

"If Everything Is Mission, Nothing Is Mission": Reflections on Short-Term Missions

Miguel Ángel Palomino

Introduction

The enthusiasm with which María told me about her "missionary experience" among the Ashaninka people in the Peruvian jungle was contagious.¹ She and a group of ten women from a prominent church in Lima had visited this indigenous community on a short-term "missionary"



Miguel Ángel Palomino (PhD, Edinburgh University) is the director of FATELA, a graduate school for pastoral and cross-cultural mission studies that operates in Argentina, Brazil, Chile, Colombia, Ecuador, and Peru. He is currently researching independent charismatic churches and the missionary movement of the Latino diaspora in the United States and Europe. He has written two books and published articles in various journals. He is the pastor of the Christian and Missionary Alliance Church of Pembroke Pines in Florida, USA.

trip. What caught my attention was not so much the age of these women (55 to 74) as the motivation for their trip. "Why did you decide to go to that area?" I asked. She immediately replied, "We always wanted to see this part of Peru, so we organized a mission trip, raised funds and collected clothing to distribute in the community, just as Americans do when they come down here. We had a great time and a lot of fun."

In recent years we have seen that the Latin American evangelical church has not only changed its religious landscape but also its way of doing missions. To some extent this change could be due to the STM phenomenon that is transforming the way in which churches in the United States see the missionary work today. Robertson McQuilkin, president emeritus of Columbia International University, says, "While the number of long-term missionaries from North America has stayed basically static, the number of American laity involved in short-term projects grew from 22,000 in 1979 to more than a million today" (2006). Latin America, like other continents in the southern hemisphere, is the destination of many of these "missionary" groups, which are undoubtedly influencing the way in which churches in our region understand Christian mission.²

¹ María is not her real name. The Ashaninka communities are spread out and surrounded by the Ene, Perene, Satipo, and Anapati rivers in the high jungle of central Peru. During the years of the Shining Path terrorist group (1980 to 1992), the Peruvian government considered this region to be a "red zone."

² There is not much information available in Spanish or Portuguese on the impact of this movement in Latin America, but by observing the churches and talking with their leaders it is evident that the phenomenon is not unfamiliar to them.

Change of Terminologies, Actors, and Scenarios

Until recently, the terms and concepts used to describe missionary activity were easily understood. This is no longer the case. The word "mission" used to describe a noble vocation that implied maximum renunciation in order to take the gospel to regions distant from our own. "Missionary" was a person who had left his or her own land, usually the United States or Europe, to go and stay in far away nations for a long time. "Mission field" generally represented non-evangelized areas in inhospitable territories in need of Christian witness.

The word «mission» used to describe a noble vocation that implied maximum renunciation in order to take the gospel to regions distant from our own.

These very same words have a different meaning today. Ever since churches borrowed the term "mission statement" from the business world, the word "mission" no longer has much to do with the biblical concept of missions but instead has to do with the purposes and objectives of an institution. The "missionary," who for the most part is still US American or European, now has a more pragmatic approach—particularly if they are Koreans or tentmakers—because they will make their way into the circle of the mega-churches seeking space to legitimize their presence. And "mission fields" are no longer remote regions with no evangelical presence but rather gigantic cities that have become true modern jungles where there is an ever-increasing competition for large and innovative Christian ministries.

As if these changes were not enough, we also have "short-term missions" (domestic and international trips that last

**"If Everything Is Mission, Nothing Is Mission":
Reflections on Short-Term Missions**

from a week to a year, mixing vacation, pleasure, and certain Christian responsibilities), "purpose-driven missions" (Rick Warren's model, see Morgan 2005), "missionary projects," "global missions cooperation," "democratization of missions" (missions belong to everyone, not just to an elite), "amateurization of missions" (used by Ralph Winter to refer to non-professional missionaries), "missionary reengineering," "short-term missions pastor," "tent-makers," "countries of creative access," and so forth. In the midst of all these options, what stands out most is the STM movement, which in the US alone has allegedly mobilized more than 1.5 million people just in 2005 (MacDonald 2006). If we consider that each person spends \$2,000 to \$3,000 US dollars per trip, then we have a movement that mobilizes not only multitudes but also vast sums of money.

STM, a Missionary Paradigm for the Twenty-First Century?

