

## MISSION ATLAS PROJECT

### PORTUGAL

#### Basic Facts

**Name**

Portugal, Portuguese Republic, or Republica Portuguesa.

**Population**

10,048,232 (July 2000 est.) with an annual growth rate of 0.18% (2000 est.) The population age break down is 17% - 0 –14 years, 68% - 15 –64 years and 15% 65 and over. The 2000 estimates for birth, death and migration were 11.49 births/1,000 population, 10.2 deaths/1,000 population, and 0.5 migrant(s)/1,000 population. The estimated population density ranges from 108 persons per sq km (280 per sq mi) to 117 persons per sq km (304 per sq mi). The household size: 3.8; floor area per person – 30m.

**Land**

Total 92, 391 sq km with 91,951 sq km land and 440 sq km water. This includes the Azores and Madeira Islands. The terrain is mountainous north of the Tagus River and rolling plains in the south. The altitude dictates the climate in Portugal. High temperatures occur only in the low areas of the south. The mean annual temperature north of the Douro River is about 10° C (about 50° F); between the Tajo and Douro, about 16° C (about 60° F); and in the valley of the Guadiana, about 18° C (about 65° F). Rainfall is heavy, especially in the north area of the country.

**Economy**

GDP US\$ 151.4 billion (1999 est.) with a GDP real growth rate of 3.2% (1999 est.) with inflation at 2.4% (1999 est.). Portugal remains the least developed nation in Western Europe. However, since join the European Union in 1986 the country has made great strides in improving the living standards. Manufacturing and tourism are the main drivers of the economy. Unemployment is about 4% with an annual income per capital of approximately \$11,000.00. The public debt is \$40.5 billion in 2000.

<http://lcweb2.loc.gov/frd/cs/pttoc.html> - Library of Congress

<http://www.the-news.net/> - Local newspaper in English

<http://www.portugal.org/indexhtml/index2.html> - Web site of Portugal

**Government**

Is a parliamentary democracy. The capital is Lisbon. Mainland Portugal is divided into 18 districts for administrative purposes. The Azores and the Madeira Islands each constitute an autonomous region. Portugal is governed under a constitution initiated in 1976 and revised in 1982. Although the constitution initially called for the creation of a "classless" state based on public ownership of land, natural resources, and the principal means of production, this socialist language was stricken in 1989. The right to strike and the right of assembly are guaranteed, and censorship and the death penalty are proscribed.

<http://www.bn.pt/> - official web site

### **Society**

Portuguese culture is very similar to Spanish culture. The major cultural influences through its history are the Latins, the Visigoths, and the Muslim.

The patriarchal and nuclear family traditionally served as the norm and the ideal in Portugal. However, the cultural patterns varied considerably depending on class status and region. Upper- and middle-class families corresponded most closely to the ideal. The slow modernization of the Portuguese economy, the increasing employment of women outside the home, and the emigration of many women, as well as the spread of new ideas about the place of women and the nature of marriage, gradually changed the nature of the Portuguese family, despite the attempts of Salazar's Estado Novo to preserve the male-dominated nuclear family. The Revolution of 1974 responded to these long pent-up social pressures.

The reforms enacted after the revolution established in the civil code that men and women were equals in marriage, with the same rights to make family decisions. Divorce became much easier, and the number of divorces increased from 1,552 in 1975 to 5,874 in 1980 and 9,657 in 1989. The number of separations, formerly the main method of ending a marriage, fell from 670 in 1975 to 70 in 1980 but climbed to 195 in 1989. Illegitimacy was no longer to be mentioned in official documents because it was regarded as discriminatory; the frequency of births out of wedlock rose from 7.2 percent to 14.5 percent between 1975 and 1989. Abortion under certain conditions became legal in 1984. Maternal leave with full pay for ninety days was established for working mothers in 1976. A small family allowance program was also instituted that made payments at the birth of a child and all through his or her childhood. Family planning also became an integral part of Portugal's social welfare program; the number of children born per woman fell from 2.2 in 1980 to 1.7 in 1985 and 1.5 in 1988.

