



RE

IMAGINING
SHORT-TERM
MISSIONS

DR. TIM MEIER, BRITT KWAN, JEN SCHEPENS, DAVID NISHIZAKI

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Introduction

Short-term Missions. For some, even the mention of these words can trigger all kinds of emotions. The wide range of perspectives on the value of or potential problems with short-term missions (STM) makes it difficult to discern the path of wisdom in this conversation.

When we google STM or poll pastors and missionaries, there seems to be a lot of division. Some herald the great impact and possibilities of people taking trips around the country or world to help others, share their faith, and try to leave a lasting contribution to their place of ministry. Others acknowledge that so much of STM has actually created dependency and problems, not leading people closer to Jesus but making them more dependent on outside money, like the cautionary tale in Steve Corbett's *When Helping Hurts*.

It's no secret that so much of STM is fueled by a desire of churches and individuals to be "world changers," many times raising their personal impact and call as the whole point of the trip. We feel pressure to see the world, to change lives, and to live beyond ourselves. All of that is quite good! But if we mistake our desire to make a difference as the true need of a missions trip, we are on shaky ground.

Many lives have been greatly impacted because of STM. We have all heard of great experiences, horrible ones, and everything in between; but God used those experiences to eventually call many into full-time missionary service. When we interview missionaries about the most formative experiences in their lives, so many refer to that "time in Peru" or "that trip to Africa."

So what do we do with these trips? Do we send more? Do we cancel them? Do we take the money we would have spent on our trip and send it to missionaries? Are there more than just the extremes when discussing STM? What if we could look at a few significant shifts that could make STM more effective and possibly even life changing for people all over the world and for the participants themselves?

This is why we're writing this e-book. This resource is for anyone wrestling through the questions of STM. We're not so foolish as to think we'll say something brand new, so at the end of the book we'll share some helpful resources written by others. This is for trip leaders, participants, pastors, missionaries, and those who have never taken a trip but are considering the advantages.

In this e-book, instead of trying to solve the problems of STM with the "next steps for churches" or some clever slogan, we'll simply examine some basic shifts in our thinking from the perspective of the Western Church. We will explore what it looks like to re-imagine our vision of mission and the global Church, ourselves, others, and STM in general. We want to leave you with motivation to think critically about your process and strategy of engaging in STM. We also hope to give you some tools and practical thoughts that can impact how you engage in STM as a local church or individual.

Today's context for mission engagement by the Church in the United States is radically changing. Issues of globalization, ease of travel, information technology, pluralism, and generational transition are all making what it means to engage as a church or individual more complex each day. In addition to this cultural complexity, the American Church has created a normative experience for people, especially young adults, called "Short-term Missions." More than 1.6 million Americans will participate in a STM endeavor this year (Robert Priest). There is no evidence that this number is slowing down, and emerging generations seem to be showing a great desire to continue to contribute meaningfully to others.

If we can move from a posture of expertise, over-confidence, and a "savior mentality" to a place of humility, openness, and grace, we will make great progress. This may involve asking the missionaries on the ground what is actually best and most meaningful rather than looking for projects that "get us excited." It might mean sending 15 people instead of 30 because the context demands it and then using the rest of that money to fund sustainable leadership development for locals in that culture. It could mean re-thinking our strategies and our training, which may feel very effective but could be helping only us and not the people we're serving.

We are hopeful this e-book will get us thinking about the way we see STM in our churches and youth groups. If we resolve to be more thoughtful about how we are approaching STM, we believe we can harness the right energy and gifting to further the cause of Christ in humble but amazing ways in our own country and all over the world. We are looking forward to journeying through this together.

SHIFT 1:



How We See Missions & the Global Church

Go therefore and make disciples of all nations (Matthew 28:19). These words are printed in every Bible and in every language around the world where Bibles are made. These words have been told and passed on by generations of Jesus' disciples ever since they were first spoken. This day and age we're conditioned to want new. Every year brand-new additions of our favorite things are released on schedule. And every year the newest version far surpasses the quality of its predecessor. Christian missions, however, isn't new. In fact, it's quite old. Our efforts today join the rich history and heritage of generations of Jesus' disciples before us. Generations who, like us, have tried their best to respond to Jesus' words in Matthew 28.

STM is a fast-growing entity in the world of global Christian missions. But it's still relatively new—the term STM first appeared within the last 30 years or so. Before STM became big enough to be stereotyped, it was a way for people looking to serve long-term to go on a “vision trip” to their prospective field. It wasn't even labeled as “missions” at first. Today, it's often the first thing that comes to mind when we hear the word “missions.” This is where a shift can be vital! It's important to remember that STM is only part of a total global missions effort. We need to keep this in mind as we reimagine what this could look like. STM must fit into the entire global missions effort.

