



# CANADIAN EVANGELICALS AND SHORT-TERM MISSIONS

CEMES Series, Part 1

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## Executive Summary

The Canadian Evangelical Missions Engagement Study Series is the first ever comprehensive national research on how Canadian Evangelicals engage with “mission” or “missions.”<sup>1</sup> With over 3,400 Canadians polled and qualitative interviews with 56 Evangelicals, this series of reports provides a snapshot of how and why Canadian Evangelicals engage with missions, and forms a baseline for future study.

Forthcoming reports in this series will look at: long-term, career missions; mission communication and local church promotion; local church mission budgets and local church mission priorities; and mission definitions and mission geography.

First in the series, this report looks at Evangelical practice and belief with respect to short-term missions: who goes on short-term mission trips, where they go, what they do, and what motivates them to go on these trips.

### **Who goes on short-term missions trips?**

Pastors, frequent attenders and younger Evangelicals are more likely to go on short-term missions trips, as are Evangelical lay people from larger congregations or in Canada’s western provinces.

- Two-thirds of evangelical pastors (67%) and one-fifth of evangelical lay people (22%) reported going on at least one short-term missions trip (STMT) in the past decade.
- Lay people who attended religious services at least weekly in the last year were 8 times more likely to have taken a STMT in the last decade than those who attended religious services just once or a few times in the last year.
- Younger Evangelicals were more likely to have taken a STMT than older Evangelicals. Lay Generation Y (Gen-Y) Evangelicals were twice as likely to have gone on a STMT than the next most frequent trip takers, Generation X (Gen-X). One in three Gen-Y Evangelicals went on a STMT in the last decade compared to just one in seven Evangelicals from the Silent generation.
- Both pastors and lay people from larger congregations were more likely to have taken a STMT than those from smaller congregations.
- Lay people from western provinces more likely to have taken a STMT than those from the East.

### **Where do they go and for how long?**

Many short-term missions trips are close to home and the duration is usually two weeks or less.

- One in five STMTs by lay people in the last decade were to locations in Canada. A common sentiment in the qualitative interviews was that STMT and mission resources needed to be “rebalanced” back to Canada to deal with spiritual and physical poverty at home.
- Nearly one-third of missions trips were to locations in the United States, Mexico or the Caribbean.
- Younger Evangelicals were more likely to stay closer to home on STMTs than older ones.

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<sup>1</sup> “Mission” and “missions” are presented in quotes here because, as we learned in this study and will report on in a subsequent paper, there is no broad consensus on what these terms mean.

- Three quarters of lay STMTs and 80% of pastor STMTs lasted two weeks or less. Trips made to closer destinations tended to be shorter in duration than those to more distant locations.

### **How much do they spend?**

- On average, pastors reported spending \$2,118 on their most recent STMT compared to \$1,691 for lay people. Generally speaking, pastors reported spending more on STMTs than lay people even for trips to the same locations.
- Older lay Evangelicals, those from larger churches and those from the West tended to spend more on STMTs than those who were younger, from smaller churches or lived in the East.

### **Why do they go?**

- Three-quarters of pastors agreed that STMTs are an important form of discipleship for their local congregation.
- About two-thirds of pastors and half of lay people agreed that the spiritual growth of STMT team members was the primary purpose of these trips.
- Many see non-Christians' participation on STMTs as a form of outreach to those non-Christian team members. Two-thirds of pastors agreed that spots on STMTs should be made available to non-Christians who have skills and abilities to contribute.

### **What do they do on these trips?**

The STMT tasks most frequently reported were those that could be accomplished in a short timeframe.

- The five most commonly cited STMT tasks were: building, construction and repair; vacation Bible school; evangelism and discipleship; encouraging missionaries; and working with orphans and orphanages.
- The least commonly cited STMT tasks were: social justice; teaching English or French as a second language; combating human trafficking; environmental stewardship; and peace and reconciliation ministry.

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## Introduction

The ministry context for the church in Canada has changed dramatically in the last few decades, and especially in the last few years. In the 1980s, one-third of Canadians attended religious services on a weekly basis and now only about 13% still do. The Canadian population, including Christians, is aging and the church is grappling with how to pass on the faith to the next generations. Immigration is reshaping the religious landscape in Canada. The world has shrunk as the cost of travel has fallen, and communication technologies such as the Internet and social media have changed the ways we communicate and get things done. The smartphone has rapidly transitioned from being the passion of a small group of wealthy enthusiasts in 2007 to become a ubiquitous technological extension of ourselves in just a few short years.

In the swirl and fog of all these changes it is important to try to discern our circumstances. Countless successful ministries disappear when there is a change in the conditions that helped make them successful. Mission or the missionary enterprise is no exception. There is a core deposit of the faith that is unchanging, but the context in which we proclaim and pass on this faith is changing constantly. This changing context also applies to Evangelicals' engagement with missions. There are many questions about contemporary missions engagement: Who does it? What do they do? Why do they do it? Where do they do it? Who do they partner with?

The Canadian Evangelical Missions Engagement Study (CEMES) is one look at these questions focusing on evangelical congregations, pastors and lay people. Many studies have considered vocational missionaries, what they do and the logistics of the organizations that support them. We wanted to look at ordinary Evangelicals in Canada who may partner with missionaries or join them on the field for short periods of time, but who engage with missions primarily through a local church context. We wanted to find out how these Evangelicals understand "mission" or "missions," not how they react to accepted scholarly definitions.<sup>2</sup>

This paper is the first in the Canadian Evangelical Missions Engagement Study (CEMES) series. It focuses on short-term mission trips (STMT) looking at "Who goes?", "Where they go?", "Why they do it?" and "What they do?" To the best of our knowledge this is a first-of-its-kind, national look at this topic for Canadian Evangelicals. These data provide a snapshot of current engagement and also form a baseline for future study. Other forthcoming reports in this series will look at: long-term, career missions; mission communication and local church promotion; local church mission budgets and local church mission priorities; and mission definitions and mission geography.

The CEMES was commissioned in the fall of 2014. This multi-phase research project began with a literature review and qualitative interviews with 20 Canadian key informants connected to global mission initiatives. Next we conducted interviews with 17 evangelical pastors and 19 evangelical lay people affiliated with an evangelical congregation between July and December 2015. Finally, we conducted two national surveys in 2016 in both English and French, one with 1,419 pastors on Research.net, and the other with 2,059 evangelical lay affiliates on the Angus Reid Forum.<sup>3</sup> It is

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<sup>2</sup> "Mission" and "missions" are presented in quotes here because, as we learned in this study and will report on in a subsequent paper, there is no broad consensus on what the terms mean.

<sup>3</sup> Only evangelical affiliates who reported attending religious services at least once in the preceding 12 months were included in the sample.



important that readers recognize that the national pastor and lay survey data come from two different samples. The complete study methodology including the survey questionnaires can be downloaded at [www.theEFC.ca/CMRF](http://www.theEFC.ca/CMRF).

While no inquiry is perfect, and ours is no exception, we hope this study will help to provide context and promote discussions as the evangelical community considers change that is culturally relevant and biblically faithful.

## Who Goes On Short-Term Mission Trips?

In this section we examine the personal and congregational demographics of evangelical pastors and lay people who participated in short-term mission trips (STMTs).

Evangelicals were more likely to take a STMT if they were frequent attenders, frequent Bible readers, younger, in Western Canada or from a larger congregation. Pastors were more likely to take a short-term mission trip than lay people, and even more likely to do so if they had taken several intercultural or missions courses.

Both pastors and lay people were asked how many STMTs they had taken in the last 10 years. Lay people were presented with the ranges that appear in table 1 below and pastors were asked to provide a number.

Pastors (67%) were about three times as likely to go on STMTs as lay people (22%). Two-thirds of evangelical pastors (67%) and one-fifth of evangelical lay people (22%) reported going on at least one STMT in the past decade (see tables A1 and A2).

Table 1. Short-term mission trips taken in the past 10 years, pastors and lay, percent

Number of STMTs	Pastors	Lay People
None	33	78
1 or 2	29	16
3 to 5	23	4
6 to 9	7	1
10 or more	9	1

Columns may not add to 100 because of rounding.

Lay people were far more likely to have taken a STMT if they attended religious services at least weekly (28%) compared to those who attended 2-3 times a month (23%), once a month or so (18%) or once or a few times a year (3%). Pastors were not asked an attendance question so we have no comparable data.

Bible reading frequency among Evangelicals is strongly correlated with religious service attendance. Lay people who reported more frequent Bible reading in the last 12 months were more likely to have taken a STMT. Twenty-eight percent of lay people who reported reading the Bible either daily or a few times a week also reported having taken a STMT, compared to just 11% for those who read seldom or 0% for those who never read the Bible.

The likelihood that a pastor took a mission trip increased with the size of the congregation.<sup>4</sup> Just over half (53%) of pastors from congregations with an average attendance of 1 to 80 people took a mission trip compared to 88% of pastors from congregations of more than 1,000. Similarly, lay people were more likely to take short-term missions trips if they attended larger congregations, but the disparity was less pronounced. Twenty percent of lay people from congregations of 1 to 80 people reported taking a STMT compared to 30% of those from congregations of 1,000 or more.

<sup>4</sup> Average weekly service attendance over the past 12 months.

STMT participation varied according to pastoral position. Missions pastors nearly universally reported taking missions trips (98%), compared to 79% of associate pastors, 69% of other pastors and just 62% of senior or lead pastors.

Lay people who reported holding positions of responsibility in a local church were more likely to report taking a STMT. Only one in seven (16%) lay people who were adherents or attenders reported taking a trip compared to one in three small group leaders (34%) and elders or deacons (36%), and two in three mission committee members (66%).

Pastors were more likely to report having taken a STMT if they were in Western Canada. Pastors in British Columbia (72%) and Alberta (73%) were most likely to report going on a mission trip compared to pastors in the Atlantic provinces (52%) and in Quebec (58%). Similarly, lay people from British Columbia and Alberta (28%) were more likely to report taking a STMT than those from Atlantic Canada (8%).

Younger evangelical pastors were more likely to have gone on a STMT than older ones. Only 59% of Silent Generation pastors took a ST trip compared to 68% of Generation X (Gen-X) pastors and 85% of Generation Y (Gen-Y) pastors.<sup>5</sup> Similarly, only 14% of Silent Generation lay people reported taking a ST trip compared to 36% of from Gen-Y.

Pastors who reported having taken no inter-cultural or missions courses were less likely to report participating in a STMT (51%) than those who had taken one (60%), two (63%) or three or more (78%) courses. Those who had taken three or more courses were about four times more likely than other pastors to report having participated in 10 or more STMTs.

Among lay Evangelicals, women were slightly more likely (25%) than men (19%) to have taken a STMT, however, there were no significant gender differences among pastors.

Those who participated in multiple missions trips (3 or more) in the last decade shared similar congregational and demographic factors. Pastors and lay people from larger congregations were more likely to have taken 3 or more trips, as were those from western provinces, and those whose churches were in urban or suburban settings. Among lay people, having ministry positions in local congregations was associated with taking more STMTs. Pastors outside of the senior or lead role were more likely to take multiple trips. While younger pastors generally reported take more trips than older ones this changed for the group that reported taking 10 or more STMTs. Silent generation pastors were the most likely to report taking 10 or more STMTs, three times more likely (18%) than Gen-Y pastors (6%).

## Where Do They Go and for How Long?

We asked respondents who had participated in a STMT in the last decade (422 lay people and 818 pastors) what country they visited on their most recent STMT. Table 2 presents the data for nine geo-political regions and three Cost Zones (s tables A4 and A5 in appendix A for more detail).

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<sup>5</sup> Silent Generation, Boomers, Generation X, and Generation Y (sometimes called Millennials) are sociological generations. For this study those in Silent Generation were born from 1925 to 1945, the Boomers from 1946 to 1964, Generation X from 1965 to 1981, and Generation Y from 1982 to 2000.

