

CANADIAN EVANGELICALS
AND LONG-TERM, CAREER
MISSIONS: CALLING, SENDING
AND TRAINING

CEMES Series, Part 2

Rick Hiemstra

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Executive Summary

This report is based on ground-breaking, comprehensive, national research on how Canadian Evangelicals engage with “mission” or “missions,” as part of the Canadian Evangelical Missions Engagement Study series.¹

Second in the series, *Canadian Evangelicals and Long-Term Career Missions* looks at the interplay of local church engagement and beliefs about calling, sending and supporting missions. The responses of pastors and lay Evangelicals indicate broad similarities of belief, but with some significant differences.

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.

One key trend throughout the report was that lay respondents who attend religious services and read the Bible frequently were more aware and engaged with long-term career missions (LTCM). Involvement in the life of a local church was associated with greater knowledge and investment in missions.

Calling

- In-depth interview informants usually indicated they would be reluctant to encourage their children or grandchildren to consider long-term, career missions (LTCMs), but that they would accept their family member’s LTCM call if they were convinced the Lord was calling them.
- The majority of pastors (90%) and lay people (67%) agree that local churches should challenge young people to consider long-term, career missions. Although two-thirds of lay respondents agreed that the local church should be challenging young people, only 19% strongly agreed.
- Pastors (90%) were far more likely than lay people (63%) to indicate the local church is critical to discerning an individual’s call to LTCMs
- During in-depth interviews, several informants expressed ambivalence about the missionary enterprise and the role of Canadians in it. They expressed a belief that Canadians should have limited roles due to concerns such as LTC missionaries being a threat to indigenous culture.
- The majority of pastors and lay people disagreed that LTC missionaries do more harm than good. However, a significant percentage, almost one in four (23%) lay Evangelicals, either indicated that LTC missionaries do more harm than good or said they did not know. Seventeen percent of pastors said the same.
- A minority of pastors (44%) and lay respondents (29%) indicated “It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada.”

Sending

- One in three lay respondents (35%) indicated LTC missionaries should not be sent to work in dangerous situations, compared to just one-sixth (16%) of pastors.

¹ “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.

- Most pastors (68%) agreed that their congregation would at least consider supporting business persons or professionals as LTCMs, while 18% did not know and only 14% disagreed.
- The majority of pastors (85%) and lay respondents (63%) agreed that the local church holds the primary responsibility for the Great Commission.
- Pastors (76%) were more likely than lay respondents (50%) to indicate that mission agencies or denominations are “better equipped to care for and supervise missionaries than local churches.”
- More than one-third of pastors (37%) said their local congregation sent out at least one LTC missionary in the last 5 years.

Training

- In-depth interview informants tended to see Christian higher education institutions primarily offering training for “classic” missions, i.e. theological and language training for pastoral and evangelistic roles. Informants broadly agreed that training should fit the specific task and that the wide range of possible tasks necessitates flexibility in training. Some suggested experience on the mission field itself would be the best training.
- By far the minority of lay respondents (18%) and pastors (15%) said LTCMs needed no training, “just a calling.” However, the pastors’ survey allowed the selection of additional training options along with “just a calling.” Each pastor who indicated “just a calling” also chose training options, with 93% of them selecting 3 or more additional training options. One hypothesis is that pastors assert a calling is the only necessity for LTC missionaries as an expression of confidence that God’s equipping for ministry will accompany his calling.

Duration

- Nearly two in five evangelical lay respondents (39%) said that LTCMs typically last 5 years or less, compared to just under one-fifth of pastors (18%).
- Frequent service attenders and those in lay leadership roles were more likely to say LTCM were 6 years or longer, and less likely to say they did not know the length of a typical LTCM.

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Introduction

Second in a series of ground-breaking national research on the mission engagement of evangelical Canadians, this report examines the relationship between churches and the calling, sending and training of long-term career missions (LTCMs). Although the Canadian Evangelical Missions Engagement Study (CEMES) looked at the mission engagement of Evangelicals more broadly, this report focuses primarily on the role of the local church.

The CEMES was commissioned in the fall of 2014. This multi-phase research project is based on a literature review, qualitative interviews and national polling of 1,419 pastors and 2,059 evangelical lay affiliates.² In-depth qualitative interviews were conducted with 20 Canadian key informants connected to global mission initiatives, 17 evangelical pastors and 19 evangelical lay people affiliated with an evangelical congregation. It is 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.

Early on in this research it became clear that there was no substantial consensus about the meaning of terms like “mission” and “missions.” A forthcoming paper in this series will examine how “missions” language is used and understood, but it is necessary for the purposes of this report to talk about how we used the terms “long-term, career mission (LTCMs)” and “long-term, career missionary (LTC missionary).”

Missiologists talk about three types of missions: short-, mid- and long-term missions. Up until the 2005 edition of the *Mission Handbook*, short-term missions were defined as lasting 2 weeks to one year, mid-term as 1 to 4 years, and long-term as longer than 4 years.³ For the 2008 edition, the *Handbook's* compilers began collecting data on short-term trips lasting less than 2 weeks “with the intention of catching a more accurate picture of the total number of people who do short-term trips ...”.⁴ This addition to the STM range is an acknowledgement that the practice and understanding of missions is changing.

Our qualitative interviews indicated that these *Handbook* ranges did not seem to match current evangelical understandings very well, so we decided to ask Canadian Evangelicals how they defined the lengths of short- and long-term missions rather than asking them to respond to pre-determined definitions. We limited our inquiry to short- and long-term missions because we did not think that mid-term missions would be a concept generally familiar to Canadian Evangelicals.

Short- and long-term missions are distinguished by duration but also by calling and preparation. To recognize the calling and preparation dimensions of long-term missions, and to distinguish them more sharply from short-term missions, we added “career” to our long-term description resulting in the “long-term, career missions” terminology, and its personal analog “long-term, career missionary.”

² Only evangelical affiliates who reported attending religious services at least once in the preceding 12 months were included in the sample.

³ Weber, *Missions Handbook*, 43 and 45.

⁴ *Ibid.*, 45.

Most Evangelicals understand “calling” to be the work of God. In this study, we have tried to understand to what extent Evangelicals see God delegating or using the local church or others to communicate or confirm His calling. More than that, the study tried to determine if calling to LTCMs tended to be affirmed or discouraged among Evangelicals.

The Bible first records a church sending missionaries in Acts 13:1-3 when the church at Antioch sent out Paul and Barnabas. Later, in Philippians, Paul talks about how the Philippian church shared with him in “[his] trouble” and in “giving and receiving” (Phil. 4:14-15). Without delving into a theology of sending, this study set out to try to determine the sense of partnership or responsibility local churches feel for long-term, career missionaries and their work.

Training for long-term, career missionaries is the necessary preparation for the mission field. What Evangelicals and local churches think is necessary training tells us a lot about how they understand the missionary enterprise.

How Long is Long-Term?

Our survey asked respondents to indicate how long long-term career missions typically last using the ranges set out in Table 1 below. Nearly two-fifths of evangelical lay respondents (39%) said that LTCMs typically last 5 years or less, compared to just under one-fifth of pastors (18%). Three percent of lay respondents even said LTCMs last less than a year, which is in the *Handbook’s* range for STMTs. Three in ten (27%) lay respondents said they did not know what was typical compared to just 17% of pastors (see table 1 below and tables A1 and A2 in appendix A).

None of the survey’s ranges corresponded exactly to the *Handbook’s* 1-to-4-year mid-term range. In aggregate, however, our 1-to-2-year and 3-to-5-year ranges only extended one year beyond the *Handbook’s* 1-to-4-year mid-term range, and 36% of lay respondents said that LTCM typically fall in this aggregate 1-to-5-year range. No doubt, had we asked about mid-term missions the long-term timeline calculus would have changed for many respondents. What our data shows, however, is that a sizable minority of lay Evangelicals are comfortable with shorter definitions of long-term than those found in the *Handbook*. If this represents a change in thinking about long-term mission duration, it is analogous to the downward extension the *Handbook* made to the short-term range for its 2008 edition. It would seem that the duration of both short- and long-term missions, as understood by Canadian Evangelicals, is getting shorter.

Table 1. Long-term, career missions typically last, lay and pastors, percent

Length of LTCM	Lay	Pastors
Less than 1 year	3	0
1 to 2 years	12	2
3 to 5 years	24	16
6 to 10 years	14	26
11 to 20 years	11	24
More than 20 years	8	15
Don’t know	27	17

Columns may not add to 100 because of rounding.

Table 2. Long-term, career missions typically last by measures of participation in a local congregation, lay, percent

Length of LTCM	Leadership Role in Local Church ^a		Attendance at Religious Services ^b		
	Yes	No	At least weekly	Monthly or a few times a month	Less often
Less than 1 year	3	3	3	3	3
1 to 2 years	7	13	10	18	16
3 to 5 years	27	24	24	28	19
6 to 10 years	20	13	17	12	7
11 to 20 years	12	11	14	8	5
More than 20 years	13	7	10	5	4
Don't know	17	28	22	26	47

^a Leadership roles like serving on a church board, serving on a mission committee or leading a small group. ^b Those who attended religious services never in the last 12 months were not included in the sample. Columns may not add to 100 because of rounding.

Frequent service attenders and lay respondents in leadership roles were more likely to say LTCM were 6 years or longer, and less likely to say they did not know the length of a typical LTCM (see table 2 below and table A2). Forty-five percent of lay respondents in a leadership role, such as serving on a church board, serving on a mission committee or leading a small group, said that LTCM typically last 6 years or longer, compared to just 33% of those without a leadership role. Lay respondents in a leadership role were also less likely to say they did not know the length of a typical LTCM (17%) compared to those without a leadership role (28%). Similarly, those who attended religious services more frequently were more likely to provide longer estimates for typical LTCMs. Forty-one percent of those who attend religious services at least weekly said LTCMs typically last 6 years or more, compared to 25% of those who attend monthly or a few times a month, and just 16% of those who attend less often.⁵ Lay respondents who attended religious services less often than monthly were twice as likely (47%) as more frequent attenders (23%) to say that they did not know how long LTCMs lasted. Lay respondents who read their Bible daily were less likely to say they did not know how long LTCMs typically last (21%) than those who read either seldom (45%) or never (79%).

Lay respondents from Generation Y (Gen-Y) were more likely to say that they did not know the length of a typical LTMT (31%) compared to about one quarter of those from other sociological generations.⁶

Calling

Although most informants would ultimately point to God as the caller for missionary vocations, they differed in the roles they saw for individuals, the local church, denominations and mission agencies. Married to the idea of calling is the idea of discernment: How does one discern a call? Again, there were various understandings.

⁵ Those who never attended religious services in the last 12 months were not included in the sample.

⁶ 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.

Would You Encourage Your Children or Grandchildren to Consider Long-Term, Career Missions?

As a way to learn about people's understanding of calling, we asked our informants whether they would support or encourage their children or grandchildren to become missionaries. We learned that most are deferential to people's autonomy and tend to see their role, if any, as supporting whatever decision their children or grandchildren might make. They are generally reluctant to encourage LTCMs but would also reluctantly accept their family member's LTCM call if they were convinced it was the Lord doing the calling.

This lay informant, age 58, talking about whether he would encourage his children to become missionaries said:

That's entirely their call. [Pause] I would never dissuade them from it, **I might not be happy about where they're going! But I certainly wouldn't dissuade them from it.** [Emphasis added]

When asked if he would encourage his children to pursue missions he said:

To a certain extent, yeah. **Everybody should go out and try to help somewhere.** [Emphasis added]

His encouragement would be to "help somewhere." I probed further to find out what capacity they might be helping in and he further underlined their autonomy in the decision by saying "**Whatever their hearts desire!**"

This pastor also says that he would support his child's decision to become a missionary; however, he would ask them first to go on short-term mission trip as part of the discernment process.

C'est sûr que je les encouragerais beaucoup, je les dirais, "Écoute, selon ce qu'elle veut faire, d'aller peut-être en première fois à courte terme, d'aller faire une expérience sur le terrain, d'aller voir la mission, aller voir le travail, comme ça voir le climat, assez de culture. Et après, c'est aussi de se formé, peut-être pas soudainement s'il veut aller [indistinct recording] mais aussi spirituellement de se préparé aussi à cette travaille. [Emphasis added]

This pastor also said that he would reluctantly support his child's decision to become a missionary if God called. He explained his reluctance by drawing an analogy to war against Hitler saying he would not have wanted his son to go to war against Hitler, but that he would have understood that it was necessary. This shows how difficult he views the life of the missionary: Missions are as difficult as war against Hitler!

Mais, si on parle au père c'est ce qu'ils partissent qu'il y a de la persécution, au même temps s'il me dirait que c'est un endroit où Dieu les a convaincus, Dieu les a dites quelque chose et ils lui suivent, fait que c'est sûr que le père pourrait penser différemment. **Mon fils a demandé/proposé d'aller aux guerre, si tu vas en guerre contre Hitler je pose pas de questions, il faut que ça soit arrêter. Mais des fois il y a des guerres. ... Juste pour dire on ne veut pas nos enfants vivent des souffrances, c'est humain. Mais si Dieu demande des choses clairement, que Sa volonté soit faite.** [Emphasis added]

This lay informant, age 34, is more comfortable with her children being missionaries because she believes they will be protected by God:

Oh I would encourage it! I think that it would be **if God wants them to be a missionary, it's totally fine**. It's not scary to me, because **I believe that if He's actually called them to it then they'll be protected**, I think it's the most important job. That would be fine. [Emphasis added]

In many of these interviews the dangers that their children or grandchildren might face as missionaries were top of mind. They were deferential to their children's or grandchildren's choices, and most often took a stance of neither encouraging nor discouraging. For most, the choice was between the individual and God. There seemed to be an implicit understanding that God would either protect their children and grandchildren in the midst of a missionary calling, or that they would stoically stand by their loved ones in what was seen to be a difficult divine assignment – after they were really sure God had called their loved one to such a difficult path.

Should Local Churches Encourage Young People to Consider Long-Term Career Missions?