### **Literacy**

By definition people age 15 and above can read and write, 92% of the total population. Elementary education is free and compulsory between the ages of 6 and 15. Secondary education is voluntary. In the 1993-1994 school year Portugal had 12,472 primary schools attended by 929,471 pupils and staffed by 76,444 teachers. The country's general and vocational education secondary schools had about 938,700 students.

### **Language**

Portuguese language is the official language of Portugal, Brazil, Mozambique, and Angola. About 300,000 people in the United States also speak the language. The number of languages listed in Portugal is six. The national language is Portuguese that is spoken by 10,000,000 people in Portugal. World wide 170,000,000 as a first language and increases to 180,000,000 with second language speakers. Standard Portuguese is based on Southern or Estremenho dialect (Lisbon and Coimbra). The dialects are Beira, Galician, Madeira-Azores, Estremenho, Brazilian Portuguese.

Other major languages spoken in Portugal are Galacian, Mirandesa, Calo and Romani, Vlach. Galician is intermediate between Portuguese and Spanish. Found in the Northern provinces of Entre-Minho-e-Douro and Trazoz-Montes. Mirandesa is spoken in the Northeastern Portugal and the Southeast tip of Tras Os Montes area on the Spanish

border. Related to Austurian and Leones. Probably separated from them at the time of the Moor invasion. Being promoted by a folklore group and being introduced into the schools and literary production is being promoted. Calo is a Gypsy language very different from other Romani. Calo of Portugal is structured on Portuguese regional dialect where the overlap is not distinct between Spanish and Portuguese. Romani, Vlach is a Gypsy language. A considerable portion of the 8,000 deaf persons uses Portuguese Sign Language. Dialects Lisbon and Oporto. Not derived from Portuguese. Related to Swedish sign language. It began in 1823.

<http://www.ethnologue.com/>

### ***Urbanization***

The main areas of population growth were urban centers and the district capitals. The urban-industrial centers along the coast are Lisbon, Porto, and Setúbal, which receive the largest numbers of new immigrants. However, only the cities of Lisbon and Porto have significant populations, approximately 830,000 and 350,000. They are followed by Amadora, a residential suburb of Lisbon, with 186,410 (95), Setúbal, seaport and major sardine canning center, with 104,270 (95 est), and Coimbra, university city, small industry and former capital of Portugal, with 75,000. At the start of the 1990s, some two-thirds of all Portuguese still lived in what were classified as rural areas despite the significant growth of some urban areas. This changed with the latest census being 52% rural and 48% urban.

The districts of Lisbon and Porto, with 770.2 and 697.5 persons per square kilometer, are as densely populated as many urban regions of Northern Europe. Lisbon's central city's population remained largely stagnant or even declined in some years, while the suburbs are growing. High city rents, crowding, the decline of old neighborhoods, pollution, and the squeezing out of housing by commercial enterprises are the reasons for the new suburbanization of Lisbon. Half of the population lives in or near Lisbon and Porto.

### **Religion**

The vast majority of Portuguese (some 94 percent) are Roman Catholic. Regular attendance at mass, however, has declined in the cities and larger towns, particularly those in the south. Less than 1 percent of the population is Protestant, with Anglicans, Methodists, Brethren, and Congregationalists comprising the oldest and largest denominations. Fundamentalist and Evangelical churches have grown in recent years. The Jewish population of Portugal has remained small since the late 15th-century Inquisition, which forced Jews to convert or emigrate. The constitution guarantees freedom of religion.

Non-Christian religions – Baha'I – 1,800; Judaism – 400, 3 synagogues, 100,000 Marranos (Crypto-Jews) ancestors forced to accept Christianity but retain Jewish practices. Islam – 24,000, publishes one quarterly *O Islao*.

### **Historical Aspects:**

The history of Portugal can be divided into seven broad periods. Although western Iberia has been long occupied, relatively few human remains of the Paleolithic Period have been found. Neolithic and Bronze Age discoveries are more common, among them many

dolmens. Some of the earliest permanent settlements were the northern castros, hill villages first built by Neolithic farmers who began clearing the forests. Incoming peoples--Phoenicians, Greeks, and Celts--intermingled with the settled inhabitants, and Celticized natives occupied the fortified castros.