Table 2. Short-term mission trip destination for most recent short-term mission trip, percent

Destination	Pastors	Lay People
<b>North America</b>		
Canada (Dom)	9	21
United States (IP)	4	13
<b>Mesoamerica</b>		
Mexico (IP)	10	8
Other (ID)	8	8
<b>Other Western Hemi.</b>		
Caribbean (IP)	16	10
South America (ID)	8	6
<b>Non-Western Hemi.</b>		
Sub-Saharan Africa (ID)	15	9
E. & S.E. Asia (ID)	14	9
Other (ID)	15	16
<b>Cost Zone</b>		
Domestic (Dom)	9	21
International-Proximate (IP)	31	31
International-Distant (ID)	60	48

Only for those who reported taking at least 1 STMT in the last 10 years. Columns may not add to 100 because of rounding.

A greater share of lay people (21%) than pastors (9%) reported traveling to a location in Canada for their most recent STMT (see table 2 above). Given that pastors often accompany their congregants on STMTs, it is likely that they are going to the same places but have somewhat different understandings of what ministry activities in Canada might constitute a STMT. Our data cannot help us tease out these potential different understandings, but is likely that some of the lay-pastor differences in destination distributions can be explained by different understandings of whether ministry in Canada constitutes a STMT or not.

One in three lay trips were to destinations in either Canada or the United States, 2 in 3 were made to destinations in the Western Hemisphere, and half were made to destinations in one of the two least expensive Cost Zones.

Younger Evangelicals were more likely to stay closer to home. Twenty-three percent of lay Generation Y (Gen-Y) STMTs were to locations in Canada compared to just 17% of Boomer trips. Similarly, 16% of Gen-Y pastor trips were to Canadian locations compared to just 6% for Boomer pastors. Boomer pastors' STMTs were far more likely to be to sub-Saharan Africa (21%) than Gen-Y ones (7%).

It is also significant to look at where STMT team members are **not** going. Only 7% of pastors took their most recent STMT in Europe, 1% in North Africa, 4% in the Middle East and 10% in South and Southeast Asia. Similarly, 4% of lay STMTs were to Europe, less than half a percent to North Africa, 2% to the Middle East and 5% to South and Southeast Asia. These locations are geographically distant and many are in the "10-40 Window" that missiologists have identified as a region of the globe where people are the "least reached."

As we conducted qualitative interviews we were surprised to learn how many Evangelicals saw Canada as a mission field and wanted to see missions "rebalanced" away from international locations to

Canadian ones. Many saw Canada a place with both huge spiritual and practical needs. The following quotes illustrate common sentiments.

This lay informant, age 34, said global missions are less of a priority for her church because there are many unmet needs here in Canada:

I think it's less of a priority for our church right now because I think there's a lot of need here in Canada that I think people just completely overlook and there's quite a lot of good international missionary organizations that are doing great work all over the world, but then there's a lot of need here that is not being addressed.

This lay informant also thinks more attention should be paid to Canada:

Because I'm surrounded by unbelievers and I'm surrounded by people who think they've found God and really are off on a wrong trail - and there's so many of them. And I feel like it's been ignored and this whole country is, this whole country is just moving farther and farther away from Christ, and the more issues that crop up here, ... And yeah, I just think that because we have this Christian background as a country people assume that this country is Christian, which it's far from.

A pastor informant echoes this sentiment about lost-ness while asserting that there is no geography:

No, [pauses] there is no geography. From what I think, there is no geography. So I look at missions as, we live in a world that is lost, and so, to me, missions is when you live a life, or are involved in things that draw glory to God and bring people to think about God. Does that make sense?

This lay informant uses Acts 1:8 as a geographical framework and believes we should be focusing on our Jerusalem, by which he certainly means Canada if not our local cities, first.

*Partout, dans le pays, dans les pays de l'Amérique du Nord - les besoins sont très grande et la mission est très grande. Et puis à l'étranger. Mais il faut commencer d'abords en Amérique du Nord.* [Everyone, in the country, in the countries of North America – the needs are very great and the mission is very great. And then to foreign countries. But it is necessary to start in North America first] (translation by the author).

Clearly Canada is seen as a mission field by many Evangelicals.

In addition to asking about individual respondents' STMTs, we asked pastors to tell us how many STMT team members from their congregations travelled to locations inside Canada in the last 5 years, and how many travelled to locations outside Canada in the past 5 years. These questions were added to provide another measure of the geographical shift to Canada that surfaced in the qualitative interviews. Half of pastors (50%) reported that STMT team members from their congregations traveled to locations inside Canada in the last 5 years and 73% had STMT team members who travelled to locations outside Canada (see table A3). The percent of congregations sending STMT team members to locations in Canada may be even higher as 18% of pastors indicated they did not know if members of their congregations had gone on STMTs to locations in Canada, compared to just 10% for trips to locations

outside of Canada. This suggests that lay people are engaging in domestic STMTs that do not have the same profile within their local congregations as international trips.

One helpful way to look at STMT destinations is to consider how much trips to various destinations tend to cost. I have grouped countries and regions that have similar STMT costs into Cost Zones based on average STMT costs per team member (see tables 2, 3 and 5). The Cost Zones are presented top to bottom from least expensive, Domestic, to most expensive, International-Distant. The Domestic Cost Zone encompasses locations in Canada. The International-Proximate Cost Zone includes the United States, Mexico and the Caribbean. The International-Domestic Cost Zone includes the rest of the globe not included in the Domestic or International Proximate Cost Zones. The parentheses following the geo-political regions in table 2 indicate which Cost Zone each geo-political category falls into.

One of the major differences between International-Proximate Cost Zone destinations and International-Distant ones is the availability of commercial direct flights. There are simply more, easier, and cheaper ways to get to International-Proximate cost zone destinations than International-Distant ones. Moreover, there are regional destination variations that can be at least partially explained by local commercial flight offerings (see tables A4 and A5).

Most STMTs reported were two weeks or less in length. Thirty-two percent of lay respondents who took at least one STMT in the last decade reported their most recent STMT was 1 to 7 days in duration, and three-quarters (75%) went for two weeks or less. Eighty percent of pastors' most recent STMTs were two weeks or less, but a smaller share (21%) lasted just 1 to 7 days (see table 3 below and table A5).

Trips made to closer destinations tended to be shorter. Seventy-one percent of lay STMTs within Canada lasted 1 to 7 days, and nearly all (91%) were two weeks or less. Most domestic trips made by pastors were, likewise, a week or less in length (62%) with 97% being less than 14 days.

Most trips outside the Western Hemisphere, 85% for pastors and 68% for lay, fell within either the 8-to-14-day or the 15-to-30-day ranges. While the extra travel understandably adds to the length of these trips, only 10% of pastor trips and 21% of lay trips outside the Western Hemisphere were longer than 14 days (see table A6).

Older lay STMT team members tended to take longer STMTs. Only 26% of lay Boomers' most recent STMTs lasted just 1 to 7 days compared to 38% for Gen-Y trips.

Table 3. Length of most recent short-term mission trip by location, pastors and lay people, percent

	Length in Days, Pastors						Length in Days, Lay					
	1 to 7	8 to 14	15 to 30	31 to 90	91 to 120	120 or more	1 to 7	8 to 14	15 to 30	31 to 90	91 to 120	120 or more
<b>All Destinations</b>	21	59	15	3	1	2	32	43	11	7	0	6
<b>North America</b>												
Canada (Dom)	62	35	1	0	0	1	71	20	2	7	0	0
United States (IP)	23	65	10	0	0	3	48	22	6	6	0	19
<b>Mesoamerica</b>												
Mexico (IP)	35	59	3	4	0	0	30	64	6	0	0	0
Other (ID)	15	82	3	0	0	0	8	75	11	0	0	6
<b>Other Western Hemi.</b>												
Caribbean (IP)	34	62	2	2	0	1	40	50	3	8	0	0
South America (ID)	12	68	11	2	4	4	0	67	25	0	0	8
<b>Non-Western Hemi.</b>												
Sub-Sah. Africa (ID)	2	50	37	8	1	3	14	38	49	0	0	0
E. & S.E. Asia (ID)	6	54	28	6	2	4	8	58	8	8	0	18
Other (ID)	9	68	18	3	0	2	11	48	11	21	2	8
<b>Cost Zone</b>												
Domestic (Dom)	62	35	1	0	0	1	71	20	2	7	0	0
Intl-Proximate (IP)	32	61	3	2	0	1	41	41	5	5	0	8
Intl-Distant (ID)	8	62	22	5	1	2	9	55	19	9	0	8

Rows may not add to 100 because of rounding.

The most recent STMTs reported by pastors and lay people tended to be shorter than what respondents thought of as typical for STMTs (see table 4 below). Although we do not have comparable data on the length of Canadian Evangelicals' STMTs in the past, it suggests that STMTs are becoming shorter given that respondents' trips tend to be shorter than what they think is typical. Lay STMTs tended to be shorter than those of pastors, and 16% of lay respondents did not know how long a typical STMT lasts.

Table 4. Length of most recent short-term mission trip and the typical length of short-term mission trips, pastors and lay, percent

STMT Length	Pastors		Lay	
	Most Recent STMT <sup>a</sup>	Typical STMT <sup>b</sup>	Most Recent STMT <sup>a</sup>	Typical STMT <sup>b</sup>
1 to 7 days	21	16	32	22
8 to 14 days	59	63	43	45
15 to 30 days	14	12	11	12
31 to 90 days	3	2	7	3
91 to 120 days	1	0	0	1
More than 120 days	2	1	6	1
Don't know	<sup>c</sup>	6	<sup>c</sup>	16

<sup>a</sup> Asked only of those who went on at least one STMT in the last 10 years. <sup>b</sup> Asked of all respondents. <sup>c</sup> Don't know option not provided. Columns may not add to 100 because of rounding.

## How Much Do They Spend?

Pastors reported spending more on STMTs on average (\$2,118) than lay people (\$1,691) – even for the same destinations. Table 5 presents the average STMT costs for geo-political destinations and for Cost Zone destinations (See also Tables A7, A8 and A9).

Moving through cost zones in the order listed in table 5 each of which is successively more distant from Canada, we see that each successive Cost Zone roughly doubles the cost of the previous one. Lay International-Distant zone trips are, on average, four times as costly as Domestic ones.



Table 5. Average cost per short-term team member by destination, pastors and lay people, dollars<sup>b</sup>

	Pastors	Lay People
<b>All Destinations</b>	<b>2,118</b>	<b>1,691</b>
<b>North America</b>		
Canada (Dom)	794	592
United States (IP)	1,102	1,101
<b>Mesoamerica</b>		
Mexico (IP)	1,463	1,173
Other (ID)	2,181	2,228
<b>Other Western Hemi.</b>		
Caribbean (IP)	1,739	1,526
South America (ID)	2,535	2,973
<b>Non-Western Hemi.</b>		
Sub-Saharan Africa (ID)	3,066	2,905
E. & S.E. Asia (ID)	2,536	2,115
Other (ID)	2,522	2,351
<b>Cost Zones<sup>a</sup></b>		
Domestic (Dom)	794	592
International-Proximate (IP)	1,561	1,252
International-Distant (ID)	2,614	2,462

<sup>a</sup> The Domestic zone is Canada. The International-Proximate zone includes the United States, Mexico and the Caribbean. The International-Distant zone includes all locations outside of the Domestic and International-Proximate zones. <sup>b</sup> For the most recent STMT taken in the last 10 years.

Not surprisingly, the average STMT cost is higher for trips of longer duration. On average pastor STMTs lasting 1 to 7 days cost \$1,214 compared to \$3,062 for trips lasting 31 to 90 days. Similarly, lay STMTs lasting 1 to 7 days averaged \$639 while those lasting 31 to 90 days averaged \$2,996.

Lay respondents from larger congregations tended to spend more on STMTs than those from smaller congregations. Lay STMTs from congregations with average attendance of 1 to 80 people cost, on average, \$1,374 compared to \$2,137 for lay trips from congregations with average attendance of 1,000 or more. Pastors' STMT costs did not show the same relationship with respect to average church attendance.

The cost of lay STMTs were higher the further west the respondents live in Canada. There were not enough observations to report on average costs for Atlantic Canada or Quebec, however Ontarians' STMT costs averaged just \$1,438 compared to \$2,079 for those from British Columbia. Again, the same relationship did not exist in the pastor data.

