visit To Brazil Convention" (St. Louis, January 26-31, 1972), p. 16 (Mimeographed).

<sup>7</sup>Elaine Stahlhoefer, "O Congresso das Senhoras," Mensagem Luterano, LIV (April 1971), 8. Today the LSLB is represented by the following women elected at their 6th National Convention held at the Instituto Concórdia in the city of São Paulo, during the month of January 7-10, 1971: Kordula Luise Reimnitz, President; Ilse Gans, First Vice-President; Magdalena Hoerlle, Second Vice-President; Alayde R. Da Rosa, First Secretary; Emilda Dupke, Second Secretary; Avani Kelm, First Treasurer; Margarete H. Christmann, Second Treasurer. The following pastors of the IELB serve as counselors of the LSLB: Norberto Ott, South Circuit; Arno Goerl, Central Circuit; and Galdino Schneider, North Circuit.

Bible. The first translation of the Bible into Portuguese was made by João Ferreira d'Almeida, a missionary of the Dutch Reformed Church, in Batavia, Java.<sup>8</sup>

Among those who helped revise Almeida's Portuguese Bible, one must mention Paul William Schelp, a professor of systematic theology at Seminário Concórdia for fifty years (1919-1969) and at the time also executive secretary of the committee revising the Old Testament (1951-1956). This endeavor was completed in September 1956.<sup>9</sup>

Schelp and Antônio de Campos Gonçalves of the Methodist Church drafted the basic revision of the entire Old Testament. Schelp commented that never before had any other body within the Synodical Conference been permitted to have such an active part in a Bible revision.<sup>10</sup>

In the report to the Missouri Synod Convention at St. Paul, Minnesota in 1956, the Board for Missions in North and South America

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<sup>8</sup>It is reported that Almeida did not dream that his Portuguese translation, of which he saw only the New Testament in type, would be printed not only in Java, but by Ziegenbalg and Pleutschau in Tranquebar, in Amsterdam, Lisbon, London, New York, and Rio de Janeiro. "Lutherans in Brazil Help Revise Portuguese Bible." The Lutheran Witness, LXXVI (26 March 1957), 3.

<sup>9</sup>Ibid., LXXVI, 3. The other committee members of the IELB were Werner K. Wadewitz, presently teaching at Concordia Senior College of the Missouri Synod in Fort Wayne, Indiana; Walter G. Kunstmann, professor of Old Testament theology at Seminário Concórdia in Porto Alegre; and, the late Karl A. Rupp, professor at Seminário Concórdia during 1925-1961.

<sup>10</sup>Ibid. It is reported that the American Bible Society is presently publishing the 10,526-page manuscript for an exhaustive concordance of the revised Portuguese-Almeida Bible, which was prepared by P. W. Schelp several years ago.



emphasized that through Dr. Schelp the church has made a major contribution to the cause of evangelical Christianity in Brazil.<sup>11</sup>

#### Reorganization of the Educational System in the IELB

On the occasion of the fiftieth anniversary of Seminário Concórdia in Porto Alegre, the IELB expressed the need for continuing academic growth of their schools. A complete reorganization of the system of education was therefore proposed, in a memorial to the 31st Convention of the IELB in 1953 drawn up by the members of the faculty and the Board of Control of Seminário Concórdia.<sup>12</sup>

In broad outline, the reorganization envisioned a training program similar to that in the United States, where the preparatory training and the seminary training are given on different campuses. Special attention was given to the accreditation of their institutions secondary level by the government. It was decided to incorporate into the school system all schools founded by the congregations, to separate the pre-theological department from the theological department of the seminary when appropriate, to expand the theological faculty, to improve curriculum of studies, and to study the problem of tuition. Other matters considered were: the safeguarding of the Missouri Synod's

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<sup>11</sup> Lutheran Church--Missouri Synod, Proceedings of the Forty-Third Regular Convention of the Lutheran Church--Missouri Synod Assembled at Saint Paul, Minnesota as the Twenty-Eighth Delegate Synod June 20-29, 1956 (St. Louis: Concordia Publishing House, 1956), p. 390.

<sup>12</sup> Lutheran Church--Missouri Synod, Proceedings of the Forty-Second Regular Convention of the Lutheran Church--Missouri Synod Assembled at Houston, Texas as the Twenty-Seventh Delegate Synod June 17-26, 1953 (St. Louis: Concordia Publishing House, 1953), p. 121.

interest in the schools, the building needs projected over the next five years and the cost involved, the manner and the time in which the reorganization was to be effected, and other aspects of the reorganization of the ministerial and teacher-training program.<sup>13</sup>

This study was submitted to the Board for Missions in North and South America of the Missouri Synod, and in consultation with the Board for Higher Education of Synod, recommendations were made to the Board of Directors of Synod. However, the matter was not considered until 1959. In that year, the Missouri Synod at its 44th Regular Convention in San Francisco adopted the following resolution:

WHEREAS, The Brazil District in its most recent convention, after intensive and extensive study of the needs and possibilities of recruitment and education of pastors and teachers, accepted a basic plan of reorganization and requests the approval of this synodical convention; and

WHEREAS, The Board for Missions in North and South America and Floor Committee 2 of this convention have examined the problems and proposals and concur in the basic plan of reorganization; therefore be it

RESOLVED, That the Synod hereby accept this basic plan of reorganization; and be it further

RESOLVED, That, according to this plan,

- a. the theological department (Seminário Concórdia) be separated from the pretheological department (Colégio Concórdia) in plant, budget, and administration, with the seminary continuing to use the Porto Alegre campus, and that the pretheological and the teacher training course be transferred to the new campus in São Leopoldo after early construction of the planned new campus buildings;
- b. the theological program consist of four years, including a required vicarage or internship year;

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<sup>13</sup>Ibid., pp. 121-125, passim.

- c. coeducation be approved for the teacher-training course;
- d. the earlier plans for a teacher-training course in São Paulo be postponed indefinitely;
- e. the Instituto Concórdia operating in rented quarters in Rio de Janeiro be transferred to the São Paulo campus and the Rio de Janeiro site be studied further professionally before final determination of its ultimate use is made.
- f. the synodical high schools and the parish high schools be urged to recruit intensively for future pastors and teachers;
- g. the District Board of Higher Education and the Board for Missions in North and South America approve details of this plan as developed by the Boards of Control;
- h. necessary capital funds for remodeling (e.g. Hartmeister Hall in Porto Alegre) and for the new campus developments at São Leopoldo and São Paulo and for site study at Rio de Janeiro be provided in the budgets of the Board for Missions in North and South America for Brazil;
- i. the construction, moving, staffing, and curricular reorganization proceed as nearly as feasible with the indicated schedule; and
- j. certification of our teachers and administrators and state approval of the regular teacher-training program be sought.<sup>14</sup>

#### 450th Anniversary of the Lutheran Reformation in Brazil

For the festivities of the 450th Anniversary of the Lutheran Reformation, the IELB planned six conferences in 1967, two services of thanksgiving, and a public demonstration in Porto Alegre. The theme

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<sup>14</sup>Lutheran Church--Missouri Synod, *Proceedings of the Forty-Fourth Regular Convention of the Lutheran Church--Missouri Synod Assembled at San Francisco, California as the Twenty-Ninth Delegate Synod June 17-26, 1959* (St. Louis: Concordia Publishing House, 1959), pp. 139-140.

of the IELB was displayed by way of banners, leaflets and ostensive signs, with the following words: "In Christ--Forgiveness, Life, and Salvation" (Em Cristo--Perdão, Vida e Salvação).<sup>15</sup>

On 29 October 1967, a Sunday, the city of Porto Alegre felt the impact of the Lutheran Rally. There were approximately 400 motor vehicles which participated with display signs such as Castelo Forte é Nosso Deus ("A Mighty Fortress is Our God"), and O Homem é Salvo pela Fé ("A Man is saved by Faith"). The public demonstration through the main streets was authorized and given adequate supervision by the Polícia Militar (the Military Police). The Lutheran Rally ended when all participants had gathered on the Seminário Concórdia campus for a special celebration service of joy and thanksgiving conducted by Rubem Becker and Norberto Ott.<sup>16</sup>

On 31 October the festivities were highlighted by the presence of approximately 2,000 people gathered at the Ginásio Náutico União (gymnasium), to hear three challenging addresses delivered by the following men, Deus e a Verdade ("God and the Truth") by Donaldo

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<sup>15</sup>Leopoldo Heimann, "Em Carros, Igrejas e ao Ar Livre," Mensageiro Luterano, L (December 1967), 8. The six conferences were held in Porto Alegre from October 23 to 28, 1967. The following addresses were presented and listed in chronological order of sequence as follows: Os Precusores da Reforma ("The Predecessors of the Reformation") by Mario L. Rehfeldt; A Situação Política, Social, Cultural e Religiosa nos Dias da Reforma ("The Political, Social, Cultural and Religious Situation during the Reformation") by Donaldo Schueler; Lutero e a Música ("Luther and Music") by Hans Gerhard Rottmann; Quais foram as Reformas de Lutero ("Which were Luther's Changes") by Paul William Schelp; As Consequências da Reforma ("The Outcome of the Reformation") by Arnaldo João Schmidt; and, A Igreja em Nossos Dias ("The Church in Our Days") by Elmer Reimnitz.

<sup>16</sup>Leopoldo Heimann, "O Grande Desfile," Mensageiro Luterano, L (December 1967), 10-11.

Schueler, professor at the Universidade Federal do Rio Grande do Sul (the Federal University) and at Seminário Concórdia in Porto Alegre. João Abrelino Borges, the only black clergyman of the IELB, spoke on the theme Deus e o Mundo ("God and the World") and Deus e o Homem ("God and Man") was the topic stressed by Leopoldo Heimann, former pastor of St. Paul's Lutheran Church (São Paulo) in Porto Alegre and now full-time editor of the official church periodical of the IELB, the Mensagem Luterano.<sup>17</sup> The IELB was honored to have present at the final festivities of the Lutheran Reformation, the Governor of the State of Rio Grande do Sul, the honorable Walter Peracchi Barcelos, accompanied by Congressman Romeu Scheibe, a Missouri Synod Lutheran, and Arnold W. Schneider representing the IECLB.<sup>18</sup>

#### The Organization of the LLLB in Brazil

On 16 January 1971, the Lutheran laymen of the IELB representing 31 congregations with 154 delegates present, organized the Liga de Leigos Luteranos do Brasil (LLLB) at the Instituto Concórdia in São Leopoldo, Rio Grande do Sul.<sup>19</sup> At this first national meeting of Lutheran laymen in Brazil, a presentation was given by Paulo M. Gueths,

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<sup>17</sup> Leopoldo Heimann, "A Grande Noite," Mensagem Luterano, L (December 1967), 12-13.

<sup>18</sup> Ibid., L, 13.

<sup>19</sup> Paulo Lang, "I Encontro Nacional de Leigos Luteranos," Mensagem Luterano, LIV (March 1971), 8-9. The following laymen were elected to the first Board of Directors of the LLLB: Ari Rieth, President; Cláudio Sturm, Vice-President; Durt Westermann, First Treasurer; Sérgio Schneider, Second Treasurer; Arlindo Schoen, First Secretary; Siegfried Karg, Second Secretary. Ibid., LIV, 9.

Secretary of Stewardship of the IELB, entitled Situação Atual da Igreja no Brasil ("The Present Situation of the Church in Brazil"). During this first meeting, the laymen of the IELB took the initiative to undertake the project of working for the financial independence of the Church from the Missouri Synod in the United States (the mother church).<sup>20</sup> In the 1973 Convention which constituted the first National Lutheran Laymen's Convention meeting in Imbituva, in the state of Paraná, the laymen gave further emphasis to their objective of indigenousization of the Lutheran Church in Brazil. The first contributions toward that effort were reported to the floor convention.<sup>21</sup>

<sup>20</sup>Ari Rieth and Arlindo Schoen, "Liga de Leigos Luteranos do Brasil," Mensagem Luterano, LIV (August 1971), 12-13. Here are the 31 congregations listed in the foundation of the LLLB: In the state of Rio Grande Sul--São Paulo in Canoas; Da Paz in Campo Bom; Cristo Redentor in Canela; Cristo Redentor in Cachoeira do Sul; São Miguel in Dois Irmãos; São João in Esteio; São João in Erechim; Emanuel in Ijuí; Redentor in Igrejinha; Cristo in Niterói; São Paulo in Novo Hamburgo; São Paulo in Porto Alegre; Sião in Santo Ângelo; São João in Santa Rosa; Concórdia in São Leopoldo; Da Cruz in São Lourenço do Sul; Da Paz in Sapucaia do Sul; Cristo in Três Coroas; Cristo Redentor in Três Vendas; São Paulo in Arroio do Meio; Da Cruz in Pedro Osório; São João in Pedro Osório; Concórdia in Porto Alegre; Cristo in Porto Alegre; Passo Santana and Santa Cruz do Sul. In the state of Santa Catarina--Salvador in Fraiburgo; and Concórdia in Videira. In the state of Paraná--Trindade in Cascavel; Santíssima Trindade in Curitiba; Ressureição in Imbituva; and Bom Jardim do Sul. Ibid., LIV, 13.

<sup>21</sup>Here are the first results of their project for the financial independence of the IELB:

Santo Ângelo . . . . .	Cr.\$	955.00
Novo Hamburgo. . . . .	Cr.\$	584.00
Rolante. . . . .	Cr.\$	176.00
Getúlio Vargas . . . . .	Cr.\$	150.00
Campo Bom. . . . .	Cr.\$	139.00
Erechim. . . . .	Cr.\$	82.00
Dois Irmãos. . . . .	Cr.\$	68.00

TOTAL. . . . . Cr.\$ 2,154.00

Arlindo Schoen, "LLLB," Mensagem Luterano, LV (November 1972), 11.

In short, it should be noted that this endeavor has certainly been a significant step in the already existing plans and developments of the IELB in its efforts of becoming an independent church. But, again, the outcome and results remain to be seen.

#### The Beginning of the Instituto Concórdia in São Paulo

The beginning of the Instituto Concórdia in São Paulo can be traced back to the year 1952, when it was originally established in Baixo Guandu, in the state of Espírito Santo. In 1957, with the foundation of the Instituto Concórdia in Rio de Janeiro, the Espírito Santo District of the IELB decided to discontinue the high school because it was found to be impossible to maintain this school without the financial support of Synod.<sup>22</sup>

In fact, there was a real transfer from Baixo Guandu to Rio de Janeiro. The two professors teaching there, namely, Oswaldo Schueler and A. Gruell, were invited to teach in Rio on a provisional basis. The thirteen students who were in Baixo Guandu were also transferred to Rio and assigned to three high school classes.<sup>23</sup>

On 5 March, 1958, when the school began its second year of activity the classes were taught by only two professors, Oswaldo Schueler

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<sup>22</sup>Lutheran Church--Missouri Synod, Reports and Memorials of the Forty-Fourth Regular Convention of the Lutheran Church--Missouri Synod meeting as the Twenty-Ninth Delegate Synod in San Francisco, California June 17-27, 1959 (St. Louis: Concordia Publishing House, 1959), p. 97.

<sup>23</sup>Ibid., p. 97-98.

and Paulo Flor. When A. Gruell did not receive a call to serve in Rio, he returned to the United States.<sup>24</sup>

After functioning for five years in rented quarters in Rio de Janeiro, the Instituto Concórdia was finally transferred to its permanent location in Sao Paulo in December 1961.<sup>25</sup> It is actually outside the city limits of São Paulo, approximately 22 kilometers southwest of the downtown area. The campus, with an area of about 55,000 square meters, occupies an eminence overlooking the city.<sup>26</sup> The reorganized faculty of the school has remained the same since 1965, namely, Martin Walter Flor, President; Oswaldo Schueler, Paulo F. Flor, Walter O. Steyer, and Guilherme Strelow. Part-time instructors were Mrs. Ivone Schueler, Mrs. Frieda Strelow, and Mrs. Wanda Flor.<sup>27</sup>

In the year 1971, the institution received the accreditation within the State Department of Education of the state of São Paulo, receiving 1,993 points out of a possible 2,000 by the Inspection

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<sup>24</sup>Ibid., p. 98.

<sup>25</sup>Lutheran Church--Missouri Synod, Reports and Memorials of the Forty-Fifth Regular Convention of the Lutheran Church--Missouri Synod assembled in Cleveland, Ohio June 20-30, 1962 (St. Louis: Concordia Publishing House, 1962), p. 42.

<sup>26</sup>LCMS, Reports and Memorials, 1959, p. 99. At the Convention of the Missouri Synod in St. Paul, Minnesota, in 1956 a separate institution for the training of parish-school teachers for the IELB was founded. In the year 1958, the land was purchased in the suburb of Campo Limpo. On 22 January 1961, the cornerstone was laid and Martin W. Flor was elected president of the school. However, for unknown reasons the Curso de Pedagogia (teacher training) was discontinued.

<sup>27</sup>Lutheran Church--Missouri Synod, Convention Workbook (Reports and Overtures) of the Forty-Ninth Regular Convention of the Lutheran Church--Missouri Synod Assembled at Milwaukee, Wisconsin July 9-16, 1971 (St. Louis: Concordia Publishing House, 1971), p. 313.



Committee of Accreditation.<sup>28</sup> This is no doubt a major development for the indigenization of the Church.

From an enrollment of 23 students in 1962, the school grew to 130 by 1970. However, since then the number of students has dropped considerably. The number of prospective ministerial students alone declined from 66 in 1966 to 49 in the year 1970.<sup>29</sup> Therefore, in view of the fact that the public educational system has been recently changed to 8 years elementary and 4 years secondary education, and that the enrollment fell off sharply at the Instituto Concórdia, it was simply decided to discontinue the pre-ministerial program there in 1973.<sup>30</sup>

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<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

<sup>30</sup>Lutheran Church--Missouri Synod, Proceedings of the Fiftieth Regular Convention of the Lutheran Church--Missouri Synod Assembled at New Orleans, Louisiana July 6-13, 1973 (St. Louis: Concordia Publishing House, p. 187. The resolution adopted at the 50th Regular Convention of the Missouri Synod in New Orleans, Louisiana, to close the Pretheological School in São Paulo reads:

WHEREAS, The pretheological school in São Leopoldo has capacity for more students than are presently enrolled; and

WHEREAS, This school can accomodate the students who would normally attend the school at São Paulo; therefore be it

RESOLVED, That the Synod declare the pretheological training school at Concordia Institute, São Paulo, closed; and be it further

RESOLVED, That the Board for Higher Education and the Brazil District study the future use of these facilities; and be it finally

RESOLVED, That the Synod's Board of Directors appoint a committee to safeguard the Synod's interest in this property.

In January 1974, the Board of Directors of the IELB, in accord with an IELB directive established a special committee to restudy the situation, the whole question of the Instituto Concórdia.<sup>31</sup>

The Foundation of the Instituto Concórdia in São Leopoldo

As a result of the reorganization of the Educational System of the IELB approved by the Convention of the Missouri Synod in San Francisco in 1959, it was decided to begin the development of a new campus in São Leopoldo.<sup>32</sup> The reorganization envisioned a training program similar to that offered in the United States, where the theological department is separated from the pretheological in plant, budget, and administration.<sup>33</sup> On 30 January 1966, during the Convention of the IELB the laying of the cornerstone of the Instituto Concórdia took place in São Leopoldo. Basing his words on 2 Kings 6:12, Director Arno Carlos Gueths compared the situation of the school of the prophets at the time of Elisha with the needs of the pretheological institution for the IELB in Brazil.<sup>34</sup> On 1 March 1970, the school opened its door for the first time with a total enrollment of 193

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<sup>31</sup>Johannes Gedrat, "Notícias," Messageiro Luterano, LVII (May 1974), 9. The committee is composed of the following men: Benjamin Jandt, Walter O. Steyer, Anselmo Schueler, Roberto Seide, and Dieter O. Schwartz.

<sup>32</sup>Supra, pp. 152-154.

<sup>33</sup>LCMS, Proceedings, 1953, p. 121.

<sup>34</sup>Lutheran Church--Missouri Synod, Convention Workbook (Reports and Overtures) of the Forty-Seventh Regular Convention of the Lutheran Church--Missouri Synod Assembled at New York, New York July 7-14, 1967 (St. Louis: Concordia Publishing House, 1967), p. 208.

students.<sup>35</sup> Unfortunately the enrollment at this school has also declined since 1970. The 1972 school year began with 160 pupils, but dropped to 149 during the year. In the 1973 school year there were 154 pupils enrolled at the Instituto Concórdia, distributed as follows:<sup>36</sup>

<u>Ginásio</u>	<u>Colégio</u>
1st year . . . 10	1st year . . . 29
2nd year . . . 25	2nd year . . . 23
3rd year . . . 21	3rd year . . . <u>21</u>
4th year . . . <u>25</u>	
TOTAL. . . . . 81	TOTAL. . . . . 73

The future of this school is still uncertain. The 1972 Convention of the IELB assembled had already resolved gradually to eliminate the four years of ginásio. A fourth year has been added to the colégio level in order to comply with the new public educational system of the Brazilian government.<sup>37</sup>

#### The Developments at Seminário Concórdia

During the week of January 18-25, 1953, the 50th Anniversary of the seminary was celebrated by the 31st Convention of the IELB in Porto Alegre. The many blessings which emanated from this school for the congregations and the missions of the Church were emphasized in

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<sup>35</sup> Arno C. Gueths, "Instituto Concórdia de São Leopoldo," Mensagem Luterano, LIII (April 1970), 7. At the time the faculty of Instituto Concórdia was composed of the following: Arno C. Gueths, Gastão F. Thomé, Horst Kuchenbecker, Hans G. Rottmann, Carlos H. Moris, Frederico W. Schroeder, and Christiano J. Steyer.

<sup>36</sup> Arno C. Gueths, "Instituto Concórdia--São Leopoldo," Mensagem Luterano, LVII (July 1974), 5.

<sup>37</sup> Pankow, p. 10.

this special observance.<sup>38</sup> The IELB, together with the Board of Control, the faculty and the students, expressed their most sincere gratitude to the Missouri Synod for its support during these first fifty years. A special note of gratitude was expressed especially to Henry W. Horst, F. C. Streufert, and H. A. Mayer.<sup>39</sup>

Martin Strasen was forced to resign in May 1950 because of ill health. To replace him Johannes Heinrich Rottmann was chosen to teach New Testament Exegesis since 1952. Arno Carlos Gueths was elected instructor of the Portuguese language.<sup>40</sup> In 1954, Otto A. Goerl had a serious automobile accident. This made it impossible for him to continue as president of the seminary. Therefore, Karl A. Rupp was named by the Board of Control to serve temporarily. Meanwhile, Paul W. Schelp was on leave for the revision of the Almeida Portuguese Bible in Rio de Janeiro.<sup>41</sup>

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<sup>38</sup>LCMS, Proceedings, 1953, pp. 115-116.