A denominational leader interviewed in the first phase of the research expressed frustration at what he saw as a reluctance on the part of contemporary evangelical churches to call young people to LTCMs:

"I think we do a lot of babysitting. Keep them from the bad places. I don't think we're [churches] challenging. I was in a church about two years ago. The church was about 400 some. ... They have a missions weekend every year. ... And Friday night I began my series [which went] to Sunday. Friday night I don't usually give an altar call [for commitments to pursue missions], but the Lord prompted me, ... and I knew I had to obey. So finally I said, **"If God is speaking to anyone please come forward. 31 went down. 31, I was shocked! I expected one or two!** At the end, by Sunday, we had 54 people respond to full-time ministry. 54!" [Emphasis added]

Clearly, he believes there would be more decisions for LTCM as a vocation if churches more explicitly called young people to consider them. This same informant talked about young people and calling as, at least partially, being shaped by what is put in front of them:

There is a lack of vision casting. For example, in [a western Canadian province] 20 years ago nobody would've talked about oil rigs, working on oil rigs. 20 years ago, the word oil rigs [sic] was a foreign term. But if you go to high schools today, for the average kid graduating, **his one goal is to get to the oil rigs, and make \$150,000 every year for about five years. Why? Because of exposure. Exposure.** [Emphasis added]

Given what we heard in the interviews it was surprising that the survey data showed that two in three (67%) lay Evangelicals and nine in ten (90%) pastors agreed that "the local church should challenge its young people to consider long-term, career missions" (see table 3 and table A3). Although 67% of lay respondents agreed that the local church should be challenging young people, only 19% strongly agreed.

Lay respondents with kids in the home were slightly less likely to agree (64%) than those without kids in the home (70%).⁷

There is an important difference, however, between the question asked in the qualitative interviews and the question asked on the survey. In the interviews we asked if the individual would do the encouraging; on the survey we asked if the local church should do it. Although we don't have the larger survey sample data for the first, personal question, it is a reasonable hypothesis given the interview material that individuals would be less keen to challenge their own children and grandchildren to consider LTCMs than to have the local church do it. Of course, further research would be needed to find out if this hypothesis was true.

Table 3. The local church should challenge its young people to consider long-term, career missions, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	19	47
Moderately Agree	48	43
Moderately Disagree	19	6
Strongly Disagree	4	2
Don't Know	10	2

Columns may not add to 100 because of rounding.

Those who read the Bible more frequently were more likely to agree that the local church should encourage its young people to consider LTCM. Seventy-seven percent of lay Evangelicals who read the Bible at least a few times a week said the local church should encourage its young people to consider LTCM compared to just 51% of those who read the Bible just a few times a year or less.

Those who attend religious services more frequently were also more likely to agree that that local church should encourage its young people to consider LTCMs. Seventy-four percent of those who attended at least weekly agreed that local churches should encourage their young people compared to just 44% of those who attended just once or a few times a year.

Of course, a question asking if churches should challenge young people to consider LTCMs is different from one that measures whether they actually do challenge young people. So the sentiment that young adults should be challenged can live alongside the critique that says these challenges are not being regularly issued.

Other Forms of Congregational Discernment

Exhortation to careers in LTCMs is not the only way that calling and discernment happen in the context of local churches.

Some informants, and these were usually pastors, saw the local church having the final say in confirming or denying a call to LTCMs. This pastor talked about his church's application process for missionaries and is clear that the church has the prerogative to say "No, you're not ready":

⁷ We do not have a "kids in the home" variable for pastors that would allow us to produce comparative data.

So for us when we send a family out, we've got a fairly rigorous application process that they do in completing why they want to go, both filling in several pages of forms before they even get to that point. They're people that were involved here with us, and involved in various capacities where we can see what they're made of. **We have told families "No, you're not ready,"** and had them work on certain projects or get involved in certain ministries for a year or two years.
[Emphasis added]

This pastor informant from a charismatic tradition leaves the decision-making about short-term team participation to two missionary couples on his eldership board. The decision-making capacity is delegated to them, and the senior pastor only intervenes if there are "any little red flags":

Well in this situation, because there are two missionary couples on my eldership, I just really leave it to them. Who they feel to take on their teams with them and they communicate that with me as the senior leader, but we have so much communication **if I have any little red flags about someone I'll certainly privately talk to the couple and we will talk that through and that sort of thing.** [Emphasis added]

Although this particular example set in a STMT discernment context it illustrates that the local church sees itself as having the capacity to hold up an individual calling if "little red flags" seem to warrant it.

In other cases, informants talked about prophetic callings given directly to individuals. This lay informant, age 58, from a charismatic tradition described what happens in her church:

Every once and a while they bring someone in, and, I don't know how to describe it, everyone goes to a service on a Sunday night, for example, and then you go up and be prayed for on the stage, and depending of the prophetic utterance over you, beyond that where they say you're going to be a missionary, I don't know.

Other informants saw the local church's role as being supportive and encouraging when an individual declared a call to LTCMs. Some, like this pastor in the quote following, even see missions as an opportunity to develop God-given talents.

Yeah, I think it's important for us to help people develop their own God-given talents, their abilities. People will come to us, and I've heard many times "Well, I have no skill set. I have no abilities." And then we'll say, "Well, let's talk about that," and in those conversations, we find out that they're really good at just showing love to people, they're an incredible cook, or they're incredible at doing this or that. And sometimes they have to have that conversation with someone who can help them see it for themselves for the first time.

A pastor from a small Anabaptist congregation gave several examples, like this one, of a former congregation member who sensed a calling:

She told me she was thinking about [becoming a missionary] and she shared it, and we were praying for her as she made this decision, and then she decided that this was something she wanted to do. And she got in touch with me to see if she could come to our church because she was looking to raise support and could share with us what it was. So that's what she did then.

And that came to me, and I thought I will call our Chairman of the Board and say “I have had a call from so and so, they would like to come,” and generally it is fine.

The decision, in this case, was the individual’s. The church’s decision was to decide whether or not to provide opportunities for fundraising or not, not to confirm or deny the calling. The appropriate response for this pastor was to be supportive of a sensed calling.

This lay informant, age 25, makes the supportive church role explicit:

It depends if it is short-term or long-term missions, but especially if it's something that would be long-term missions I think the individual, that the person needs to have an inspiration to want to do that and take that on. At the same time, **I think local churches have a role in playing and supporting these missionaries and kind of helping send them out.** I don’t really see it as an agency thing at all. [Emphasis added]

Still others thought that the church should have no role, other than an advisory role in the discernment process. This lay informant, age 34, thinks that a calling should “be completely God” by which she means to exclude the influence of pastors and parents:

I think it should be completely God deciding. Completely. I think there's too many pastors and missionaries out there that just do that because their parents did it, or because it was the easy thing to do after high school. And I think there's a lot of people in ministry that shouldn't be and my ministry. I also mean missionary organizations. I think God should 100% be the deciding factor. **I think people can speak into your life, but I don’t think they should be the deciding factor.** [Emphasis added]

Given these interview responses, we asked survey respondents their level of agreement with the statement: “The local church is critical to discerning an individual’s call to long-term, career missions.” The question, itself, does not explicitly say what that role might entail. Rather, it aims to measure whether they see any valid role for the local church in the discernment process.

Pastors were more likely to agree that the local church is critical to discerning an individual’s call to LTCMs (90%) than lay respondents (63%) (see table 4 and table A4).

More frequent service attenders were far more likely to agree that the local church is critical for LTCM discernment. Sixty-nine percent of lay respondents who attended at least weekly agreed the local church was critical for discernment compared to 58% of those who attended once a month or so and just 42% of those who attended once or a few times a year.⁸ Less frequent attenders were also more likely to say they did not know if the local church was critical or not. Thirty-five percent of those who attended just once or a few times a year said they did not know if the church was critical to LTCM discernment compared to just 10% of those who attended at least weekly. Pastors were not asked about their attendance at religious services.

⁸ Those who never attended religious services in the last 12 months were not included in the sample.

Table 4. The local church is critical to discerning an individual’s call to long-term, career missions, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	20	52
Moderately Agree	43	38
Moderately Disagree	16	5
Strongly Disagree	6	2
Don’t Know	15	3

Columns may not add to 100 because of rounding.

Lay respondents who read the Bible more frequently were also far more likely to agree the local church is critical for discerning an individual’s calling to LTCMs. Seventy-one percent of those who read the Bible at least a few times a week said the local church is critical compared to 44% of those who read seldom and 26% of those who never read. Bible reading, like religious service attendance, is a measure of evangelical religious commitment, and lower levels of religious commitment expressed as less frequent Bible reading or service attendance, is correlated with higher levels of uncertainty about the role of the local church in individual LTCM discernment. Just 9% of those who read the Bible at least a few times a week said they did not know, compared to 36% of those who read seldom and 44% of those who never read.

Lay respondents in larger congregations were more likely to see the church as critical for discernment than those from smaller churches. Just 60% of those from churches with average weekly worship attendance of 1 to 80 thought the local church was critical for discernment compared to 77% of those from congregations with average attendance of 1,000 or more.

Individual Responsibility for the Great Commission

There are different evangelical understandings of what the Great Commission entails and what claims it may or may not place on the believer. The final report in this series will explore how our pastor survey respondents used the term Great Commission. On the pastor survey we asked pastors how frequently their local church, not necessarily the respondent personally, challenged their people with their personal responsibility for the Great Commission. Regardless of how pastors understood the term “Great Commission” our question framed it as a matter of personal responsibility.

Half of pastors (49%) said their congregations did so at least a few times a month, and another quarter (25%) said monthly (see table 5 and table A5).

Table 5. Our local church challenges our people with their personal responsibility for the Great Commission, pastors, percent

Frequency	Pastors
Weekly	20
A few times a month	29
Monthly	25
Quarterly	11
A few times a year	15
Not at all	1

Columns may not add to 100 because of rounding.

Most evangelical pastors believed their local churches were regularly challenging people with their personal responsibility for the Great Commission, whatever that term was understood to mean. Pastors were also asked for their level of agreement with the statement: “The local church has the primary responsibility for obeying the Great Commission, not mission agencies or denominations.” Pastors whose congregations challenged their people with their personal responsibility more frequently were more likely to strongly agree that the local church holds the primary responsibility for the Great Commission. Fifty-eight percent of those whose congregations challenge their people weekly strongly agreed that the Great Commission was the primary responsibility for the local church compared to just 46% of those whose congregations challenge their people just a few times a year.

Ambivalence About Long-Term Career Missions

Several of the interview informants expressed ambivalence about the missionary enterprise and the role of Canadians in it. Some thought that Canadian LTC missionaries should limit their activities to providing technical assistance that would not otherwise be available on the mission field. Others expressed concern that Canadian LTC missionaries posed a threat to indigenous cultures. Still others argued for minimal Canadian LTC missionary involvement on the basis that indigenous missionaries would be more effective at reaching their own people.

This lay informant was concerned that missionaries not disrupt the field’s culture as she believes colonial missionaries did. To this end, she said a missionary should be a temporary presence in a country:

*Mais le but devrait être, le but de missionnaire devrait être non seulement l'évangélisation mais la formation de leaders qui vont faire une sorte que lorsqu'ils vont quitter, c'est gens-là deviennent auto-suffisant, c'est gens-là sont suffisants [entraîner] pour consommer et maintenir la culture du royaume là où ils sont. **Moi je crois que un missionnaire devrait être temporaire,** parce que le but c'est ça, c'est pas d'assimilé c'est gens à [nous?] parce que on veut pas - c'est pas la colonisation qu'on veut faire. ... Ils peuvent avoir de façons beaucoup plus créatif et beaucoup plus efficace pour atteindre leur propre peuple que nous les nord-américaines. [Emphasis added]*

This lay informant, age 28, said that after missionaries meet people’s basic needs that they should “train locals.” Missionaries should only be present in supporting roles to indigenous people:

I think [missionaries should be present in] a support role only. I don’t think... having us coming in a run something is necessarily going to meet their needs If, you know, the old adage is, “You teach a man to fish instead of give him one,” or whatever it is. So if you actually train them to run the church or to run the ministry themselves, **I think that would be more effective than transplanting a Canadian pastor down there for a couple years.** [Emphasis added]

The language is instructive: A “transplant” is a foreign body placed where it does not, strictly speaking, belong.

One lay informant, age 47, said that North Americans could contribute finances or “specific talents or gifts” to help in the field but that indigenous people are the most effective evangelists:

[North Americans can contribute] financially for sure, through sponsoring the indigenous missionaries or sending funds through to an organization that is established in a foreign country already. Or by sending people like me like anyone who has maybe specific talents or gifts for administration or other gifts that can help in the field. But I think the most effective person to reach foreign citizens is the indigenous citizen themselves.

Another pastor talked about partnerships between North Americans and indigenous peoples:

There is a large place for [North American] expertise. That **we [North Americans] have been gifted generally with a large amount of education and are able to bring that and yet how to do that humbly without a sense of paternalism**, there is a real necessity for doing that gracefully and for honoring the people who are on the ground. [Emphasis added]

In these excerpts, we see a vision of missions where cross-cultural engagement is intentionally limited on the assumption that connection with North American missionaries and their North American culture will be damaging to the mission field. Technical expertise to help with short-term projects is seen as welcome, but becoming too involved in the lives of people on the field is seen as a potential danger to indigenous culture.

Given these sentiments from the qualitative interviews we asked both pastors and lay respondents two questions. First, we asked for their level of agreement with the statement “Although well-intentioned, today, Canadian long-term, career missionaries often do more harm than good.” Second, we asked their agreement with the statement “It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada.”

Contrary to what we heard in the interviews most respondents rejected the notion that LTC missionaries often do more harm than good. Seventy-seven percent of lay respondents and 83% of pastors disagreed (see table 6 and table A6). Looked at from the opposite side of the equation however, almost one quarter (23%) of lay Evangelicals either agree that LTC missionaries do more harm than good or said they did not know. Seventeen percent of pastors said the same. This was a fairly large subset of respondents that saw LTC missionaries doing harm and more research is needed to understand how they think LTCM may be have been causing harm to mission fields and what sources were shaping this opinion.

Table 6. Although well-intentioned, today, Canadian long-term, career missionaries often do more harm than good, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	2	2
Moderately Agree	7	5
Moderately Disagree	27	28
Strongly Disagree	50	55
Don't Know	14	10

Columns may not add to 100 because of rounding.

More than two-fifths of pastors (44%) and about three-tenths of lay respondents (29%) agreed “It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada” (see table 7 and table A7). Lay respondents, were more likely to say they did not know (17%)

than pastors (8%) which likely explains some of the discrepancy in their assessments of the relative merits of sending LTC missionaries from Canada versus sending money to indigenous missionaries.

Table 7. It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	6	8
Moderately Agree	23	36
Moderately Disagree	36	35
Strongly Disagree	17	14
Don't Know	17	8

Columns may not add to 100 because of rounding.

Pastors from Ontario and the western provinces were slightly more likely to say it was better to send money (45%) than those from Quebec and the eastern provinces (36%).

Those with higher levels of religious commitment were less likely to express uncertainty about the relative merits of sending LTC missionaries from Canada or money. Only fourteen percent of weekly service attenders said they did not know, compared to 29% of those who attended "Once or a few times a year." Similarly, just 13% of those who read the Bible daily or a few times a week said they did not know compared to 37% of those who said they never read.