STMTs taken by older lay people tended to cost more than those taken by younger ones. The average cost of STMTs taken by lay Boomers was \$1,809 compared to just \$1,621 for Gen-Y lay Evangelicals. This difference in average trip costs can be partially explained by Boomers relative preference for destinations that are further away from Canada. The same relationship between age and STMT cost does not appear in the pastor data.

In the qualitative interviews, informants suggested a trend toward self-funding for STMTs. They gave various reasons for this move to self-funding. This pastor from a Holiness tradition said he encourages

short-term missionaries to be self-funded because their financial investment leads to their commitment to the mission:

So they can give up that much money and time and we know what they are doing: They have to reach the people; they have to share the Gospel with the people. We kind of know, they dedicate their time and efforts in short-term missions.

This pastor, also from a Holiness tradition, said that people are reluctant to ask congregation members for STMT funding because they often receive this “classic” and “really, really terrible” reply:

Why would I give you money so you can go on vacation?

This pastor in the Reformed tradition talking about North American relief and development STMTs in North America said team members go on their “own dime”:

So you can go for one, two or more weeks, and you go depending on how far you go depends on how much funding you get. But you go on your own dime basically. They sometimes pay for your gas, so when you’re down there [at the disaster relief mission site] you’re fed and everything.

Another pastor from a small rural church also said that, unlike in the past, most people are paying for their own STMTs:

Interestingly though, quite frankly I would say the vast majority of those that have gone on missions related trips have not asked for substantial donations from the church, they were just willing or were open to anything that people would be willing to pay for them but they didn’t specifically depend on our congregation to support them.

The survey data, however, indicated that about two-thirds of lay STMT members (63%) are still receiving at least some help with the cost of their STMTs (see table A10). Lay Boomers were more likely to pay all of the cost associated with their STMTs (52%) than either lay Gen-Xers (33%) or lay Gen-Y Evangelicals (28%). Among lay people, men were more likely to pay all of their STMT costs (48%) than women (29%).

## How Do They Prepare and Debrief?

Pre-field orientation and post-trip debrief are critical components of a STMT. Lay people who reported taking a STMT in the last 10 years were asked if their local congregation required pre-field orientation or post-trip debriefing. All pastors were asked if their congregation required the orientation or debriefing of their STMT team members. The questionnaires did not specify what pre-field orientation or post-field debriefing might entail.

Pastors described a range of pre-field preparation in the qualitative interviews, a sample of which is found in the following excerpts. Most informants who described STMT preparation highlighted the spiritual preparation component, like this pastor from a Holiness tradition:

Leading up to before we go for about 4-6 weeks - I think we are doing a six-week program this time - we will meet on Sunday mornings before church kind of like a good old-fashioned Sunday school class, and we will get together as a team, and we will do some spiritual growth together, helping us to prepare to go, getting to know our team members who are part of that. ... But we will get together, we will discuss, we'll plan, we will have prep work, preparing us to go, devotionals and we will do devotionals while we are there. ... And then when we come back I think that those types of meetings are just as important.

This church from an Anabaptist tradition focused on preparing short-term teams for cultural differences:

They'd have a few meetings ahead of time with, we have a sub-committee of our Missions Facilitation who are made up of people who have been to [an African country] twice each and they set up some information sessions and just try to talk through questions that they have and to explain what to expect, what to be aware of culturally, what's appropriate to dress and all those sorts of things. ... and there's always slide shows and sharing so there is a very high awareness of what a trip to [an African country] might entail and what some of the challenges and expectations are.

The Missions Pastor from this congregation described their pre-field preparation process this way:

Well with the short term team that goes, I would meet with the coaches bi-monthly for mentoring, and then when a short term team is going out, they would meet with the leadership and then with the teams. It's about a 15-week process with each of the teams taking up from the beginning through to when they would leave, so the coaches would work with them on a, probably, monthly basis for 5-6 months depending on when the teams are leaving and when they are able to get a team together. So they would meet and go through, like we have this booklet that leads them through cultural implications, the philosophy of missions and the fact that it's not something that we're going to determine, ... what the people need, how they ask us to come alongside them. So we lead them through that process, wanting to get as far as their vaccinations and their tickets and the passports, culturally what they need to do, and relationship building, team building process for about 5-6 months, they would meet on a monthly basis with them, with each team, so once that's done that team would go and they would go for, depending on how many teams that are going to their area of the world.

While pastors commented on pre-field orientation there was far less description of post-field debrief other than to note that it was done.

Pastors were more likely to say that pre-field orientation and post-trip debriefing are required by local churches. On the national lay survey, 54% of lay people said their churches required pre-field orientation and slightly more (58%) said their churches required post-trip debriefing (see table A11). Sixty-one percent of pastors, by comparison, said that their congregations required both pre-field orientation and post-field debriefing for their STMT team members.

Larger congregations were more likely to require pre-field orientation and post-field debriefing than smaller ones. Fifty-six percent of lay STMT team members from congregations with average attendance from 1 to 80 said their congregations required **pre-field orientation** compared to 66% of those from congregations of 1,000 or more. Similarly, just 59% of STMT team members from congregations of 1 to

80 said they were required to do **post-field debriefing** compared to 68% of those from congregations of 1,000 or more.

Pastors from larger congregations were also more likely to report that their ST team members were required to do pre-field orientation and post-field debriefing than those from smaller ones. Only 43% of pastors from congregations with average attendance of 1 to 80 said that their congregations require **pre-field orientation** for ST team members compared to 95% of pastors from congregations of 1,000 or more. The **post-trip debriefing** numbers for congregations of 1 to 80 and congregations of more than 1,000 were 44% and 93% respectively.

Except for the smallest congregations, pastors are more likely to report that pre-field orientation and post-field debriefing are required of ST team members than are lay STMT team members. The discrepancy can likely be partially explained by the different survey questions.<sup>6</sup> Pastors were commenting on local church policy, whereas lay STMT team members were likely commenting on their STMT experience which may or may not have been within the local church context.

Pastors from smaller congregations were more likely to say that pre-field orientation and post-trip debrief were not applicable in their congregational settings (see table 6 below). About half of pastors who said pre-field orientation and post-trip debrief are not applicable also reported not sending any short-term team members in the last 5 years which partially explains their response. If we remove responses from pastors of churches where pre-field orientation and post-field debrief are deemed to be not applicable, then most pastors say they are required by the congregation.

Table 6. Pre-field orientation and post-trip debrief “Not Applicable,” by congregation’s average weekly attendance, pastor survey, pastors, percent

Average Weekly Attendance	Pre-Field Orientation	Post-Field Debrief
<b>All</b>	<b>21</b>	<b>20</b>
<b>Church Size</b>		
1 to 80	38	35
81 to 120	22	22
121 to 200	12	12
201 to 300	4	3
301 to 500	1	1
501 to 1000	2	2
1000 or more	0	0

In the key informant interviews, some talked about STMT teams that show up on the mission field knowing little of the local culture or language. Moreover, in the pastor interviews pre-field orientation was often described in terms of activities to aid the team members’ spiritual growth, and not as cultural preparation. So we decided to test in the national polling whether respondents thought the brevity of the trip made such preparations too onerous.

A majority of pastors (73%) and a smaller majority of lay people (65%) disagreed with the assertion that “Short-term team members are not on the mission field long enough to justify the effort of learning about the local culture and customs” (see table A12). Lay people were more likely to say they didn’t

<sup>6</sup> See “National Survey Questionnaires” document at [www.theEFC.ca/CMRF](http://www.theEFC.ca/CMRF).

know (10%) than pastors (3%). There is little variance in responses across demographic variables like church size or the generation of the respondent. The one exception were respondents from Quebec where 44% of lay people and 39% of pastors thought ST team members were not on the mission field long enough to justify the effort of learning about the local culture and customs. Even still, nationally a substantial minority of lay people (26%) and pastors (24%) do not think cross cultural training is worth the effort for STMT team members. This study did not look at the relationship between these attitudes toward pre-field orientation and post-field debrief and the activities undertaken on STMTs.

## Why Do They Do It?

There are many reasons why congregations support STMTs and people go on them. In the qualitative interviews, spiritual growth and discipleship were frequently cited as reasons to either participate in STMTs or to support them within congregations. Interview informants also sometimes said that all Christians should have the opportunity to go on STMTs, and many also said that participation in STMTs should be open to non-Christians as well.

One pastor from a Holiness tradition spoke of STMTs as “a discipleship pathway” that they “leverage”:

I would say missions is a discipleship pathway, so we kind of like leverage missions. Not a part of ministry but the church is leveraging mission to be a venue of discipleship. So we give money to it, they go to short-term missions, they pray for it and then they do, ... So we give as a church we tithe to missions, to give more than tithing and then we train them for evangelism.

There are also churches that saw STMTs as a kind of shock discipleship as described by this denominational leader from the first phase of the research:

Well, on a pastoral level, probably about 15 years ago, somewhere around there, Rick Warren’s church did a survey on what factors promote life-changing transformation. Well, number one was a crisis of some sort, so health or some kind of crisis like that, relationship and so on. And number two was missions trips, which usually is some form of crisis. You know culture shock in those kinds of things. ... Because you can’t create those [crises in North America], it’s very difficult to create an atmosphere for transformation if people stay at home. ... That’s why we invested as a church quite heavily in [short-term missions trips.] ... And internally we make no bones about it. If our best way to reach our neighbourhood and the kids in our closest high school, the home-building piece [the field missions project] and the benefit on the other end [the mission field] is really not our primary reason for going, it’s them [those going on the short-term mission trip].

Three-quarters of pastors (76%) agreed STMTs are an important form of discipleship for their local congregations (see table 6 and table A14). Even half of those who said pre-field orientation and post-field debriefing were not applicable to their congregations agreed that ST trips are an important form of discipleship for their local congregations.

Pastors from larger congregations were more likely to say STMTs were an important form of discipleship for their congregations than those from smaller congregations. Ninety-one percent of pastors from

congregations with average attendance of 1,000 or more said STMTs were important for discipleship compared to just 73% for pastors from congregations of 1 to 80.

Pastors who had taken at least one STMT in the past decade were more likely to see STMTs as an important form of discipleship for their congregations (84%) than those who had not (61%).

About two-thirds (64%) of pastors and half (49%) of lay people agreed that “the spiritual growth of short-term mission team members is the primary purpose of short-term mission trips” (see tables 7 and A13).

Table 7. Agreement with various questions about short-term missions, pastors and lay, percent

Question	Lay People					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
The spiritual growth of short-term mission team members is the primary purpose of short-term trips.	11	38	30	12	9	17	47	25	9	2
Short-term mission trips are an important form of discipleship for our local church. <sup>a</sup>	-	-	-	-	-	30	46	15	5	4
All Christians should have an opportunity to go on a short-term mission trip.	37	42	10	4	6	47	38	10	4	1
Non-Christians with skills and abilities to contribute should be allowed to serve on short-term mission teams.	22	37	13	13	9	24	43	17	12	3

<sup>a</sup> Not asked on lay survey.

Pastors who strongly agreed that STMTs were an important form of discipleship for their local congregations were more likely to agree that the spiritual growth of short-term mission team members is the primary purpose of short-term missions (74%) than those who either moderately disagreed that STMTs were an important form of discipleship (58%) or those who strongly disagreed (55%).

Most pastors (85%) and most lay people (74%) agreed that all Christians should have an opportunity to go on a STMT (see tables 7 and A15). Gen-Y pastors were slightly more likely to agree that STMTs should be universally available to Christians (90%) than Gen-Xers (86%), Boomers (83%), or Silent Generation pastors (76%). Moreover, Gen-Y pastors were more likely to strongly agree these trips should be available (52%) than Silent Generation pastors (27%).

Many Evangelicals, both pastors and lay, believe that STMTs should be made available to non-Christians who have skills and abilities to contribute (see table 6 below and table A16). Fifty-nine percent of lay Evangelicals and 67% of pastors agreed that non-Christians should be allowed to serve on STMT teams. Those pastors who most strongly agreed that all Christians should be given an opportunity to go on a STMT were also the most likely to agree that non-Christians should be allowed to serve on STMT teams.

