

THE LONG-TERM IMPACT OF SHORT-TERM MISSIONS ON THE BELIEFS,
ATTITUDES AND BEHAVIOURS OF YOUNG ADULTS

by

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SUMMARY PAGE

This study investigated the impact that a number of variables within the short-term mission experience had on the beliefs, attitudes and behaviours of Anabaptist young adult mission participants in 24 concepts related to their relationship with God, the Church and world around them. Study participants were drawn from five different Anabaptist denominationally connected short-term mission programs ranging in length from one month to one year.

This study used a quasi-experimental pre-test, post-test, follow-up design with non-equivalent groups as well as a non-randomized control group. The 116 study participants filled out a quantitative questionnaire prior to their short-term mission experience, after they returned from their mission experience and again one year after they returned. This longitudinal aspect of the research design measured the relative impact of variables within the short-term mission experience on participants over time. Methodological triangulation was employed that allowed for a variety of quantitative and qualitative tools to be used in better understanding the comparative impact of the short-term mission experience. The questionnaire, short essay response and interviews all incorporated concepts related to the international and cross-cultural impact of the short-term mission experience that have not been systematically analysed in this kind of study before.

Response rates remained very high throughout the three stages of data collection and produced a number of significant findings. These findings included the positive impact during the mission experience of: an extensive pre-trip training experience, longer assignments, cross-cultural assignment location, relationally focused assignments, supportive families and churches, and correlation between repeat assignments and strong interest in future full-time mission work.

While the positive impact of the short-term mission experience was significant, the post-trip regression in participants' beliefs, attitudes and behaviours one year after returning from the mission experience was also significant. This regression indicates that inadequate attention is being paid to participant re-entry, debrief and follow-up. Short-term mission agencies, participants and local churches need to view the discipleship impact of the short-term mission experience as ongoing. It is counter-intuitive to invest discipleship resources on returning short-term mission participants; however, the data indicates that is where the most significant discipleship challenges are found.

Key terms:

Short-term Mission; Discipleship; Training; Debrief; Local Church; Cross-cultural; Beliefs; Anabaptist; Young Adults; Change

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I declare that “The Long-term Impact of Short-term Missions on the Beliefs, Attitudes and Behaviours of Young Adults” is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

All Biblical references and quotations have been taken from the New International Version of the Bible.

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1. THE PROBLEM AND ITS SETTING

1.1 Introduction

Within the past generation, the Western Protestant church has experienced the explosive growth of short-term missions. The most recent version of the Mission Handbook (2004-2006) claims that the number of people going on short-term mission trips, reported by United States agencies listed in the Handbook, grew from 97,272 in 1998 to 346,270 in 2001 (Welliver and Northcutt 2004:13). That figure is an amazing 256% increase in three years. When combined with declining numbers of long-term missions personnel, some have called this change the most significant in modern missions history (Allen 2001; Barnes 1992). Considerable disposable wealth, inexpensive and efficient air travel, and excellent communication resources have aided short-term missionaries living in the West. In addition to the thousands of churches sending teams, there are now hundreds of specialized short-term mission organizations that facilitate every aspect of the mission experience.

While most acknowledge the short-term mission phenomena is here to stay, the movement has attracted considerable scrutiny and concern within the broader missions community. Concerns have been raised about the ethnocentrism, relational shallowness, self-serving impact, and overall cost of short-term missions (Slimbach 2000; Van Engen 2000; Atkins 1991). With the groundswell of interest in short-term missions has come many poorly organized and missiologically weak cross-cultural assignments that often do more harm than good.

Consequently the question must be asked, what is the long-term value of the growing short-term missions phenomena?

1.2 Background and Importance of the Study

While some proponents of short-term missions acknowledge the potential dangers inherent in sending young adults into cross-cultural settings for intense service and learning experiences, they also point to the life changing discipleship opportunities that these trips afford for all involved (Barnes 2001, 1992; McDonough & Peterson 1999; Borthwick 1996). The best models of short-term mission have anticipated the various missiological risks inherent in this effort and have sought to avoid them through in-depth discipleship preparation, careful and appropriate service or mission under the leadership of hosting churches, and a thorough hosting ministry and participant debrief.

While some studies have been done with alumni of short-term missions in an attempt to better understand the impact of their experience on their spiritual life as well as interest in long-term missions, very little comprehensive research has been done on the overall impact of short-term missions on the beliefs, attitudes and behaviours of participants using before, after and follow-up longitudinal studies. Those studies completed either used a limited sample group size or were limited to a single organization (McDonough & Peterson –STEM, 1999; Tuttle, 1998; Beckwith 1991). With an increasing percentage of the Church's overall missions investment moving to short-term missions, it is imperative that a more comprehensive analysis of the overall value and impact of short-term missions be undertaken.

As a part of the broader Protestant community with strong missions roots in the radical reformation, Anabaptist churches have experienced similar growth in short-term mission interest and participation. Theologically committed to the priesthood of all believers, Anabaptist churches have understood the Great Commission (Mt 28:19, 20) and the Great Commandment (Lk 10:27) as normative for

everyone who is a disciple of Christ and not just the professional clergy (Littell 1947:19).

The Anabaptist church's understanding of radical discipleship to the teaching and life of Jesus has been a core value since the movement's inception in the mid-sixteenth century. In fact, it has been stated that "no other Christian movement between the apostolic era and the modern mission period has articulated and demonstrated more clearly the meaning of discipling than have the Anabaptists." (Kasdorf 1984:53). This understanding of radical discipleship has had a significant impact on the way in which short-term missions has been expressed by many Anabaptist churches in North America.

Some Anabaptists have also questioned the value of short-term missions and its impact on mission's structures and the Church at large (Baker 2001; ed of Mission Focus 1998). They have called for sensitivity and cognitive empathy in navigating the complex relationship between North American Christians and their spiritual brothers and sisters in the two-thirds world.

Despite a significant emphasis in Anabaptism on discipleship and service, there is a lack of published studies on the impact of short-term missions on Anabaptist participants and indirectly on the discipleship and mission's goals of the Anabaptist church. Given the strong emphasis on discipleship and missions in early Anabaptist history, this study will attempt to better understand the impact of these same theological emphases on recent Anabaptist young adult participants of short-term mission programs.

1.3 Description of the Problem

The purpose of this study is to analyse and compare the resulting change that a number of variables within the short-term mission experience have on the beliefs, attitudes and behaviours of young adult mission participants within Anabaptist connected short-term mission programs.

Is there a measurable positive change in the values, attitudes and behaviours of Anabaptist young adults age 18-30 who serve on short-term mission experiences ranging from one month to one year? What impact do variables such as length of assignment, level of pre-trip discipleship training, location of mission assignment, composition of the team, and structure of the team have on the degree of positive spiritual change in the lives of short-term mission participants? What are the discipleship outcomes of participation in this form of mission?

This study will both analyse and compare the degree of positive change of these variables on the beliefs, attitudes and behaviours of over 100 study participants serving on five different Anabaptist related short-term mission programs with four different organizations over a period of two years. The discipleship areas of interest for this study include 24 values and beliefs interest areas within the three relational spheres of a participant's relationship with God, with the Church and with the world around them.

1.4 Statement of the Research Question

What changes occur in the beliefs, attitudes and behaviours of young adult mission participants as a result of their involvement in Anabaptist related short-term mission programs?

1.5 Subsidiary Research Questions

1. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to their relationship with God, the Church and the world for those who serve in a short-term mission program with extensive pre-trip discipleship training versus those who serve in a service focussed short-term mission program without extensive pre-trip discipleship training?
2. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their values (B5), and reconciliation between cultures (C6) for those serving on a multicultural short-term missions team versus those who serve in a mono-culturally composed missions team within the same short-term mission program (the YES program)?
3. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants who serve in 10 month mission assignment versus participants who serve in a 6 week mission assignment within the same missions organization?
4. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their values (C5), and reconciliation between cultures (C6) for participants who serve in a cross-cultural setting versus participants from the same organization who serve on an assignment location in their own culture?

5. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of commitment to Christian community (B1) and teamwork in ministry (B5) for those who serve on assignments as individuals (the SALT program) versus those who serve on assignments in teams?
6. Does previous short-term mission experience influence the degree of change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants?
7. Does the degree of family support for a participant's involvement in a short-term mission experience have a significant impact on the degree of change in that participant's beliefs, attitudes and behaviours?
8. Does the degree of home church support for a participant's involvement in a short-term mission experience have a significant impact on the degree of change in that participant's beliefs, attitudes and behaviours?
9. Does the type of mission experience (whether more service or more relationally focused) have a significant impact on the degree of change in a participant's beliefs, attitudes and behaviours?
10. Does gender have a significant impact on the degree of change in beliefs, attitudes and behaviours of short-term mission participants?
11. Is there a change in short-term mission alumni's interest in missions a year after they return from their mission experience?
12. Do participants who indicate a strong interest in future full-time missions work experience a significant amount of positive change in their beliefs, attitudes and behaviours versus participants who have a limited interest in future full-time missions work?

13. Do repeated short-term mission experiences increase participant's interest in serving full-time in missions in the future?

1.6 Definition of Terms

Anabaptism

Anabaptism is a branch of the Protestant church that has its roots in the radical reformation within the European Catholic Church in the early part of the sixteenth century. Anabaptists practiced adult baptism upon confession of one's faith. "Anabaptist" was a name given by their enemies to define their guilt under the old Roman death penalty for re-baptisers. Anabaptist churches are characterized by their emphasis on the teachings of Jesus and the model of the early church specifically in terms of a communal lifestyle, compassion for those in need and personal piety. The more evangelical streams of the Anabaptist movement have been a vanguard of mission and discipleship practice for the broader Protestant Church (Friedman 1973:341-365).

Beliefs, attitudes and behaviours

For the purpose of this study, beliefs and attitudes are personal convictions which translate into behaviours within three main spheres of relationship:

- a) the participant's relationship with God
- b) the participant's relationship with the Church, and
- c) the participant's relationship with the World.

Within each of these three relational spheres are eight areas of study.

- a) Within the sphere of a participant's relationship with God (Value A) are: personal communication with God (A1), personal worship through music (A2), the Bible as a guide for life (A3), purity (A4), identity in Christ (A5),

stewardship of money (A6), stewardship of time (A7), and experiencing the Holy Spirit (A8).

- b) Within the sphere of a participant's relationship with the Church (Value B) are: commitment to Christian community (B1), service in the Church (B2), awareness of spiritual gifts (B3), attitude toward the family (B4), teamwork in ministry (B5), the global Church (B6), experience of spiritual authority (B7), and relationship with the local Church (B8).
- c) Within the sphere of a participant's relationship with the world (Value C) are: evangelism (C1), compassion for human need (C2), concern for global issues (C3), stewardship of creation (C4), respect for other cultures and their values (C5), reconciliation between cultures (C6), value of work (C7), and value of social justice (C8).

Discipleship

Discipleship is a Christian discipline focused on becoming an apprentice of Christ, learning to follow His way of life. Discipleship is often a significant focus of Anabaptist churches and is connected to their emphasis on community, congregational life and mission.

Discipleship based short-term mission programs

Discipleship based short-term mission programs are short-term mission/service programs that emphasize becoming an apprentice of Christ in the midst of the mission program through an intentional and extended pre-trip training and a post trip debrief as well as regular teaching and reflection throughout the mission experience. For example, programs within the Global Discipleship Training Alliance devote one third of their overall program length to discipleship instruction in pre and post trip settings.

Home culture assignment locations

Short-term mission assignments located in the home culture of the missions participants.

Likert Scale

The Likert Scale is a quantitative research measurement technique used to measure a subject's agreement or disagreement to statements. Each degree of agreement is given a numerical value from one to five. By adding up the total scores of the various statements which define a given concept, the total numerical value can be calculated from all the responses.

Mono cultural teams

Short-term mission teams composed of participants from the same cultural and linguistic background.

Relationally focused assignments

Relationally focused assignments are short-term mission assignments involving discipleship, teaching, evangelism or other activities based on relationship building.

Service based short-term mission programs

Service based short-term mission programs emphasize the activity of service in their program focus. They contrast discipleship-focused programs by their limited emphasis on spiritual disciplines and limited pre and post assignment discipleship training. Spiritual growth in the life of the participant is often an outcome of the service experience rather than a primary focus. The Mennonite Central Committee SALT program would be an example of a service based short-term mission program.

Service focused assignments

Service focused assignments are short-term mission assignments involving construction, practical labour or other activities focused on improving the practical quality of life for others.

Short-term missions

Short-term missions are a form of missions activity characterized by a limited term of service, as well as limited service objectives focused on sharing and living the Christian gospel through words and actions, and is often conducted in a cross-cultural setting. For the purposes of this study, the definition of short-term missions will be limited to an assignment length between one month and two years.

1.7 Abbreviations

ACTION	<p>ACTION is Actively Claiming Territory In Our Nations, a short-term mission/discipleship training program for youth adults.</p> <p>ACTION is a division of YMI, offering three to six week short-term mission/discipleship programs. The ACTION program is a member of the GDT Alliance.</p>
BAB Scale	<p>BAB Scale is the Beliefs, Attitudes and Behaviours Scale designed for use in this study to measure changes in short-term mission participants' beliefs, attitudes and behaviours. The Beliefs, Attitudes and Behaviours Scales includes 24 concepts in the three relational spheres including participants relationship with God, the Church and the world.</p>

FMS	The Faith Maturity Scale, is a research instrument designed and published by the Search Institute of Minneapolis, MN to measure faith and spiritual maturity. The Faith Maturity Scale was not designed to measure change over time, but rather was designed to describe a sample population. This instrument is focused on measuring behavioural and attitudinal characteristics.
GDT Alliance	GDT Alliance is the Global Discipleship Training Alliance, an Anabaptist rooted alliance of short-term mission programs, which emphasize discipleship in the context of mission.
MCC	MCC is the Mennonite Central Committee, the service/relief organization of the Mennonite, Mennonite Brethren and Brethren in Christ Churches.
REACH	REACH is a short-term mission/discipleship program, of the Rosedale Mennonite Mission, offering both 10 and 18 month assignments. REACH is a member of the GDT Alliance.
SALT	SALT is the Service and Learning Training Program, a short-term mission ministry operated by MCC.
SOAR	SOAR is the Sold Out And Radical short-term mission program offered by Youth Mission International. SOAR focuses on providing entry level mission and discipleship experiences for youth and youth groups in cities across North America and Mexico.

STAT	STAT is the Summer Training Action Teams short-term mission program for teens offered by the Youth Evangelism Service organization of the Eastern Mennonite Conference. STAT is a member of the GDT Alliance.
STEM	STEM is Short-Term Evangelical Missions, an independent short-term mission program based out of Minneapolis, MN.
STM	STM is an abbreviation for short-term mission.
TREK	TREK is a division of YMI, offering both 6 and 10 month short-term mission/discipleship programs. The TREK program is a member of the GDT Alliance.
YES	YES is the Youth Evangelism Service. YES is a short-term mission/discipleship program, of the Eastern Mennonite Conference, offering both 10 and 18 month assignments. YES is a member of the GDT Alliance.
YMI	YMI is Youth Mission International, the short-term youth mission ministry of the Mennonite Brethren Church. YMI is one of many GDT Alliance connected organizations.

1.8 Population and Sample

The population for this study were the Anabaptist young adult short-term mission participants between age 18-30 who served on the SALT, REACH, ACTION, TREK and YES mission programs between September of 2001 and August of 2002.

1.9 Assumptions of the Study

1. Beliefs, attitudes and behaviours can change, and these changes can be measured. Using a combination of both quantitative and qualitative research methods, these changes can be observed and understood.

2. Short-term mission programs have a positive change on the beliefs, attitudes and behaviours of the young adults participating in the programs. Short-term mission experiences vary from program to program. By establishing as homogeneous a study population as possible, and then isolating variables within the various mission experiences, the degree of positive change resulting from those variables can be measured.

3. The young adults participating on short-term mission experiences have had varying degrees of prior mission experience. Some young adults in the study were serving on their first mission experience while others had multiple prior missions experiences. The degree of prior missions experience may affect the participant's outcomes.

4. All participants were practicing Christians. While there are many variations of Christian doctrine, the sample group of Anabaptist young adults were all required to affirm their belief and commitment to a personal relationship with Christ in order to be accepted into the missions programs included in the study.

1.10 Delimitations of the Study

1. The study will not analyse the ministry impact or success of short-term mission/service programs upon the people amongst whom they serve.

2. The study will be limited to young adults (age 18-30) short-term mission/service participants. This age limitation could make it difficult to generalize the results of the study to age groups outside of the study range.

3. The study will be limited to Anabaptist related short-term mission/service programs ranging in length from one month to eighteen months. While there are hundreds of short-term mission programs across North America, this study will focus on Anabaptist related programs emerging out of a denominational church context. The relative cultural, doctrinal and spiritual homogeneity of this sample group allows for the isolating of variables within the overall short-term mission experience and comparing the relative impact of those variables on the beliefs, attitudes and behaviours of participants.

4. A variety of instruments have been designed to measure changes in religious beliefs, attitudes and behaviours. Those scales that have been developed either have limited effectiveness in measuring study participants who are above average in spiritual well-being, or have not been designed to measure change in beliefs, attitudes and behaviours over time in a longitudinal study (Tuttle 1998; Thayer, 1993; Bufford, Paloutzian & Ellison 1991). Previously developed instruments also lacked cross-cultural concepts related to interaction with other cultures, as well as an awareness of the global nature of the Church; both are important areas of change and growth in short-term mission participants. The lack of similar research, in the area of measuring change in the spiritual maturity of committed Christians involved in cross-cultural short-term missions, necessitated the

development of a specific measurement tool for the purposes of this study. This study used a Faith Maturity Scale developed in collaboration with several Anabaptist sociologists and short-term mission program leaders. The scale is called the Beliefs, Attitudes and Behaviours Scale (BAB Scale). While its design is somewhat similar to the Faith Maturity Scale developed by the Search Institute of Minneapolis, MN for the Seventh-day Adventist study (Thayer 1993), the Beliefs, Attitudes and Behaviours Scale incorporates concepts specific to the international cross-cultural focus of most of the assignments in this study. The BAB Scale also incorporates concepts related to the denominational context, short-term mission focus and age range of the study population. The BAB Scale is designed to measure change, over time, in a three stage longitudinal study. The BAB Scale has not been validated through historical use in other research studies.

1.11 Summary

This chapter has outlined the background to this research study and has focused on both the statement of the primary research question as well as thirteen subsidiary questions. Commonly used terms and abbreviations used in this study have been defined. This research study's population focus, underlying assumptions and delimitations have been outlined to lay a foundation for the related data collection and analysis which will follow.

2. LITERATURE

2.1 Review of the Relevant Literature

This study will investigate the degree of positive change in the beliefs, attitudes and behaviours of Anabaptist young adults as a result of their involvement in short-term mission programs. For the purposes of this study, changes in the beliefs, attitudes and behaviours of young adult mission participants were indicated by self-reported responses to questions related to the quality of their relationship with God, the Church and the world around them. While some studies have been done on the impact of short-term missions on the spiritual maturity of participants, these studies have not been conducted in a longitudinal manner to better understand the ongoing impact of the short-term mission experience. Neither have studies been done that isolate several variables within the short-term mission experience to better understand the relative impact of these variables on the beliefs, attitudes and behaviours of participants. This chapter reviews the major literature related to each area of the study, as well as examines the relevant biblical passages to provide a theological basis for the research.

2.1.1 Outline and Order of the Literature Review Areas

Various areas of research are discussed in this chapter to better understand the various components of the overall research study. These areas include short-term Christian missions, a biblical overview of the texts related to short-term missions, discipleship training, Anabaptist mission and discipleship, and an analysis of the literature provided by the four STM organizations in the study and their stated goals/outcomes for their various programs. The outline of this review of related studies and literature will proceed from an overall look at the phenomena of short-term missions and its theological basis to the particular population of the study, Anabaptists, and more

specifically discipleship training programs within the broader Anabaptist missions community.