More research is needed to understand why such a substantial minority of Canadian Evangelicals believe it is better to send money than missionaries from Canada. Given that most Evangelical congregations are registered charities and the Canada Revenue Agency (CRA) requires registered charities to have direction and control of their resources outside of Canada, how will congregations and ministries fund international indigenous works while remaining compliant with CRA guidelines?⁹ It is possible, but administratively onerous. More research is needed to see if churches and ministries are increasingly funding indigenous works rather than sending LTC missionaries from Canada, and to understand how they are complying with the CRA's requirement that they maintain control and direction over their resources. Moreover, further research should try to determine if a belief that sending money is better than sending LTC missionaries from Canada, combined with the administrative burden imposed by the CRA, is causing churches and ministries to withdraw from international work.

Some interview informants pointed to Canada's multi-cultural context to argue that the world has come to us, so there is no need for us to go to the world as LTC missionaries. This pastor from Montréal saw "*tellement de cultures différents*" (so many different cultures) in his neighbourhood.

Comme ici au Montréal, il y a tellement de cultures différents que on devrait, l'église devrait ou les missions devraient travailler beaucoup plus avec les personnes présentes parce que moi je crois que ce que la grande mission que Jésus nous donne - aller partout et partager l'évangile et faire des disciples - aujourd'hui on n'a pas besoin pour cette monde de se former pour aller en Amérique du Sud ou Afrique, les gens sont là. Donc si on peut les partager l'évangile, on peut les aider, par après eux ils peuvent aussi eux-mêmes aller dans leur pays puis il va être aussi des

⁹ Government of Canada, "Guidance CG-002, Canadian Registered Charities Carrying Out Activities Outside Canada."

témoignages. C'est un peu plus facile parce qu'il y a langue il n'a pas besoin d'apprendre la langue, ou le contexte, environnement, donc ce que j'essaye beaucoup de dire aux églises on peut être missionnaire la et partagent cette Évangile a toute les cultures que nous rencontrons, ils sont là, c'est plus facile d'approche, et puis peut-être Dieu, eux-mêmes vont les envoyer dans leur propre pays pour être un missionnaire. [Emphasis added]

He argued, “Today, in this world, there is no need to train to go to South America or Africa, the people are there [in your neighbourhood]” (translation by the author). Furthermore, he said that it is easier now because **“there is no need to learn the language, or the context, or the environment of the different countries from which these immigrants have come”** (translation by the author).

In the interviews, there seemed to be an expectation, especially among the Quebec informants, that the local culture, in this case Quebecois culture, will remain dominant in its context and that the lion’s share of cross-cultural movement will be done by newcomers. This can be seen clearly in this pastor’s expectation that he now has no need to learn the language, context or culture of the immigrants in his neighbourhood. In fact, he sees the evangelical church in Québec winning these newcomers to Christ, and them going back to their “own countries” to be missionaries. In practice, I suspect that this pastor does do some of the cross-cultural bridging work. His comments, however, demonstrate how thinking about mission and geography has changed.

In response to this sentiment, we asked the following lay survey question: “The world has come to us; there is no need to send missionaries outside of Canada” [Agreement]. Eighty-two percent of lay Evangelicals disagreed, and 56% strongly disagreed (see table 8 below and table A8). Clearly, there was not broad support among lay respondents for the idea that the presence of peoples from around the world removes the need to send LTC missionaries abroad.

Table 8. The world has come to us; there is no need to send missionaries outside of Canada, lay, percent

Agreement	Lay
Strongly Agree	3
Moderately Agree	8
Moderately Disagree	26
Strongly Disagree	56
Don't Know	6

Columns may not add to 100 because of rounding.

Further research is needed on how these negative perceptions of missions relate to one another. Table 9 shows that there are there are strong positive correlations between the lay data for these questions.

Table 9. Correlation coefficients for select statements about long-term, career missionaries, lay, percent

Statements		Coefficient
Although well-intentioned, today Canadian long-term, career missionaries often do more harm than good.	<i>and</i>	The world has come to us; there is no need to send missionaries outside of Canada
		0.391**
It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada.	<i>and</i>	The world has come to us; there is no need to send missionaries outside of Canada
		0.328**
Although well-intentioned, today Canadian long-term, career missionaries often do more harm than good.	<i>and</i>	It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada.
		0.367**

** Correlation is significant at the 0.01 level.

Sending

When a church, denomination or mission agency says it has “sent” a missionary, it is expressing partnership or support of the mission, as well as signaling a sense of responsibility for the missionary and his or her work. Our study principally looked at the sending activities of local congregations. In this section we will look at pastors’ responses regarding how many LTC missionaries their congregations send, who Evangelicals think has the primary responsibility for sending, who they think is best equipped look after LTC missionaries and whether or not missionaries should be sent to mission fields that might be dangerous.

How Many Long-Term, Career Missionaries Do Congregations Send?

Pastor survey respondents were asked how many LTC missionaries were sent out from their respective local congregations in the last 5 years. Thirty-seven percent of pastors said their local congregation sent out at least one LTC missionary in the last 5 years (see table 10 and table A9). A forthcoming report in this series will look at the question of local church mission budgets more closely, however, for comparison 69% of pastors said their local church included financial support for LTCMs in the past year’s missions budget. For further perspective, three-quarters (73%) of pastors said their local congregations sent at least one STMT to a location outside of Canada, and half (51%) said they sent at least one STMT to a location inside Canada in the same 5-year timeframe.¹⁰

¹⁰ Hiemstra, “Canadian Evangelicals and Short-Term Missions: CEMES Series, Part 1,” 32, Table A3.

Table 10. Number of long-term, career missionaries sent out from local church in the last 5 years by local church size, pastors, percent

LTCM sent out from local church in the last 5 years	All	Average Attendance ^a						
		1 to 80	81 to 120	121 to 200	201 to 300	301 to 500	501 to 1,000	Over 1,000
None	56	77	66	49	39	15	31	10
1	15	9	16	20	17	27	20	2
2	12	6	8	16	25	20	11	24
3 or more	10	2	6	10	13	31	23	51
Don't Know	7	6	4	5	6	7	15	12

^a Average religious service attendance in the last 12 months. Columns may not add to 100 because of rounding.

If 37% of the approximately 11,000 Canadian evangelical churches sent new LTCMs in the last 5 years, we would expect to have seen about 4,000 new missionaries sent. It is likely, however, that these responses indicate the number of churches that sent LTCMs from their congregations during the past 5 years, and in the years prior, while continuing to support them. More research is needed to determine just what pastors and lay respondents mean by the term LTC missionary.

Consider the categories of “Canadian missionary force,” most of whom could plausibly be understood as LTC missionaries, listed in the 2008 edition of the *Missions Handbook*. Of the 15,599 members of the “Canadian missionary force” listed by 166 agencies, “2,890 were Canadian citizens working in another country; 648 were non-Canadian citizens serving in countries other than their own, and 4,787 were non-Canadian citizens serving in their own countries.”¹¹ This leaves 7,273 that presumably work in support roles. I list these categories and figures to illustrate the complexity of the idea of a Canadian LTC missionary. Is a Canadian LTC missionary one that is a Canadian citizen? One that is a not necessarily a Canadian citizen but supported by a Canadian agency? A non-Canadian citizen working in Canada supported by a Canadian agency?

Regardless of how what a LTC missionary is understood to be or do, the interviews made it clear that most common and natural understanding of what it meant to be sent by a congregation was that you had first been part of that congregation.

One pastor talked about how a missionary family is the congregation’s family because they “attended her congregation before they decided to do this [become a missionary].” A lay informant, age 75, believed that congregational membership is necessary for a missionary to be sent from the church. If a missionary receives financial support but was never part of the congregation then the church would be considered a supporting church, but not a sending church:

We would consider the one girl, us being the sending church because she comes from our church. **But when missionaries come in that are not members of our church, obviously we’re not the sending church.** [Emphasis added]

¹¹ Weber, *Missions Handbook*, 66.

This pastor, however, describes a missionary couple as being sent from their church even though they don't support them financially:

Well they saw it as kind of both [sent by the church and self-sent], because they felt that if our church participated by praying for them and keeping in touch with them while they were there and having them come back and share their experience when they returned, they felt that they were just as much being sent by our church as if we were paying their bill to go there. So in the minds of the people in the congregation, yes, **if they expressed to us and let us know about their missions trip and share their information about it and had us pray for them then they felt that we were their sending church.** [Emphasis added]

Younger pastors were slightly more likely to say that their congregations sent out at least one LTC missionary in the past 5 years than older ones. Fifty-two percent of Gen-Y pastors said their congregations sent out at least one LTC missionary compared to just 44% of Silent Generation pastors. Most of this generational difference is explained by the size of church they serve in. Fifty-two percent of Silent Generation and Early Boomer pastors serve in churches with an average attendance of 1 to 80 people compared to just 33% of Gen-X pastors and 31% of Gen-Y pastors.

It is critical to better understand how local church pastors and lay Evangelicals understand a term like "LTC missionary" in order to interpret what it means that 37% of Canadian evangelical congregations sent at least one LTC missionary in the last 5 years.

Who Has the Responsibility (and Capacity) to Send?

This report considered two questions about the Great Commission. Both questions tried to determine where Evangelicals think responsibility for the Great Commission lies.

The first question has already been examined in the Calling section of this report. It asked pastors' for the frequency with which "[Their] local congregation challenge[d their] people with their personal responsibility for the Great Commission. This question assumed a level of personal responsibility for the Great Commission. Three quarters of pastors (74%) said their congregations challenged their people with their personal responsibility for the Great Commission at least monthly (see table 5).

Second, we asked respondents to indicate where the primary responsibility for the Great Commission lies on a list which included the local church, or mission agencies and denominations (see tables 11 and A10). Eighty-five percent of pastors and 63% of lay respondents agreed that the local church holds the primary understanding for the Great Commission. It should be noted that this question framed the Great Commission principally as a missionary endeavor by the inclusion of mission agencies in its list of possibly responsible organizations.

Table 11. The local church has the primary responsibility for obeying the Great Commission, not mission agencies or denominations, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	27	53
Moderately Agree	36	32
Moderately Disagree	16	9
Strongly Disagree	6	4
Don't Know	16	2

Columns may not add to 100 because of rounding.

Most respondents believed the Great Commission is a personal responsibility and a local church responsibility, however, they also tended to believe local congregations did not have the capacity to carry out this responsibility.

This francophone lay informant said that large organizations, or mission organizations, should send missionaries because they have the infrastructure. For him, it is not a question of whether churches or agencies should send a missionary. It is a question of capacity:

Les grands organismes aux cause d'infrastructure. Mais les regroupements de l'église, pas seulement une église, mais des alliances d'églises ensembles qui ont infrastructures déjà bien implanter. Alors le deux, les grands organismes mais plus un regroupement de l'église qu'une seule église, c'est plus facile sur plan financier. [Emphasis added]

This lay informant, age 47, said that mission agencies are the most effective sending structures because of their expertise:

I'm thinking **they [mission agencies] have the expertise**, they have the experience, probably because, I don't know enough, even as a local church, is it even done? Because of just my knowledge or lack of knowledge, not knowing a local church having the ability to do it, that's why I think the missionary group is best equipped for it. [Emphasis added]

This lay informant laid out what he sees as a natural division of responsibility in sending: local churches raise the funds, and denominational missions sending structure use them to administer the mission:

Que je sais c'est que toute les églises qui amassent des fonds pour les missionnaires, selon moi, sont envoyé aux [an evangelical denomination] qui eux s'occupe de l'administration pour soutenir les missionnaires. Il y a certaines églises je sais il y a certaines églises qui support directement les missionnaires sans nécessairement penser, il pourrait avoir des dons personnels qui sont fait, mais en général je crois que l'argent qui est remise aux églises, l'argent des églises vont aux assembles pour que eux puisse l'administre.

This pastor talked about the difficulties of the local church administering a long-term mission. Interestingly, he uses a negative sentiment when describing how church administration changes the relationship with the missionary to an "employee-employer" relationship.

Well I think for the average church it's really hard to think through: The exit strategies; insurance; how does accountability look like; what does it look like, transportation, fundraising, accountability for the finances coming in and all that kind of stuff. So it just creates a lot of

logistics that volunteers (and most people on our mission field are volunteers), just don't have the time to deal with because of the busyness of their own life. They have a passion for missions but it just creates another level of almost like employee-employer relationships that just, the logistics are just really, really tough to do. And that's where the agencies have been helpful, they kind took that out of the churches as it were.

This lay informant, age 30, said that agencies should be used to help minimize risks to a missionary's personal safety:

I mean, I think of today's age, of just the sheer potential danger in these areas. I think if it is kind of done through **a reputable group that looks after a lot of the administrative kind of safety concerns for sure**, as opposed to someone that wants to head out on their own.

Table 12. Mission agencies or denominations are better equipped to care for and supervise missionaries than local churches, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	12	31
Moderately Agree	38	45
Moderately Disagree	26	17
Strongly Disagree	8	5
Don't Know	17	2

Columns may not add to 100 because of rounding.

Pastors were more likely to agree (76%) that mission agencies or denominations are “better equipped to care for and supervise missionaries than local churches” than lay respondents (50%) (see table 12 and table A11). Much of this pastor-lay discrepancy, however, seems to be attributable to their relative familiarity with the capacities of local churches, agencies and denominations. Seventeen percent of lay respondents said they did not know which organization was best equipped for the task compared to just 2% of pastors. Lay agreement is weaker compared to pastors' as only 12% of lay respondents strongly agree that mission agencies and denominations are better equipped compared to 31% of pastors.

Whether this lay-pastor discrepancy means lay respondents have a greater confidence in the supervisory capacities of their local congregations than pastors, or a lesser regard for the capacities of agencies and denominations we cannot say from this data.

There was a significant difference in lay perceptions by generation. Six in ten (61%) of Silent generation lay respondents saw agencies and denominations as more capable than local churches compared to just 43% of those in Gen-Y.

Lay confidence in the supervisory capacities of agencies and denominations relative to local churches varied by frequency of Bible reading. Generally speaking, more frequent Bible reading was associated with more confidence in agencies and denominations. Interestingly, those who read once a week (61%) were the most likely to say that agencies and denominations are better equipped, which was higher than either those who read daily (52%) or a few times a week (54%), and much higher than those who read never (29%).

Should We Be Sending Long-Term, Career Missionaries to Dangerous Places?

Many of our interview informants expressed concern about the dangers of the mission field.