God indeed works in mysterious ways. Let's take the case of the first century church in Jerusalem. After the death of Stephen, a severe persecution was unleashed on the early Christians, forcing them to flee (Acts 8.1-4). Contrary to what might have been expected, this situation did not stop the gospel from being spread but rather helped it, for from then on the "lay missionary movement" sprang up as a result, and the "professional ministers" (apostles) were not part



The cost of two weeks of STM evangelization can run high. between \$2,000 and \$3,000 per person per trip.

of it. In Acts 11.19-21, we once again find the word "scattered" from 8.1-4, for the story continues here. Those who had fled from Jerusalem were now reaching places as far away as Phoenicia, Cyprus, and Antioch, where these "missionaries" were "telling the message only to Jews."

Millions of US Americans are taking advantage of the opportunity to become «missionaries» under one condition, that they can return to the comfortable life they come from a few days later.

Interestingly, here we have a mission pattern that still typifies current evangelical migratory waves: immigrant "missionaries" prefer to plant churches among their own language and ethnic group.

But what about the STM movement? Some would argue that STM will not only be another unprecedented lay missionary movement in the history of Christianity, as the African and Latin American diaspora are now, but that they will be the type of missions that will characterize the twenty-first century. To some extent it would seem that the STM approach fits better into the globalized and post-modern society characterized by the "light

culture" that is a reflection of our present times and has gradually gained ground within the church. The "light culture" is the frivolous culture, the non-effort culture, the culture of entertainment, incapable of making commitment for the future (Vattimo 1992). Jeffrey MacDonald (2006), a journalist for the *The Christian Science Monitor*, points out that millions of US Americans are taking advantage of the opportunity to become "missionaries" under one condition, that they can return to the comfortable life they come from a few days later. Consequently, more and more ordinary people feel that they, too, can contribute to missions with their time, money, and skills.

The STM phenomenon is still new and cannot be assessed in its entire dimension. But it would not be out of place to think that that God may be using the economic power of rich churches to motivate believers to travel all over the world to bring assistance to those in need. After all, this was what the church in Antioch did for the church in Jerusalem (Acts 11).

Antecedents and Recycling

Although we cannot prevent STM from being compared to long-term missions, it is worth remembering that some evangelistic efforts that used the "short-term" strategy already existed a long time ago in our countries. *Segadores de la Cosecha* (Reapers of the Harvest), a Peruvian mission agency led by Pedro Hocking began operating in the late 1960s. "Project Timothy," sponsored by Regions Beyond Missionary Union (RBMU), was another program in the 1970s.³ They both began working long before Operation Mobilization and Youth with a Mission—the first kind of short-term international missionary movements—reached the region in the late 1970s.

*God may be using
the economic
power of rich
churches to
motivate believers
to travel all over
the world to bring
assistance to those
in need.*

³ Dr. Stewart McIntosh, an RBMU missionary to Peru, developed one of the first STM projects in this country and Bolivia between 1973 and 1983 under the name "Project Timothy." The first "Timothies" arrived in Apurimac and San Martin, in the south and northeast of Peru respectively, in 1973 under the auspices of RBMU of the United States after an intense debate in the evangelical world at the time. (Letters and documents about the program can be found in Dr. McIntosh's archive: macsarchivo, Kinghorn, Scotland. They are also in the RBMU's archives in New College Library, Edinburgh University.)

Segadores de la Cosecha and Project Timothy used to associate missions with evangelism, a common belief in those days. The modus operandi of Segadores was very practical and simple for it had only two phases: first, an intensive residential training period of the candidates—all of them nationals; and second, several weeks of evangelistic work in the field. All of this activity was seasoned with long and intense periods of prayers that strengthened the spiritual life of the participants and molded them into committed disciples. At the end, those who had made decisions of faith, usually in the hundreds, were invited to attend the local churches that had participated in the program. This organization is still working in Peru today.

In the case of Project Timothy the participants were all foreigners. It had a twofold purpose: first, to support missionaries who were already working in the field; and second, to use their experience to train the future generations of missionaries. **To carry out these two objectives, a training program was laid out for both the "Timothy" and the "Paul" who worked in a one-to-one or two-to-two relationship. Large groups and tourism were not allowed.** The training included orientation about the host country and indigenous church and the work field where they would be involved. It was expected that the participants would get over the "wow factor" (Kirby 1998, 56) in the first six weeks. Then came the field work, and lastly they took a final exam. Once they had completed this term, they wrote a report on their experiences, a document that was sent to the mission, their home churches, and the national host church as well. According to McIntosh (personal e-mail, July 3 and 17, 2006), this program gave the "Timothies" a deep discipleship experience that helped to confirm or re-orient their future ministry and gave "Paul" the opportunity to share his

frustrations, troubles, and achievements with someone of his own country and culture. Project Timothy stopped functioning soon after because although its results were good, they did not justify its continuation. Its organizers thought such an effort could be better invested on other long lasting projects, such as discipling national leaders, a strategy upon which RBMU focused later on.