One pastor informant from a charismatic tradition talked about why his church includes non-Christians on their STMT team:

We actually have some non-Christians that go on that team and so in some ways, it's an outreach to some of those people as well. We have a guy that is going on his second time. [He] doesn't come to our church, but has a relationship with the team leader and some of the team members. Doesn't go to church anywhere, would not even describe himself as a Christian, who was really powerfully impacted by going on a trip last year. But that team doesn't do services or preaching or anything, they go there much more to do practical hands on ministry stuff.

This leader also saw non-Christian participation on the STMT team as an outreach to the team members. Here he talks about the local people on the mission field witnessing to the non-Christian STMT team members:

The people that we're bringing the Gospel to are bringing the Gospel to our people [STMT team members] there who are not saved. And many times they have a great discussion, and they [the local people] will say to them [the non-Christian STMT team members] after, "You know what, well me and my friend, we'll be praying for you because you must become a Christian. You're such a nice person, why should you die?" [Laughs]

Evangelicals have many different motivations for going on and for supporting STMTs. Our survey focused on discipleship as a motivation because this is what most frequently came up in the qualitative interviews. Seldom did informants talk about the individuals they served on the field or their long-term goals for particular fields. In most cases, where informants talked about persons from the mission field they talked about the career missionaries who were acting as their team's hosts and guides.

## What Do They Do on These Trips?

We compiled a list of STMT activities from our literature review and qualitative interviews, and asked survey respondents to tell us which of these STMT tasks were undertaken by STMT team members from their local congregations in the past 5 years. These are responses about entire congregations, not a composite of the individual trips taken by survey respondents. Lay people more frequently indicated that their congregation's STMT team members engaged in the STMT tasks we asked about than pastors. There was general agreement, however, on the relative frequency of the tasks undertaken.

In the interviews we asked informants to describe the differences between STMTs and long-term missions. Informants tended to see STMTs as project-oriented rather than people-oriented and they thought that STMT tasks or activities were shaped in part by the amount of time available.

One lay informant, age 58, thought STMTs focused on infrastructure whereas long-term missions focused on lives:

Well I don't know whether they [short- and long-term missions] should be different but in my eyes the short-term focuses on building orphanages where there's an immediate impact of infrastructure. Where the long-term they build into their lives, and maybe still do those things, but they become part of the community.

Another lay informant, age 47, thought that long-term missions are distinguished from short-term missions by the frequency of “conversations with individuals” about Christ:

I’m thinking short-term missionaries have a more building focus, so helping with the structure or building a structure, or with a specific program like Bible camp, a camp for kids to come to and we’re there to help with that camp. Or maybe a Bible distribution campaign, bringing Bibles to an area or going door to door, to a market place and handing out Scriptures. Versus a long-term would be, I think, getting to know the people better and actually having more conversations with individuals in that area they live in about Christ.

This lay informant, age 34, talked about how the short timeframe of STMTs constrains the kinds of activities that can be undertaken:

I think it's the length of time. Because sometimes I think these short-terms, you're meeting practical needs, you're doing something fun, you're doing a VBS, but I don't know how much long-term effect you can have if you're just going for 4-5 days. And I think those are maybe more practical trips where you go, you build something, but I don't think you're building relationships with the people as much.



Table 8. Short-term mission activities undertaken in the last 5 years by church size<sup>a</sup>, lay people, percent

Short-Term Mission Task	Church Size <sup>a</sup>							
	All	1 to 80	81 to 120	121 to 200	201 to 300	301 to 500	501 to 1,000	Over 1,000
Building, Construction and Repair	<b>74</b>	66	68	71	78	81	79	87
Vacation Bible School	<b>68</b>	56	56	66	76	73	75	85
Evangelism, Discipleship	<b>58</b>	51	50	58	55	67	61	77
Music Ministry, Worship	<b>46</b>	41	40	49	51	41	50	71
Encouraging Missionaries	<b>42</b>	37	29	44	49	43	46	67
Orphans, Orphanages	<b>40</b>	28	27	34	50	46	49	70
Prayer Ministry, Prayer Walk	<b>38</b>	30	36	34	44	39	45	57
Relief and Development	<b>37</b>	29	28	32	42	42	53	53
Medical, Healthcare	<b>33</b>	22	27	29	36	34	44	57
Art, Drama	<b>24</b>	17	20	20	22	31	29	38
Providing Theological Training	<b>22</b>	18	14	19	22	26	30	43
ESL or FSL	<b>18</b>	9	14	13	18	21	27	41
Social Justice	<b>14</b>	8	10	16	18	12	19	28
Sports Ministry	<b>14</b>	2	9	13	16	18	22	34
Combating Human Trafficking	<b>12</b>	4	3	12	11	11	23	30
Environmental Stewardship	<b>11</b>	6	10	13	12	7	8	25
Peace and Reconciliation Ministry	<b>11</b>	9	16	9	12	10	9	19
Vision Trip	<b>11</b>	7	7	10	15	7	14	28
Other	<b>3</b>	5	2	4	2	3	1	2

<sup>a</sup> Average weekly worship service attendance over the past 12 months.

The top five most commonly cited STMT tasks for local churches on the national surveys were: Building, construction and repair; vacation Bible school; evangelism and discipleship; music ministry or worship; and encouraging long-term missionaries (see tables 8 and 9). All of these top-five tasks are well-suited to short time frames, to measurable outcomes, and visual reporting. The five least common tasks were: Vision trips, peace and reconciliation ministry, environmental stewardship, combating human trafficking, and sports ministry. Several of these, such as peace and reconciliation ministry or combating human trafficking, depend more on deep and enduring relationships with people on the field for impact. In many cases, it is difficult to quantify the results of these least common tasks or to measure impact over a typical STMT timeframe. Generally speaking, the greater the timeframe demanded by a task the less likely STMT team members are to undertake it.

Table 9. Short-term mission activities undertaken in the last 5 years by church by church size<sup>a</sup>, pastors, percent

Short-Term Mission Task	Church Size <sup>a</sup>							
	All	1 to 80	81 to 120	121 to 200	201 to 300	301 to 500	501 to 1,000	Over 1,000
Building, Construction and Repair	55	35	68	64	70	80	60	65
Vacation Bible School	54	32	63	64	76	76	69	72
Evangelism, Discipleship	50	37	53	47	71	67	72	60
Encouraging Missionaries	43	24	41	50	58	69	71	66
Orphans, Orphanages	30	17	30	36	37	49	45	62
Music Ministry, Worship	29	18	34	29	41	42	45	49
Prayer Ministry, Prayer Walk	29	16	31	34	45	39	35	48
Art, Drama	28	16	22	32	41	46	46	43
Relief and Development	25	14	24	30	33	35	32	44
Medical, Healthcare	24	13	24	26	35	36	42	49
Providing Theological Training	18	12	14	15	25	30	32	42
Sports Ministry	16	8	14	19	16	35	28	33
Vision Trip	16	8	9	18	25	28	32	33
Social Justice	12	7	12	13	17	16	14	35
ESL or FSL	11	5	11	12	14	21	23	30
Combating Human Trafficking	7	4	5	8	9	10	11	20
Environmental Stewardship	5	4	9	2	7	8	4	13
Peace and Reconciliation Ministry	5	4	7	6	8	9	5	3
Other	2	4	1	1	2	2	3	0

<sup>a</sup> Average weekly worship service attendance over the past 12 months.

Respondents from larger congregations were more likely to report their congregants engaging in the various STMT tasks than those from smaller congregations. There are likely two reasons for this. First, larger congregations have more people who can participate in STMT tasks. Second, larger congregations are more likely to have the financial resources with which to engage in these STMT tasks.

We asked one question of lay people about the activities on their own most recent STMT. Lay people were asked if they “verbally shared the Good News of Jesus Christ with at least one person” on their most recent STMT (see table A19). Sixty-four percent said they did, 8% said they did not know and 3% said the question was not applicable. Those who went on shorter STMTs were less likely to report having verbally shared the Gospel, and were more likely to say they did not know if they had. Curiously, 24% of those who travelled to locations in the United States and 19% of those who travelled to locations in Mesoamerica (Central America) outside of Mexico also said that they did not know if they had verbally shared the Gospel.

In the qualitative interviews, several people identified what they saw as the project-based nature of STMTs and expressed concern that there was not adequate emphasis on evangelism. This 58-year-old lay informant said this:

I think one thing I want to leave with you that I think too often when missions are being sent out - and maybe I'm not being fair here because I haven't gone on them - but my concern is that people will not really hear the Gospel, that they will go out and build a building or whatever and have a good time with them, and make a friendship, and not ever make around to talking about Jesus and why He came and what He did and what they need to do in response. And that I don't think should be ignored.

Others expressed concern that an emphasis on evangelism caused STMT members to neglect the whole person. This lay informant, age 58, makes the following distinction between evangelism and missions:

Evangelism is teaching the Gospel towards the goal of salvation. But missions is, it has evangelistic [pause] parts to it, but you're also reaching out to people to say "Hey somebody cares about you."

A pastor informant from an Anabaptist tradition explained what she saw as a tension between evangelism and social justice this way:

Probably, I mean we use terms that terribly difficult to simplify, but probably [missions] that have a balance between social justice and evangelism so it's not just straight up about evangelism but that there is a concern for justice as well. A balance between them. ...We can't just be concerned about souls if we are not concerned about their bodies and their safety and their well-being as well. And so that's where I could see the connection. So sure you can evangelize and make converts and start churches but if you are not also trying to better their lives in ways that are meaningful and sustaining then I don't think we've done what we are really called to do in the Sermon on the Mount.

There was certainly a tension in the qualitative interviews over the relative emphasis informants thought should be put on evangelism versus social action. Several thought that this was a false dichotomy and that each were vital components of the same Gospel. Nevertheless, they recognized the tension to give pre-eminent emphasis to one or the other.

## Conclusions

Evangelical pastors were three times more likely than lay people to have gone on a STMT in the last decade. Younger Evangelicals are more likely to have taken a STMT in the last decade, with Gen-Y Evangelicals being about twice as likely to have taken a trip as those in Gen-X. Older Evangelicals, however, were more likely to have taken 10 or more STMTs.

Most STMTs are short, two weeks or less, and the data supports the hypothesis that they are becoming shorter. In part, STMTs may be shorter because there is a movement to take STMTs to destinations in Canada, and travelling shorter distances reduces the amount of time required.

On average, pastors reported spending \$2,118 on their most recent STMT compared to \$1,691 for lay people. Generally speaking, pastors reported spending more on STMT than lay people even for trips to the same locations. Older lay Evangelicals, those from larger churches and those from the West tended to spend more on STMTs than those who were younger, from smaller churches or lived in the East.

Canada is increasingly seen by Evangelicals as a mission field with both spiritual and physical poverty and there is a desire to see mission resources “rebalanced” away from international destinations to Canadian ones.

Many lay people and pastors see STMTs as discipleship vehicles, but this is more prevalent among pastors. For many pastors, STMTs are also evangelistic vehicles – to evangelize the STMT team members themselves, not just the people they might work with on the field.

The relatively short timeframes for STMTs seem to be shaping what tasks are undertaken. Tasks that can be completed in less than two weeks are the ones most commonly chosen by STMT teams. Those tasks which rely on ongoing relationships and sustained attention are the ones least often chosen.