For 200 years these castros were centers of resistance to the Roman legions. Afterward the Romans, Suebi, Visigoths, Moors, and Jews exerted influence on the territory.

Portugal's situation at the western extremity of Europe made it a gathering place for invaders by land, and its long coastline invited settlement by seafarers. Although formed of such different elements, the population of Portugal is one of the most homogeneous in Europe, having physical characteristics common to Mediterranean peoples.

Portugal became a part of the Roman Empire in 100's BC. Of the successive waves the Moors and the Romans had the most influence. Moors influenced in the areas of art and architecture. The Romans greatest impact is on the present Portuguese society.

The second period begins with the founding of the monarchy in 1128 to the end of the first dynasty in 1383. Portugal became an independent nation in 1143. The reconquering of land taken by the Muslims and populating those areas with Christian settlers marked this period.

The third period beginning with the second ruling dynasty, the House of Avis, is an era of struggle. The period witnessed an effort to establish the dynasty, several wars with Castile to retain their independence, a social revolution, a royal internal struggle for power, and the enforcing of royal supremacy over the nobility.

The fourth period is marked by overseas expansion. This expansion begins with the seizure of Ceuta in Morocco. The Portuguese settled Maderia and the Azores. They explored the west coast of Africa, built an empire in Asia, and colonized Brazil.

The fifth period is one of imperial decline beginning with the fall of the House of Avis and included the conquest Portugal by Spain in 1580. In 1640 Portugal regained its independence with a new dynasty, the House of Braganca. This period concludes with the invasion by Napoleon in the early 1800s.

The sixth period is the era of constitutional monarchy. The starting point is the liberal revolution of 1820, which established Portugal's first written constitution. Other key events of this period includes a civil war with the constitutionalist gaining victory over the absolutists, Brazil gaining independence, and further exploration of Portugal's African possessions. The period ends with the collapse of rotativismo in the early twentieth century.

The seventh period begins in 1910 with the end of the monarchy and the start of the First Republic. In 1928, Antonio de Oliveira Salazar, who ruled as a dictator for 40 years, began his rise to power. Portugal and 11 other nations formed a military alliance, the North Atlantic Treaty Organization (NATO) in 1949. In the 60's rebellions against Portuguese rule broke out in the country's African colonies. Salazar's regime collapsed on 25 April 1974 following the revolution. In 1975, almost all of the remaining Portuguese colonies gained independence. Portugal held its first free general elections in more than 50 years in 1976. 1986 Portugal joined the European Community, an economic organization that later became the basis of the European Union.

## **People/People Groups**

### **General**

The Portuguese are a combination of several ethnic elements, principally Iberians, Romans, Visigoths, and later Moors. The people still live, for the most part, in rural villages.

***Non-Portuguese People***

***Brazilian (108, 623)***

Immigrants from Brazil employed as migrant workers or professionals. The language is General Brasileiro. Denominations prevalent are Roman Catholic, Assembly of God and the Christian Council of Botswana.

***Han Chinese (89, 861)***

The Han Chinese in Portugal form two distinct groups. The smaller group of about 1,000, are long time residents in Portugal. These people came from China and the Chinese diaspora. While 90% of this group are folk Buddhists, a small number follow the Roman Catholic Church. They use the Kuo-yi language. The larger group of Han Chinese in Portugal resulted from a huge immigration from Hong Kong and Macao. 84% are Buddhist/folk-religionists. Their language is Central Yue.

***Angolian Mestico (40,000)***

Are a mixed race, who came to Portugal as refugees from Angola. 10% are Animists and non-religious. The primary denomination is Roman Catholic. Mission groups working with this people group are Jesuits, Franciscans, Seven Day Baptists, and Southern Baptists.

***Mozambican Mestico (21,174)***

They are refugees from civil war in Mozambique. They follow the primary religious group of the Roman Catholic Church and are served by both Jesuits, Franciscans. Mission groups, such as Seven Day Baptists and Southern Baptists also are working among the group.