In looking back at efforts like these, one wonders whether STM should not be called "religious tourism" (Van Engen 2000) or "Summer Camp" given that its objective is not necessarily related to evangelism and discipleship and does not require the participants to incarnate themselves into a new culture or contextualize the gospel. Maybe the problem lies in the term "missions" that these groups so loosely use. Critics are right to say that these "missionary" trips do not always have an evangelistic purpose, an important element of the Christian mission. Simon Coleman (2003, 20-21) has noted that even "evangelistically oriented short-term missions often convey a sense of having traveled far in service of the gospel without actually performing any face-to-face evangelistic work" (quoted by Zehner 2006).

Where short-termers perform best is in the context of natural disasters where they provide aid to build houses, orphanages, and offer medical care and support. Curiously, this type of help—food donations, people coming to build camps, schools or shelters, and doctors offering free medical care—always existed, but people never called it "short-term

STM's objective is not necessarily related to evangelism and discipleship and does not require the participants to incarnate themselves into a new culture or contextualize the gospel.

missions." Local churches just saw in these people believers of goodwill who came to help them out in a clear identification with those in need, just as an older sister congregation would do. It might be about time to recapture this old concept rather than labeling every type of trip a church may organize as a "missions trip."

"If Everything is Mission, Nothing is Mission"

In times when there is a worldwide missionary zeal, it is worth remembering the words of the Anglican theologian Stephen Neil: "If everything is mission, nothing is mission" (1959, 81). As we said before, the word "mission" and other terms related to it no longer mean what they should. A friend of mine who pastors a church in Europe, told me, "I've got a group of short-termers coming from America but I don't understand them. One of them told me the other day that if I filled the temple with unbelievers for him, he would preach his best sermon ever in order to evangelize them." "What did you do?" I asked. "I told him he should go out to the streets and fill the temple himself because that's what they had come for." The pastor and organizers thought this was the main purpose of the trip, but in talking to the group I found out that they were more interested in seeking their ancestral roots than looking for "lost souls."

We will not make analytical comparisons between the two types of mission here, short and long-term missions. However, it cannot be ignored that they have a common denominator, that of "doing missions," which allows us to look at certain characteristics that should be present in any missionary work. Briefly, I would like to point out only one aspect that has to do with Jesus' missionary model, a fundamental part of a biblical theology of mission.

In reading the biographies and historical accounts of missionaries and their work during the nineteenth and the beginning of the twentieth centuries, it is evident that some Christian virtues typical of the missionary service in those days have nearly disappeared today. Let us take, for instance, renunciation and self-sacrifice as clear indication of commitment to the supreme love of Jesus Christ and obedience to his mandate of serving his church and the world. **Old-time missionaries were willing and ready to take up the cross almost literally, which led some to even suffer and die for the Lord.** The Oxford English Dictionary defines the verb "renounce" as "to formally declare one's abandonment of (a claim, right, possession); to abandon (a cause, bad habit, way of life)."

*Jesus came to
announce God's
kingdom, not to
market himself.*

The New Testament gives us the theological definition of "renunciation" in the apostolic declaration of Philippians 2. The phrase "[he] made himself nothing" expresses the double meaning of this statement: he was made in human likeness and humbled himself to the point of taking the nature of a servant (Ex. 21.5, 6), which meant being subject to the human law and human parents (Lk. 2.21, 51). Jesus then worked as a poor carpenter and died as the worst kind of criminal, having first suffered indescribable tortures (Is. 49.3, 7). Reading Mark 10.45, we see the reason for Jesus' voluntary choice: his mission was to come to the world to serve, not to be served. He came to announce God's kingdom, not to market himself.