Global missions means we're involved with the global Church, a richly diverse and multicultural mix of many people groups. Jesus is worshiped in thousands of languages in hundreds of countries by millions of believers in beautifully unique cultures around the world. STM gives participants the opportunity to experience the multicultural global Church first hand. Reimagining STM takes into consideration the way the Western STM movement affects not only the global missions effort but also the global Church. To fulfill the Great Commission, we need an integrated approach that leverages all the energy and resources of both short-term and long-term missions. We need both. Historically they've been separated as if they were on opposite teams, competing with each other. An unhealthy approach to STM is one where trips are isolated from any long-term plan or engagement. A reimagined posture is one that makes great effort to integrate STM into the much larger picture of world missions. We need to move away from stand-alone trips and move towards trips that are integrated into ongoing work. One way to do this is to ensure that STM is connected to a ministry that has a long-term plan. Are your trips clearly part of an ongoing strategy? Do your short-term trips accomplish long-term goals? If they don't, this may be creating a problem.

STM needs to be part of a multiplying missionary exit strategy that develops and empowers local indigenous church-planting movements. This means that your trips need to be about sending long-term missionaries

from the national churches in the places you're visiting. Host countries can't receive missionaries forever. They too need to send missionaries that answer Jesus' call to make disciples of all nations. Allow your short-term experiences and involvement to influence your long-term relationships, connections, and commitments. And vice versa. Your long-term connections should have a say in where you're participating in STM.

It's important that we see ourselves as people who are integrated into what God is already doing. We are joining His work of seeking and saving the lost around the world. Reimagining STM means paying attention to the ways God is at work in the places you are serving. Jesus loves the community and people with whom you're falling in love. God's at work in the places you're visiting since before you arrived, and He will continue to move after you leave.

STM sends millions of foreigners to serve cross-culturally with Christian brothers and sisters around the world. On one hand, it's a beautiful picture of a promised worship service to come in Revelation 7:9–10 (ESV)—*a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb . . .* On the other hand, STM can be done poorly, paying no attention to the multicultural reality of cross-cultural work. The majority of STM participants are coming from Western Christian culture. As Westerners, we come from a dominant majority perspective. That can make it difficult for us to imagine ministry done differently than ours. It can present many opportunities for misunderstanding. STM done poorly can create culture clash and attempt to overpower local culture with Western culture, even subconsciously or unintentionally. We can be overzealous in the way we approach the difficult balance of cross-cultural ministry. Insisting on things done our way isn't only unhelpful but also can be damaging to the ongoing work of long-term workers. Culture isn't a matter of right or wrong. Instead, cultural differences are just that—differences. STM done poorly assumes that the Western way of doing church is the best way or the “right” way. STM done well appreciates and values these delicate cultural differences.

Reimagining STM means we open ourselves up to learn from our multicultural brothers and sisters. It sees strength in the diversity of the multicultural global Church, pays attention to the fact that STM can influence it, and treats it with care. It's sensitive to local culture and celebrates it. Most importantly, it works to develop individuals and communities by empowering them in their local context, not by changing them into Western thinkers.

DISCUSSION LEADER GUIDE:

- What do I think of when I hear the word “missions”?
- What long-term connections are present in my current STM strategy? (Or) How can my church create more long-term ties for our STM efforts?
- Is my church currently partnered with any Alliance-specific work?

SHIFT 2:



How We See Ourselves

We see STM and our role in it through the lens of our own culture. In the West, our culture leans toward consumerist tendencies. Because of this, we can be tempted (often subconsciously) to see STM as something to be consumed—a one-time experience instead of an investment or partnership.

There are ways we talk about missions in the West that may insinuate that the way we do things is the way it is always done. This communicates unconscious assumptions that the Church looks like us and thinks like us. For a long time, European and North American Christianity has been at the center of the missions movement, so historically, this has been fairly true! The center of Christianity is changing, however. The average Christian today is more likely to be an African woman than an Anglo in the Midwest.

It is estimated that by 2025, “70 percent of Christians will live in Asia, Africa, Latin America, and Oceania” (David Barrett). This will continue to change as we see white churches on the decline and flourishing ethnic and multicultural churches steadily growing in the United States, matching the multiplication of the global Church.