***Spaniard (42,000)***

They are settlers and residents from Spain, and are strongly Catholics with twenty dioceses. Jesuits, Franciscans serve the group. Seven Day Baptists also work among the group.

***Caboverdian Mestico (34,562)***

The Caboverdian Mestico group is composed of refugees from Cape Verde Islands. The group is served by the Roman Catholic Church but the Church of Nazarenes and Seven Day Adventists are also active. Jehovah Witnesses have seen some growth among the group.

***Brazilian Mestico (30,000)***

They migrated from Brazil. 8% are Spiritualists. Denominations represented are Roman Catholic, Congregacao Crista em Portugal.

***French (21,174)***

These Expatriates from France are active in business settings. 13% are non-religious. The primary religious affiliation is Roman Catholic.

***Goanees (20,000)***

Are mainly immigrants from the former Portuguese colony of Goa (India) are almost all Roman Catholics. The language is Konkani-gormantaki.

Italian (21,174)

The Italian expatriates work primarily in business settings and are strongly Roman Catholics—served by both Jesuits and Franciscans. Seven Day Baptists are working with this people.

***Levantine Arab (21,000)***

The Levantine Arab group, refugees from Lebanon, Syria, and Iraq, are 25% Muslim. Their religious affiliation is Roman Catholic (Maronites). The language is Syro-Palestinian.

***USA Anglos (19, 750)***

North Americans in Portugal work primarily in business and education. 10% are Non-religious. Denominations are Roman Catholic, Seven Day Adventist and other North American denominations are represented.

***Other minor peoples (19, 750)***

This group is composed of Swiss, Belgians, Dutch (retirees and all), Koreans, Japanese, Africans, and Macanese.

***West African (16, 294)***

West Africans, primarily immigrants are from Guinea Bissau and other West African countries, are 80% are Muslim. Some are Roman Catholic.

***German (10,587)***

Germans in Portugal, many are retirees, work primarily in business. They affiliate with the Evangelical Lutheran of Portugal and New Apostolic Church.

***Mirandesa (9,875)***

The Mirandesa people, who live in Northeast Portugal the city of Miranda near the border with Spain are related to Asturian and Leones. The Mirandesa are primarily agriculturalists. Most affiliate with the Roman Catholic Church.

***British (9,700)***

British in Portugal, many of whom are retirees, work in business. While 9% are nonreligious, many affiliate with the Anglican Church.. Some of these British people affiliate with Seven Day Adventists and Jehovah Witnesses.

***Maghreb Arab (6,300)***

Are migrant workers from Morocco, Algeria, and Tunisia. Around 99% are Muslim with estimates of evangelization as low as 2 % . The language is East Maghrebi.

***Black Gypsy (Spanish Calo) (5,135)***

They are Iberian Romani. While 10% are nonreligious, many worship at nomadic caravan churches. Many are Roman Catholics but mission efforts is led by Gospel Gypsy Missionary Society and the Brazilian Bethel Department of World Mission. The language is Rodi.

***Timorese (3,100)***

They are refugees from East Timor (Indonesia) since the 1975-98 civil war, affiliate primarily (over 95%) with the Roman Catholic Church. The Jesuits are active among them. The language is inab-atoni-pah-metro cluster.

***Greek (1,588)***

Greeks in Portugal are primarily traders and merchants. They mostly follow the Greek Orthodox Church.

***Jewish (1,533)***

Jewish people are located in small communities of practicing Jews with three synagogues. Estimates of evangelization is .08%.

***Kurdish (Kurd) (150)***

The Kurdish people in Portugal, who are composed of laborers and refugees from Iran, Iraq, and Turkey, are almost 100% Muslims (Sunnis). Some mission work is being done by a network of agencies. The language is Kurmanji. Estimates of evangelization is less than 10%.