## Appendix A. Detailed Tables

Table A1. Short-term mission trips taken in the last 10 years, pastors, percent

	None	1 or 2	3 to 5	6 to 9	10 +
<b>All Pastors</b>	<b>33</b>	<b>29</b>	<b>23</b>	<b>7</b>	<b>9</b>
<b>Position in Local Church</b>					
Missions Pastor	2	15	24	19	40
Associate Pastor	21	29	30	12	8
Other Pastor / Staff	31	26	25	11	7
Senior or Lead Pastor	38	30	21	4	8
<b>Generation</b>					
Silent	41	27	9	5	18
Boomers	39	27	18	5	10
Generation X	32	28	26	8	5
Generation Y	15	30	37	12	6
<b>Intercultural or Missions Courses Taken</b>					
None	49	26	15	5	5
1	40	34	17	7	3
2	37	34	20	6	3
3 or more	22	24	29	9	16
<b>Church Size<sup>b</sup></b>					
1 to 80	47	28	14	4	7
81 to 120	42	33	18	4	5
121 to 200	26	31	28	8	7
201 to 300	23	31	21	9	16
301 to 500	18	19	41	13	9
501 to 1,000	17	27	37	14	6
Over 1,000	12	23	30	12	23
<b>Congregation Setting</b>					
Urban	33	25	25	7	10
Suburban	32	27	26	8	8
Rural	39	33	17	6	5
<b>Gender</b>					
Male	34	28	23	7	8
Female	35	29	18	7	10
<b>Region<sup>a</sup></b>					
BC	28	26	25	7	13
AB	27	27	29	10	7
SK/MB	35	33	20	6	6
ON	34	30	21	6	9
QC	42	30	15	8	5
ATL	48	24	24	3	1

Table A1 continued on the next page.

Table A1 continued. Short-term mission trips taken in the last 10 years, pastors, percent

	None	1 or 2	3 to 5	6 to 9	10 +
<b>Tradition<sup>a</sup></b>					
Anabaptist	30	31	26	5	8
Baptist	39	28	23	5	5
Holiness	34	30	22	9	5
Reformed	39	24	20	11	7
Pent./Charis.	29	28	21	7	15
Restorationist	44	25	22	8	0
Non-/Inter-Denom.	33	21	21	8	17
<b>Language</b>					
English	34	28	23	7	9
French	48	27	16	7	2

<sup>a</sup> Regions or traditions with fewer than 30 observations not shown. <sup>b</sup> Average weekly attendance at religious services in the last 12 months. Rows may not add to 100 because of rounding.

Table A2. Short-term mission trips taken in the last 10 years, lay people, percent

	None	1 or 2	3 to 5	6 to 9	10 +
<b>All Lay</b>	<b>78</b>	<b>16</b>	<b>4</b>	<b>1</b>	<b>1</b>
<b>Position in Local Church</b>					
Missions Committee Member	44	14	15	14	14
Elder or Deacon	64	28	7	0	1
Small Group Leader	66	23	7	0	4
Church Member	76	18	4	1	1
Adherent / Attender	84	11	3	1	1
<b>Generation</b>					
Silent	86	8	4	1	2
Boomers	85	11	2	1	1
Generation X	81	13	4	0	1
Generation Y	64	26	7	2	1
<b>Church Size<sup>a</sup></b>					
1 to 80	80	14	4	0	3
81 to 120	81	15	3	0	1
121 to 200	81	15	4	1	0
201 to 300	78	16	4	2	0
301 to 500	66	23	6	3	3
501 to 1,000	79	15	4	2	0
Over 1,000	70	21	7	2	1
<b>Congregation Setting</b>					
Urban	75	17	5	2	1
Suburban	78	16	4	1	1
Rural	82	13	3	0	2

Table A2 continued on the next page.

Table A2 continued. Short-term mission trips taken in the last 10 years, lay people, percent

	None	1 or 2	3 to 5	6 to 9	10 +
<b>Gender</b>					
Male	81	13	3	2	1
Female	75	18	5	1	1
<b>Region<sup>a</sup></b>					
BC	74	19	5	0	2
AB	70	23	5	1	1
SK/MB	76	13	4	3	2
ON	77	17	4	1	1
QC	82	10	8	0	0
ATL	92	5	3	1	0
<b>Tradition<sup>a</sup></b>					
Anabaptist	63	30	4	1	2
Baptist	79	14	6	1	1
Holiness	85	8	4	2	1
Reformed	72	21	5	0	2
Pent./Charis.	78	14	5	0	2
Restorationist	79	18	2	0	2
Pietist/Free	84	6	9	0	0
Anglican/Lutheran	86	7	0	2	5
Non-/Inter-Denom.	77	17	2	3	0
<b>Language<sup>a</sup></b>					
English	77	16	4	1	1
<b>Gender</b>					
Male	81	13	3	2	1
Female	75	18	5	1	1
<b>Attendance</b>					
More than once a week	68	19	9	2	3
Once a week	74	19	4	2	1
2-3 times a month	77	18	3	1	0
Once a month or so	82	15	3	0	0
Once or a few times a year	97	3	0	0	0
<b>Bible Reading Frequency</b>					
Daily	72	19	5	1	1
A few times a week	72	19	6	2	2
Once a week	78	14	5	0	2
Once or twice a month	84	11	2	3	0
A few times a year	82	16	2	0	1
Seldom	89	9	2	0	0
Never	100	0	0	0	0

<sup>a</sup> Regions or traditions or languages with fewer than 30 observations not shown. <sup>b</sup> Average weekly attendance at religious services in the last 12 months. Rows may not add to 100 because of rounding.

Table A3. Number of short-term team members sent from local church in the last 5 years, pastors, percent

	Travelled to Locations Outside of Canada						Travelled to Locations Inside of Canada					
	0 (None)	1 to 2	3 to 6	6 to 10	11 or more	Don't Know	0 (None)	1 to 2	3 to 6	6 to 10	11 or more	Don't Know
<b>All Pastors</b>	<b>17</b>	<b>13</b>	<b>16</b>	<b>13</b>	<b>31</b>	<b>10</b>	<b>32</b>	<b>10</b>	<b>13</b>	<b>9</b>	<b>19</b>	<b>18</b>
<b>Setting</b>												
Urban	17	13	15	14	31	10	28	9	14	10	20	19
Suburban	11	10	16	10	43	10	28	9	12	9	25	18
Rural	21	16	17	15	22	10	38	13	13	7	13	16
<b>Region</b>												
BC	13	11	11	12	43	10	28	9	11	9	22	22
AB	7	14	17	12	40	9	23	13	12	9	25	18
SK/MB	15	9	16	12	32	15	23	8	17	3	26	23
ON	19	11	15	14	31	10	33	10	13	10	18	16
QC	19	17	22	19	14	9	34	10	16	19	7	14
ATL	26	21	19	10	18	7	46	7	12	5	14	15
<b>Language</b>												
English	16	13	15	13	32	10	31	10	13	9	19	18
French	29	14	21	21	7	7	36	7	19	17	10	12
<b>Tradition<sup>a</sup></b>												
Anabaptist	11	10	18	16	36	11	18	11	17	7	23	24
Baptist	21	16	18	13	25	6	38	9	12	9	18	14
Holiness	10	10	11	13	43	13	23	11	10	9	21	25
Reformed	15	13	18	15	23	18	25	13	8	15	18	23
Pent./Charis.	15	14	15	13	32	11	32	12	13	10	19	14
Restorationist	29	16	13	3	29	10	43	0	31	6	3	17
Non-/Inter-Denom.	20	5	16	11	43	5	29	13	13	2	27	16
<b>Church Size<sup>b</sup></b>												
1 to 80	33	22	19	10	5	11	48	14	12	6	4	17
81 to 120	13	18	17	17	24	11	29	15	14	10	15	17
121 to 200	6	6	22	19	39	7	24	7	15	14	20	20
201 to 300	4	3	10	22	56	5	18	10	14	10	30	18
301 to 500	0	7	6	8	72	7	14	1	12	11	53	9
501 to 1,000	2	2	6	3	69	18	8	6	8	6	39	33
Over 1,000	0	2	0	7	79	12	7	2	9	9	53	19

<sup>a</sup> Traditions with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. Rows may not add to 100 because of rounding.



Table A4. Destination for most recent short-term mission trip, pastors, percent<sup>b</sup>

	Western Hemisphere								Other
	North America		Mesoamerica		W. Hemi.		Non-Western Hemisphere		
	Canada	USA	Mexico	Other	Caribbean	S. America	Sub-Sah. Africa	E. & S.E. Asia	
<b>All Pastors</b>	9	4	10	8	16	8	15	14	15
<b>Generation<sup>a</sup></b>									
Boomers	6	3	9	6	17	8	21	16	14
Gen-X	11	5	10	10	16	8	11	13	17
Gen-Y	16	6	16	10	14	7	7	13	11
<b>Region</b>									
BC	6	5	12	9	6	3	19	22	17
AB	4	2	19	9	7	12	13	14	20
SK/MB	13	10	24	9	10	6	9	9	11
ON	11	3	5	9	22	9	16	14	11
QC	3	3	6	0	46	0	14	3	26
ATL	14	5	0	9	22	10	15	9	17
<b>Gender</b>									
Male	8	4	11	8	17	8	16	14	15
Female	15	4	6	10	14	4	12	18	17
<b>Tradition<sup>a</sup></b>									
Anabaptist	11	11	21	9	6	7	10	13	13
Baptist	8	3	3	7	21	13	13	14	18
Holiness	4	2	16	14	9	7	14	16	18
Pent./Charis.	9	3	10	7	20	4	18	14	16
<b>Trip Length<sup>a</sup></b>									
1 to 7 days	27	5	18	6	27	5	1	4	7
8 to 14 days	5	4	10	11	17	9	13	13	18
15 to 30 days	1	3	2	2	3	6	38	27	19

<sup>a</sup> Generations, regions, traditions or trip lengths with fewer than 30 observations not shown. <sup>b</sup> For the 818 pastors who reported taking at least one short-term mission trip in the past 10 years. Rows may not add to 100 because of rounding.

Table A5. Destination for most recent short-term mission trip, lay people, percent<sup>b</sup>

	Western Hemisphere								Other
	North America		Mesoamerica		W. Hemi.		Non-Western Hemisphere		
	Canada	USA	Mexico	Other	Caribbean	S. America	Sub-Sah. Africa	E. & S.E. Asia	
<b>All Lay</b>	<b>21</b>	<b>13</b>	<b>8</b>	<b>8</b>	<b>10</b>	<b>6</b>	<b>9</b>	<b>9</b>	<b>16</b>
<b>Generation<sup>a</sup></b>									
Boomers	17	12	8	9	13	11	11	10	9
Gen-X	23	11	5	9	10	9	12	4	16
Gen-Y	23	15	10	8	8	2	7	11	17
<b>Region</b>									
BC	10	6	19	13	4	5	16	22	7
AB	12	15	15	10	9	5	8	8	19
SK/MB	14	29	6	10	8	2	4	7	21
ON	30	14	2	7	12	6	8	3	20
<b>Gender</b>									
Male	20	21	5	6	8	8	5	13	14
Female	22	8	10	10	11	4	11	7	17
<b>Tradition<sup>a</sup></b>									
Anabaptist	18	26	4	7	1	4	6	23	11
Baptist	25	7	9	6	6	6	5	10	26
Holiness	19	11	11	5	11	20	10	9	6
Reformed	21	16	25	6	17	3	6	0	5
Pent./Charis.	21	12	2	18	17	0	17	4	8
Non-Inter-Denom.	17	17	10	8	15	4	12	2	16
<b>Trip Length<sup>a</sup></b>									
1 to 7 days	47	20	8	2	12	0	4	2	5
8 to 14 days	10	7	12	15	11	9	8	12	18
15 to 30 days	4	7	5	9	3	12	39	6	16

<sup>a</sup> Generations, regions, traditions or trip lengths with fewer than 30 observations not shown. <sup>b</sup> For the 422 lay people who reported taking at least one short-term mission trip in the last 10 years. Rows may not add to 100 because of rounding.

