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Organismo da CNBB

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CENFI 108 – Center for Intercultural Formation

COURSE FOR INITIATION TO THE MISSION IN BRAZIL

for missionaries who come from abroad

Brasília, 19th September to 14th December 2012

INTRODUCTION

The CENFI Course (Center for Intercultural Formation) is an **initiation course into the mission in Brazil**, promoted by Centro Cultural Missionário (CCM) in Brasília, DF, an organism bound to Conferência Nacional dos Bispos do Brasil (CNBB).

It is aimed at missionaries who have just arrived from abroad, sent by congregations, dioceses, entities or organizations which have joined their first formation. Now comes a second stage: the insertion into a new culture. This stage requires people who are aware and willing to assume a profound discipleship process.

The initiation to the mission on Brazil is, indeed, a very special time: time to learn the Portuguese language, as well as to know the customs and the aspirations of the Brazilian people; time to leave behind our own culture without uprooting it; time to revise our pastoral criteria, to place ourselves in an appropriate attitude in front of the new calls – challenges; time to get a true incarnation, as well as carry the values of our own culture as baggage that always walks along with us; time to value the various cultures of the companions in the course; time to learn again what God is asking from us as part of a new people.

The Cenfi Course is not only a language course for missionaries. This initiative comprehends four integrated proposals altogether:

1. a systematic teaching of the Portuguese language;
2. residing with families in their homes;
3. an introduction to the society and the church in Brazil;
4. a common life that allows a valuable interchange amongst the participants, coming from different nations, cultures and churches, as well as an adaptation to the life in Brazil through fraternal relations.

1. SYSTEMATIC TEACHING OF THE PORTUGUESE LANGUAGE

GENERAL OBJECTIVE

Provide to the student a possibility to study and to learn the Brazilian Portuguese language in its different aspects – grammatical, contextual, communicative – so that he/she might be able to develop their activity in this country.

** Due to the relative brevity and in order to receive a good benefit from the CENFI course, it is advisable (recommended) that the missionary have a good knowledge of a western language which may be his/her mother language.*

METHODOLOGY

- The course adopts a communicative-structuralist methodology which consists of teaching the language through structural exercises, texts, films, documentaries, conversation in the classroom, extra activities (complementary exercises and field work activities), as well as offering a specific material to assimilate the sounds of the language.
- The course also offers physically adequate space to learn the language; big and suitable spaces: conference room, meeting room, classrooms, TV rooms, library and an external area of 4000m². All places in the house have wireless Internet connection. We have six community computers.
- During the study of the language, the student will have contact with the history, geography, society, customs, art, music, cultural traditions, popular religions, a walk of the church through various activities, get-togethers, daily liturgical celebrations, singing practices, outings and events.
- The Portuguese language classes are ministered every morning during three months from 8:00 am to 12:00 pm, from Monday to Friday. Afternoon time, from 14:00 to 17:00 hrs, is dedicated to individual or group study or to some activities proposed by the Coordination or by the Teachers.

TEACHERS

Juliana Queiroz – Degree from *Universidade de Brasilia* in Brazilian Portuguese as a Second Language (Degree in teaching Portuguese to indigenous, deaf people and other persons that do not have Portuguese as a mother language). She has taught Portuguese at CENFI since 2006. She has taught at *Escola das Nações*, in various embassies in Brasilia, and at *ILAL*. She is also a teacher of the French language.

Maria do Socorro Dias – Trained in teaching – magisterium. Teaches regular courses, a seminar on improvement and updating in the Portuguese language for foreigners, and Phonoaudiology. Knowledge in Spanish, Italian, and French. Professional experience: 28 years teaching Portuguese for foreigners at CCM and in embassies, text reviser.

Raquel Cristina P. de Sousa – Degree in Brazilian Portuguese as a Second Language from *Universidade de Brasilia* (UnB). High degree in Portuguese Language and Linguistics from *Facultades Integradas da Terra de Brasilia* (FTB) with specialty in Sociolinguistics applied to Portuguese language teaching for foreigners. Knowledge in English. Professional experience: 7 years of teaching languages, text reviser.

