

November 25, 1977

Bruce Colson

Rev. Bruce Colson
Oakland Drive Church of Christ
7331 Oakland Drive
Kalamazoo, MI. 49002

Dear Bruce:

Your welcome letter of November 16th is before me. Let me say that I will be glad to see you in January, but will not be able to do so on the dates you mention. I will then be in Miami. But if you cannot be here after the sixth, I will try to get back on the sixth to see you at, say, 4 P.M. Let me know.

I have read your study of the Church in Brazilia and am pleased you have been doing this ~~thorough~~ home work. This is the wort of thing greatly needed. I have studied your graphs and text with care.

Page 9 and 10 have many good suggestions on them. You are seeing the true situation. I enclose a copy of the Church Growth Bulletin about the Full Gospel Church of Seoul, Korea - where I preached about two years ago. It, too, has a glorious building. It has a tremendous congregation (30,000 people) who meet in that great building in four services, 8 to 10, 10 to 12, 12 to 2 and 2 to 4.

The heart of the system is to have 1300-plus house churches, each under the leadership of an UNPAID Volunteer (over half women) which meet once or twice a week in some locally convenient place. Your church in Brazilia could not duplicate the Korean model, but you could lean heavily in that direction. It would be worth a trip to Korea for you to see for yourself and to live there at that church for several weeks. Pastor Yonggi Cho would welcome you.

Focus attention on the masses. They are where most churches in the whole world ~~grow~~. There is where the 3000 came from on Pentecost. If I were to lay my finger on the most probably source of the little ~~grow~~th your church has been having, it would be the 27 percent of upper class people in your membership. My guess is that you have services which suit that class, and leaders who come from that class.. and that mass-class people do not feel "this is our church."

C
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November 25, 1977

Rev. Bruce Colson
Oakland Drive Church of Christ - page 2

You are dead right in calling for church planting in the out-lying sections of the city - with possibly a meeting once a month or once a week, in the CATHEDRAL. The beautiful building is something they will all be proud of, but is not where they will form a warm intimate Christian fellowships.

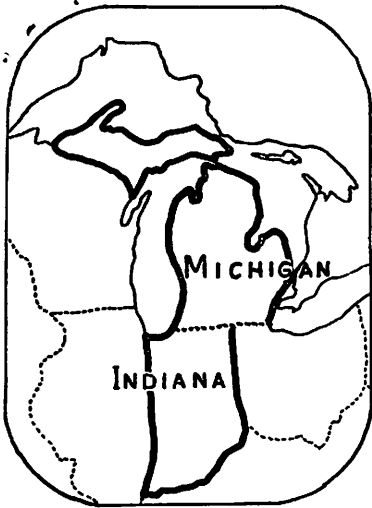
I must not write more...do drop in and we shall talk.

In Christ,

Donald McGavran

DMG/fj
rnv.

C
O
P
Y



MICHIGANA -BRAZIL CHRISTIAN MISSION



State-Side Address:

Oakland Dr. Church of Christ
7331 Oakland Dr.
Kalamazoo, MI. 49002

Bruce and June Colson
Missionaries

November 16, 1977

Field Address:

~~Caixa Postal 4635
13.100 Campinas, Sao Paulo
Brazil, S.A.~~

Dr. Donald McGavran
Fuller Theological Seminary
School of World Mission
135 North Oakland Avenue
Pasadena, CA 91101

Dear Dr. McGavran:

It has been some time since we have had any communication between us. It is not that I have forgotten you or Mrs. McGavran nor the School of World Mission. I feel that the time spent in Pasadena before our departure for Brazil was a vital part of our preparation for mission work.

Enclosed find a copy of the rough draft of a study I conducted concerning our congregation in Brasilia. I'm sending you a copy of this study for two reasons:

- (1) Could you please read through it and feel free to write in (between the lines if you wish) any ideas, questions or suggestions that you might have.
- (2) We are planning to print this study and place it in the hands of all our missionaries in Brazil. It will be used as a guide for them to do similar studies in their particular areas. This is in preparation for the Church Growth Seminar we hope to conduct in Brazil in July or August or 1979.

I have been in correspondence with Norman Maddux concerning the 1979 Seminar. We are in prayer that you will be able to come and share with us. There seems to be an attitude in Brazil that we need this kind of study in order that we all may become more effective in a country that is responsive, yet in which we have seen little growth.

I am planning to be in California the first week in January and was wondering if you would be free for a short chat. We are thinking specifically of January 4, 5, or 6.

Realizing that your schedule is so very full, I hate to even ask if you might give this study immediate attention. I have sent a copy to David Sanders for corrections and suggestions as well. We hope to have the printed copy available when all our missionaries get together January 5-11, 1978 in Rio so therefore we do not have much time.

May this letter find you and Mrs. McGavran in good health and your work continually blessed by God.

In His Service,

Bruce
Bruce Colson

P.S. You will note that the Portuguese version of Ebbie Smith's Indigeneity study is not included. I have had it translated. Do you think there would be any problems in getting permission to print the translation with our study?

A CHURCH GROWTH SURVEY

of the

Brasilia Church of Christ

Prepared by

Bruce V. Colson

1977

The City of Brasilia

The city of Brasilia was dedicated on April 21, 1960. Construction began in earnest in 1957 and continues on in a modified form to this very day. People came from all over Brazil to help build this new capital city. It represented a bold move because of the cost it involved and the financial repercussions that the nation would feel as a whole. History may well point out this to have been a strategic move in the opening up of the interior of this giant country for settlement and development. An example of this is the Belem-Brasilia highway which was constructed at about the same time that the city was being constructed. At the time of construction few people were living in this part of Brazil. A little over 15 years later the population along this highway is estimated to be over two million (See Read, Ineson: Brazil 1980).

The design of the city was planned from the beginning. A set of six jurors chose a plan submitted by Lucio Costa. Costa's plan called for a city in the form of a cross, also described by some as an airplane. The fuselage houses the government facilities, both local and federal, as well as the bus station. The wings include the residential and commercial parts of the city.

As workers came from all over Brazil to help in the construction, "satellite" cities began to spring up all around the "Plano Piloto" (Pilot Plan). As many Brazilians have continued to migrate to their new federal capital these "satellite" cities have continued to grow at a rapid rate until they now have a greater total population than the "Plano Piloto" itself. The early planners thought in terms of a population of 400,000 - 500,000 for the Federal District. But as many people migrated from the interior, the drought stricken Northeast and other cities, the population swelled at a rapid rate to the present 800,000.

Basically, Brasilia is made up of Brazilians from three economic levels.

Gordon Campbell describes the Brasiliense:

The Brasilienses, now some 546,000* coming from many of the states of the Republic, lived in distinct areas--congressmen, professional and businessmen in the superquadras of the Pilot Plan, tradespeople and skilled workers in the larger satellite towns of Taguatinga, Gama and Sobradinho, while the lower classes lived in a bustling slum area known as the Cidade Livre ('Free Town')** which had housed a labour force that built the city. (p. 155)

History of Brasilia Congregation

The dedication of the lot of the Church of Christ in Brasilia took place on April 21, 1960, the same day that Brasilia was inaugurated as the new federal capital of Brazil. The lot was the first given by the city for the construction of church buildings. David and Ruth Sanders came to Brasilia from Goiania to begin the work. The following month they left on furlough. The church began on July 8, 1961 with Richard Ewing, missionary from Goiania in charge. He continued to work with the congregation until the Sanders returned from their furlough in October. The Sanders led the work alone until January of 1964 when Harry and Elaine Scates arrived after one year of language school. They shared the leadership responsibilities, at times alone due to furloughs, until January, 1969 when the Scates resigned from Brazil Christian Mission and moved to Uberlandia to begin a work there. The Sanders continued to lead the congregation. They were joined by Bruce and June Colson who worked with the congregation for one year until their furlough in May of 1977. Presently Ernie and Luciene Moreland are working with the Sanders.