This chapter is divided into the following sections:

1. Short-term Christian mission (review other STM studies and literature)
2. Biblical overview of texts related to short-term mission
3. Discipleship training - including the GDT Alliance materials in this section, as well writings by Bohnhoffer, Willard and others
4. Anabaptist mission and discipleship
5. An analysis of the literature provided by the five STM programs in the study and their stated goals/outcomes for their various programs.

2.2 Short-term Christian Mission

Short-term missions are a subset of the larger missionary effort. The term “missionary” comes from the Latin word mitto, which means “to send”. Christian missionaries are those who have been sent out to share the gospel of Christ, a gospel which declares that creation can be reconciled to its Creator God through the substitutionary and completed work of Christ on the cross (Peterson, Aeschliman and Sneed 2003:43).

The MARC Missions Handbook describes long-term missionaries as those serving more than four years in a foreign field. Short-term mission work is divided between those serving from two weeks to a year, one to two years, and two to four years (Siewert and Valdez 1997:74). The challenge with both defining and describing short-term missions is found in the variety of ways in which short-term mission is expressed. Short-term mission in North America has described everything from poorly planned local church youth group forays into Mexico for a week, to well-

planned programs incorporating hundreds and sometimes thousands of young adults all divided into well trained smaller teams and sent around the world.

STEM Director and short-term mission researcher, Roger Peterson, notes that “time” or length of service is only one of eight primary defining variables of short-term mission. The eight variables include time, activity, size, on-field location, participant demographics, sending institution, ministry philosophy and leadership/training. As a result, Peterson’s definition of short-term mission is “the God-commanded, repetitive deployment of swift, temporary non-professional missionaries” (McDonough & Peterson 1999:4)

For the purposes of this study, short-term mission has been defined as mission activity characterized by a limited term of service of between one month and two years, as well as limited service objectives often in a cross-cultural context.

Statistical research studies in the early 1970’s noted that short-term mission interest and involvement was growing quickly (Chandler 1972:2). The estimated total number of short-term missionaries from North America has grown from 540 in 1965 to 450,000 in 1998 (McDonough & Peterson 1999:1). The most recent Mission Handbook 2004-2006 reports that 346,270 short-term missionaries served in 2001 with organizations included in their survey results. Numerous additional short-term missionaries were sent by local churches without any connection to a mission agencies listed in the Mission Handbook report (Welliver and Northcutt 2004:13).

Those attempting to track the astounding growth of short-term missions have only recently begun to standardize their categories and length of service definitions (Coote 1995:6). This growth in short-term missions, while difficult to categorize, has continued through the past thirty years and now includes the Church from every

continent. A significant portion of the short-term mission movement is now coming from Korea, South Africa and Brazil.

2.2.1 Cultural Factors Shaping Short-Term Missions

One of the greatest challenges facing mission organizations today is understanding the present generation and mobilizing them into established missions structures. Post-modernity, with its emphasis on the value of the person, experience and spirituality outside of religious structures, is having a significant impact in the world of missions including the short-term mission phenomena (Engles & Dyrness 2000:107). To understand the impact of post-modernity on short-term missions, one must first understand the impact of the “boomer” and “buster” generations.

“Boomers” and “Busters”

“Baby Boomers” are defined as those born post World War II, between 1946 and 1964 (Baker 1997; Raymo 1996). In a 1989 study of Baby Boomers in the Chicago area, Engle and Jones found that Boomers were spiritually open, flexible and interested in volunteering their time and money. They discovered that Boomers who visited missions locations overseas were significantly more interested in supporting and investing in overseas causes (Engle and Jones 1989:4). The study noted that 22% of the Boomer respondents had visited an overseas mission location, and of those, 74% indicated they would be interested in longer-term service in the future (Engle and Jones 1989:32). These results seem to indicate that experiential involvement in short-term mission could lead to longer-term mission interest and involvement.

The “Baby Buster” generation or “Generation X”, as Douglas Copeland coined them in his novel by the same name, are defined as North Americans born between 1965 and 1976 (Baker 1997:72). The view of Generation X on missions is

shaped by their experience of disintegrating family ties and frequent relocations (Raymo 1996). The many broken commitments in families and society have conditioned this generation to avoid long-term commitments. They are drawn by what is “real” and by what can be experienced now.

Despite their instability and limited interest in long-term commitments, Gen Xers have some important contributions to make in the world of missions. They value teamwork, family and transparency in relationships. Bibby and Posterski (1991:15) have noted that having close friendships are the primary value of Gen X. Motz’s research into Christian college students’ attitudes toward short-term missions indicated that nearly 80% of respondents wanted to work in a team setting rather than as individuals. Gen Xers embrace advances in technology and structural change. They are concerned about injustice, spiritual growth and are open to multi-cultural environments (Motz 1996:409). McLaren (1998) and others view the engaging and mobilizing of this generation of post-moderns as one of the greatest opportunities of history for the Christian faith.

North American short-term mission organizations that are responding to the unique challenges of a self-absorbed, experientially driven generation, point to the life-changing impact of the mission experience on the participants themselves. Robert Bland, director of Teen Mission International, states,

We tell our people who are leading our teams that we’re building kids, not buildings. The purpose isn’t just what we’ll do for these people, but what these people will do for us.... there is not a single purpose in missionary work...but to us this is the first purpose (Allen 2001:46).

However, this discipleship focused approach, of using missions trips to teach the short-term missionary, is viewed by some as a significant divergence from past mission paradigms. Missiologist Sherwood Lingenfelter views this self-focus as an expression of our therapeutic culture. It is a direction which Lingenfelter feels could

contribute to the Church's distraction away from the path of the cross (Allen 2001:12). Others respond that this concern is valid only if a self-focused motivation for service is foremost in the minds of those who are serving. If, however, the servant is blessed in the context of serving, as a by-product and not as the primary motivation, then the self-benefit is neither unethical nor unbiblical (Barnes 1992:381). Rather than being intentionally self-focused, short-term mission presents an opportunity to disciple an experientially driven generation toward a biblically Christian worldview.

To generalize about the motivation of participants in the short-term mission movement as a whole is simply not possible. The activities of missions and ongoing growth as a disciple cannot be separated. Leaders of short-term mission programs point out that mission experiences are not an end in themselves, but merely another step in a life of mission and discipleship. One of the purposes of this study is to analyse whether the claims of many that short-term missions do contribute to the development of a Christian worldview in the lives of participants is actually the case.

2.2.2 Ethnocentrism

Perhaps the most serious charge being brought against short-term missions today is that they feed the already prevalent Western tendency toward ethnocentrism and cultural myopia. Ethnocentrism "is defined as the practice of viewing alien customs by applying the concepts and values of one's own culture" (Taylor 1973:64). Ethnocentrism is viewed by some as an extension of the cultural imperialism and benevolent paternalism of the Western modern missions movement of the past century. Missiologist David Bosch describes this broader problem of the Western based modern missions movement:

The advocates of mission were blind to their own ethnocentrism. They confused their middle-class ideals and values with the tenets of Christianity. Their views about morality, respectability, order,

efficiency, individualism, professionalism, work, and technological progress, having been baptized long before, were without compunction exported to the ends of the earth. They were therefore, predisposed not to appreciate the cultures of the people to whom they went – the unity of living and learning; the interdependence between individual, community, culture and industry; the profundity of folk wisdom; the proprieties of traditional societies – all these were swept aside by a mentality shaped by the Enlightenment which tended to turn people into objects, reshaping the entire world into the image of the West, separating human beings from nature and from one another, and “developing” them according to Western standards and suppositions (Bosch 1993:294).

Missiologist Richard Slimbach claims that these same ethnocentric attitudes are systemic in the Western short-term mission movement. His critique, while based on the worst cases of short-term mission preparation, planning and delivery, must be understood. Slimbach argues that short-term missions and the two-thirds world settings, within which most assignments take place, have become a commodity that spiritually disillusioned, experientially driven young people consume. This packaged spirituality “can actually feed the existential alienation many youth feel in an increasingly McDonaldized society” (Slimbach 2000:430).

The limited time frame and Western need to accomplish something add further pressure to the meeting of cultures, and lead to what some have called the “edifice complex” where buildings and projects become the focus and not people (Jeffery 2001:6). The recipients of mission, who Slimbach calls “culture brokers”, interact with their short-term mission guests in a “staged tourist space” marked by disparities of power and levels of stereotyping that would not exist between neighbours or peers (Slimbach 2000:431). These recipients of mission can also be treated as unfortunate objects to be rescued, rather than equals to learn from and walk alongside (Van Engen 2000:22). Unequal relationships, like these, can lead to “benevolent colonialism” (Allen, 2001:44), or even worse, “disabling help” or “malevolent generosity” (Slimbach, 2000:431).

The challenge in overcoming ethnocentrism, within the short-term mission experience, is that the limited time frame prevents what missiologists call a paradigm shift. Without a paradigm shift, cross-cultural situations are always interpreted through the missionary's own cultural grid. Lingenfelter points out that this process of change requires language learning and living with people, "the fact of short-term missions is that, however long you're there, you never have to change the way you do your work" (Allen, 2000:42). Given these unavoidable ethnocentric realities, Lingenfelter recommends increasing the quality of pre-trip preparation and raising the entry requirements for short-term mission participation. He cites his own experience in taking a team to Chad as an example (Allen, 2000:45).

Slimbach and others also call for better preparation of short-term mission participants including a deeper understanding of the whole gospel and the climate of globalization within which the gospel is lived. Attitudes such as humility, teachability and a willingness to focus more cross-cultural mission at home, are also encouraged. Others point to the need for joint discipleship assignments where participants from the host country are involved in planning and serving in the team assignment (Adeney, 1996; Allen, 2001; Slimbach, 2000; Van Engen, 2000).

In the Nicaraguan reconstruction efforts following the aftermath of Hurricane Mitch, many mission agencies came together to form The Church World Service reconstruction program. Its aims included addressing the ethnocentric practices of previous short-term volunteer efforts which worked for the poor rather than with them. In assessing the impact of this effort, Damaris Albuquerque, executive director of the Nicaraguan Council of Churches, stated, "They came here thinking they're going to give something to us, but many (short-term missionaries) discover that instead they receive, from people who have almost nothing, a new experience of hope,

faith and love” (Jeffery 2001:2). A peasant leader from the rebuilt village of Nueva Victoria stated, “They didn’t come to tell us how to do things, which is what the gringos have always done in the past. These people came to sweat in the sun with us, to listen, to treat us as equals. We felt blessed by their presence beside us” (Jeffery 2001:3).

Most of the missiologists who are cited in this analysis of ethnocentrism are involved in some level of short-term mission training and delivery. Their critique of ethnocentric attitudes and practices is meant to strengthen and improve the overall short-term mission efforts of the church. Their recommendations point to the “Best Practice of Short-term Mission” principles adopted by the various Anabaptist organizations included in this study (see Appendix 1: GDT Alliance Code Of Best Practice). One of the additional purposes of this study is to better understand the factors that minimize the ethnocentric practices of short-term mission efforts.

2.2.3 Related Short-term Mission Research Studies

A variety of studies have been done in recent years on the impact of the short-term mission experience. Five of those studies analyse some aspect of the impact that the mission experience has on participants and all have some relevance for this research study.

Manitsas Study

The most recent relevant study of short-term mission was conducted in 1999 by David Lee Manitsas, from George Fox University. Manitsas (2000) studied the effects of a short-term mission trip to Mexico on the spiritual well-being and self-concept of 14 youth and young adults as well as a matched control group of 11 non-participating youth. Of the 14 participants, 7 had previous mission experience and 7 had no

previous short-term mission experience. Manitsas used a pre-test, post-test method with Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983) as well as the Tennessee Self-Concept Scale, Second Edition. All study participants who completed the pre-test and post-test showed limited gains on the Spiritual Well-Being Scale, but no differences were found between the treatment and control participants. Participants with no previous short-term mission experience did, however, score higher on the Tennessee Self-Concept Scale scores at the post-test, while the other group scores were equal at both testing instances. Additional anecdotal reports from participants, supported by Likert-Scale questions, indicated that study participants believed their spiritual lives had been positively affected by the missions trip.

Manitsas' results were limited by the small sample size and his use of the Spiritual Well-Being Scale which is known to be ineffective in studying Evangelical populations who are above average in the Spiritual Well-Being Scale. Further studies using the Spiritual Well-Being Scale have discovered that the Spiritual Well-Being Scale appears to be most useful in clinical settings to detect the presence of significantly impaired levels of spiritual well-being. When used among people scoring above the median in evangelical samples, the Spiritual Well-Being Scale evidences a ceiling effect and is not helpful in recording growth and positive change (Bufford, Paloutzian and Ellison, 1991:66). Manitsas recommends using other measuring methods to test for positive change in short-term mission participants.

Manitsas' study was helpful in pointing out the need for an alternative measurement scale to avoid the ceiling effect when studying an evangelical population that is growing spiritually.

Jones Study

In 1997, Karen Jones conducted a study of 852 junior and senior high school students involved in one of five urban short-term mission projects in U.S. cities (Jones, 1998). All of the projects were one week in length. Two of the projects were run by an organization called World Tour, and the other three projects were run by World Changers.

Jones used a quasi-experimental pre-test, post-test design with non-equivalent control groups. Rather than using a separate control group, each of the five groups served as an internal control. Jones personally travelled to the five sites and administered the Faith Maturity Scale (FMS; Benson, Donahue, and Erickson 1993) and the Multidimensional Self Concept Scale (MSCS) before each group began their project and then a second time immediately after they completed the mission week.

The Faith Maturity Scale is a seven-point Likert scale and includes items that represent humankind's relationship to God (vertical axis) and humankind's relationship to humankind (horizontal axis). The instrument includes both behavioural and attitudinal items (Benson, Donahue and Erickson, 1993).

Both ministry locations involved construction during the day and group worship and discipleship in the evenings. The World Team sites also included some exposure to a local outreach ministry in the afternoons. The similarity in participant age, ministry focus and on site presence of the researcher administering the study tool, resulted in a strong internal control within the study data.

The study results indicated that all participants showed significantly higher post scores on the FMS. Given the size of the overall sample, this is an important finding. Comparatively, the World Tour post scores were significantly lower than the World Changers post scores. Jones noted that this could have been because the World

Tour groups split ministry between a construction and a ministry site which could have limited relationship building between the hosts and the participants.

While Jones' results indicate significant change in the pre and post scores, the researcher, herself, points out that the pre-test and post-test was not far enough apart to test the lasting positive spiritual impact of the urban mission experience. Jones recommends a follow-up stage of testing to further study the ongoing changes in participants. Her data would have been further strengthened through various qualitative data collection methods such as interviews and short reflective essay type questions.

Jones' study was helpful in underlining the need, for not only a pre and post stage of data collection, but also a follow-up stage once the participants have reintegrated into their home environments.

Tuttle Study

Kathryn Tuttle's research in 1997 into the impact of a summer missions experience on the spiritual growth of Christian college students, utilized a slightly modified version of the same Faith Maturity Scale used by Jones (renamed by Tuttle the Belief and Commitment Survey – BCS) as well as a Summer Participation Survey (SPS) designed specifically for her study. The study was quasi-experimental pre-test, post-test design with non-equivalent groups. Tuttle had a much smaller sample of 64 participants from four Christian colleges in Southern California. The study also included a control group of 67 students from the same four schools. Both the study and control groups were given pre and post surveys. The post surveys included two essay questions to add a qualitative picture of the effect of the summer experiences. In addition, Tuttle interviewed 20 students (only 5 had completed the pre and post-

surveys, but all were summer mission alumni) to further strengthen her data (Tuttle, 1998).

Tuttle's quantitative data results from the BCS indicated no significant differences in the pre and post scores of either the study or control groups as a whole. When the study and control group scores were compared, only 1 item out of 35 showed a significant difference. When Tuttle isolated subgroups of the overall study group, she discovered that those reporting higher quality of training and debrief scored significantly higher BCS scores on both the horizontal (relationship with others) and vertical (relationship with God) levels. Unfortunately, only 63% of study participants rated their training as either good or excellent, and only 67% of participants rated their debriefing as good or excellent. The researcher acknowledged that a low return rate and small subgroup size made analysis between the study and control groups tenuous. In addition, Tuttle noted that using the BCS instrument with Christian college students evidenced a ceiling effect which limited the instruments sensitivity (Tuttle, 1998).

It was in the qualitative essay questions and interviews with missions alumni that Tuttle gathered her most insightful data. "Quantitative methods alone will not produce a satisfactory or complete picture of spiritual growth and maturity. The value of the qualitative instruments in evaluating the 'heart' and motives is immeasurable" (Tuttle 2000:285). Out of 20 interviews in which participants were asked to identify aspects of their college experience that most impacted them spiritually, 18 mentioned their short-term mission experience. The overall data indicated that short-term mission experiences were very important to the spiritual growth of Christian college students.

What was significant from Tuttle's results was the clear indication that a quality training and debrief can have a significantly positive impact on the spiritual growth of participants. Isolating this variable for further testing is one of the goals of this study in evaluating the degree of positive change in the beliefs, attitudes and behaviours of Anabaptist young adults as a result of their involvement in short-term mission programs. Tuttle's study also highlighted the need for both quantitative and qualitative instruments to be used in researching spiritual growth (Tuttle 2000:286)

STEM Studies

Perhaps the most well-known studies of the impact of short-term missions on participants have been done by STEM Ministries in Minneapolis, MN. STEM organizes two and four week mission programs into Caribbean, Central and South American nations involving evangelism, construction and mercy ministries. Their first study of STEM alumni was published in 1991 and involved 366 responses from a mailing sent to over 900 alumni (Peterson and Peterson 1991:4). The survey's pre-measure relied on participants' perceived recollections of attitudes and feelings prior to their short-term mission, but were collected after the experience. While respondents using this method have a tendency to exaggerate their pre and post differences, the researchers stated that the results aligned favourably with the written and verbal reports of the actual staff who worked with the team members.

The survey indicated dramatic increases in prayer related to missions, commitment to mission related activities, interest in returning to the mission field and giving to missions which doubled.

A second follow-up study was done of STEM alumni in 1996 and included 432 respondents. The study tested the effect of multiple short-term mission experiences in a study questionnaire based on the one used in the 1991 study. The

primary variable under examination in this second study was “Do multiple STEM experiences increase the likelihood that an individual will pursue long-term career-term missionary service? (McDonough and Peterson 1999:5)”. In addition, the 1996 study strengthened the data collection related to alumni’s motives for pursuing career missions.

The study found that alumni with multiple short-term experiences showed higher mean scores in regard to change in the amount of time they spent in prayer for world missions (McDonough and Peterson 1999:9). Multiple short-term alumni also had a higher mean score in the change from past to present in their enrolment in mission courses or schools (McDonough and Peterson 1999:10). Most significantly, alumni of multiple short-term mission experiences indicated they were significantly more likely to return to the mission field again (McDonough and Peterson 1999:10). However, 72% of those who plan to return for another short-term expect to return for less than one month (McDonough and Peterson 1999:13). For respondents who decided to serve full time in missions, they rated short-term missions as their highest of fourteen reasons influencing their decision (McDonough and Peterson 1999:20) . McDonough and Peterson’s study recommended that organizations desiring to increase the likelihood of short-term missionaries becoming long-term missionaries should offer alumni further outreach opportunities which involve longer on-field time (McDonough and Peterson 1999:29).

The data in this 1996 study included the same perceived recollection of respondents' pre-test attitudes and feelings collected after their short-term mission experience; for some, this recollection would have been longer than ten years. As the Director of STEM, Peterson acknowledged his researcher bias in interpreting the results of the data from his alumni. The alumni also experience bias in wanting to

support the stated objectives and outcomes of the STEM project because of their prior relationship with the organization. Despite these limitations, the STEM study is a significant contribution to better understanding the ongoing impact of short-term mission experiences on alumni.