***Portuguese People***

***Portuguese (10,000,000)***

The Portuguese people are located in sixteen countries. Dominate denomination is Roman Catholic with twenty dioceses. Other denominations active are Assembly of God, Brethren, and Seven Day Adventist. Mission organizations are Jesuits, Franciscians, Spiritans (Congregation of the Holy Ghost and the Immaculate Heart of Mary), Seven Day Baptist, Portuguese Society for Foreign Missions/ Portugal Missionary Society, Claretians (Missionary Sons of the Immaculate Heart of Mary), Confederate Benedictians (Order of St. Benedict), Consolat Fathers (Consolata Society for Foreign Missions), Christian Missions in Many Lands, World Evangelism Crusade (WEC International), and International Mission Board (SBC). Jehovah Witnesses are very active.

***Marrano (Crypto-Jews) (122,811)***

Marrano (Crypto-Jews) people are known as Annusim/Conversos/New Christians. The group came from baptized Catholics after 1497 who practice Judaism. They are primarily Roman Catholics.

***Portuguese Gypsy (79,086)***

Portuguese Gypsies live in two groups--settled and nomadic. While 10% are nonreligious, many affiliate with the Roman Catholic Church.. Mission organizations working with the group are Gospel Gypsy missionary Society and Brazilian Bethel Department of World Missions.

***Vlach Gypsy (500)***

The Vlach Gypsy group are located in twenty-five countries. While some 10% are nonreligious and others follow the Roman Catholic Church, others worship in nomadic caravan churches mostly sponsored by the Gospel Gypsy missionary Society. The language is Vlach-romani.

***Christianity in Portugal***

***Roman Catholic***

By the end of the Second Century AD, Roman Christianity was firmly established. The Visigoths brought with them Arian Christianity in fifth century. Friction arose when the indigenous population state religion was declared Catholic the Council of Toledo in 589. The church grew in the sixth and seventh centuries only to be oppressed by the Moors who defeated the Visigoths in 711. Portugal became an independent nation in 1139, but conflict with the Moors and Castilians continued through 1385 when the era of maritime expansion began under John I. In the twelfth century saw the rise of Crusading Orders, the Order of Christ.

In 1497 the Jews of Portugal was given the ultimatum of accepting Catholic baptism or leave the country. The inquisition was begun to determine if people were secretly

practicing the Jewish faith. During the time of exploration, catholic missionaries usually accompanied the voyages. In 1493 the pope issued the Demarcation Bull dividing the world missionary responsibilities between Portugal and Spain. The territories assigned to Portugal were Africa, much of Asia and the East Indies and later Brazil. This system was known as Patronato. This allowed the civil authorities to make ecclesiastical appointments and to assume responsibility for the conversion of the pagan. The major mission in Africa was the Congo (1491). During the same period Jesuits and Dominicans were beginning mission work in Mozambique. Francis Xavier and the Jesuits were starting mission work in India, the Indies, and China. In the area of reform there were no indigenous movements like Spain or flowering of mysticism. The Jesuits, zealous monks and eloquent preachers, especially with Francis Xavier, significantly impacted the East Indies, China, and the Far East. Portuguese mission work, however, did not have the same lasting impact as the Spanish missions. Factors influencing this were heavy opposition from developed cultures of Asia, heavy participation in the slave trade, decline as a world power, and decline of missionary zeal and recruitment at home.

Portugal went through several centuries of political unrest that also involved the Church. The Jesuits were expelled from the country in 1759. Relations with the Vatican were broken in 1833 and 1841. Religious orders were censored in 1834. [In 1857 an agreement was reached with the Vatican concerning patronage privileges in the Orient. However with the declaration of the Republic in 1910 the religious orders were again suppressed, relations with the Vatican broken, separation of Church and State declared, and the Catholic Church disestablished. A popular religious revival took place in 1917 with the appearances of Fatima.

The church entered into a new alliance in 1933 with the Salazar government. 1940 the Vatican gave Portugal considerable autonomy in evangelization and education in overseas colonies. Modern Portuguese Catholicism still retains the anti-clerical sentiment of the 1910 revolution. Isolated from the world and fearful of change are characteristics of Portuguese Catholicism. Its close relationship and aid to the Salazar and Caetano regimes, including suppressing religious, political and cultural liberty, did not strengthen the church with the people. Even the appearances at Fatima did no more than strengthen the conservatism of the church. Since the coup d'eta of 1974 the bishops have feared a return to repetition of 1910. There has been a longstanding repressed sentiment in this direction.