During these 17 years the congregation has been involved in a massive building program. It is now near completion. The facilities consist of a

* 1970 census

**now Ceilandia

sanctuary that will seat 500 - 600 with a balcony which would seat another 100. There are 6 - 8 classrooms connected with the auditorium. In recent years educational facilities have been built on to the first structure with several classrooms and office space. These classrooms also serve in afternoon and evening public education classes.

The Brasilia congregation has always been under missionary leadership. In addition, it has at different times elected from its membership men who form a council to oversee the activities of the church. It has at different times paid Brazilians to work in other congregations. The Brasilia church has assisted these congregations in various leadership capacities. Presently there are four other congregations to which the Brasilia church is giving guidance.

CHART A

Chart A is the chart from which many of the other graphs are made. It is a painstaking process to produce Chart A. One must be prepared to do this chart several times before coming to the final one. It is made by thoroughly researching all data available and at times concrete figures are not available so one must work with what is at hand. It puts all the data in a readable form that can then be transferred to the graphs.

This chart also helps one to calculate the percentage of growth of the church over the years. This was done for the Brasilia congregation for the past 15 years and past 10 years. For the past 15 years the beginning membership of 28 was subtracted from the end membership of 136 leaving a difference of 108. Then the beginning membership is divided by 100 (.28) which in turn is divided into the difference of 108 showing an increase of 385.7%. However, one cannot just divide this by 15 to find the annual growth since this would only reflect the annual growth rate using the number 28 as the base for all 15 years. Therefore, using a chart prepared by Ebbie Smith (A Manual For Church Growth Surveys) one sees that the average annual growth

RESUMO DE CRESCIMENTO

CHART A

Igreja de Cristo de BrasiliaBairro CentroCidade BrasiliaEstado D.F.

	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976
Batismos (Evangelismo)	17	12	9	2	3	10	10	20	8	6	8	25
Batismos (Crescimento Biológico)	1	0	3					14	2	4	5	4
Transferências (Entrada)	7	8	5	2	1	14	6	10		7	6	16
Exclusões (Disciplina)	4	4	18	7	5	3	1	9	3	7	5	10
Transferências (Saída)	9	7	6	4	3	6	3	4	7	10	16	22
Óbitos	1								1	1	0	1
Membros no fim do ano	79	88	181	74	70	85	97	128	127	126	124	135

RESUMO DE CRESCIMENTO

Igreja de Cristo de BrasiliaBairro CentroCidade BrasiliaEstado D.F.

	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	TOTAL
Batismos (Evangelismo)								9	4	21		
Batismos (Crescimento Biológico)										3		
Transferências (Entrada)							7	12	10	20		
Exclusões (Disciplina)										11		
Transferências (Saída)										7		
Óbitos										-		
Membros no fim do ano							7	28	42	68		

rate is 11.02%. Using this same procedure for the past 10 years the annual average growth rate becomes 7.6% per year.

GRAPH A

Graph A shows the membership growth of the church during its 16 year history. This graph shows a growing congregation but also raises some questions. What happened during the years of 1967 - 1969? Why the decline in growth? At the same time, what did the church do differently in 1972 when it experienced an actual growth of over 25 members? Again one must question the decline during the next three years from 1973 - 1975.

It is known that the congregation went through a period of turbulence which resulted in several families leaving the church. In discussion with the leadership the actual date of this problem could not be recalled, but the membership growth chart shows that it could well have occurred during the period 1967 - 1969. There were also some internal problems within the Brazil Christian Mission during 1968 - 1969 which might be reflected on this graph. When a congregation or its leaders have to spend a great deal of time handling an internal problem, there is little time left for evangelism which is reflected on Graphs B and C which show few baptisms for these years.

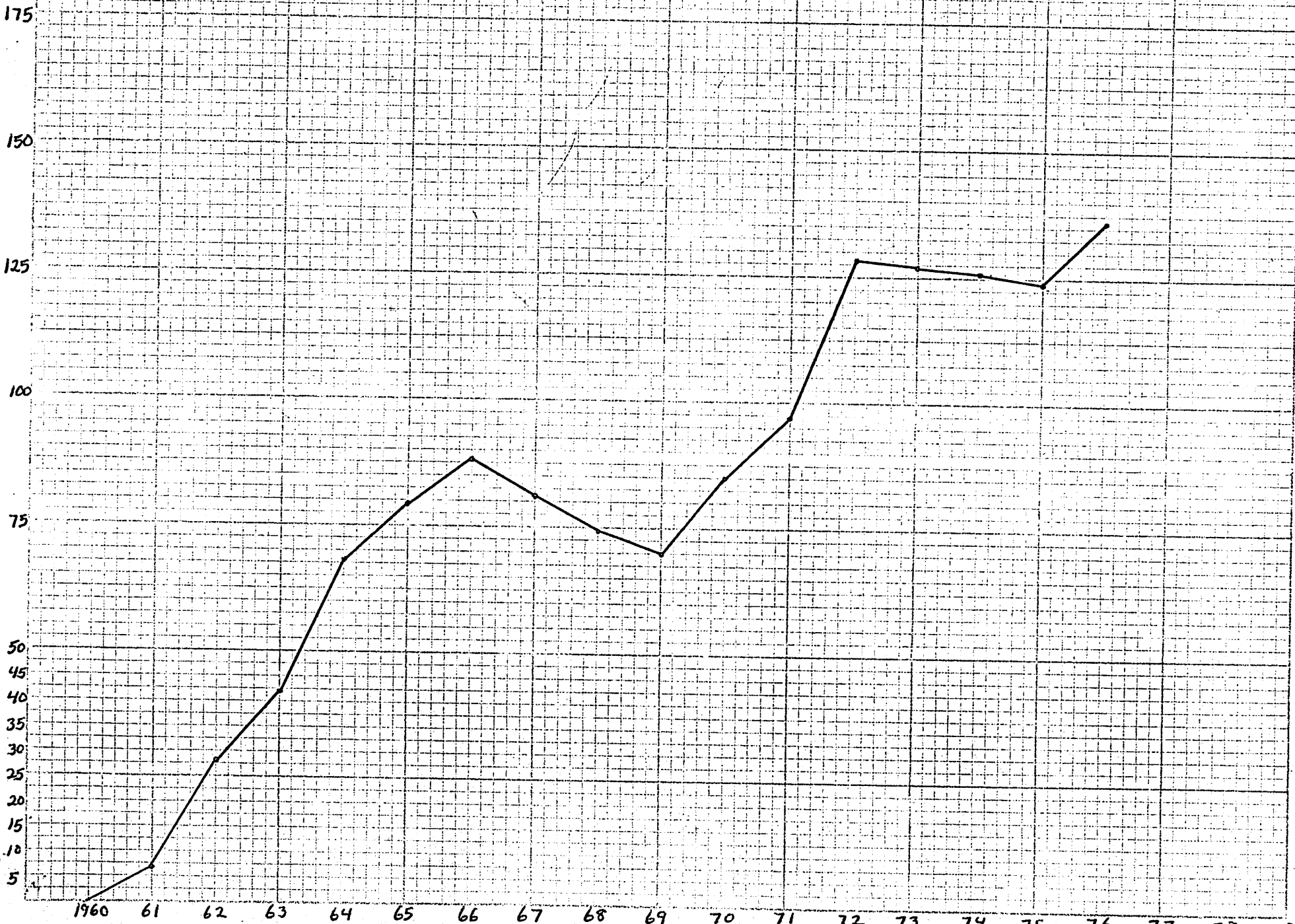
During the years 1973 - 1975 the congregation could have experienced continued growth except for the large number of exclusions. This may be due to the fact that several of the families that began to drift away from the church during the late 1960's were not actually taken from the rolls until the mid 1970's.