The changing global landscape means that our Western preferences on mission must shift if we want to stay engaged. We must examine the ways we have done missions poorly while celebrating things done well and the historical blessing the Western Church has brought to the missions movement.

We begin with examining our posture as individuals participating in STM. Living in a culture that values results and measurable growth, we need to shift from seeing STM as primarily about the work we accomplish—a shift from seeing ourselves as saviors to becoming participants. When we apply this to missions (often more intangibly), we have a tendency to focus on tasks that make good before-and-after photos or charts to demonstrate effectiveness. The desire for spiritual impact is good, but it doesn’t justify the means we use to achieve it. Western Christians often feel the need to produce, to have something to show for a trip. If something big doesn’t happen, we start to panic that we’re doing something wrong. This is an American mindset, not a biblical one.

Look at Hebrews 11:13 (CEB)—*All of these people died in faith without receiving the promises, but they saw the promises from a distance and welcomed them.* At first glance, this seems a bit depressing. But what it celebrates is long, steady faithfulness in the same direction. When we join ongoing work, we may cultivate what others have planted, and those after us could see the results. The fruit we see could be years of effort and prayers that have come before us. We need to hold visible results loosely and celebrate the glimpses we get during our trips.

One clarification to make is that expectations are not wrong but perhaps misplaced. An expectancy for God to move is probably what allows us to see Him in new ways on short-term trips! But if expectancy becomes

a demand for God to show up in the way we expect or desire Him to, then we are attempting to take control when we can choose trust instead. Trust brings freedom from pressure and says that God is bigger than we know and works differently than we expect.

The good news is this—God is on the move in the world, as He has been for ages. He doesn't need our anxieties to interfere in His work—our fear it won't be accomplished, our need to prove our ability to sacrifice Western convenience, or our desire to please Him. God's not wringing His hands. He is inviting us to join Him. He has already chosen us for redemption and for participation in His work. We don't have to be the savior, which should be a relief. The work we join in happens by grace and with the help of the Holy Spirit. We're not running the show, so we can't take credit for it nor does the responsibility fall on us. Moving from saviors to participants takes the pressure of performance and results off STM.

We also need to move from seeing ourselves as experts to viewing ourselves as learners. Most in the West have a degree of higher education. We've grown up with freedom to travel, access to resources, and input on democratic group decisions. In STM, we enter an environment in which we have little-to-no experience. We can't Wikipedia a culture and expect that to elevate us to the level of a local, even though the motivation to learn is good. Efforts to learn beforehand are appreciated but cannot substitute for longevity. We need to enter with a posture of listening and learning, realizing our ideas can carry nuances of our culture. We defer to the local church leadership, who can help us grasp how God is moving in that place.

Moving from experts to learners also positions us to learn from God. If we're there to do the teaching, we often aren't receptive to what God is doing in our own hearts. By allowing ourselves to learn, we avoid quenching the Spirit when He may have something for us!

We also need to see the benefit we receive from STM as secondary instead of priority. Often we recruit for trips, saying, "This will change your life!" While this may be true, it cannot be the main reason we go. The focus is joining God's mission and offering our service on behalf of those serving

Him where we visit. If your life is changed in some way, great! But this is a byproduct of short-term trips, not the goal. When it becomes the focus, things become skewed and ministries and people are offered up on the altar of self-realization (an idol for us in the West). By focusing on ourselves, we miss out on the bigger and better picture of what God is doing in that place! We'll talk more about this later.

As we seek to enter responsibly into STM, we must remember to take the pressure off; we are not saviors. We simply join at God's invitation. This frees us up to enter as learners and to experience God in a new way, without the pressure of results.

DISCUSSION LEADER GUIDE:

- What are some cultural biases I bring to my view of STM?
- Do I wrestle with the need to “produce” for my short-term trips? If so, how can I move away from that?
- What language do I use to recruit for short-term trips?

SHIFT 3:



How We See Others

Another much-needed shift for STM is how we see and work with our partners. This includes our hosts, those who receive our teams, the local church, and the nationals. Historically, we have not been intentional with the language we use to communicate about our hosts. We have viewed them as people we go to serve instead of partners in ministry. Because of our perspectives we are missing out on opportunities to be a part of a larger team with a bigger vision and more experience than us.

The first shift we need to make begins with language—from “We’re going to do such and such for these people,” to “We’re going to partner with these people.” A couple of things are being communicated when we say “for.” The first is an emphasis on doing, on accomplishing a particular task, and being able to measure it easily. This is a Western perspective. We are

a culture that values efficiency and success. It's far more difficult to place value on intangible things like relationships and encouragement. However, most major world cultures place a far greater value on these intangibles. We have to be willing to accept this value system, not as better or worse, but as equally worth our time and energies for a week. This perspective may even change our own values in the process.