While the STEM studies primarily focus on the impact of the short-term mission experience on mission related activities and future service, they point to the need for further research into the effect on participants of repeated short-term assignments as well as differences in the length of assignment. Both of these factors will be isolated and their impact evaluated in this study of the degree of positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission alumni.

Purvis Study

Tommy Purvis (1993) studied the impact of short-term missions on Southern Baptist churches in Kentucky. His research design involved a pre-test, post-test and follow-up survey that was administered to a study group of 79 participants from ages 15 to 80 years. All the participants served on teams that went to either Kenya or Brazil.

Similar to the STEM study (1996), Purvis focused on the effect of short-term mission service on future financial support of missions and future short-term and long-term mission participation. The study did, however, ask a question about the influence of the short-term mission experience on participants' spiritual growth. In the pre-test, 74% of participants stated they expected to grow spiritually as a result of their mission experience. The post-test survey, administered two weeks after the mission, indicated that 91.7% of participants felt they were influenced to grow spiritually. In the follow-up survey administered six months after the mission, 62.6%

of participants felt the mission trip had influenced them to grow spiritually (Purvis 1993:82).

The longitudinal aspect of Purvis' study, which included a six month after follow-up stage, was a significant contribution to the study of the effect of the short-term mission experience. Do all short-term mission alumni experience the same significant drop-off effect following their return home? Purvis' results indicated that six months after the study participants returned home, 30% less of them felt the mission experience had influenced them spiritually (Purvis 1993:82). Purvis' study does not define spiritual growth so this finding is somewhat limited for broader analysis. However, it does point to the need for further research into the long-term impact and lasting value of the short-term mission experience.

2.2.4 Summary

The growth of short-term missions from North America is occurring within a generation of "Boomers and Busters" who desire an experience of God and mission that is real and personal. The indication that these short-term mission experiences are resulting in positive spiritual effects on the participants should not result in discipleship becoming the only focus of short-term mission agencies, but rather a by-product of a life-changing involvement in Christ's mission.

Ethnocentrism is a critical issue for every mission effort including short-term missions. Efforts such as stronger local partnerships, relationship building rather than construction, language learning and longer assignments, all contribute to minimizing ethnocentrism. Pre-trip teaching in humility, acquiring a learning attitude, and cross-cultural sensitivity are also critical. This emphasis on preparation for the mission experience, highlights the need to evaluate and compare the effect that in depth

training has on short-term mission participants - one of the focuses of this particular study.

The related short-term mission studies have all contributed valuable insights into further short-term mission research. Despite using different measurement tools, both Manitsas (2000) and Tuttle (1998) experienced the ceiling effect when studying the impact of a short-term mission experience on an evangelical population. Their research design and results point to the need for both qualitative and quantitative data collection in measuring spiritual growth, as well as the possible need for new design tools. While Jones' (1998) use of the FMS indicated significant change between pre and post scores, her design did not include a longitudinal component at the follow-up stage to better understand if these effects were lasting. The follow-up stage in Purvis' (1993) study indicated a drop-off in spiritual effect following a mission alumni's return home. The potential for drop-off in spiritual effect is something this study will analyse further by extending the follow-up stage to one year after short-term mission alumni return home.

The STEM study (McDonough and Peterson, 1999) explored the impact of repeat missions trips and longer service assignments on mission related responses. This study will expand the testing of those two variables and their effect on the degree of positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission alumni.

The STEM (1999), Tuttle (1998) and Manitsas (2000) studies all point to the many variables which effect the growth and development of mission participants before, during and after the mission. The challenge of internal control, eliminating bias and isolating variables, was referred to in each of these studies. The difficulties experienced by these previous studies point to the need for as homogeneous a study

population as possible, tight internal study design controls, and both quantitative and qualitative data collection methods.

2.3 Survey of Relevant Biblical Texts

The focus of this study is to analyse the effect that a variety of variables within the short-term mission experience have on the beliefs, attitudes and behaviours of Anabaptist young adults. The beliefs, attitudes and behaviours that are evaluated in this study are summarized within the relational spheres of a participant's relationship with God, with the Church and with the world around them. The active process of change that followers of Christ experience in these three relational spheres, as they learn to be like Christ, is sometimes called discipleship (Willard 1998:276).

In what ways are discipleship and the process of growth in spiritual maturity advanced through short-term missions in the scriptures?

A number of attempts have been made to “proof-text” the biblical validity of short-term missions. These attempts include the story of Jonah's cross-cultural mission to Ninevah, Nehemiah's fifty-two day rebuilding effort in Jerusalem and Jesus' two day mission into Samaria (McDonough and Peterson 1999). This simple proof-texting, apart from its weak exegesis, limits the discussion of short-term missions to methodology and form. A better approach includes examining the broader underlying principles of scripture evidenced in the life and teachings of Christ including the priesthood of all believers and discipleship in a life of mission.

There is nothing short-term about Christ's call to mission. His “*missio ecclesiata*” (God's mission for the Church) is that we go into all the world making disciples by living and proclaiming the gospel (Matthew 28:18-20). This mission is the Church's contribution to the much broader “*missio dei*” (God's mission) of reconciling His creation back into a relationship with their Creator. Within the

broader call to a life of mission, there are many acts of obedience with a particular purpose and time-frame which, when viewed in isolation, appear “short-term”. The methodology of “short-term” must be connected to the long-term “missio ecclesiatio” and must be seen within the even broader “missio dei”.

2.3.1 The Priesthood of All Believers

One of the broader biblical principles, pointed to by advocates of short-term mission, is the priesthood of all believers. God’s “missio ecclesiatio” is for the whole Church and not just for the professional clergy class (McDonough and Peterson 1999; Barnes 1992). It was this particular biblical principle that caused the “Radical Reformers”, as the early Anabaptists were called in the Sixteenth Century, to actively engage in mission throughout Europe, often at the expense of their lives. This costly discipleship is not just for theologically educated professionals, but for everyone who calls themselves a disciple of Christ. Those who argue that short-term mission does not represent costly discipleship, have isolated this particular expression of mission from a life of obedience to the call of Christ.

The apostle Paul, in writing about God’s mission strategy through the Church, stated, “God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things...” (1 Corinthians 1:27,28). These same weak and foolish people are later referred to by the apostle Peter as a “chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light” (1 Peter 2:9). The Church’s value, in the eyes of the world, is quite different from her value to God. When some of these “weak and foolish” disciples are called on a short-term mission assignment, whose perspective determines the value of their gifts and obedience?

McDonough and Peterson (1999) point out that, in Jesus' first recorded sermon (Matthew 5:3-7:27), He began by declaring "blessed" a group of non-professional people. They were described as poor in spirit, those who mourn, the meek, those hungering and thirsting for righteousness, the merciful, the pure in heart, the peacemakers, those who are reviled and persecuted for His sake (Matthew 5:3-11). Jesus then declared this group of disciples to be the "salt of the earth" and the "light of the world" (Matthew 5:13,14). The order of this blessing seems to be parallel to the Abrahamic covenant of Genesis 12:3, where Abraham is blessed so that he can be a blessing to the nations – part of "missio dei".

The Greek verb tense used by Matthew in verses 13 and 14 is present indicative. The meek, merciful, persecuted disciples are already salt and light. This present verb tense is preceded by the use of the personal pronoun for greater emphasis, "You, yes YOU are already the salt of the earth..." (McDonough and Peterson 1999:27). Are there ways that modern day "non-professional" priests in God's kingdom are called to "make disciples of all nations" (Matthew 28:19)? Many believe that the short-term mission movement has provided an opportunity for the foolish, weak and average person in the Church to respond to Christ's Great Commission.

While this new "wineskin" of short-term mission might be mobilizing many disciples into greater involvement in a life of mission, is this methodology of short-term mission modelled in the life and ministry of Christ?

2.4 Discipleship and Short-term Mission

This study's focus on the effect of short-term missions on the beliefs, attitudes and behaviours of young adults points to the need to better understand the way Jesus

discipled the young adults who followed him. What was the impact of Jesus' short-term mission experiences with His disciples on their beliefs, attitudes and behaviours?

According to The New International Dictionary of New Testament Theology (1975), the Greek word mathetes, or disciple, is someone who has heard the call of Jesus and joins him (Brown ed. 1975:484). The action of becoming a disciple involves the redirection of one's whole life in obedience to Christ. The act of following Jesus is known as discipleship. The picture of following Jesus on a journey, where the disciple learns to be like Jesus, links the understanding of discipleship and mission. Jesus' journey is to glorify the Father by sharing the good news or gospel of the Kingdom of God. To follow Jesus as a disciple includes also sharing that gospel with others.

Luke's gospel describes a teaching experience that Jesus had on the shore of the Sea of Galilee (Luke 5:1-3), quite similar to the picture painted in Matthew's sermon on the mount. After Jesus addressed the crowd, he turned to Simon Peter and told him to put his fishing nets into deep water for a catch. Simon replied that after fishing all the previous night they had caught nothing, but, because Jesus was asking him to fish, he would obey. The resulting catch was so large that Simon's nets began to break and he had to call in help from other fishermen. Peter's response to this unexpected result was to fall on his knees in front of Jesus and exclaim, "Go away from me, Lord; I am a sinful man" (Luke 5:8). Jesus replied, "Don't be afraid; from now on you will catch men" (Luke 5:10). Luke goes on to say that Peter and his friends then "pulled their boats up on shore, left everything and followed him (Jesus)" (Luke 5:11).

In this incident, the principles that Jesus taught through parables and stories on the shore were applied on the water. To hear Christ's teaching was not enough.

Obedience was also called for. The result was that Peter recognized his greater need for God's mercy in his life and began to follow him as a disciple. The disciple Peter's new mission was to "catch men".

Short-term mission practitioners today point to the need to get disciples off the beach (or the pew) and onto the water of active ministry. Disciples in today's churches have heard sermons about fishing for men, have studied the best techniques of using "nets and boats", but have never been taught to "fish" through actually fishing. Short-term missions can offer the "hands on" discipleship in mission needed to augment the excellent teaching found in churches and theological classrooms.

According to Luke, some time later Jesus and His disciples found themselves in a boat on the same Sea of Galilee in the middle of a storm (Luke 8:22-25). While waves from the storm were apparently so high the boat was about to sink, Jesus was asleep. The desperate disciples woke Jesus and declared that they were about to drown. Jesus calmly got up, rebuked the wind and the waves; the storm subsided and all was calm. He then asked his disciples, "Where is your faith?" (Luke 8:25).

The principles of faith, that were taught on the shore and later tested through obedience, were now further tested in this story about a storm. This was a storm that Jesus seems to have anticipated and probably could have avoided. Modern disciples of Jesus today learn faith through the storms of life. Short-term mission advocates point to the many ways that active mission leads to faith stretching growth. The challenges of cross-cultural mission, team life and countless unexpected circumstances away from the security of the "shore", often result in positive change in a disciple's beliefs, attitudes and behaviours (McDonough and Peterson, 1999).

The disciples who followed Jesus watched His life, listened to His teaching and then were sent out on their own short-term mission assignment. Luke describes

Jesus' preparation and sending of the twelve disciples in Luke 9:1-5. Jesus equipped them for the mission, giving His disciples the authority, the message and the methodology. The disciple's message was to "preach the Kingdom of God" (Luke 9:2). Their methodology included preaching, praying for the sick, driving out evil spirits and hospitality in homes. The disciples had been with Jesus and watched Him minister in all these ways (Luke 8:1-3). Jesus' prior ministry in these towns had now prepared the way for His disciples. This short-term assignment was only possible because the disciples had been with Jesus, learning from Him and now being sent by Him. When short-term mission programs do not practice being called, equipped and sent by Jesus, they have only a cross-cultural experience.

Following the return of the twelve disciples, Jesus instructed and sent out seventy-two disciples (Luke 10:1-16) on another short-term mission to prepare surrounding towns for His ministry. Jesus' instructions to the seventy-two included a description of the much broader spiritual harvest plan (*missio dei*) that they were participating in. They were instructed to ask the Lord of the Harvest to send out workers into His harvest field. Then Jesus told them to "Go". Their short-term mission was to announce that the "Kingdom of God is near you" (Luke 10:9). This relatively simple message was part of a much larger strategy. The disciples' short-term mission was connected to God's global harvest plan. Their responsibility was to obey Jesus in doing what He commanded them to do. Which labour in the harvest field is more valuable? Those who preach, or those who prepare the way for others to preach?

In describing those who work in the Kingdom of God, Jesus used a similar agricultural metaphor to describe "eleventh hour workers" hired to work in an owner's vineyard (Matthew 20:1-16). These last minute hires were doing "short-

term” work. At the end of the day, the owner instructed his foreman to first pay the short-term workers who had only worked an hour. When the long-term workers who had worked in the sun all day were paid the same amount as the eleventh hour workers, they became angry. The owner replied that the vineyard was his, the money was his, and his reward was not based on assumed merit. Short-term workers who work alongside long-term workers in the vineyard are not second-class citizens in the Kingdom (Barnes, 1992:377; McDonough and Peterson, 1999:27).

The seventy-two disciples knew why they were being sent out. Jesus prepared them in a variety of other very practical ways. He prepared them to be alert for spiritual warfare on their mission in the form of “wolves” (Luke 10:3). He prepared them to receive hospitality with humility and to “eat what is set before you” (Luke 10:7,8). He prepared them to rely on God for their provision (Luke 10:4). He prepared them to pray with people who had needs (Luke 10:9). Jesus’ methods indicate that preparing for a short-term mission assignment involves more than the logistics of the assignment. The disciples themselves must be equipped with beliefs, attitudes and behaviours that advance the Kingdom of God.

Christ’s method of ministry for His disciples in a short-term mission also involved sending them out in teams (Luke 10:1). The disciples needed the support, protection and accountability that teamwork provided.

Jesus’ life also models a commitment to debriefing his short-term mission teams (Luke 9:10; Luke 10:17-22). When the seventy-two returned from their short-term mission assignment, they immediately shared their most sensational deliverance story with Jesus. Jesus acknowledged the authority He had given His disciples over evil spirits, but then very wisely shifted their attention to their citizenship in heaven and a relationship with their heavenly Father. Discipleship occurs when sensitive

leaders are able to process the experiences of short-term mission alumni and look for the transferable principles that need to be applied in their lives. Jesus shifted the attention of the seventy-two from their experiences to what those experiences could teach them about their relationship with God and with the world around them.

Jesus then utters a prayer of praise to His Father in heaven. In His prayer, Jesus thanks the Father that He has “hidden these things from the wise and learned and revealed them to little children” (Luke 10:21). What are “these things” that are hidden from the wise and learned? The text implies that “these things” include knowledge of a relationship with a heavenly Father, and perhaps the other principles that the disciples had learned on their mission. Why were these things hidden from the “wise and learned” and revealed to “little children”? Pride can blind us from seeing God. The Apostle Peter quoted a timeless Proverb when he wrote, “God opposes the proud but gives grace to the humble” (I Peter 5:5). Pride can keep even the “wise and learned” from growing in their knowledge of God’s ways.

The experience of practitioners of short-term mission, including Jesus, is that God can use the experiences of a focused, intentional mission, where disciples are dependent on God and others, in new ways to transform pride into teachable humility. The disciples had encountered a demonised boy in Luke 9:40 and were unable to exorcize the unclean spirit. In the following chapter, these same disciples return from the mission trip with joy because “the demons submit to us in your (Jesus’) name” (Luke 10:17). The dependency of these disciples on God had grown, and so had their experience of His authority working through them. Frontline mission experiences can transform Christians who “know it all” into “little children” who realize how much they do not know. Discipleship requires a teachable attitude. With well planned training preparation and follow-up debrief, short-term mission experiences can

provide the context for humility to grow and for positive changes to occur in beliefs, attitudes and behaviours.

2.4.1 Summary

In summary, God's mission (*missio dei*) of reconciling creation to Himself, through Christ's substitutionary death and resurrection, is now the message of the whole Church (*missio ecclesiat*). Short-term mission emphasizes the priesthood of all believers in responding to this global mission. To be a disciple of Jesus is to follow Him, to be like Him, and to join Him in His mission. All disciples in the Church are already "salt and light". Focused short-term mission programs provide a way to mobilize the laity so that they can more faithfully live out the mission of the Church in appropriate ways.

Jesus' model of discipleship evidenced graduated levels of obedience and mission for those who followed Him. While he taught the crowds of disciples on the shore, those principles were applied by several disciples on the water and later by the twelve disciples in the storm. The faith of the disciples grew through practical obedience and even adversity. This principle of graduated levels of discipleship will be studied in the various mission models under review in this research.

Jesus' model of discipleship also included a variety of intentional short-term mission assignments for His disciples. The pre-trip preparation for these assignments included communicating a clear goal, a clear message, and practical methodology training. The short-term mission was connected to Jesus' broader mission and was only possible because He had called, trained and sent these disciples. The impact of this form of intentional pre-trip training on the beliefs, attitudes and behaviours of short-term mission participants is one of the primary focuses of this study.

Jesus' short-term assignment for the seventy-two disciples included the methodology of sending them out in teams. The impact of this team variable on the degree of change in the beliefs, attitudes and behaviours of short-term mission participants will also be examined in this research study.

Jesus modelled an intentional post-trip debrief with His disciples. His approach included listening to His disciples stories and then redirecting their attention from their short-term mission experiences to the transferable principles that they had learned from their heavenly Father. Short-term mission experiences provide a context where disciples, whose minds are filled with theory and sometimes pride, have the opportunity to humbly "become like children" while they apply what they are learning.

2.5 Early Anabaptism and Short-Term Mission

The population under examination in this study are young adult participants of Anabaptist short-term mission programs. For the purposes of this study, it is helpful to understand the theological roots and characteristics of the Anabaptist tradition which influence the goals of present day Anabaptist based short-term mission training programs.

The roots of the Anabaptist movement in the radical Reformation stream included a commitment to discipleship as a way of life, a focus on the Great Commission as normative for all disciples of Christ and a practical understanding of the priesthood of all Believers (Kasdorf, 1984:52). It is interesting that these same elements are emphasized by many proponents of the current short-term mission movement.

2.5.1 Discipleship

The small group of Anabaptist radicals, who broke away from the Protestant reformer Ulrich Zwingli in the fall of 1524, called for a full restoration of the New Testament life of the early Church. They taught and practiced that all Christians were called to follow Jesus in the manner of His first disciples. To be a believer is to be a disciple. The Anabaptists taught that a disciple, who calls Jesus Lord, must follow Him in every way. While the Reformers had rediscovered the New Testament teaching of faith, the Radical Reformers rediscovered Christ's call for discipleship (Kasdorf, 1984:53).

These radicals resisted a Protestant version of the state church in favour of free congregations disciplined according to the New Testament under the leading of the Holy Spirit (Littell, 1947:18). It was the living presence of Jesus who disciplined them through His word and the model of the early Church. This was a costly discipleship which forgave enemies and pursued holiness of character. Many of the early Anabaptists were arrested and executed for living and proclaiming these convictions.

Harold S Bender (1897-1962) has described this costly discipleship practiced by the early Anabaptists.

It was a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ...The whole life was to be brought literally under the Lordship of Christ in a covenant of discipleship, a covenant which the Anabaptist writers delighted to emphasize. The focus of the Christian life was to be not so much the inward experience of the grace of God, as it was for Luther, but the outward application of that grace to all human conduct and the consequent Christianization of all human relationships. The true test of the Christian, they held, is discipleship (Bender, 1962:42).

The early Anabaptist modeled discipleship as a practice and not as a theory. To be a disciple required daily beliefs, attitudes and behaviors which conformed to the example of Jesus and teaching of the scriptures. The essential components of a life of

discipleship included radical obedience to Jesus and practice of Jesus' missionary mandate for all disciples.