Susana M. R. de Oliveira – Degree in Brazilian Portuguese as a Second Language and BA in English, both from *Universidade de Brasilia*. Fluent in English. Professional experience: 11 years teaching languages, translator and text reviser.

EVALUATION

An evaluation is conducted during the whole course, that is, a student is always being evaluated through activities suggested by the teacher. These activities consist of group dynamics, individual evaluations and in projects elaborated by the students. At the end of the course, the student will receive a Certificate of Conclusion of the Course, equivalent to 540 class-hours.

DIDACTIC MATERIAL

CEGALLA, Domingos Paschoal. *Novíssima gramática da língua portuguesa* São Paulo: Companhia Editora Nacional, 2008.

HOLANDA F., Aurélio B. *O dicionário da Língua Portuguesa*. Curitiba: Positivo, 2009.

HOUAISS, A. *Dicionário Houaiss da língua portuguesa*. Rio de Janeiro: Objetiva, 2009

LIMA, Emma Eberlein O.F.; LUNES, Samira A. *Falar... ler... escrever... Português*. Um curso para estrangeiros. São Paulo: EPU, 2009.

LIMA, Emma Eberlein O.F.; LUNES, Samira A. *Falar... ler... escrever... Português*. Um curso para estrangeiros. Livro de exercícios. São Paulo: EPU, 2009.

RYAN, Maria Aparecida. *Conjugação dos verbos em português*. São Paulo: Ática, 1995.

Observation. The didactic adopted books are the same for the three levels of learning – beginners, medium and advanced – dynamics will be differentiated for each level, depending on the rhythm of each group.

PROGRAMMATIC CONTENT

The programmatic content here corresponds to the grammatical chronogram of the Portuguese course. This chronogram is flexible (subject to changes) depending on the time and rhythm of learning in each group.

I PART – Before the stage

- Presente simples
(verbos regulares e irregulares)
- Artigos definidos e indefinidos
- Pronomes demonstrativos
- Pronomes possessivos
- Presente progressivo
- Preposições
- Locuções Prepositivas
- Singular e Plural
- Pretérito Perfeito
(verbos regulares e irregulares)
- Pretérito Imperfeito
(verbos regulares e irregulares)
- Masculino e Feminino
- Futuro Imediato
- Futuro do Presente
(verbos regulares e irregulares)

II PART – After the stage

- Futuro do Pretérito
(verbos regulares e irregulares)
- Mais-que-perfeito simples
- Mais-que-perfeito composto
- Comparativo e Superlativo
- Presente do Subjuntivo
- Diminutivo
- Imperativo
- Imperfeito do Subjuntivo
- Futuro do Subjuntivo
- Orações condicionais
- Tempos Compostos
do Indicativo
- Tempos Compostos
do Subjuntivo
- Infinitivo pessoal

2. RESIDING WITH FAMILIES IN THEIR HOMES

OBJECTIVES

1. **To live an experience of family life.** The effective dimension of living with a family is primordial for human maturity, and also for a more mature missionary commitment. Hospitality and welcoming is an integral part of the life of our people. Listening to our people, relating to them with simplicity, discerning the type of relationship between the persons is a meaningful experience in the pedagogy of incarnation.
2. **To learn the cultural expressions of our people.** The food, the way of conversing, of relating with the neighbors, the priorities or daily values, the role of TV or other means of direct communication, a vision of the world beyond the house or the neighborhood, the spirit of association in the neighborhood and in the parish, the sense of work, the vision of God and of religion in the ordinary life.

3. **To improve the fluency of the Portuguese language.** In contact with the people, without the assistance of pedagogic or didactic means, the missionaries have the possibility of direct communication, implementing what was studied in classes and learning the popular (informal and metaphoric language) and regional expressions. After this experience, the classes will begin once again, using the teaching of the language enriched by the experiences and situations.