Two areas of concern are geographical and worldview. Significant difference exists in religion between the north and south in Portugal. The north is established and entrenched Catholicism while the south is almost dechristianized. The south has a much lower rate of participation in the church and ration of priests to people (1 to 4,500). In the north the church is established and influential. The priest to people ratio is 1 to 600. Participation in weekly services is high and even 100% in some rural communities. However the large amount of emigration in the north is impacting the recruitment of priests in this area. The second area of concern is a difference in worldview. The mass of Portuguese Catholics practice a traditional religion that is sociologically-conditioned with elements of folk religion of superstition and fatalism. This is especially prevalent in the north. The tragedy is this is not being discouraged or corrected but encouraged by the hierarchy as a means to control minority groups that are socially and politically involved.



The Vatican has diplomatic relations with Portugal and in 2000 is represented to government and the Catholic hierarchy by a nuncio residing in Lisbon. In 1998 the estimated regular attendance of the Catholic Church in Portugal was 33%. They have 6,736 congregations.

### ***Protestant/ Evangelical/ Pentecostal***

The beginnings of many of the non-catholic churches were ministries to people of other nationalities residing in Portugal. Early missionary work with the Portuguese people began in the 19<sup>th</sup> century by the British and Brazilians, as well as returning Portuguese emigrants. The first chapel began in 1838 by returning Portuguese emigrants representing the European Missionary Society. The first British missionary began the Brethren work in 1867. The British Methodist began work in the north in 1871. In the same year a Presbyterian mission began in Lisbon. 1988 marked the beginning of Baptist work in Portugal. Brazilian Baptists began ministering in 1908. Other early missionary work was conducted by the Seven Day Adventists and Assemblies of God.

The Lusitanian Church began from a split with Catholicism in the last century by eleven Catholic priests in 1871. An Episcopal priest from Brazil consecrated the present bishop in 1958. The church has been fully accepted into the Anglican community since 1980. There are several other bodies who have been formed from the Methodist, Baptist and Pentecostal churches. World War II marked the beginning of influence of North American Mission influence. The Evangelical Alliance Mission (TEAM) began in 1936. United Presbyterians of USA began supporting local Presbyterians since World War II, especially the seminary in Caravellos. Two new Baptist groups, Conservative Baptists in 1946 and Southern Baptist in 1959, began work in this time period.

The constitution of Portugal guarantees religious freedom and open opposition is minimal. Protestants in reality, however, face restrictions in their public activities. They have faced difficulties in obtaining official permission to own property and construct church buildings. Such opposition has hampered church growth among Protestants. Since the 1990's there has been a renewal movement of Pentecostal/ Charismatic churches. These groups now number over 642,000 participants (14% Pentecostals, 40% Charismatic, and 46% Independents). The major denominations are:

Assemblies of God of Portugal has 510 congregations with 45,000 adult members and a community of 83,300. These churches affiliate with the Assemblies of God (UK).

The Universal Church of the Kingdom of God has 320 congregations, 90,000 members and 170,000 in the community. Mission affiliate is The Universal Church of the Kingdom of God (Brazil).

The Evangelical Churches of the Brethren, Plymouth (Open) Brethren has 117 congregations, 4,000 members and a community of 6,670. Mission affiliate is the Plymouth Brethren (UK and USA).

Christian Congregation in Portugal has 102 congregations, 3,000 members and a community of 5,000. They are composed of Brazilians from church based in San Paulo. Seven Day Adventist have 100 congregations, 7,000 members and a community of 16,000. Mission affiliate is with the Seven Day Adventist Portugal mission.

New Apostolic Church has 100 congregations, 5,000 members and a community of 8,572. Mission affiliate is with the New Apostolic Church with headquarters in Zurich, Switzerland.

The Portuguese Baptist Convention has 58 congregations, 3,943 members and a community of 5,260. Mission affiliate is with the International Mission Board of the Southern Baptist Convention.