This layperson from Québec talked about the rise of the Islamic State and how the increasing dangers from groups like this would change missions in the future. She said it is necessary to find ways to protect missionaries from the Islamic State:

*Avec tous qui prend place actuellement avec l'état Islamique. La crainte gagne cœur, donc je crois que l'environnement/le gouvernement vers la missions, le pays musulman peut risquent d'être moins forte, mais maintenant, je dirais que ça vas se mettre une plus grande sélection aux niveau de la missions. Ça dire les gens étaient prêt à partir facilement à court terme, même à long terme sur un terrain qu'ils sont en sécuritaire, mais là [en les états Islamique] serait provoquer des craintes, donc ça peut même refroidir certains appelle. Donc je crois que oui ça [le temps] peut changer des choses. **Il faudrait trouver - sur place aussi - il faudrait trouver une autre façon de protéger des missionnaires.** [Emphasis added]*

This mission agency informant talked about how the personal risks to missionaries in some fields have become a barrier to missions engagement:

One of the biggest things that comes up when we start talking about many areas of the world is **“that’s too risky.” There’s a personal risk factor involved here.** We heard it in [a South American country] when we were there, the whole issue of the drug wars which was the big thing we faced in the late 80s and 90s, the issues of terrorism in so many countries, ... **“Should those missionaries be there?” is the question we’re getting asked.** [Emphasis added]

This lay informant, age 30, said he would be reluctant to promote “full-time” missions because of the dangers, but that “the short-term thing ... would certainly be pretty cool.” This suggests that, in his mind, short-term missions are not particularly dangerous:

It would be definitely a hard thing to necessarily to promote doing it [missions] as a full-time thing just like as I've mentioned before from the way the world is moving into such a very dangerous and unpredictable thing. We certainly wouldn't necessarily discourage it, but it would certainly be hard to promote it as a career, but as far as a short-term thing, that would certainly be pretty cool. [Emphasis added]

This lay informant, age 63, spoke about how he found the practice of not mentioning the names or details of missionaries working in closed countries particularly alarming:

We have some people that are in some countries in Asia and they don't even, like, once they're gone, it's so dangerous where they're at that they don't even say their names in our church. They just use initials. ... So some of them are really taking their life in their hands by going on the mission field. [Emphasis added]

Given these comments from the interviews, we decided to measure concern about sending LTC missionaries into dangerous situations. One-third of lay respondents (35%) thought we should not be sending LTCMs to work in dangerous situations compared to just one-sixth (16%) of pastors (see table

13 and table A12). Unlike the other questions we have examined, the pastor-lay discrepancy cannot be explained by significant differences in “don’t know” responses. There are a few plausible explanations for the difference. First, lay respondents may tend to be more risk averse than pastors. Second, some pastors may feel pressure to give what they think is the “right answer,” in spite of how they feel, or perhaps pastors are more likely to recognize the sacrifice inherent in all full-time ministry.¹²

Table 13. We should not be sending long-term, career missionaries to work in dangerous situations, lay and pastors, percent

Agreement	Lay	Pastors
Strongly Agree	12	4
Moderately Agree	23	12
Moderately Disagree	36	37
Strongly Disagree	23	42
Don’t Know	7	4

Columns may not add to 100 because of rounding.

More research is needed to determine how safety concerns may be affecting Canadian Evangelicals’ mission engagement.

Would Your Church Send a Professional or Business Person as a Missionary?

Table 14. Our local church would consider sending a professional or a business owner to intentionally live and work abroad as a missionary, pastors, percent

Frequency	Pastors
Strongly Agree	28
Moderately Agree	40
Moderately Disagree	9
Strongly Disagree	5
Don’t Know	18

Columns may not add to 100 because of rounding.

One LTCM model is that of the professional or business owner as missionary. Pastors were asked their agreement with the statement “Our local congregations would consider sending a professional or a business owner to intentionally live and work abroad as a missionary.” Most pastors, 68%, agreed that their congregation would at least consider supporting this kind of LTCM, while 18% did not know and only 14% disagreed (see table 14 and table A13). More research is needed to determine in which circumstances this openness to professional and business LTCMs would be converted into actual support.

Generally speaking, larger churches would be more open to supporting professional and business LTC missionaries than smaller ones, however, it is pastors of churches with average weekly attendance 301 to 500 that were most likely to say their church would be open this kind of LCTMs. Eighty-two percent of pastors from churches 301 to 500 agreed that their congregations would be open compared to just 59% of pastors from churches of 1 to 80 and 76% of pastors from churches of 1,000 or more.

¹² The tendency to give the answer you think will cast you in the best light is called desirability bias.

Training

LTCMs training and formation happen in various contexts such as in Christian higher education institutions, with mission agencies, in local congregations, in mentoring relationships and on the mission field. This study does not include a survey of LTCMs training and formation. Rather, our investigation was guided by the topics and issues that surfaced in our interviews.

In key informant interviews with Christian higher education leaders, denominational leaders, and mission agency leaders, we were told the missions or inter-cultural programs at Canadian Christian higher education institutions were being scaled back or discontinued altogether because of a lack of student interest. Further, empirical work could confirm these observations about Christian higher education, and determine to what extent these programs have declined. In response to these observations, however, we asked lay and pastor informants what training or formation they thought LTC missionaries needed. The answer most often given was: It depends.

LTCMs are no longer seen as a single type of enterprise. Our informants saw many different types of LTCMs and they saw each type of LTCM requiring different kinds of training. Pastor and lay informants often linked Christian higher education with what some called “classic” missions. A forthcoming paper will look at mission definitions in more depth, but this lay informant, age 25, provides a sense of “classic” missions contrasted with what she sees as “modern” and “broader” missions:

I think the, I don't want to say **there's a classic idea, but, generally, it would go with the older age or those who have been longer at church who might think of missions in a way of only being international, and only being, not obscure, but far away countries for long terms.** And I think it doesn't really portray a lot work in the community in terms of building. Or I think education and maybe health is, maybe as far as it would go, but in a modern sense, and maybe among younger people, it may be a bit broader than that: **there's more to missions than just some random country.** It doesn't have to be some third world country it could be another wealthy country and you're just going there with an intent. [Emphasis added]

These modern and more youth oriented missions are seen to require broader training and formation that what Christian higher education offers. This pastor from a charismatic tradition said that higher education requirements have changed from the past because:

... the missionaries in the past were much more preacher/teachers. Whereas today they can be automotive mechanics, everything. **There is a lot of specialization in today's mission world and a lot of opportunities that either weren't there before, or that we didn't notice before.** So I think sort of, I'm 64 years old, when I was 25 you couldn't be, and even a few years back, you couldn't be a missionary unless you had graduate from Bible school and you had pastored in a church. Now I don't think those things are as crucial. **It really again depends on what you are going to do when you get there.** [Emphasis added]

“It really depends on what you are going to do when you get there,” and this informant implies that it is at least more likely now that you will be doing something other than pastoring a church, than you might have in the past.

I must emphasize that we are getting people's impressions of missions in these interviews, and these

may not reflect missions practice nor the offerings of Christian higher education institutions. Our task was not to reflect what Christian higher education institutions do, or what LTC missionaries do, but what Canadian Evangelicals think they do.

Several of our informants questioned the value of any kind of higher education as LTCMs training. This lay informant, age 75, when asked about the value of higher education for missionaries said:

Hmmm. [pause] I don't necessarily think that you'd have to have a higher education to go to a mission field. There would be that, I mean, **I'm not knocking higher education, but you don't need to have it in order to be a missionary.** [Emphasis added]

Another common sentiment among informants was that the training a LTC missionary needed could be acquired on the mission field as this informant said:

[Laughs] I'd better be careful how I phrase this! Not that I don't, education is valuable and having those languages and there's something about, sure, especially when it's longer term and it's not short-term. When you go there, and when you're in the culture, and when you're in the community you can learn more hands-on maybe then you necessarily can - **you can learn it there, you don't necessarily have to learn it before ...** [Emphasis added]

This lay informant, age 34, said the following about theological education in the context of preparation for a STMT. I have included it because it is illustrative of the belief that training should match the missions task, and that "degrees in theology" not necessarily needed:

... I don't think there's any sort of huge Bible training needed if you're just going to Mexico for a week to run a children's Sunday School. Sometimes these quick missions trips, **all you just really need are people that are willing to work hard and pray with people** but not necessarily need to have degrees in theology. [Emphasis added]

In fact, this lay informant said that the minimum standard was "hav[ing] a heart to want to help" and a willingness to learn as you go along:

As far as education, I don't know that there is a minimum standard that you need. **You just have to have a heart to want to help and be willing to learn as you go along.** [Emphasis added]

Here again, the informant expressed a confidence that experience can sufficiently equip the LTC missionary.

This informant, who is himself a seminary professor, saw residential theological training as unconnected to local ministry, and as a kind of barrier keeping prospective missionaries from getting to the field:

A typical theological degree that would take, say, 2 to 3 years, **I don't think someone who really wanted to prepare for the mission from somewhere in the world needs to study three years. ... They can do the courses from where they are,** but I think we need to take that a step further and say 'let us connect also with the local ministry, with what is happening there so people are not frustrated as they spend lots of time to study, without actually being in a position where they can minister.' [Emphasis added]

This mission agency informant concurs that what are perceived as the rigors of Bible college and seminary training can be off-putting for potential LTC missionaries:

Someone who's gone to Bible college or seminary and can meet a lot of stringent guidelines related to those sorts of requirements, instead **we're saying let's de-professionalize mission some - not completely. But enough to truly engage people who God is actually raising up to go.** [Emphasis added]

Indeed, other informants raised other objections to Christian higher education. One questioned the fitness of Christian higher education training on the basis that "the people teaching in these [Bible] colleges were more educators than ministry people." Whereas another thought Christian higher education constituted "pass[ing] on information to the student [that they can find] somewhere else." Rather than "information passing" he said:

We need to be engaged more into the dialogue, the discussion, the reflection, helping them to connect things and see them and empower them to do ministry.

A pastor from a charismatic tradition saw giftings for missions coming directly from the Lord. Christian higher education may "hone and develop" those giftings but they do not necessarily add to them. Speaking out of a Fivefold Ministry framework, he said that Bible colleges and seminaries concentrate on developing pastor and teacher giftings at the expense of apostolic and prophetic ones which he sees as key to missionary efforts:

I would say, **there are certainly gifts from the Lord but they need to be honed and developed and there should be further training and equipping at Bible college, seminary levels.** And I'm hoping that some of those institutions are moving in that direction and not just helping to develop pastor/teachers, maybe a few evangelists and administrators but this whole thing of apostolic and prophetic leaders as well which tends to be maybe more in your charismatic camp, not in your non-charismatic evangelical camp. [Emphasis added]

This French pastor talked about the need for psychological toughness to combat the isolation and loneliness of the mission field. He is typical of many francophone informants that see the life of a long-term missionary as unremittingly hard, lonely and physically and spiritually taxing:

*Je pense qu'il faut - au dehors, même non pas comme missionnaire mondiale qu'il sort de son pays, qu'il va dans un autre pays - c'est sûr qu'il faut quelle formation sur niveau, je dirais spirituelle. **Ou psychologique aussi parce que la tu vas dans un autre pays qui est loin du monde, tu ne peux pas dire je vais rester chez ma mère ou chez ma frère - Tu es vraiment seul là. Toute un élément de solitude.** Je pense c'est plus que juste apprend le pays, c'est aussi apprendre la vie avec la fait que tu es loin que de monde. Quand même si tu as des enfants, je pense il y a un besoin d'une formation par comment aller avec des enfants, les enfants même devrait avoir quelque chose pour [survive].* [Emphasis added]

Other informants talked about the importance of preparing missionaries for culture shock, and of instilling in them spiritual and psychological toughness. This lay informant, age 75, said culture shock is the preeminent hurdle and that "others who have been there" were the best ones to assist with this kind of preparation:

Well if they've never been to a foreign country before, there's that cultural shock, so [laughs] **there's no way that they could prepare for that! Cultural shock...** And they would really have to be dedicated to what they were going to do. And in a lot of cases missionaries go through training before they go and obviously the training **they would receive they would receive probably from others who have been there and know what goes on in the area.** [Emphasis added]

This French pastor also emphasized the need for psychological toughness and adds that missionaries will especially need theological training if they are going to be in a Hindu or Muslim country. Of course, asserting that theological training is especially necessary for Hindu or Muslim majority countries implies that there is less need for theological training if missionaries are going elsewhere:

*Donc apprend sur la culture, du pays, la langue, des fois il faut qu'il apprenne la langue, de fois il commence ici et termine là-bas, mais inévitablement c'est gens la doivent avoir un fondement, ça veut dire quoi, être missionnaire outre-mer ? C'est de ça on parle présentement, et c'est donc un formation là-dedans. S'assurer ils sont vraiment appelés à ça, s'assurer que leur coup va penser aux travaille, s'assurer qu'ils aient aussi des abilités, de qualités spirituellement **puis théologiquement, parce que si on va dans un pays musulman, hindouiste, n'importe ou de tout façon, leur théologie devrait être fortifier pour que ça peut répond mais au même temps ils doivent avoir une solide base pour être capable de répondre aux question parce qu'ils vont être vue comme de source de ressource.** Probablement ça serait bon qu'ils soient les gens à l'œuvre ici avant, on le voit aller, les courts termes avant peut-être puis pour être sûr.* [Emphasis added]

This report examined at some length the responses on training from the in-depth interviews. This material indicates that Christian higher education institutions are seen to offer training for "classic" missions that are understood to include pastoral and preaching roles. This "classic" education was most commonly understood to consist of theological and language training. There was a broad agreement among informants that missions training should fit the missions task. Moreover, informants indicated the broad range of possible tasks necessitated flexibility in training, with many pointing to experience on the mission field itself as the best training.

Given the interview responses, we asked pastors and lay respondents to choose the types of training that LTC missionaries need to succeed in their ministries from a list provided. Pastors' responses are presented in Table 15 listed from most commonly chosen to least commonly chosen answer (see also tables A14 and A15).

There were two important differences in the way this question was presented to lay and pastor informants. First, pastors were given an "Other" option along with an opportunity to provide a write-in description of the other training, whereas lay respondents were not. Second, both lay and pastor respondents were given a "No training needed, just a calling" option, however, the lay survey made this option exclusive of other options (meaning other options would be de-selected if this one was selected and vice versa), whereas on the pastor survey it was not (meaning you could answer "No training needed, just a calling" and still choose other kinds of training).