METHODOLOGY

- Each missionary will be hosted by one family of a popular class during one week. He/She will participate in the family's daily life.
- The families will be chosen by the Coordinators of the course, and are normally located in parishes of the satellite cities of Brasilia, D.F. The parishes will be involved in the stage of the missionaries and will articulate some events in collaboration with the families which host them.
- Before the stage, a visit to the families will be conducted by the Coordinators of the course and the parish priest. The families will be oriented as to how to host and welcome their missionaries. There will also be a preliminary encounter between the missionaries and their families in the neighborhood parish.
- After the stage, there will be an evaluation together with the Coordinators and the Teachers of the course. There will be a Thanksgiving Celebration at CCM together with the families who hosted the missionaries.

EVALUATION

The experience of living with families for a week will be evaluated individually and in groups, with the teachers and the coordination of the course. A sort of elements is going to be considered: the Portuguese language, the families' customs, their religiousness and participation to the community life, as well as society, living, working and leisure aspects. It will be tried to ask each one for their opinions about their experiences individually, in order to get through to their impressions, sensations, feelings and eventual adaptation problems that may occur, and be able to guide the missionary life positively after the course.

3. INTRODUCTION TO THE SOCIETY AND THE CHURCH IN BRAZIL

OBJECTIVE:

To initiate the foreign missionaries in their insertion into the society and the Brazilian culture through expositions and debates on historical and anthropological elements of Brazil, on cultural diversity and its expressions, on social aspects, traditions and religious phenomenon, on the church in Brazil and its historical walk, and on its evangelization.

METHODOLOGY:

- The content of the program will be ministered in three blocks: 1) the formation of Brazilian society; 2) A religious aspect in Brazil; 3) the evangelizing action of the Catholic Church in Brazil today. Each block will last for two weeks, starting from the second part of the course during two afternoons each week.
- Every theme will be exposed and guided by a specialist during an afternoon in two sessions: from 14:00 to 15:30, and from 16:00 to 17:00 hrs.
- The presentation will be given in general concepts in a concise manner, to favor the contextualization of the missionaries into Brazilian reality.
- The use of a didactic expedient favors the assimilation and understanding of the themes studied.
- Every teacher will offer printed material of 4-5 pages about the exposed theme to favor the understanding of the missionaries who have more difficulties in understanding the Portuguese language.
- Every teacher will present a basic bibliography of authors, books, articles, visual aids and electronics about the theme studied to favor a deep individual or group understanding during the course.

CONTENT OF THE PROGRAM

1st BLOCK: THE FORMATION OF THE BRAZILIAN SOCIETY

1. History of Brazil – Part One: from the first Colonization up to the New State (1500 - 1945).
2. Focus on the cultural aspect: Brazilian peoples and cultures (the natives, the colonizers, the slaves and the migrants).
3. History of Brazil – Part Two: The contemporary Brazil (1945 - 2011).

4. Focus on the socio-environmental aspect: socioeconomic inequality, social exclusion, destruction of nature and action of citizenship in Brazil today.

2nd BLOCK: A RELIGIOUS SITUATION IN BRAZIL

5. The spiritual conquest: 500 years of the Catholic Church mission in Brazil.
6. Focus on popular Catholicism: The strength of the popular Catholicism – sacred spaces and times, feasts, devotions, *romarias*.
7. The religions of the afro and indigenous peoples and the interreligious dialogue issue.
8. Evangelical Pentecostal movements and the ecumenical issue: panorama of the new socio-religious identities in Brazil nowadays.

3rd BLOCK: THE EVANGELIZING ACTION OF THE CATHOLIC CHURCH IN BRAZIL TODAY

9. Guidelines of the Evangelist Action of the Church in Brazil: memory, sequence, project.
10. Focus on fundamental options for the poor and for the others (visit to the Conference of the Religious of Brazil and to the Indigenous Missionary Council)
11. Configuration of the Church in Brazil today: mediations and articulations, challenges and perspectives (visit to the National Conference of the Bishops of Brazil).
12. Focus on the question of the mission ad gentes: the universal dimension of the mission and the challenge of missionary animation (visit to the Pontifical Mission Societies of Brazil).