The Moravia churches (after 1565) had a special mission committee who both discerned and sent out missions teams based on their gifting and maturity of discipleship. This "pre-trip" discernment included moral character, spiritual qualifications and a sense of call (Kasdorf, 1984). For the Anabaptists, discipleship could not be separated from mission.

The discipleship focus of the early Anabaptists is very similar to that practiced by a number of the Anabaptist based short-term mission programs included in this study. These organizations practice an intentional focus on character, spiritual disciplines, and learning to follow Christ in all areas of life. The pre-trip training and discernment of participants, practiced by Anabaptist based short-term mission programs, has its roots in the early Anabaptist practice of combining ethical training with mission. The impact of this intentional discipleship on the beliefs, attitudes and behaviors of short-term mission participants is the focus of this study.

2.5.2 The Great Commission

The early court records and confessions of faith of the Anabaptists repeatedly quoted the Great Commission as normative for all disciples at all times. The words of Christ most frequently quoted by these early missionaries in the court records of Europe were,

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matthew 28:19,20).

He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:15,16).

The very order of this command was important to the Anabaptists. Preaching led to conversions; these converts were then baptised upon the confession of their faith and taught to follow Christ as disciples. Hans Hut, one of the foremost traveling Anabaptist evangelists, used a standard formula as he baptised hundreds of new disciples. He told them to obey the commandments, preach the gospel, and baptise others in the Great Commission (Littell, 1947:21).

As persecution grew, this growing band of disciples scattered throughout Europe, much like the early apostles, sharing and living the gospel. “The faith spread by persecution, exile, the journeying of craftsmen and the haphazard wandering of lay preachers” (Littell, 1952:74).

Unfortunately, the severity of the persecution nearly destroyed the entire leadership of the fledgling Anabaptist movement. The first recorded Protestant missionary conference in Europe occurred in 1527 when some 60 Anabaptist leaders gathered in Augsburg. This missionary conference was later to be called the “Martyrs’ Synod”, as only a handful of those in attendance were still alive three years later (Kasdorf, 1984:57).

More systematic efforts at missionary work followed the 1527 conference. This included evangelising “wandermissionare” like the ex-priest George Blaurock (1492-1529) who baptised at least a thousand converts and planted many new churches (Kasdorf, 1984:59). The Anabaptist churches also discerned and sent out teams of short-term missionaries focused on evangelism and church planting. These teams usually consisted of three people: a Diener des Wortes (preacher/teacher), a Diener der Notdurft (servant of others needs/deacon), and a gewöhnliche Bruder (common lay brother). The needs of these short-term mission teams, as well as their families, were provided by the sending congregation. Professionals (architects and

engineers, etc) were also sent out as tentmakers with the same apostolic commissioning (Kasdorf, 1984:65).

These wandering missionaries were similar to many of today's short-term missionaries, in that they were not of the professional clergy class, but common people. Similar to today's short-term missionaries, the early Anabaptists were motivated by the Great Commission. They were growing as disciples of Christ even as they were making disciples of others. What distinguished the early Anabaptist missionaries, from the short-term missionaries of today, was that the time limitations of their mission were often the result of persecution and martyrdom and were not premeditated. While some still question the depth of commitment in today's short-term mission force, it is the same desire to obey Christ's Great Commission which motivates modern day Anabaptist short-term missionaries as it was with their spiritual ancestors.

2.5.3 Priesthood of All Believers

Essential to the Anabaptist understanding of the Great Commission was their understanding of the "priesthood of all believers". All disciples of Christ were called to follow Jesus by living a life of consecration and holiness while calling others to also follow Christ. Proclamation was the responsibility of every follower of Christ. The foundation of this understanding for the early Anabaptists was the example of the early Church in scripture.

Christ's command to "go and make disciples of all nations" (Matthew 28:19) was applied by "unschooled, ordinary men" (Acts 4:13) filled with the Holy Spirit. The early Anabaptists were likewise common people who lived and shared the gospel out of a life changing relationship with Christ. The well known sociologist, Max Weber (1864-1920), apparently said that Luther's principle of the priesthood of all

believers was actualized “in Anabaptism with its revivalistic character on the basis of its sect sociology” (Schaufele 1962:100).

The priesthood of all believers, as applied by early Anabaptists, extended to women. According to Schaufele,

The woman in Anabaptism emerges as a fully emancipated person in religious matters, and as the independent bearer of religious Christian convictions. The gospel was carried aggressively and emphatically into everyday life. The sacred area inside the church buildings disappeared as the only place where salvation is mediated (Schaufele 1962:113).

Women were active in sharing their faith through verbal and written witness, and were considered by city officials to be dangerous. Women in the Wurttemberg area, who could not be expelled on account of their little children, were chained at home so that they would not lead others astray (Schaufele 1962:114). This confinement did not prevent them from continuing to witness to their house guests and neighbors who came to visit.

The equal opportunity and responsibility of all disciples of Jesus to both experience and share the gospel is a value that is common to both the early Anabaptists and modern day Anabaptist short-term mission programs. It has often been in cross-cultural mission settings that the power and position distinctions between men and women fade in the greater awareness of their common standing in the priesthood of all believers.

2.5.4 Summary

The early Anabaptist’s emphasis on discipleship (Nachfolge) as a way of life shaped their missionary vision and literal application of Christ’s commission to “make disciples of all nations”. It is this emphasis on discipleship which continues to guide many Anabaptist based short-term mission programs today. This study is focused on

measuring the change in the beliefs, attitudes and behaviours of short-term mission participants resulting from this discipleship emphasis and other related variables.

The early Anabaptists understood salvation as the entrance to a life of discipleship. This discipleship included the costly proclamation of salvation to others, often at the expense of their lives. Mission was inseparable from discipleship. Many in the modern short-term mission movement emphasize the discipleship value of mission for participants. While this mission does not often lead to martyrdom, its cost comes in the call to transformation found in sacrificial service, cross-cultural learning, team life and spiritual accountability. Those who criticize the self-serving discipleship motivation of modern short-term mission, fail to see the connection between short-term mission and a life of discipleship. If mission of any form is divorced from discipleship, it becomes a lifeless reductionist process rather than life giving spiritual reproduction.

2.6 Anabaptist Short-term Mission Programs In The Study

Each of the five short-term mission programs in this study have an Anabaptist denominational connection. While these programs vary in their mission delivery and methodology, they draw the majority of their program participants from Anabaptist related churches. Evaluating the unique program goals and strategies, of the five programs and the four organizations which host them (Youth Mission International organizes both the ACTION and TREK programs), will assist in better understanding the factors influencing the potential for positive change in participants' beliefs, attitudes and behaviours.

2.6.1 Youth Mission International (YMI)

Youth Mission International (YMI) is a ministry of the North American Mennonite Brethren Conference Churches. Through YMI's recent merger with MBMS International, this short-term mission agency became strategically connected to the long-term mission strategy of the Mennonite Brethren conference. YMI's mission statement is to "mobilize and disciple a generation of end-time harvesters for the building of God's Kingdom" (Burkholder, 2002).

YMI's discipleship and mission strategy includes a variety short-term mission programs of varied length that focus on different age groups. Their SOAR programs, for teens and youth groups, offers an entry level mission experience for teens and their peers. YMI presently offers six SOAR programs throughout the year, serving some 700 participants each year. The pre-trip training camps within the SOAR division frequently include several hundred participants who come as teams of 10-12 from a variety of churches. Mission assignment activities include creative children's ministry, drama and sports camps. Participants are given cross-cultural and discipleship training throughout the mission experience. SOAR mission trips range from 10-17 days and focus on partnership with churches in North American cities as well as northern Mexico.

YMI's ACTION program focuses on participants age 18-30 and involves a longer mission training orientation, assignment and debrief. Mission assignments involve partnership with local churches in North America and around the world, and range from 3-6 weeks. ACTION participants serve on teams of 6-8 participants which often include an equal number of participants from the host country. Ministry activities include creative children's ministry, drama, music, youth evangelism,

sports, teaching English and development work. YMI presently offers four ACTION programs serving some 250 participants each year (Burkholder 2002:12).

YMI's TREK program is their longest short-term mission program. Participant teams experience a 2 month training camp, a 3 month language training immersion, a 5 month internship alongside a local church, and a 2 week debrief. TREK targets participants who are 20 years of age and older, and who have had some previous ministry experience. TREK is designed as a deeper mission/discipleship training program for ACTION and other short-term mission programs alumni who are interested in testing further vocational ministry opportunities. YMI presently offers two TREK programs which serve some 30 participants each year (Burkholder 2002:16).

YMI staff refer to this movement of participants from their SOAR to ACTION to TREK programs as their "discipleship funnel" (see Appendix 2: YMI Discipleship Funnel). This funnel represents an intentional strategy to move short-term mission participants into deeper and longer levels of mission service and discipleship.

Within the various training camps for their SOAR, ACTION and TREK programs, YMI staff cover a number of core discipleship teachings with graduated levels of depth as participants move to longer term programs (see Appendix 2: YMI Discipleship Funnel and Appendix 3: YMI's Pyramid Of Discipleship Teachings). YMI's ACTION and TREK programs are also members of the Global Discipleship Training Alliance which has also identified core teachings called the "Essential Components of Christian Discipleship" (Burkholder 2002:34). These eight discipleship areas include communion with God, Holy Spirit empowerment, Christ-like relationships, biblical truth, dying to self/living for Christ, the body of Christ, evangelism and compassion, and world missions. Both the YMI ACTION and TREK

programs teach these eight core discipleship teachings at their training and debrief camps. All of these teachings are included in the 24 beliefs, attitudes and behaviours evaluated within this study.

One of the sub-problems in this study is focused on evaluating the effect that the length of the mission assignment has on the degree of change in participants' beliefs, attitudes and behaviours. YMI's ACTION and TREK programs, which cover similar discipleship training topics but vary significantly in program length and depth, offer a unique opportunity to test the effect that the length of a mission program has on the degree of change in participants' beliefs, attitudes and behaviours.

Another sub-problem in this study is focused on the effect that serving in another culture versus serving in ones own culture has on degree of change in participants' beliefs, attitudes and behaviours. YMI's TREK program offers assignments in both North American as well as international settings. By isolating this variable within the TREK program, something can be learned of the relative impact of international versus domestic assignments on participants.

2.6.2 Youth Evangelism Service (YES)

The Youth Evangelism Service (YES) program began in 1980 as an effort by the Eastern Mennonite Conference to bring the values and experience of mission, discipleship and spiritual renewal into the lives of young adults. The YES mission statement is "To equip young adults to be life-long disciples of Jesus Christ, committed to the world mission of the church, prepared to live and communicate their faith with multi-cultural sensitivity, and able to make decisions of lifestyle and life direction based upon Biblical truth and global realities" (Burkholder 2002:17).

The Eastern Mennonite Mission also offer a teen focused short-term program called STAT which is not included in this study. STAT functions much like YMI's

SOAR and ACTION programs in providing an entry level short-term mission experience which encourages alumni to pursue further service in the longer YES program.

The YES program includes a 3 month training camp followed by outreaches which vary from 6, 9 and 12 months. YES participants must be 18 years of age. Training occurs in Baltimore, MD and Harrisburg, PA, USA. Outreach activities include evangelism, children and youth ministry, prayer/intercession, construction, Bible Schools, teaching English and assisting the local church in ministry. The YES program trained 68 participants in 2001 (Burkholder 2002:17).

In a YES Program Objectives document, the YES staff state that they are committed to “discipleship training and mission that is Christ-centered, Spirit empowered, grace filled, culturally relevant, biblically based, outreach focused and team structured” (Discipleship Ministries 2001). These values guide the discipleship and mission efforts of the YES staff in delivering their program. What is distinctive about these values, relative to many other Anabaptist based short-term mission programs, is the prominent role of the Holy Spirit. While Anabaptism was born in a spiritual renewal and revival, the ministry of the Holy Spirit has been largely overlooked by most of the Anabaptist movement.

Another significant value within the YES program has been the “internationalisation” of their participant base. The YES program staff have worked toward a goal of 10% of their participants originating from countries outside of North America. This has led to multicultural teams, a new level of cross-cultural learning, and joint discipleship within the team experience.

One of the sub-problems within this study is focused on isolating this “multicultural team” variable and comparing the degree of change in the beliefs,

attitudes and values of multicultural team members with participants from monocultural teams. Through this comparison of monocultural and multicultural YES teams, the relative impact of the multicultural team composition on specific beliefs, attitudes and behaviours can be evaluated.

2.6.3 REACH

The REACH program began in 1992 as a ministry of the SEND Ministries Department of Rosedale Mennonite Mission. Rosedale Mennonite Missions is the missions arm of the Conservative Mennonite Conference. The REACH program's mission statement states: "REACH exists to draw youth into a lifestyle of 'REACHing in' during times of confession and growth, 'REACHing up' during times of worship and devotion and 'REACHing out' to a lost, hurting world" (Burkholder 2002:14).

The REACH program is very similar to the YES program in that participants receive a 3 month discipleship training school experience followed by outreaches ranging from 3-9 months. The REACH program offers two training sessions each year from their Columbus, Ohio centre. Their outreach activities include evangelism, children and youth ministry, crusades, construction, Kids Clubs & Bible schools, and assisting the local church in ministry. The REACH program trained 21 participants in 2001 (Burkholder 2002:14).

The REACH program sends out its outreach participants in teams, a strategy not held to by all short-term mission programs. The SEND Ministries Department, of which the REACH program is a division, drafted a document outlining their assumptions for short-term mission. This document included a statement on the benefits of team life for the participant including accountability, relationships, a

defined structure, a common experience, and a singular focus (SEND Ministries Department 1997).

It is interesting that these same perceived benefits were cited by a staff member with MCC's SALT program as the reason why their participants were sent out as individuals. Eva Chermack, from the SALT program, felt that the reliance on a team from one's home country created a culturally insulating bubble which shielded participants from building relationships with assignment hosts as well as growing through the crises where true transformation of beliefs, attitudes and behaviours could take place (Chermack Aug 17, 2002). This difference in strategy, between the SALT and REACH programs, provides an additional sub-problem for analysis in this study. Is there a greater positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission participants who serve on assignments as individuals versus participants who serve on assignments as teams?

As a member of the GDT Alliance, the REACH program has also committed to teaching the eight core discipleship teaching identified by the Alliance. Their participants are drawn from the Conservative Mennonite Conference and share many of the same values and beliefs as the participants of the MCC sponsored SALT program. One of the sub-problems within this study is focused on isolating the "discipleship training" variable by comparing the relative change in beliefs, attitudes and behaviours of participants in the REACH program to participants in the SALT program who are not offered the same content, depth or length of training.

2.6.4 Service And Learning Together (SALT)

The SALT program was initiated by MCC in 1981 to provide Anabaptist young adults (age 18-27) from North America with a year long opportunity to learn from other cultures while serving abroad. The SALT program description states that,

SALT participants learn to appreciate cultural and societal differences and work in cooperation and mutual respect, furthering God's call for peace, unity, caring and love among God's people. They will gain new understanding about life in the host country, spiritual growth, increased language skills, a wider understanding of the global issues and friendship with people of other cultures, a stronger commitment to the world-wide church, and clarity on future mission or vocational interests (MCC website 2002).

The SALT program is one year in length and begins with a week long orientation session in Akron, Ohio, after which participants are sent out to serve on individual assignments alongside local communities around the world. Assignment activities include serving in day care centres, schools, hospitals, social service agencies, and churches. SALT participants interact as closely as possible with local churches and are hosted by families or local agencies (MCC website, 2002). The SALT program trains and sends approximately 30 participants each year (Chermack 2002).

The focus of the SALT program is unique from the other three organizations in this study in that it emphasizes the primary importance of learning from other cultures rather than service or evangelism. In addition, the primary growth strategy is the assignment itself, rather than using extensive pre-trip discipleship training. The week long SALT orientation session includes teaching on cross-cultural sensitivity, effective communication, cross gender relationships, staying healthy, and sustaining personal spirituality. This orientation is a brief topical overview compared to the 2-3 month long discipleship training camps of the TREK, REACH and YES programs.

The SALT program is also unique among the four organizations in that the participants begin corresponding directly with their MCC host country representative, once they are accepted into the program, rather than through the SALT staff team. During the months prior to the training orientation, participants are reading the book, Survival Kit For Overseas Living, as well as corresponding with the host country staff

on cultural, climate and assignment questions. While all the short-term mission programs in the study include a pre-trip reading list and cross-cultural preparation, the level of pre-trip communication by SALT participants seems to be stronger and more directed by the participant.

2.6.5 Global Discipleship Training (GDT) Alliance

Four of the five programs included in the study are members of the GDT Alliance and have committed to a code of best practice in short-term mission that was developed with fifteen other STM programs from around the world who are part of the GDT Alliance. The code of best practice includes a number of components within the short-term mission experience that GDT Alliance member programs felt were essential enough to commit to (see Appendix 1: GDT Alliance Code Of Best Practice). These included having clear program aims and objectives, accurate publicity, a clear participant selection process, significant pre-trip discipleship training (incorporating 8 essential teachings as defined by the Alliance – see Appendix 4: GDT Alliance's Eight Essential Teachings), healthy pastoral care and communication strategies during the assignment phase, and a re-entry or debrief strategy for participants.

The vision of the GDT Alliance is to “equip and mobilize tens of thousands of young adults from around the world to be effective co-laborers with Jesus Christ in the mission of the church, through a global alliance of discipleship-mission programs” (Global Disciples website, 2002). The GDT Alliance links existing youth and young adult discipleship-mission training programs with a common vision to more effectively equip disciples of Christ. The Alliance encourages and supports new discipleship-mission training programs around the world that are initiated locally.

They also develop mentoring relationships between established programs and new initiatives.

One of the questions being answered through this study is whether a strong discipleship training focus, as evidenced in GDT Alliance member programs, has a significant impact on the beliefs, attitudes and behaviours of young adult short-term mission participants.

2.6.6 Summary

While all five programs involved in this study are unique, there are several themes that all programs have in common. All programs in the study sample included some form of pre-trip preparation and post-trip debrief for their participants. While the length and focus of these pre-trip and post-trip equipping components differed, all programs felt that they were essential. All programs also focused their participants primarily on cross-cultural assignments alongside local church or mission partners.

3. METHODOLOGY

3.1 Research Methods

The purpose of this study is to measure and better understand the changes occurring in the beliefs, attitudes and behaviours of young adult mission participants serving on Anabaptist related short-term mission programs. For the purposes of this study, the beliefs, attitudes and behaviours selected for evaluation were related to three relational spheres including participants' relationship with God, the Church and the world around them. While a number of studies have been done of the impact of a single short-term mission program or assignment, there is limited comparative research on the relative impact of various short-term mission programs using a longitudinal approach. This chapter explains the research design, instrument selection, data collection, study group and data analysis methods.

3.1.1 The Research Design

This study has utilized methodological triangulation of both quantitative and qualitative data collection methods to measure the relative impact of short-term missions on the beliefs, attitudes and behaviours of Anabaptist young adults. Leedy and Ormrod refer to methodological triangulation as the use of multiple sources of data which can potentially converge to provide a unified picture or portrayal of the data results (7th Edition 2001: 105). Methodological triangulation is used to strengthen the internal validity of data results.

The quantitative data collection method used in this study included administering a Belief, Attitude and Behaviour (BAB) Survey with a “nonrandomized control group pre test - post test and follow up design” (Leedy and Ormrod 2001:241) survey method. Participants were surveyed just prior to joining

their mission assignment, immediately after they returned from the assignment, and then again one year after they returned from the mission trip.