GRAPH B

Graph B shows the number of people who entered and left this congregation each year. It further distinguishes how these people entered or left. There are three ways one can become a member of a congregation and three ways they can leave. One can enter a congregation by transfer from another

MEMBERSHIP GROWTH CHURCH OF CHRIST BRASILIA

Graph A

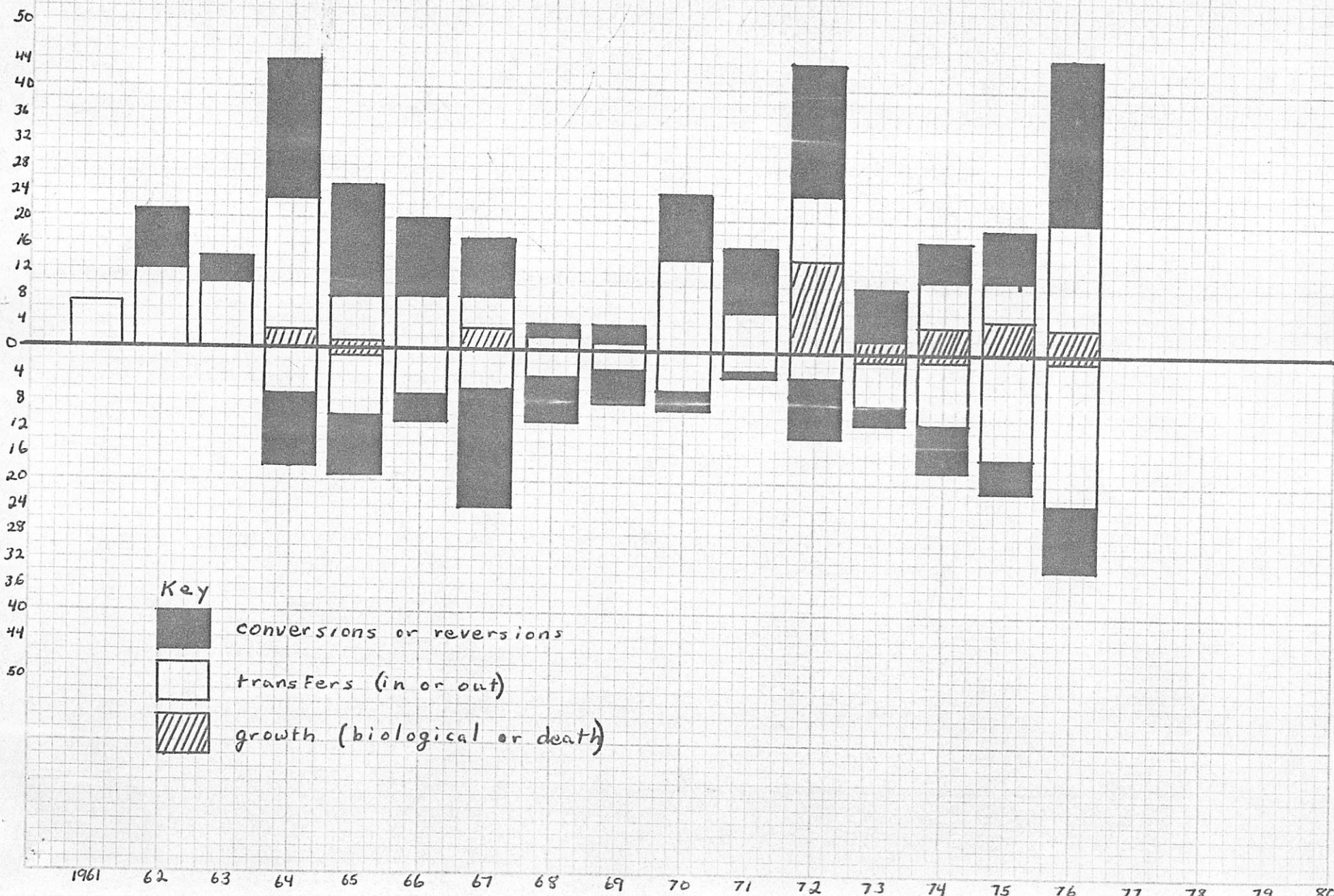


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CHURCH OF CHRIST - BRASILIA

CHURCH OF CHRIST BRASILIA

Graph B



Key

-  conversions or reversions
-  transfers (in or out)
-  growth (biological or death)

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CROSS SECTION - 10 SQUARES TO INCH

congregation or baptism. It is important to note whether those baptized were conversions from the world or baptisms of children of members. Therefore, there is the distinction between conversion growth and biological growth. The bottom half of the graph shows those who have been excluded from the congregation either by reverting back to the world, moving away or death.

This graph shows a great deal of turnover in this congregation. Even though there were some years which were quite evangelistic, this was often offset by the number of those who moved away or reverted to the world (note especially the years 1974 - 1976).

This graph also causes one to raise some questions. For example, why were there so many reversions in 1967? Does this indicate hasty decisions or lack of follow-up, i.e. teaching for foundation after conversion? Why the sudden surge of biological growth in 1972? Sometimes there is a group or young people who have grown up together in the church and decide to make their decision at the same time. A congregation needs to be alert to this or these decisions might not be made.

One can also note that many members moved out of the city during the congregation's 16 year history. It would be good to have a record to show where these people moved to for future church planting.