<sup>39</sup>Ibid., p. 116.

<sup>40</sup>Ibid., p. 117.

<sup>41</sup>LCMS, Proceedings, 1956, p. 106. During the 1954 school year, besides the regular professors teaching at the seminary, the following persons were also employed to teach in the Theological Department (Faculdade de Teologia) and the High School Department (Ginásio and Colégio) on a part-time basis: Walter G. Kunstmann, Paulo F. Flor, Alberto Mattis, Arno Goerl, Evaldo Bergmann, Mrs. Gertrude Meyer, and the seminary students Paulo M. Gueths and Arno J. Schelp (both the writer's uncles), as well as Osmar Lautenschlaeger (the writer's brother-in-law). In 1955 Martin Walter Flor was called to teach in the High School Department of Seminário Concórdia. On 3 February 1956, Tornquist, Miss Magdalena Wadewitz and seminary student Milton Klagenberg also helped with the teaching in that department. Ibid., pp. 105-107.

On 17 March 1958, the Board of Control unanimously elected Arno C. Gueths as Director of the High School Department of Seminário Concórdia. In the same year two other new professors were appointed as instructors in the High School Department, namely Arnaldo Schueler and Frederico C. Otten. At the end of the 1958 school year two members of the Theological Department retired. Louis Carlos Rehfeldt had served the IELB in the capacity of professor at Seminário Concórdia for 41 years. He taught church history, mathematics, and other subjects when needed. Werner K. Wadewitz had also served the IELB and Seminário Concórdia with great dedication as teacher of religion, exegesis, and liturgics for a period of 10 years.<sup>42</sup> Walter Gerhard Kunstmann was called to the chair of historical theology and Elmer Reimnitz was engaged to teach during the school year of 1959, replacing both P. W. Schelp and J. H. Rottmann so that they could have the time to begin their work on a Portuguese Bible commentary.<sup>43</sup>

In January of each year from 1959 to 1962 a summer course was given for pastors in order to help them continue with their theological education. This series was taught by professors of the seminary as well as by guest lecturers.<sup>44</sup>

In 1960, for the first time in the history of the seminary the four principal chairs were filled by Paul W. Schelp in Systematic Theology;

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<sup>42</sup>LCMS, Reports and Memorials, 1959, pp. 94-95.

<sup>43</sup>Ibid., pp. 92-93.

<sup>44</sup>LCMS, Reports and Memorials, 1962, p. 40.

Otto A. Goerl in Practical Theology; Johannes H. Rottmann in Exegetical Theology; and Walter G. Kunstmann in Historical Theology.<sup>45</sup> In January of 1961, Roberto Seide assumed the duties of Director of the Curso de Pedagogia (teacher training) at Seminário Concórdia. On 11 April 1961, L. C. Rehfeldt passed away. On 4 July 1961, Karl A. Rupp died in an automobile accident. He had served the seminary community for 36 years. On 22 August 1961, Arnaldo João Schmidt, pastor in Santo Ângelo, Rio Grande do Sul, was elected the new President. He replaced O. A. Goerl, who had served in this capacity for 20 years. During the 1961 school year, Schelp had served as Acting President.<sup>46</sup>

In December 1961, the Associação de Seminários Teológicos Evangélicos (ASTE) was founded in Brazil as an accrediting agency for theological schools. Twelve theological schools became charter members, including Seminário Concórdia. The seminary of the IELB was able to meet all the necessary requirements with one exception, namely, producing enough earned degrees in theology. Therefore, at first the seminary did not become accredited by ASTE, but was considered an associate member until the above requirement was met.<sup>47</sup> In the same year, in order to stay abreast of the trend in theological studies in Brazil and to satisfy a future demand of ASTE, the faculty and the Board of Control of Seminário

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<sup>45</sup>Ibid., p. 40.

<sup>46</sup>Ibid., pp. 40-41. It is also reported that Seminario Concordia was the host to a theological conference in July of 1961. Pastors representing both Lutheran Churches in Brazil (IELB and IECLB) were invited, with an attendance of approximately 80 at the conference.

<sup>47</sup>Ibid., p. 41.

Concórdia petitioned the Missouri Synod to approve the elimination of the vicarage year. Instead another year of studies was proposed in the seminary program.<sup>48</sup> Finally, a sixth full-time professor was requested to begin teaching in the 1965 school year.<sup>49</sup>

In January 1963, Arnaldo J. Schmidt, President of Seminário Concórdia's Theological Department, having been elected the new President of the IELB, requested and obtained three years leave. Otto A. Goerl then served as Acting President. Alfred A. Rehwinkel of Concordia Seminary in St. Louis, lectured as exchange professor during the second semester of 1963, while Johannes H. Rottmann was on furlough in the United States, where he obtained his S.T.M. degree from Concordia Seminary in St. Louis. In the month of October of the same year, Mario L. Rehfeldt was elected professor of church history in the Theological Department. He

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<sup>48</sup>The following resolution was adopted at the 45th Regular Convention of the Missouri Synod assembled in Cleveland, Ohio, during June 20-29, 1962: "RESOLVED, That this convention grant the request of the Board of Control of the Theological Department of Concordia Seminary, Porto Alegre, Rio Grande do Sul, Brazil, upon receiving the concurrence of the Brazil District, to eliminate the present vicarage requirements in the ministerial training program but to retain required field work during the school years and especially during summer vacations and to substitute for the requirements another year of studies in the program." LCMS, Proceedings, 1962, p. 76.

<sup>49</sup>This request was also approved at the 45th Regular Convention of the Missouri Synod, which reads as follows: "RESOLVED, That the Synod grant the Board of Control of the Theological Department of Concordia Seminary, Porto Alegre, Rio Grande do Sul, Brazil, América do Sul, permission to call a sixth full-time professor in accordance with the established procedures." Ibid.

also had completed his S.T.M. degree in historical theology at Concordia Seminary, St. Louis, in the year 1962.<sup>50</sup>

On 27 October 1963, Seminário Concórdia in Porto Alegre, marked the 60th Anniversary of its beginnings. It was certainly a memorable day. This writer was there as a first-year student in the Ginásio. It was a day of grateful retrospect and courageous forward vision for the IELB's seminary. It was precisely sixty years earlier that three outstanding men of missionary zeal from the United States had laid the foundations for a "school which has developed into one of the foremost Protestant seminaries on the continent and has become a source of incalculable spiritual and cultural blessings to the church in Brazil."<sup>51</sup>

At the seminary observance these venerable founders, William Mahler, John Hartmeister, and Adolph A. Vogel, were gratefully remembered. On behalf of the Seminário Concórdia faculty, Acting President O. A. Goerl conferred on each of them the honorary degree of Doctor of Divinity. These were the first doctorates ever awarded in the school's sixty year history. The two main speakers at the anniversary observance were Arnaldo J. Schmidt and Arno C. Gueths. Messages of congratulations from synodical officials, sister colleges in the United States, and congregations of the

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<sup>50</sup>Lutheran Church--Missouri Synod, Convention Workbook (Reports and Overtures) of the Forty-Sixth Regular Convention of the Lutheran Church--Missouri Synod Assembled at Detroit, Michigan June 16-26, 1965 (St. Louis: Concordia Publishing House, 1965), p. 249.

<sup>51</sup>Alfred M. Rehwinkel, "Brazil Seminary Marks 60th Anniversary, Gives First D.D.s to Founders in U.S.," The Lutheran Witness, LXXXII (10 December 1963), 17.



IELB were read by W. G. Kunstmann, professor of Old Testament Theology at the seminary in Porto Alegre.<sup>52</sup> The Board of Control also gave a citation to Paul William Schelp in recognition of forty years of devoted and faithful service to the seminary community and the Lutheran Church of Brazil. Seminário Concórdia has indeed been accepted as "the leading cultural center and has contributed much to unite the diverse and far-flung congregations in this vast country into an integrated, well-organized national Lutheran church."<sup>53</sup>

Again, in 1963 and 1964 graduate summer courses for pastors were conducted at the seminary. A. M. Rehwinkel was one of the lecturers, the other two being members of the local faculty. In 1964 Otto A. Goerl was honored with the degree of Doctor of Divinity by the faculty of Concordia Seminary in St. Louis. During the second semester of 1964, Goerl was on sabbatical leave to work on his homiletical studies and Bible history. In the same year, Geraldo Steyer received a two-year contract as assistant director of the Curso de Pedagogia, and Martin C. Warth received one for four years as assistant in religion in the High School Department. The contracts of F. C. Otten and H. G. Rottmann were renewed for an additional four years. Finally, during the second semester

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<sup>52</sup>Ibid.

<sup>53</sup>Ibid. The following professor served the Theological Department of Seminário Concórdia during the period: Paul W. Schelp, Johannes H. Rottmann, Walter G. Kunstmann, Otto A. Goerl, and Arnaldo J. Schmidt. Part-time instructors were Elmer Reimnitz, Hans G. Rottmann, and Arnaldo Schueler. LCMS, Convention Workbook, 1965, p. 249.

of 1964 Otten was on furlough in the United States. His classes were taught by Arno J. Schelp and Margareta L. C. Gottschalk.<sup>54</sup>

It is significant to point out that in addition to the regular seminary program, important theological conferences and meetings were also held on the campus of Seminário Concórdia.

January 26-28, 1965, the IELB sponsored a theological conference there. The following topics were announced: O Dilema Hermenêutico: O Dualismo na Interpretação da Escritura ("The Hermeneutical Dilemma: The Dualism in the Interpretation of Scripture") by Martin H. Franzmann, professor of New Testament Theology at Concordia Seminary, St. Louis; A Doutrina do Ofício Pastoral em Lutero e nas Confissões Luteranas ("The Doctrine of the Pastoral Office in Luther and the Lutheran Confessions") by Herbert J. Boumann, professor of Systematic Theology at Concordia Seminary, St. Louis; O Apostolado e o Bispado em o Novo Testamento ("The Apostolate and Bishopric in the New Testament") by Johannes H. Rottmann, professor of New Testament Theology at Seminário Concórdia in Porto Alegre.<sup>55</sup>

In July 1965 Johannes H. Rottmann and Mario L. Rehfeldt represented Seminário Concórdia in a conference of Latin American Lutheran seminaries in Lima, Peru. Rottmann presented his paper entitled "The Church and the Kingdom of God in the New Testament," and Rehfeldt on "The Development

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<sup>54</sup>LCMS, Convention Workbook, 1965, pp. 248-249.

<sup>55</sup>L. Heimann, "Conferência Teológica," Mensagem Luterana, XLVIII (January 1965), 11. Approximately 104 members of the IELB, 26 from the Iglesia Evangélica Luterana Argentina (LELA), and 5 from the IECLB were present at this theological conference.

of Luther's Concept of the Church Up to 1521."<sup>56</sup> In July 1964, Rottmann, as a member of the International Theological Committee of the Missouri Synod and a representative of the IELB, attended meetings in Frankfurt, Helsinki, and Cambridge.<sup>57</sup>

In the year 1966 Arnaldo J. Schmidt again took over the presidency of the seminary after a leave of absence of three years during which he served as President of the IELB. Schelp then entered modified service. The following professors of the High School Department also taught some courses in the Theological Department: Martin C. Warth (dogmatics), Donald Schueler (New Testament), and Hans G. Rottmann (liturgics and hymnology). In the same year, Martin C. Warth earned his S.T.M. degree from Concordia Seminary, St. Louis.<sup>58</sup>

In 1967 the Curso de Pedagogia was discontinued at Seminário Concórdia and moved to the Colégio e Escola Normal Vera Cruz in Porto Alegre, where Leonido Krey directed this program at the Lutheran institution accredited by the State Department of Education of Rio Grande do Sul. In 1968, M. C. Warth was called to teach Systematic Theology in the Theological Department. On 27 April 1969, Walter G. Kunstmann left for Germany, where he taught at the seminary in Oberursel. To help out,

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<sup>56</sup>LCMS, Convention Workbook, 1967, p. 207.

<sup>57</sup>L. Heimann, "A Entrevista do Mês," Mensageiro Luterano, XLVII (March 1964), 32-33.

<sup>58</sup>LCMS, Convention Workbook, 1967, pp. 207-208. In the High School Department, the following contracts for assistant professors were renewed: F. C. Schroeder (4 years); D. Schueler (4 years); C. H. Moris (4 years); and G. Steyer (2 years).

Martin Naumann, a professor of Old Testament Theology at Springfield, Illinois, arrived in Porto Alegre at the end of August.<sup>59</sup>

The following year another important chapter in the historical development of the seminary became a reality. In November 1970 the first courses of graduate studies were begun at Seminário Concórdia. The Escola de Pós-Graduação is presently under the direction of Martin C. Warth, who obtained his Th.D. degree from Concordia Seminary, St. Louis in 1973. The Graduate School offers only a Bachelor of Divinity degree which is recognized by the Association of Evangelical Theological Seminaries in Brazil (ASTE). The total enrollment reached fourteen. However, it is reported that only the following have thus far completed their programs and earned their degrees, Nilton Goerl, Leopoldo Heimann, Lauro Patzer, and Egon Martin Seibert.<sup>60</sup>

The following courses were offered by the Graduate School of Seminário Concórdia in 1970:

A Profecia ("The Prophecy")

Walter G. Kunstmann, professor of Old Testament Theology

O Conceito de Cosmo ("The Definition of Cosmos")

Donaldo Schueler, professor of New Testament Theology

A Natureza de Fé ("The Nature of Faith")

Martin C. Warth, professor of Systematic Theology

Origens e Início da Igreja Evangélica Luterana do Brasil ("The Origin and beginnings of the Evangelical Lutheran Church of Brazil")

Mario L. Rehfeldt, professor of Historical Theology

Fé, Ciência e Ocultismo ("Faith, Science and Occultism")<sup>61</sup>

Otto A. Goerl, professor of Practical Theology.

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<sup>59</sup>G. R. Goerl, "Aqui Estão as Notícias," Mensageiro Luterano, LIII (September 1969), 15.

<sup>60</sup>Daniel N. Flor, "Os Pastores Pesquisam," Mensageiro Luterano, LIV (January 1971), 6-7.

<sup>61</sup>Ibid., LIV, 7.

Two years later the Seminary lost one of its most outstanding men. On 27 February 1972, Paul William Schelp passed away at the age of 76 years. His wife Dila Margareth, nee Bredehoeft, had died on 30 January 1972.<sup>62</sup>

In 1973 with the closing of the Instituto Concórdia in São Paulo, two professors from this institution were called to serve at Seminário Concórdia, Oswaldo Schueler and Otmar Walter Steyer.<sup>63</sup> In 1974, Hans G. Rottmann, Acir Raymann and Martin W. Flor were also called to teach there.

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<sup>62</sup>Paul W. Schelp was born on 20 September 1895, in Emma, Missouri. In 1919, he graduated from Concordia Seminary, St. Louis. On 12 August 1919, he was commissioned by the Board for Home Missions in Foreign Lands of the Missouri Synod to teach at Seminário Concórdia, Porto Alegre, Brazil. He served as professor of theology there for fifty years (1919-1969). In 1944, he was awarded the degree of Doctor of Divinity by the faculty of Concordia Seminary in St. Louis. He also received the following awards: Diretor de Honra by the Bible Society of Brazil (1957); St. Paul's Award by St. Paul's College in Concordia, Missouri (1960); and the Diploma de Honra by Seminário Concórdia (1963). He served as editor of the Evangelisch-Lutherisches Kirchenblatt fuer Suedamerika (1922-1949; 1962-1969), Unsere Schule (1933-1935), and Wacht und Weide (1936-1939). In addition, he also served the IELB in the following capacities: Secretary of the IELB (1920-1921); Treasurer of the IELB (1921-1927); President and member of the Board of Directors of Casa Publicadora Concórdia (1923-1951; 1956-1962); President and member of the Board of Directors of Colégio Concórdia (1945-1960); Member of the Board for the Hora Luterana (1937-1962); Member of the Committee in the revision of the N.T. at the Sociedade Bíblica do Brasil (1948-1951); Executive Secretary of the Committee in the revision of the O.T. at the Sociedade Bíblica (1951-1956). "Curriculum Vitae," Mensageiro Luterano, LV (April 1972), 14.

<sup>63</sup>Leopoldo Heimann, "70<sup>a</sup> Aniversario do Seminário Concórdia," Mensageiro Luterano, LVI (October 1973), 5. In the same year the following men served as part-time instructors: Elmer Reimnitz (Old Testament Exegesis); Rudi Zimmer (Old Testament Introduction); Hans G. Rottmann (Liturgics and Hymnology); and, Paulo M. Gueths (Stewardship and Evangelism). Finally, but not least, it was reported that Oswaldo Schueler passed away 3 October 1973 at the age of 45.

There were 87 students enrolled at the seminary: 1st year--21; 2nd year--23; 3rd year--12; and 4th year--21.<sup>64</sup>

On 28 October 1973, the 70th Anniversary of Seminário Concórdia was celebrated at the chapel of the seminary. It was certainly an unprecedented historical event in the life of the seminary community and the Lutheran Church of Brazil, when the largest graduating class of 26 completed their theological education.<sup>65</sup>

Today the Faculdade de Teologia do Seminário Concórdia is composed of the following faculty members (1974): Walter G. Kunstmann, Martim C. Warth, Donaldo Schueler, Johannes H. Rottmann, Otto A. Goerl, Martim W. Flor, Mario L. Rehfeldt, Acir Raymann, Arnaldo J. Schmidt, President, Otmar W. Steyer, and Hans G. Rottmann.<sup>66</sup>

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<sup>64</sup>"Janelas Abertas," Mensagem Luterano, LVII (April 1974), 10.

<sup>65</sup>Heimann, "70<sup>o</sup> Aniversário," Mensagem Luterano, LVI, 4.

<sup>66</sup>Ibid., LVI, 5. It is interesting to note that Seminário Concórdia has just recently attained better academic standards with a more qualified faculty with earned degrees. On 31 December 1939, Kunstmann received his Ph.D. in Philology at the University of Leipzig in Germany. M. C. Warth studied Systematic Theology at Concordia Seminary, St. Louis, where he received his S.T.M. in 1966 and Th.D. in 1973. D. Schueler received his D.Phil. from the Federal University of Rio Grande do Sul in 1970. Rottmann completed his S.T.M. program at Concordia Seminary in 1963, and received two honorary D.D. degrees from the ELCA Seminary in Adelaide, Australia, and Concordia Seminary in St. Louis, in 1961 and 1964 respectively. O. Goerl was awarded the D.D. degree by Concordia Seminary, St. Louis, in the year 1964. The remaining three professors received their S.T.M. degrees also from Concordia Seminary in St. Louis: Rehfeldt in 1962, Flor in 1967, and Raymann in 1974.

## CHAPTER V

### MISSIONARY DEVELOPMENTS OF THE IELB

#### Growth and Development in Brazil

The IELB as national church, mission field or district of the Missouri Synod, is in many ways unique. It is considered to be one of the ripest mission fields in the world. Many think it is also the most neglected. It is the Missouri Synod's largest geographical district.

A few decades earlier the mission of the Missouri Synod in Brazil was to unite the scattered German-Brazilians into synodically affiliated congregations. Today it is reaching the millions of Brazilians and meeting the challenge of the present era in Brazil. Today it has its own name, the Igreja Evangélica Luterana do Brasil (IELB), even though it remains a district and mission field of the Missouri Synod.<sup>1</sup> It now has 159,853 baptized members served by 251 pastors.<sup>2</sup>

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<sup>1</sup> Upon recommendation of Committee 6, Synod adopted the following resolution: "WHEREAS, Our brethren of the Brazil District believe it would facilitate their work to modify their name, and have so requested; therefore be it

RESOLVED, To approve the change of the name of the Brazil District from 'Sínodo Evangélico Luterano do Brasil' ('Evangelisch Lutherische Synode van Brasilien') to 'Igreja Evangélica Luterana do Brasil' ('Evangelisch Lutherische Kirche von Brasilien')." Lutheran Church--Missouri Synod, Proceedings of the Forty-Third Regular Convention of the Lutheran Church--Missouri Synod Assembled at St. Paul, Minnesota as the Twenty-Eighth Delegate Synod June 20-29, 1956 (St. Louis: Concordia Publishing House, 1956), p. 467.

<sup>2</sup> H. Kuchenbecker, "Estatística," Mensagem Luterano, LVI (May 1974), 25. Here are additional statistical data of the IELB: Congregations, Total, 849; Preaching Stations, 261; Parishes and Mission Stations, 193; Communicant Members, 96,276; Juniors Confirmed, 3,321; Adults Confirmed or Baptized, 718; Children Baptized, 4,797; Marriages, 1,360; Burials,

The potentials for Brazil are immense. The possibilities for mission expansion and church growth in Brazil are as nearly so. The missionary target of the IELB is directed northward along the seacoast and westward into the interior states of Goiás, Mato Grosso, Amazonas and Rondônia. The IELB has founded new mission stations in the northwest, namely Belem, Altamira, Manaus and Pimenta Bueno (Amazon area); in Campina Grande, Sucupira, Recife, Salvador, Teófilo Otoni and Belo Horizonte (Northeast); in Cuiabá, Campo Grande, Dourados, Goiânia, Brasília and Taguatinga (Central Plateau); and in São Paulo and Rio de Janeiro (East Coast).

For practical purposes, as well as for a much better perspective and understanding of the missionary developments of the IELB during the second half of this century, this chapter of the dissertation will be presented by geographical areas, beginning with the state of São Paulo in the southern part of the country.

Up until the year 1962 Ernesto A. Heine and Nilo F. Strelow were the only pastors of the IELB serving in the state of São Paulo. E. A. Heine has served the Church in the suburb of Indianópolis since 1940. His congregation presently numbers approximately 1,111 baptized members. N. F. Strelow in the suburb of Moinho Velho since 1948, with 761 baptized members.<sup>3</sup>

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1,009; Parochial School Pupils, 9,060; Sunday School Pupils, 13,770; Total Gain from outside, 1,412.

<sup>3</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the Year 1973 (St. Louis: Concordia Publishing House, 1973), p. 263.