SUPPORT BIBLIOGRAPHY

BEOZZO, José Oscar. *A Igreja do Brasil. De João XXIII a João Paulo II de Medellín a Santo Domingo*. Petrópolis: Vozes, 1996.

BINA, Gabriel Gonzaga. *O atabaque na Igreja. A caminho da inculturação litúrgica em meios afro-brasileiros*. Mogi das Cruzes: Editora e Gráfica Brasil, 2002.

BOSI, Alfredo. *Dialética da colonização*. São Paulo: Companhia das Letras, 1992.

CALLIGARIS, Contardo. *Hello Brasil. Notas de um psicanalista europeu viajando ao Brasil*. São Paulo: Escuta, 2000.

CONFERÊNCIA NACIONAL DOS BISPOS DO BRASIL. *Diretrizes Gerais da Ação Evangelizadora da Igreja no Brasil 2011 – 2015*. Brasília: CNBB, 2011.

CONSELHO EPISCOPAL LATINO AMERICANO. *Documento de Aparecida*. Texto conclusivo da V Conferência Geral do Episcopado Latino-Americano e do Caribe. Brasília: CNBB, 2007.

- DAMATTA, Roberto. *O que faz o Brasil, Brasil?* Rio de Janeiro: Rocco, 1986.
- FAUSTO, Boris. *História do Brasil*. São Paulo: Ed. da Universidade de São Paulo, 2009.
- FERNANDES, Sílvia Regina Alves. *Novas formas de crer*. Católicos, evangélicos e sem-religião nas cidades. São Paulo: CERIS, 2008.
- GASPAR, Eneida D. *Guia de religiões populares do Brasil*. Rio de Janeiro: Pallas, 2002.
- HOLANDA, Sérgio Buarque. *Raízes do Brasil*. São Paulo: Companhia das Letras, 1995.
- HOORNAERT, Eduardo. *O Cristianismo Moreno do Brasil*. Petrópolis, Vozes, 1991
- INSTITUTO NACIONAL DE PASTORAL (org.). *Presença pública da Igreja no Brasil (1952 – 2002)*. Jubileu de ouro da CNBB. São Paulo: Paulinas, 2003.
- JACOB, Cesar Romero [et al.]. *Atlas da filiação religiosa e indicadores sociais no Brasil*. São Paulo: Loyola, 2003.
- MARIAE, Servus. *Para entender a Igreja no Brasil: a caminhada que culminou no Vaticano II*. Petrópolis: Vozes, 1994.
- MATOS, Henrique Cristiano José. *Nossa história: 500 anos da presença da Igreja Católica no Brasil*. São Paulo: Paulinas, 2003.
- PALEARI, Giorgio. *Religiões do povo*. Um estudo sobre a inculturação. São Paulo: Ave Maria, 1990.
- PREZIA, Benedito (org). *Caminhando na Luta e na Esperança*. Retrospectiva dos últimos 60 anos da Pastoral Indigenista e dos 30 anos do CIMI. São Paulo: Loyola, 2003.
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- TEIXEIRA, F. *Os encontros intereclesiais de CEBs no Brasil*. São Paulo: Paulinas, 1996.
- TODOROV, Tzvetan. *A Conquista da América. A questão do outro*. São Paulo: Martins Fontes, 2010.
- TURRA, Cleusa; VENTURI, Gustavo (orgs). *Racismo cordial*. A mais completa análise sobre o preconceito de cor no Brasil. São Paulo: Ática, 1995.

EVALUATION

The cultural afternoons with the proposed themes will have a weekly evaluation in group, conducted by the course coordination. Such evaluation will consist on the speaker's exposition, the students' comprehension, the methodology used by the speaker, the participation and the debate, as well as the relevance of the subject and eventual questions that may be left unanswered.

4. PARTICIPATION AND LIVE IN COMMON

The Course of CENFI involves the participation of diverse people from different countries that share the life during 90 days. The times of an initial insertion, the culture shock, the detachment of the world of origin, the acculturation and the adaption in a new environment varies a great deal from person to person. Therefore, it is necessary to respect the rhythms of each one, to give time and space for people to live this journey in a serene way, without excessive demands, being accompanied by the coordinators of the course as it is possible and opportune.