GRAPH C

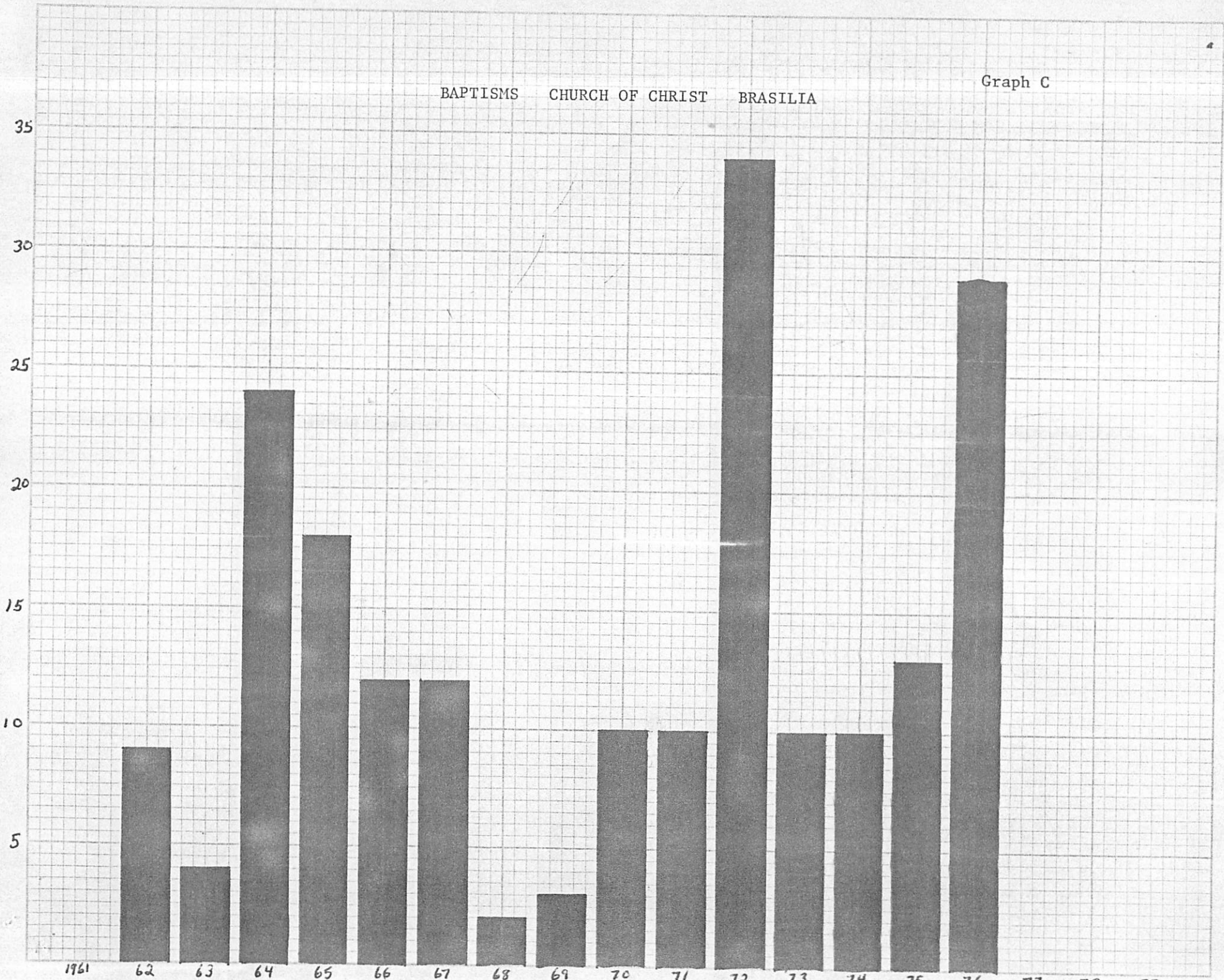
Graph C shows the number of baptisms for each year. Again some questions must be raised. One needs to think back and analyze the programs for the years 1964, 1972, and 1976 and compare this with 1968 and 1969. This type of analysis will help one to not repeat the things that did not work and to multiply those that did.

GRAPHS D¹, D², D³

Graphs D¹, D², D³ show how long the members remained in the congregation. This is something that would otherwise be difficult to see.

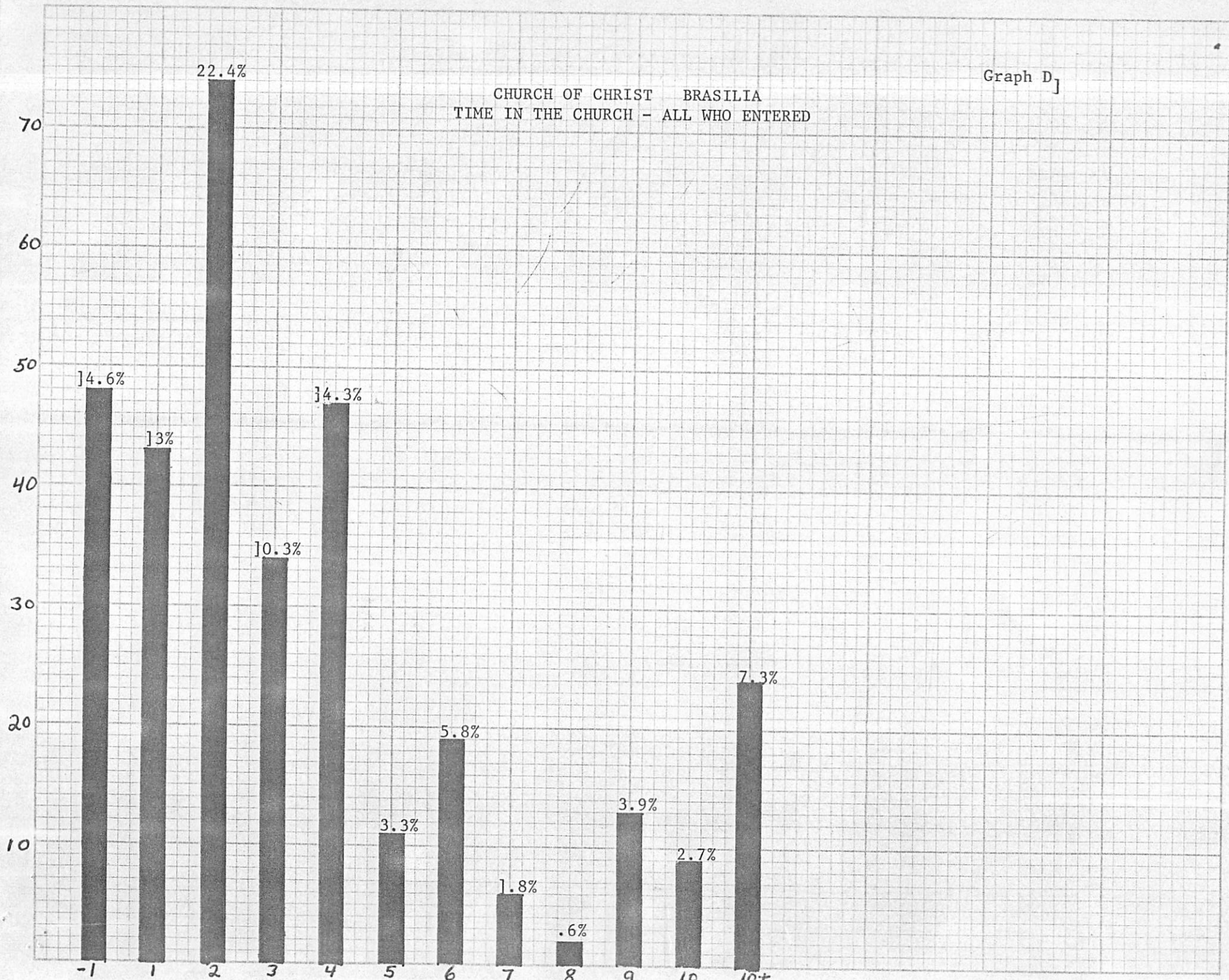
BAPTISMS CHURCH OF CHRIST BRASILIA

Graph C



Graph D]