Table A6. Length of most recent short-term mission trip by location, pastors and lay people, percent<sup>b</sup>

	Length in Days, Pastors						Length in Days, Lay					
	1 to 7	8 to 14	15 to 30	31 to 90	91 to 120	120 or more	1 to 7	8 to 14	15 to 30	31 to 90	91 to 120	120 or more
<b>All Destinations</b>	<b>21</b>	<b>59</b>	<b>15</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>32</b>	<b>43</b>	<b>11</b>	<b>7</b>	<b>0</b>	<b>6</b>
<b>North America</b>												
Canada	62	35	1	0	0	1	71	20	2	7	0	0
United States	23	65	10	0	0	3	48	22	6	6	0	19
<b>Mesoamerica</b>												
Mexico	35	59	3	4	0	0	30	64	6	0	0	0
Other	15	82	3	0	0	0	8	75	11	0	0	6
<b>Other Western Hemi.</b>												
Caribbean	34	62	2	2	0	1	40	50	3	8	0	0
South America	12	68	11	2	4	4	0	67	25	0	0	8
<b>Non-Western Hemi.</b>												
Sub-Saharan Africa	2	50	37	8	1	3	14	38	49	0	0	0
E. & S.E. Asia	6	54	28	6	2	4	8	58	8	8	0	18
Other	9	68	18	3	0	2	11	48	11	21	2	8
<b>Generation<sup>a</sup></b>												
Boomers	20	58	16	4	0	1	26	58	10	2	1	2
Gen-X	24	60	14	1	0	2	26	48	18	5	0	3
Gen-Y	15	62	10	8	3	3	38	35	7	10	0	10
<b>Region<sup>a</sup></b>												
BC	17	53	21	6	1	3	18	55	20	4	1	3
AB	17	61	16	5	0	2	29	49	11	7	0	4
SK/MB	23	61	13	3	0	1	35	35	8	2	0	19
ON	24	61	10	1	1	2	39	40	9	11	0	2
QC	23	60	14	3	0	0	a	a	a	a	a	a
ATL	16	63	15	5	0	0	a	a	a	a	a	a
<b>Gender</b>												
Male	20	60	15	3	0	2	30	47	11	6	0	5
Female	22	56	14	4	2	1	33	41	11	8	0	7

<sup>a</sup> Traditions, or regions with fewer than 30 observations not shown. <sup>b</sup> For the 422 lay people and 818 pastors who reported taking at least one short-term mission trip in the last 10 years. Rows may not add to 100 because of rounding.

Table A7. Average cost per team member for most recent short-term mission trip by destination, pastors, dollars<sup>d</sup>

	Western Hemisphere						Non-Western Hemisphere				All
	North America		Mesoamerica		W. Hemi. Other		Sub-Sar. Africa	E. & S.E. Asia	Other		
	Canada	USA	Mexico	Other	Caribbean	S. America					
<b>All Pastors</b>	<b>794</b>	<b>1,102</b>	<b>1,463</b>	<b>2,181</b>	<b>1,739</b>	<b>2,535</b>	<b>3,066</b>	<b>2,536</b>	<b>2,522</b>	<b>2,118</b>	
<b>Generation<sup>a</sup></b>											
Boomers	816	1,099	1,415	2,105	1,527	2,135	2,812	2,573	2,411	<b>2,094</b>	
Gen-X	898	1,128	1,496	1,979	1,760	2,437	3,598	2,455	2,475	<b>2,096</b>	
Gen-Y	600	1,202	1,536	2,152	2,360	4,308	2,880	2,798	3,172	<b>2,158</b>	
<b>Region</b>											
BC	706	851	1,327	2,246	1,952	1,969	3,158	2,584	3,066	<b>2,207</b>	
AB	734	<sup>b</sup>	1,490	1,711	2,299	2,972	3,380	2,627	2,407	<b>2,322</b>	
SK/MB	729	1,488	1,595	2,384	1,652	2,719	3,774	2,514	2,571	<b>2,060</b>	
ON	688	813	1,406	2,226	1,657	2,153	2,971	2,712	2,900	<b>1,995</b>	
QC	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	1,518	<sup>b</sup>	2,835	<sup>b</sup>	2,242	<b>1,899</b>	
ATL	994	1,819	<sup>b</sup>	2,332	1,866	3,000	2,640	1,940	2,053	<b>2,284</b>	
<b>Gender</b>											
Male	851	1,180	1,439	2,135	1,752	2,580	3,131	2,518	2,591	<b>2,157</b>	
Female	574	572	1,764	2,485	1,630	1,971	2,308	2,650	2,103	<b>1,824</b>	
<b>Trip Length<sup>c</sup></b>											
1 to 7	541	488	1,127	1,992	1,393	1,664	<sup>b</sup>	1,354	2,209	<b>1,214</b>	
8 to 14	1,268	958	1,569	2,068	1,894	2,411	2,957	2,495	2,442	<b>2,162</b>	
15 to 30	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	2,443	3,050	2,657	2,858	<b>2,789</b>	
31 to 90	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	2,638	2,663	<sup>b</sup>	<b>3,062</b>	
91 to 120	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<b>4,742</b>	
121 +	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	3,014	<sup>b</sup>	<b>3,462</b>	
<b>Church Size<sup>d</sup></b>											
1 - 80	977	1,309	1,477	2,635	1,729	2,615	3,020	2,458	2,537	<b>2,155</b>	
81 - 120	968	<sup>b</sup>	2,199	1,866	2,143	2,532	3,865	2,952	3,299	<b>2,358</b>	
121 - 200	547	655	1,516	1,904	1,870	2,849	3,165	2,280	2,543	<b>2,154</b>	
201 - 300	<sup>b</sup>	1,952	1,342	2,428	1,436	2,161	2,864	2,496	2,518	<b>2,028</b>	
301 - 500	477	<sup>b</sup>	1,314	2,285	1,500	2,548	3,530	2,687	2,133	<b>1,904</b>	
501 - 1,000	772	<sup>b</sup>	1,902	<sup>b</sup>	1,946	2,035	2,156	2,668	2,254	<b>1,982</b>	
Over 1,000	829	<sup>b</sup>	<sup>b</sup>	2,262		<sup>b</sup>	3,062	2,465	2,560	<b>2,255</b>	

<sup>a</sup> Generations, regions, traditions or trip lengths with fewer than 30 observations not shown. <sup>b</sup> Fewer than 4 observations. Values not shown. <sup>c</sup> In days. <sup>d</sup> For the 818 pastors who reported taking at least one short-term mission trip in the past 10 years.

Table A8. Average cost per team member for most recent short-term mission trip by destination, lay people, dollars<sup>f</sup>

	Western Hemisphere						Non-Western Hemisphere				All
	North America		Mesoamerica		W. Hemi. Other		Sub-Sar. Africa	E. & S.E. Asia	Other		
	Canada	USA	Mexico	Other	Caribbean	S. America					
<b>All Lay</b>	<b>592</b>	<b>1,101</b>	<b>1,173</b>	<b>2,228</b>	<b>1,526</b>	<b>2,973</b>	<b>2,905</b>	<b>2,115</b>	<b>2,351</b>	<b>1,691</b>	
<b>Generation<sup>a</sup></b>											
Boomers	279	1,361	1,153	1,995	2,071	2,270	3,216	2,698	2,162	<b>1,976</b>	
Gen-X	510	1,259	1,288	2,056	1,330	3,648	2,260	3,352	2,156	<b>1,849</b>	
Gen-Y	746	991	1,128	2,490	1,190	<sup>b</sup>	3,292	1,720	2,470	<b>1,438</b>	
<b>Region<sup>a</sup></b>											
BC	275	1,124	1,251	1,960	<sup>b</sup>	2,500	3,270	2,400	3,452	<b>2,079</b>	
AB	705	784	1,120	2,683	2,176	3,408	3,397	3,271	2,425	<b>1,976</b>	
SK/MB	523	2,084	<sup>b</sup>	2,500	1,909	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	2,201	<b>1,849</b>	
ON	731	727	1,176	2,065	926	2,832	2,537	1,758	2,178	<b>1,438</b>	
<b>Gender</b>											
Male	1,028	1,023	1,070	2,056	1,918	2,979	2,557	1,808	1,598	<b>1,569</b>	
Female	352	1,218	1,207	2,295	1,357	2,967	2,992	2,440	2,742	<b>1,765</b>	
<b>Trip Length<sup>c</sup></b>											
1 to 7	348	512	1,040	<sup>b</sup>	1,184	<sup>b</sup>	1,128	<sup>b</sup>	386	<b>639</b>	
8 to 14	600	1,659	1,259	2,363	1,857	2,882	3,073	2,742	1,738	<b>1,990</b>	
15 to 30	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	1,689	<sup>b</sup>	2,830	3,099	<sup>b</sup>	3,160	<b>2,559</b>	
31 to 90	3,474	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	3,965	<b>2,996</b>	
91 to 120	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	
121 +	<sup>d</sup>	1,963	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	3,000	<b>1,856</b>	
<b>Church Size<sup>d</sup></b>											
1 - 80	306	1,130	1,055	2,179	1,079	2,413	<sup>b</sup>	3,587	1,951	<b>1,374</b>	
81 - 120	594	1,284	<sup>b</sup>	<sup>b</sup>	1,653	<sup>b</sup>	1,739	2,215	910	<b>1,380</b>	
121 - 200	429	442	<sup>b</sup>	<sup>b</sup>	2,120	<sup>b</sup>	2,823	2,959	1,835	<b>1,598</b>	
201 - 300	2,067 <sup>e</sup>	1,185	1,650	1,703	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	831	<sup>b</sup>	<b>1,831</b>	
301 - 500	423	1,248	1,436	2,177	<sup>b</sup>	<sup>b</sup>	3,869	<sup>b</sup>	2,906	<b>1,825</b>	
1,000 +	227	<sup>b</sup>	869	<sup>b</sup>	<sup>b</sup>	<sup>b</sup>	2,471	3,279	3,082	<b>2,137</b>	

<sup>a</sup> Generations, regions, trip lengths or church sizes with fewer than 30 observations not shown. <sup>b</sup> Fewer than 4 responses. Values not shown. <sup>c</sup> In days. <sup>d</sup> Average attendance at worship services over the past 12 months. Church sizes with fewer than 30 observations not shown. <sup>e</sup> 11 observations. There is one \$4,000 observation in this mean. The median is 800. <sup>f</sup> For the 422 lay people who reported taking at least one short-term mission trip in the last 10 years.

Table A9. Average cost per team member for most recent short-term mission trip by cost zones, pastors and lay people, dollars<sup>e</sup>

	Cost Zones, Pastors				Cost Zones, Lay			
	Domestic	International- Proximate	International- Distant	All	Domestic	International- Proximate	International- Distant	All
<b>All Lay</b>	<b>794</b>	<b>1,561</b>	<b>2,614</b>	<b>2,118</b>	<b>592</b>	<b>1,252</b>	<b>2,462</b>	<b>1,691</b>
<b>Generation<sup>a</sup></b>								
Boomers	816	1,448	2,513	<b>2,094</b>	279	1,582	2,493	<b>1,809</b>
Gen-X	898	1,575	2,582	<b>2,096</b>	510	1,291	2,539	<b>1,749</b>
Gen-Y	600	1,813	2,968	<b>2,158</b>	746	1,082	2,466	<b>1,621</b>
<b>Region<sup>a</sup></b>								
BC	706	1,410	2,623	<b>2,207</b>	275	1,434	2,655	<b>2,079</b>
AB	734	1,616	2,710	<b>2,322</b>	705	1,236	2,859	<b>1,976</b>
SK/MB	729	1,583	2,881	<b>2,060</b>	523	1,915	2,220	<b>1,849</b>
ON	688	1,516	2,524	<b>1,995</b>	731	846	2,294	<b>1,438</b>
QC	<sup>b</sup>	1,492	2,276	<b>1,899</b>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
ATL	994	1,858	2,773	<b>2,284</b>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
<b>Gender</b>								
Male	851	1,570	2,649	<b>2,157</b>	1,028	1,233	2,058	<b>1,569</b>
Female	574	1,479	2,338	<b>1,824</b>	352	1,266	2,688	<b>1,765</b>
<b>Trip Length<sup>c</sup></b>								
1 to 7	541	1,208	2,072	<b>1,214</b>	348	821	1,132	<b>639</b>
8 to 14	1,268	1,660	2,485	<b>2,162</b>	600	1,571	2,419	<b>1,990</b>
15 to 30	<sup>b</sup>	2,401	2,847	<b>2,789</b>	<sup>b</sup>	1,237	2,930	<b>2,559</b>
31 to 90	<sup>b</sup>	2,726	3,155	<b>3,062</b>	3,474	1,069	3,522	<b>2,996</b>
91 to 120	<sup>b</sup>	<sup>b</sup>	4,742	<b>4,742</b>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
121 +	<sup>b</sup>	<sup>b</sup>	4,159	<b>3,462</b>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
<b>Church Size<sup>a,d</sup></b>								
1 - 80	977	1,598	2,683	<b>2,164</b>	306	1,089	2,479	<b>1,374</b>
81 - 120	968	1,997	2,861	<b>2,358</b>	594	1,466	1,794	<b>1,380</b>
121 - 200	547	1,543	2,624	<b>2,154</b>	429	1,342	2,367	<b>1,598</b>
201 - 300	<sup>b</sup>	1,452	2,546	<b>2,034</b>	2,067	1,381	1,912	<b>1,831</b>
301 - 500	477	1,307	2,629	<b>1,904</b>	423	1,344	2,765	<b>1,825</b>
1,000 +	829	1,735	2,579	<b>2,230</b>	227	1,326	2,892	<b>2,137</b>

<sup>a</sup> Generations, regions, trip lengths or church sizes with fewer than 30 observations not shown. <sup>b</sup> Fewer than 4 responses. Values not shown. <sup>c</sup> In days. <sup>d</sup> Average attendance at worship services over the past 12 months. <sup>e</sup> For the 818 pastors and 422 lay people who reported taking at least one short-term mission trip in the last 10 years.