The BAB Survey focused on 24 values and beliefs grouped into three relational spheres including participant's relationship with God, the Church and the world. Each of the three relational spheres contained eight value and belief concepts. Within the sphere of a participant's relationship with God were personal communication with God (A1), personal worship through music (A2), the Bible as a guide for life (A3), purity (A4), identity in Christ (A5), stewardship of money (A6), stewardship of time (A7), and experiencing the Holy Spirit (A7). Within the sphere of a participant's relationship with the Church were commitment to Christian community (B1), service in the Church (B2), awareness of spiritual gifts (B3), attitude toward the family (B4), teamwork in ministry (B5), the global Church (B6), experience of spiritual authority (B7), and relationship with the local Church (B8). Within the sphere of a participant's relationship with the world were evangelism (C1), compassion for human need (C2), concern for global issues (C3), stewardship of creation (C4), respect for other cultures and their values (C5), reconciliation between cultures (C6), value of work (C7), and value of social justice (C8).

Each of the 24 concepts was tested by three supporting statements and measured on a 1-5 Likert scale. An additional twelve behaviour categories were used to more accurately measure participants responses to the various concepts (see Appendix 5: Pre-Trip Stage Participant Questionnaire, Appendix 6: Post-Trip Stage Participant Questionnaire and Appendix 7: Follow-Up Stage Participant Questionnaire). By comparing the pre, post and follow-up scores for all the respondents, the changes in the beliefs, attitudes and behaviours of participants could

be tracked and comparisons could be made with the use of variables between participants and programs.

Qualitative data collection included both written essay responses and interviews with participants. While the quantitative questionnaires were administered at the three stages of pre, post and follow-up, only one set of interviews was conducted with a selective sample of 25 participants from the various programs at the post trip stage during their program debrief retreats. The purpose of the interviews was to better understand the perceived changes experienced by participants in their beliefs, attitudes and behaviours. In particular, the interview questions focused on the reasons for the changes. Participants were given a list of the 24 concepts measured in the study and were asked to identify any concepts in which they had experienced change. Follow-up questions probed for the reasons behind that perceived change with an additional interest in the comparative variables measured in the study.

At both the post-trip and one year follow-up stage of the study, participants also completed essay questions related to perceived changes in their relationship with God, the Church and the world. These essay answers included personal reflections of the mission experience and its impact on participants' lives. When combined with the quantitative data results, the qualitative data offers specific insights into the reasons for data trends and perceived changes in participants' beliefs, attitudes and behaviours. The use of these various data collection methods provided a more complete picture of the impact of the short-term mission experience on the participants.

With the primary purpose of this study focused on a comparative analysis between various Anabaptist short-term mission groups, the groups themselves act as their own internal control. However, an external control group was created of 10

Anabaptist young adults, who inquired about one of the missions programs included in this study, but who did not participate. This control group was given all three sets of questionnaires at the same time frequency as the other participants in the study.

As Leedy and Ormrod point out, a “nonrandomized control group pre test – post test design” does not ensure that, prior to the experimental treatment, the various groups in the study were similar in every respect and that any differences between them are only due to chance (Leedy and Ormrod 2001:238). By providing a common pre-test and then isolating significant variables which were different between the various short-term mission programs, it became reasonable to assume that any significant differences in the beliefs, attitudes and behaviours of one mission group over another, following the mission experience, were impacted by the independent variable under investigation.

This internal control within the study sample was further pursued through the use of participants from a similar faith based Anabaptist population. All of the short-term mission programs in the study were administered by Protestant Anabaptist church conferences and attracted young adult participants from Anabaptist backgrounds. This relatively homogenous population allowed for the further isolation of variables within the short-term mission experience and comparative analysis of the impact of these variables on the beliefs, attitudes and behaviours of the study participants.

3.1.2 Null Hypotheses

1. There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to their relationship with God, the Church or the world for those who serve in a short-term mission program with extensive pre-trip discipleship training versus those who serve

in a service-focussed short-term mission program without extensive pre-trip discipleship training.

2. There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their values (C3) and reconciliation between cultures (B6) for those who serve in a multicultural composed missions team versus those who serve in a mono-culturally composed missions team within the same short-term mission program.

3. There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants who serve in 10 month missions assignment versus participants who serve in a 6 week missions assignment within the same missions organization.

4. There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their values (C5), and reconciliation between cultures (C6) for participants who serve in a cross-cultural setting versus participants from the same organization who serve on an assignment location in their own culture.

5. There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission participants related to the concepts of commitment to Christian community (B1) and teamwork in ministry (B5) for those who serve on assignments as individuals (the SALT program) versus those who serve on assignments in teams.

6. There will be no significant effect on the degree of change in the beliefs, attitudes and behaviours of Anabaptist young adult mission participants as a result of having a previous short-term mission experience.

7. The degree of family support for a participant's involvement in a short-term mission experience has no significant impact on the degree of change in that participant's beliefs, attitudes and behaviours.

8. The degree of home church support for a participant's involvement in a short-term mission experience has no significant impact on the degree of change in that participant's beliefs, attitudes and behaviours.

9. The type of mission experience (whether more service or more relationally focused) has no significant impact on the degree of change in a participant's beliefs, attitudes and behaviours.

10. Gender has no significant impact on the degree of change in the beliefs, attitudes and behaviours of short-term mission participants.

11. There is no significant change in short-term mission alumni's interest in future full time mission a year after they return from their mission experience.

12. There is no significant difference in the amount of change in a participant's beliefs, attitudes and behaviours between those who are strongly interested in future full time mission work versus those who are not interested in future full time mission work.

13. There is no significant relationship between repeated short-term mission experiences and participants' interest in future full time mission work.

3.1.3 Instrument Selection

Two data collection instruments were used in this research study. The Beliefs, Attitudes and Behaviours Survey (BABS) was specifically designed to measure change over time in the beliefs, attitudes and behaviours of Anabaptist young adults. The survey was composed of 96 questions. Section A included 3 essay type questions. Section B included 12 behaviour related questions (measured on a 1-5 Likert scale so that they could be combined with related attitude and belief concepts), and 72 attitude and belief statements all measured with a 1-5 Likert scale (1 = not at all, 2 = hardly, 3 = average, 4 = great extent, 5 = very great extent). Section C included 8 questions isolating additional variables and designed for those returning from a short-term mission trip. (See Appendix 5: Pre-Trip Stage Participant Questionnaire).

The eight belief, attitude and behaviour concepts within each of the three relational spheres were discerned with the help of both short-term mission leaders and sociologists experienced in religious sociological studies. Wherever possible, the supporting statements used to define the 24 belief, attitude and behaviour concepts were chosen from other religious sociological studies or modified from existing statements to ensure validity. The 24 concepts being studied also related closely to the core foundational teachings of the Global Discipleship Training Alliance, to which four of the five programs in the study belong.

A brief sample of the test questions will aid in the understanding of the instrument. An example of three supporting statements and one supporting behaviour used to measure a participant's experience of a particular concept would be "The Bible as a Guide for Life," one of eight concepts measured within the sphere of a participant's relationship with God. The three supporting statements included:

A3. The Bible as a Guide for Life (3, 16, 42, 80)

- The word of God is the most important authority in the decisions of my everyday life
- I enjoy meditating on scripture
- I have memorized scripture in the past month

The supporting behaviour related to this concept was the question:

Approximately how much time do you spend each day devotionally reading and mediating on scripture: Less than 5 minutes, 5-10 minutes, 11-20 minutes, 21-30 minutes, More than 30 minutes?

The BAB Survey was designed following an extensive search for an appropriate research tool to measure changes in beliefs, attitudes and behaviours of spiritually committed evangelical populations over time. The only tools used in longitudinal studies of Protestant populations measured negative change over time, and any use of these instruments to measure positive change had experienced the “ceiling effect” (Bufford, Paloutzian & Ellison 1991:66). In addition, the unique cross-cultural nature of the short-term mission experience called for the testing of various beliefs, attitudes and behaviours which were not relevant to other religious sociological studies.

Once the 72 supporting statements which defined the 24 concepts had been selected, a draft version of the BAB Survey was pre-tested with a group of Anabaptist young adults both before and after their short-term mission experience in the summer of 2001. The corresponding results indicated which supporting statements needed refining or replacing. Following a second pre-test that summer, the final copy of the BAB Survey was affirmed for use in the research study. While the statements related to the 24 concepts in the BAB Survey have not been extensively tested for validity, every effort was made to ensure that they met sociological research design standards.

A second data collection instrument used was the post-test interview script. This script was designed to complement the BAB Study with questions exploring any changes in participants' relationship with God, the Church and the world around them.

Interviews were conducted with participants from all the programs with sensitivity given to those participants who served on teams in which particular variables were being tested.

As participants identified perceived areas of change, follow-up questions probed for the possible mechanisms causing change including the variables tested in the study. (See Appendix 8: Post-Trip Stage Interview Protocol and Appendix 9: Post-Trip Stage Interview Script for specific details related to questionnaire protocol and content.)

3.1.4 Data Collection Procedures and Study Group Composition

The research design focused on comparing various short-term mission programs with participants from as homogenous a population sample as possible in order to study the impact of these programs and the numerous variables within the short-term mission experience on the beliefs, attitudes and behaviours of STM participants. The challenge in doing a comparative study of a number of organizations over time included both the cooperation of the organizations involved and the follow through of the study participants over the various stages of the longitudinal study. The programs selected for the study were all supported by Anabaptist Mennonite church conferences, and four of the five programs were members of the Global Discipleship Training Alliance.

The staff of the five STM programs selected for this comparative study were contacted and agreed to fully cooperate in the research project. They all agreed to

send out the first stage of the questionnaire to all their program participants accepted for programs beginning in the fall of 2001 through to the summer of 2002.

The pre-trip questionnaire included a cover letter from the researcher explaining the focus of the research study, inviting their voluntary participation, ensuring confidentiality and requesting that participants communicate what was real in their life at the moment not the “right answer”. Two copies of release forms were sent out to all participants with a request to return one copy of the signed release form, with the completed questionnaire in a sealed envelope, to the administrative office of the STM program with which they had been accepted to serve (see Appendix 10: Participant Release Form).

The questionnaire was initially mailed to 27 ACTION participants, 19 TREK participants, 29 YES participants, 21 REACH participants, 17 SALT participants, and 11 control group participants. The first stage was completed by 19 ACTION participants, 19 TREK participants, 29 YES participants, 21 REACH participants, 17 SALT participants and 11 control group participants.

The lower level of interest by the ACTION participants to participate in the study was due to these participants being mobilized and applying for the program in groups rather than as individuals like the other programs in the study. Participant applications for these groups applying to ACTION were collected by the local churches which organized the teams. Individual participants within these groups applying to ACTION did not have the same level of follow through accountability to return the pre-trip questionnaire as did the participants from the various other programs in the study. The one month duration of the ACTION program (versus the 8-12 month STM operated by the other four programs in the study) makes it more accessible for groups interested in serving on an STM.

The post-trip questionnaire in the second stage of the research study was administered personally by the researcher at the debrief retreats of all five programs included in the research study. The second stage of the questionnaire also included additional essay questions related to the impact of the mission assignment on the various concepts and relational spheres in the study. At this second stage of the data collection, the researcher also interviewed a cross section of participants from all five programs, focusing on participants who served on teams fulfilling the requirements of the variables tested in study.

Questionnaire responses for the second stage included 15 ACTION participants, 16 TREK participants, 27 YES participants, 19 REACH participants, 14 SALT participants and 5 control group participants.

The control group was selected randomly from a cross section of interested inquirers to the five STM programs in the study. All of the inquirers fit the age and religious background profile of the rest of the study participants, but they chose not to participate in an STM despite showing initial interest. The control group did not have an established relationship with the STM programs in the study and, consequently, it was more challenging to maintain their interest and participation in the study over the two year study period.

The follow-up, or third stage questionnaire of the research study, was conducted one year after participants returned from their STM assignments. Given the challenge of locating participants, many of whom were in university or working and not at their former address, the follow-up questionnaire was posted on a website and participants were invited to complete the questionnaire on line. Printed copies of the questionnaire were mailed out to anyone indicating that they did not have access to a web connected computer.

Questionnaire responses for the follow-up, or third stage of the research study, were completed by 14 ACTION participants, 16 TREK participants, 26 YES participants, 18 REACH participants, 14 SALT participants, and 5 control group participants. Overall response rates for those who completed all 3 stages of the study were 74% for ACTION, 84% for TREK, 90% for YES, 86% for REACH, 82% for SALT and 45% for the control group.

Table 1 Pre, Post and Follow-up Survey Return Rates

Stage Returns	ACTION	TREK	YES	REACH	SALT	Control	Overall Totals
Pre-trip	19	19	29	21	17	11	116
Post-trip	15	16	27	19	14	5	96
Follow-up	14	16	26	18	14	5	93
Return Rate	74%	84%	90%	86%	82%	45%	80%

3.1.5 Survey Design and Return Strategy

Researchers have noted that return rates for mailed surveys are higher if they are kept short, use objective questions rather than subjective questions, include an introductory letter with an altruistic appeal, and have the survey mailed to a reputable individual or organization rather than a PO Box (Miller 1991:144-155). All of these recommendations were followed in the study except keeping the questionnaire short. The selection of 24 concepts each supported by three to four belief, attitude and behaviour statements required a longer questionnaire. The survey designed for this study included some 90 questions and took respondents 15-20 minutes to complete. The length of the survey, in combination with the three stage design over a period of two years, all provided significant challenges for data collection and study participant retention. The response rate, however, significantly increased by distributing the survey through STM organizations with whom respondents already had a relationship.

Retention within the control group proved to be a problem because of the lack of relationship and longitudinal nature of the study.

3.1.6 Post-trip Interviews

Interviews were conducted with a cross section of 30 respondents from all five programs at their debrief retreats upon their return from the mission assignment. The researcher met individually with each interviewee in a quiet location at the debrief site. The researcher initiated each interview with a standard script (see Appendix 9: Post-Trip Stage Interview Script). In each case, the interviewees were told the content of the interview would be kept confidential and permission was requested to tape the interview to aid in later analysis.

In total, 3 ACTION participants were interviewed in Waterloo, Ontario (June 7, 2002), 10 TREK participants were interviewed in Vancouver, British Columbia (June 10, 2002), 9 YES participants were interviewed in Harrisburg, Pennsylvania (May 21, 2002), 5 REACH participants were interviewed in Columbus, Ohio (May 29, 2002), and 3 SALT participants were interviewed in Akron, Pennsylvania (August 17, 2002).

The interview script (see Appendix 9: Post-Trip Stage Interview Script) included an invitation for participants to share any areas of their life that were impacted by the short-term mission experience. Participants were then invited to discuss any changes in their relationship God. When values or beliefs were shared by the interviewee that corresponded with any of the eight concepts within the relationship with God sphere, follow-up probe questions were asked to better understand the primary influences which resulted in the change. Additional questions were asked of participants serving on teams or programs characterized by a variable under consideration in this study. These questions probed for any significant

influence in the changes perceived by the participant that were related to a specific variable (cross-cultural vs. domestic assignment, length of assignment, etc.). Leading questions, which would influence a participant's responses, were deliberately avoided. The same process was followed for the areas of change related to a participant's relationship with the Church and the world around them.

All of the interviews were taped and then placed on digital disc for further analysis. Each interview was analyzed for statements related to the 24 concepts covered in the study. Statements related to the 24 concepts were coded and categorized. As quantitative data was analyzed for the various null hypotheses that were tested, interview quotes were added to the data findings when they were contributed by participants who fit the data sample group used to test that particular null hypothesis. This merging of quantitative and qualitative data, known as methodological triangulation (Leedy and Ormrod 2001:105), provides a more complete picture of the impact of the short-term mission experience on participants.

3.2 Data Analysis Methods

3.2.1 Quantitative Data Collection Methods

All three sets of data were entered into SPSS, a computer database program, producing an overall data set of over 27,000 pieces of data from 116 participants. Out of the 124 young adults invited to participate in the study, 116 responded and completed some or all of the three stages of the study and 96 (or 82.76%) completed all three stages of the study. Mangione (1995:60,61) states that between 60% - 70% are acceptable in mailed surveys, while anything above 70% is considered excellent.

The focus of this study was to measure the degree of change in the beliefs, attitudes and behaviours of short-term mission participants over time and, in the

process, measure the relative influence of a number of variables present in the short-term mission experience on these participants of various short-term mission programs. Measuring significant change in the 24 concepts related to the beliefs, attitudes and behaviours was achieved by computing the average score for each of the 24 concepts for each participant. The average score was calculated by adding up the sum of the various 1-5 coded statements which related to that particular concept. The sum of the average scores for all the participants in each program were calculated and then the overall average score for each program related to each concept was calculated. Measuring the degree of change between the pre (called stage “a”), post (called stage “b”) and follow-up (called stage “c”) stages of the study was achieved by subtracting the average score for each group in stage “a” from stage “b” to determine “difference a”. The degree of change between the post and follow-up stages of the study was achieved by subtracting the average score for each group’s stage “b” from stage “c” to determine “difference b”. Comparisons were made between all programs for “difference a” (the post minus pre scores) and “difference b” (the follow-up minus post scores) while testing against a number of variables. Significance, for the purposes of this study, was achieved when one group’s difference was greater than another group at a significance level of P less than .10.

The eight belief, attitude and behaviour concepts related to participants’ relationship with God were grouped section A. The eight concepts related to participants’ relationship with the Church were grouped under section B. The eight concepts related to participants’ relationship with the world were grouped under section C. For the complete key relating each 1-5 statement to a concept within the three spheres of participants’ relationship with God, Church and the world see Appendix 11: 24 Concepts with Supporting Statements And Behaviours.

An example of the mathematical compute commands in SPSS to calculate the average amount of change in scores from pre-trip to post-trip to follow-up includes:

```
compute Aa = mean(q2a, q43a, q25a, q77a, q4a, q14a, q46a, q69a, q3a, q16a, q42a,
q80a, q26a, q41a, q33a, q28a, q37a, q31a, q5a, q36a, q15a, q70a, q21a,q47a, q66a,
q40a, q20a, q83a).
```

```
compute Ab =
```

```
mean(q2b,q43b,q25b,q77b,q4b,q14b,q46b,q69b,q3b,q16b,q42b,q80b,q26b,q41b,q33b
,q28b,q37b,q31b,q5b,q36b,q15b,q70b,q21b,q47b,q66b,q40b,q20b,q83b).
```

```
compute Ac =
```

```
mean(q2c,q43c,q25c,q77c,q4c,q14c,q46c,q69c,q3c,q16c,q42c,q80c,q26c,q41c,q33c,q
28c,q37c,q31c,q5c,q36c,q15c,q70c,q21c,q47c,q66c,q40c,q20c,q83c).
```

```
compute Adifa = Ab-Aa.
```

```
compute Adifb = Ac-Ab.
```

```
execute.
```

Analysis of variance for compared means calculations were initially done between all programs for all the 24 concept areas to determine whether there were significant differences in the degree of change between programs at the various stages of the study. The average (mean) scores of each program at all 3 stages (a, b and c) for each of the 24 concepts areas were then graphed to get a further overview of the change differences (see Appendix 12:). The overall average of the mean scores for all participants was also calculated and graphed to get an overall picture of how the entire group of study participants responded to each of the 24 concepts in the pre, post and follow-up stages (see Appendix 13: Graphs Of The Average Means Of All Participants).

Each of the study's hypotheses were then tested using the appropriate analysis measure for that particular data set required to test the null hypothesis including univariate analysis of variance, independent and paired sample T tests, and cross tabulations. Significance was measured throughout the survey study data at $P = .10$. Given the variable nature of survey data, a significance level of .10 was chosen over .05.

As a nonrandomized control group, pre-test, post-test, follow-up design, the interpretation of the statistical significance of the research data in this study must be qualified. While all of the participants of the five programs selected for the study were invited to participate in the study, they cannot be assumed to be a random sample of the much larger group of all short-term mission participants from across North America. While statistical significance requires random samples, the statistical significance within this study's data are indicative of relationships between variables and corresponding differences between programs that are large enough to comment on. The statistical significance of these differences indicate potential items of interest for the broader short-term mission movement.