Table 15. What training do long-term, career missionaries need to succeed in their ministries? lay and pastors, percent

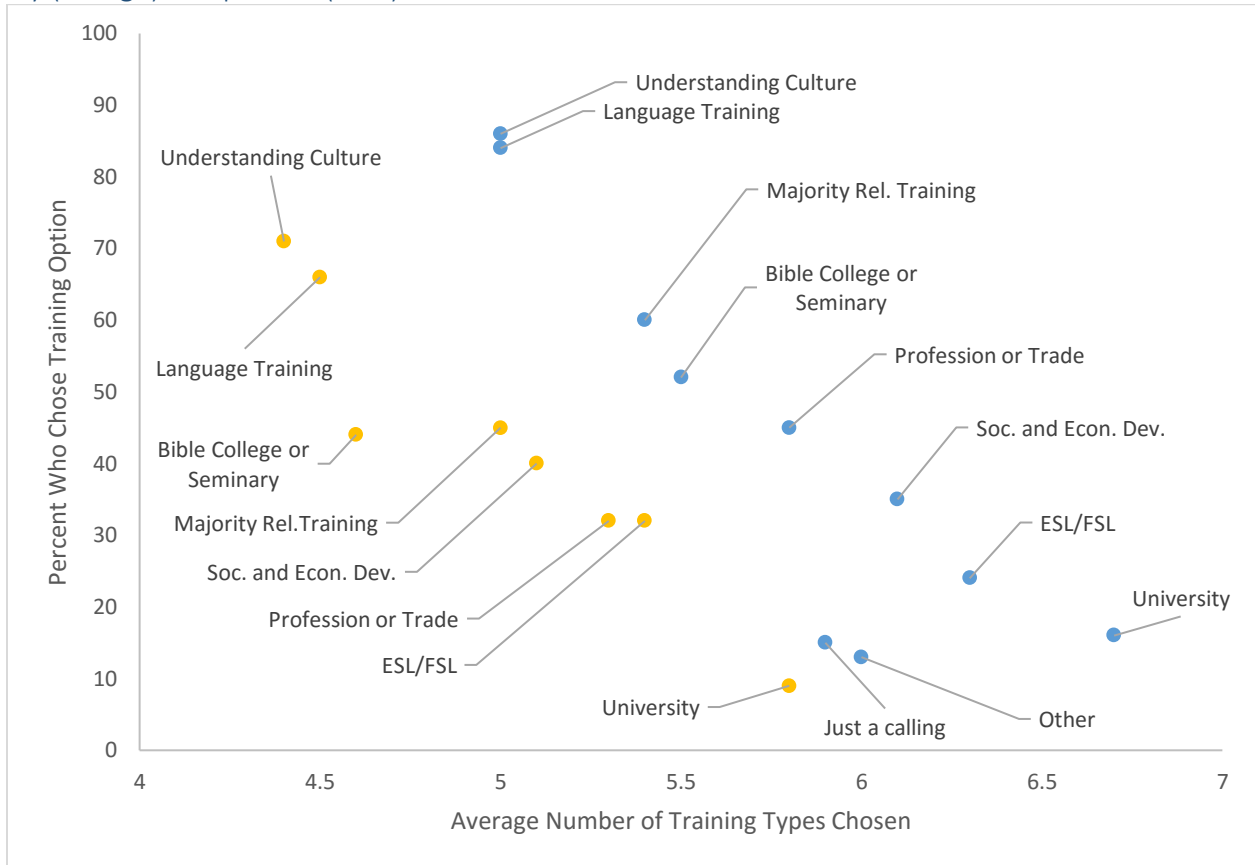
Type of Training	Lay	Pastors
Understanding culture	71	86
Language training	66	84
Training in the majority religion of the country	45	60
Bible College or Seminary	44	52
Profession or trade	32	45
Social and economic development training	40	35
Teaching ESL/FSL training	32	24
University	9	16
No training needed, just a calling	18	15
Other	-	13

Eighteen percent of lay respondents chose “just a calling” which, for them, was an exclusive option. A similar percent of pastors (15%) chose “just a calling,” but not a single one of the 181 pastors who chose this option chose it exclusive of other options. In fact, 93% of pastors who chose “just a calling” chose 3 or more other training options as well. Clearly, for pastors, “just a calling” does not mean “just a calling.” It seems likely pastors assert a calling is the only necessity for missions as an expression of confidence that God’s equipping for ministry will accompany his calling for ministry. However, more research is necessary to determine if this hypothesis is true.

Table 15 presents the frequencies with which individual types of training were chosen. We also examined what types of training were bundled together, however, no well-defined clusters emerged. We did note a pattern of responses in that the more often a training type was chosen, the fewer other types of training would be chosen with it. Conversely, training options that were chosen less frequently tended to be chosen along with more other training options (see chart 1). For example, “understanding culture” was the most frequently chosen option, but, on average, it was chosen along with the least number of other training options. This suggests that respondents see “understanding culture” as a more sufficient training option or as part of a sufficient smaller bundle of training options. A university degree, by contrast, was almost never chosen as sufficient missionary training on its own. Rather, those who chose a university degree usually chose most of the other training options along with it.

The same negative correlation can be seen for both lay and pastor respondents in chart 1. Pastors’ selection of two more training options on average than lay respondents reflects the fact that lay respondents had two fewer options. It is likely that these two plots would have fairly neatly overlapped if pastors and lay respondents had had identical options.

Chart 1. Percent who chose specific training options needed by long-term, career missionaries to be successful in their ministries plotted against the average number of training options chosen, lay (orange) and pastors (blue)



Lay persons were presented with 8 options which did not include an “Other” write-in option. The lay “just a calling” option was exclusive of other choices and is not plotted on this chart. Pastors had 10 options including a non-exclusive “just a calling” option and a write-in “Other” option.

Conclusions

Involvement in the life of a local church is associated with greater knowledge and investment in missions. Lay respondents who attended religious services and read the Bible frequently were more aware and engaged with long-term career missions (LTCM).

Most Evangelicals hold a positive view of missions, believing they offer valuable technical assistance and leadership training, and disagree that missionaries often do more harm than good. However, a significant minority of Evangelicals expressed ambivalence about the missionary enterprise. Approximately 29% of lay respondents and 44% of pastors agreed that it was better to send money to indigenous missionaries than to send long-term, career missionaries from Canada. Sending missionaries abroad seemed unnecessary to some, since the world has come to us through immigration. There was a correlation among the responses about the need for sending missionaries, whether they do more harm than good or whether it is preferable to send money. Those who indicated a more ambivalent view of missions in one question were more likely to answer the other questions in the same way. Similarly, there was a correlation among those with a strong support for LTC missions in the responses to these questions.

Many lay and pastor informants were reluctant to directly encourage young adults to consider LTCMs. Most deferred to the individual's autonomy in LTCM decision making. Although most informants were reluctant to personally encourage young adults to consider LTCMs, survey respondents were generally supportive of local churches doing so.

Pastors were more likely than lay people to see the local church as critical to discerning an individual's call to LTCMs. Slightly more than a third of pastors said their local church sent at least one LTCM in the last 5 years.

Most respondents thought the local church had the primary responsibility for the Great Commission as opposed to mission agencies or denominations. Most, however, thought that mission agencies and denominations were better equipped to care for and supervise LTC missionaries.

Long-term career missions were described as dangerous and difficult by interview informants. A significant minority of survey respondents thought that we should not be sending long term, career missionaries to work in dangerous situations. Significantly, laypeople were twice as likely as pastors to object to sending LTC missionaries into dangerous situations.

Long-term, career missions were seen to involve a wide range of tasks, with each task requiring its own kind of training. In interviews, "classic missions" was described as a mission sub-specialty that one prepares for with theological degrees earned at Bible colleges and seminaries. "Classic missions" training was generally seen as unnecessary and inadequate training for other kinds of LTCMs.

This research raises many questions that would benefit from further research, such as:

- Why are individuals reluctant to encourage their children to consider LTCMs but content to have local churches do it?
- If some Evangelicals think LTC missionaries are doing more harm than good in mission fields, how do they think this is happening? Is this an abstract idea about missions, or are they thinking

specifically about missionaries they know?

- Why do some Evangelicals think it is better to send money than missionaries? Is it a question of efficient use of funds, better cultural understanding or something else?

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Appendix A. Detailed Tables

Table A1. Long-term, career missions typically last, pastors, percent

	Less than 1 year	1 to 2 years	3 to 5 years	6 to 10 years	11 to 20 years	More than 20 years	Don't Know
All Pastors	0	2	16	26	24	15	17
Position in Local Church							
Missions Pastor	0	3	13	38	20	18	10
Associate Pastor	0	3	15	24	28	13	17
Other Pastor / Staff	1	2	15	30	17	15	19
Senior or Lead Pastor	0	2	17	26	24	15	16
Generation							
Silent ^e	0	0	13	28	8	23	30
Boomers	0	3	17	24	24	18	15
Generation X	1	1	17	30	25	11	16
Generation Y	0	2	14	25	21	17	21
Intercultural or Missions Courses Taken							
None	0	2	13	25	18	12	30
1	1	1	24	18	22	17	16
2	0	3	18	25	26	14	13
3 or more	0	2	13	31	25	15	12
Church Size^b							
1 to 80	0	2	20	25	19	14	18
81 to 120	0	1	17	24	23	21	15
121 to 200	1	1	13	30	27	13	15
201 to 300	0	1	13	25	30	19	12
301 to 500	0	3	5	24	35	11	22
501 to 1,000	0	3	21	27	16	19	13
Over 1,000	0	0	12	43	24	7	14
Congregation Setting							
Urban	1	3	18	27	22	13	17
Suburban	0	1	17	28	25	13	17
Rural	0	2	15	25	23	20	15
Gender							
Male	0	1	16	26	25	15	16
Female	0	5	18	29	15	14	19

Table A1 continued on the next page.

Table A1 continued. Long-term, career missions typically last, pastors, percent

	Less than 1 year	1 to 2 years	3 to 5 years	6 to 10 years	11 to 20 years	More than 20 years	Don't Know
All Pastors	0	2	16	26	24	15	17
Region^a							
BC	1	1	15	30	25	11	18
AB	0	1	12	29	29	15	15
SK/MB	0	1	15	25	26	15	19
ON	0	3	17	27	23	15	15
QC	0	2	19	16	24	10	29
ATL	0	1	21	26	16	21	15
Tradition^a							
Anabaptist	1	3	16	33	24	7	15
Baptist	0	1	19	25	24	17	15
Holiness	0	1	13	26	27	19	15
Reformed ^c	5	0	8	34	18	11	24
Pent./Charis.	0	3	17	26	24	15	15
Restorationist ^c	0	3	15	27	27	18	9
Non-/Inter-Denom ^c	0	8	8	28	18	13	28
Language							
English	0	2	16	27	24	15	16
French ^d	0	0	20	17	24	7	32

^a Regions or traditions with fewer than 30 observations not shown. ^b Average weekly attendance at religious services in the last 12 months. ^c Only 33 Restorationist observations, 38 Reformed observations and 40 Non-Denominational/Inter-Denominational observations: Use with caution. ^d Only 41 French observations: Use with caution. ^e Only 40 Silent generation observation: Use with caution. Rows may not add to 100 because of rounding.

Table A2. Long-term, career missions typically last, lay, percent

	Less than 1 year	1 to 2 years	3 to 5 years	6 to 10 years	11 to 20 years	More than 20 years	Don't Know
All Lay	3	12	24	14	11	8	27
Position in Local Church							
Lay Leader	3	7	27	20	12	13	17
Lay without leadership role	3	13	24	13	11	7	28
Generation							
Silent	2	12	20	12	15	16	25
Boomers	3	15	23	11	12	10	26
Generation X	3	13	27	13	11	8	25
Generation Y	3	9	24	19	10	4	31
Church Size^b							
1 to 80	4	14	21	12	9	10	30
81 to 120	6	21	22	12	7	5	27
121 to 200	3	9	25	15	17	10	21
201 to 300	0	12	23	18	17	10	20
301 to 500	1	5	33	20	11	6	23
501 to 1,000	1	12	23	17	13	6	27
Over 1,000	0	11	30	10	16	12	21
Congregation Setting							
Urban	4	11	23	14	11	9	28
Suburban	1	13	27	15	12	6	27
Rural	3	15	23	15	10	10	24
Gender							
Male	2	15	25	14	11	7	25
Female	3	11	23	14	12	9	28
Region^a							
BC	4	13	24	18	12	5	25
AB	2	10	23	15	16	8	26
SK/MB	3	10	27	14	14	14	19
ON	3	15	26	13	11	9	25
QC	12	4	19	8	9	4	45
ATL	1	13	22	16	6	6	36

Table A2 continued on the next page.

Table A2 continued. Long-term, career missions typically last, lay, percent

	Less than 1 year	1 to 2 years	3 to 5 years	6 to 10 years	11 to 20 years	More than 20 years	Don't Know
All Lay	3	12	24	14	11	8	27
Tradition^a							
Anabaptist	3	14	33	13	14	7	16
Baptist	2	11	25	18	11	9	23
Holiness	0	17	21	10	20	8	24
Reformed	1	12	24	25	8	6	24
Pent./Charis.	3	15	25	11	8	7	29
Restorationist	4	12	21	5	16	19	23
Pietist/Free ^c	3	9	27	9	18	3	30
Anglican/Lutheran	5	19	22	5	14	3	32
Non-/Inter-Denom	5	8	21	15	7	7	38
Bible Reading Frequency							
Daily	2	8	26	16	14	13	21
A few times a week	3	11	25	15	16	11	18
Once a week	5	13	20	17	20	6	20
Once or twice a month	5	13	22	19	10	2	29
A few times a year	2	20	33	7	3	3	33
Seldom	2	20	20	10	1	2	45
Never	2	10	6	0	0	2	79
Religious Service Attendance							
More than once a week	3	9	24	20	15	13	16
Once a week or so	2	10	25	16	14	9	24
2-3 times a month	2	19	27	13	9	6	25
Once a month or so	5	16	30	11	6	3	30
Once or a few times a year	3	16	19	7	5	4	47

^a Regions or traditions with fewer than 30 observations not shown. ^b Average weekly attendance at religious services in the last 12 months. ^c Only 33 Pietist/Free observations: Use with caution. ^d Only 41 French observations: Use with caution. Rows may not add to 100 because of rounding.