Table A10. Percent of cost of most recent short-term mission trip paid by the respondent, lay people, percent

	Percent of Cost of Most Recent Short-Term Mission Trip Paid by Respondent						
	0%, None	1% to 19%	20% to 39%	40% to 59%	60% to 79%	80% to 99%	100%, All
<b>All Lay</b>	<b>12</b>	<b>9</b>	<b>12</b>	<b>15</b>	<b>9</b>	<b>6</b>	<b>37</b>
<b>Generation<sup>a</sup></b>							
Boomers	6	5	6	21	4	6	52
Gen-X	13	9	18	13	8	7	33
Gen-Y	15	12	12	15	12	6	28
<b>Region<sup>a</sup></b>							
BC	7	9	11	14	1	8	49
AB	13	16	18	7	19	1	26
SK/MB	17	7	15	17	7	1	37
ON	12	8	9	18	9	10	33
<b>Gender</b>							
Male	8	8	8	13	10	5	48
Female	15	10	14	16	8	7	29
<b>Tradition<sup>a</sup></b>							
Anabaptist	9	11	12	8	4	1	54
Baptist	12	11	8	17	9	3	39
Holiness	7	15	5	16	8	7	42
Reformed	10	10	12	22	6	17	24
Pent./Charis.	11	12	12	12	7	10	36
Non-/Inter-Denom	20	4	22	13	14	9	19
<b>Trip Length</b>							
1 to 7 days	17	9	11	11	7	7	37
8 to 14 days	8	12	8	16	11	8	36
15 to 30 days	2	12	14	29	6	3	34
<b>Cost Zone</b>							
Domestic	14	9	14	20	5	4	33
Intl-Proximate	10	15	15	10	9	8	33
Intl-Distant	13	6	8	16	9	6	40

<sup>a</sup> Generations, traditions, regions or trip lengths with fewer than 30 observations not shown. Rows may not add to 100 because of rounding. 422 lay people reported taking at least one short-term mission trip in the last 10 years.

Table A11. Pre-field orientation and post-trip debrief required by local church, pastors and lay, percent

	Lay <sup>d</sup>		Pastors <sup>e</sup>	
	Pre-Field	Post-Trip	Pre-Field	Post-Trip
<b>All</b>	<b>54</b>	<b>58</b>	<b>61</b>	<b>61</b>
<b>Generation</b>				
Silent	a	a	38	50
Boomers	44	62	58	60
Gen-X	62	62	66	67
Gen-Y	57	57	64	56
<b>Region<sup>a</sup></b>				
BC	50	45	70	65
AB	50	59	65	63
SK/MB	39	71	51	55
ON	62	60	63	66
QC	a	a	43	59
ATL	a	a	54	50
<b>Gender</b>				
Male	48	61	62	63
Female	57	56	54	51
<b>Tradition<sup>a</sup></b>				
Anabaptist	32	45	51	57
Baptist	62	68	60	61
Holiness	63	72	72	66
Reformed	53	67	52	59
Pent./Charis.	53	45	64	65
Non-/Inter-Denom.	a	a	68	64
<b>Trip Length<sup>b</sup></b>				
1 to 7	56	53	-	-
8 to 14	57	67	-	-
15 to 30	54	50	-	-
31 to 90	a	46	-	-
<b>Church Size<sup>c</sup></b>				
1 to 80	56	59	43	44
81 to 120	44	53	56	58
121 to 200	49	49	69	70
201 to 300	51	47	76	80
301 to 500	56	70	83	77
501 to 1,000	56	40	90	93
Over 1,000	66	68	95	93

<sup>a</sup> Generations, regions, traditions or trip lengths with fewer than 30 observations not shown. <sup>b</sup> Length in days. Pastor responses are for their church not an individual short-term mission trip. <sup>c</sup> Average weekly worship service attendance over the last 12 months. <sup>d</sup> For lay persons who indicated they went on a short-term mission trip in the last 10 years. <sup>e</sup> All Pastors. Rows may not add to 100 because of rounding. 818 pastors reported taking at least one short-term mission trip in the past 10 years.



Table A12. Short-term team members are not on the mission field long enough to justify the effort of learning about the local culture and customs, pastors and lay, percent

	Lay Persons					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>All</b>	<b>6</b>	<b>20</b>	<b>34</b>	<b>31</b>	<b>10</b>	<b>6</b>	<b>18</b>	<b>31</b>	<b>42</b>	<b>3</b>
<b>Generation</b>										
Silent	5	28	35	23	9	5	29	32	32	2
Boomers	6	20	34	29	11	8	19	29	40	4
Gen-X	4	17	31	39	10	5	16	33	43	2
Gen-Y	7	22	35	28	8	2	16	33	48	2
<b>Setting</b>										
Urban	5	21	34	31	9	6	21	29	42	3
Suburban	6	20	32	33	9	5	16	30	46	3
Rural	4	21	37	28	10	6	18	32	39	4
<b>Region</b>										
BC	4	20	34	32	10	5	17	30	45	2
AB	8	20	33	31	9	4	14	30	48	3
SK/MB	6	17	42	30	5	8	17	30	41	3
ON	6	21	35	30	7	6	19	30	42	3
QC	0	44	21	19	17	15	24	25	32	3
ATL	4	18	28	34	16	3	16	40	36	5
<b>Gender</b>										
Male	5	23	36	27	9	6	18	32	40	3
Female	6	18	32	34	10	4	16	21	53	5
<b>Language</b>										
English	6	20	34	31	10	5	18	31	43	3
French	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	29	26	21	21	2

Table A12 continued on the next page.

Table A12 continued. Short-term team members are not on the mission field long enough to justify the effort of learning about the local culture and customs, pastors and lay, percent

	Lay Persons					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>Tradition<sup>a</sup></b>										
Anabaptist	5	23	35	33	5	6	19	27	45	3
Baptist	8	17	33	32	10	5	18	34	40	3
Holiness	3	20	34	32	11	9	12	29	49	2
Reformed	6	18	43	30	3	10	15	26	49	0
Pent./Charis.	3	23	34	31	9	5	22	30	40	4
Restorationist	3	31	36	19	10	0	9	49	43	0
Pietist/Free	18	24	15	27	15	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Anglican/Lutheran	8	19	32	29	12	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Non-/Inter-Denom.	4	22	32	33	9	12	27	24	29	7
<b>Church Size<sup>b</sup></b>										
1 to 80	8	19	33	31	9	9	20	30	37	5
81 to 120	5	28	37	26	4	6	21	28	41	4
121 to 200	4	20	31	36	9	3	12	40	43	3
201 to 300	6	21	33	32	7	4	21	33	40	2
301 to 500	4	18	41	32	5	4	17	31	48	1
501 to 1,000	11	27	27	26	9	8	16	23	53	0
Over 1,000	4	17	31	40	8	5	12	24	60	0
<b>Trip Length<sup>a, c</sup></b>										
1 to 7	8	19	27	39	7	4	13	34	49	1
8 to 14	7	24	26	41	2	7	18	31	43	2
15 to 30	8	15	23	54	0	1	18	34	44	4

<sup>a</sup> Traditions, languages and trip lengths with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. <sup>c</sup> Only for those who went on a short-term mission trip in the last 10 years. <sup>d</sup> Only 33 lay observations. Use with caution. Rows may not add to 100 because of rounding.

Table A13. The spiritual growth of short-term mission team members is the primary purpose of short-term mission trips, pastors and lay, percent

	Lay Persons					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>All</b>	<b>11</b>	<b>38</b>	<b>30</b>	<b>12</b>	<b>9</b>	<b>17</b>	<b>47</b>	<b>25</b>	<b>9</b>	<b>2</b>
<b>Generation</b>										
Silent	14	40	26	11	9	21	45	19	12	2
Boomers	12	38	30	12	9	16	46	26	9	3
Gen-X	12	34	30	15	9	20	46	26	7	1
Gen-Y	9	40	33	11	8	12	54	21	11	2
<b>Setting</b>										
Urban	13	37	30	13	7	20	42	28	9	0
Suburban	9	38	33	11	8	17	48	26	6	3
Rural	9	40	27	11	12	16	52	20	9	2
<b>Region</b>										
BC	11	40	31	10	9	20	49	26	5	1
AB	8	44	30	11	8	14	48	26	10	3
SK/MB	16	37	33	6	7	23	46	20	8	3
ON	10	36	32	15	6	17	50	22	10	2
QC	15	49	14	10	12	16	38	33	12	2
ATL	11	29	30	14	16	16	40	33	7	4
<b>Gender</b>										
Male	14	37	30	11	8	18	48	25	8	2
Female	9	38	31	13	9	17	43	27	12	2
<b>Language<sup>a</sup></b>										
English	11	38	31	12	9	17	48	25	8	2
French	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	27	29	24	15	5
<b>Tradition<sup>a</sup></b>										
Anabaptist	9	40	37	7	7	20	55	19	6	0
Baptist	12	40	28	12	8	19	47	23	8	3
Holiness	14	37	29	13	8	15	47	25	11	2
Reformed	9	36	30	15	10	10	53	33	5	0
Pent./Charis.	10	37	31	16	6	19	45	25	8	3
Restorationist	14	47	19	9	11	12	38	41	9	0
Pietist/Free	6	31	44	6	13	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Anglican/Lutheran	17	22	38	10	12	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Non-/Inter-Denom.	8	38	35	12	8	10	53	25	10	3

Table A13 continued on the next page.

Table A13 continued. The spiritual growth of short-term mission team members is the primary purpose of short-term mission trips, pastors and lay, percent

	Lay Persons					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>Church Size<sup>b</sup></b>										
1 to 80	9	36	31	13	11	17	46	25	8	3
81 to 120	13	39	33	11	5	17	48	24	8	2
121 to 200	13	37	29	15	6	16	50	24	9	1
201 to 300	11	46	25	11	7	20	52	22	6	0
301 to 500	15	41	25	13	6	19	49	24	8	1
501 to 1,000	9	39	35	9	8	18	42	31	10	0
Over 1,000	12	35	39	13	1	24	27	34	12	2

<sup>a</sup> Traditions or languages with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. Rows may not add to 100 because of rounding.

Table A14. Short-term mission trips are an important form of discipleship for our local church, pastors, percent

	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>All</b>	<b>30</b>	<b>46</b>	<b>15</b>	<b>5</b>	<b>4</b>
<b>Generation</b>					
Silent	36	41	3	10	10
Boomers	30	45	14	5	4
Gen-X	30	45	17	5	4
Gen-Y	24	58	11	3	4
<b>Setting</b>					
Urban	29	45	16	6	4
Suburban	34	50	10	3	4
Rural	28	45	17	5	5

Table A14 continued on the next page.