Sacrifice and renunciation are therefore the foundation of any true missionary vocation. If we do not see too much of these virtues today, it is because there might be misunderstanding about the real nature of missions. I would

dare to say that nowadays we have exchanged the call of service for work reward, be it money, fame, or power, and we have mistaken personal conviction for trendy

Mission without renunciation is not mission, no matter if it is short-term or long-term.

ecclesiastical motivations and ministerial urgency. Jesus rightly said, "Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (Jn. 12.24). This principle opposes the "light culture". **Mission without renunciation is not mission, no matter if it is short-term or long-term.**

Reflections from Latin America

Missiologists and other scholars have already expressed their concern about STM. Priest has noted that this movement is completely divorced from academia and missiology, as well as theological schools (Priest et al. 2006). Others have pointed out that the excessive confidence in being able to successfully apply techniques and models that work in the United States (Livermore 2004), can lead to wrong expectations when it comes to the effectiveness of their projects in other settings (Johnson 2003). There are also those who doubt that these missionary trips can have a positive and lasting impact particularly on young participants (Livermore 2006).

If you browse the Internet, you will find practically no articles in Spanish or Portuguese that pose questions for the STM movement. Does this mean that national pastors and church leaders are happy with it and have no concerns about it? I would doubt it. Priest's words (2006) are a challenge here: "In a world that is globally connected, we need missiological research and Latin American reflection, from

the Latinos themselves, on the short-term projects." Along these lines I would like to elaborate some points that arise from my observation as I travel throughout Latin America, from conversations with leaders of denominations and mission agencies, and from my own experience in some short-term projects.

First, the methodological pragmatism applied to STM can make us lose sight of the missionary nature of the church. Generally speaking, the average US American is seen as a pragmatic person who lives by results and seeks immediate fixes rather than long-term solutions (Walls 1996, 222),⁴ characteristics that no doubt have made the United States the great nation that it is today. Yet it is worthwhile asking whether this business pragmatism⁵ is compatible with the mission of the church, for there is often a tendency to reduce even the spiritual realm to merely technological procedures in order to have some control over it. The "spiritual warfare" and territorial demons theory is a good example of this trend (Wagner 1993).

The STM movement is not exempted from the influence of the pragmatic because projects often become more important than people when goals need to be achieved in a short time. It is under the pressure of these time constraints

⁴ Bruce Wilkinson's *Dream for Africa* illustrates this pragmatic approach. The well-known author of *The Prayer of Jabez* had an ambitious plan to channel vast humanitarian aid from the US to the poorest communities in Africa where help is most needed. He decided to create an orphanage for 10,000 HIV children and a tourist complex in the kingdom of Swaziland. Unfortunately his dream shattered due to big mistakes he made. He wanted to solve the country's problems without considering the idiosyncrasy and customs of its people (Phillips 2005).

⁵ "If the measures lead to improved productivity; if the measures help to improve people's lives; and if the measures contribute to increasing the business' strength," then anything that is done is all right (Oppenheimer 2005, 63).

that "the American idols of speed, quantification, compartmentalization, money, achievement, and success" are accentuated (Adeney 2003, 86), generating pressure on the short-termers when they are back home since they have to report tangible and immediate results to satisfy the donors and ensure that there will be funds for the next trip.

Now, is one or two weeks enough time to see permanent results? Apart from houses, schools, or shelters built by the teams or the medical care provided to the needy, the real impact on the community can only be assessed over time. Christian mission continues to be the field of the Holy Spirit, and all modern technology and methods must be subject to him.

Second, STM may be seen as an expression of a postmodern type of US American missionary colonialism. One of the deepest concerns regarding the effects of STM on host countries is the displacement of local workers and professionals, making national churches totally dependent on outside help and creating insecurity about the resources they have themselves. When short-termers come to do their job, nationals tend to let them do everything even if they spend much more money doing it their way than using local labor and materials (Ver Beek 2006).⁶ The same happens with doctors and other skilled professionals. Nationals tend to think that foreigners are better trained than locals are. Evangelism is perhaps one of the few areas where Latinos feel very comfortable. They know that their churches are much more alive and dynamic than the average church in the North, so they understand the limitations short-term teams have when they arrive here. A pastor once told me,

⁶ Ver Beek points out that after hurricane Mitch hit Honduras, a short-term team spent \$30,000 US dollars to build a house that the locals could have built for \$2,000.

"When young people from the United States come, we allow them to do everything except go out to the streets to witness. They don't have a clue how to do it, but we do."