Manna Christian Church is a cell-based megachurch in Lisbon with works abroad in 35 countries. They have 31 congregations, 40,000 members and a community of 75,000. The Evangelical Methodist Church of Portugal has 19 congregations, 4,100 members and a community of 5,000. Applied for membership in the World Council of Churches in 1964 and were rejected.

The Lusitanian Church has 17 congregations, 4,100 members and a community of 5,000. They are affiliated with several Presbyterian mission organizations in North and South America.

The Evangelical Presbyterian Church has 35 congregations, 1,700 members and a community of 5,000. They are affiliated with several Presbyterian mission organizations in North and South America.

The Anglican Church has 18 congregations, 1,500 members and a community of 3,190. They are English speaking Anglican chaplaincies, including one on Madeira.

Indigenous missions have been a part of Portugal's heritage. These missions were active in the evangelization of the northern barbarians in the Medieval period. During the Age of Discovery Portugal, under the leadership of Henry the Navigator, played a leading role in world missions. They took the gospel to Africa, Asia, and South America. In the 19<sup>th</sup> century they continued to send out Catholic and Protestant missionaries.

### ***Church Type Groups (NonChristian)***

Portugal has several marginal groups that do not conform to the strict standards to be included in Christian statistics. Jehovah's Witnesses has 47,500 members (98) which is about 0.5% of the population. Over 89,000 attended their annual Memorial Service, the once a year communion service. On the Island of Madeira they have 1,075 members, 546 congregations, and 0.41% of the population.

The Mormons (The Church of Jesus Christ of Latter-day Saints) has a membership of 35,000 to 50,000 (99). The range of percentage of the population is 0.3 to 0.5. On the islands of Azores and Maderia the membership is 1,900 or 0.76% of the population. More Mormons live in Portugal than there are in Spain. An estimated total of 600 Mormon missionaries work Portugal. They have 182 congregations.

### ***Comparison of Church Reports***

The total membership of Jehovah's Witnesses and Mormons exceed the number of the major denominations of Protestants and Evangelicals combined. Jehovah's Witnesses and Mormons have 832 congregations, 67,206 members, and 120,000 affiliates while Protestants number 808 congregations, 61,250 members, and 115,229 affiliates. Sixty-four small denominations that report some 454 congregations with 31,500 members and 57,500 affiliates. The independent groups report 230 congregations, 71,653 members, and 171,000 affiliates.

In Portugal, while Roman Catholic and Protestant groups have a declining growth rate of -0.1%, the non-religious group reports a gain of +3.1%, the Muslims +4.6%, and Hindus +2.2%. Roman Catholics report a decline of -0.7%, Orthodox -0.9%, and Protestants +0.5%. Over the same period, the independent groups report a growth of +3.3%, and the marginal groups a rate of +1.6%

### Future Trends

Roman Catholicism is expected to continue to lose members to Protestants through 2025 (expressed in the rise of double-affiliated from none in 1970 to 6.2% by 2025). The nonreligious and atheists combined are expected to grow to over 10% after 2050.

Though Christianity will probably remain strong in Portugal, the nonreligious are expected to grow to over 10% before the middle of the 21 century. If this trend continues the non-religious could represent a major force for the foreseeable future.

### ***Jesus Video Project***

The video is available in the Portuguese language that is the spoken language of the vast majority of the people. The Jesus Video is also available in Spanish, Arabic, Galician, and German of the major people groups in Portugal.

## **Missiological Implications**

The challenge and need of reintroducing biblical Christianity into a culture that has been inoculated for centuries with a form of Christianity that lacks the transforming power of the Gospel through a life changing personal experience with Jesus Christ remains paramount in Portugal. Apathy and irrelevance has replaced expectation and relevancy. The evangelistic and church needs are great.