Table A14 continued. Short-term mission trips are an important form of discipleship for our local church, pastors, percent

	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>Region</b>					
BC	36	42	16	2	4
AB	27	49	11	4	9
SK/MB	24	45	18	9	4
ON	30	46	14	5	4
QC	34	56	3	7	0
ATL	27	44	19	7	3
<b>Gender</b>					
Male	30	46	15	5	4
Female	31	44	13	6	6
<b>Language</b>					
English	29	46	15	5	4
French	40	38	5	14	2
<b>Tradition<sup>a</sup></b>					
Anabaptist	24	50	16	7	4
Baptist	29	46	15	7	3
Holiness	30	49	13	5	4
Reformed	15	61	15	5	5
Pent./Charis.	32	46	14	3	5
Restorationist	44	38	12	3	3
Non-/Inter-Denom.	40	23	23	0	14
<b>Church Size<sup>b</sup></b>					
1 to 80	27	46	14	6	7
81 to 120	25	42	21	9	3
121 to 200	32	43	14	6	5
201 to 300	33	45	19	2	1
301 to 500	34	53	10	2	1
501 to 1,000	31	59	5	2	3
Over 1,000	42	49	7	2	0
<b>Trip Length<sup>a,c</sup></b>					
1 to 7	38	43	12	3	3
8 to 14	35	50	10	2	2
15 to 30	28	52	13	3	4
<i>No trip taken</i>	<i>20</i>	<i>41</i>	<i>21</i>	<i>11</i>	<i>8</i>

<sup>a</sup> Traditions, languages and trip lengths with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. <sup>c</sup> Only for those who went on a short-term mission trip in the last 10 years. Rows may not add to 100 because of rounding

Table A15. All Christians should have an opportunity to go on a short-term mission trip, percent

	Lay					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>All</b>	<b>37</b>	<b>42</b>	<b>10</b>	<b>4</b>	<b>6</b>	<b>47</b>	<b>38</b>	<b>10</b>	<b>4</b>	<b>1</b>
<b>Generation</b>										
Silent	32	48	10	2	7	27	49	12	12	0
Boomers	37	42	10	6	6	48	35	11	5	1
Gen-X	40	40	10	4	6	45	41	10	3	1
Gen-Y	37	42	12	4	5	52	38	7	2	1
<b>Setting</b>										
Urban	39	40	10	4	6	48	34	12	5	1
Suburban	38	44	9	4	5	47	40	9	4	1
Rural	34	45	12	3	7	45	42	8	4	1
<b>Region</b>										
BC	38	44	9	6	3	50	37	11	2	1
AB	39	42	9	4	6	49	41	9	1	1
SK/MB	40	40	8	4	7	37	41	13	8	2
ON	38	44	9	3	5	48	36	10	5	0
QC	22	36	25	8	9	53	31	8	7	2
ATL	34	37	15	4	10	41	44	10	3	1
<b>Gender</b>										
Male	38	41	12	3	7	47	38	10	4	1
Female	37	43	9	5	5	42	39	11	6	2
<b>Language</b>										
English	38	43	10	4	6	46	39	10	4	1
French	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	61	24	2	10	2
<b>Tradition<sup>a</sup></b>										
Anabaptist	39	42	12	3	3	32	39	19	6	3
Baptist	33	46	12	3	6	44	40	11	5	1
Holiness	48	33	10	4	4	44	41	9	5	1
Reformed	35	38	13	8	7	38	33	30	0	0
Pent./Charis.	42	42	9	4	3	59	34	4	2	1
Restorationist	33	47	5	4	11	41	53	3	3	0
Pietist/Free	33	55	3	3	6	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Anglican/Lutheran	36	45	10	3	5	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Non-/Inter-Denom.	33	44	9	5	9	56	32	10	2	0

Table A15 continued on the next page.

Table A15 continued. All Christians should have an opportunity to go on a short-term mission trip, percent

	Lay					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>Church Size<sup>b</sup></b>										
1 to 80	35	40	14	4	7	46	39	9	4	1
81 to 120	37	44	13	2	3	43	41	9	4	3
121 to 200	38	41	13	4	4	49	34	14	4	0
201 to 300	40	48	7	4	2	50	39	8	3	1
301 to 500	38	42	9	6	5	44	42	10	4	0
501 to 1,000	32	50	6	9	4	49	38	6	6	0
Over 1,000	55	36	6	1	1	52	31	10	7	0

<sup>a</sup> Traditions or languages with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. <sup>c</sup> Fewer than 30 observations. Use with caution. Notes: Rows may not add to 100 because of rounding.

Table A16. Non-Christians with skills and abilities to contribute should be allowed to serve on short-term mission teams.

	Lay					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>All</b>	<b>22</b>	<b>37</b>	<b>19</b>	<b>13</b>	<b>9</b>	<b>24</b>	<b>43</b>	<b>17</b>	<b>12</b>	<b>3</b>
<b>Generation</b>										
Silent	21	37	18	16	9	18	35	20	18	10
Boomers	26	36	16	12	10	26	43	16	13	3
Gen-X	22	38	19	13	8	22	47	18	11	2
Gen-Y	17	39	21	15	9	26	40	21	10	3
<b>Setting</b>										
Urban	23	38	18	12	9	25	40	18	14	3
Suburban	20	38	20	14	7	29	46	15	8	3
Rural	21	38	15	16	10	19	46	19	13	3

Table A16 continued on the next page.

Table A16 continued. Non-Christians with skills and abilities to contribute should be allowed to serve on short-term mission teams.

	Lay					Pastors				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
<b>Region</b>										
BC	23	38	18	11	10	30	38	19	9	4
AB	22	34	23	13	8	20	48	18	10	4
SK/MB	15	43	19	12	10	21	45	14	14	5
ON	22	39	19	14	7	23	45	17	13	2
QC	22	34	16	14	14	22	30	20	27	2
ATL	24	33	15	17	10	29	43	15	11	3
<b>Gender</b>										
Male	20	38	19	14	8	24	44	18	12	2
Female	23	37	18	13	9	26	40	14	12	9
<b>Language</b>										
English	22	37	19	13	9	24	44	17	11	3
French	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	19	21	24	36	0
<b>Tradition<sup>a</sup></b>										
Anabaptist	16	41	21	14	7	27	42	14	11	6
Baptist	21	39	18	15	6	21	38	21	17	2
Holiness	23	43	15	11	9	25	46	15	11	3
Reformed	21	35	25	12	6	25	53	10	8	5
Pent./Charis.	26	35	17	11	11	25	48	15	9	3
Restorationist	7	33	30	18	12	33	55	12	0	0
Pietist/Free	16	44	25	13	3	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Anglican/Lutheran	22	40	15	17	7	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>	<sup>a</sup>
Non-/Inter-Denom.	22	31	18	16	12	36	29	14	19	2
<b>Church Size<sup>b</sup></b>										
1 to 80	20	36	17	17	9	24	44	16	12	3
81 to 120	21	42	17	15	5	19	42	20	15	3
121 to 200	22	35	22	13	8	23	41	22	11	4
201 to 300	25	35	18	15	7	36	38	14	10	1
301 to 500	21	35	22	14	9	28	50	13	6	3
501 to 1,000	22	40	21	8	10	11	52	21	15	0
Over 1,000	21	42	17	13	6	26	49	12	14	0

<sup>a</sup> Traditions or languages with fewer than 30 observations not shown. <sup>b</sup> Average weekly worship service attendance over the last 12 months. Rows may not add to 100 because of rounding.



Table A17. Short-term mission activities undertaken in the last 5 years by church size<sup>a</sup>, lay people, percent

Short-Term Mission Task	Church Size <sup>a</sup>							
	All	1 to 80	81 to 120	121 to 200	201 to 300	301 to 500	501 to 1,000	Over 1,000
Building, Construction and Repair	<b>74</b>	66	68	71	78	81	79	87
Vacation Bible School	<b>68</b>	56	56	66	76	73	75	85
Evangelism, Discipleship	<b>58</b>	51	50	58	55	67	61	77
Music Ministry, Worship	<b>46</b>	41	40	49	51	41	50	71
Encouraging Missionaries	<b>42</b>	37	29	44	49	43	46	67
Orphans, Orphanages	<b>40</b>	28	27	34	50	46	49	70
Prayer Ministry, Prayer Walk	<b>38</b>	30	36	34	44	39	45	57
Relief and Development	<b>37</b>	29	28	32	42	42	53	53
Medical, Healthcare	<b>33</b>	22	27	29	36	34	44	57
Art, Drama	<b>24</b>	17	20	20	22	31	29	38
Providing Theological Training	<b>22</b>	18	14	19	22	26	30	43
ESL or FSL	<b>18</b>	9	14	13	18	21	27	41
Social Justice	<b>14</b>	8	10	16	18	12	19	28
Sports Ministry	<b>14</b>	2	9	13	16	18	22	34
Combating Human Trafficking	<b>12</b>	4	3	12	11	11	23	30
Environmental Stewardship	<b>11</b>	6	10	13	12	7	8	25
Peace and Reconciliation Ministry	<b>11</b>	9	16	9	12	10	9	19
Vision Trip	<b>11</b>	7	7	10	15	7	14	28
Other	<b>3</b>	5	2	4	2	3	1	2

<sup>a</sup> Average weekly worship service attendance over the past 12 months.

Table A18. Short-term mission activities undertaken in the last 5 years by church by church size<sup>a</sup>, pastors, percent

Short-Term Mission Task	Church Size <sup>a</sup>							
	All	1 to 80	81 to 120	121 to 200	201 to 300	301 to 500	501 to 1,000	Over 1,000
Building, Construction and Repair	55	35	68	64	70	80	60	65
Vacation Bible School	54	32	63	64	76	76	69	72
Evangelism, Discipleship	50	37	53	47	71	67	72	60
Encouraging Missionaries	43	24	41	50	58	69	71	66
Orphans, Orphanages	30	17	30	36	37	49	45	62
Music Ministry, Worship	29	18	34	29	41	42	45	49
Prayer Ministry, Prayer Walk	29	16	31	34	45	39	35	48
Art, Drama	28	16	22	32	41	46	46	43
Relief and Development	25	14	24	30	33	35	32	44
Medical, Healthcare	24	13	24	26	35	36	42	49
Providing Theological Training	18	12	14	15	25	30	32	42
Sports Ministry	16	8	14	19	16	35	28	33
Vision Trip	16	8	9	18	25	28	32	33
Social Justice	12	7	12	13	17	16	14	35
ESL or FSL	11	5	11	12	14	21	23	30
Combating Human Trafficking	7	4	5	8	9	10	11	20
Environmental Stewardship	5	4	9	2	7	8	4	13
Peace and Reconciliation Ministry	5	4	7	6	8	9	5	3
Other	2	4	1	1	2	2	3	0

<sup>a</sup> Average weekly worship service attendance over the past 12 months.

Table A19. Verbally shared the Good News of Jesus Christ with at least one person on most recent mission trip, lay people, percent<sup>b</sup>

	<b>Verbally Shared the Good News of Jesus Christ</b>	<b>Don't Know</b>	<b>Not Applicable</b>
<b>All Lay</b>	64	8	3
<b>Generation<sup>a</sup></b>			
Boomers	73	6	6
Gen-X	62	3	4
Gen-Y	60	12	2
<b>Region<sup>a</sup></b>			
BC	66	4	4
AB	55	13	2
SK/MB	68	0	2
ON	64	11	4
<b>Gender</b>			
Male	67	10	5
Female	62	7	2
<b>Trip Length<sup>a</sup></b>			
1 to 7 days	54	11	3
8 to 14 days	66	7	3
15 to 30 days	63	0	9
<b>Tradition<sup>a</sup></b>			
Anabaptist	52	7	4
Baptist	59	16	1
Holiness	61	0	8
Reformed	77	0	9
Pent./Charis.	67	3	2
Non-/Inter-Denom.	72	6	0
<b>Destination<sup>a</sup></b>			
Canada	59	6	1
USA	62	24	4
Mexico	76	3	0
Mesoamerica Other	34	19	3
Caribbean	81	2	0
Sub-Saharan Africa	43	0	14
E. & S.E. Asia	64	0	3
Other	77	9	5

<sup>a</sup> Generations, regions, destinations or trip lengths with fewer than 30 observations not shown. <sup>b</sup> For the 422 lay people who reported taking at least one short-term mission trip in the last 10 years.