



- **Lc 21.1- 4**

- **A viúva deu a maior oferta, pois ela deu tudo o que tinha.**



A Irmã Lourdes e o Galo



“Eu só queria que o programa do radio não acabasse...”

Maria de Lourdes
Galdino



A Família





Zé Gotinha



A casa antiga



Ela semeou com o Galo: “era o que eu podia dar de oferta para o programa não parar” Lourdes Galdino



Aspectos do interior da casa



A jarra e o filtro



Sem
Terra
não se
planta,
nem se
constrói





Aprove ao Senhor dar uma terra ao casal Tota e Lourdes Galdino uma terra com um poço perene em pleno sertão da Paraíba





A celebração pela
terra.



Casal com escritura da terra



Família celebrando a benção da Terra



Com a benção da terra veio a benção da bomba d'água. Irrigação.





“Sertanejo com terra e
água não passa
necessidade, é só ter
coragem para
trabalhar”

Tota Galdino



Com a irrigação a primeira safra de milho





Não terminou aí



Teve mais



É divulgado também Christianity Today

Inheriting the CRACKED EARTH

BY GEORGE GUILHERME

THE EARTH IS CRACKED IN PARANÁ STATE. The sun bakes everything in this remote part of Brazil's Northeast. Despite the many small farms, there is little food. Most people eat once a day, and one person in three is illiterate. The region is the poorest part of the world's most Roman Catholic nation.

But in the dry town of Itapiranga, the Missionary Baptist Church is holding a Harvest Fair. A 60-year-old man, the pastor of the church's 20 members, is leading an evangelist team. Gilmar Neves, the 22-year-old pastor of Missionary Baptist, was born in the village and has never gone to school. "I was taught how to read," Neves says. "He is wrong!"


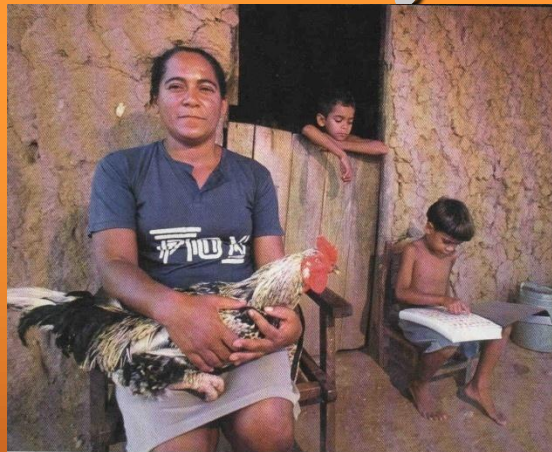
Neves has a radio broadcast on a local station that church members hope to keep on the air with the funds they raise. Radio is the only way church news has ever regularly been spread. Otherwise, most members never visit, and only make it once in a while.

With no such income, Maria de Lourdes has no time to give. Her husband is unemployed. The couple has two young children and nearly enough to eat. She decided to give her pastor the only thing she owns, a pair of shoes. "God has given us no such news!"

TRAINING AND TRAINING

In a geographical area far larger than Texas, evangelists are scarce among the Northeast's 40 million residents. The region has the fewest number of evangelists among Brazil's 17 million people. Missionaries report that 80 percent of the people in the Northeast are evangelized, compared to national figures of 90 percent. Yet evangelists are growing most quickly in the Northeast, at 6.67 percent per year in the last five decades. The Brazilian evangelical movement, largely Christian, is the fastest growing during the past 30 years.

Remarkably, though, the Northeast's defining characteristic is

poverty: 5.4 million people in the region's nine states live on \$1 a day or less. Most people here survive on subsistence farming and animal husbandry. Others rely on money from relatives working in cities. Brazil's government has met limited success in improving the standard of living in the million-square-mile region, in part because of chronic drought and the region's poor soil.

Educational organizations such as the Leadership Train-

'These people know how to live in adversity. They never give up. That's why we have had great results.' Pedro Silva

ing Center (Centro para Treinamentos de Líderes, CTLS) have helped new evangelical churches open and grow. The center is an arm of the Protestant Brazilian missions agency, JUVEN (Juventude Evangélica Paranaense), based in João Pessoa, the capital of Paraíba.

In the last five years, 150 students have graduated from the two-year CTLS program.

Students attend one class every other Saturday at central locations. "Our goal is to prepare local leaders to preach the gospel in their own context," says Pedro Silva, director of

CTLS. "We have students who travel 145 miles in the back of a truck in order to study."