For poor countries where great numbers of churches struggle to survive, the visit of STM groups certainly helps to strengthen their economy and give them some "status" in the neighborhood. This may be the reason why "few pastors would raise their voices or reject their assistance even if they resent the paternalistic attitude they show, or the humiliation of being led by a group that do not even speak the language, do not know the congregation and do not understand the community in which they are working" (Johnson 2003). Often times the patronizing manner in which things are handled is most seen in the arbitrary and naïve way in which the resources are distributed, something that in the long run can create a **welfare mentality** that people will not be able to shake it off easily.

STM may be seen as an expression of a postmodern type of US American missionary colonialism.

Third, STM maintains the notion that world missions today is still unidirectional: North to South. Ever since the center of gravity within Christianity moved to the southern continents, there are not only more people who profess the Christian religion in those regions, but there is also a growing interest in missions. As of 2002, South Korea had 10,646 missionaries working in 156 countries, making it second only to the United States in terms of number of missionaries sent out (Park 2002, 111). Brazil had 3,195 missionaries,⁷ closely followed by other Latin American countries.

⁷ See http://www.comibam.org/transpar/_menus/por/09jogo-mb.htm.

Given this missionary boom, some agreements and partnerships have been taking place between the South and North lately, in order to support multinational teams that are working in territories and situations where it is better

*Would US
American and
European
churches accept
«short-term Latin
American
missionaries»
coming to help
them with
ministry?*

not to have a US American or European presence. After much effort, the concept of international teams led by non-western missionaries seems to be catching on. Here we should ask if the proliferation of the so-called STM will not be an obstacle to strengthening the partnerships that have already been formed. Would US American and European churches accept "short-term Latin American missionaries" coming to help them with ministry? When I asked this question during a conference in Europe, someone in the audience stood up and told me, "We don't need help from anyone to do our job. In fact, my country does not need Latino short-termers

because we are all Christians here." In the United States someone said to me, "I can't imagine having Latinos coming over to help us evangelize people when they don't even speak English." I thought, "How interesting. US American short-termers speak neither Spanish nor Portuguese, yet they come to Latin America anyway, trusting churches will receive them warmly and make the effort to find interpreters." Why do we not see the same attitude in northern countries? **We need to remind ourselves that missions is also the responsibility of the emerging continents and not only the exclusive privilege of the former missionary sending countries.**

Final Thoughts

María's experience about her "missionary" incursion into the Ashaninka region is different from that of Serapio's, a pastor in a city in the north of Peru. Less than a year ago he began a church with only his family and four other people. Seeking to further his work, he obtained the support of large churches, mainly from Lima, that promised to send groups of people of all ages and skills to help him spread the gospel in that city.⁸ Serapio does not use the term "short-term missions" to describe the function of these teams, though many would think it is the same. He prefers to call them support groups that give their time and money to serve God's church. This Peruvian pastor has a very clear idea of what he wants to accomplish. First, he contacted the churches that could lend him a hand in planting a church. Second, he planned an annual calendar of activities in which the visiting teams would be part of the strategy he has laid out to reach the community. Third, he decided what teams should come and what particular needs should be met in the area.⁹ Fourth, Serapio shared the vision with the visiting teams and led the work making sure they would carry out the purpose for which they had come: to share the gospel with others. Fifth, he asked the supporting churches and the participants to cover their own expenses, 250 to 300 *nuevos soles* per person,¹⁰ which included transport, lodging, and food for

⁸ Serapio Ruiz was one of my students in the FATELA master's program. He has been a pastor for many years now. We corresponded via e-mail during July 2006.

⁹ For example, in July 2006 a group of 8 doctors and 20 helpers came to Serapio's church. The doctors provided free medical care to the people in the community while the others went around the city handing out fliers and invitations for an evangelistic crusade that took place at night.

¹⁰ The exchange rate is 3.25 *nuevos soles* per \$1.00 US dollar.

the whole stay. Finally, the pastor and members of his church took on the discipling of the new believers who joined the church, an important step in every missionary endeavor.

This strategy has proved successful so far, and Serapio plans to continue doing it for a while more until the church has grown and been strengthened enough as to reproduce the model in other parts of the country.

Do STM teams have a place in the Latin American church in view of national efforts? What could the South do to help the STM movement to become less patronizing in its approach?