Table A3. The local church should challenge its young people to consider long-term, career missions, lay and pastors, 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
All	19	48	19	4	10	47	43	6	2	2
Generation										
Silent ^d	25	52	14	3	8	46	38	5	3	8
Boomers	18	51	19	4	8	46	43	6	3	2
Gen-X	19	47	15	5	13	48	43	7	1	2
Gen-Y	18	45	24	3	9	46	45	4	1	4
Setting										
Urban	21	49	17	4	9	44	43	8	2	3
Suburban	17	50	20	3	10	46	44	6	1	2
Rural	20	44	18	5	13	50	43	3	2	1
Region										
BC	11	59	20	2	9	52	42	3	2	1
AB	20	46	16	5	13	48	43	6	2	1
SK/MB	26	51	14	3	5	55	38	3	1	3
ON	19	49	20	3	8	46	42	9	1	2
QC	29	21	38	9	4	31	57	9	2	2
ATL	21	42	14	8	16	37	47	4	5	7
Gender										
Male	19	53	16	4	8	49	43	5	1	2
Female	20	44	21	4	11	28	45	14	5	8
Language										
English	19	49	18	4	10	47	43	6	2	2
French ^c	^a	^a	^a	^a	^a	45	40	10	0	5
Tradition^a										
Anabaptist	20	44	24	4	8	51	35	8	3	4
Baptist	23	50	15	2	10	48	42	6	2	2
Holiness	22	50	15	7	6	58	35	5	2	1
Reformed ^e	12	59	14	5	10	26	74	0	0	0
Pent./Charis.	22	43	20	3	13	44	47	6	1	2
Restorationist ^e	16	46	19	7	12	40	51	9	0	0
Pietist/Free ^g	21	39	21	6	12	^a	^a	^a	^a	^a
Anglican/Lutheran	12	56	22	7	3	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	10	48	24	6	12	45	38	5	5	8

Table A3 continued on the next page.

Table A3 continued. The local church should challenge its young people to consider long-term, career missions, lay and pastors, 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
All	19	48	19	4	10	47	43	6	2	2
Bible Reading Frequency										
Daily	24	55	12	3	7	-	-	-	-	-
A few times a week	27	48	17	2	6	-	-	-	-	-
Once a week	12	46	30	6	6	-	-	-	-	-
Once or twice a month	17	44	21	6	11	-	-	-	-	-
A few times a year	8	52	21	4	15	-	-	-	-	-
Seldom	10	36	27	6	20	-	-	-	-	-
Never	2	33	29	14	22	-	-	-	-	-
Religious Service Attendance										
More than once a week	28	48	13	3	8	-	-	-	-	-
Once a week or so	20	53	18	2	7	-	-	-	-	-
2-3 times a month	21	51	19	4	5	-	-	-	-	-
Once a month or so	10	46	30	6	8	-	-	-	-	-
Once or a few times a yr.	9	35	23	9	24	-	-	-	-	-
Church Size^b										
1 to 80	23	46	20	4	7	40	48	8	2	3
81 to 120	14	46	23	9	7	42	49	4	4	2
121 to 200	20	49	19	3	10	51	40	5	2	1
201 to 300	20	54	19	1	7	52	40	6	0	2
301 to 500	22	54	15	1	7	60	33	2	2	3
501 to 1,000	16	47	26	5	6	56	33	10	0	2
Over 1,000	28	52	9	3	9	53	43	3	3	0
Local church critical for calling^f										
Strongly Agree	43	43	10	2	2	60	34	4	2	1
Moderately Agree	15	60	15	3	7	34	55	8	1	2
Moderately Disagree	10	53	31	2	5	23	64	8	0	6
Strongly Disagree	17	30	25	20	8	29	38	14	14	5
Don't Know	9	25	25	5	35	29	37	9	3	23

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 40 French pastor observations: Use with caution. ^d Only 39 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 35 Restorationist pastor observations, and 40 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f The local church is critical to discerning and individual's call to long-term, career missions. ^g Only 33 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A4. The local church is critical to discerning an individual's call to long-term, career missions, lay and pastors, 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
All	20	43	16	6	15	52	38	5	2	3
Generation										
Silent ^d	24	41	15	7	13	48	40	8	3	3
Boomers	21	39	16	7	17	50	38	5	2	4
Gen-X	23	45	13	5	15	56	38	3	1	2
Gen-Y	17	45	17	5	16	48	39	8	2	3
Setting										
Urban	22	41	16	7	15	52	37	7	2	3
Suburban	20	47	16	4	13	52	40	2	2	3
Rural	20	38	13	7	22	51	39	4	2	4
Region										
BC	23	41	18	6	13	55	37	4	3	1
AB	19	45	15	7	14	53	41	2	1	3
SK/MB	20	52	10	5	13	52	38	5	4	2
ON	20	44	18	5	14	50	38	6	1	4
QC	13	39	22	14	12	57	33	5	0	5
ATL	23	35	10	5	27	50	37	6	3	4
Gender										
Male	22	44	16	5	12	54	37	4	2	3
Female	19	42	15	7	18	34	43	12	4	7
Language										
English	20	43	15	6	16	51	38	5	2	3
French ^c	^a	^a	^a	^a	^a	63	28	3	0	8
Tradition^a										
Anabaptist	23	47	14	4	13	52	39	6	3	1
Baptist	25	39	15	5	16	58	35	4	1	2
Holiness	21	46	12	4	16	60	37	2	1	1
Reformed ^e	10	59	19	6	6	41	46	8	0	5
Pent./Charis.	21	43	14	7	16	40	42	9	4	5
Restorationist ^e	20	38	20	4	20	61	33	3	0	3
Pietist/Free ^g	15	42	18	6	18	^a	^a	^a	^a	^a
Anglican/Lutheran	34	28	17	3	17	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	12	44	19	9	16	54	41	0	0	5

Table A4 continued on the next page.

Table A4 continued. The local church is critical to discerning an individual's call to long-term, career missions, lay and pastors, 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
All	20	43	16	6	15	52	38	5	2	3
Bible Reading Frequency										
Daily	27	45	14	6	8	-	-	-	-	-
A few times a week	26	45	15	4	11	-	-	-	-	-
Once a week	15	46	24	8	7	-	-	-	-	-
Once or twice a month	20	44	13	9	15	-	-	-	-	-
A few times a year	8	43	19	6	24	-	-	-	-	-
Seldom	8	36	14	6	36	-	-	-	-	-
Never	6	20	20	10	44	-	-	-	-	-
Religious Service Attendance										
More than once a week	28	45	12	8	7	-	-	-	-	-
Once a week or so	21	47	16	5	11	-	-	-	-	-
2-3 times a month	19	43	15	7	15	-	-	-	-	-
Once a month or so	18	40	21	3	18	-	-	-	-	-
Once or a few times a yr.	10	32	17	6	35	-	-	-	-	-
Church Size^b										
1 to 80	24	36	17	7	15	48	40	6	2	4
81 to 120	19	43	14	8	16	53	38	3	3	3
121 to 200	21	44	18	6	10	57	34	5	3	2
201 to 300	15	55	14	4	11	54	37	6	1	2
301 to 500	20	46	19	4	11	54	38	5	2	1
501 to 1,000	21	53	14	3	9	60	30	5	2	3
Over 1,000	32	45	9	4	11	48	48	3	0	3
Local church should challenge young people^f										
Strongly Agree	46	34	8	5	7	67	27	2	1	2
Moderately Agree	18	53	17	4	8	40	48	7	2	3
Moderately Disagree	11	35	25	8	21	32	52	6	5	5
Strongly Disagree	12	32	8	29	19	58	21	0	16	5
Don't Know	3	29	8	5	55	15	38	12	4	31

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 40 French pastor observations: Use with caution. ^d Only 39 Silent Generation pastor observations: Use with caution. ^e Only 39 Reformed pastor observations, 33 Restorationist pastor observations, and 41 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f The local church should challenge its young people to consider long-term, career missions. ^g Only 33 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A5. Our local church challenges our people with their personal responsibility for the Great Commission, pastors, percent

	Weekly	A few times a month	Monthly	Quarterly	A few times a year	Not at all
All Pastors	20	29	25	11	15	1
Position in Local Church						
Missions Pastor	17	24	32	10	17	0
Associate Pastor	19	32	29	8	11	1
Other Pastor / Staff	20	21	22	16	20	2
Senior or Lead Pastor	21	30	24	10	14	1
Generation						
Silent ^e	33	25	14	14	14	0
Boomers	17	26	26	10	19	1
Generation X	22	31	24	11	11	1
Generation Y	25	35	24	8	7	1
Intercultural or Missions Courses Taken						
None	21	26	20	8	25	0
1	15	33	26	13	12	1
2	20	32	23	11	13	0
3 or more	22	28	26	11	12	1
Church Size^b						
1 to 80	22	29	24	9	15	1
81 to 120	24	26	25	8	16	1
121 to 200	16	29	27	16	11	2
201 to 300	18	28	27	11	15	1
301 to 500	14	38	21	13	14	0
501 to 1,000	17	39	17	7	20	0
Over 1,000	25	18	33	10	15	0
Congregation Setting						
Urban	19	26	28	11	15	2
Suburban	23	31	25	7	14	0
Rural	20	33	20	12	14	1
Gender						
Male	19	30	25	11	14	1
Female	29	21	24	7	18	2

Table A5 continued on the next page.

Table A5 continued. Our local church challenges our people with their personal responsibility for the Great Commission, pastors, percent

	Weekly	A few times a month	Monthly	Quarterly	A few times a year	Not at all
All Pastors	20	29	25	11	15	1
Region^a						
BC	23	31	20	6	20	0
AB	19	23	29	8	19	1
SK/MB	18	31	24	12	13	2
ON	20	30	24	11	14	1
QC	16	23	32	14	14	0
ATL	22	31	25	14	7	0
Tradition^a						
Anabaptist	17	21	19	14	24	5
Baptist	20	35	23	10	12	1
Holiness	13	31	25	12	18	0
Reformed ^c	23	18	23	13	23	0
Pent./Charis.	26	29	27	7	11	0
Restorationist ^c	13	16	35	23	13	0
Non-/Inter-Denom ^c	20	25	30	18	5	3
Language						
English	21	30	24	10	14	1
French ^d	0	20	33	25	23	0

^a Regions or traditions with fewer than 30 observations not shown. ^b Average weekly attendance at religious services in the last 12 months. ^c Only 31 Restorationist observations, 39 Reformed observations and 40 Non-Denominational/Inter-Denominational observations: Use with caution. ^d Only 40 French observations: Use with caution. ^e Only 36 Silent generation observations: Use with caution. Rows may not add to 100 because of rounding.

Table A6. Although well-intentioned, today, Canadian long-term, career missionaries often do more harm than good, lay and pastors, 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
All	2	7	27	50	14	2	5	28	55	10
Generation										
Silent ^d	2	5	26	57	11	2	5	22	63	7
Boomers	2	8	22	56	12	2	5	24	58	10
Gen-X	3	7	27	49	13	3	5	32	52	9
Gen-Y	1	7	31	44	17	2	4	35	47	12
Setting										
Urban	2	8	26	51	13	2	6	31	51	10
Suburban	2	7	27	52	13	2	4	30	53	10
Rural	2	8	27	50	14	2	4	24	61	9
Region										
BC	1	7	25	55	11	3	4	31	53	9
AB	1	9	32	46	11	1	4	32	55	8
SK/MB	2	7	25	59	7	3	4	29	56	8
ON	3	8	26	49	15	2	5	27	57	10
QC	1	5	29	40	24	2	2	25	67	5
ATL	2	5	25	50	18	3	7	28	46	16
Gender										
Male	2	8	28	52	10	2	5	28	57	9
Female	2	7	25	49	17	1	7	34	41	17
Language										
English	2	7	26	50	14	2	5	29	54	10
French ^c	^a	^a	^a	^a	^a	3	0	15	73	10
Tradition^a										
Anabaptist	1	12	32	44	12	5	6	32	47	11
Baptist	1	5	27	51	15	2	7	27	56	8
Holiness	1	4	23	64	8	2	4	28	56	10
Reformed ^e	2	4	25	52	17	0	0	36	54	10
Pent./Charis.	4	8	19	56	12	2	4	25	61	8
Restorationist ^e	5	14	21	50	9	0	3	35	41	21
Pietist/Free ^g	0	3	19	63	16	^a	^a	^a	^a	^a
Anglican/Lutheran	5	8	32	40	15	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	1	7	37	39	16	3	8	28	45	18

Table A6 continued on the next page.

Table A6 continued. Although well-intentioned, today, Canadian long-term, career missionaries often do more harm than good, lay and pastors, 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
All	2	7	27	50	14	2	5	28	55	10
Bible Reading Frequency										
Daily	2	6	22	60	10	-	-	-	-	-
A few times a week	2	9	24	58	8	-	-	-	-	-
Once a week	2	10	29	50	9	-	-	-	-	-
Once or twice a month	0	3	31	49	16	-	-	-	-	-
A few times a year	5	8	33	37	17	-	-	-	-	-
Seldom	1	8	30	30	30	-	-	-	-	-
Never	4	4	42	21	29	-	-	-	-	-
Religious Service Attendance										
More than once a week	1	9	21	61	8	-	-	-	-	-
Once a week or so	1	6	29	53	11	-	-	-	-	-
2-3 times a month	1	8	19	61	12	-	-	-	-	-
Once a month or so	4	11	38	39	8	-	-	-	-	-
Once or a few times a yr.	3	6	29	29	32	-	-	-	-	-
Church Size^b										
1 to 80	5	5	29	44	17	3	5	28	52	13
81 to 120	1	5	32	55	8	0	7	28	57	8
121 to 200	2	7	23	60	7	3	4	30	57	6
201 to 300	1	12	22	50	14	1	7	26	54	12
301 to 500	1	9	23	54	14	4	2	30	60	4
501 to 1,000	1	13	26	53	7	0	8	28	57	7
Over 1,000	1	6	28	54	11	0	5	37	51	7
Better to send money to indigenous missionaries^f										
Strongly Agree	14	17	39	19	11	7	14	33	30	16
Moderately Agree	0	15	33	43	8	3	7	38	45	8
Moderately Disagree	2	5	33	54	7	1	2	25	66	6
Strongly Disagree	2	2	13	78	4	1	2	14	76	7
Don't Know	1	3	13	38	47	3	4	23	38	32

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 40 French pastor observations: Use with caution. ^d Only 41 Silent Generation pastor observations: Use with caution. ^e Only 39 Reformed pastor observations, 34 Restorationist pastor observations, and 40 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f It is better to send money to indigenous missionaries than to send long-term career missionaries from Canada. ^g Only 32 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A7. It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada, lay and pastors, 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
All	6	23	36	17	17	8	36	35	14	8
Generation										
Silent ^d	6	27	35	19	14	12	34	17	29	7
Boomers	5	23	38	18	15	8	34	36	17	6
Gen-X	8	21	34	18	19	8	39	35	12	7
Gen-Y	6	25	38	15	17	9	36	34	7	14
Setting										
Urban	8	22	35	19	16	7	37	31	18	6
Suburban	5	25	39	15	17	8	36	35	14	7
Rural	4	25	32	18	21	8	35	39	10	8
Region										
BC	6	20	39	17	17	4	41	35	15	5
AB	5	28	29	20	19	5	35	33	18	8
SK/MB	8	23	40	15	14	8	43	28	11	11
ON	7	25	38	17	13	9	36	34	14	7
QC	5	22	40	10	22	9	26	45	14	7
ATL	3	20	32	20	26	11	26	41	14	8
Gender										
Male	7	24	39	17	14	8	36	36	13	7
Female	6	23	34	18	20	10	34	25	20	11
Language										
English	6	23	36	17	17	8	36	35	14	7
French ^c	^a	^a	^a	^a	^a	14	26	33	17	10
Tradition^a										
Anabaptist	9	25	40	15	10	13	42	27	8	10
Baptist	6	25	33	17	20	7	36	37	14	6
Holiness	7	17	38	20	18	8	34	38	16	4
Reformed ^e	3	27	33	17	20	8	59	19	3	11
Pent./Charis.	4	24	38	18	16	5	34	35	17	9
Restorationist ^e	5	13	48	14	20	15	24	38	21	3
Pietist/Free ^g	3	18	30	36	12	^a	^a	^a	^a	^a
Anglican/Lutheran	5	22	53	10	9	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	7	28	34	16	15	10	34	34	12	10

Table A7 continued on the next page.