In the year 1962, Paulo Hasse began another mission station in the suburb of Lapa. The following year the congregation was founded with 33 baptized members and 17 communicants. Presently he also serves the preaching stations in Brasilândia and Jundiaí. The total parish numbers 200 baptized members with 130 communicants.<sup>4</sup> In 1966 Breno C. Thomé was sent to the city of Limeira by the Board for Missions of the IELB. Since then the congregation has grown considerably to 758 baptized members and 353 communicants. The following year Galdino Schneider accepted a call to the suburb of Campo Limpo. Soon he organized a congregation of 70 baptized members with the name Igreja Evangélica Luterana Ebenézer. Worship services were held in the chapel of the Instituto Concórdia in São Paulo until 1972. Afterwards the congregation dedicated a multi-purpose building for services, Sunday School classes, and special courses in adult education. Schneider also serves the preaching stations of Jardim Paris and Parque Ipê. The parish has a total of 302 baptized members with 264 communicants.<sup>5</sup>

In the year 1973, four graduates from Seminário Concórdia were assigned to serve their first call in the state of São Paulo: Luiz Pedro Fehlauer de Mello in the city of Leme; Daniel E. Venske in the city of

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<sup>4</sup>Ibid. Elmer Reimnitz had this to say concerning the mission in Lapa: "São Paulo is the most expensive city in our country. Vice-President Paulo Hasse has been working here for almost 6 years. His big difficulty is the fact that he has his mission chapel in the living room of his rented home. Brazilians will not violate the sanctity of your home. So many who have demonstrated interest did not come after finding out where he has his services. This is our most expensive mission; it would soon be self-supporting if it had its own chapel and parsonage." Elmer Reimnitz, "Most Expensive Mission," Brazil Up To Date (St. Louis, c.1968), p. 2 (mimeographed).

<sup>5</sup>LCMS, Statistical Yearbook, 1973, p. 263.

São Vicente and with a 42 baptized membership; Carlos W. Winterle in the suburb of Rio Bonito and with a 36 baptized membership; and Gilvan L. C. F. de Azevedo to work with the Lutheran Hour in the city of São Paulo.<sup>6</sup> In August of the same year, after one-half year of graduate studies at Concordia Seminary in St. Louis, Ari Gueths was commissioned by the Board for Missions of the IELB to work among American citizens stationed in Brazil by the United States government. It is reported that he serves a small number of 24 baptized members with 8 communicants. He also helps the Lutheran Hour staff with follow-up calls and possible prospective members interested in the IELB.<sup>7</sup>

As it has already been presented earlier in this paper, in the year 1937 Waldo Rehfeldt was called to serve the congregation in Penha, a suburb of the city of Rio de Janeiro. There he also served as the Director of the parochial school. In 1943 Paulo Hasse accepted the call to the congregation in the suburb of Estácio de Sá, named Igreja Evangélica Luterana da Paz.<sup>8</sup> He was called to help his father Rodolpho F. Hasse, who was not only the pastor of the congregation but was also the full-time speaker of A Hora Luterana (the Lutheran Hour).<sup>9</sup>

Both R. F. Hasse and P. Hasse served the congregation faithfully until the year 1961. The congregation numbered 324 baptized members with 210 communicants. They were replaced by Ervino Rieger who served this

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<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

<sup>8</sup>Supra, p. 127.

<sup>9</sup>Supra, pp. 111-113.

congregation until 1965. The following year Nestor Welzel was called and accepted to take over the 282 baptized membership church with 181 communicant members.<sup>10</sup>

In the year 1967, N. Welzel received a call to replace W. Rehfeldt in the congregation of Penha which he accepted. Therefore, in the same year, Norberto E. Heine was sent to serve the congregation in Estácio de Sá.<sup>11</sup> In the year 1969, Alaôr Gueths dos Santos was sent by the Board for Missions of the IELB to the city of Nova Iguaçu. By the end of the year the congregation already numbered 62 baptized members with 37 communicants.<sup>12</sup> In 1971 he was replaced by Luiz Carlos Garlipp, a 1970 Seminário Concórdia graduate. Presently it has a total of 77 baptized members and 43 communicant members.<sup>13</sup>

In 1973 the congregation of Penha numbered 114 baptized members with 71 communicant members.<sup>14</sup> In 1974 Norberto E. Heine accepted a call to serve as Assistant Pastor of the congregation Cristo in the city of Porto Alegre, Rio Grande do Sul. Geraldo W. Stanke, who served as pastor in Recife, Pernambuco, for 8 years, has already accepted to replace

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<sup>10</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1966 (St. Louis: Concordia Publishing House, 1966), p. 176.

<sup>11</sup>"Os Pastores Que O Seminário Já Formou," Luz Cristão 1974, edited by Leopoldo Heimann (Porto Alegre: Casa Publicadora Concórdia, 1974), XXV, 49.

<sup>12</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1969 (St. Louis: Concordia Publishing House, 1969), p. 245.

<sup>13</sup>LCMS, Statistical Yearbook, 1973, p. 260.

<sup>14</sup>Ibid., p. 258.

him.<sup>15</sup> Presently this congregation has 263 baptized members and 192 communicant members.<sup>16</sup>

The missionary work of the Church in the state of Minas Gerais dates back to the year 1933, when L. F. Klug was placed by the Missouri Synod in the city of Belo Horizonte. The following year the work was discontinued because of the lack of financial assistance. The same year Libório Zimmer was sent by the Board for Missions of the IELB to begin missionary work in the city of Teófilo Otoni. He remained there for 19 years.<sup>17</sup>

The work in Belo Horizonte became a reality again in the year 1950. From a request sent by three families inspired by the Lutheran Hour broadcast, and through the efforts of R. F. Hasse and his son Paulo Hasse, a church was organized there 26 September 1950, named Igreja Evangélica Luterana Bom Pastor.<sup>18</sup>

In the year 1953, Arnaldo Schueler was called to replace L. Zimmer in Teófilo Otoni. The congregation numbered 387 baptized members and 189 communicants.<sup>19</sup> The following year he was also replaced by his brother, Anselmo Schueler. He remained there until the year 1959. The same year Guido R. Goerl was sent by the Board for Missions of the IELB to serve in

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<sup>15</sup>Johannes H. Gedrat, "Página do Presidente," Mensagem Luterano, LVII (May 1974), 9.

<sup>16</sup>LCMS, Statistical Yearbook, 1973, p. 258.

<sup>17</sup>Supra, p. 129.

<sup>18</sup>Arnaldo Schueler, "Pela Seara," Mensagem Luterano, XXV (December 1952), 94.

<sup>19</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1953 (St. Louis: Concordia Publishing House, 1953), p. 175.

Belo Horizonte. Until his arrival there Paulo Hasse went once a month from Rio de Janeiro to hold worship services in the city of Belo Horizonte and the suburban areas of Barro Preto, Sagrada Família, Lagoínha, and Santa Teresa.<sup>20</sup> In 1960 Nikolai Neumann accepted to replace A. Schueler in Teófilo Otoni. There were 533 baptized members and 213 member communicants in the congregation.<sup>21</sup> He stayed there until 1962. The following year the congregation remained without spiritual care. Therefore, in 1964 Ricardo Schadt was sent there by the Board for Mission of the IELB. Presently this congregation numbers 655 baptized members with 292 communicants.<sup>22</sup>

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<sup>20</sup>This is what Paulo Hasse had to say concerning the missionary efforts in the city of Belo Horizonte: "Our church began a mission in Belo Horizonte on the 29th of September, 1950, holding its first service in the Methodist Church with 40 people present. From that time onward our services were held, not in the Methodist Church, but in the Second Presbyterian Church, which is, unfortunately, not in the center of the city but in the suburb called 'Barro Preto.' The number of souls at present is 30. The church that has offered us its temple is very active so that we are in danger of losing the people interested in our work." Schneider says that on 30 August 1951, he started a second mission in Belo Horizonte in the suburb named Sagrada Família among people living in very humble conditions. Services there are held in a private home. There are usually about 40 people in attendance. On 28 September 1951, a third mission was opened in the suburb called Lagoínha. Here services are also held in a private home. The attendance varies between 20 and 25. Finally, but not least, on 22 July 1952, the first service was held in the suburb of Santa Teresa with 20 people present. Arnold W. Schneider, "Circular Letter" (Ijuí, Rio Grande do Sul, October 1952), pp. 1-2 (mimeographed). On file at Concordia Historical Institute, St. Louis, hereafter cited as CHI.

<sup>21</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1960 (St. Louis: Concordia Publishing House, 1960), p. 171.

<sup>22</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1964 (St. Louis: Concordia Publishing House, 1964), p. 177.

In the year 1965 Ací R. Hepp was called to take over the 122 baptized membership in Belo Horizonte. He replaced G. R. Goerl and remained there until 1969. The following year Alaôr Gueths do Santos arrived to serve the congregation faithfully for three years. On 2 November 1973, the Board for Missions of the IELB commissioned him to serve in the country of Portugal.<sup>23</sup> The same year Sebastião Jann was called to serve in the city of Governador Valadares, where the congregation totals 205 baptized members with 133 communicants. Finally, but not least, a call was extended to Gilvan L. C. F. de Azevedo in 1974 to replace A. G. dos Santos. Today this congregation numbers 238 baptized members and 150 communicants.<sup>24</sup>

#### Bahia

On 12 November 1950, Dr. R. F. Hasse held the first Lutheran service in the state of Bahia. The worship was conducted in an Anglican church building with the presence of 26 people.<sup>25</sup>

In the year 1951 Nestor Welzel became the first resident pastor of the IELB in the city of Salvador, Bahia. There were 78 baptized members and 41 communicants by the end of the year.<sup>26</sup> In 1960 the congregation purchased a property of land and with the financial assistance of the

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<sup>23</sup>Aloísio Hoffmann, "44<sup>a</sup> Convenção Nacional da IELB," Mensageiro Luterano, LVII (April 1974), 7.

<sup>24</sup>LCMS, Statistical Yearbook, 1973, p. 258.

<sup>25</sup>Excerpts of a letter written by Dr. Rodolpho F. Hasse dated 10 May 1951. On file at CHI.

<sup>26</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1951 (St. Louis: Concordia Publishing House, 1951), p. 168.

Missouri Synod they built a church building. On 7 May 1961, the new church was dedicated with a total membership of 144 souls.<sup>27</sup>

Nestor Welzel served this congregation in Salvador during fifteen years. In 1966 he was finally replaced by Arno Krick. The membership of the congregation had already dropped to 74 baptized members and 56 communicants.<sup>28</sup> In 1970 he was joined by Paulo R. Klaudat, sent there by the Board for Missions of the IELB to organize and direct the Ginásio Vocacional (Vocational School) in Aratu, Bahia, in the vicinity of Salvador.<sup>29</sup>

#### Pernambuco

The beginnings of the missionary work in Recife, Pernambuco, were also initiated by R. F. Hasse. On 7 November 1950, at the time the first Lutheran service was held, the daily paper entitled Diário de Pernambuco celebrated its 125th jubilee as the oldest newspaper in South America.

It contained the following notice:

The Evangelical Lutheran Synod of Brazil--Rev. Rodolpho Hasse, President of the Ev. Luth. Church of Brazil and Director of the Lutheran Hour, of Rio de Janeiro, is staying at the Hotel Avenida and will conduct a service in the Music Hall of the Technical School in the suburb of Encruzilhada this evening at 8 o'clock.

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<sup>27</sup>"Pela Seara," Mensagem Luterano, XXXIV (June 1951), 43.

<sup>28</sup>LCMS, Statistical Yearbook, 1966, p. 176. In the year 1973 the congregation numbered even less than in 1966, namely, 58 baptized members and 37 communicants.

<sup>29</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1970 (St. Louis: Concordia Publishing House, 1970), p. 249.

All people interested in this Lutheran enterprise are invited. He came to establish the Lutheran Church in this capital city.<sup>30</sup>

The following year in the month of January of 1951, the Board for Missions sent Arnaldo Schueler, who graduated from Seminário Concórdia in 1949, to become the first resident pastor of the IELB in Recife, Pernambuco.<sup>31</sup> He only remained there for two years until the end of the year 1952, when the congregation had a total of 63 baptized members and 35 communicants.<sup>32</sup> The congregation was vacant for one year. In 1954 Winfredo Becker accepted to serve there with a low membership of 14 baptized members and 6 communicants.<sup>33</sup> On 21 November 1954, he dedicated the new church building. He served this congregation for ten years. In the year 1965 he was replaced by Geraldo W. Stanke, who took over the 161 baptized membership church with 105 communicants.<sup>34</sup>

In addition to the congregation in Recife, he also serves a mission station in Sucupira (Jaboatão), Pernambuco. This small mission congregation was organized on 12 December 1967, and named Igreja Evangélica

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<sup>30</sup> Excerpt of a letter written by Rodolpho F. Hasse to F. C. Streufert, dated 17 November 1950. On file at CHI.

<sup>31</sup> "Pela Seara," Mensageiro Luterano, XXXVII (April 1954), 27.

<sup>32</sup> Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1952 (St. Louis: Concordia Publishing House, 1952), p. 170.

<sup>33</sup> Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1954 (St. Louis: Concordia Publishing House, 1954), p. 175.

<sup>34</sup> Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1965 (St. Louis: Concordia Publishing House, 1965), p. 176.



Luterana Emanuel.<sup>35</sup> Finally, but not least, inspired by the Lutheran Hour broadcasting, several families in Campina Grande, Paraíba, requested G. W. Stanke's services. Aside from being the only Lutheran pastor in the northeastern part of Brazil, he organized a mission station and soon built a chapel and parsonage in Campina Grande. This endeavor was made possible with the financial support of Grace Lutheran Church in Pagedale, Missouri. Plans were already being made to place a man there by the end of the year 1969.<sup>36</sup> Nevertheless, after eight years of faithful service in Recife, Pernambuco, Geraldo W. Stanke accepted a call to the congregation of Paz in Rio de Janeiro. He was installed there on 31 March 1974.<sup>37</sup>

#### Paraíba and Maranhão

In the year 1970 the Board for Missions of the IELB commissioned Martinho Lutero Hoffmann, a 1969 Seminário Concórdia graduate, to become the first resident pastor of the IELB to be placed in Campina Grande, Paraíba. He also served the mission station of Boqueirão.<sup>38</sup>

He remained there for only three years. At the end of 1972, he accepted a call to Linhares in the state of Espírito Santo. Thus, Geraldo W. Stanke continued to serve them periodically from Recife during the year 1973.

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<sup>35</sup>Edward R. B. Cavalcanti, "Recife," Mensagem Luterano, LI (March 1968), 12.

<sup>36</sup>Elmer Reimnitz, "Mission Opportunities in Brazil for the Lutheran Church--Missouri Synod" (paper presented at the Iowa West District Conference of LCMS, 1968), IV, 12.

<sup>37</sup>Gedrat, LVII, 9.

<sup>38</sup>"Os Pastores," Lar Cristão 1974, XXV, 49.

It is reported that there are presently 58 baptized members and 37 communicants. The congregation is presently vacant.<sup>39</sup>

### Goiás

On 30 April 1951, Rodolpho F. Hasse conducted the first Lutheran service in Goiânia, Goiás, inside a Presbyterian church.<sup>40</sup> The following year on 27 April 1952, missionary work was also begun in the suburb of Anápolis. There the first worship service was also held by Hasse with an attendance of 30 people.<sup>41</sup>

Nevertheless, it was not until the year 1956 that the Board for Missions of the IELB sent them the first resident pastor to establish a congregation. Martin E. Doege accepted to serve in Goiânia, where there were 164 baptized members and 108 communicants.<sup>42</sup> On 10 August 1958, he dedicated the first church building in Núcleo Bandeirantes,

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<sup>39</sup>LCMS, Statistical Yearbook, 1973, p. 259. It is reported that a congregation has been founded in Paulistão, Maranhão. Unfortunately the IELB has not been able to provide them with spiritual care. Nevertheless, the IELB reported that Marlene Schneider and her husband have accepted to work there with the financial support of a layman in Porto Alegre, who has promised to raise Cr.\$750.00 monthly. Gedrat, LVII, 20.

<sup>40</sup>Excerpt of a letter written by R. F. Hasse dated 10 May 1951. On file at CHI.

<sup>41</sup>"Minutes of the Brazilian Mission Board" (May 12-17, 1952), p. 4. On file at CHI.

<sup>42</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1956 (St. Louis: Concordia Publishing House, 1956), p. 166.

approximately twenty kilometers from the capital city of Brazil, Brasília.<sup>43</sup> In the year 1959 Doege accepted a call to the congregation Cristo in Porto Alegre, Rio Grande do Sul.

Therefore, he was replaced by Walter Edevino Hoerlle who accepted to take over the 177 baptized membership church with 110 communicants.<sup>44</sup> On 15 December 1959, Hoerlle arrived in Goiânia, where he has been serving since then. Presently it is reported that the membership declined slightly to 171 baptized members and 97 communicants.<sup>45</sup>

On 12 December 1964, the dedication of a church building took place in Brasília. The ceremonies were officiated by W. E. Hoerlle, assisted by Arnaldo J. Schmidt and Johannes H. Gedrat.<sup>46</sup> The following year a call was extended to Herbert Hoerlle, a brother of W. E. Hoerlle in Goiânia. It is reported that this congregation in Brasília has grown considerably since then, namely, 217 baptized members with 113 communicants.<sup>47</sup>

In the year 1969 Dennis Maaske, a missionary of the Missouri Synod in the United States, was commissioned by the Board for Missions of the IELB to serve in Taguatinga, Goiás. He remained there for four years.

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<sup>43</sup>L. Heimann, "Pregamos of Evangelho na Capital de Esperança," Mensageiro Luterano, XLCIII (June 1965), 70.

<sup>44</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1959 (St. Louis: Concordia Publishing House, 1959), p. 166.

<sup>45</sup>LCMS, Statistical Yearbook, 1973, p. 258.

<sup>46</sup>Heimann, XLVIII, 71.

<sup>47</sup>LCMS, Statistical Yearbook, 1973, p. 258.

In the year 1973 Paulo Kramp was sent there to replace him. Presently this congregation numbers 30 baptized members and 15 communicants.<sup>48</sup>

#### Mato Grosso

The first resident pastor of the IELB in the state of Mato Grosso was Balduino Krebs. It is reported that he served in Hulha Negra, Rio Grande do Sul, during the period of 1944 to 1950.<sup>49</sup> The following year he left the ministry of the IELB. In the year 1957, he moved to Porto dos Gaúchos, Mato Grosso, to become a farmer. Upon his arrival there, however, many Lutherans in the area requested him to reconsider going back to the ministry. It was reported that there were 72 baptized members and 43 communicants.<sup>50</sup> Thus, he accepted and soon organized the first congregation in the state of Mato Grosso, which he named Igreja Evangélica Luterana Concórdia de Porto dos Gaúchos. In the year 1961 he opened another mission station in Gleba Arinos, which was composed of mostly German settlers from the south. It numbered 144 baptized members with 51 communicants.<sup>51</sup>

He remained as the only missionary serving in the state of Mato Grosso until 1968. In the year 1969, Robert Alsleben, another missionary

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<sup>48</sup> Ibid.

<sup>49</sup> "Os Pastores," XXV, 46.

<sup>50</sup> Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1958 (St. Louis; Concordia Publishing House, 1958), p. 166.

<sup>51</sup> Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1961 (St. Louis: Concordia Publishing House, 1961), p. 169.

of the Missouri Synod, was commissioned by the Board for Missions of the IELB to be placed in Campo Grande, Mato Grosso.<sup>52</sup> Today this congregation numbers 149 baptized members with 37 communicants.<sup>53</sup>

In the year 1970, two additional men were placed in the state of Mato Grosso, namely, Paul Oserow in Dourados, and Ari Thoma in Ponta Porã. The congregation in Dourados has reached 279 baptized members with 145 communicants.<sup>54</sup>

In the year 1971, the Board for Missions of the IELB also placed Egon Eidam and Evaldo Maron in Cuiabá, and Curt Albrecht in Naviraí. It is reported that presently the congregation in Cuiabá numbers 141 baptized members and 76 communicants, and in Naviraí 161 baptized members and 87 communicants.<sup>55</sup>

In the year 1972, Evaldo Maron began missionary work in Pimenta Bueno, Rondônia. Thus Nilton Goerl was sent to replace him at Cuiabá and Ari Thoma accepted a call to serve in Esquina Gaúcha, Rio Grande do Sul.<sup>56</sup> Finally, but not least, in 1973 N. Goerl also accepted to leave Mato Grosso and serve in Viamão, Rio Grande do Sul.<sup>57</sup>

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<sup>52</sup>LCMS, Statistical Yearbook, 1969, p. 244.

<sup>53</sup>LCMS, Statistical Yearbook, 1973, p. 258.

<sup>54</sup>LCMS, Statistical Yearbook, 1973, p. 259.

<sup>55</sup>Ibid.

<sup>56</sup>Lutheran Church--Missouri Synod, Statistical Yearbook of the Lutheran Church--Missouri Synod for the year 1972 (St. Louis: Concordia Publishing House, 1972), p. 258.

<sup>57</sup>LCMS, Statistical Yearbook, 1973, p. 262.

## Pará and Rondônia

The beginning of the missionary work in Belém, Pará, can also be attributed to the efforts made by Rodolpho F. Hasse. In his first visit in the year 1955, he contacted approximately forty families who were greatly interested in the IELB through the Lutheran Hour broadcasting. On 13 February 1955, the first worship service of the Lutheran church was held by him in an Anglican church building. He continued to minister to their needs periodically over the years whenever necessary and financially possible to get there.<sup>58</sup>

Therefore, it was not until the year 1969 that the Board for Missions of the IELB was finally able to place a missionary in Belém. Merrell Wetzstein, a missionary of the Missouri Synod, arrived in Belém where he found 11 baptized members and 2 communicants.<sup>59</sup>

In the year 1972, Ivo G. Wille was also placed in Altamira, Belém. But, since the conditions presented there were very primitive and adverse, Wille decided to join forces with Wetzstein in Belém. The following year both began a so-called bus ministry, namely, using the bus as the vehicle of locomotion, as well as the place to hold their worship services, Sunday School classes, and Bible study groups. This endeavor is presently the most unique missionary approach designed by them in the IELB.<sup>60</sup> Although

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<sup>58</sup>"Minutes of the Brazilian Mission Board" (May 25-27, 1957), p. 2. On file at CHI.

<sup>59</sup>LCMS, Statistical Yearbook, 1970, p. 250.

<sup>60</sup>"Uma Capela Sobre Rodas," Mensagem Luterano, LVI (October 1973), 17.

the statistics report that their total membership is only 29 baptized members and 16 communicants, they have gained many people to the saving knowledge of Jesus Christ as their Lord and Savior.<sup>61</sup>

The missionary work in the state of Rondônia was begun by the independent efforts of Evaldo Maron, who had originally been placed in Cuiabá, Mato Grosso, in 1971.