The language of "for" also insinuates that we are doing something that our hosts or the locals couldn't do themselves. Oftentimes, this isn't true. If it's a healthy ministry, the work we join in won't just happen in the 10 days we are there. It's a long labor, requiring years of investment. We might be doing these things for the first time, but those who are there have been doing this for a while! Let's learn from them.

We need to emphasize that our hosts, the local church, and the nationals who receive us aren't primarily "needy," although our Western eyes may see them that way. They have something to give, if we are able to see it and be humble enough to receive it. Using the word "for" communicates that a "greater" is doing something for a "lesser". It indicates that those doing "for" have something that those receiving lack. Think about stories where someone has said, "It made me appreciate how much I have at home!" (talking about their hot water or queen-sized bed). We think in terms of material wealth, and in that category the West often does exceed the rest of the world. But we forget that our culture is often impoverished relationally and lacking in spiritual fervor. The majority of the global Church is thriving, often relationally rich because of persecution or vibrant in faith because of the lack of distractions available to us in the West. Other societies are rich in ways we are not, and we have the opportunity to receive from them if we are not too dulled to see their value. Perhaps the gifts we bring and the gifts they share with us can enhance our labor as we pursue working together.

We need to make another point about language. The language of "us/them" is hard to avoid when we are a group coming to serve another group that appears to be very different from us. We know that language shapes

thinking, so the more specific and humanizing we can be, the better. The great thing about STM is that it gives names, faces, and memories to people. When “Pastor Mo” becomes our acquaintance, our blurry view of West Africans comes into focus, replacing the romanticized (inaccurate) perspective we previously held from watching a movie. This is one of the best benefits of travel.

Another repercussion of doing things “for” and not “with” is that it creates dependency. If we are doing things for, it often means doing things in a Western way with Western means. Building a building with resources we brought over that are inaccessible for the general population is unsustainable. Teaching the Bible encased in Western entertainment ideas is not going to translate well to another culture. We need to be thinking about contextualization and empowerment. Contextualization means taking the host culture into consideration. How can we adapt the way we teach to make sense and connect with the heart of a national? If it is a shame-based culture, having folks raise their hands or come forward during an altar call might not be the best strategy. After all, is an altar call necessarily biblical? Is conversion an instantaneous experience as we often believe? Are we evaluating our ideas first for cultural bias before passing them along as biblical truth? This is where leaning into our hosts’ knowledge and experience will save us from a lot of harmful mistakes.

Empowerment is a natural consequence of doing things “with.” This means that we are not the ones in control but are sharing power with local leadership. Where there is a value for training and equipping national leaders, let’s be a part of it—not so that we can stay in power, but so the local church will be ready to lead in our place. This combats the pattern of paternalism found in Western history. Paternalism happens when those with power use it to make decisions for those with less power often in their perceived “best interest” but with consequences for their freedom and responsibility. One of the most powerful witnesses the Church can offer the rest of the world is a willingness to give up power. There has been much abuse where the Church has historically held onto power to the detriment

of others. We need to shift to a posture of trust as we let go of our need to be in control. We are working with our brothers and sisters who share in the same Spirit (Philippians 2). We can trust that Spirit to unify us in heart, mind, and action as we submit to Him.

As we reimagine those we work with in their context, we begin to see that we have much to learn from our brothers and sisters. While we are positioned to give materially, we can be open to receive spiritual and relational refreshment. We are freed from producing as we learn the value of relational (intangible) investment. We can give up power and instead empower local leaders who will better contextualize the gospel among their own than we ever can.

DISCUSSION LEADER GUIDE:

- What is something I can receive or learn from those who host me on a trip?
- How can we contextualize for the audience we're hoping to serve?
- How can I learn from, defer to, or share power with local leadership?

SHIFT 4:



How We See Our Trips

STM has always been about trips. That's how it's advertised and explained. Trips. Trips. Trips. For most, the first thought they have when thinking about STM is the actual trip itself. What comes to mind when we think about our trips is important. That's why we wrote this little book. How we see our trips is just as important as how we view missions, ourselves, and our hosts.

So what are STM trips? What are they for? What are we supposed to do on these trips? What do we want to accomplish? What are our goals? What is success? Who do we invite to participate? How do we prepare?