CHURCH OF CHRIST BRASILIA
TIME IN THE CHURCH - ALL WHO ENTERED

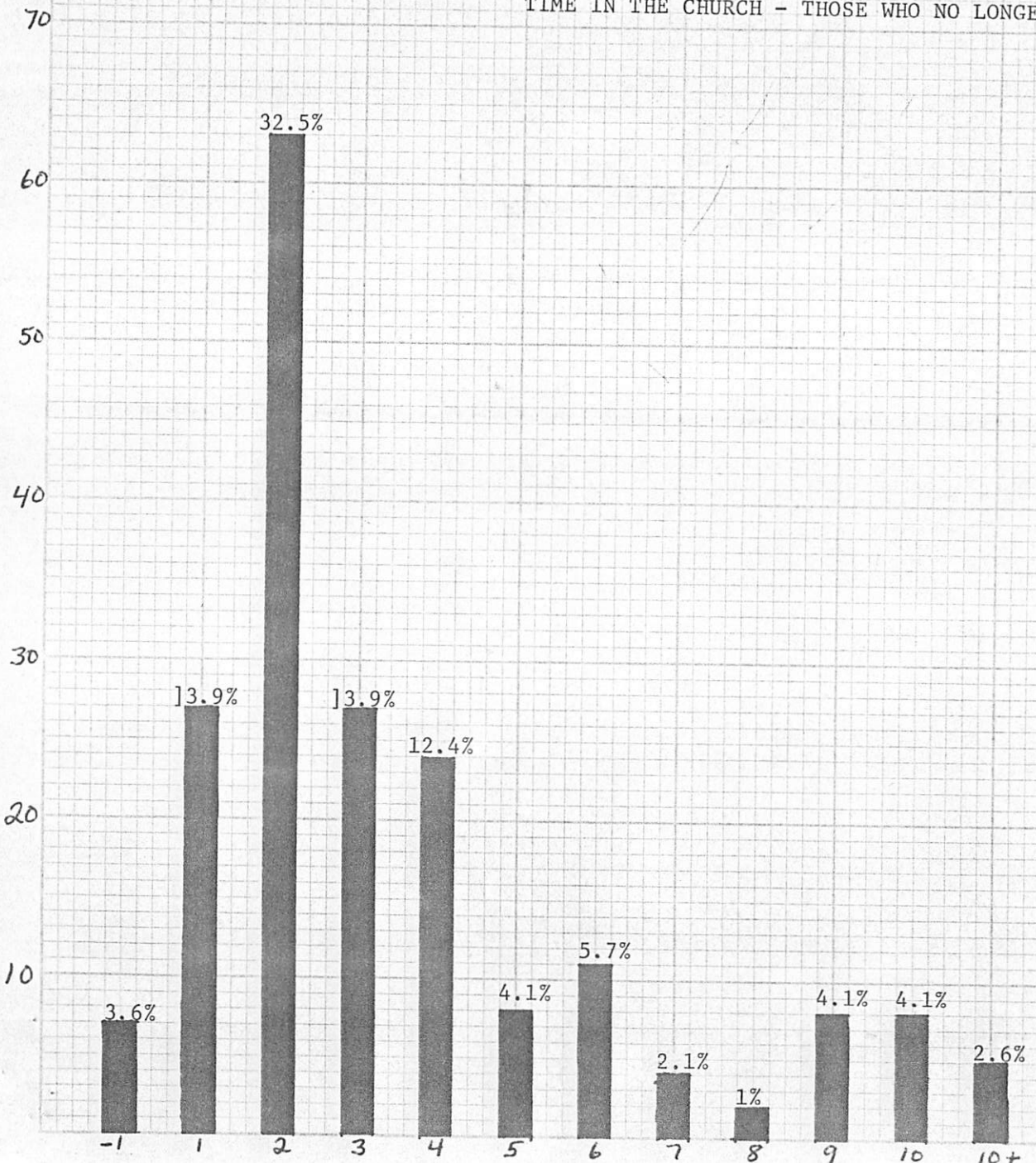


70
60
50
40
30
20
10

-1 1 2 3 4 5 6 7 8 9 10 10+

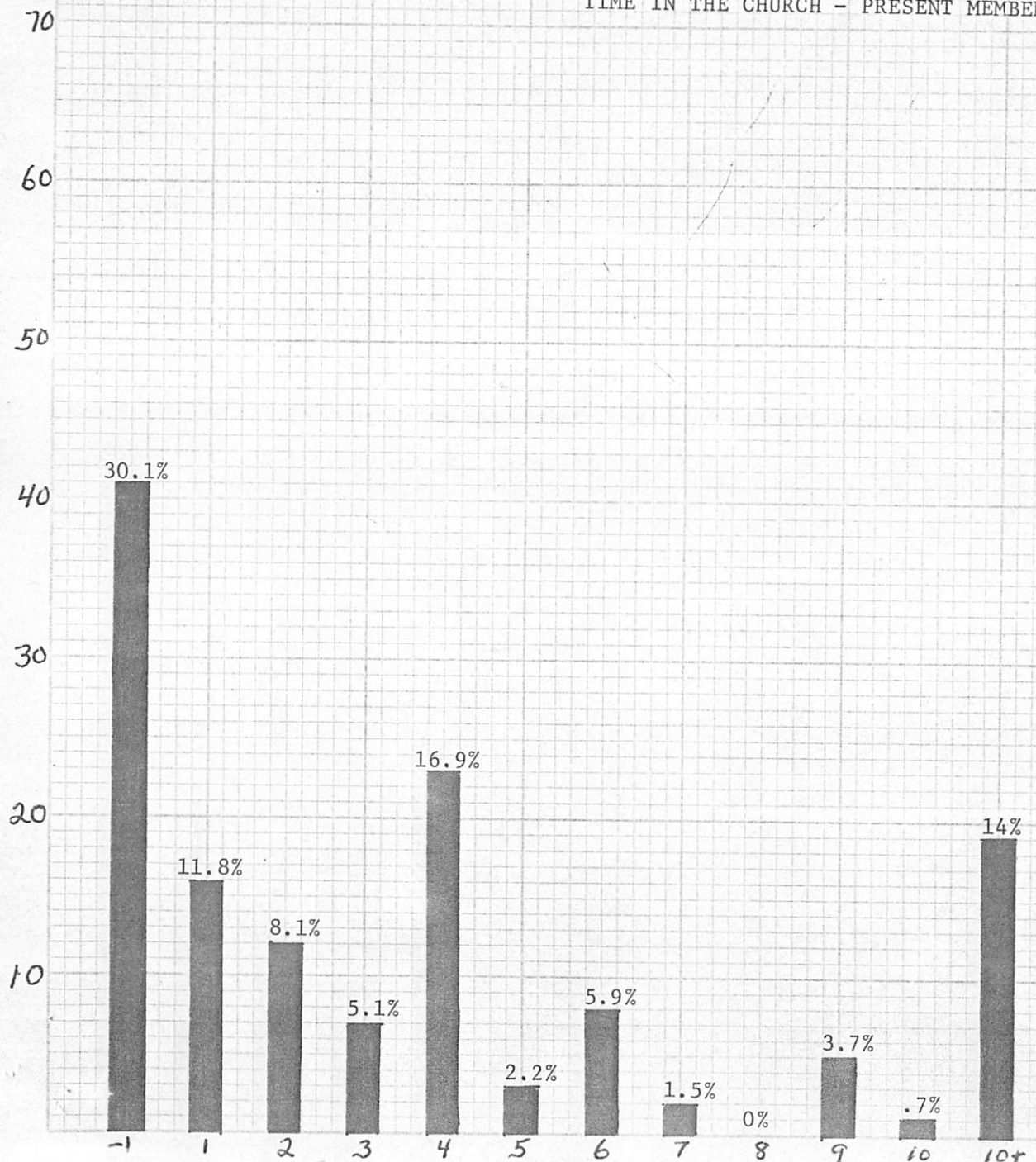
Graph D₂

CHURCH OF CHRIST BRASILIA
TIME IN THE CHURCH - THOSE WHO NO LONGER ARE MEMBERS



Graph D₃

CHURCH OF CHRIST BRASILIA
TIME IN THE CHURCH - PRESENT MEMBERSHIP



Graph D¹ shows that of all those who have entered, including those presently in this congregation, 50% remained or are presently members for two years or less. Graph D² shows that of those who have already left this congregation 50% were members for two years or less. Graph D³ shows that of the present membership 50% have been members for two years or less. This graph further shows that 30% or almost 1/3 of the present membership has been affiliated here for less than one year. As was already noted, this congregation has a great deal of turnover in membership. Perhaps more important is what is being done with these people during their initial two years of membership. In other words, there are two years in which to train and teach 1/2 of the total membership. It also shows that 1/2 of the congregation are new members unfamiliar with the teaching of the church. This places an importance on developing some kind of teaching program that will center on these new Christians. ^{Lack of} This may be one of the reasons for the high turnover in this congregation. The typical Sunday School program alone is not enough to teach these new Christians. Small group home Bible studies ^{would} ~~might~~ prove helpful in this area.