Table A7 continued. It is better to send money to indigenous missionaries than to send long-term, career missionaries from Canada, lay and pastors, 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
All	6	23	36	17	17	8	36	35	14	8
Bible Reading Frequency										
Daily	6	24	40	17	13	-	-	-	-	-
A few times a week	8	22	40	17	13	-	-	-	-	-
Once a week	5	33	30	17	14	-	-	-	-	-
Once or twice a month	6	23	31	20	20	-	-	-	-	-
A few times a year	4	20	35	20	21	-	-	-	-	-
Seldom	7	22	29	17	26	-	-	-	-	-
Never	6	29	20	8	37	-	-	-	-	-
Religious Service Attendance										
More than once a week	7	24	37	17	14	-	-	-	-	-
Once a week or so	6	24	38	18	14	-	-	-	-	-
2-3 times a month	6	22	40	15	18	-	-	-	-	-
Once a month or so	8	23	27	26	16	-	-	-	-	-
Once or a few times a yr.	6	22	30	14	29	-	-	-	-	-
Church Size^b										
1 to 80	8	23	39	16	15	9	37	32	15	8
81 to 120	5	21	44	16	14	11	31	40	11	6
121 to 200	6	25	30	19	20	5	43	34	12	6
201 to 300	4	22	40	22	11	9	33	30	19	8
301 to 500	8	31	34	16	11	5	37	41	11	5
501 to 1,000	8	25	32	18	17	7	33	34	23	3
Over 1,000	8	25	41	17	9	7	29	41	17	5
LTCMs do more harm than good^f										
Strongly Agree ^h	42	3	29	21	5	a	a	a	a	a
Moderately Agree	15	49	26	5	6	23	53	13	6	6
Moderately Disagree	9	29	45	9	8	9	48	30	7	6
Strongly Disagree	2	20	38	27	13	4	29	42	20	5
Don't Know	5	14	17	5	58	13	30	23	10	24

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 42 French pastor observations: Use with caution. ^d Only 41 Silent Generation pastor observations: Use with caution. ^e Only 37 Reformed pastor observations, 34 Restorationist pastor observations, and 41 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Although well intentioned, today Canadian long-term, career missionaries often do more harm than good. ^g Only 33 Pietist/Free lay observations: Use with caution. ^h Only 38 lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A8. The world has come to us; there is no need to send missionaries outside of Canada, lay, percent

	Lay				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
All	3	8	26	56	6
Generation					
Silent	2	9	27	56	7
Boomers	3	8	26	58	6
Gen-X	5	9	24	54	7
Gen-Y	3	6	29	55	6
Setting					
Urban	4	10	24	56	6
Suburban	4	5	29	57	5
Rural	2	9	22	55	13
Region					
BC	2	9	27	57	4
AB	4	8	31	51	6
SK/MB	1	10	32	55	1
ON	5	9	23	60	4
QC	1	5	41	41	12
ATL	1	4	22	54	19
Gender					
Male	4	8	25	56	7
Female	3	8	27	56	6
Language					
English	3	8	26	56	7
French	a	a	a	a	a
Tradition^a					
Anabaptist	2	17	28	51	2
Baptist	4	7	24	56	9
Holiness	3	6	25	61	6
Reformed	3	8	28	54	6
Pent./Charis.	3	6	25	58	7
Restorationist	4	5	14	68	9
Pietist/Free ^c	6	6	35	41	12
Anglican/Lutheran	5	8	37	46	3
Non-/Inter-Denom.	1	8	33	54	4

Table A8 continued on the next page.

Table A8 continued. The world has come to us; there is no need to send missionaries outside of Canada, lay, percent

	Lay				
	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
All	3	8	26	56	6
Bible Reading Frequency					
Daily	3	7	21	65	4
A few times a week	3	8	25	61	2
Once a week	2	6	31	56	6
Once or twice a month	6	4	26	56	7
A few times a year	4	7	31	47	11
Seldom	2	16	35	36	11
Never	6	8	29	25	31
Religious Service Attendance					
More than once a week	6	6	19	64	4
Once a week or so	1	7	27	61	4
2-3 times a month	2	11	23	60	5
Once a month or so	6	15	28	42	9
Once or a few times a yr.	5	8	35	36	16
Church Size^b					
1 to 80	4	6	29	54	7
81 to 120	2	6	28	57	8
121 to 200	6	6	23	59	6
201 to 300	3	11	28	56	3
301 to 500	3	10	27	58	3
501 to 1,000	1	17	27	55	0
Over 1,000	4	9	18	67	1

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 34 Pietist/Free observations: Use with caution. Rows may not add to 100 because of rounding.

Table A9. In the last 5 years, how many long-term, career missionaries have been sent out from your local church, pastors, percent

	None	1	2	3 or more	Don't Know
All Pastors	56	15	12	10	7
Position in Local Church					
Missions Pastor	23	20	10	45	3
Associate Pastor	41	18	13	13	15
Other Pastor / Staff	34	18	19	12	16
Senior or Lead Pastor	64	13	11	8	4
Generation					
Silent	66	16	8	3	8
Boomers	60	13	12	11	5
Generation X	52	17	13	12	6
Generation Y	48	15	12	7	17
Intercultural or Missions Courses Taken					
None	61	20	7	8	4
1	61	15	10	8	7
2	57	15	14	8	6
3 or more	50	12	15	14	8
Church Size^b					
1 to 80	77	9	6	2	6
81 to 120	66	16	8	6	4
121 to 200	49	20	16	10	5
201 to 300	39	17	25	13	6
301 to 500	15	27	20	31	7
501 to 1,000	31	20	11	23	15
Over 1,000	10	2	24	51	12
Congregation Setting					
Urban	51	18	10	14	7
Suburban	50	16	16	12	7
Rural	67	10	11	6	6
Gender					
Male	56	15	12	10	7
Female	56	11	11	13	8
Region^a					
BC	45	19	14	13	9
AB	50	14	18	12	6
SK/MB	51	11	16	13	10
ON	58	13	13	12	5
QC	61	18	5	9	7
ATL	74	17	2	0	7

Table A9 continued on the next page.

Table A9 continued. In the last 5 years, how many long-term, career missionaries have been sent out from your local church, pastors, percent

	None	1	2	3 or more	Don't Know
All Pastors	56	15	12	10	7
Tradition^a					
Anabaptist	51	11	19	15	4
Baptist	62	14	9	11	4
Holiness	46	16	20	11	7
Reformed ^c	58	8	26	8	0
Pent./Charis.	54	19	9	7	11
Restorationist ^c	76	9	3	12	0
Non-/Inter-Denom. ^c	51	18	8	10	13
Language					
English	55	15	13	11	7
French ^d	72	18	0	8	3

^a Regions or traditions with fewer than 30 observations not shown. ^b Average weekly attendance at religious services in the last 12 months. ^c Only 34 Restorationist observations, 38 Reformed observations and 39 Non-Denominational/Inter-Denominational observations: Use with caution. ^d Only 39 French observations: Use with caution. Rows may not add to 100 because of rounding.

Table A10. The local church has the primary responsibility for obeying the Great Commission, not mission agencies or denominations, lay and pastors, 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
All	27	36	16	6	16	53	32	9	4	2
Generation										
Silent ^d	35	35	16	4	11	50	37	11	3	0
Boomers	27	36	17	5	15	51	34	9	5	2
Gen-X	29	37	13	7	14	58	27	10	3	2
Gen-Y	22	36	16	8	19	50	36	7	5	2
Setting										
Urban	24	37	17	7	15	56	32	8	4	1
Suburban	28	36	15	5	16	52	31	10	6	2
Rural	30	35	16	7	12	54	32	10	3	2
Region										
BC	23	39	21	4	13	46	36	12	5	2
AB	27	35	15	6	17	55	32	9	3	2
SK/MB	27	44	15	3	11	48	36	9	3	4
ON	27	36	15	7	15	54	32	7	5	2
QC	22	26	23	6	23	76	15	9	0	0
ATL	29	33	9	9	20	55	28	11	6	0
Gender										
Male	30	37	18	5	10	55	32	9	3	1
Female	24	35	13	7	20	43	32	11	9	5
Language										
English	26	37	15	6	16	53	32	9	4	2
French ^c	^a	^a	^a	^a	^a	76	16	8	0	0
Tradition^a										
Anabaptist	24	41	20	6	10	46	36	11	3	5
Baptist	28	36	16	8	13	58	28	8	6	1
Holiness	22	37	20	8	14	58	32	6	2	2
Reformed ^e	29	46	11	4	9	34	42	24	0	0
Pent./Charis.	32	34	9	8	16	49	35	11	3	2
Restorationist ^e	18	34	20	2	27	50	32	9	9	0
Pietist/Free ^f	25	41	9	3	22	^a	^a	^a	^a	^a
Anglican/Lutheran	12	38	17	3	29	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	27	31	17	3	22	65	23	8	5	0

Table A10 continued on the next page.

Table A10 continued. The local church has the primary responsibility for obeying the Great Commission, not mission agencies or denominations, lay and pastors, 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
All	27	36	16	6	16	53	32	9	4	2
Bible Reading Frequency										
Daily	38	37	12	3	10	-	-	-	-	-
A few times a week	31	40	16	6	7	-	-	-	-	-
Once a week	23	36	24	6	10	-	-	-	-	-
Once or twice a month	23	33	15	13	17	-	-	-	-	-
A few times a year	13	43	17	8	19	-	-	-	-	-
Seldom	7	29	17	7	40	-	-	-	-	-
Never	4	20	22	6	47	-	-	-	-	-
Religious Service Attendance										
More than once a week	41	35	8	7	8	-	-	-	-	-
Once a week or so	29	37	17	6	11	-	-	-	-	-
2-3 times a month	20	38	18	7	16	-	-	-	-	-
Once a month or so	23	32	24	7	13	-	-	-	-	-
Once or a few times a yr.	11	34	13	5	37	-	-	-	-	-
Church Size^b										
1 to 80	35	32	13	4	15	51	33	9	5	2
81 to 120	20	38	24	8	11	50	33	12	4	1
121 to 200	32	37	13	5	13	55	32	8	3	2
201 to 300	26	40	14	5	14	53	31	13	2	1
301 to 500	32	34	15	8	12	61	26	9	4	1
501 to 1,000	26	38	15	9	12	57	33	3	3	3
Over 1,000	23	41	17	10	9	61	27	5	2	5

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 38 French pastor observations: Use with caution. ^d Only 38 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 34 Restorationist pastor observations, and 40 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Only 32 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A11. Mission agencies or denominations are better equipped to care for and supervise missionaries than local churches, lay and pastors, 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
All	12	38	26	8	17	31	45	17	5	2
Generation										
Silent ^d	21	40	21	7	12	24	51	19	5	0
Boomers	12	38	27	7	15	31	46	16	5	2
Gen-X	11	41	25	8	15	29	44	18	6	3
Gen-Y	9	34	27	9	20	39	38	16	5	3
Setting										
Urban	10	39	25	10	16	32	40	19	6	4
Suburban	11	39	28	6	16	29	47	18	4	1
Rural	16	38	24	8	15	32	49	13	5	1
Region										
BC	9	44	24	7	16	29	46	19	2	4
AB	12	41	20	7	20	33	44	16	5	2
SK/MB	13	40	27	7	12	31	54	8	3	5
ON	13	34	30	9	14	32	44	16	6	2
QC	9	35	24	9	23	42	29	27	2	0
ATL	11	41	20	6	21	26	45	17	10	1
Gender										
Male	11	46	24	7	11	31	45	16	5	2
Female	12	32	27	9	21	30	42	23	4	2
Language										
English	11	38	26	8	17	30	45	17	5	2
French ^c	^a	^a	^a	^a	^a	53	25	17	6	0
Tradition^a										
Anabaptist	16	42	24	10	8	33	51	13	2	1
Baptist	11	41	27	9	12	35	45	13	6	1
Holiness	11	47	21	7	14	36	44	15	3	2
Reformed ^e	13	39	25	6	18	39	34	26	0	0
Pent./Charis.	12	32	29	7	20	26	44	20	5	5
Restorationist ^e	5	30	34	9	21	21	41	26	12	0
Pietist/Free ^f	9	33	12	9	36	^a	^a	^a	^a	^a
Anglican/Lutheran	14	47	19	2	19	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	8	30	29	10	23	17	51	17	10	5

Table A11 continued on the next page.