The average short-term trip is between 7-14 days and can cost up to a few thousand dollars. Teams can be made up of different ages. Groups can vary in size from small to very large. Many Christians have supported or

participated in a STM trip. At this point, almost all Western Christians have at least heard of STM trips. These trips are commonplace in our current cultural Christianity. It's something we all interact with at least a little. Millions of Americans go on STM trips every year, but how many of us slow down long enough to think about these trips. And even fewer ask, "How can we do trips better?"

At this point, we hope that we've helped you at least think about STM as more than simply trips. However, there is so much to take into consideration when planning your next trip, so with the next three pages, let's pay attention to the trip aspect of STM.

STM has been marketed as the trip experience that will change your life. Some STM sending organizations go as far as guaranteeing life change or they'll give you your money back (more evidence that we see these trips as something to be "consumed"). While this has been a successful strategy in increasing participant involvement numerically, there's no way to measure if STM can bring about as much life change as they claim. Maybe we've conditioned people to automatically respond to questions about their trip with, "It totally changed my life." There has been so much expectation put on a participant's experience that you'd be crazy to say that your trip was anything but "life changing." The issue isn't about life change—every time you leave your comfort zone a change should happen. But the problem may be about expectation for what this change should look like.

A discipleship posture for STM becomes a posture that seeks to empty oneself for the sake of the gospel in someone else's life. This posture leads to an embrace of moments during a STM trip that purge any self-promoting, self-seeking, or self-glorifying motives or actions. *Whoever wants to be my disciple must deny themselves and take up their cross and follow me* (Matthew 16:24) What can I lay down? What do I need to deny? What is taking priority over following Jesus in this mission in front of me?

As trip leaders and those who receive teams, we must be intentional to move our participants from an experiential posture to a discipleship

posture. Since an experiential posture toward STM is easy and comes naturally, as leaders, our job is to help create the atmosphere and approach that brings about a discipling posture. Engage your team in asking these types of questions—How can I be the best version of myself in this place? How can this place change me? What can I learn here? How do I leave this place and be further along in my journey toward reflecting the fullness of Christ? What is God saying in this moment? How does this trip influence my long-term journey as a disciple of Jesus?

STM done well allows for the lives of participants to be changed but does so with a lens for discipleship. A focus on life change with holistic discipleship in mind is fine as long as the emphasis on solid contribution to local ministry is not compromised and these trips are seen as a step on a long discipleship journey rather than letting “an amazing experience” drive the strategy.

One of the key ways we are able to move participants from an experiential to a discipling posture happens through relationships and mentoring. It’s our job, as leaders of these trips, to develop the relationships it takes to sustain the growth that happens in the greenhouse of a missions trip when these individuals come back home. STM is unique in that it is usually centralized on being a collective experience. Whether it is an intern partnering with a long-term worker on the field or a group of classmates taking a week-long group trip, STM is not meant to be done alone. This trip needs to be connected to a participants’ overall spiritual formation, and the participant needs to have a healthy connection to the corporate body of Christ to continue to fuel the sparks once they return. STM offers churches an opportunity for an environment outside the four walls which allows for the cultivation of deep mentoring relationships that can have long-term impact on the longevity and growth of the participant as well as the life of the church.

As a trip leader or as one receiving teams, the misperception is that a STM experience is for the participants that you are leading. On

the contrary, Jesus modeled life-on-life discipleship. When shifting from an experiential to a discipleship posture, the trip now becomes an opportunity for you to model and share the ways God is speaking and working in your life. Jesus heard the voice of the Father and modeled how to obey it. Share openly with your team what God is speaking to you. As you prepare for the trip and while on the trip, God will be speaking to you and shaping you. Lead your team by being the first to take on a discipling posture. True mentorship engages authentically in the discipleship that is taking place in your own heart as you engage with what God is doing in the hearts of those you're leading.

Set clear expectations of priority. It is not about an individual's comfort or expectations, but rather about God's mission. Some of the most soul shaping moments a participant will have on a short-term trip may be experiences that are uncomfortable, awkward, and not enjoyable. Setting clear expectations that participants' comfort and enjoyment are not the priority can help lower the automatic defenses that may arise when a participant faces these types of moments on a trip. Setting clear expectations also allows participants to remain open to how God is moving, even if it's not personally a great experience. Many experiences on short-term trips may be uncomfortable, but God often uses those moments to further His mission. When we seek the "best experience," we often exclude the very experiences God wants us to have to shape us as His disciples.