1. Portugal needs an emphasis on the truth of the priesthood of every believer and the practice of personal Christianity. Portugal has a long history of anticlericalism. Today a form of “pious” anticlericalism exists among the people who view the priest as a spiritual leader on the one hand and a man like other men on the other. Evangelicals could enter through this window of concern
2. Christians in Portugal must recognize and combat the influences of syncretism/ Christopaganism. Fiestas are combination of sacred and secular. Cults of death, magical practice, sorcery, witchcraft linked with the notion of illness and healing. Belief in envy (*inveja*) that invokes the evil eye continue as a part of the belief system of many Portuguese. Remains of Folk Islam is evident and maybe an influence in Fatima. It is estimated that 90% of the population consult spiritualist mediums and witches. There is the veneration of Mary and the bondage of materialism, alcoholism and drug abuse that severely impacts society. There is also the heavy influence of New Age, Mormonism and Jehovah Witnesses to be contended with.
3. Evangelical Christians should share the Christian hope of eternal life and the freedom from the fear of death. Death is a fundamental part of Portuguese village life. Long mourning process and the various cults of death has a major impact on village society. It is not confined to the villages only. Cities have networks of spiritual mediums who contact the dead for the living.
4. Evangelical Christians should emphasize evangelism and church starting in regions where the witness is weak. Seven of the North and Northeast provinces are strong traditional Roman Catholic. There are very few evangelical churches. Four provinces in the South are poor and very few attend church. Mass attendance in Beja Province is only 3%. There are very few evangelical churches. Of the 316 counties,

73 have no evangelical churches. The population for these 73 counties is 800,000. Of the 4,400 localities, only 768 have a resident evangelical witness. Madeira Island (273,00) and the Azores (253,000) have 16 and 29 small evangelical churches respectively. Three of the nine islands have no evangelical church.

5. Evangelical Christians should share the concern for world evangelization with the Christians in Portugal. With the exception of the Assemblies of God churches and some of the independent groups, little involvement in world evangelism can be noted.
6. Evangelical Christians should aid the local Christians and churches in providing trained leadership for the churches. A desperate need for trained church workers is obvious in the churches. Only 350 pastors serve 1,168 churches. Many churches are small and hardly viable. These desperate needs for evangelism, discipleship, and leaders can be met through the existing training schools and greater use of Theological Training by Extension.
7. Evangelical Christians and churches must become active in evangelizing and discipling of the minority peoples of Portugal. Little effort is being expended to reach the Arabic peoples (41,887 total), the Hindu people (19,750), the Han Chinese people (89,860), or the Jewish people (400). These peoples will probably not be reached through the Portuguese churches. Direct effort toward them is imperative. A survey is needed amongst the smaller people groups to find receptivity to the Gospel to begin reaching the responsive groups. Contact with workers in these nations from which these people groups come might reveal workers available in their home countries that could make quicker entrance into these people groups.
8. Evangelical Churches should strive to reach and disciple the youth of Portugal. Many young people in Portugal live outside the Roman Catholic Church and also outside the Evangelical churches. Drug abuse continues to be a major problem. The churches should support and increase ministries of reclamation and rehabilitation among those harmed by narcotics. University students must become a priority. Bringing youth and college summer mission teams to Portugal to demonstrate the relevancy and excitement of the Christian faith might be a method to evangelize the youth. These summer groups could then continue to pray for the work in Portugal and encourage the Portuguese youth through consistent Internet contact. Approximately 295,000 students attended Portugal's institutions of higher education in 1995.
9. Evangelical Churches should emphasize urban evangelism and church starting. With the strong move toward urbanization in Portugal people resources and funds should be prioritized to reach the larger cities. These times of transition and moving provide an excellent opportunity to reach people with the Gospel. This opportunity holds especially true in the North where traditional Catholicism has such a strong influence in the family units. People won in the urban areas can become more effective witnesses back home than outsiders seen as threatening the culture and faith. A strong emphasis in College ministry could be mounted by workers strong in evangelism, discipleship and apologetics for the purpose of presenting Christianity to the university students.
10. The overriding missiological insight calls for an awakening of spiritual power and Christian living. The spiritual darkness that covers the Christian movement everywhere is intense in Portugal. Prayer for the spiritual power to reclaim Christian living and witness is needed for Portugal.