The first null hypothesis, which focused on the impact of extensive pre-trip discipleship training, was calculated using analysis of variance to compare means for all of the 24 concepts between the SALT program and the other programs in the study for both difference "a" (post score minus pre score) and difference "b" (follow-up score minus post score) with particular attention given to the scores in section A related to participants' relationship with God.

The second null hypothesis, which focused on the effect of a multicultural team composition, was calculated using an independent sample T-test comparing the means of four related concepts (the global Church, concern for global issues, respect

for other cultures and their values, and reconciliation between cultures), for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) between all those participants from the YES program who served on multicultural teams versus those who served on mono cultural teams.

The third null hypothesis, which focused on measuring impact that the length of assignment has on the degree of change in participants’ beliefs, attitudes and behaviours, was calculated using an ANOVA test of compared means of all 24 concepts between the ACTION and TREK programs of Youth Mission International.

The fourth null hypothesis, which focused on measuring the impact of the assignment location (cross-cultural versus own culture) on participants’ beliefs, attitudes and behaviours, was calculated using an independent sample T-test comparing the means of four concepts (the global Church – B6; Concern for Global Issues – C3; Respect for other Cultures and their Values – C5; Reconciliation between Cultures – C6) for the “difference a” and “difference b” between at TREK team that remained on an STM assignment in their own culture and a TREK team that served in another culture.

The fifth null hypothesis, which focused on measuring the impact of serving as an individual versus serving on an STM team, was calculated using analysis of variance for compared means for the concepts of commitment to Christian community (B1) and teamwork in ministry (B5) between the SALT program (which sends out individuals) and the rest of the programs in the study who all use a team based approach.

The sixth null hypothesis, which focused on measuring the effect of previous short-term mission experience on the degree of change in beliefs, attitudes and behaviours, was calculated using an independent sample T-test comparing the means

of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for all participants with previous STM experience versus those for whom this was their first STM.

The seventh null hypothesis, which focused on measuring the impact of a supportive family on the degree of change in participants’ beliefs, attitudes and behaviours, was calculated using an independent sample T-test comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for all participants who graded their families level of support for their short-term mission experience from “not at all” to “average” versus those who graded their families level of support from “great extent” to “very great extent”.

The eighth null hypothesis, which focused on measuring the impact of a supportive church on the degree of change in participants’ beliefs, attitudes and behaviours, was calculated using an independent sample T-test comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for all participants who graded their church’s level of support for their short-term mission experience from “not at all” to “average” versus those who graded their church’s level of support from “great extent” to “very great extent”.

The ninth null hypothesis, which focused on measuring the impact of a “service focused” versus “relationally focused” short-term mission assignments on the degree of change in participants’ beliefs, attitudes and behaviours, was calculated using an independent samples T-test comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus

post score) for participants who graded their assignment as primarily relational versus those who graded their assignment as primarily service focused.

The tenth null hypothesis, which focused on measuring the impact of gender on the degree of change in participants' beliefs, attitudes and behaviours, was calculated using an independent samples T-test comparing the means of all 24 concepts for "difference a" (post score minus pre score) and "difference b" (follow-up score minus post score) for participants who were male versus those who were female.

The eleventh null hypothesis, which focused on measuring the degree of change in participants' interest in full time mission work in the future, was calculated using a cross tabulation of scores with Pearson's Chi-Square test (Leedy and Ormrod 2001:278) for all participants between the post and follow-up stage of the study.

The twelfth null hypothesis, which focused on measuring the impact that participants' interest in future full time mission work had on the degree of change in participants' beliefs, attitudes and behaviours, was calculated using an independent samples T-test comparing the means of all 24 concepts for "difference a" (post score minus pre score) and "difference b" (follow-up score minus post score) for participants who would like to serve in full time mission in the future "to a great extent" and "to a very great extent" versus those whose responses were "not at all," "hardly" or "average".

The thirteenth null hypothesis, which focused on measuring the degree of impact that repeated mission short-term mission experiences have on participants' interest in future full time mission work, was calculated using a cross tabulation of scores with Fisher's exact test (Leedy and Ormrod 2001:278) between participants degree of interest in future full time mission and the number of short-term mission

assignments they had experienced. This cross tabulation was done for both the post and follow-up stage questionnaire results.

3.2.2 Qualitative Data Analysis

The narrative essay responses from the post and follow-up stages (stages 2 and 3) were evaluated using narrative analysis procedures recommended by Weiss (1995) and Riessman (1993). A four phased process recommended by Weiss for Issue-Focused analysis includes: coding, the initial reading of data; sorting, the initial analysis of data; local integration, identifying recurrent themes in the data; and inclusive integration, integrating these themes into a coherent picture alongside the rest of the data (Weiss 1995: 151-166).

The narrative analysis approach suggested by Riessman (1993) includes transcribing, analysis and validation. The validation criteria established by Riessman includes: persuasiveness of content; member checking, in which ones initial analysis is brought back to the respondent for feedback; coherence of content; and the pragmatic value of the data findings (Riessman 1993:56-68). Techniques and principles from both authors were utilized in the analysis of the essay and interview data.

3.3 Summary

This chapter described the approach taken to collect and analyse both quantitative and qualitative data in a quasi – experimental pre-test, post-test design with non-equivalent groups in a longitudinal study. The study involved 116 participants from five different short-term mission programs as well as an external control group of 11 participants.

The development of the Beliefs, Attitudes and Behaviours Survey measuring 24 concepts within three relational spheres (God, Church and world) was explained. Data collection methods, including the questionnaires and interviews, were described. The research design was focused on building as homogenous a study group as possible and then isolating various aspects of the short-term mission experience, both between and within programs, to better understand the impact of these variables on participants' beliefs, attitudes and behaviours.

The data base analyses procedures used to measure change over time for each of the 24 concepts was explained as well as the processes used to test the impact of variables through the thirteen null hypotheses. The qualitative data analysis of both essay answers and taped interviews was described as well as the procedures through which this data would be integrated into the broader study data description, analysis, and conclusions.

4. DATA RESULTS

4.1 Introduction to Data Results

This study has researched the impact of Anabaptist short-term mission programs on the beliefs, attitudes and behaviors of young adult mission participants. For the purposes of this study, the impact of the short-term mission experience on participants was measured using self reported questionnaire and interview responses by participants related to their relationship with God, the Church and world around them. The purpose of this chapter is to report the findings of this research. The data presented in this chapter will include statistical analysis and discussion of the findings related to the various research hypotheses.

4.2 Summary of the Study's Purpose and Design

The purpose of this study was to measure and better understand the changes occurring in the beliefs, attitudes and behaviours of young adult mission participants serving on Anabaptist related short-term mission programs. The relative impact on participants' beliefs, attitudes and behaviours by a number of variables present in the short-term mission experience were also measured and analyzed. For the purposes of this study, the beliefs, attitudes and behaviours selected for evaluation were related to three relational spheres including a participant's relationship with God, the Church and the world around them. While a number of studies have been done of the impact of a single short-term mission program or assignment, there is limited comparative research on the relative impact of various short-term mission programs on participants' beliefs, attitudes and behaviours using a longitudinal approach.

There were several main reasons why this research of the impact of short-term missions was undertaken. The most recent issue of the Mission Handbook (2004 -

2006) reports that the number of people going on short-term mission trips reported by US mission agencies listed in the Handbook grew from 97,272 in 1998 to 346,270 in 2001; a 256% increase in those three years (Moreau and O'Rear 2004:100). With increasing human and financial resources within the North American Church shifting to short-term mission, it was important to understand the impact of this phenomena on the participants who were going.

The researcher's personal involvement in short-term mission has included training and sending thousands of short-term mission participants over the past fifteen years. Anecdotal accounts of the positive impact of these short-term mission experiences have been well reported; however, very little quality research has been done through statistical research to measure and analyze the impact of these experiences on participants' beliefs, attitudes and behaviours. There has also been very little research comparing the relative merits of various short-term mission strategies and their impact on the beliefs, attitudes and behaviours of short-term mission participants. Those that have studied the impact of short-term missions on the beliefs and attitudes on participants, have used previously designed measurement tools that were not designed to measure concepts related to cross-cultural experiences or the global Church. The Beliefs, Attitudes and Behaviours (BAB) Survey incorporates those additional concepts. Finally, the research that exists has measured change through a simple pre-trip and post-trip design of a single program. A comparative study of several short-term mission programs in a longitudinal study, that includes a follow-up stage a year or more after participants return from their mission experiences, to measure the impact of time on the perceived changes has been needed. This study design has incorporated these additional elements.

4.3 Description of the Study Population

Demographic information was collected from the study participants for comparison purposes between programs and to gain a better picture of the study group.

All of the 124 short-term mission participants, serving between the fall of 2001 and the summer of 2002 in the 5 programs included in the research study, were invited to participate in the research. Of those 124 invited, 116 chose to participate.

4.3.1 Age

The age of study participants ranged from a minimum of 18 years to a maximum of 29 years ($N = 104$). There were 12 non-responses. The mean of the responses was 21 years of age.

4.3.2 Gender

Of the 116 study participants, 58.6% were female and 41.4% were male.

Table 2 Gender of Study Participants

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	68	58.6	58.6	58.6
	Male	48	41.4	41.4	100.0
	Total	116	100.0	100.0	

4.3.3 Citizenship

Of the five programs in the study, two were based in Canada (ACTION and TREK) and three were based in the United States (YES, REACH and SALT). All of the programs mobilized participants from across North America. Three international participants (young adults from Ecuador and India serving on REACH, and a young adult from Germany serving on TREK) were also included in the study.

Table 3 Citizenship of Study Participants

Citizenship	US	Canada	Other	Total
Number	74	39	3	116
Percentage %	63.79	33.62	2.59	100%

4.3.4 Program Affiliation

Respondents in the study came from five different short-term mission programs, plus the external control group composed of young adults who had inquired about serving with one of the programs but who did not follow through. All 124 participants from the five programs involved in the study, who served on assignments from the fall of 2001 to the summer of 2002, were invited to participate in the research study. Of those 124 invited, 116 chose to participate. These included 19 of 27 ACTION participants, 29 YES participants, 21 REACH participants, 17 SALT participants and 11 control group members.

Table 4 Program Affiliation

Program	ACTION	TREK	YES	REACH	SALT	Control	Overall Totals
Participants	19	19	29	21	17	11	116
Percentage %	16.38	16.38	25	18.1	14.66	9.48	100%

4.4 Broad Trends in the Data

The Beliefs, Attitudes and Behaviours Survey focused on 24 concepts grouped into three relational spheres including participants' relationship with God, the Church and the world. Each of the three relational spheres contained eight concepts. Within the sphere of a participant's relationship with God were personal communication with God, personal worship through music, the Bible as a guide for life, purity, identity in Christ, stewardship of money, stewardship of time, and experiencing the Holy Spirit.

Within the sphere of a participant's relationship with the Church were commitment to Christian community, service in the Church, awareness of spiritual gifts, attitude toward the family, teamwork in ministry, the global Church, experience of spiritual authority, and relationship with the local Church. Within the sphere of a participant's relationship with the world were evangelism, compassion for human need, concern for global issues, stewardship of creation, respect for other cultures and their values, reconciliation between cultures, value of work, and value of social justice.

When the mean scores of all of the participants in the study were averaged at the pre, post and follow-up stages for each of the 24 concepts, the following trends were noticed. The average mean of the participants increased from the pre to post stages in 20 out of 24 concepts meaning that the average score of all the participants experienced a positive change in 20 of the 24 concepts while they were serving on their mission assignments. During the year after participants returned home from their assignments, the average mean of the participants decreased in 20 of 24 concepts from the post to follow-up stages of the study. In fact, in 15 of 24 concepts, the final mean score was lower than the initial score before participants left for the mission experience. This level of regression in beliefs, attitudes and behaviours a year following the short-term mission experience was stunning. This regression in the average mean of all the participants in the post-follow-up stages should not diminish the individuals and programs that scored much more positively from post to follow-up stages when the data is analyzed in more detail. For a closer look at the average mean of all the participants for the 24 concepts, see Appendix 13: Graphs Of The Average Means Of All Participants.

4.5 Data Related to the Research Hypotheses

The following section will describe the results of the thirteen research hypotheses.

4.5.1 Null Hypothesis 1

There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to their relationship with God, the Church or the world for those who serve in a short-term mission program with extensive pre-trip discipleship training versus those who serve in a service focussed short-term mission program without extensive pre-trip discipleship training (SALT).

The analysis of variance to compare means for all 24 concepts between the SALT program and the other programs in the study, discovered a number of areas of significant difference (see Appendix 12: for the mean scores and multivariate analysis of all programs related to the 24 concepts). The null hypothesis was rejected.

The related belief, attitude and behaviour statements, which are numbered in brackets next to the concept they support, will be listed for each concept followed by an analysis of the significant data. For a complete list of all 24 concepts and their supporting statements and behaviours, see Appendix 11: 24 Concepts with Supporting Statements And Behaviours.

Value A Relationship with God

Within the sphere of a participant's relationship with God (Value A) are: personal communication with God (A1), personal worship through music (A2), the Bible as a guide for life (A3), purity (A4), identity in Christ (A5), stewardship of money (A6), stewardship of time (A7), and experiencing the Holy Spirit (A8).

Value A1 Personal Communication with God (2, 43, 25, 77)

- Times of prayer are an inspiring experience for me
- I enjoy being alone with God
- I can hear and discern God's voice in my life

Related Behaviour

- Approximately how much time do you spend in private prayer each day?
(Less than 5 minutes, 5-10 minutes, 11-20 minutes, 21-30 minutes, More than 30 minutes)

A1 Pre-Post Change Scores

There were significant differences between SALT and the four other groups (including the control group) in the pre-post mean scores related to the degree of positive change in participants' personal communication with God. The SALT participants' growth in their personal communication with God while on their mission assignment was significantly less than ACTION ($P=.055$), less than TREK ($P=.005$), less than YES ($P=.09$) and less than the control group ($P=.067$). The only program that the SALT participants change scores were not significantly different from, were those of the REACH program.

Personal communication with God was a consistent discipleship training theme in all of the programs in the study except for SALT. Some programs spent up to one week of training on this spiritual discipline as well as scheduling daily quiet times and weekly intercession times for participants. The absence of this kind of discipleship training was clearly evident in the change scores for SALT participants.

In the essay responses following their mission trip, one of the SALT participants wrote,

My understanding of God has been affected very much. I don't understand 'relationship with God.' It is not something that makes sense to me. You might say that I don't have one. The SALT year affirmed some of my basic assumptions and lent experiential validity to my theology/philosophy (MM).

Another wrote, “My experience in (Africa) has had a huge impact on my relationship with God. I don’t pray or do devotions the way I should, but I trust God in a way that I never did before.” (AP).

The overall picture that the SALT essay responses and interviews provided was that most participants had grown in their dependence on God while on their mission assignment, but that they did not know how to express that in meaningful two-way communication with God. The significant difference in the change scores between SALT and the rest of the programs indicate that discipleship training in this area of personal communication with God prior to the short-term mission assignment can have a positive impact.

Participants from other programs indicated that the habits formed in their training camps of prayer, journaling, and listening to God carried through onto their mission outreach. A TREK participant stated, “In our discipleship training school, I learned to listen to Jesus, to journal my prayers and I became real with Jesus.” (BS June 18, 2002). Another TREK participant stated that through prayer she had found accountability for her actions, inner peace and emotional healing. Prayer became an integral part of her life while on assignment (SM June 18, 2002).

A REACH participant who served in Bangladesh pointed to prayer as one of the most significant areas of change in her life during the mission assignment. When asked what the contributing factors were, she indicated that their training camp had included both daily quiet times as well as several hours a week of intercession (prayer). While these intercession times were beyond what she was used to, she found that they created within her an increasing appetite to pray. Her assignment placed her in the home of a poor Muslim family in Bangladesh where personal prayer

and intercession became one of her few sources of ongoing spiritual renewal (JB May 29, 2002).

Another TREK participant spoke of the impact that learning to “hear God’s voice”, during the training camp, had on her personal holiness. She quickly discovered that listening to God required the removal of spiritual hindrances such as bitterness. Her quest to know God intimately gave her the motivation to deal with issues of relational bitterness that were getting in the way of her spiritual growth (KH June 19, 2002).

A YES participant stated,

My first short-term mission experience, specifically the training stage, refined and focused my priorities, making my relationship with God the priority it should have always been. That continues to this day. I was changed in such a way that I can never go back to the same relationship with God that I had before I went on missions (DW).

The consistent message in the quantitative and qualitative data indicates that pre-trip discipleship training, in developing patterns of personal communication with God, has a measurably positive impact on participants’ beliefs, attitudes and behaviours relative to program participants who have not received this discipleship training.

Value A1 - Personal Communication with God

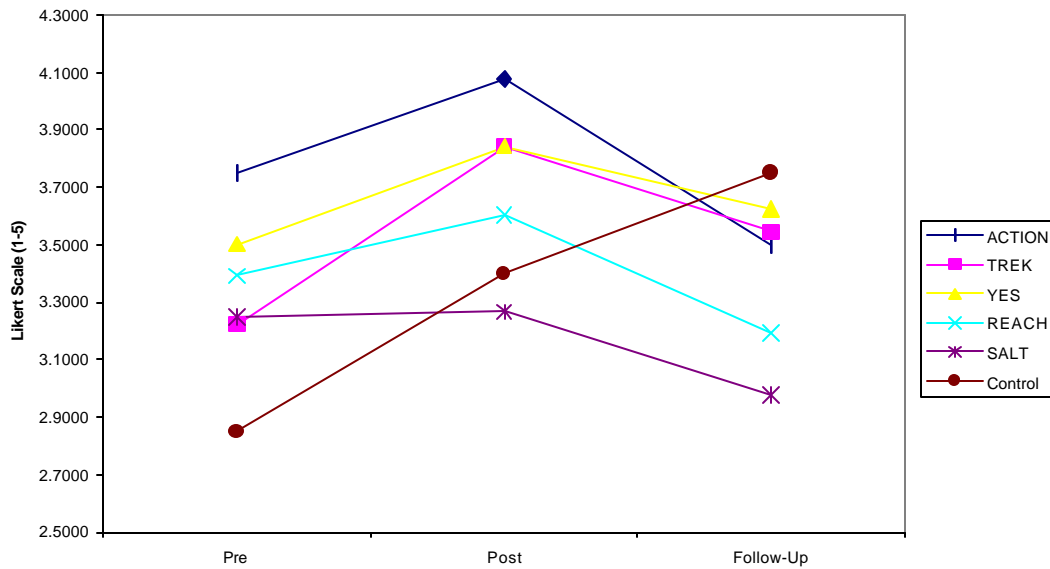


Figure 1 Value A1 - Personal Communication with God

A1 Post-Follow-up Change Scores

Each program's post-follow-up change scores declined in the year after the mission assignment. In case of SALT, REACH and ACTION, the average mean score for "personal communication with God" at the follow-up stage was lower than the pre-trip scores. Only the control group of five people experienced strong positive change during this one year period. With such a small sample in the control group, it is hard to generalize those results and assume that young adults interested in missions across North America significantly grew in their communication with God relative to the alumni of the various mission programs in the study. The control group indicated significant positive change in their communication with God relative to the ACTION program ($P=.006$), the TREK program ($P=.047$), the YES program ($P=.075$), the REACH program ($P=.018$), and the SALT program ($P=.052$).