Another way to make this shift is to resist the temptation to make STM trips about the experience of travel. Countries and cultures are beautiful to see. But collecting passport stamps and experiences isn't what these trips are about. Participate in long-term engagement by returning to the same places you've been, serving with the same local partners, missionaries, and ministries. There is more to STM than life-changing experiences for participants. Let's reimagine STM as an opportunity for ongoing engagement with God on mission.

Our invitation is to shift from seeing STM trips as work projects and reimagine them as more. A great outcome would be participants gaining

vision for world missions. Trips can be about casting vision for God's mission. Trips done well are educational. Participants should leave with a greater vision for global missions.

DISCUSSION LEADER GUIDE:

- What language does my church use to recruit for short-term trips?
- Is discipleship a part of our STM? If not, how can we change this? (Can I model this for others?)
- What are some outcomes I want for my STM trips?

Conclusion

Thanks so much for journeying with us for a few minutes. Before we leave you, it seems right to think about what is next.

The danger of a resource like this is that it can be used for unintended purposes. We would hate for some to criticize churches or organizations because of the suggested shifts of posture or thinking that are not being lived out. We would also be disappointed if the cautions and shifts feel so overwhelming that you just say “forget it” to any kind of involvement in STM. On the contrary, we’re hoping that this resource could create a healthy tension and start the right discussions for you and your church.

Our hope is that we have given a few practical ideas about language, questions, and strategies related to your participation or leadership in STM.

Now we'd like to leave you with a few practical next steps of what to do with some of this information.

Self-Assess. Where have you as a church or individual done really well in the STM experience? Where do you see room for improvement? Are there certain takeaways that jump out at you after reading this e-book?

Start a Conversation. Sometimes when we read things like this, if we're not the leader making all the decisions, it's hard not to be cynical or feel powerless. So, why not start a conversation with your pastor, missions coordinator, or missionary partners about these things and have an honest dialogue about how you all feel about the STM posture and practice of your church/group. If you're the pastor or leader, start this conversation with those who are involved.

Make Some Shifts. We have suggested many shifts in this book. Maybe there are some that God has put on your heart that are not included here. Either way, our whole journey of following Jesus is about further surrender and making adjustments to the way we live and lead. What is the first shift that you could make regarding STM? Have you been overly critical? Underengaged?

Create a Plan. Creating a practical plan for your next mission trip as an individual or church is crucial. What educational pieces could be helpful for you or your church? We've included a book list that could be interesting. How could selecting your trip and participants look different in the future? What might training look like? Can we help?

We're not the experts in this conversation, but we would love to talk with you if you have thoughts, ideas, push-back, or questions. Please contact us at . . .

www.weareenvision.com/contact-us

Thanks for reading. We're humbled to be on this journey with you.

Book List

Helping Without Hurting in Short-term Missions
by Steve Corbett & Brian Fikkert

When Helping Hurts
by Steve Corbett & Brian Fikkert

Western Christians in Global Mission
by Paul Borthwick

The Next Evangelicalism: Freeing the Church from Western Cultural Captivity
by Soong-Chan Rah

Toxic Charity: How Churches and Charities Hurt Those They Help and How to Reverse it
by Robert D. Lupton

Impact of Short-term Missions on the Long-term Missional Development of Participants
by Brian Bain

Mission in Motion: Speaking Frankly of Mobilization
by Malcom Gold & Jay Montega

Short-term Mission: An Ethnography of Christian Travel Narrative and Experience
by Brian Howell

Serving with Eyes Wide Open: Doing Short-term Missions with Cultural Intelligence
by David Livermore

Effective Engagement in Short-term Missions: Doing it Right!
by Robert Priest

“Giving Time, Not Money: Long-term Impacts of Short-term Mission Trips,” *Missiology: An International Review* 41
by LiErin Probasco

Millennials and Mission: A Generation Faces Global Challenge
by Jim & Judy Raymo

Boundless Faith: The Global Outreach of American Churches
by Robert Wuthnow

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DAVID NISHIZAKI, Envision Deaf Ministry. David and his wife, Aleah, are pioneering a new ministry for Envision that is concerned with mobilizing and launching the deaf community to reach others in the non-hearing world around the globe.

JEN SCHEPENS, Envision Operations. Jen provides oversight for Envision functions from staff care to policies and procedures, as well as all Envision events.

About Envision

ENVISION is a ministry of The Christian & Missionary Alliance. Envision identifies and develops missional leaders who innovate, establish, and strengthen communities of faith in key urban environments. Envision offers short-term trips, internships, leadership development, and ministry opportunities in the Alliance family.



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