At the end of the same year, it is reported that he had already held the first Lutheran service in the state of Rondônia. The following year, he founded the first congregation in Pimenta Bueno with a total membership of 450 baptized members and 242 communicants.<sup>62</sup> At the end of the year of 1973, he was forced to leave because of ill health in the family. He accepted a call to the congregation in Tapes, Rio Grande do Sul. In

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<sup>61</sup>LCMS, Statistical Yearbook, 1973, p. 259. This is what Merrell Wetzstein has to say concerning missionary work in the state of Pará: "I am sitting beside the Xingu River in a small Amazon jungle town called Altamira. I am working the agravilas of the Trans-amazon Highway with one of our two vicars. We have made house-to-house visits in 15 places, and tonight we will be visiting Agravila Kilometer 18. An agravila is usually made up of some 50 to 70 families that are opening up farms in the Amazon jungle. They are people who have come from all over Brazil. As we make our visits, we distribute tracts we received free from Concordia Tract Mission. Many times we talk to Christians who have been out of contact with their church for as long as 2 or 3 years. We make a survey in every agravila and invite every family to our evening program. Our program begins at 7:30, but at 7:00 we start the generator, turn on the lights, and play religious music on the record/cassette player that the children of Trinity School (Houston, Tex.) sent us. We give simple basic Christian messages and show films in places in the Amazon jungle where this has never been done before. We meet people all along the road who have heard about our message." Fred J. Pankow, "Opening Frontiers," The Lutheran Witness, XCIII (6 January 1974), 7.

<sup>62</sup>LCMS, Statistical Yearbook, 1973, p. 262.

1974, Leopoldo Heimann took part in the dedication ceremonies of a chapel, school, and parsonage in that mission field of Rondônia.<sup>63</sup>

### The Mission in Portugal

The missionary work and development in Portugal was also another venture of Rodolpho F. Hasse, President of the IELB during the period of 1943-1957 and also full-time Lutheran Hour Director and Speaker, during 1937-1963.<sup>64</sup>

As a result of the Lutheran Hour broadcast from Rio de Janeiro, people in Portugal became greatly interested in the Lutheran teachings and practices. They entered into extended correspondences with Hasse.<sup>65</sup> In the year 1952 Hasse made his first visit to Portugal, followed by a second one with H. A. Mayer, Assistant Secretary of the Board for Missions in North and South America, in the year 1953.<sup>66</sup>

In the year 1954 the 32nd Convention of the IELB decided to take an official stance concerning the missionary possibilities in Portugal. During the period of 1955 to 1957, Hasse instructed a layman the

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<sup>63</sup>"Minutes of the meeting of the 'Mini-Board,' a Commission representing the Board of Directors of the IELB" (3 June 1974), p. 2. On file at the IELB Administration Office, Porto Alegre, Brazil.

<sup>64</sup>C. H. Warth, "Um Presidente," Mensagem Luterano, LI (October 1968), 6.

<sup>65</sup>O. H. Schmidt, "Lutheran Church--Missouri Synod," Lutheran World Missions, edited by Andrew S. Burgess (Minneapolis: Augsburg Publishing House, 1954), p. 139.

<sup>66</sup>[Leopoldo Heimann], "Portugal--Qual É O Teu Futuro?," Mensagem Luterano, LVII (May 1974), 10.



fundamental Christian doctrines and practices accepted by the IELB. On 7 March 1958, José Canhoto Godinho held the first worship service in Lisboa.<sup>67</sup>

On 28 May 1959, Dr. R. F. Hasse founded officially the Church in Portugal and named it the Igreja Evangélica Luterana Portuguesa.<sup>68</sup> The following year in 1960, the 37th Convention of the IELB adopted the following resolution concerning missionary work in Portugal: to intensify in all possible ways the Portuguese mission; to appear before The Lutheran Church--Missouri Synod and to show with unrefutable arguments the necessity and the timeliness to begin the work through the Igreja Evangélica Luterana do Brasil (Brazil District of The Lutheran Church--Missouri Synod), requesting the Missouri Synod to grant us permission to carry out this mission work; to request that the missionary of the Portuguese Lutheran Church, Rodolpho Hasse, continue to visit the Portuguese mission periodically, strengthening in this manner the small but promising group of true Portuguese Lutherans; and to administer, on the occasion of these visits to Portugal, a course for evangelists and missionaries to young men interested in the work.<sup>69</sup>

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<sup>67</sup> Ibid.

<sup>68</sup> Ibid.

<sup>69</sup> The following petition was addressed to the Missouri Synod assembled at Cleveland, Ohio: "We, the Igreja Evangélica Luterana do Brasil (Brazil District of The Lutheran Church--Missouri Synod) appear before the 45th regular convention of The Lutheran Church--Missouri Synod in order to request the convention to authorize the Board of Directors of The Lutheran Church--Missouri Synod to grant permission to the Igreja Evangélica Luterana do Brasil (Brazil District of The Lutheran Church--Missouri Synod) to carry on the work in Portugal with their own means and under their own responsibility." Lutheran Church--Missouri Synod, Proceedings of the

Between the 20th and 29th of June, 1962, the 45th Regular Convention of the Missouri Synod assembled in Cleveland, Ohio, responded positively to the request made by the IELB and to permit mission work in Portugal.<sup>70</sup>

On 3 August, 1963, José Canhoto Godinho was installed and ordained pastor of the IELP by a colloquy program. Officiating at the ceremony were Arnaldo J. Schmidt, President of the IELB (1963-1965), assisted by R. F. Hasse and J. H. Rottmann.<sup>71</sup> J. C. Godinho served the congregations of Lisboa and Queluz faithfully until the year 1967. It is reported that he quit the ministry because of constant disagreements with one of the leading laymen in the Church of the IELP, Mário Abrantes, who was very influential and outspoken.<sup>72</sup>

For this reason the Board for Missions of the IELB decided to send their first missionary to Portugal, Paulo Kerte Jung. On 8 March 1968, he arrived in Lisboa, Portugal. In January 1969, he began the Lutheran Hour broadcasting, which soon developed into 3 weekly programs of 15 minutes named Voz da Cruz.<sup>73</sup>

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Forty-Fifth Regular Convention of the Lutheran Church--Missouri Synod Assembled at Cleveland, Ohio, June 20-29, 1962 (St. Louis: Concordia Publishing House, 1962), p. 174.

<sup>70</sup> Here is the resolution adopted by the 45th Regular Convention of the Missouri Synod concerning the mission in Portugal: "Resolved, That The Lutheran Church--Missouri Synod grant the Brazil District the permission to regard mission work in Portugal as its project." LCMS, Proceedings, 1962, p. 93.

<sup>71</sup> A. J. Schmidt, "Respingando Fatos," Mensageiro Luterano, XLVI, 132.

<sup>72</sup> [Heimann], LVII, 10.

<sup>73</sup> Ibid.

In the year 1973, the Board for Missions sent a second missionary, Paulo Moisés Nerbas, a 1972 Seminário Concórdia graduate. The same year in October, Paulo K. Jung received and accepted a call to serve in Porto Alegre, Brazil. He served the IELP faithfully for almost six years and is presently pastor of St. Paul's Lutheran Church (Igreja Evangélica Luterana São Paulo) in Navegantes, a suburb of Porto Alegre, Rio Grande do Sul.<sup>74</sup>

During the meetings of the Board for Missions of the IELB from 31 October to 2 November 1973, it was decided to send Alaôr Gueths dos Santos who was serving the congregation in Belo Horizonte since the year 1970. The following year A. G. dos Santos arrived in Portugal to join P. M. Nerbas.<sup>75</sup>

During P. K. Jung's ministry in Portugal, forty percent of his time was devoted to the Lutheran Hour. It is reported that he delivered 364 messages over the radio; 616 persons were enrolled in the Bible correspondence courses; 4,878 tests were corrected and 118 diplomas were sent out; 4,508 letters were received from which 1,394 were answered with personal pastoral counseling; 2,495 listeners received free Christian literature; 236 New Testament copies, 1,149 booklets, and 2,905 missionary tracts were given out. Finally, but not least, 205 Bibles were sold during this period.<sup>76</sup>

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<sup>74</sup>Hoffmann, LVII, 7.

<sup>75</sup>Ibid. It is reported that the total membership of the Igreja Evangélica Luterana Portuguesa (IELP) is presently around seventy baptized members.

<sup>76</sup>[Heimann], LVII, 11.

Here are some of the results achieved during his ministry, despite the lack of time invested in the growth and expansion of the IELP: 570 worship services; 480 Bible study groups; 10 children baptized; 2 junior confirmations; 1 marriage; 2 burials; and 40 converts gained from outside.<sup>77</sup>

The following resolution adopted at the 44th National Convention of the IELB assembled in São Leopoldo, Rio Grande do Sul, was taken in the 12th Session held on the afternoon of 29 January 1974. It was decided to probe the missionary possibilities in Angola and Mozambique, as well as the future status quo of the IELP. Here is the resolution, which reads as follows:

- RESOLVED,**
- a) That the IELB (Igreja Evangélica Luterana do Brasil) petition the Missouri Synod (The Lutheran Church--Missouri Synod) to participate economically, at first in the budget of the IELP (Igreja Evangélica Luterana de Portugal), in an amount of approximately 50%;
  - b) That the LCMS initiate the missionary work in Angola and Mozambique;
  - c) That the IELB place at the disposition of the LCMS the pastors that this church should judge necessary to send to those Portuguese States;
  - d) That the pastors mentioned in the previous item be given the opportunity of participating in the courses offered by the LCMS for missionaries sent overseas;
  - e) That the leadership of the IELB study, together with the leadership of the LCMS, the viability of eventually transferring the administration of the IELP by the LCMS, as well as the viability of preparing workers in Portugal--and also the planning for the work in Portugal.<sup>78</sup>

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<sup>77</sup>Ibid

<sup>78</sup><sub>44</sub>@ "Convenção Nacional da IELB," Mensageiro Luterano, LVII (May 1974), 6. The resolution was translated from the Portuguese by the writer.

## Social Action in the IELB

It is reported that a new missionary dimension and emphasis of the IELB is being placed in the area of social action. Not only has there been a significant number of new mission stations opened in the present era, but it is also significant that the present era is marked by a renewed emphasis on a broader social concern of the IELB.

During July 1964, the Consulta Luterana meeting with over fifty participants was held in São Leopoldo, Rio Grande do Sul. The conference theme was entitled: "The Lutheran Church in View of the Changes of Our Time." Here for the first time members of the IELB participated.<sup>79</sup>

Likewise during April 1967, the 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas meeting was held at the Colégio Agrícola Bom Pastor in Linha Brasil (Nova Petrópolis), Rio Grande do Sul. The conference theme was: Allis in Serviendo consumidor. This three-day conference was held under the joint auspices of the IELB and the IECLB. It was the first joint meeting of the two church bodies.<sup>80</sup>

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<sup>79</sup> Reports on the Work of its Branches and Related Agencies 1963-1969 (Geneva: The Lutheran World Federation, 1970), p. 131.

<sup>80</sup> 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas (Linha Brasil, Nova Petrópolis: Serviço de Projetos de Desenvolvimento da Igreja Evangélica de Confissão Luterana no Brasil, 1967), pp. 1-2. The following pastors of the IELB were present at this meeting: Rubem Becker, Breno Dauernheimer, Paul Evers, Davi Flor, Eugen Fuhrmann, Johannes Gedrat, Paulo Hasse, Ernesto Heine, Edvino Hoerlle, Harry Hoerlle, J. Solon Hoffmann, Harry Kelm, Milton Klagenberg, Afonso Krick, Arno Krick, Edgar Krick, Victor Lehenbauer, Guilherme Luedke, Norberto Ott, Frederico C. Otten, Jorge Raschke, Elmer Reimnitz, Ervino Rieger, Elbert Schelp, Paul W. Schelp, Milton Schirmer, Martin Stern, Martin C. Warth, Heinrich Zeuch, and Hermann Zeuch. It also included the laymen of the IELB: Evaldo Bergmann, Johannes Engel, Martin Gedrat, and José Bonifácio Torres. Ibid., pp. 59-61.

During the second of these social action conferences, the participants identified current social problems in both rural and urban slum areas of Brazil, as well as examining carefully the biblical basis for social concern. The essayists emphasized the imperative always to employ Christian education to cope with misery and poverty.<sup>81</sup>

The Lutherans in Brazil are generally breaking away from their social and ethnic isolation to universalize in terms of their mission outreach. Especially the IELB is rethinking her own position in reference to the Detroit "Mission Affirmations," which were adopted at the 46th Regular Convention of the Missouri Synod in the year 1965.<sup>82</sup> It seems strongly indicated that people in Brazil are looking for new frameworks of thought and new dimensions of living. In this situation the Church should develop in its own cultural setting, and not just become another carbon copy of the Missouri Synod as it exists in the United States. Christian leaders in Brazil are increasingly aware that they must cease transplanting forms of church polity from the Missouri Synod.

The Department of Social Welfare of the Missouri Synod published a position paper entitled "The Theology of Social Welfare" which brings out in details the principles, biblically and theologically. Its primary goal is to emphasize that their purpose and interest is of helping the individual in need reach his fullest possible potential in terms of spiritual, emotional, physical, mental and social well-being as a child of God.<sup>83</sup>

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<sup>81</sup>"Social Problems in Brazil," World Encounter, V (December 1967), 32.

<sup>82</sup>Supra, p. 6, n. 14.

<sup>83</sup>"The Theology of Social Welfare" (published by the Department of Social Welfare, 1962), p. 1.

It is the activity of the church to be a serving church. Our Lutheran Confessions shows us that the service of works, that acts of love, are the fruit of faith through the Gospel and are the true service of Christians. Melancthon says that

After we have been justified and regenerated by faith, therefore, we begin to fear and love God, to pray and expect help from him, to thank and praise him, and to submit to him in our affliction. Then also we begin to love our neighbor because our hearts have spiritual and holy impulses.<sup>84</sup>

The child of God, living a life of faith will produce love and good works, not only because works are commanded as a testimony of our faith, not only because our works glorify Christ, but because the Spirit has transformed us by bringing us to faith, and "Faith is a living, busy, active, mighty thing, so that it is impossible for it not to be constantly doing what is good."<sup>85</sup> Therefore, it is sufficient and clear enough to assert that the Gospel faith is joined inseparably to the service of good works in Lutheran theology.

Nevertheless, we should be reminded of the fact that the church dare not let the social gospel take the place of the Gospel of Jesus Christ.<sup>86</sup> Elmer Reimnitz makes a very appropriate comment:

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<sup>84</sup>Robert D. Preus, "The Lutheran Confessions and the Mission of the Church" (paper delivered at the International Lutheran Theological Conference, Concordia Seminary, St. Louis, July 9-11, 1970), p. 12 (mimeographed).

<sup>85</sup>The Book of Concord. The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Muhlenberg Press, 1959), pp. 552-553.

<sup>86</sup>Social Gospel is the name given to the central idea of a widely influential movement within American Protestantism in the late 19th and early 20th centuries. Its greatest spokesman was Walter Rauschenbusch (1861-1918) a Baptist minister and, later, theological professor. His premise was that personal existence is basically social and that a

The true Christian church will continue to bring the Gospel message to the whole man and urge its faithful to express their social concern. The children of God must be concerned for the needs of the whole man, they will continue to help in obedience to Christ's command to help those who are hungry, sick, alone, etc., but above all the church will remember that the salvation of the whole man has priority and will bring the man the sweetest story ever told, the message of salvation through faith in Christ Jesus.<sup>87</sup>

It is for this reason that the crucial issue, then, is not so much whether the church should have a social concern or not. All agree that it should. The issue is how to balance the evangelistic, soul-saving ministry over against the social activities of the church.<sup>88</sup>

We dare not ever forget that the ministry of Jesus Christ was always three-fold: teaching, preaching, as well as healing and helping those in physical need. His ministry served man's total needs. In his ministry our Lord did not separate man's soul from his body, and minister only to the soul. If Christ was anything, He was relevant to his day.

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relevant Christianity would "bring men under repentance for their collective sins" and would proclaim a corresponding social salvation. He appealed to the demand for justice that was characteristic of the Hebrew prophets and to the centrality of the Kingdom of God in the teachings of Jesus. This Kingdom, Rauschenbusch argued, is a goal toward which God is working in this world, not an other-worldly goal. The Social Gospel movement was characterized by a sharp criticism of the injustices, especially economic, of the social order and by a program for more revolutionary social action on the part of the churches. Because the Social Gospel was so closely identified with the tenets of Liberal Protestantism, the belief in progress, and the attribution of sin to evil social institutions, and because of its erroneous identification of Jesus' teaching about the Kingdom of God with these tenets, it was severely criticized by orthodox and neo-Reformed theologians.

<sup>87</sup> Elmer Reimnitz, "God's Harmony and Man's Discordant Notes and Missions," Evangelical Directions for the Lutheran Church, edited by Erich H. Kiehl and Waldo J. Werning (Chicago: Lutheran Congress, 1970), p. 124.

<sup>88</sup> C. Peter Wagner, Latin American Theology. Radical or Evangelical? The Struggle for the Faith in a Young Church (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 103.



He gave meaning to the spiritual and physical needs of the world. He served the poor and preached the Sermon on the Mount. The Church of Christ can be no other. The witness of the Gospel of Jesus Christ cannot be simply confined to the written or spoken Word.

The whole question surrounding the use of social action in the ministry of the Church has been greatly misunderstood. The emphasis is not placed on good works, acts of love, but only as a part of the total ministry of the Church. The central priority has always been placed on the redeeming act of Jesus Christ, who shed His Blood for the forgiveness of the whole world. God's love for mankind, sinful though we are, is revealed in Christ Jesus, who died that we might live. As He loved us, so we are to love one another.

We simply cannot avoid confronting the fact that there are certain inadequacies in the Church's past and present missionary policies. These mistakes need to be corrected. The statistics of the IELB since the year 1950, clearly indicates the inadequate and almost total failure of the mission stations opened in the northeast, northwest and the central plateau. Not that numerical growth is the primary objective of missions, but somewhere the Church has failed and will continue to follow that pattern unless it is changed. William R. Read, a former Presbyterian missionary in Brazil, asserts that

most German Lutheran Church growth has been by means of natural increase--the birth rate has determined the number of new members. Infant baptisms have become the index of increase for the German Lutherans in Brazil. This gives them a two to three percent annual increase. Unfortunately, however, this gratifying

disagree. That is their prerogative and they are also entitled to an opinion. These resolutions are in the judgment of the writer theologically sound. In the fifth resolution of the "Mission Affirmations," it is clearly stated that "Christians minister to the needs of the whole man, not because they have forgotten the witness of the Gospel but because they remembered it. They know that the demonstration of their faith in Christ adds power to its proclamation."<sup>92</sup>

Only after the "Mission Affirmations" were adopted, did the IELB actually begin to reach out with social action. Since the year 1967, as a result of the 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas meeting, the IELB has been concerned with the problems of social order in the Church at large, through the Serviço de Projetos Especiais (the Committee of Special Projects) in conjunction with the Serviço de Projetos de Desenvolvimento (the Committee for the Development of Projects) of the IECLB.<sup>93</sup>

The primary emphasis of the Committee of Special Projects is to motivate and provide the necessary guidance for the congregations and parishes of the IELB who are interested in these projects, to initiate their own Departments of Social Projects in their own community. This endeavor is made possible with the financial support channeled through the Lutheran World Federation. Even though the IELB is not a member of LWF, these funds are accepted in the hope that the projects developed will not only assist in the betterment of the community, but will offer

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<sup>92</sup>Ibid., p. 81 (italics mine).

<sup>93</sup>Norberto Ott and Rubem Becker, "Serviço de Projetos Especiais," Mensageiro Luterano, LV (April 1972), 8.

biological growth is unaccompanied by effective Christian testimony and conversion growth [*italics mine*].<sup>89</sup>

It is for this reason that the IELB began looking seriously to new missionary dimensions to win more souls to the saving knowledge of Jesus Christ.

It is significant to note that the 1973 Convention of the Missouri Synod reaffirmed its subscriptions to the "Mission Affirmations."<sup>90</sup> From the six resolutions adopted in 1965, the fourth (Resolution 1-01 D) and fifth (Resolution 101 E), namely: "The Church Is Christ's Mission to the Whole Society," and "The Church is Christ's Mission to the Whole Man," have been especially implemented by several congregations of the IELB in their missionary strategy and outreach. It should be noted, however, that the emphases placed on these two resolutions does not in any way exclude or diminish the other four, which are also a part of the missionary program.<sup>91</sup>

These resolutions do not only represent the official theological stance of the Missouri Synod, but especially the biblical and doctrinal interpretation of the Mission of the Church according to the Word of God and the Lutheran Confessions. There are those in the Missouri Synod who

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<sup>89</sup>William R. Read, New Patterns of Church Growth in Brazil (Grand Rapids: William B. Eerdmans Publishing Company, 1965), p. 199.

<sup>90</sup>Lutheran Church--Missouri Synod, Proceedings of the Fiftieth Regular Convention of the Lutheran Church--Missouri Synod Assembled at New Orleans, Louisiana June 6-13, 1973 (St. Louis: Concordia Publishing House, 1973), p. 103.

<sup>91</sup>Lutheran Church--Missouri Synod, Proceedings of the Forty-Sixth Regular Convention of the Lutheran Church--Missouri Synod Assembled at Detroit, Michigan June 16-26, 1965 (St. Louis: Concordia Publishing House, 1965), pp. 79-81.

new dimension of communicating the gospel of Jesus Christ. The only obligation the IELB has toward the LWF is that these projects be carried out for the welfare of the community and for the social and educational benefit of the poor.<sup>94</sup>

In conclusion, there are still unanswered questions on the validity and emphasis placed on these projects, as well as the free unconditional acceptance of funds channeled through the LWF. Despite these facts, however, they have certainly played an important and decisive part in the total missionary outreach of the IELB. It can easily be said that these projects have been a fruitful and rewarding experience in the life of several congregations in the IELB. It could best be termed as a challenging attempt to meet the anxieties and concerns of those in need of spiritual guidance and physical betterment. Thus far it was reported to have been met with an encouraging success. But the future perhaps

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<sup>94</sup>Ibid. The following projects are completed or in the process of completion, according to a report of the Serviço de Projetos Especiais: (1) Arroio do Meio, RGS--Boardinghouse; (2) Pelotas, RGS--Social Center; Niterói, RGS--Vocational School; (4) Canoas, RGS--Vocational School; (5) Cândido Rondon, Paraná--High School and Teacher Training; (6) Candelária, RGS--Business School; (7) Santa Rosa, RGS--Vocational School; (8) Sarandi, Porto Alegre--Vocational School; (9) Canoas, RGS--Technical School, Business Administration, Secretarial Training, Telecommunications, Electronics, and Art; (10) Capanema, Paraná--Agricultural School; (11) Dourados, Mato Grosso--Center for Professional Training; (12) Aratu, Bahia--Vocational School; (13) Vacaria, RGS--Center for Professional Training; (14) Getúlio Vargas, RGS--Center for Professional Training; (15) Campo Limpo, São Paulo--Center for Medical Prevention; (16) Vila Jardim, Porto Alegre--Social Center; (17) Rio Grande, RGS--Technical School; (18) Taguatinga, Distrito Federal (Goiás)--Center for Professional Training; (19) Belém, Pará--Center for Medical Prevention; (20) Mandaguari, Paraná--Business School; (21) Colatina, Espírito Santo--Technical School; (22) Campo Grande, Mato Grosso--Vocational School; (23) Santa Maria, RGS--Technical School; (24) Recife, Pernambuco--Social Center; and (25) Porto Alegre, RGS--School for the Deaf.

will still determine the continuing success or possible downfall of these projects. Here too the results remain to be seen and evaluated from a biblical missionary perspective.