GRAPHS E¹, E²

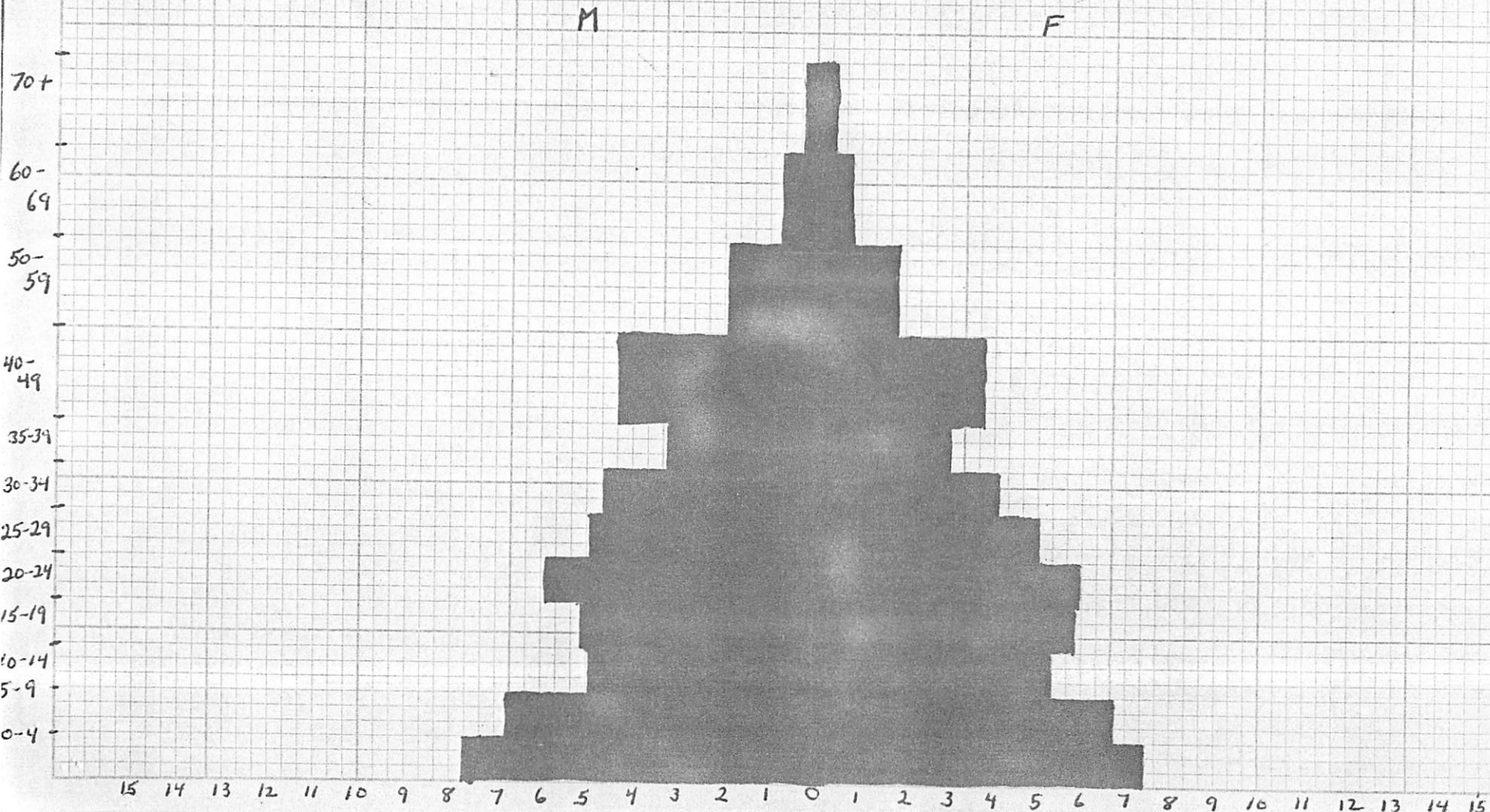
Graph E¹ is an age-sex population graph for the city of Brasilia. Fortunately for this type of study the researcher has much data at his fingertips. The Instituto Brasileiro De Geografia E Estatistica (IBGE) has this type of information available for every city in Brazil.

This graph is called the Christmas tree graph as it often resembles a Christmas tree. Graph E¹ shows the form of the tree with the exception of the 40-49 age group. This is probably explained by the fact that Brasilia is the federal capital of Brazil. Many federal employees, senators, representatives moved to Brasilia when the federal capital was established there.

Graph E² points out to the researcher several things. If a congregation is healthy it is reaching all segments of the population of a given community. If it is reaching only a few it may indicate a lack of interest or lack of