Bearing these examples in mind, I would like to pose some questions as final thoughts. First, do STM teams have a place in the Latin American church in view of national efforts such as Serapio's? I would say they do, as long as they adjust themselves to the local church's plans and are willing to work under the leadership of the national pastor. Short-termers need to understand that the countries they visit have their own core values and customs and that an overseas trip of a few days does not automatically make them

missionaries in any sense of the word. Second, what could the South do to help the STM movement to become less patronizing in its approach? I think national leaders, particularly the more experienced and mature, should begin to critically reflect on their experiences with the short-term teams. The assessments need to be objective, with no fear of losing the help and "trust" of the US American churches in case they disagree with the way the teams handle things. Nationals should also firmly emphasize their worldview about the spiritual realm in order to make it clear that missions is not about resources and strategies but mainly

about discerning what the Spirit wants his church to do in the place and circumstances she is in. The church's mission is much more than cross-cultural missions; the church needs to be sensitive to the moving of the Holy Spirit to understand how the church of Jesus Christ, united as one body, can make her presence felt in the globalized world in which we live.

REFERENCES

- Adeney, Miriam. 2003. When the elephant dances, the mouse may die. *Into All the World Magazine*, Short-Term Missions Today section, ed. Bill Berry, 86-89. Available in abridged form at <http://fm2.forministry.com/qryArticlePrint.asp?Record=1821>.
- Coleman, Simon. 2003. Continuous conversion? The rhetoric, practice, and rhetorical practice of charismatic protestant conversion. In *The Anthropology of Religious Conversion*. Eds. Andrew Buckser and Stephen D. Glazier, 15-27. Lanham, MD: Rowman and Littlefield.
- Johnson, Rick. 2003. Case Study 1: Going South of the Border. *Into All the World Magazine*, Short-Term Missions Today section, ed. Bill Berry.
- Kirby, Scott H. 1998. *The short-term mission adventure*. Knoxville, TN: Printing Image.
- Livermore, David. 2004. AmeriCAN or AmeriCAN'T? A critical analysis of western training to the world. *Evangelical Missions Quarterly* 40:458-466.
- . 2006. *Serving with eyes wide open: Doing short-term missions with cultural intelligence*. Grand Rapids, MI: Baker.
- MacDonald, G. Jeffrey. 2006. Rise of sunshine Samaritans: On a mission or holiday? *The Christian Science Monitor*, May 25. Available at <http://www.csmonitor.com/2006/0525/p01s01-ussc.html>.

- McQuilkin, Robertson. 2006. Lost missions: Whatever happened to the idea of rescuing people from hell? *Christianity Today*, July 1. www.christianitytoday.com/ct/2006/007/35.40.html.
- Morgan, Timothy C. 2005. Purpose driven in Rwanda. Rick Warren's sweeping plan to defeat poverty. *Christianity Today* 49, no. 10.
- Neil, Stephen. 1959. *Creative Tension*. Edinburgh: House Press.
- Oppenheimer, Andrés. 2005. *Cuentos chinos. El engaño de Washington, la mentira populista y la esperanza de América Latina*. Buenos Aires: Editorial Sudamericana.
- Park, Timothy Kiho. 2002. A survey of the Korean missionary movement. *Journal of Asian Missions* 4 (1): 111-119.
- Phillips, Michael M. In Swaziland US preacher sees his dream vanish. *The Wall Street Journal*, December 19, 2005, sec. A.
- Priest, Robert J., Terry Dischinger, Steve Rasmusen, and C. M. Brown. 2006. Researching the short-term mission movement. *Missiology* 34 (4).
- Van Engen, J. A. 2000. The cost of short-term missions. *The Other Side* 36 (1):20-23.
- Vattimo, Gianni. 1992. *Más allá del sujeto: Nietzsche, Heidegger y la hermenéutica*. Barcelona: Editorial Paidós.
- Ver Beek, Kurt Alan. 2006. The impact of short-term missions: A case study of house construction in Honduras after Hurricane Mitch. *Missiology* 34 (4):477-95.
- Wagner, C. Peter. 1993. *Breaking strongholds in your city*. Ventura, CA: Regal.
- Walls, Andrew F. 1996. *The missionary movement in Christian history: Studies in the transmission of faith*. Maryknoll, NY: Orbis Books.
- Zehner, Edwin. 2006. Short-term missions: Toward a more field-oriented model. *Missiology* 34 (4).



Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.