#### The Lutheran Hour in Brazil

The IELB participates with great interest in the Lutheran Hour radio broadcasting. The program is operated throughout Brazil with the generous sponsorship of the Lutheran Laymen's League (LLL) of the Missouri Synod in the United States.

Radio has long been a major medium for preaching the Gospel of Jesus Christ in Brazil. The Lutheran Hour is widely broadcast, 22 FM stations and 56 AM stations carry the program. Several congregations and mission stations are direct results of Lutheran Hour broadcasting. In some areas the Lutheran Hour is still the only contact people have with the Lutheran Church.

It was reported that Rodolpho A. Warth is Programming Director and Speaker of the Lutheran Hour since 1963. In 1969, Johannes H. Gedrat, pastor in Canela, Rio Grande do Sul, was called to serve as Branch Manager, one who delegates and supervises the whole operation. He replaced the founder of the Lutheran Hour, Rodolpho F. Hasse who passed away on 2 August 1968.<sup>95</sup>

There are two programs which are broadcast regularly, namely, A Voz da Cruz, a 15-minute program on Sunday mornings and Cinco Minutos Com

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<sup>95</sup>Johannes H. Gedrat, "O Evangelho Pelo Ar," Mensageiro Luterano, LVII (May 1971), 5. It should be noted here that Gedrat has been elected President of the IELB in January of 1974.

Jesus ("Five Minutes With Jesus"), a 5-minute daily program. The latter is also broadcast locally under the sponsorship of several congregations in the IELB.<sup>96</sup>

In addition to the above named programs and activities, Director Gedrat also prepared a record of twelve hymns in modern arrangement entitled As Vozes Levantai ("Lift Up Your Voices") in 1972. It was interpreted by six professional singers named Titulares do Ritmo. A secular company has been distributing the disc, which was for commercial sale. It was also reported that if the effort proved to be a success, this venture would be made available annually by the Lutheran Hour.<sup>97</sup>

The Lutheran Hour in Brazil is also developing its own sponsor plan in light of the increasing support the program has received on the part of newscasters and advertising agencies in São Paulo.

In the year 1973, approximately one-hundred radio stations throughout Brazil carried two special radio spots for Christmas prepared by the Lutheran Hour. The spots which marked the Brazil office's first attempt at spot announcements, featured the modern music performed by the Titulares do Ritmo, and the narration carried out by a well-known newscaster on Rádio Tupi, the most powerful radio station in the nation. The spots

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<sup>96</sup> During his attendance at the 43rd National Convention of the IELB, F. Pankow also visited the Lutheran Hour. This is what he had to say: "The Lutheran Hour is one of the bright lights of the work in Brazil. Since its beginning a total of 1,300 fifteen-minute programs and 386 five-minute programs have been produced. The second of these, 'Five Minutes with Jesus,' is proving to be more effective." Fred J. Pankow, "Report On Visit To Brazil Convention," St. Louis, January 26-31, 1972, p. 15 (mimeographed).

<sup>97</sup> Johannes Gedrat, "Hora Luterana e Tua Participação!," Mensageiro Luterano, LV (July 1972), 16.

consisted of a short message on the birth of Christ and concluded: "The Lutheran Hour and this radio station express their best wishes for a very happy Christmas to all listeners praying that the Christ who was born on Christmas may always be alive in the hearts of all Brazilians."<sup>98</sup>

It was reported that since 1971 an advertising agency in São Paulo named Ritmo Publicidade, has been greatly interested in the work of the Lutheran Hour. This agency has helped considerably the Lutheran Hour and saved them approximately US \$16,000 per year. They have been handling all the contracts and media work for the Lutheran Hour in the distribution and monitoring of radio stations. The Lutheran Hour has recently been incorporated under the laws of the country.<sup>99</sup>

In the year 1971, it was reported that 10,651 listeners wrote to the Lutheran Hour. Sixty percent of these live in the Northern part of Brazil, where the IELB is not well represented in all sections.<sup>100</sup> In 1972 they received 11,840 letters and the following year up to 13,930 pieces of mail response. This figure does not include Bible Correspondence Course replies. It was estimated that thirty-five percent of these came from unchurched or non-Christian listeners. In addition, 4,598 were enrolled in the Bible Correspondence Course, 20 percent of which came from non-Christians. The Lutheran Hour has already handed out 985 diplomas.

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<sup>98</sup>"100 Stations Carry Brazil Lutheran Hour's 1st Spots," The Lutheran Layman, XLIV (May 1973), 10.

<sup>99</sup>"Brazil Ad Agency Backs Lutheran Hour Outreach," The Lutheran Layman, XLV (January 1974), 10.

<sup>100</sup>Pankow, "Report," p. 15.

Presently 475 children are taking the Children's Bible Correspondence Course, which was prepared by Mrs. Irma Flor.<sup>101</sup>

It is also reported that for some time, the IELB has been trying to break into television and has grown more anxious as one opportunity after another has slipped by due to lack of funds.

In 1972 the IELB turned to Lutheran Television Productions of the Missouri Synod for help. Martin J. Neeb, Jr., Executive Secretary, has demonstrated an active interest in developing a TV ministry also in Brazil. As a pilot project, they would provide the IELB with "This Is The Life" episode together with the appropriate funds to produce the

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<sup>101</sup>Johannes H. Gedrat and Rodolpho A. Warth, "Hora Luterana," Mensagem Luterana, LVII (July 1974), 17. Cf. "Programas Radiofônicos," Lar Cristão 1974, edited by Leopoldo Heimann (Porto Alegre: Casa Publicadora, 1974), XXV, 118-119.

The Lutheran Hour in Brazil (Hora Luterana and A Voz da Cruz) is presently being heard over the following radio stations:

<u>State</u>	<u>City</u>	<u>Radio Stations</u>	<u>Day</u>
Pará	Belém	Marajoara	Sunday
Ceará	Fortaleza	Verdes Mares	Mon-Sat
Pernambuco	Recife	Capibaribe	Daily
Pernambuco	Caruaru	Difusora	Wednesday
Bahia	Salvador	Sociedade	Sunday
Espírito Santo	Vitória	Vitória	Daily
Minas Gerais	Belo Horizonte	Itatiaia	Mon-Sat
Distrito Federal	Brasília	Independência	Daily
Goiás	Goiânia	Clube	Mon-Sat
Mato Grosso	Cuiabá	Cultura	Daily
Mato Grosso	Campo Grande	Difusora	Daily
Guanabara	Rio De Janeiro	Guanabara	Daily
São Paulo	São Paulo	Piratininga	Mon-Sat
São Paulo	Araras	Clube	Daily
São Paulo	Leme	Cultura	Thursday
Paraná	Curitiba	Cultura	Mon-Sat
Paraná	Foz do Iguaçu	Cultura	Mon-Sat
Santa Catarina	Florianópolis	Guarujá	Daily
Santa Catarina	Joaçaba	Herval d'Oeste	Sunday
Santa Catarina	Caçador	Cacanjure	Sunday
Rio Grande do Sul	Porto Alegre	Gaúcha	Daily



first lip-sync Portuguese version. With that they would approach television stations and sponsors seeking commitments. From the very outset the IELB would be responsible for air costs. Furthermore, it was reported that local sponsorships and donations were already pledged and that eight state capitals were ready to present "This Is The Life" free as soon as a series could be dubbed into Portuguese. It was hoped that the 125th Anniversary offering of the Missouri Synod could have also helped provide the initial funds.

Unfortunately, the dream and aspirations of possible Lutheran Television broadcasting in Brazil is still far from reality. The presentation of the episode "Christmas Is" (O Natal É) from Lutheran Television Productions, dubbed into Portuguese and telecast over thirty television stations of the Réde Globo de Televisão, is perhaps the beginning. This episode was presented on the program by Sílvio Santos named Sinos de Belém in December 1972.

#### Casa Publicadora Concórdia

The Golden Jubilee of Casa Publicadora Concórdia S.A. (CPC) was celebrated with special festivities 12 August 1973 in a worship service of thanksgiving conducted by Otto A. Goerl. The CPC has certainly been another vital instrument and contributed greatly in the missionary performance of the IELB since its foundation.<sup>102</sup>

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<sup>102</sup>L [eopoldo Heimann], "Evangeliza Imprimindo Há 50 Anos," Mensageiro Luterano, LVI (August 1973), 4.

The first Director of the venture was Guilherme Goerl. He was succeeded by his son Waldemar Goerl, who in turn was followed by Amândio Altmann. On 3 May 1973, Victor Sonntag was elected the new President-Director of the CPC.<sup>103</sup> Albert Mattis is presently the Manager-Director and Guido R. Goerl, the Chief Editor responsible for planning and development of publications.<sup>104</sup>

The CPC printing shop and bookstore functioned together at the location on Rua São Pedro in the suburb of Navegantes for 42 years. In the year 1966, however, a new property of land was purchased in the outskirts of Porto Alegre, where today the printing shop is located at the Estrada do Forte in an area of 10,000 square meters.<sup>105</sup> The bookstore has remained at the Rua São Pedro and undergone several changes and renovations. It has been renamed Loja e Bazar Concórdia under the management of Paulo Krey.<sup>106</sup>

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<sup>103</sup>"Notícias," Mensagem Luterano, LVI (June 1973), 23. V. Sonntag graduated from Seminário Concórdia in 1956. He served as pastor of the IELB in Trombudo Central, Santa Catarina, during 1957-1959. He quit the ministry and worked for fifteen years at the Banco do Brasil (Brazil Bank) in Novo Hamburgo, Rio Grande do Sul.

<sup>104</sup>"Entre As Quatro Maiores," Lar Cristão 1974, XXV, 78-79. On 10 June 1973, it should be noted that Leopoldo Heimann was installed as full-time Executive Secretary for Publications of the IELB.

<sup>105</sup>"Aqui É Impresso O Mensageiro," Mensagem Luterano, LVI (January 1973), 16.

<sup>106</sup>L [Leopoldo Heimann], "Evangeliza Imprimindo Há 50 Anos," Mensagem Luterano, LVI, 7.

In the year 1923, the CPC began with a capital expenditure of 8,150 milréis. Today it is estimated to have a capital value of approximately Cr.\$2,242,000.00.<sup>107</sup> It was reported that during the 1972 fiscal year, the CPC printed an average of 40,368 pages of Christian literature. The following year approximately 64,000 pages were printed for the IELB.<sup>108</sup>

A number of books have been translated into Portuguese and printed by CPC during the past years. The major work that has been undertaken recently through a grant from the Aid Association for Lutherans (AAL) in the United States is the translation and publication of the Lutheran Confessions into Portuguese. This project was initiated in 1970 by Arnaldo Schueler.<sup>109</sup>

This step is certainly a significant historic development in the life of the IELB. Until now students and pastors alike have been making

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<sup>107</sup>"Aqui É Impresso O Mensageiro," Mensageiro Lutherano, LVI, 16.

<sup>108</sup>L [ Leopoldo Heimann ], "Janelas Abertas," Mensageiro Luterano, LVII (February 1974), 9.

<sup>109</sup> Paulo K. Jung, "Free Translation of Letter from Secretary of Brazil District," Porto Alegre, 15 April 1974, p. 2 (mimeographed). On file at the Board for Missions of the Missouri Synod. It was reported that Schueler spent approximately eighteen months of research at the Library of Concordia Seminary in St. Louis. In addition to the translation, an annotated footnote and bibliography will also be provided. It was said that the Board of Directors of the IELB assured its support for the continuation of the project. It requested the Parish Education Department, together with the President, to deal with the details of the project in its Brazilian phase during the year 1974-1975.

use of the original manuscript of the Confessions in Latin and German. It is hoped that this project will be the turning point for the beginning of several other important translations and publications.

## CHAPTER VI

### MAJOR HISTORICAL EVENTS IN THE CHURCH OF BRAZIL

#### The Status of the IELB

The IELB as national church, mission field or district of the Missouri Synod, has provoked much debate and controversy recently. Church leaders of the Missouri Synod do not doubt the mission opportunities in Brazil. However, they do question its status as a district of the Missouri Synod, since the IELB is now incorporated as an independent national church body with the Brazilian government. Also the controversial role the IELB has played at two important and crucial conventions of the Missouri Synod in Denver (1969) and New Orleans (1973), has been criticized.

Already on 25 January 1948, in his address to the IELB Convention assembled in Porto Alegre, Rio Grande do Sul, President Rodolpho F. Hasse made the following statement:

When I was asked in the meeting of Committee 2 [at the 1947 Convention of the Missouri Synod] toward what goal we were directing our efforts, I replied: We are striving to reach the point where we shall no longer have to come to the Mother Church for financial help to carry on the work in Brazil.<sup>1</sup>

In the year 1958 A. H. Grumm and A. H. Haake during their official visit to the Lutheran Church in Brazil, made a considerable evaluation of the outreach and potential of the IELB. It was their understanding

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<sup>1</sup>F. C. Streufert, "My Trip To South America" (N.p.: n.d.), p. 11. On file at Concordia Historical Institute, St. Louis. Hereafter cited as CHI.

that the Church of Brazil could have been led to do far more than it had done in the past. They reported that the work in the cities had been greatly neglected, especially when the population trend had always been to the city.<sup>2</sup>

This is what they had to say concerning the tremendous outreach potential of the IELB:

We believe that the Church in Brazil has a very encouraging future. To make the most of its God-given opportunities the leadership potential of its present clergy and lay people must be developed in the right direction. Clergy and congregation must be challenged with a real spiritual program. Old ways of doing things must pass away, a new method of programs developed, developed not for them, but with them and by them.<sup>3</sup>

Finally, but not least, Grumm and Haake concluded their report with the following proposal and suggestions for the future potential of the Lutheran Church in Brazil: (1) That the Church of Brazil take definite and vigorous steps toward becoming a strong self-propagating, self-governing, and self-supporting church; (2) That pastors and congregations study their position as a church in Brazil, and that they with faith and confidence assume their God-given responsibility; and (3) That the District at its forthcoming convention reorganize itself in order that it might effectively plan and administer the business of the Lord.<sup>4</sup>

On 21 January 1962, as a result of that the IELB decided to request the Missouri Synod assembled at Cleveland, Ohio, June 20-29, 1962, the status of sister-church beginning in the year 1965. This was the report

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<sup>2</sup>A. H. Grumm and A. H. Haake, "Brazil Visitation Report" (St. Louis, 11 August-25 September, 1958), p. 3 (mimeographed). On file at CHI.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., pp. 2-3.

given by the First Vice-President of the Missouri Synod, Oliver R. Harms, who preached at the opening service of the IELB's Convention. He reported that the district hoped to present plans by the year 1965, to show how it could operate as an independent church.<sup>5</sup>

Dr. Harms also observed that the President of the IELB, Arnold W. Schneider, a native of Illinois, was described by many as a very capable churchman in the IELB. He also noted that Walter E. Dorre, Resident Mission Counselor, because of his on-the-spot work in the IELB, would be able to give good suggestions and advice both to the workers in Brazil and to the Board for Missions in North and South America.<sup>6</sup>

In the year 1962, the Missouri Synod Convention assembled in Cleveland, Ohio, authorized the IELB to take the initial steps necessary to become an independent sister-church of Synod, namely, self-governing, self-propagating, and self-supporting.<sup>7</sup>

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<sup>5</sup>"Brazil District Votes To Ask for Status As 'Sister Church,'" The Lutheran Witness, LXXXI (6 March 1962), 20. It was also reported that Edwin A. Sommer, Executive Secretary of Synod's Board of Support and Pensions, visiting South America by request of his board, discussed problems connected with pensions because of a national program corresponding to Social Security.

<sup>6</sup>Ibid. In April 1958 the Board for Missions in North and South America appointed Walter E. Dorre of Fort Worth, Texas, to become Resident Counselor for South America. His headquarters were in São Paulo, Brazil. His primary function was to work with the mission fields and the districts, carrying out the Board's responsibilities under the policies which had been mutually agreed upon. He was a representative of the Board. This procedure facilitated communication and provided much more personal contacts with the congregations and pastors, boards and officials. Lutheran Church--Missouri Synod, Reports and Memorials of the Forty-Fourth Regular Convention of the Lutheran Church--Missouri Synod meeting as the Twenty-Ninth Delegate Synod in San Francisco, California June 17-27, 1959 (St. Louis: Concordia Publishing House, 1959), pp. 342-343.

<sup>7</sup>LCMS, Proceedings, 1962, p. 127.

Nevertheless, the initial steps taken at the Cleveland Convention were not pursued at the next convention in Detroit in 1965. The Chairman of the Brazil District Sister Church Committee, Paulo Hasse, reported that although the IELB had shown several improvements in a number of areas of the work, they felt that they had not achieved the goals expected and decided not to ask for Sister Church Status. He also added that it was the unanimous consensus of the Committee that

Since we have not reached the goals which we feel are essential to so important a matter, and since we feel that a few more years of intensive effort will undoubtedly make it possible for us to reach our goals, we are postponing the request for Sister Church Status.<sup>8</sup>

In more detail, these were the significant points made why the IELB was not ready for sister church status: First, an insignificant number of congregations served by pastors of the IELB actually joined the IELB. Only 180 of the 562 congregations have joined. Fifty percent would seem a minimum interest and concern for district work. Secondly, there was consensus in the Brazil District that much more emphasis must be given to Bible Study. Efforts in this respect have not been as fruitful as anticipated. This is a goal which is felt to be very essential, since Sister Church Status requires that the grassroots be familiar with Scripture and the Confessions. Third, closely connected with point two, is the fact that our District periodicals are not as widely read as they should be. This will require much more attention, and indeed in its 1965 convention the Brazil District voted that a special campaign be introduced to get our church papers into the homes of our

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<sup>8</sup> Paulo Hasse, et al, "Brazil District--Sister-Church Status" (N.p., n.d.), p. 2 (mimeographed). On file at the IELB Administration Office, Porto Alegre, Brazil.



people. Furthermore, the Sister Church Committee of the Brazil District feel that all of the implications and responsibilities of becoming a Sister Church must grow out of the desires of the people and for this reason plans to initiate a campaign on the congregational level. This campaign would highlight the advantages as well as the responsibilities which would have to be assumed when Sister Church Status is granted.<sup>9</sup>

Therefore, the whole question surrounding independence and sister-church status with the mother-church did not come into focus again until 1971, when a memorial was presented by the Board for Missions of the Missouri Synod, to initiate procedures to declare the Brazil and Argentine Districts Sister Churches at the 49th Regular Convention of Synod.<sup>10</sup>

Again, the question of sister-church status was brought to the attention of the IELB. Two memorials were submitted to the IELB's Convention assembled at the Instituto Concórdia (São Paulo) in January 1972. The first Memorial (#17) was submitted on 26 September 1971 by the Conference of Planalto in Rio Grande do Sul;<sup>11</sup> and, the second

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<sup>9</sup>Ibid., pp. 1-2.

<sup>10</sup>Lutheran Church--Missouri Synod, Convention Workbook (Reports and Overtures) of the Forty-Ninth Regular Convention of the Lutheran Church--Missouri Synod Assembled at Milwaukee, Wisconsin July 9-16, 1971 (St. Louis: Concordia Publishing House, 1971), p. 194.

<sup>11</sup>Fred J. Pankow, "Report On Visit To Brazil Convention" (St. Louis, January 26-31, 1972), p. 20. Memorial #17, Administrative Independence of the IELB: "RESOLVED, That the convention of the Evangelical Lutheran Church of Brazil, meeting in January of 1972, vote: To request of the Lutheran Church--Missouri Synod its administrative independence, that is, the status of sister-church; To constitute a working group that will study a basic administrative reform of the Evangelical Lutheran Church of Brazil; To form a consciousness of the responsibility, among all its members, lay and clerical, regarding the work and mission we have as Lutheran Church here in the country, according to the example of Ritmo de Brasil Grande, and É Tempo de Rio Grande."

Memorial (#18) submitted on 25 October 1971 by Ernani Hadres and Cláudio Kamiski from Vacaria in Rio Grande do Sul.<sup>12</sup>

After careful study of both Memorials submitted to the convention floor, the committee concluded that the Administration of the IELB was already being exercised in its totality by the system then in existence. Also if this administrative independence were to become a reality, the IELB would still depend financially on the Missouri Synod.<sup>13</sup>

Furthermore, the committee arrived at the conclusion that the IELB would lose with such administrative independence, several benefits that could be vital to the interest of both churches, namely: (1) The right to vote in the convention of the Lutheran Church--Missouri Synod; and (2) The right to participate actively in the defense of the high interests of the church, especially the defense of purity of doctrine. Not only that, but this step would be to disregard the request made by J. A. O. Preus, President of the Missouri Synod, that we remain united.<sup>14</sup>

Therefore, no action was taken at the 1973 New Orleans Convention of the Missouri Synod. The matter was again broached at the IELB's convention in 1974. It was then resolved to appoint a Committee to study the matter and enter into negotiations with the Missouri Synod concerning the administrative independence of the IELB. It was decided to request,

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<sup>12</sup>Ibid., p. 21. Memorial #18: "Propose to this distinguished convention that it now request of the leadership of the Lutheran Church--Missouri Synod that this administrative independence be given to us."

<sup>13</sup>Ibid., p. 22.

<sup>14</sup>Ibid. Again the question surrounding sister-church status was postponed by the IELB. The floor committee was composed by Rubem E. Becker and Breno Dauernaheimer. This resolution was adopted in toto on 31 January 1972.

suggest and study with the Missouri Synod the method to be employed for financial support until the IELB feels that also in this sector it is able to stand on its own feet.<sup>15</sup>

On 15 April 1974, in keeping with this resolution the Board of Directors of the IELB appointed a special committee to study the question further.<sup>16</sup> Nevertheless, in the writer's judgment the events which preceded the 1974 IELB Convention have precipitated this important matter. At this time the aspirations and hopes to implement this ultimate goal--sister-church status--is very dim and nebulous. The political maneuvering and destructive criticism on the part of the so-called "moderate" faction in the IELB has certainly undermined the future of this Church. It was reported to the writer that plans were being made to regain control of the Church and hopefully process the independence of the IELB through and with the investments already planned earlier.<sup>17</sup>

#### The IELB at New Orleans

Very recently the IELB has rather suddenly been put into a very important role in its relationship with the Missouri Synod, which will most likely be a major deterrent to its gaining independence as a Sister Church. As in most Christian churches, so also in the Missouri Synod, there has

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<sup>15</sup>Ibid., p. 1.