Graph E₁

Age - Sex Chart Brasilia 1970



Graph E₂

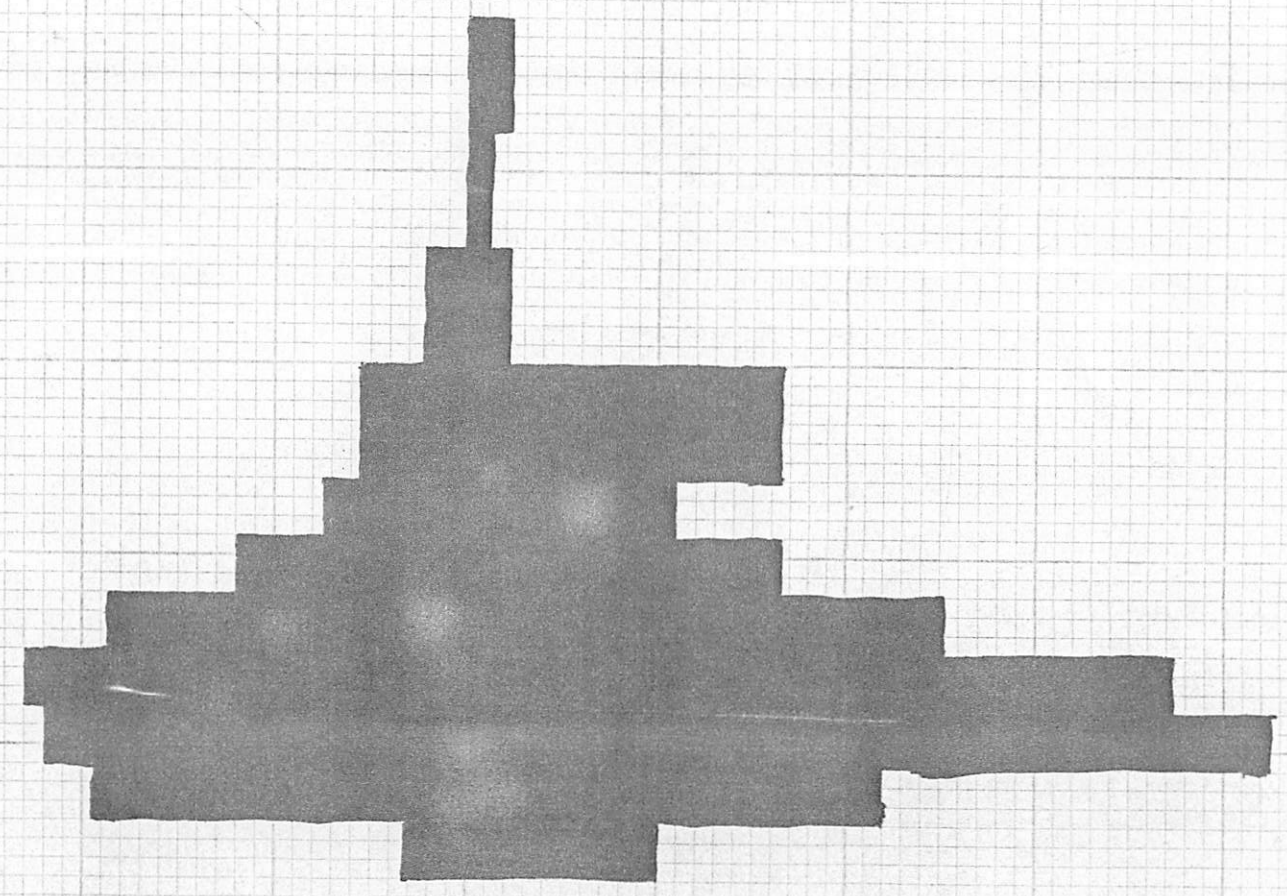
Age - Sex Chart Brasilia Church 1976

M

F

70+
60-
69
50-
59
40-
49
35-
39
30-
34
25-
29
20-
24
15-19
10-14
5-9
0-4

15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15



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program for the others. The congregation in Brasilia is reaching the women in the large 40-49 age bracket but few of the men. This helps to explain the problem of leadership which would normally come from this age group. This graph also shows an unusually large group of young people. It shows that over 55% of the membership is between the ages of 10-24. It shows the church as having a good program for reaching the young people of Brasilia. The imbalance of 15-19 and 20-24 on the female side of the graph is probably due to the fact that there are a number of young women working as maids in the area of the church. These ^{girls} people are responsive but also quite mobile. They need to be seen as a homogeneous unit and worked with accordingly. Perhaps the church has profited by reaching toward a responsive segment of the city's population. It also places a tremendous responsibility on the leaders for teaching and helping this 55% grow spiritually. If not, they will soon revert to the world.

GRAPH F

Graph F shows where the members live in relationship to the church. Brasilia is unique in that so many people live in apartment complexes. This means that there is a high concentration of people in a small area. This graph is not as effective for this situation because of the layout of the city. However, one important factor can be noted. Within the inner circle live close to 10,000 people of which only eight are members of this congregation. Why? Is it because they are not responsive? Is it because the program of the church is not meeting their felt needs? On the other hand there are several members in the satellite cities that have to drive a considerable distance. Great numbers do not always indicate responsiveness. Surely these 10,000 cannot be neglected and more analysis needs to be made to consider ways in which the gospel message can effectively touch their lives.

CHURCH OF CHRIST BRASILIA
DISTANCE MEMBERS LIVE FROM CHURCH

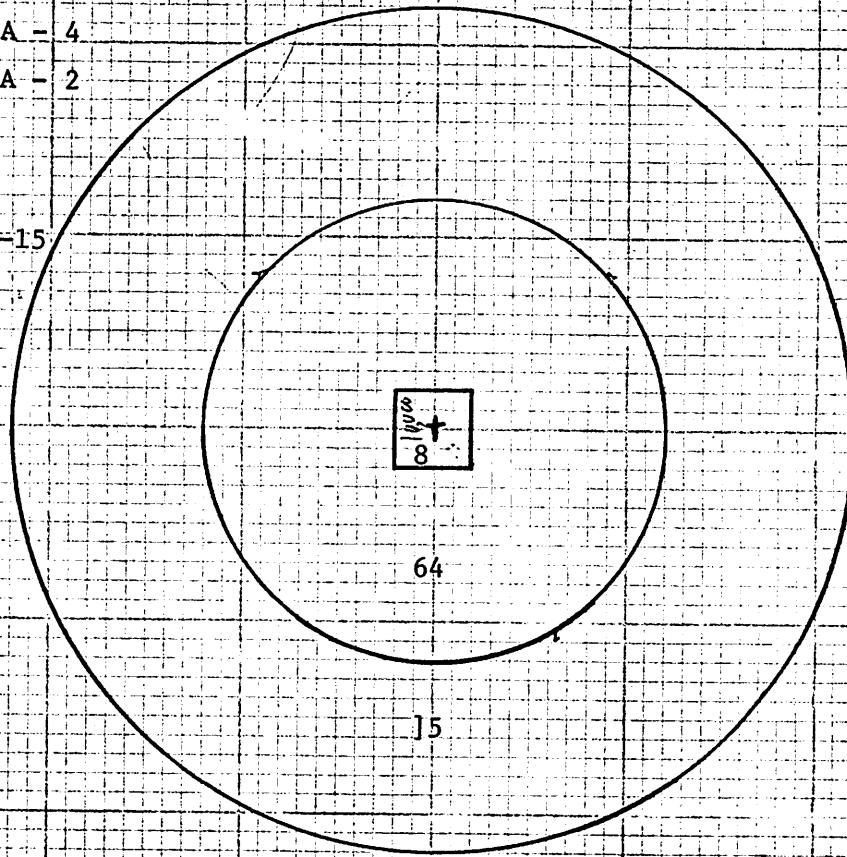
Graph F

CEILANDIA - 4

TAGUATINGA - 2

GUARA-15

GAMA - 2



8

64

15

2

GRAPH G

Graph G shows the breakdown of the present membership according to social status. The classes would be broken down in the following manner: the high class would consist of the congressmen, professional (i.e. doctors, lawyers, dentists, etc.) and businessmen; the middle class would consist of the tradespeople and skilled workers; while the lower class would consist of the unskilled workers, construction workers--minimum wage earners. The church is located in an area in which live high middle class and low high class families. As was previously noted, only eight of the church's present 136 members come from this immediate area. One might suggest two major reasons why this is true. The church through its programs may not be appealing to this segment of society, or this level of society may not be open to the gospel message. The church's failure to reach these people may be the result of either of the above statements or a combination of the two. It has been noted by others familiar with the situation in Brazil that those of the high class are not as responsive as the low class masses.

But you have 27% high class!!!

In addition to the graphs and charts that have been prepared, an indigeneity study was made using the questions from Ebbie Smith's A Manual of Church Growth Surveys. This study was used with the Brasilia congregation. It was also used with a rapidly growing Pentecostal congregation in a nearby city. In each situation the church was rated by a leader, the pastor and the researcher. These responses were then totaled and the average appears below.

The scale of indigeneity is set up from 0-25.