Table A11 continued. Mission agencies or denominations are better equipped to care for and supervise missionaries than local churches, lay and pastors, 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
All	12	38	26	8	17	31	45	17	5	2
Bible Reading Frequency										
Daily	14	38	26	9	14	-	-	-	-	-
A few times a week	14	40	27	9	10	-	-	-	-	-
Once a week	9	52	16	8	15	-	-	-	-	-
Once or twice a month	8	37	29	11	15	-	-	-	-	-
A few times a year	5	41	29	6	20	-	-	-	-	-
Seldom	13	31	26	4	27	-	-	-	-	-
Never	6	23	13	4	54	-	-	-	-	-
Religious Service Attendance										
More than once a week	13	40	22	11	13	-	-	-	-	-
Once a week or so	13	38	27	8	14	-	-	-	-	-
2-3 times a month	9	41	33	5	12	-	-	-	-	-
Once a month or so	10	45	27	6	13	-	-	-	-	-
Once or a few times a yr.	9	32	21	6	33	-	-	-	-	-
Church Size^b										
1 to 80	14	29	33	8	16	31	45	15	5	4
81 to 120	10	44	24	8	14	31	48	14	7	1
121 to 200	16	41	22	7	13	30	37	23	7	3
201 to 300	11	44	24	9	12	35	46	16	3	0
301 to 500	12	46	22	7	13	33	47	15	4	1
501 to 1,000	9	47	23	8	12	28	48	19	3	2
Over 1,000	9	30	32	11	18	33	45	17	5	0

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 36 French pastor observations: Use with caution. ^d Only 37 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 34 Restorationist pastor observations, and 41 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Only 33 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A12. We should not be sending long-term, career missionaries to work in dangerous situations, lay and pastors, 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
All	12	23	36	23	7	4	12	37	42	4
Generation										
Silent ^d	17	29	36	13	7	7	20	34	34	5
Boomers	18	27	31	17	7	7	16	37	35	5
Gen-X	10	21	35	27	8	2	9	41	46	2
Gen-Y	7	19	41	28	5	2	3	28	64	4
Setting										
Urban	11	26	34	22	7	5	16	34	40	5
Suburban	12	23	39	22	5	3	7	41	45	3
Rural	13	16	34	26	11	4	13	37	42	4
Region										
BC	10	22	45	18	5	4	10	39	43	4
AB	9	23	34	28	8	5	10	38	46	1
SK/MB	13	22	34	24	7	3	7	41	45	4
ON	13	23	36	22	5	5	14	36	41	4
QC	22	22	29	23	4	12	14	29	41	5
ATL	12	25	29	23	10	1	14	40	36	9
Gender										
Male	11	21	38	24	6	4	12	37	43	4
Female	13	25	34	22	7	3	16	43	30	8
Language										
English	12	23	35	23	7	4	12	38	42	4
French ^c	^a	^a	^a	^a	^a	7	15	27	44	7
Tradition^a										
Anabaptist	9	20	43	22	6	3	9	44	39	5
Baptist	12	23	36	25	5	5	13	37	42	3
Holiness	12	26	33	22	7	2	11	34	52	2
Reformed ^e	13	19	40	22	7	8	3	50	39	0
Pent./Charis.	11	23	33	26	7	3	13	35	43	5
Restorationist ^e	21	20	30	14	14	3	21	41	24	12
Pietist/Free ^f	12	35	26	24	3	^a	^a	^a	^a	^a
Anglican/Lutheran	20	46	25	5	3	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	9	17	41	25	8	12	17	36	33	2

Table A12 continued on the next page.

Table A12 continued. We should not be sending long-term, career missionaries to work in dangerous situations, lay and pastors, 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
All	12	23	36	23	7	4	12	37	42	4
Bible Reading Frequency										
Daily	9	20	40	24	7	-	-	-	-	-
A few times a week	8	19	37	30	4	-	-	-	-	-
Once a week	12	24	44	14	6	-	-	-	-	-
Once or twice a month	10	28	28	26	7	-	-	-	-	-
A few times a year	18	23	34	18	7	-	-	-	-	-
Seldom	23	31	32	8	7	-	-	-	-	-
Never	23	27	8	17	25	-	-	-	-	-
Religious Service Attendance										
More than once a week	8	21	38	29	4	-	-	-	-	-
Once a week or so	10	21	40	23	6	-	-	-	-	-
2-3 times a month	10	25	34	26	5	-	-	-	-	-
Once a month or so	12	28	35	18	7	-	-	-	-	-
Once or a few times a yr.	21	28	24	14	12	-	-	-	-	-
Church Size^b										
1 to 80	15	22	30	27	6	6	16	36	36	6
81 to 120	14	28	38	16	5	2	8	44	44	2
121 to 200	11	25	35	24	6	4	12	38	43	3
201 to 300	12	23	40	21	4	3	12	30	50	6
301 to 500	8	23	38	29	2	2	4	42	49	2
501 to 1,000	8	21	40	22	9	5	10	36	46	3
Over 1,000	5	20	42	27	5	0	15	29	56	0

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 41 French pastor observations: Use with caution. ^d Only 41 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 34 Restorationist pastor observations, and 42 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Only 34 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A13. Our local church would consider sending a professional or a business owner to intentionally live and work abroad as a missionary, pastors, percent

	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
All	28	40	9	5	18
Generation					
Silent ^d	21	33	13	8	26
Boomers	26	40	10	6	18
Gen-X	30	43	9	3	15
Gen-Y	34	36	7	1	22
Setting					
Urban	28	39	10	5	18
Suburban	33	38	10	4	15
Rural	24	44	7	6	19
Region					
BC	35	41	8	4	12
AB	29	41	8	3	19
SK/MB	29	38	10	4	19
ON	28	40	8	6	17
QC	14	46	9	2	30
ATL	22	38	14	4	21
Gender					
Male	29	42	10	3	16
Female	25	25	5	14	31
Language					
English	28	40	9	5	17
French ^c	22	39	12	0	27

Table A13 continued on the next page.

Table A13 continued. Our local church would consider sending a professional or a business owner to intentionally live and work abroad as a missionary, pastors, percent

	Str. Agree	Mod. Agree	Mod. Disagree	Str. Disagree	Don't Know
All	28	40	9	5	18
Tradition^a					
Anabaptist	27	43	10	3	17
Baptist	28	40	11	6	16
Holiness	39	40	4	5	13
Reformed ^e	11	63	18	0	8
Pent./Charis.	28	38	8	3	24
Restorationist ^e	21	47	21	3	9
Non-/Inter-Denom. ^e	35	33	5	8	20
Church Size^b					
1 to 80	22	37	11	6	25
81 to 120	30	37	11	6	16
121 to 200	28	51	7	3	11
201 to 300	34	40	6	3	18
301 to 500	38	44	8	1	9
501 to 1,000	34	41	7	7	11
Over 1,000	44	32	5	7	12

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 41 French pastor observations: Use with caution. ^d Only 40 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 34 Restorationist pastor observations, and 40 Non-Denominational/Inter-Denominational pastor observations: Use with caution. Rows may not add to 100 because of rounding.

Table A14. What training do long-term, career missionaries need to succeed in their ministries? Understanding culture; Language Training; Training in the majority religions of the country; Bible College or Seminary degree; Profession or Trade, lay and pastors, percent

	Lay					Pastors				
	Understanding Culture	Language Training	Majority Religion	Bible College or Seminary	Profession or Trade	Understanding Culture	Language Training	Majority Religion	Bible College or Seminary	Profession or Trade
All	71	66	45	44	32	86	84	60	52	45
Generation										
Silent ^d	81	73	44	64	38	73	73	44	45	47
Boomers	74	68	44	49	38	84	83	56	52	46
Gen-X	74	69	45	45	35	91	89	67	54	47
Gen-Y	61	56	47	31	22	86	83	63	44	32
Setting										
Urban	70	62	45	46	34	84	83	59	49	43
Suburban	76	71	46	46	31	84	82	59	51	45
Rural	64	62	42	40	32	89	88	63	56	46
Region										
BC	77	68	47	47	37	86	84	59	55	44
AB	74	71	48	51	30	82	81	56	50	43
SK/MB	73	68	50	53	40	88	86	58	57	48
ON	73	66	48	44	33	85	84	59	49	43
QC	57	56	44	23	23	90	82	63	60	53
ATL	59	57	30	37	23	88	88	72	49	46
Gender										
Male	71	67	44	47	34	87	85	61	53	45
Female	71	64	46	43	31	78	75	55	40	39
Language										
English	71	66	45	45	32	86	84	60	51	44
French ^c	^a	^a	^a	^a	^a	86	80	59	68	55
Tradition^a										
Anabaptist	76	72	53	42	40	85	83	63	52	35
Baptist	70	68	41	43	32	86	85	63	56	44
Holiness	77	80	44	57	41	86	85	64	56	37
Reformed ^e	87	73	50	47	31	82	82	53	40	49
Pent./Charis.	65	53	48	49	35	86	84	58	50	50
Restorationist ^e	70	67	46	35	21	92	94	56	42	50
Pietist/Free ^f	64	61	39	55	12	^a	^a	^a	^a	^a
Anglican/Lutheran	69	64	37	46	27	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	68	59	48	35	24	81	79	40	30	53

Table A14 continued on the next page.

Table A14 continued. What training do long-term, career missionaries need to succeed in their ministries? Understanding culture; Language Training; Training in the majority religions of the country; Bible College or Seminary degree; Profession or Trade, lay and pastors, percent

	Lay					Pastors				
	Understanding Culture	Language Training	Majority Religion	Bible College or Seminary	Profession or Trade	Understanding Culture	Language Training	Majority Religion	Bible College or Seminary	Profession or Trade
All	71	66	45	44	32	86	84	60	52	45
Bible Reading Frequency										
Daily	70	66	39	52	32	-	-	-	-	-
A few times a week	77	71	51	45	46	-	-	-	-	-
Once a week	77	77	57	45	30	-	-	-	-	-
Once or twice a month	67	65	42	36	26	-	-	-	-	-
A few times a year	69	61	52	36	27	-	-	-	-	-
Seldom	66	56	42	41	19	-	-	-	-	-
Never	67	47	35	22	18	-	-	-	-	-
Religious Service Attendance										
More than once a week	64	61	37	42	29	-	-	-	-	-
Once a week or so	74	71	47	51	36	-	-	-	-	-
2-3 times a month	74	65	49	47	35	-	-	-	-	-
Once a month or so	65	65	50	39	26	-	-	-	-	-
Once or a few times a yr.	71	57	45	31	27	-	-	-	-	-
Church Size^b										
1 to 80	65	56	39	34	30	88	86	59	52	45
81 to 120	72	68	41	45	26	92	90	68	62	51
121 to 200	70	66	42	48	34	82	81	58	41	42
201 to 300	78	75	52	51	38	90	89	66	57	44
301 to 500	77	69	49	48	37	85	86	65	59	46
501 to 1,000	81	73	55	50	35	79	81	51	53	37
Over 1,000	80	80	58	59	44	76	74	63	43	43

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 44 French pastor observations: Use with caution. ^d Only 38 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 33 Restorationist pastor observations, and 39 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Only 33 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.

Table A15. What training do long-term, career missionaries need to succeed in their ministries? Training in social and economic development; Training in how to teach ESL/FSL; University degree; No training needed, just a calling; Other, lay and pastors, percent

	Lay					Pastors				
	Social and Economic Dev.	ESL/FSL	University	Just a calling	Other	Social and Economic Dev.	ESL/FSL	University	Just a calling	Other
All	40	32	9	18	-	35	24	16	15	13
Generation										
Silent ^d	38	38	6	8	-	29	27	15	7	4
Boomers	44	32	9	15	-	37	24	16	15	14
Gen-X	41	31	11	16	-	37	24	16	14	12
Gen-Y	35	29	8	25	-	25	17	12	17	14
Setting										
Urban	40	33	12	18	-	35	20	15	14	13
Suburban	41	31	7	16	-	35	29	19	13	11
Rural	35	31	4	22	-	37	23	13	16	15
Region										
BC	41	33	8	14	-	35	26	22	20	18
AB	36	31	13	15	-	30	23	16	13	12
SK/MB	46	34	11	14	-	38	23	12	18	15
ON	41	33	9	16	-	34	22	13	16	14
QC	39	16	1	27	-	40	15	10	7	5
ATL	37	30	6	29	-	40	29	21	8	7
Gender										
Male	39	28	10	15	-	35	24	16	13	12
Female	41	34	8	19	-	35	18	16	23	21
Language										
English	40	32	9	17	-	35	24	16	15	13
French ^c	^a	^a	^a	^a	-	36	9	11	9	7
Tradition^a										
Anabaptist	38	28	8	16	-	34	18	17	17	13
Baptist	39	31	10	18	-	34	22	16	15	14
Holiness	42	40	13	8	-	33	24	22	14	14
Reformed ^e	53	30	11	7	-	47	20	27	22	22
Pent./Charis.	41	31	4	21	-	40	29	12	12	10
Restorationist ^e	26	35	11	21	-	22	17	11	11	8
Pietist/Free ^f	33	36	0	12	-	^a	^a	^a	^a	^a
Anglican/Lutheran	32	39	10	10	-	^a	^a	^a	^a	^a
Non-/Inter-Denom. ^e	40	27	6	26	-	36	17	9	19	15

Table A15 continued on the next page.

Table A15 continued. What training do long-term, career missionaries need to succeed in their ministries? Training in social and economic development; Training in how to teach ESL/FSL; University degree; No training needed, just a calling; Other, lay and pastors, percent

	Lay					Pastors				
	Social and Economic Dev.	ESL/FSL	University	Just a calling	Other	Social and Economic Dev.	ESL/FSL	University	Just a calling	Other
All	40	32	9	18	-	35	24	16	15	13
Bible Reading Frequency										
Daily	37	27	8	21	-	-	-	-	-	-
A few times a week	42	38	13	13	-	-	-	-	-	-
Once a week	29	25	6	9	-	-	-	-	-	-
Once or twice a month	43	29	10	17	-	-	-	-	-	-
A few times a year	40	37	10	21	-	-	-	-	-	-
Seldom	42	35	3	20	-	-	-	-	-	-
Never	47	24	4	24	-	-	-	-	-	-
Religious Service Attendance										
More than once a week	33	27	10	24	-	-	-	-	-	-
Once a week or so	43	33	11	16	-	-	-	-	-	-
2-3 times a month	36	32	7	14	-	-	-	-	-	-
Once a month or so	45	35	7	11	-	-	-	-	-	-
Once or a few times a yr.	41	31	5	22	-	-	-	-	-	-
Church Size^b										
1 to 80	37	33	6	23	-	37	26	12	15	12
81 to 120	38	26	9	11	-	36	28	19	12	11
121 to 200	34	29	10	19	-	30	18	13	17	16
201 to 300	56	39	13	11	-	44	28	22	10	9
301 to 500	40	32	10	14	-	32	21	18	16	14
501 to 1,000	47	36	8	9	-	29	17	21	17	17
Over 1,000	46	41	15	14	-	37	24	22	13	13

^a Traditions and languages with fewer than 30 observations not shown. ^b Average weekly worship service attendance over the last 12 months. ^c Only 44 French pastor observations: Use with caution. ^d Only 38 Silent Generation pastor observations: Use with caution. ^e Only 38 Reformed pastor observations, 33 Restorationist pastor observations, and 39 Non-Denominational/Inter-Denominational pastor observations: Use with caution. ^f Only 33 Pietist/Free lay observations: Use with caution. Rows may not add to 100 because of rounding.