<sup>16</sup>Johannes H. Gedrat, "Página do Presidente," Mensageiro Luterano, LVII (may 1974), 9 and 20. The following men were chosen: Donaldo Schueler, Paulo M. Gueths, Frederico Leyser, Amândio Altmann, and Arnaldo J. Schmidt. Alternates are Nestor Beck, Benhur Gonçalves, and J. Solón Hoffmann

<sup>17</sup>Infra., pp. 224-225, 251, n. 16.

been a marked tendency toward secularization and toward the adoption of the historical critical method of biblical hermeneutics.

In the Missouri Synod a serious polarity has developed on this issue, with the self-styled "moderates" advocating the new theology and the conservatives opposing it. The latter began to turn the tide in the 1969 Convention when they succeeded in electing conservative J. A. O. Preus, seminary president and noted theologian. He replaced Oliver Harms, who had tolerated the infiltration of liberals into many key positions in the synod's schools and administration.

The IELB is totally in sympathy with the conservative position. The IELB even faulted the Missouri Synod for declaring altar and pulpit fellowship with the American Lutheran Church (ALC), a federation of North American Lutherans which has possibly a somewhat wider tolerance for the new theology than the Missouri Synod has.

In the 1973 Convention of the Missouri Synod the theological issues were catapulted to the forefront. To safeguard the conservative theology of the parent body, the IELB sent a larger contingent of voting delegates than it usually had for such conventions for which the left wing in the Synod excoriated their South American fellow Lutherans.

The IELB has certainly played an important and decisive role in the preservation of the Missouri Synod's correct exposition and interpretation of the Word of God. Since 1969, with the election of Preus to the presidency of the Missouri Synod, the IELB's representatives have been concerned with the future of the Missouri Synod's doctrinal and theological stance.<sup>18</sup>

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<sup>18</sup>The following men represented the IELB at the 48th Regular Convention of the Missouri Synod in Denver: Norberto Ott, Johannes Gedrat, and Bruno Sonntag (voting pastors); Elroi Reimnitz, Ari Rieth, and Alberto

Already at the 1968 IELB Convention the Church took action concerning their relationship to the American Lutheran Church (ALC) in Brazil, and adopted the following resolution: (1) Translate and study in our 1968 district conferences, the documents accepted by our mother church and the ALC in the United States; and (2) To study the results and consequences this possible fellowship between the ALC and the LCMS could play on our Church (IELB).<sup>19</sup>

In the year 1969 the 48th Regular Convention of the Missouri Synod assembled in Denver, Colorado, adopted a resolution to enter into Altar and Pulpit Fellowship with the ALC.<sup>20</sup> This was simply contrary to the spirit of the IELB. In 1972 the Church sent a memorial to the Missouri Synod to suspend altar and pulpit fellowship with the ALC until true doctrinal unity between both churches was achieved. The Convention also voted to support Preus in his efforts to bring peace to the Church and lead it back to faithfulness to the Word of God and the Confessions.

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Mattis (voting laymen); Elmer Reimnitz, President of the IELB; Martim C. Warth (Seminário Concórdia, Porto Alegre), Oswaldo Schueler (Instituto Concórdia, São Paulo), and Carlos H. Moris (Instituto Concórdia, São Leopoldo), as advisers. Lutheran Church--Missouri Synod, Proceedings of the Forty-Eighth Regular Convention of the Lutheran Church--Missouri Synod Assembled in Denver, Colorado July 11-18, 1969 (St. Louis: Concórdia Publishing House, 1969), pp. 12 and 14.

<sup>19</sup>Aloísio Hoffmann, "Ecos da Convenção," Mensageiro Luterano, LII (April 1968), 7. It should be noted here that the relationship between the ALC and the IECLB in Brazil has developed into a cooperative Lutheran witness. Presently all pastors of the ALC in Brazil are serving under the assignment and jurisdiction of the IECLB.

<sup>20</sup>LCMS, Proceedings, 1969, pp. 96-99.

Memorials asking for suspensions of fellowship with the Missouri Synod for doctrinal reasons were not accepted.<sup>21</sup>

In the year 1973 the IELB met with harsh criticism and opposition from the so-called "moderate" faction of the Missouri Synod. The IELB was accused of bringing pre-instructed delegates to vote according to the wishes of the former District President of the IELB, Rev. Elmer Reimnitz, described by many as an ardent supporter of the current administration of the Missouri Synod, to help guarantee pure doctrine in the Church.<sup>22</sup>

It was reported that eighteen Brazilian voting delegates were heavily subsidized by the conservatives in the Synod and that they had received financial assistance from Affirm, which is sponsored by Balance Incorporated in Milwaukee, Wisconsin. Furthermore, the moderates also

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<sup>21</sup>Elmer Reimnitz, "Página Presidencial," Mensagem Luterano, LII (September 1969), 4. This is what President Reimnitz had to say concerning fellowship with the ALC: "Fortunately, no congregation is forced to accept this fellowship of altar and pulpit against their consciences. The congregation will have to make their own decision whether to accept or not. Here in Brazil this declaration of altar and pulpit fellowship has no meaning to our church. The pastors of The ALC who are working in Brazil, are in altar and pulpit fellowship with the IECLB, therefore we are not included in the resolution accepted by the Denver Convention."

<sup>22</sup>Elmer Reimnitz was born on 4 September 1919, in Toropi (Tupanciretã), Rio Grande do Sul, Brazil. His father, A. C. Reimnitz, was also a missionary in Brazil (1913-1925). In 1925 he returned with his parents to the United States where he graduated from St. John's College in Winfield, Kansas, and attended two years at Concordia Seminary, St. Louis. In the year 1941 he transferred to Seminário Concórdia in Porto Alegre, where he graduated the following year. He served the following pastorates in the IELB: Vila Machado, RGS (1943-1953); São Leopoldo, RGS (1954-1955); and Niterói, RGS (1956-1961). In 1962 he was appointed Secretary of Stewardship and Evangelism of the IELB. In 1965 he completed his S.T.M. program at Concordia Seminary, St. Louis. In 1966 he was elected President of the IELB until 1973.

charged that President Reimnitz of the IELB had pre-instructed the delegates from Brazil on how to vote in violation of the Synod's by-laws.<sup>23</sup>

Therefore, the so-called moderate faction raised strong objections to the participation of Brazilian delegates in the affairs of Synod.<sup>24</sup> It also galled the moderates that IELB President Reimnitz at the convention served on the vitally important floor committee on theology and church relations.<sup>25</sup>

Furthermore, accusations made by moderates against President Reimnitz had disturbed the tranquility of the Church.<sup>26</sup> It is sad that church

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<sup>23</sup>"More Trouble in Brazil," Missouri In Perspective, I (22 October 1973), 8. The article reported that "sources from Brazil charge that for many years President Reimnitz has used certain contributions from friends in the United States as well as funds gained through illegal financial dealing as personal doles, helping selected members of the Brazilian clergy in exchange for their conservative support [*italics mine*]." Ibid., I, 1.

<sup>24</sup>Albert W. Galen, managing editor of The Lutheran Witness, an official periodical of the Missouri Synod, gave the following statement: "Fair game for reporters will be the presence of 27 (or more) Brazilian delegates and their possible manipulation as a block of preinstructed voters, since most have non-English backgrounds. Normal number of delegates from heavily subsidized South American districts at past conventions has been one or two. A 'war chest' to finance this year's 'foreign invasion' [*italics mine*] has been gathered for several years by a Missouri-type committee to reelect the president, say observers of 'sinodical politics,' who add that they could 'smell it coming,' ever since a notice appeared in a pre-1969 convention issue of Balance, (recently revised as Affirm) asking readers to 'help the cause' by airmailing to the president of the Brazil District the cost of bringing a delegate--'\$800 for all expenses.'" A. W. G [alen], "News/Scan," The Lutheran Witness, XCII (3 June 1973), 4.

<sup>25</sup>"Questions? Answers!," Missouri In Perspective, I (5 November 1973), 6.

<sup>26</sup>It was reported that "the newest venture of the liberal faction in the Missouri Synod has gotten off to an expected inauspicious start. Missouri In Perspective, official organ of ELIM [Evangelical Lutherans in Mission] and the liberal faction disseminated a report concerning 'trouble in Brazil' which is filled with inuendo and rumor, designed to

politics is disrupting the Missouri Synod, when there is still so much work to be done in the Lord's vineyard. But when the Word of God is at stake, it is necessary that men of good faith and conscience stand up for the preservation of the correct exposition and interpretation of Scripture and the Lutheran Confessions.<sup>27</sup>

In his presidential report to the 1973 New Orleans Convention, Dr. J. A. O. Preus made the following statement:

On behalf of the Synod I want to take this opportunity to apologize publicly to the Brazil delegates, and to all our brethren in the Brazil District, for the unfortunate reference to these brethren as a "foreign invasion." I know that I speak for all of us in apologizing for such unbrotherly and tasteless language, in assuring these brethren that we are

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destroy Pres. Elmer Reimnitz of the Brazil District and to implicate Dr. Preus, president of the Missouri Synod." Christian News (3 November 1973), p. 3.

<sup>27</sup> During April 1973, Waldo J. Werning, Chairman of the Board for Missions of the Missouri Synod, made a visit to the IELB in Brazil. He commented: "The Board of Directors in a meeting with the circuit counselors of the Brazil District voted unanimously in April 1972 that in gratitude to the Almighty God for the 72 years of help sent by The Lutheran Church--Missouri Synod to Brazil through missionaries and financial means, resolved to send as many delegates from our District to the New Orleans Convention as financially possible. These delegates will have the specific responsibility to testify to the faith in Scriptures and the Lutheran Confessions and to the position of our District as to the decadent situation in the church in the U.S.A. Resolved also that the pastors who are delegates to the convention should spend at least four weeks in some congregation in the LCMS to learn more about evangelism, parish education, and congregational activity in general." Waldo J. Werning, "Letters," The Lutheran Witness, XCII (24 June 1973), 26.



happy to have them here, and in inviting them to participate freely and responsibly in the decision-making process of their church body.<sup>28</sup>

These tensions were reflected also in the Church in Brazil where a crisis developed just before District elections in January of 1974. Alleged mistakes in administrative procedures were charged against the Reimnitz administration. Many people in the Church, however, believe that this was merely a political maneuver on the part of the moderate faction also in Brazil. It was stated that this was the only means available to oust Reimnitz from office. Unfortunately, the writer must reserve any elaboration on this point to a future time and more thorough research, since not enough evidence is available at this time to make an honest assessment of the situation. In addition, personal factors prevent the writer from defending the person in question.<sup>29</sup>

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<sup>28</sup>Lutheran Church--Missouri Synod, Proceedings of the Fiftieth Regular Convention of the Lutheran Church--Missouri Synod at New Orleans, Louisiana June 6-13, 1973 (St. Louis: Concordia Publishing House, 1973), p. 64. The following men represented the IELB at the 50th Regular Convention of the Missouri Synod in New Orleans: Bruno Marquardt, Ernesto Heine, Daniel Flor, Nikolai Neumann, Alfredo Hueller, Edgar Mueller, Breno Dauernheimer, Eugênio Dauernheimer, John Wentzel, Edwino Wide, and Elberto Schelp (voting pastors); Edmundo Faller, Norbert Koschmann, Erno Elso Weber, Evaldo Stadler, Edmundo Arnde, Arno Tomm, and Johannes Engel (voting laymen); Elmer Reimnitz, President of the IELB, and Mario Luiz Rehfeldt (Seminário Concórdia, Porto Alegre), as advisers. Ibid., pp. 1 and 13.

<sup>29</sup>It should be noted here that two synodical officers were sent to Brazil to evaluate the situation prior to the 1974 IELB Convention. The results and recommendations of that visitation by Herbert Mueller and Alvin W. Mueller are available in the "Report On Visitation To Brazil District," (January 1974).

Nevertheless, the fact remains that there was a crisis of administration in the IELB and the matter is under study by a special committee right now. The results there remain to be seen.<sup>30</sup>

#### Lutheran Unity and Cooperation in Brazil

During the first fifty years of the Missouri Synod in Brazil, no real attempts were ever made by the IELB to cooperate, unite or enter into fellowship with other Evangelical and Lutheran church bodies. After the merger of four synods in 1949 and their subsequent membership in the LWF and WCC in the year 1950, there remained very little hope in the fostering of Lutheran Unity.<sup>31</sup>

In 1954, the Federation's name was changed to its present form, Igreja Evangélica de Confissão Luterana no Brasil (IECLB). Four years later the name was formally defined as follows:

The term "Evangelical Church," transcending all inner differences in the Reformation, accentuates the primacy of what is held in common, and implies the goal of growing into one Church of Jesus Christ. Within this framework the addition of "Lutheran Confession" finds its proper interpretation on the basis of the (Augsburg) Confession of the Reformation as named in the Constitution of the Federation.<sup>32</sup>

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<sup>30</sup>On 15 April 1974, the Board of Directors of the IELB appointed the following committee to study the administrative problems of the past presidency: Geraldo Seifert, Arno Pilz, and Delmar Mattis. Alternates: Lindomar Schwartzhaupt, José Carlos Jochims, and Hélio Joris. Gedrat, LVII, 9.

<sup>31</sup>Supra, pp. 145-147. The following synods were merged in 1949: the Igreja Evangélica Rio-Grandense do rito Alemão (1886), the Igreja Luterana no Brasil (1905), the Sínodo Evangélico de Santa Catarina e Paraná (1911), and the Sínodo do Brasil Central. This merger became known as the Federação Sinodal do Brasil (the Federal Synod of Brazil).

<sup>32</sup>E. Theodore Bachmann, Lutherans In Brazil. A Story of Emerging Ecumenism (Minneapolis: Augsburg Publishing House, 1970), p. 61.

There have been several articles written concerning the doctrinal differences between the two Lutheran churches in Brazil.<sup>33</sup> However, as to the often mentioned statement that the IELB was always invited to discuss doctrinal issues separating both church bodies, Johannes H. Rottmann wrote: "Seit Jahren waren und sind wir bereit zu ernsten Lehrgespraech."<sup>34</sup> The IELB was not invited. It is true, however, that the federation at times mentioned discussions, but they did not speak of doctrinal discussions. They were only interested to talk about practical concerns.<sup>35</sup>

However, the trend has changed considerably since then, as evident at the Third Latin American Congress of the LWF in Buenos Aires, Argentina, April 13-17, 1959. This was also the case at the Consulta Luterana meeting held in São Leopoldo, Rio Grande do Sul, July 1-6, 1964, and at the 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas, held at

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<sup>33</sup>The IECLB issued the following statement: "The union of synods is the church of Jesus Christ in Brazil with all the considerations which follow for the proclamation of the gospel in this land and the responsibility for the formation of the political, cultural and economic life of its people." To that statement, J. H. Rottmann said: "We always thought that the only purpose of the church of Jesus Christ was to preach the gospel . . . What does the term 'church of Jesus Christ' mean? It is a term that has become stereotyped and what does it really mean? Reverend Saeger, in his prayer at the opening of the conference in São Leopoldo [Consulta Luterana] said: 'Holy God, we are assembled here in communion of faith, we the followers of Luther, Calvin and other fearless men of God'. . . We cannot understand how followers of Luther and of Calvin can form a communion of faith in the Lutheran Church." Johannes H. Rottmann, "Kirchlicher Zusammenschluss in Brasilien," Igreja Luterana, XI, 181.

<sup>34</sup>Johannes H. Rottmann, "Der Lutherisches Weltbund und Wir." Igreja Luterana, SVIII, 268.

<sup>35</sup>Johannes H. Rottmann, "Einheitsfront aller Lutheraner Brasilien," Igreja Luterana, XIV, 181.

the Colégio Agrícola Bom Pastor in Linha Brasil (Nova Petrópolis), Rio Grande do Sul, April 26-29, 1967. For the first time members of the IELB participated in a LWF meeting as observers, and a first joint meeting was held by the two Lutheran church bodies in Brazil.<sup>36</sup>

During his attendance at the Third Latin American Congress of the LWF, Arnold W. Schneider (President of the IELB, 1957-1962), stated in his report to the IELB that the conference was good in so far as the Church got into contact with some of the leading men of the different Lutheran Churches in South America. Schneider reported that the LWF was dominantly German, which was a serious drawback. The participating churches, furthermore, represented all the whole Lutheranism spectrum as well as the Reformed. Furthermore, Schneider added:

Unfortunately there were no doctrinal discussions. But we did speak to the men during the recess and other intervals to hear them about their doctrine and practice. We were fortunate in this that we could show them that we are willing to work together on the translation of the confessions into the Portuguese language.<sup>37</sup>

In 1967, during the first joint meeting of the IELB and the IECLB in Linha Brasil to study the diaconate and social action of the Church, Karl Gottschald, Vice-President of the IECLB stated that there was a need

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<sup>36</sup> Supra, p. 196.

<sup>37</sup> Arnold W. Schneider, "Buenos Aires Conference of the Latin American Section of the Lutheran World Federation" (April 13-17, 1959), p. 1 (mimeographed). On file at CHI. This is what Walter E. Dorre, Resident Mission Counselor for South America, had to say: "I believe I am safe in saying that the representatives of the Brazil and Argentine Districts were not too impressed with the conduct of this conference, and I share in their opinions because of the type of program presented and the manner in which the business was conducted." W. E. Dorre, "Report of Visitors Conference" (Porto Alegre, April 29-30, 1959), p. 3. On file at CHI.

for the two churches to enter into a sincere dialogue over those fundamental questions which separate them and to abandon all forms of competitive proselytism. He stated:

I wish to say a word about the relationship existing between these two Churches represented here, both called Lutheran: the Lutheran Evangelical Church of Brazil and the Evangelical Church of the Lutheran Rite of Brazil. Everyone knows that, though they are both called Lutheran Churches, there is practically no communion between them, neither of altar nor of pulpit. This, I think, is painful for all of us. In any way we cannot conform with this. This should always lie close to our hearts.<sup>38</sup>

Elmer Reimnitz, President of the IELB since 1966, answered that statement immediately, affirming the desire for unity of his church:

I would like to say that I could repeat your words as coming from my Church. We do not wish to meet here only for this discussion; it is our Church's wish to come to dialogize [ sic ] as to the fundamental problems, as you have just said. I quite agree with you.<sup>39</sup>

On 19 March 1968, for the first time in the history of both Lutheran churches in Brazil, did representatives of the IELB and the IECLB actually sit down to discuss those doctrinal differences which separate them. In their first meeting, the topic broached was the Lord's Supper, on which Guilherme Doege presented the IELB's position and Merck the IECLB's. It was reported that the outcome of this meeting was very meaningful and successful, since both churches were in complete agreement concerning what Scripture and the Lutheran Confessions teach concerning the Lord's

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<sup>38</sup> Adail Morais, Church, State and Social Planning (Porto Alegre: Brazilian Welfare Legion [LBA], n.d.), p. 15.

<sup>39</sup> Ibid. Cf. with 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas (Linha Brasil, Nova Petrópolis: Serviço de Projetos de Desenvolvimento da Igreja Evangélica de Confissão Luterana no Brasil, 1967), pp. 45-46.

Supper. It was hoped that such meetings would be continued until a reasonable agreement can be reached between both Lutheran church bodies.<sup>40</sup>

In addition, there was a positive attitude enunciated in Linha Brasil, during April 26-29, 1967, in which the IELB and the IECLB worked together in the development of several socio-educational projects, with direct financial support from the LWF. In the words of Fred J. Pankow, Secretary for Latin America of the Missouri Synod since 1968, the

congregations of the Brazil District have received over \$1,000,000 through the Lutheran World Federation, a procedure which District congregations in the U.S. or Canada would consider improper.<sup>41</sup>

Nevertheless, it was reported that Andre Appel, Executive Secretary of the LWF in Geneva, Switzerland, made the following statement:

You have the right to receive the offerings given for the projects. They are not money that belong to us, but money channeled through the LWF.<sup>42</sup>

In other words, the only obligation the IELB has toward the LWF is that these projects be carried out for the good welfare of the community and cooperate for the social and educational growth of the less poor. Accepting funds from the LWF does not necessarily mean that the IELB need to become a member or agree with the LWF's theological stance.

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<sup>40</sup>G. R. Goerl, "Aqui Estão As Notícias," Mensageiro Luterano, LI (June 1968), 14.

<sup>41</sup>Pankow, p. 4.

<sup>42</sup>Elmer Reimnitz, "Letter to Elroi Reimnitz," February 1974. It should be noted here that the above statement was made by André Appel during his visit to Brazil and in the presence of the Serviço de Projetos Especiais committee of the IELB, and Ingo Suedhaus, Executive Secretary of the Social Projects of the IECLB.

However, despite their promising beginning, the IELB is still very reluctant to advance any kind of negotiations concerning church fellowship with the IECLB.<sup>43</sup> In addition to the doctrinal differences apparent between them, and the IECLB' membership in both the LWF and the WCC, the issue becomes even more complicated since the American Lutheran Church accepted an invitation to participate in the work of the IECLB in 1962.<sup>44</sup>

The IELB has always participated in cooperative efforts as long as these endeavors do not endanger or interfere with the doctrinal position of the Scriptures and the Lutheran Confessions. Oswaldo Schueler once stated that the "churches which unite only for outward motives and forget about doctrine will finally be united and not know what they are united about."<sup>45</sup> Elmer Reimnitz is correct when he states that

Heaven and earth would rejoice if the goal of unity among the churches could be achieved here on earth. However, this goal dare not be achieved at the expense of doctrinal confession. We enter into dialogue with other churches, we will bear witness to Scriptural truths, but we will not compromise the Scriptures and the Lutheran Confessions.<sup>46</sup>

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<sup>43</sup> Lutheran Church--Missouri Synod, Proceedings of the Forty-Sixth Regular Convention of the Lutheran Church--Missouri Synod Assembled in Detroit, Michigan June 16-25, 1965 (St. Louis: Concordia Publishing House, 1965), p. 81.

<sup>44</sup> Irwin M. Lerberg, "Mission in Brazil," World Missions of the American Lutheran Church (Minneapolis: Augsburg Publishing House, 1964), p. 58. It was reported that the first missionaries of the ALC arrived in Brazil in the year 1958. The ALC mission field in Brazil lies mostly in the states of Paraná and São Paulo. It is the eventual hope that the congregations of the ALC mission will be merged into a synod of the IECLB.

<sup>45</sup> Quoted by Elmer Reimnitz, "God's Harmony and Man's Discordant Notes and Missions," Evangelical Directions For The Lutheran Church, edited by Erich Kiehl and Waldo J. Werning (Chicago: The Lutheran Congress, 1970), p. 122.

<sup>46</sup> Ibid.