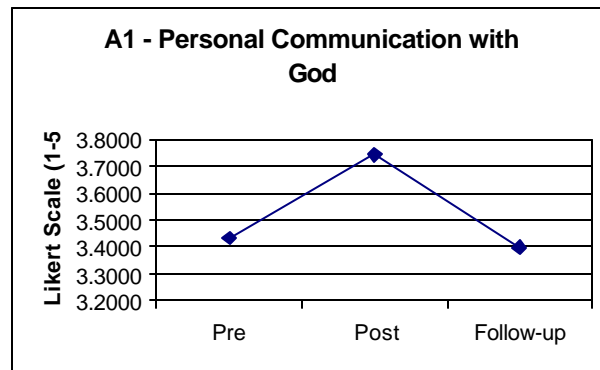


Figure 2 Value A1 - Personal Communication with God Average Mean Scores

The typical let down after an intense spiritual experience seems to be evident in participants' dramatically lower change scores related to their communication with God. RB from the TREK program stated,

In many ways, I do not feel as close to God as I did one year ago. It gave me a standard to which I would like my relationship with God to be again. The memory of the closeness of my relationship with God during TREK is a reminder of what it can be again with more discipline. I have found it difficult to come back to the routines of life and make my communication with God a priority.

Despite this “natural” let down after a post-trip high, there is an obvious need for discipleship follow through for both the SALT program and the rest of the short-term mission programs in the study. Once participants leave the mission assignment, they leave behind the community and strong spiritual accountability they enjoyed. The data indicated that many short-term mission alumni were floundering once they returned to school or work and their home environment.

Value A2 Personal Worship through Music (4, 14, 46, 69)

- Worshipful music fills my mind through the day
- I enjoy worshipping God through my voice and instrument
- I find corporate worship through music to be meaningful

Related Behaviour

- Approximately how often each week do you worship God in song or other forms either personally or corporately?

(Once a week, Two -Three times a week, Once a day, Several times a day, Often throughout the day)

A2 Pre-Post Change Scores

There was no significant difference in pre-post trip change scores between SALT and the various other programs for the concept of personal worship through music. All of the programs, except SALT and REACH, experienced some level of positive change in this concept while on their mission assignments.

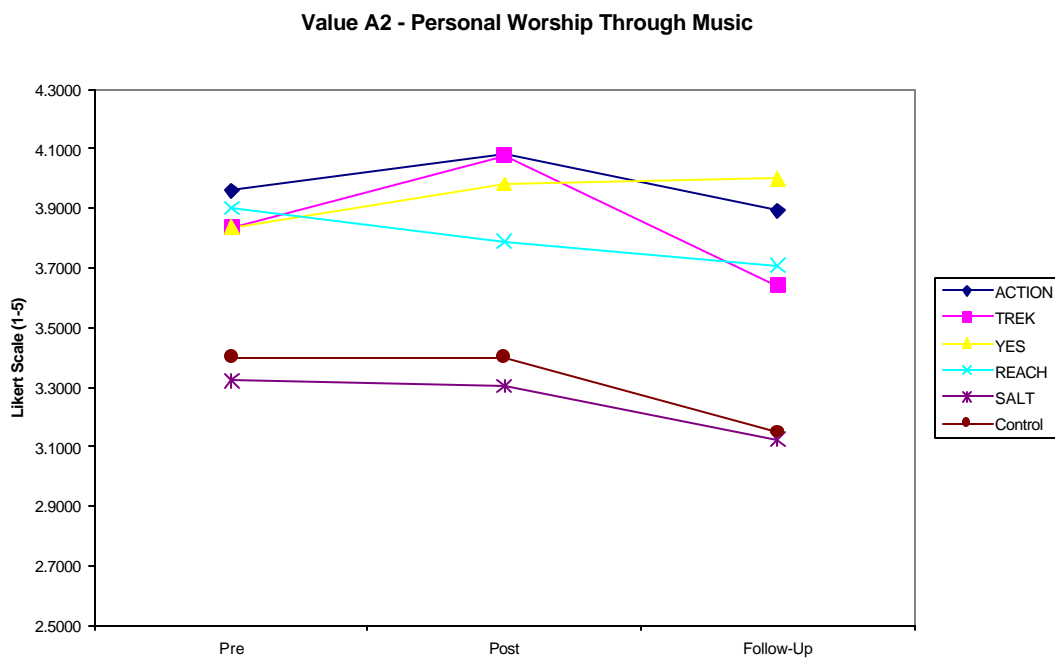


Figure 3 Value A2 - Personal Worship Through Music

A2 Post-Follow-up Change Scores

All of the programs declined in their post-follow-up scores, but none of the differences were significant as compared to the SALT program. There was a significantly larger decrease in the post-follow-up change scores for the TREK program as compared to the YES ($P=.009$) and the REACH program ($P=.099$). The only program whose average mean scores at the follow-up stage were higher than their pre-trip scores was the YES program. Worship was a consistently stronger value for the YES participants through their assignment and the follow-up stage of this study.

AH (May 21, 2002) from the YES program expressed the views of many of the YES participants that were interviewed when she explained how worship had become so much broader for her. She had found ways to enjoy worship personally on a daily basis. Another YES participant indicated that worship had changed from something they felt obligated to do, to something they wanted to do (DW May 21, 2002). A YES participant serving in Brazil discovered new passion for worship through the example of the Brazilian Church. His experience was that daily worship changed his attitude positively (LK May 21, 2002). Another YES participant, serving in Kazakhstan and living with a Muslim family, found it challenging to get the time or privacy for personal worship. This experience of limited personal worship while on assignment seemed to fuel her longing for worship once she returned home (LK May 21, 2002).

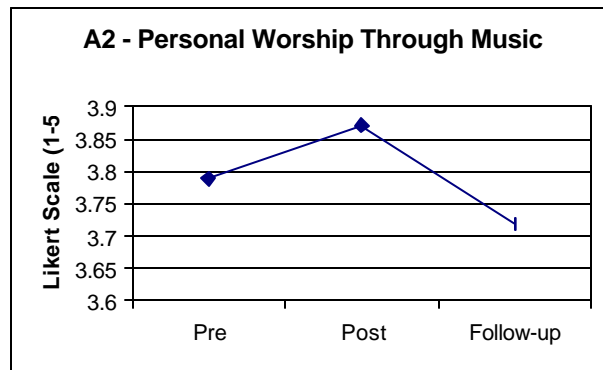


Figure 4 Value A2 - Personal Worship Through Music Average Mean Scores

The dramatic decline of worship, as a valued behaviour during the post to follow-up stage for TREK participants and others, is an indication that there is a need for this concept to be embraced personally apart from the environmental conditions or level of community support.

Value A3 The Bible as a Guide for Life (3, 16, 42, 80)

- The word of God is the most important authority in the decisions of my everyday life
- I enjoy meditating on scripture
- I have memorized scripture in the past month

Related Behaviour

- Approximately how much time do you spend each day devotionally reading and meditating on scripture?

(Less than 5 minutes, 5-10 minutes, 11-20 minutes, 21-30 minutes, More than 30 minutes)

A3 Pre-Post Change Scores

All programs grew positively in the pre-post change scores for this concept of the Bible as a guide for life. There were no significant differences between the various discipleship training based mission programs and the SALT program during the assignment phase. The only significant difference occurred between the TREK program and the YES program (P=.077) where the TREK participants grew positively

in their experience of the Bible as a guide for life to a significantly greater degree than the YES participants.

One of the TREK participants identified the importance of the Bible as a significant area of growth in her life while on her assignment. She found the disciplines of scripture memorization and meditation, which were emphasized at the TREK training, had really changed the role that scripture played in her life. She found herself going back to the scriptures daily as her authority for all of life (VR June 18, 2002). A REACH participant indicated that her team mates modelled for her a love for the Bible while they lived together in Bangladesh. When challenges or problems arose, the team went to the Bible for guidance and encouragement. This new value for the Bible was something she indicated as a significant change in her life (AK May 29, 2002).

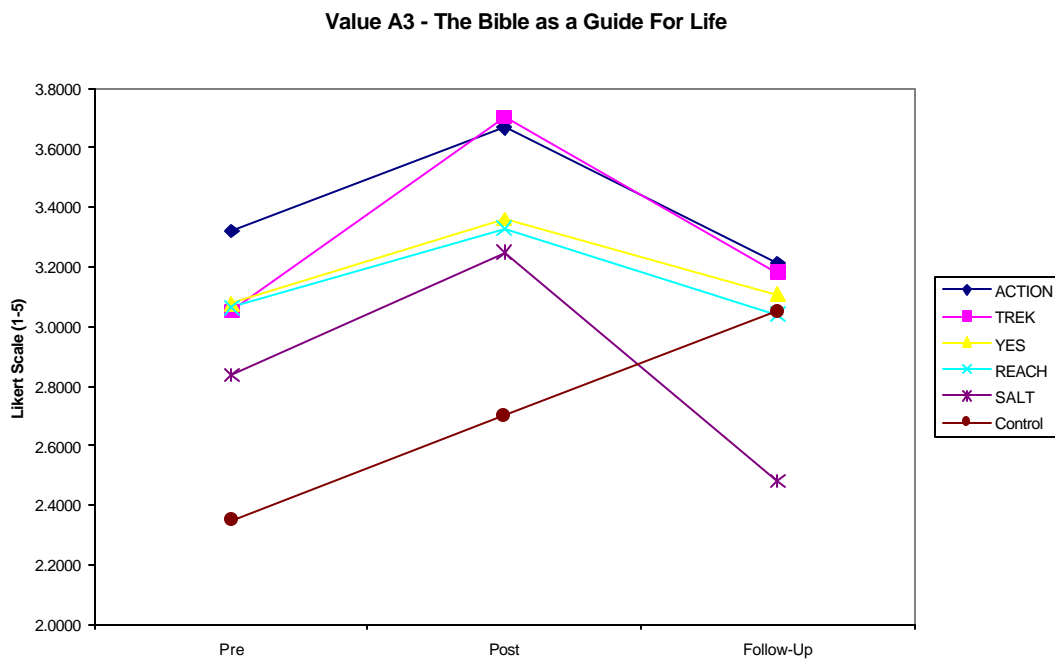


Figure 5 Value A3 - The Bible as a Guide For Life

A3 Post-Follow-up Change Scores

There were significant declines in all programs during the post-follow-up stage for this concept of the Bible as a guide for life. The SALT program participants declined the most dramatically relative to all other programs in this concept. The SALT program participants' change scores declined significantly against YES ($P=.02$), REACH ($P=.041$) and the control group ($P=.002$). In the SALT program, the absence of discipleship training focused on developing scripture study habits could be a contributing factor in the significantly greater decline that SALT participants experienced in their mean change scores from post-follow-up.

The control group again experienced ongoing growth in this concept in the year of post-follow-up. While the control group did not experience the same pre-post change score positive spike as the mission participants, they exhibited steady growth in their value of the Bible as a guide for life. This positive change in the post-follow-up stage was significantly stronger than the ACTION program ($P=.027$), the TREK program ($P=.012$), the YES program ($P=.069$), the REACH program ($P=.065$) and the SALT program ($P=.002$).

Why would young adults who have returned from short-term missions all consistently decline in their value of the Bible as a guide for life, while those who had not been in a mission discipleship training program experience steady growth in this concept? There seems to be a battle for the spiritual health of short-term mission alumni that require significantly different responses than are presently being employed.

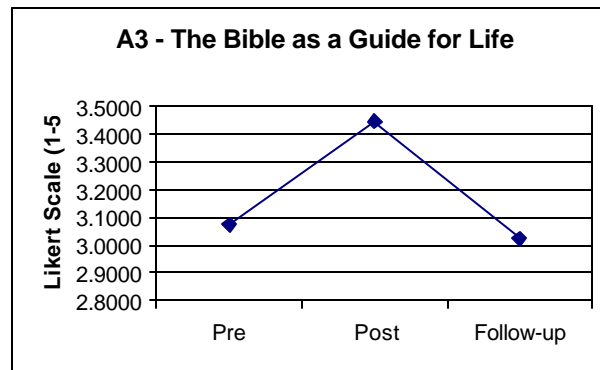


Figure 6 Value A3 - The Bible as a Guide For Life Average Mean Scores

Value A4 Purity (26, 41, 33)

- I often find self worth in what I'm able to achieve
- In the last year, I have watched movies/TV, listened to music or seen things on the Internet that would not be pleasing to God
- I practice sexual purity in my relationships with the opposite sex

A4 Pre-Post Change Scores

This concept of purity evidenced the most dramatic decline in change scores of all the 24 concepts under examination in this study. All of the programs, except YES, experienced an overall decline in their mean scores from pre-post while their participants were on their mission assignments. The only program where this difference was significant was between the YES program and TREK (P=.05). The SALT program participants experienced a decline similar to that of participants of programs with extensive pre-trip discipleship training.

This overall decline in the experience of purity by short-term mission participants while on their assignments indicates more than the lack of good teaching on this topic at the pre-trip stage. The young adult population of this research study were some of the most spiritually committed young adults in the Anabaptist Mennonite Church. Obvious factors include the fact that almost all of the participants

were single, young adults between 18-24 years of age, struggling with their sexuality in the intense community of a team environment.

A further explanation for the general decline in purity within the study group could stem from their increased sensitivity to temptation and lust of any kind as a result of the discipleship training they received in the pre-trip stage and their spiritual growth while on assignment. While the statements quantifying purity did not change from between the pre, post and follow-up stages, the way in which the participants responded to these statements could have changed. With increased spiritual maturity would have come increased honesty and transparency.

One of the ACTION participants illustrated this increased transparency in his life as a result of the pre-trip discipleship training. He described a very emotionally moving “foot washing” ceremony their team did where they washed each other’s feet and prayed for each other in the areas of their lives where they had become symbolically “unclean”. This participant shared how they had felt the freedom to share a deep struggle with lust with their team and asked them to pray. It was the first time in their life that this personal battle for purity had been shared with others (JM June 7, 2002). This participant’s response to the statements on purity would become increasingly sensitized as a result of this experience. While their overall experience of purity might not have regressed, their response to the questionnaire statements might have become increasingly self critical. For this to be true, the concept of purity would have to be unique to all of the other 24 concepts in its inverse relationship to growth in spiritual maturity. This explanation would require further study and analysis before any conclusions could be made.

Female participants on the REACH team serving in Bangladesh noted the impact of serving in a male dominated society where the stereotype of the single and

sexually active “Hollywood woman” was automatically applied to them. The daily assault of suggestive comments and leering looks increased the awareness and sensitivity of the females on this team to issues of purity (JB May 29, 2002).

The statement “I often find self worth in what I am able to achieve,” within the list of statements related to the concept of purity, speaks to the more subtle desire for significance in power, accumulation, and status. Short-term mission participant’s battle for purity encompasses more than sexual issues. Their declining experience of this concept is a sobering reminder that purity is one of the most challenging battlegrounds in this generation.

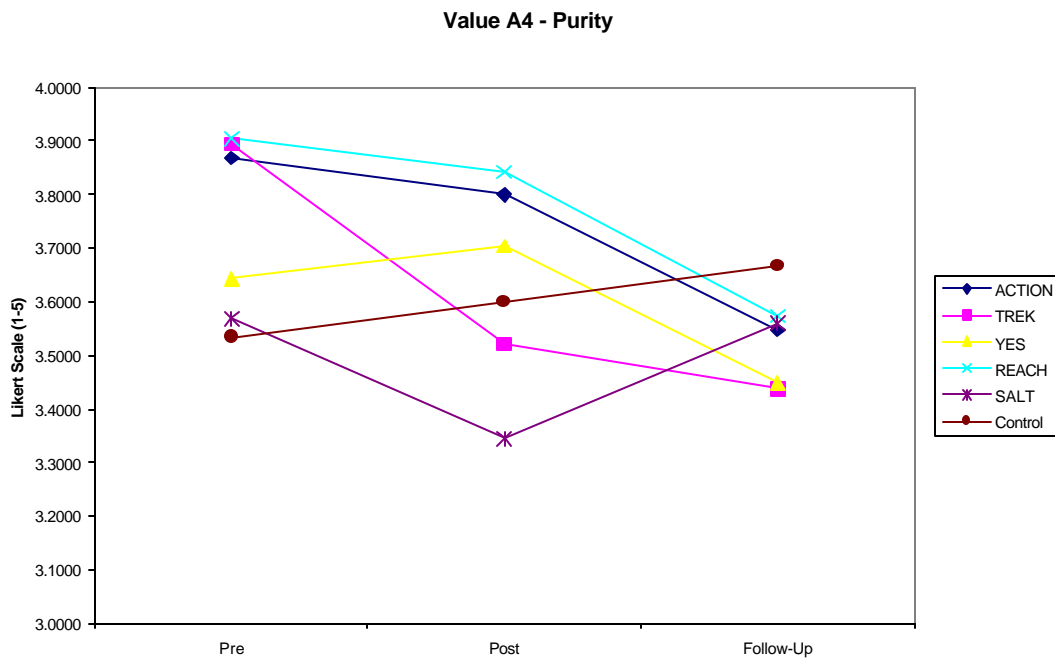


Figure 7 Value A4 - Purity

A4 Post-Follow-up Change Scores

There were significant declines in participants’ experience of purity from the post to follow-up stages of the study for all programs except SALT. The scores of the SALT participants increased from the post to follow-up stages of the study and were significantly better than ACTION ($P=.033$), YES ($P=.008$) and REACH ($P=.028$).

This was the only concept of the 24 concepts in this study where SALT participants experienced significantly more positive post-follow-up change scores relative to the other programs in the study. It is interesting to note that this significant difference was in an area of intense pre-trip discipleship focus by the other programs. The SALT program did not profile this concept of purity for unusual post-trip debrief discussions or follow through support in the post-trip stage.

One possible explanation would be consistent with the earlier point that increased spiritual maturity has an inverse effect on the change scores related to purity for those experiencing growth in spiritual maturity. With increased spiritual maturity comes a willingness to become transparent and honestly face issues of impurity. If this were true, then the positive change scores of the SALT participants in the follow-up stage would indicate they were less willing to be “real” about the true nature of their experience of purity. However, the fact that these follow-up scores are even higher than the pre-trip scores, seems to indicate that some other factors were at work.

The unusually low overall scores of the STM participants with regard to this concept of purity indicate that present discipleship and follow-up efforts related to purity are inadequate.

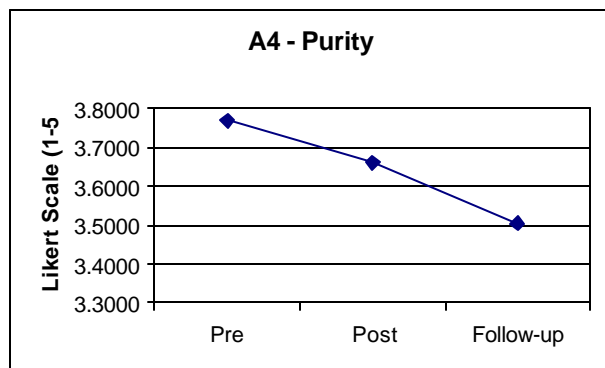


Figure 8 Value A4 - Purity Average Mean Scores

Value A5 Identity in Christ (28, 37, 31)

- I experience a daily awareness of God's love for me
- My relationship with Christ is the top priority in my life
- I know who I am in Christ and what He's called me to be

A5 Pre-Post Change Scores

All programs grew positively from pre-trip to post-trip in this concept of identity in Christ except the SALT program. The SALT programs changes scores were significantly less than the TREK program ($P=.073$) and the control group ($P=.028$). This concept was one of the core teachings in the pre-trip discipleship training camps for all programs except SALT. The interview and short essay question data are consistent with the quantitative data indicating that, where it was offered, the pre-trip discipleship training on this concept of identity in Christ had a significant positive impact on participants.

A TREK participant noted that prior to his TREK experience, his identity was based on "doing not being". Achievement, accomplishment and rewards for hard work formed the basis of his self worth and identity. Through training, this participant discovered he was loved by God unconditionally and he relinquished his right to be "successful". His focus shifted from "religious activity" to his relationship with God (BS June 18, 2002).