At the same time, these people are here together on the same journey of initiation to the mission in Brazil. The network of relationships acts to help and fortify the path of each one. We could say that these relationships are indispensable. If they are positive and constructive, they become an extraordinary recourse in overcoming the challenges of adaption. If they are conflicting or indifferent, everything may become more complicated for all. That being the case, each participant is responsible for the journey of the other as a true brother or sister. In the course of CENFI we experience, in a special way, that the life and Christian mission is essentially life and mission in common.

However, given the circumstances, it happens to be a life in common *sui generis*. We need to let diverse people feel at home, but they also need to realize that they are living together. It is opportune, therefore, to avoid the excesses of individualism on one hand, and a forced sense of community on the other. In the house there is a climate of freedom, and at the same time, one of responsibility, compromise and work.

For these reasons, we highly recommend punctuality, presence and participation in the classes, respect for the rules of the house and for the persons responsible for the course, involvement in the **communal activities such as group reflection, celebrations, housework, trips, and other communal gatherings**. The course participants have at their disposal a significant amount of personal time for study, prayer, rest and relaxation, etc., normally in the afternoon, at night and on the week-ends.

The communal celebrations are prepared daily by teams which meet to share life, reflect on the Word of God and to prepare the liturgy. In the Course of CENFI participants learn to celebrate according to the customs of the ecclesial communities of Brazil, with songs, symbols, drama, and participation of the assembly. One hour is usually dedicated to the Eucharist.

During the week, following the rule of the house, **Morning Prayer is at 7:00** and the **Eucharist is celebrated at 6:00 p.m.** There are no communal prayers and celebrations during the weekend at CCM. Each participant is invited to dedicate time to him or herself and also to participate in the life of parish communities. Centro Cultural Missionário seeks to promote an essential spirituality for the missionary life, realized not only in communal moments in the house, but especially in personal time and in the participation in the life of the local Church.

According to the situations and suggestions of the participants themselves, there can also be proposed retreats, penitential celebrations, rosary, vigils, and moments of reflective assessment.

For the smooth progress of the course, we kindly ask you the civility to observe the following guidelines:

1. All course activities rely on your presence, punctuality and participation. Let the others aware if you need to leave or are not able to come, and have a dialogue with the coordination whenever there is some kind of illness.
2. Meals are served at 7:30, 12:00 and 19:00. On Sundays and holidays dinner is served at 18:00. You should always let the kitchen staff aware whenever willing to miss a meal. Do this in advance, preferably shortly after the previous meal. The kitchen staff thanks.
3. There is silence and recollection from 22:00. Lands are supposed to be at home with no exceptions. If you need to spend the night outside the home it is vital to consult in advance with the Principal.
4. Alcoholic beverages are restricted to special occasions.
5. Please, do not smoke in the rooms and other facilities in the house.

EVALUATION

Participants of the Cenfi course will be accompanied in groups and personally by the course coordinator through regular meetings, particularly at three times: shortly after the first week of course, before the stage in the families' homes and at the end of the course. We will seek to evaluate the process of acculturation of each participant, adaptation to the home environment, participation in the course and rapport with the group. If someone expresses reasons for difficulties in staying or attending the course, we can advise at any time other paths of initiation to the mission in Brazil.

Dear Missionary,

The Church in Brazil feels deeply grateful with your presence and your surrender to the missionary cause, and, somehow, wishes to collaborate with your insertion amongst us, through this service offered by Centro Cultural Missionário.

You are a gift that makes us cheerful! We do hope you may be able to benefit from the offered opportunities, as a unique moment for learning, adaptation and acculturation to the Brazilian reality. Count on us and on our support, dedication, competence and nearness whenever necessary.

Welcome to our house!
Brasília, 20th of October 2011



Fr. Estevão Raschiatti, sx
Principal of CCM