Nevertheless, in spite of the apparent differences in doctrine and confession, the cause of union in Brazil and Latin America is being strongly advocated by Robert F. Gussick, a Missouri Synod clergyman.<sup>47</sup> Since the Fourth Latin American Lutheran Congress in Lima, Peru, in 1965, a new provisional Coordination Committee of the Lutheran Churches in Latin America was elected to study the possible creation of a Latin American Council.<sup>48</sup>

During May of 1967, several meetings held in Porto Alegre, Brazil, have advanced the cause of Lutheran unity in Latin America. However, Gussick stated that the road leading to the creation of a Latin American Lutheran Council, as envisioned in Lima, Peru, will not be an easy one. He listed as "restraining factors," the following: first, the tendency for churches with a limited ministry--especially immigrant groups--to identify more with their homeland; secondly, the financial pressures on churches struggling for self-support in the midst of extreme economic fluctuation; thirdly, the reluctance on the part of some to realize that

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<sup>47</sup>Robert F. Gussick was named as Resident Counselor for the Caribbean Area of the Missouri Synod in 1958. LCMS, Reports and Memorials, 1959, p. 340.

<sup>48</sup>The following men took part in the provisional Coordination Committee of the Lutheran Churches in Latin America: Ernesto Schlieper, President of the IECLB; Frederico Hoppe, President of the Evangelical Church in River Plate, Argentine; Arnaldo Schmidt, President of Seminário Concórdia (IELB); Friedrich Tute, President of the Evangelical Lutheran Church in Chile; Herman Stewart from Chicago, U.S.A.; Alberto Mattis, Casa Publicadora Concórdia (IELB); Leon Spath from LCUSA; Guido Goerl (IELB); Gustavo Rodrigues, Colombian Bible Societies; Robert F. Gussick, ad-hoc coordinator (LCMS); William Cox (LCA); Egon Koch (IECLB); and Walter E. Dorre, Resident Counselor in Brazil (LCMS). "Lutheran Meeting in Brazil Advances the Cause of Unity," The Lutheran Standard, VII (27 June 1967), 21.



the era of competition among the churches has passed; and finally, the geographic immensity of the Latin American continent.

He concluded by saying that the Lutheran Churches in Latin America had the great fear of too much superstructure, of too costly an operation, and of going too fast too soon with coordination in certain areas.<sup>49</sup>

Despite these difficulties, the Coordinating Committee met again December 9-11, 1967, in Montevideo, Uruguay. It was decided at this time that the Fifth Latin American Lutheran Congress would be held at the Instituto Concórdia in São Paulo during July 1969.<sup>50</sup> On 21 May 1969, it met again at the Centro Evangélico (IECLB) in Porto Alegre, Brazil. At this special meeting a report was given by the coordinator concerning the responses received from approximately forty Lutheran Churches in Latin America. It was reported that only two of them were ready to join the Latin American Lutheran Council. The others stated that they would defer such a decision later. Therefore, the Committee was compelled to cancel the proposed meeting scheduled at the Instituto Concórdia in São Paulo for July 1969.<sup>51</sup> Instead, the Fifth Latin American

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<sup>49</sup>Ibid.

<sup>50</sup>G. R. Goerl, "Aqui Estão As Notícias," Mensageiro Luterano, LI (February 1968), 15.

<sup>51</sup>G. R. Goerl, "Aqui Estão As Notícias," Mensageiro Luterano, LII (August 1969), p. 15. The following men were present for this special meeting: Rodolfo J. Schneider (IECLB); Arnaldo J. Schmidt (IELB); Carl H. Mau (LWF); Arno Dreher, Director of the LWF Committee in Latin America; and, Guido Tornquist, Director of the 5th Assembly of the LWF.

Lutheran Congress was held in Buenos Aires, Argentina, August 1-6, 1971. The theme of this important meeting was "The Call of Christ and Our Response."<sup>52</sup>

The proposal of forming a single Latin American Lutheran Council, however, was not accepted by the 44 representatives at the Congress. Citing geographical distances and a wide gap in their knowledge of one another, the participants suggested instead the formation of four regional organizations: (1) Argentine, Chile, Uruguay, and Paraguay; (2) Brazil; (3) Bolivia, Peru, Ecuador, Colombia, and Venezuela; (4) Central America, Panama, Mexico and the Caribbean Islands.<sup>53</sup>

It was reported that approximately one hundred churchmen representing thirty or more churches approved a plan for joint regional development of Christian literature. They also urged continuation of the continent-wide meetings, and accepted an invitation to hold the next congress in Brazil in 1975.<sup>54</sup>

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<sup>52</sup>"Buenos Aires--The Call of Christ," The Lutheran Standard, XI (19 January 1971), 20.

<sup>53</sup>Lutheran Church--Missouri Synod, Convention Workbook (Reports and Memorials) of the Forty-Eighth Regular Convention of the Lutheran Church--Missouri Synod Assembled in Denver, Colorado July 11-18, 1969 (St. Louis: Concordia Publishing House, 1969), p. 21.

<sup>54</sup>"Latin Lutherans Meet," The Lutheran Standard, XI (21 September 1971), 18. Already in May of 1967 efforts were made for a joint development of the Lutheran Churches in Latin America, in the area of Christian literature. The following men of the Departamento de Publicações para a América Latina (Latin American Board for Publications) met at the Centro Evangélico of the IECLB in Porto Alegre, Brazil: Robert F. Gussick (Mexico); Carlos Wilfung (Guatemala); Louis Becker (São Paulo, Brazil); Ernest Weingandt (Guatemala); Paul W. Schelp (Porto Alegre, Brazil); Hector Lazos (Venezuela); Jose D. Rodriguez (Puerto Rico); W. Carlos Westermann (Colombia); Robert Maland (Caxias do Sul, Brazil); Raymond S. Rosales (Mexico); Manuel Vallejo (Argentina); Paul G. Gotz (Brazil);

Brazil is the crux which may hold the key to all future Lutheran cooperation on the South American continent. It not only boasts more than three-quarters of all Lutherans in Latin America, but it has also been the area of the strongest tensions between the IELB and the IECLB. These two Lutheran church bodies have been in conflict from the beginning because of differences in antecedents, traditions and principles of Biblical interpretation. The IELB claims to be the only group which has remained faithful to "true Lutheran doctrine" and not to cooperate with the other Protestant churches of Brazil.

The future of Lutheran Unity in Brazil and Latin America is far from ever becoming a reality. There is, of course, some hope and a rather uncertain optimism, but that remains to be seen in light of the past developments and negotiations between the Lutheran Churches in Brazil, which have been very undogmatic and useless in the area of doctrinal discussions.

#### The Cancellation of the 5th Assembly of the LWF in Brazil

There were many who wondered whether there would ever be a Fifth Assembly of the Lutheran World Federation. Plans to hold the meeting in 1969 in the German Democratic Republic ended with a government decision that it would serve no useful purpose. Later the Assembly was

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David J. Calvo (Argentina); Johannes Hasenack (São Leopoldo, Brazil); Leon J. Spath (U.S.A.); Bertholdo Weber (São Leopoldo, Brazil); Walter E. Dorre (São Paulo, Brazil); Guido Tornquist (Geneva, Switzerland); Elmer Reimnitz, Guido R. Goerl and Alberto Mattis (Porto Alegre, Brazil). "Notícias," Mensageiro Luterano, 1 (June 1967), 2.

set for Porto Alegre, Rio Grande do Sul, Brazil, to convene on 14 July 1970. But again there was a cancellation.

Thus it was convened at Evian-les Baines, a resort town on the French shore of Lake Geneva, only forty kilometers from LWF headquarters. It was a sudden and strange decision, but a safe place for the LWF to approach the theme "Sent into the World" unrealistically.

The decision has been made, but the debate continues. The reasons for the cancellation will never be answered to everyone's satisfaction.<sup>55</sup> Less than six weeks before the scheduled assembly opening, LWF officers changed the site from Porto Alegre to Evian in France.<sup>56</sup> Controversy had been building up within member churches particularly in Italy, France, Germany, Holland, and Scandinavia, over conditions in Brazil. At issue were reports of political prisoners and alleged governmental policies of persecution and repressions. In the words of Martim C. Warth, a professor at Seminário Concórdia in Porto Alegre (IELB), Brazil:

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<sup>55</sup>An extensive report is given by President Fredrik A. Schiøtz in his article entitled "The Unanswered Question of Evian," The Lutheran Standard, X (27 October 1970), 13 and 28. In addition there is also the report of the General Secretary of the LWF, Andre Appel, and which should be included here, namely, "From Porto Alegre to Evian," Sent Into The World. The Proceedings of the Fifth Assembly of the Lutheran World Federation, edited by LaVern K. Grosch (Minneapolis: Augsburg Publishing House, 1971), pp. 105-117.

<sup>56</sup>This is what The Lutheran Witness, an official church periodical of the Missouri Synod reported: "The pull-back was ordered just 6 weeks before the July 14 opening when it became apparent that 'a polarization of irreconcilable positions' had developed, LWF secretary Andre Appel announced. Sizable European delegations said they would boycott the assembly to protest alleged political repression by Brazil's President Medici's regime. The host church retorted it was an insulting lack of politeness if they couldn't invite representatives of their government." A. W. G [alen], "News/Scan," The Lutheran Witness, LXXXIX (July 1970), 3.

The LWF leaders have offended the country and the government of Brazil through their action and affirmations concerning Brazil. It is a known fact that the V Assembly was called off in Porto Alegre and transferred to Evian in view of political and social conditions which allegedly would imply compromises of the LWF. However, these conditions already existed at the time the invitation to meet in Brazil was formulated and accepted.<sup>57</sup>

Nevertheless, several delegations announced they would not go to Brazil, even though the host church (IECLB) stated that the Brazilian press description of their country were largely sensationalized and exaggerated. Ultimately, following a period of intense discussion between Geneva and Porto Alegre, the LWF officials felt that the President of Brazil, Emílio Garrastazu Médici, could not be invited to the Assembly as planned earlier. However, the host church insisted on the invitation as a matter of courtesy and tradition. According to Appel, the LWF decision not to invite government representatives "hit Brazil like a bombshell." He said "the host church saw the LWF position as an insulting lack of politeness and felt obliged to renew publicly its desire to have the president invited."<sup>58</sup>

Therefore, the LWF officially cancelled the 5th Assembly in Porto Alegre on June 5th, even though they claimed that the invitation itself was not the main issue. It was their contention that the social and political situation in Brazil threatened to put the federation in a position where it could not fully control its own assembly. Not only

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<sup>57</sup> Martim Carlos Warth, "Lutheran World Federation," Evangelical Directions for the Lutheran Church, edited by Erich Kiehl and Waldo J. Werning (Chicago: The Lutheran Congress, 1970), p. 137.

<sup>58</sup> Andre Appel, "LWF Site Changed; Post-Mortem On," Interchange, IV (May-June 1970), 1.

that, but the whole question of Lutherans giving the appearance of endorsing a military government under sharp criticism was also underlying the whole controversy. This is not true, but on the contrary,

It is certainly not the political system as such to which the LWF could possibly object, since they had invited themselves to meet in Weimar, in the German Democratic Republic, where the socialist government did not even allow them to meet. Brazilian news commentators interpreted the opposition of the LWF to the Brazilian government as being against the philosophy of the government, which is outspokenly anti-communist.<sup>59</sup>

Furthermore, the LWF's claim not to meet in Brazil seems so paradoxical, if not an un-Christian "cop-out" in her mission to the Third World, since the fact was apparent that

the LWF was willing to meet in a communist country and was not willing to meet in a rightist country, it is to be expected that some concluded that the philosophy of the LWF was in the line of a "theology of revolution."<sup>60</sup>

Oberkirchenrat Klapper of Hanover, Germany, said that the cancellation requires a new set of explicit guidelines on the function of the LWF. He asked whether the LWF is an assembly for political decisions or for spiritual fellowship. Stewart Herman readily agrees that this was a legitimate concern, saying that such guidelines are needed on what the assembly is expected to accomplish, since there is hardly a country in which it could be convened "if you must first agree with all the policies of that country--assuming that you knew and understood the policies."<sup>61</sup>

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<sup>59</sup>Warth, p. 137.

<sup>60</sup>Ibid.

<sup>61</sup>"Shock Waves," The Lutheran Standard, X (21 July 1970), 18.

At any rate, the opening days of the meeting at Evian were overshadowed by the Porto Alegre cancellation. It played into the opening communion service sermon, which was a strong call for reconciliation. It also prompted President Fredrik Schiotz to add to his opening lecture comments of regret at the necessary decision. It even necessitated a detailed chronology of events by André Appel, General Secretary of the LWF. And, finally, it provoked the harsh statements of President Karl Gottschald of the IECLB against the sudden cancellation of the LWF meeting in Brazil.<sup>62</sup>

To sum up, the news of the cancellation of the 5th Assembly of the LWF in Porto Alegre, was received with severe criticism by the Brazilian press. No one, not even the Roman Catholic Church in Brazil, was willing to accept the decision of the LWF to cancel this very important assembly. President Heinz Joachim Held, an official visitor from Argentina, questioned whether the appeal to the LWF by the western churches to call off the Assembly in Brazil was an effectual political witness. He stated that "we find ourselves in a solidarity of helplessness."<sup>63</sup> One of the leading Pentecostal Churches, Brasil Para Cristo in São Paulo, expressed the regret of Protestants of Brazil and stated that the arguments used in cancelling

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<sup>62</sup>A statement of the Council of the IECLB regarding the change of location of the Fifth General Assembly of the LWF is available in the book entitled Sent Into the World. The Proceedings of the Fifth Assembly of the Lutheran World Federation, pp. 123-125.

<sup>63</sup>Ibid., p. 123.

the Assembly in Brazil were not convincing. He simply said that "he feels sorry for the Lutherans in the world."<sup>64</sup>

However, it can be said that out of all the agonizing discussions concerning this controversial issue, there seems to be some consensus to the following viewpoints. First, whether the LWF or the Brazil Church acted rightly or wrongly, the total misunderstanding resulted in deep injury to a church which had devoted itself completely to assembly plans. The Assembly urged all possible effort to heal the breach. Secondly, means of effective communication, on both official and general levels, must receive greater priority in the LWF. At the core of the dead-lock was the fact that the Federation's plan for a non-ceremonial, working assembly was not clearly understood by the host church, which saw the assembly as an opportunity for official recognition and a bolstered public image in its own surroundings. Third, at issue was much more than a meeting place. The discussion underscored the question of the church's political role, the extent to which it can and should identify with those who suffer. Finally, in the future, assembly planning must involve a clear division of responsibilities between the LWF and the host church.<sup>65</sup>

In the words of Martim C. Warth, "unfortunately the LWF did not make any effort to investigate the real situation in Brazil . . . The LWF lost a very important occasion to help Brazil on the real issues."<sup>66</sup>

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<sup>64</sup>Warth, p. 142.

<sup>65</sup>Evian as it happened . . . as it continues . . . (La Chaux-de-Fonds, Switzerland: Fiedler S.A., 1971), p. 2.

<sup>66</sup>Warth, p. 138.



## CHAPTER VII

### CONCLUSION

The purpose of this concluding chapter is to summarize briefly the conclusions which have emerged from this study.

During the first fifty years, the missionary work initiated by the Missouri Synod in Brazil was not missionary per se, but appeared to be mainly an ethnic ingathering of Lutherans from mostly German, Pomeranian, Polish, Italian, Dutch, Austrian, and Russian background.<sup>1</sup>

The fact that there was considerable confusion in this regard was evident from the very beginning: should the work be home or foreign mission? The Missouri Synod answered the question, at least temporarily, by placing all of the Latin American work under a department called Board for Home Missions in Foreign Lands or Innere Mission im Ausland. Although the writer does not agree completely with F. Dean Lueking's thesis, his statement concerning the early policies and objectives of the Board for Home Missions in Foreign Lands of the Missouri Synod are correct in that

The aim was the gathering of congregations and inner cultivation of congregational life. This was the measure of the missionary task, the organizing of existing German Lutheran settlements into

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<sup>1</sup>There is sufficient evidence to support this statement. Although it could be labeled mission work, it was not directed toward the unchurched and unbeliever. It was strictly the gathering of German immigrants in rural areas, who were already Lutherans and Evangelicals from the "old country." Supra, pp. 85-93.

synodically affiliated congregations, and the cleaning of these parishes of possible impurities carried over from their pre-Missouri days.<sup>2</sup>

The Brazil District of the Missouri Synod (IELB) did not follow the majority of other Protestant denominations in their pattern of "proselyting" non-Lutherans, nor was there any effective Christian testimony and conversion among non-Christians. The Brazil District did not have the manpower to carry on such missionary work. The Church could barely provide pastoral care to those Lutheran communities and congregations of almost exclusively rural character. In the words of Martin B. Kirch, there is a general consensus in the Church that now

An era of the church appears to be ending--working primarily among those of German descent. The work was faithful, and the church has been established. A new era seems to be beginning--that of greater outreach, and especially among the people of other racial heritages.<sup>3</sup>

Despite some difficulties of the German tradition and background, the Brazil District has boldly taken seven important steps which have contributed greatly toward the making of a self-governing, self-propagating, and self-supporting indigenous church: First in 1903, the beginning of the first seminary in South America was made when Seminário Concórdia was founded by John Hartmeister and others in Bom Jesus, São Lourenço do Sul. Secondly, on 4 June 1904, the 18th district

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<sup>2</sup>F. Dean Lueking, Mission in the Making. The Missionary Enterprise among Missouri Synod Lutherans, 1846-1963 (St. Louis: Concordia Publishing House, 1964), p. 175. His statement portrays the true picture of the situation presented in these congregations, in which the confessional basis of the congregations were vague and indefinite. The majority of their early leaders were pseudo-pastors, not ordained by the Church. Cf. with Supra, p. 94, n. 27, and pp. 88-89, n. 18 and 19.

<sup>3</sup>Martin B. Kirch, "Educational Survey In Latin America" (St. Louis: Board for Missions of The LCMS, 1969), p. 16 (mimeographed).

of the Missouri Synod, Der Brasilianische Distrikt der deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten was organized by fourteen pastors, ten congregations, and one teacher, in Rincão São Pedro, Rio Grande do Sul. Third, in 1937, the beginning was made of the Lutheran Hour (A Hora Luterana and A Voz da Cruz) broadcast by Rodolpho Frederico Hasse. It was a vital factor in the missionary performance and development of the IELB in bringing Christ to the Brazilian nation. Fourth, on 13 August 1923, the Church's own publishing house, Casa Publicadora Concórdia S.A., was established under the management of Guilherme Goerl. This endeavor helped considerably in the Church's missionary task of printing periodicals, magazines, tracts, textbooks, and general Christian literature. Fifth, on 10 December 1946, the Lutheran orphanage, Associação Evangélica Luterana de Beneficência, was founded by August Gedrat in Moreira, Três Coroas, Rio Grande do Sul. Sixth, in the year 1944, the first Lutheran High School, Ginásio Concórdia, was founded by the congregation of Cristo in Porto Alegre, under the leadership of Walter Gerhard Kunstmann. It was the only truly Lutheran school of the Brazil District accredited by the Brazilian government and successfully used as a missionary agency. Seventh, the use of the media by the Brazil District was also significant, especially the publishing of the Evangelisch-Lutherisches Kirchenblatt fuer Suedamerika (1903) and the Mensageiro Luterano (1918), both official periodicals.

The Lutheran Church of Brazil, however, has changed considerably since then. In the words of Fred J. Pankow, it is generally accepted that

Though not yet entirely indigenous, Lutherans of Brazil have developed strong indigenous leadership. Introversión has changed to extroversión.

Today Lutheranism has the potential of becoming one of the truly great denominational families in Brazil.<sup>4</sup>

Today the Church has its own name, the Igreja Evangélica Luterana do Brasil (IELB), even though also considered a district and a mission field of the Missouri Synod. Today the IELB has approximately 159,853 baptized members spread over 193 parishes and 849 congregations, served by 251 pastors.<sup>5</sup> The IELB already serves more people than all the rest of the Missouri Synod's mission fields combined. It is an accepted fact that

The era of "gathering the German saints" in the rural areas appears to be something of the past and the Church will need to consider the Brazilians in the cities, and the new areas opening up in the nation.<sup>6</sup>

The IELB continued to devise new methods of church polity and made significant improvements in the area of missionary developments. Several historic events have played an important and challenging role in the life of the Church. First and foremost the foundation of the Liga das Senhoras Luteranas do Brasil (LWML) on 4 July 1956, and the organization of the Liga dos Leigos Luteranos do Brasil (LLL) on 16 January 1971. Both developments have certainly been a decisive contribution in the process of indigenization of the IELB. Second, the outstanding role of the IELB through Paul William Schelp in the revision of the Almeida's Portuguese Bible. It was described as a distinct

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<sup>4</sup>Fred J. Pankow, "Those Brazilian Lutherans," The Lutheran Witness, LXXXIX (June 1970), 24.

<sup>5</sup>H. Kuchenbecker, "Estatística," Mensageiro Luterano, LVI (May 1974), 25.

<sup>6</sup>Kirch, p. 18.

contribution to the cause of evangelical Christianity in Brazil. Third, the reorganization of the Educational System of the IELB, which was accepted by the 1959 Convention of the Missouri Synod assembled in San Francisco, California. It was necessary to reorganize the educational system so as to provide an adequate number of workers to man the parishes, to supply the manpower needed for expansion in Central and Northern Brazil, to fill the chairs at the educational institutions, and to meet the growing needs of the Christian Day Schools. Fourth, the foundation of the School for the deaf (Escola Especial Concórdia) on 15 October 1970 and officially incorporated as the Centro Educacional Para Deficientes Auditivos. It is described as a pioneer missionary endeavor in South America. Fifth, the beginning of the IELB's missionary work in Portugal in 1958. Presently there are two pastors of the IELB working there. Also the significant resolution adopted by the 44th National Convention of the IELB in 1974, to probe the missionary possibilities in Angola and Mozambique, Africa. Sixth, the new emphases of mission expansion and growth placed northward along the seacoast and westward into the states of Goiás, Mato Grosso, Pará, Rondônia, and Amazonas. Recently the IELB has founded new churches and mission stations in the northern part of the nation. Seventh, the new stress being placed by several congregations of the IELB in the area of social action. Since the 1ª Consulta de Diaconia e Ação Social das Igrejas Luteranas in Linha Brasil, during April 26-29, 1967, the IELB has been greatly concerned with the problems of social order in the Church, through its Serviço de Projetos Especiais (the Committee of Social Projects). Eighth, the fantastic growth and expansion of the Lutheran Hour broadcast initiated by R. F. Hasse in the year 1937. Today it is widely broadcast,

approximately 22 FM stations and 56 AM stations carry the program throughout Brazil. Since then, a total of 1,300 fifteen-minute programs and 386 five-minute programs have been produced. Ninth, the hopeful use of television ministry, "This Is The Life" episodes, in the very near future. The first step has already been taken with the partial presentation of the episode "Christmas Is" from Lutheran Television Productions, which had Portuguese dubbing and was broadcast by the strongest network of television in Brazil, namely, the Rede Globo de Televisão in 1972. Tenth, the continuing contribution made by Casa Publicadora Concórdia S.A. to the missionary performance of the IELB. In 1972, CPC printed an average of 40,368 pages of Christian literature. The following year this was substantially increased. Eleventh, the growing interest of the IELB in the Departamento de Publicações para a América Latina (the Latin American Board for Publications). The IELB has given special attention in recent years to the translation and publication of theological literature. The major work that has been undertaken, made possible by a grant from Aid Association for Lutherans, is the translation of the Lutheran Confessions into Portuguese under the editorship of Arnaldo Schueler. Twelfth, the new spirit of cooperation between the two Lutheran Church bodies in Brazil, the IELB and the IECLB. It is certainly a challenging endeavor which will need a more in-depth approach concerning the real issues separating both churches. Finally, but not least, the sudden cancellation of the LWF Assembly, which came not only as a surprise but especially of a disappointing nature. It is reported that the host church had viewed the assembly as an occasion for wider public participation, an opportunity and a chance to

impress on its members their place in the world confessional family.<sup>7</sup> Fortunately, this untimely experience turned out to be a significant blessing to the Lutheran Churches in Brazil, which are now more than ever committed to erase that bad impression left by the LWF, and are dedicated to witness the Gospel of Jesus Christ rather than to mere political maneuvering as displayed by the LWF.