The curriculum aims to prepare lay ministers across Protestant denominations to preach and plant churches. It includes courses in ecclesiology, missions, and theology. Portuguese language classes are available for those students who need them. The cost of this training in the major cities is \$60 a month. In poor villages such as Itapiranga, the cost

is just 25 Brazilian reals (\$6.75) per month. Still, most students cannot afford even that. CTLS provides scholarships to a few students. Large churches in the region support others. In a few cases, citizens pool their resources to help sponsor students.

Lack of trained clergy is a longstanding problem in Brazil for nearly all Christian groups. It has been a chronic problem among Roman Catholics, in part because Catholics have lost ground to Protestants (see "Brazil's Christian roots," p. 81). The Catholic share of the national population fell by 10 per-

cent in the 1990s, while evangelicals grew by 70 percent. There are 126 million Catholics and 27 million evangelicals in Brazil, according to recent research. The requirements of that training are less demanding than training for the Catholic priesthood, which in Brazil includes five years of schooling, one from being a lifelong commitment to celibacy.

LIVING IN ADVERSITY

arrived in Itapiranga. A 2000 survey of 200 in the city of Santana de Maranguape. Five years ago, he was the first person to become a born-again believer in São Capi. Four months later, he entered the CTLS program and earned a congregation. After three years, 28 people in São Capi regularly attend worship services. In São Capi, the Baptist Church recently moved into a building built by a 300-year-old Catholic church. "The [Catholic] priest comes here once a year, while here at our church, people are accepting the Lord," he says.

His experience shows that investing in local leadership works. "These people know how to live in adversity," he says. "They know the way. That's why we have had great results."

Evangelicalism in the Northeast has expanded their ministry beyond evangelism and small churches. In the Northeast, they have now moved from Catholicism. As a result, baptizing thousands of converts, they have now moved from Catholicism. As a result, baptizing thousands of converts, they have now moved from Catholicism.

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Pedro Silva, director center Itapiranga, trains young men in a Christian radio program that reaches throughout Northeast Brazil.

BRAZIL'S CHRISTIAN ROOTS

Christianity has been at the center of Brazil's cultural identity since 1500, when a royal commissioner named Portugal's claim for what would become a nation of 3.3 million square miles. The first office set up in the territory, which he called the "land of the Holy Cross," was to convert men. For Brazil's first 400 years, the state supported the Roman Catholic Church. The first light reformation developed any significant Protestant influence.

In the mid-1800s, the Dutch mission heralded Brazil, bringing with them the teachings of John Calvin. From 1822 to 1889, a Portuguese monarchy ruled Brazil and permitted freedom of religion. Many Anglican and Lutheran immigrants settled in the country. The first Baptist and Presbyterian missionaries arrived late in the 19th century, starting churches in the major cities. In 1881, the first registration ordinance also allowed and made many a year later.

The dramatic movement shifted from west to urban population centers after World War II. The working class still made up most of the Protestant church in the 1970s, but the growing middle class, including managers and professionals, became a major force for Protestant management and church growth. In a mid-1980s demographic survey, Brazil's theologians looked not Protestant, but Baptist.

According to the most recent of the Brazilian Institute of Geography and Statistics, Protestantism has grown from 9 percent of the population in 1950 to 14 percent in 2001. There are 27 million evangelical and charismatic Protestants in Brazil, of those, 18.9 million are members of churches. More than half of Brazil's Protestants are women, the percent in that order.

Of the 11 million non-charismatic evangelists, the Brazilian Christian Council is the largest, with more than 3 million members. The Assembly of God is the second largest, with 2 million members.

—George Guthrie



Pensa que acabou?



Uma igreja Batista de Brasileiros em Nova York ofertou uma casa para os Galdinos. (130 m²)



O alicerce



Material de construção



Preparando a massa



cozinha



Cobrindo a casa



Casa no processo de acabamento



A festa de Inauguração foi Linda!



O banquete foi típico:
galinha de capoeira,
cabrito, buchada de
carneiro...



Pr. Francisco Izidoro (segundo da esquerda para a direita) celebrando a nova casa com obreiros do sertão.



Na
inauguração
da casa havia
mais de 60
convidados.
Deus seja
glorificado.





- Não é a quantidade, é a motivação
- Não é o valor em si é a alegria do coração
- Não é comércio – troca – interesse.
- Deus é dono de tudo, mas se alegra com seus filhos que o adoram com ofertas de fé.