	<u>Brasilia</u>	<u>Other</u>
1. Self-adaptation	18.0	21.0
2. Self-supporting	15.7	20.0
3. Self-sustaining in social work	11.7	7.7
4. Self-administrating	16.7	23.0
5. Self-functioning	17.3	22.0
6. Self-propagating	20.3	20.7

CHURCH OF CHRIST BRASILIA

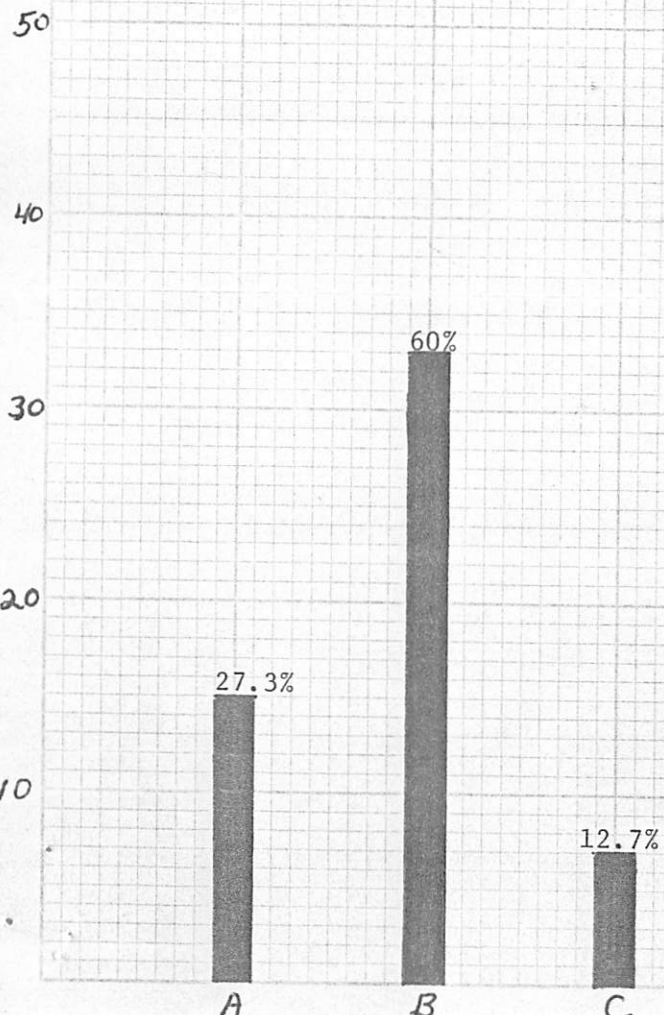
Graph G

CLASS STRUCTURE

CLASS A - High Class-Lawyers, Doctors,
Government Officials,, Etc.

CLASS B - Middle Class-Skilled Workers.

CLASS C - Low Class-Unskilled Laborers,
Minimum wage Earners.



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It should be noted that the Brasilia congregation is pastored by a missionary where as the other congregation is led by a Brazilian pastor. This study has been translated into Portuguese and is attached to this report.

OBSERVATIONS AND RECOMMENDATIONS

The "Plano Piloto" compared to many other areas in Brazil would not be considered a highly responsive area. This statement is based on the fact that throughout Brazil and Latin America as a whole, the churches that are growing most rapidly are doing so among the lower masses and not the higher classes. Many of those who live in the "Plano Piloto" fall into this latter category.

This is not to say that these people should be totally neglected for an evangelical witness needs to be made among them. The Brasilia congregation has demonstrated this compassion and lives as an example that there is a degree of responsiveness in this level of society. However, it also needs to be noted that to place all available personnel and resources for work amongst this segment of society when another segment is more responsive would not be the best stewardship of personnel and resources available.

As the congregation continues its witness in the immediate area it also ought to plan and schedule ways to reach out to the masses in the satellite cities. Graph F shows a number of present members living in some of these cities. Week-night Bible studies in the homes of these members could serve as a means for teaching and also of discovering other interested families. It is the opinion of this researcher that these should not be called house churches, but rather points of teaching until the group might become large enough for them to rent a building for weekly meetings where they all might come together in one place for worship and praise. Until that time and perhaps even after these members should be encouraged to attend the services in the "Plano Piloto".

The study reveals that the majority of the people who become members of the Brasilia congregation are under the influence of this congregation for two years or less. Therefore, a program of teaching needs to be devised wherein the basic doctrines of the church will be taught to every new member within a two year period. Due to the evident importance of this teaching it should be done on a one-to-one basis. If necessary, though, small group studies could also be used effectively.

The graphs and the history of this congregation point out the youth between ages 15-24 as a responsive segment of the city's population. At times the congregation has had very effective youth programs. It should continue to channel attention and resources to reach and nurture these young people. There are many other programs of the church's ministry which are important, but due to the openness of the youth, special attention ought to be given in this area.

The indigeneity study reveals a congregation that has been under missionary control from the beginning. Developing responsible leaders is not easy and is a problem within most of the Churches of Christ in Brazil. The building was primarily built with foreign funds which is a strike against indigeneity. However, in the Brasilia situation where a building virtually had to be built before the congregation was large enough to do so, there were only two possibilities: 1) build with funds from other Brazilian congregations or 2) build with foreign funds. The first was not really possible because those resources were not available.

Some important inroads are being made in the area of developing music that is more Brazilian. These innovations ought to be encouraged and continued.

This study is only a beginning. It does not propose to solve all the problems the congregation may be facing. The intent has been to take an in-depth look at the congregation in Brasilia. This study has raised some questions which cannot be easily answered, but with the questions at hand

further research and planning can be carried out. The researcher has proposed some areas of change or new programs. These suggestions carry no guarantee and may need modification with implementation. Hopefully with the things the study has revealed we can all be more effective in evangelizing Brazil for the increase of God's Kingdom.

December 6, 1977

Mr. Bruce Colson

Mr. Bruce Colson
7331 Oakland Drive
Kalamazoo, Mich. 49002

Dear Bruce:

Thank you for your letter of December 3rd.

I suggest that you write to Wm. Carey Library,
1705 N. Sierra Bonita, Pasadena, Ca. 91104
and ask for their permission to print Ebbie
Smith's Indigenelty Analysis Study.

I will be pleased to meet you on January
6th, at 5:00 P.M., unless you write me to the
contrary, in my office.

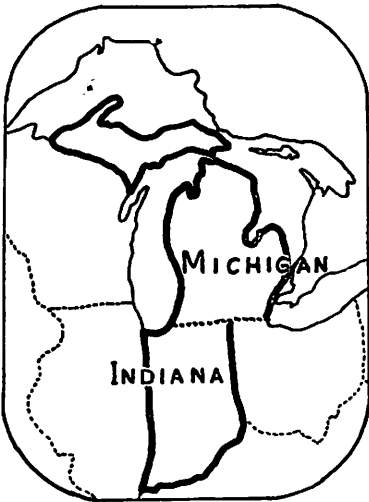
Warm Christmas and New Year's Greetings to
you.

Sincerely,

Donald McGavran

DMG/fj

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MICHIGANA -BRAZIL CHRISTIAN MISSION



State-Side Address:

Oakland Dr. Church of Christ
7331 Oakland Dr.
Kalamazoo, MI. 49002

Bruce and June Colson
Missionaries

Dec 3, 1977

Field Address:

~~Caixa Postal 1635~~
~~13.100 Campinas, Sao Paulo~~
~~Brazil, S.A.~~

Dear Dr. McKeever;

Thank you for your immediate response to my request. I am waiting to hear from David Sanders and then we can have the study printed. Do you know if we could print the Indigeneity analysis study from Ebbie Smiths manual, in Portuguese without getting permission? Who might I write to get this permission, if needed?

We are planning to stay in Calif. until the evening of the ^{Jan} 6th so if you can be back for a 4:00 P.M. appointment I would greatly appreciate it.

We pray that this finds you & Mrs. McKeever well. Looking forward to seeing you on the 6th.

In His Service

Bruce

Will
Wm
Camp
H.B.
Will
you
be
at
3PM.