The following statistics provided by Oswaldo Schueler, outlines the percentage of pastors working in the different areas of Brazil:<sup>8</sup>

<u>Region</u>	<u>Land</u>	<u>Population</u>	<u>GNP</u>	<u>Pastors</u>
South	9.7%	35.0%	50.0%	85.0%
East	15.0%	34.0%	33.0%	10.0%
Northeast	11.0%	22.0%	9.0%	1.1%
Central West	22.0%	5.4%	2.5%	3.4%
North	41.0%	3.0%	3.4%	0.5%

It clearly indicates that the heaviest concentration has been and still is in the southern part of the country, mainly because it was there that the immigrants went for good farming land, centers of industrialization and agriculture, better job opportunities, and more temperate weather. Fred J. Pankow offers the following comment:

It will be noted that 85% of the LCMS pastors are located in the South, which comprises 9.7% of the land area. This means that the Lutheran Church is still largely unknown in the other four regions of Brazil. But the District is energetically pursuing

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<sup>7</sup>"LWF Site Changed; Post-Mortem On," Interchange, IV (May-June 1970), 1.

<sup>8</sup>Pankow, LXXXIX, 7.

every opportunity for outreach. Lack of funds is the primary obstacle. The convention resolved to promote stewardship more actively.<sup>9</sup>

The achievements of Brazil Lutherans are already tremendous.

Stewart W. Herman bears this out when he states:

Briefly, we Lutherans have three things "going for us" in South America: we are probably the most numerous--1 million members--Protestant denomination among the traditional churches; our people are generally well-to-do and educated; and, above all, we carry the precious heritage of the evangelical Reformation. But we have at least three other things not going for us.<sup>10</sup>

Despite all these great accomplishments, the apparent successful mission and ministry of the IELB leaves much to be desired. Even though numerical growth is not the highest objective in missions, according to the statistics presented earlier in this study, somewhere the Church has failed. The growth increase of the IELB has been determined by biological growth unaccompanied by effective Christian testimony and conversion growth.

Unfortunately, Lutheranism has not yet succeeded in bringing its tradition into significantly indigenous expression in Brazil. Too much of our proclamation and our gathering of worshipping congregations has been an intellectual activity coupled with an imposed liturgical tradition and occasional works of social charity. It is an accepted fact that

It is not necessary to continue to try to teach our good old German hymns and music to the Brazilian people. Certainly we appreciate the majestic music, the fine chorales, but the

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<sup>9</sup>Ibid.

<sup>10</sup>Stewart W. Herman, "They're Waiting for a Sign of Love," The Lutheran Standard, VII (16 May 1967), 16.



Brazilian is not drawn by this music [*italics mine*]. We have a stately liturgy, but most Brazilians find it too heavy. We seem to be cold and not emotional enough for the Brazilian, let us recognize that we must show more fire.<sup>11</sup>

The cry in Brazil is for liberation, and the Gospel of Jesus Christ is only actual good news when it addresses itself to a man's immediate condition and environment. The Church must radicalize its tradition so that they are transformed servants on the Gospel's thrust for Brazil. That the coming of the Kingdom of God will include both Conscientização ("new awareness") as well as evangelization.<sup>12</sup>

The IELB wants to become an independent church, a sister-church of the Missouri Synod. Emphasis must be placed upon indigenization. There have been "too many white elephant buildings."<sup>13</sup> In the words of Elmer Reimnitz, "Too many of our good Lutherans folded their arms and sat back thinking, there is nothing we can do to be saved so why do anything."<sup>14</sup>

The IELB must undergo some radical changes if it is to survive and fulfill its mission and ministry in an evolving society. There are some great needs necessary to meet the challenge of the Church in its missionary goal of witnessing Jesus Christ to the Brazilian nation. The following changes can be enumerated: (1) There is still an urgent need to reduce the number of preaching stations per pastor in order to conduct a

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<sup>11</sup>Elmer Reimnitz, "Mission Opportunities in Brazil for the Lutheran Church--Missouri Synod" a paper delivered at the Iowa-West District of the LCMS, 1968), II, 7 (mimeographed).

<sup>12</sup>Frederick Wentz, et al, "Report To World Mission Study Group By Latin America Team," St. Louis, October 1971, p. 5 and 7 (mimeographed).

<sup>13</sup>Ibid., p. 19.

<sup>14</sup>Reimnitz, II, 6.

worthwhile ministry. The average parish comprises some five preaching stations, in which little time is actually spent in the area of Christian education. The IELB must again place emphasis on home devotions, Bible study groups, Sunday School classes, and youth programs. These have been greatly neglected and almost forgotten in the majority of the parishes and even some congregations; (2) The second need is certainly a much better and greater mission outreach into the Northeast, Northwest, and Central Plateau of Brazil. This could have been more efficiently carried out if the Board for Missions of the IELB had devised a better method of programming the opening of new mission stations. There seems to be a certain lack of efficiency in this area, in which a graduate or a pastor is usually commissioned without any of the necessary missionary tools and the proper understanding of how to cope with the new situation; (3) The IELB must cease identifying itself either with Germanism or Americanism, and to move as rapidly as possible into the total acceptance of the Portuguese language and the Brazilian way of life in all of its congregations and parishes. A truly indigenous church must in every way become Brazilian. It is the IELB's privilege and also responsibility to be not only the Lutheran Church in Brazil, but especially the communio sanctorum for the Brazilians themselves. The IELB should spring forth and develop in its own cultural setting. Christian leaders in Brazil are increasingly aware that they must cease transplanting forms of church polity from the Missouri Synod and that they must certainly become an independent sister-church; (4) It is an accepted fact that the IELB must definitely change its liturgical form of worship in areas of Brazil where people are indigenous. Without this change, there is very little hope

that the IELB will ever become a part of the Brazilian scene. In fact, it is even safe to assert that in some places the whole congregational structure must change in their relationship to the community in which they live. (5) Another important factor is certainly the lack of more lay participation in the area of congregational life. This area has been greatly neglected in the past, despite the fact that evangelism programs and courses have been carried out in the Church from time to time. A careful study and evaluation must be made by the Board for Missions of the IELB. (6) Another area greatly neglected has been in the area of stewardship. The mission strategy of the IELB must be for total outreach. The IELB must teach percentage giving and firstfruit giving to all the members. Unless this step is taken, the IELB cannot become self-supporting, much less an independent church. (7) The IELB must continue its projects in the area of social action, if it is to fulfill the commission of our Lord. It is perhaps not the best approach or missionary method, in which there is still some question on the validity and emphases being placed on these projects from a Biblical missionary perspective. But the fact remains that it has been the most efficient one yet devised by and employed by several congregations in the IELB. This is not to say that we should neglect other avenues, but somewhere the IELB has failed and will continue to follow that pattern unless it is changed. The statistics of the IELB itself, clearly indicates the inadequate and almost total failure of the mission stations opened in the Northeast, Northwest, and the Central Plateau. Not that numerical growth is the highest objective of missions, but the IELB has certainly failed to direct its attention to the unchurched and unbeliever. It has still

been a continuing gathering of German immigrants and the preservation of its own membership intact from outside forces and influences. (8) Finally, but not least, the IELB's structure needs to be reorganized. The Church would do well if it reorganized itself in four different districts within the District of the Missouri Synod. In this manner, the work of the Church would be supervised and carried out more efficiently than it has been up until now.

Therefore, the IELB should strive to attain the status of an independent church, instead of remaining a district of the Missouri Synod.<sup>15</sup>

It is reported that

The Church in Brazil could easily become the leader church for all South America. Our Church [IELB] here may be in a better position if it were an independent church and not a district of a North American church.<sup>16</sup>

The IELB is no longer a small and young church or mission. The IELB has an important role to play in the future development of the church in Brazil. The IELB under young and energetic leadership that

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<sup>15</sup>In his report to the New Orleans Convention of the Missouri Synod in the year 1973, Elmer Reimnitz stated that "the Board of Directors of the district has launched a campaign to work for financial independence by 1978. In order to accomplish this goal it will be necessary for much stewardship work to be undertaken in the parishes and also to have investments to help underwrite the cost of the seminary and pre-theological training schools . . . It was with gratitude to God that our treasurer reported an increase in giving for District purposes during the year 1972 over 1971. The increase was from Cr.\$108,428.99 in 1971 to Cr.\$144,575.63 in 1972. The goal set for 1973 is Cr.\$250,000.00 (Cr.\$6.00 equals U.S.\$1.00). Of the parishes in Brazil, 120 are self-supporting and only 39 are subsidized. However, the support sent by the parishes to the District is still too low, mainly due to increased cost of local congregational support." Lutheran Church--Missouri Synod, Proceedings of the Fiftieth Regular Convention of the Lutheran Church--Missouri Synod Assembled in New Orleans, Louisiana July 6-13, 1973 (St. Louis: Concordia Publishing House, 1973), p. 20.

<sup>16</sup>Kirch, p. 15.

has come up through the church's own theological training program, is beginning to become more a part of the Brazilian scene, not only culturally, but also ecclesiastically. There are still hopeful signs of renewal and some growth as the IELB associates more with the national Churches and the Brazilians themselves.

In his essay, Mission Opportunities in Brazil for the Lutheran Church--Missouri Synod, Elmer Reimnitz, President of the IELB from 1966 to 1973, and a missionary of the Missouri Synod since 1942, has this to say concerning the future of the Church:

It is time for our church to take stock of the situation and plan for the conquest of millions for Christ. We must break away from the bonds of the past, break free from our cultural overhang, strike out with new methods and new plans. It won't be easy, without the knowledge that it is the Father's will it would be impossible to begin this effort towards the master plan.<sup>17</sup>

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<sup>17</sup>Reimnitz, IV, 1.

**APPENDIX I: MAPS**



# SOUTH AMERICA

PRINCIPAL REGIONS, STATES, AND TERRITORIES OF BRAZIL



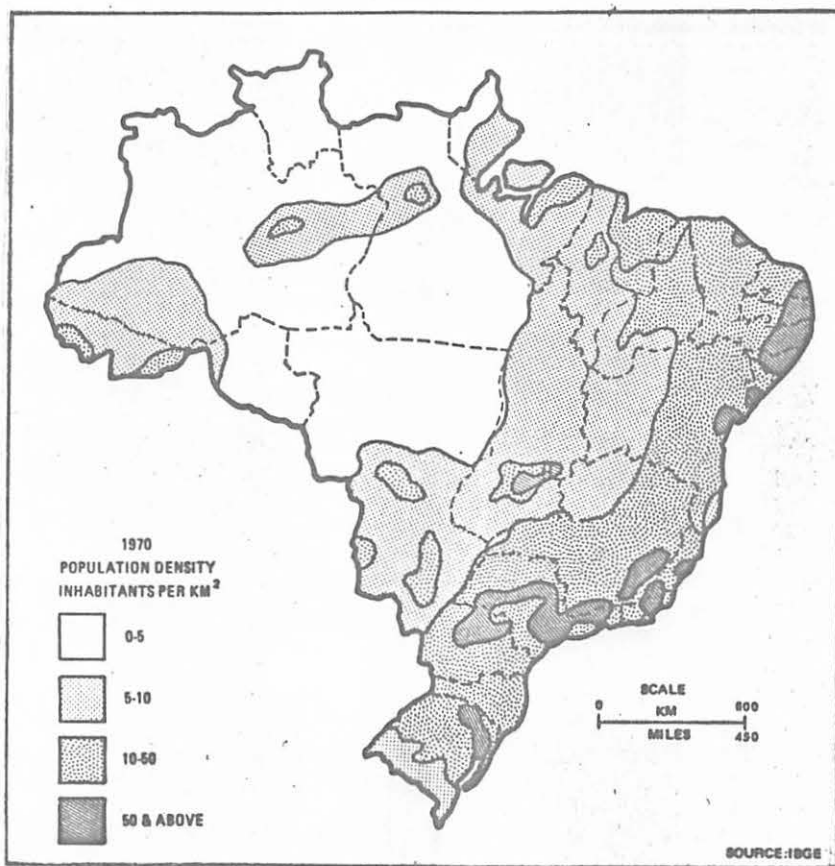
William R. Read and Frank A. Ineson, Brazil 1980: The Protestant Handbook (Monrovia, California: Missions Advanced Research & Communications Center, 1973), p. 3.



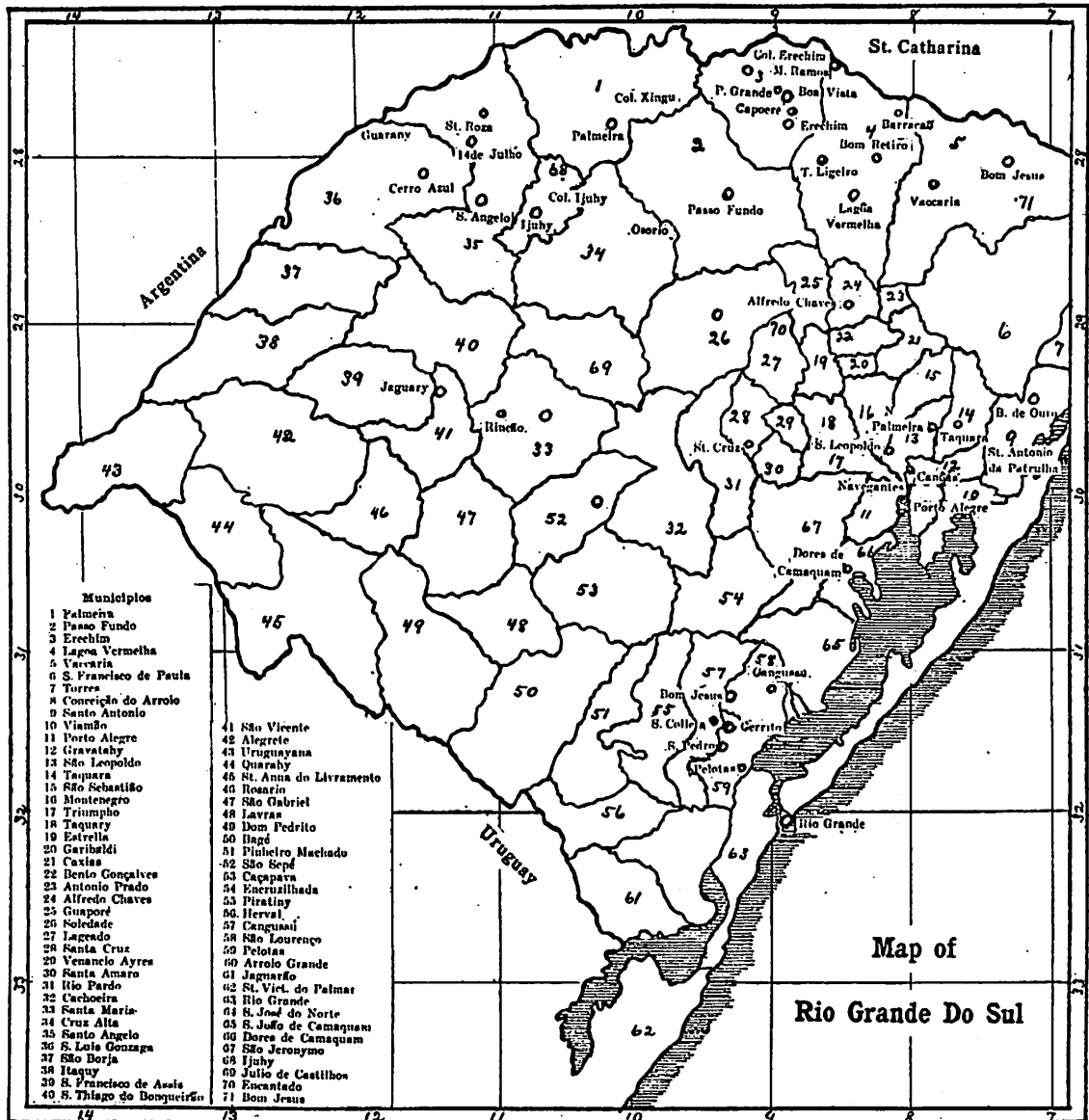
PROJECTED ROUTE OF BRAZIL'S  
TRANS-AMAZON HIGHWAY AND PERUVIAN ROAD TO LIMA



## POPULATION DENSITY FOR BRAZIL IN 1970



Ibid... p. 152.



Karte des Staates Rio Grande do Sul, Brasilien, in dem sich weitaus die meisten unserer brasilianischen Gemeinden befinden, die auch ziemlich vollständig auf der Karte verzeichnet sind.

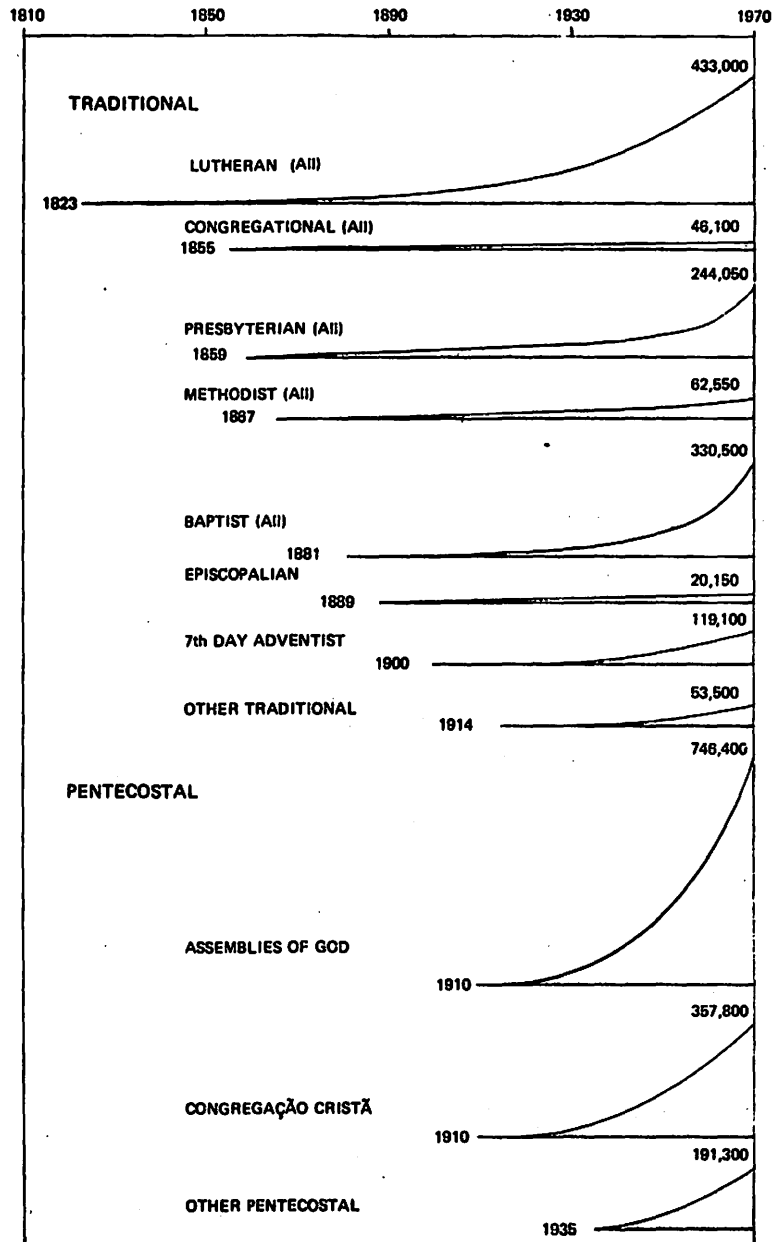
"Aus der Mission fuer die Mission," Der Lutheraner, LXXXI (14 April 1925), 125.

**APPENDIX II: STATISTICS**

**ESTIMATED DISTRIBUTION OF PROTESTANT COMMUNICANT MEMBERS  
BY DENOMINATIONAL GROUPS FOR BRAZIL, JANUARY 1, 1970**

Denominational Group	Protestant Communicant Members	
	<u>No.</u>	<u>%</u>
<b>TRADITIONAL</b>		
Baptist	330,500	12.6%
Congregational	46,100	1.8
Episcopalian	20,150	0.8
Lutheran	433,000	16.4
Methodist	62,550	2.4
Presbyterian	244,050	9.3
7th Day Adventist	119,100	4.5
Other	72,650	2.8
Sub-total	1,328,100	50.6
<b>PENTECOSTAL</b>		
Assemblies of God	746,400	28.5
Congregação Cristã	357,800	13.6
Other	191,300	7.3
Sub-total	1,295,500	49.4
<b>BRAZIL TOTAL</b>	<b>2,623,600</b>	<b>100.0</b>

GROWTH OF PROTESTANT DENOMINATIONS IN BRAZIL FROM DATE OF ORIGIN



## STATISTICS OF THE IELB IN 1973

Parish Pastors . . . . .	251
Congregations, Total. . . . .	650
Congregations, Synodical. . . . .	264
Preaching Stations. . . . .	261
Baptized Members. . . . .	159,853
Communicant Members . . . . .	96,276
Juniors Confirmed . . . . .	3,321
Adults Confirmed or Baptized. . . . .	772
Total Gain from Outside . . . . .	1,412
Children Baptized . . . . .	4,797
Marriages . . . . .	1,360
Burials . . . . .	1,009
Parochial Schools: Number . . . . .	63
Pupils . . . . .	9,060
Teachers . . . . .	199
Sunday Schools: Number. . . . .	462
Pupils . . . . .	13,770
Teachers . . . . .	790
Contributions: Work at Home . . . . .	5,119,094
Contributions: Work at Large. . . . .	400,162
Total Number Communed . . . . .	189,064
Average Times per Member. . . . .	1.8%

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H. Kuchenbecker, "Estatística," Mensageiro Luterano, LVII (May 1974), 25.

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