Another TREK participant stated,

I believe He plays a greater role in my everyday life; in how my priorities are arranged both daily and over my lifetime span. I have a different perspective on what motivates my life than I did before TREK. I feel like I want to do something eternally meaningful not just presently meaningful. I feel like God is nearer and more real, which has a profound effect on how I view God and how I deal with daily events and struggles. I see how some of my friends view God, even church friends and how their experiences, or rather lack of experiences with God have led them to see God in a negatively light, as a distant, unloving, unconcerned voyeur, while my experiences on

TREK and after have allowed me to form my understanding of Him in a different way. I have seen His provision, His love and his power. Therefore I view Him in a different way than most people I know (AL).

Another TREK participant highlighted the teaching she had been given in her pre-trip discipleship training on her identity in Christ and corresponding authority in prayer. On her assignment, her team was serving alongside a new church where she heard the same teaching she had received in her training on identity and authority in Christ, and she was able to apply it at deeper levels in her life. Her experience of this concept of identity in Christ was that the pre-trip discipleship training was reinforced by her mission assignment. Without this pre-trip discipleship training, she would have had a greater challenge evaluating, what was for her a new teaching, and then applying this to her life (VR June 19, 2002).

For a number of participants on the YES program, growth in their experience of this concept of identity in Christ occurred through challenging situations on their mission assignment where they needed spiritual resources that they did not have on their own. One of the YES alumni stated,

The experience brought me closer to the Lord, especially because of the difficult times I experienced. My missions experience challenged and stretched my relationship with God in ways that no other experience has done. My faith was deepened because I saw God's faithfulness to me, and I learned to depend on the Lord more and rely on myself less (DK).

Another stated,

I feel as if my view of God has changed. Being placed in a situation where the only spiritual input has been what I do on my own time has opened my eyes to see how important it is to have a living and growing relationship with Him. And I also discovered how easy it is to go through a dry spell if I am not faithful with my quiet time (LK).

Another YES participant echoed the same sentiments when she stated,

Although I have had a few personal struggles, my experience impacted me in the way that I know I can trust God and turn to Him no matter

what and He is always there to guide me. My mission experience brought me closer to Him and now, being home, I can see Him more as a friend/father than just a God (JL).

Participants noted that this experience, of finding God faithful in challenging circumstances, was moving their relationship with God beyond an emotional feeling to something more solid. A YES participant stated,

I believe that my short-term missions experience has made my relationship with God more a part of who I am. Before I was passionate for God. But I think that my experience has made my relationship with God something that will last even when I don't feel that passion (JPL).

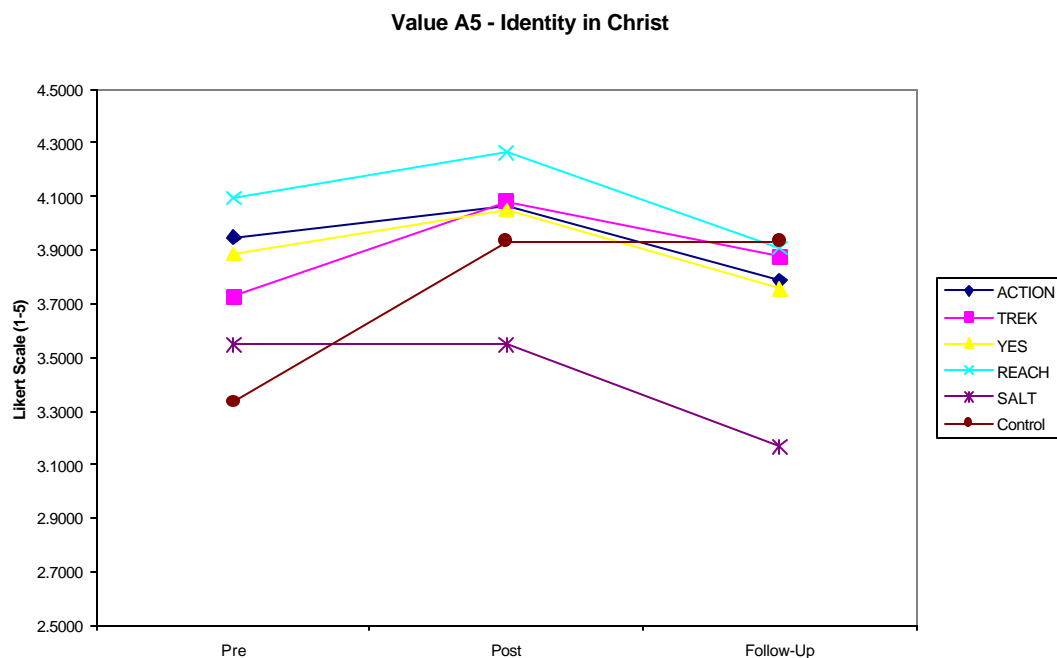


Figure 9 Value A5 - Identity in Christ

A5 Post-Follow-up Change Scores

All mean scores of all programs dropped from the post-trip to follow-up stage, but the change scores were not significantly different from each other. Only the control group's mean scores rose slightly during this stage. The overall decline of all participants in their experience of this value of identity in Christ in the post-trip to follow-up stage is another area of concern for those working with short-term mission training programs. Despite this overall downward trend, individual participants

experienced ongoing change as was evidenced by a TREK participant who wrote the following statement a year after she returned from missions.

I definitely have a lot more faith in God now than I did before TREK. I ended up moving halfway across the country, not knowing where I was going to live or where I would work. Yet, I knew God wanted me to go back to school, and I knew that He would provide for me. Before TREK, I would've had to have a place to live and a job lined up before even thinking about going. Also, my relationship with God affects a lot more of the little everyday decisions I make now. For example, there are some movies that I don't watch anymore, because I know they aren't glorifying God (KR).

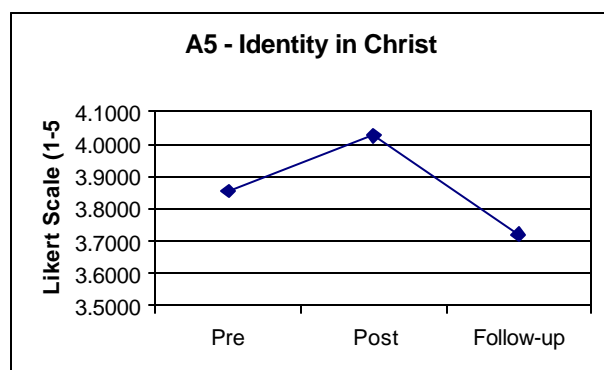


Figure 10 Value A5 - Identity in Christ Average Mean Scores

Value A6 Stewardship of Money (5, 36, 15, 70)

- I often give away money in response to a need
- Within the past month I have not purchased items I wanted because I felt they were not necessary even though I could afford them
- I am content with the possessions and finances God has provided for me

Related Behaviour

- What percentage of your gross income do you give back to God in the form of a church offering or other charitable donations last year?

(Less than 1 per cent, 1-5 per cent, 6-9 per cent, 10 per cent, More than 10 per cent)

A6 Pre-Post Change Scores

The overall mean scores of TREK, YES and SALT improved from pre-trip to post-trip, while the mean scores from ACTION and REACH declined during this period.

The degree of decline for the REACH participants was significant when compared to TREK (P=.006), SALT (P=.006) and the control group (P=.009). It is interesting to note that the pre-trip mean scores for REACH participants were higher than those of any other program, but that they declined significantly during their mission assignment phase.

The interviews with REACH participants, especially for the six members of the Bangladesh team, pointed to a common theme related to this concept of stewardship of money. Most of these participants came from hard working rural farm families. When they were first exposed to poverty on their assignments, they responded compassionately; however, the systemic corruption and culture of begging eventually hardened some of their attitudes. One REACH participant stated that the laziness of the Bangladesh citizens limited the growth of their economy. Giving money to people who are lazy is bad stewardship of money (TS May 29, 2002).

Teaching on the stewardship of money was a topic covered by the staff of the SALT program in their one week pre-trip orientation for participants. This introduction to the concept provided a framework for participants to use in processing their experiences while they were on their mission assignments. During the post-trip interviews, SALT participants were the only ones to identify stewardship of money as a significant area of growth in their relationship with God. One SALT participant, who had served in Uganda, noted that his small monthly living allowance was worth more than the annual salaries of the school teachers that he was serving alongside. He had never considered himself rich by North American standards. In Uganda, he did not know what to do with his small allowance. He found himself in the position of being able to respond to financial needs around him. In the process, he learned

principles of discernment as a donor and increased sensitivity to God’s prompting related to giving (KO Aug 17, 2002).

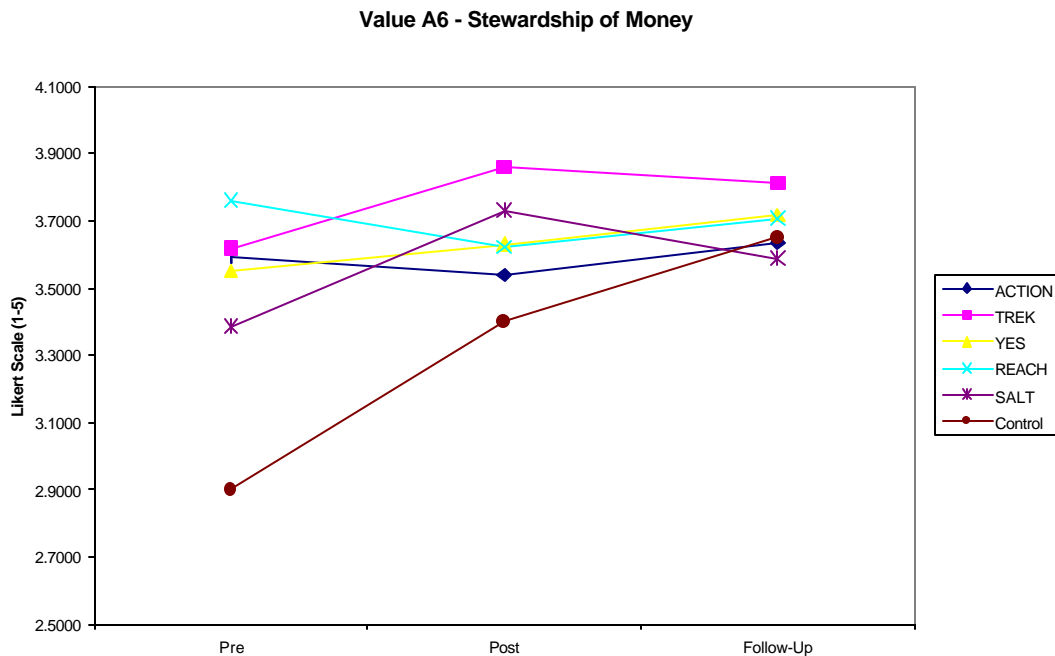


Figure 11 Value A6 - Stewardship of Money

A6 Post-Follow-up Change Scores

There was no significant difference between the various programs or the control group in the post to follow-up change scores. It is significant to note that the in only four of the 24 concepts did the average of the overall mean scores for all the programs increase from post to follow-up. The overall increase in the mean scores for participants’ experience of the stewardship of money following their mission experience could be a result of their access to more money following their return home. For most participants, their ability to give generously and to avoid purchasing items increased following their return home. Most participants did not have much or any discretionary money to spend while on assignment.

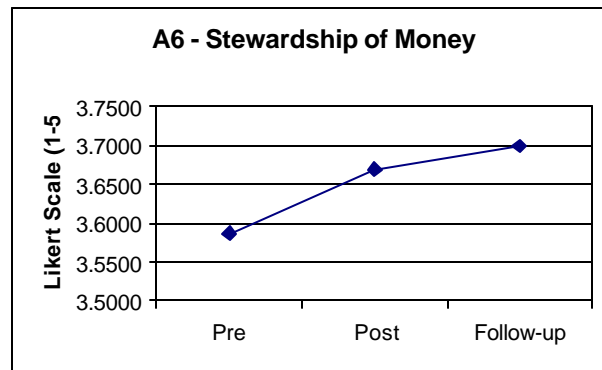


Figure 12 Value A6 - Stewardship of Money Average Mean Score

Value A7 Stewardship of Time (21, 47, 66)

- I regularly evaluate my time use to make sure it lines up with my priorities
- I seek God’s direction on how to spend my time
- On average I watch more than one hour of TV/movies per day

A7 Pre-Post Change Scores

The TREK program participants experienced significantly stronger positive change scores from pre-trip to post-trip than all other programs, while the SALT program experienced an overall decline of the pre-post scores and the lowest change scores of all the programs. The TREK participants change scores were significantly stronger than SALT (P=.005) and REACH (P=.043).

During their two month discipleship training school prior to their mission assignment, TREK participants were taught the discipline of a “reflective life”, taking the time each day to reflect on what God was saying and doing as well as reflecting on their own choices and what those choices said about their hearts. One of the TREK participants, who pointed to the stewardship of time as an area of significant change in his life while he was on assignment, stated that his daily “quiet time” with God made him a better manager of his time (DL June 18, 2002). Another TREK

participant learned, while he was in India, that time was God's not his. Coming from a rural farm background where work and activity were highly valued, he discovered that his time consciousness had caused him to belittle time with God. As he applied the disciplines of journaling, listening and prayer that he had learned in his pre-trip discipleship training school, he was able to view time from a healthier perspective (BS June 18, 2002).

An ACTION participant's mission experience in Mexico significantly reordered her time priorities. During her mission assignment, she spent her after dinner hours preparing for the next day of ministry and catching up on her reading/journaling. Once she returned home, she realized how much time she and her friends were wasting by watching television, in particular during the after dinner hours. Her mission experience provoked a change of behaviour (DS May 6, 2002).

It is not clear if the low mean and change scores for the SALT participants was the result of the absence of an extended discipleship training program. What is clear is that, when programs emphasized spiritual disciplines, it had a positive effect on how participants viewed and spent their time.

Value A7 - Stewardship of Time

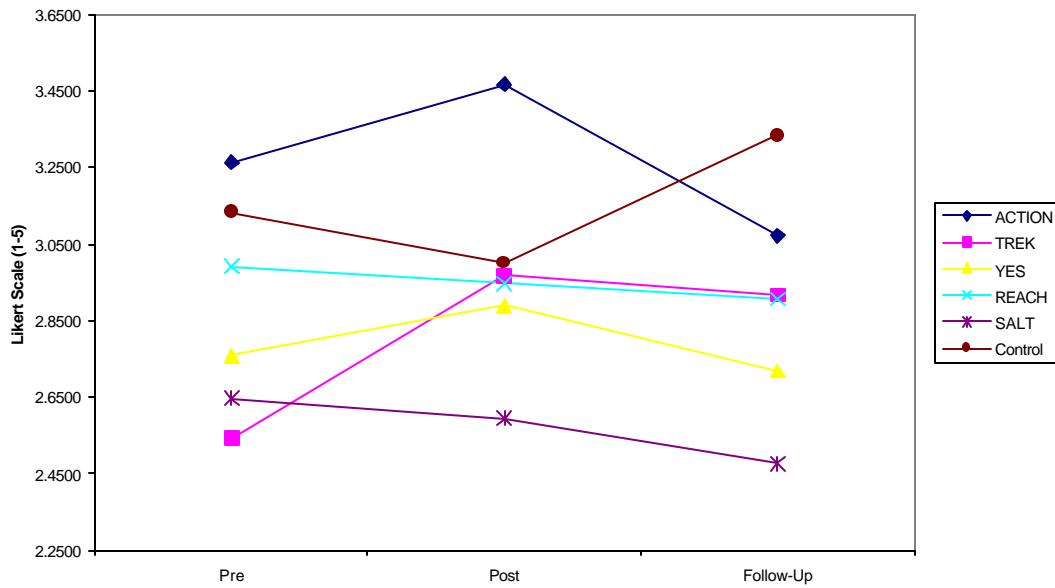


Figure 13 Value A7 - Stewardship of Time

A7 Post-Follow-up Change Scores

There was no significant difference between the change scores of the various programs during the post to follow-up stage of the study. The mean scores for all the programs declined in the year following the participants return home from their assignments. Only the control group significantly increased their mean scores during this period. The control groups change scores were significantly stronger than ACTION ($P=.006$), TREK ($P=.047$), YES ($P=.075$), REACH ($P=.018$) and SALT ($P=.052$). After an overall decline of mean scores in the pre-post stage, the control group's experience of the stewardship of time significantly grew in the post – follow-up stage of the study. With only five control group members, it is difficult to generalize as to why this was the case.

Overall, the short-term mission alumni experienced a significant decline in their experiences of the stewardship of time following their return home. Factors such as the prevalence of television and entertainment options, which were not available

during the mission experience, could have contributed to this decline. Additionally, the loss of a time management structure, as well as a supportive and accountable community, could also have contributed to the overall decline in this value.

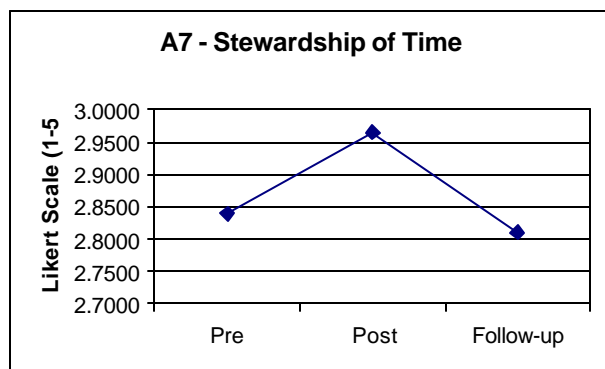


Figure 14 Value A7 - Stewardship of Time Average Mean Scores

Value A8 Experiencing the Holy Spirit (40, 20, 83)

- I experience the power of the Holy Spirit in my life
- I am aware of spiritual warfare
- I understand and experience both the fruit and gifts of the Spirit in my life

A8 Pre-Post Change Scores

All programs grew in their pre-post change scores in their experience of this concept of experiencing the Holy Spirit. There were no significant differences between programs in their degree of positive change. The TREK program scores experienced the greatest positive change while the SALT participants experienced the lowest degree of positive change. The SALT participants also had lower mean scores than any other participants at the pre-trip, post-trip and follow-up stages of the study. SALT participants indicated the weakest experience of this particular concept.

The “experience of the Holy Spirit” was a significant teaching focus in the TREK, YES and REACH pre-trip discipleship training camps. A TREK participant serving in India reported that her team was serving in a remote rural village and on a

three day outreach without their team leaders. The team was forced to seek God's counsel about what kind of outreach methods to use and how to utilize the gifts of each member of the team. This experience of relying on the guidance of the Holy Spirit had a profound impact on her team (AL June 18, 2002). Another TREK participant stated that she had learned how the Holy Spirit can turn the most challenging of circumstances around and bring peace and healing when they called on God (SM June 18, 2002).

Another member of the TREK program, also serving in India, reported that he had been very sick for a number of days and had lost 15 pounds. Late one night in a weakened state, he began calling on God for help. He missed the comfort that he would have received from his mother at home. In particular, he remembered how his mother would sit on his bed when he was sick and stroke his head. His prayer that night was "God I need you to be my comforter." He stated that a being of light entered his room and began stroking his head, giving him comfort and rest. He then fell into a long restful healing sleep. His experience of the "Comforter", that Jesus promised to send his disciples, was life changing (DL June 18, 2002).

Other YES and REACH participants indicated significant positive changes in their experience of the Holy Spirit while on their mission assignment. A YES participant stated that he had come to realize that he could do nothing without the Holy Spirit working through him (KB May 21, 2002). A REACH participant reported that he had learned to wait on God in prayer and let the Holy Spirit show him how to pray. He had found that the Holy Spirit was able to guide his conversations with people if he remained sensitive to the Holy Spirit's leading (TS May 29, 2002).

The overall interview and essay responses indicate that programs who emphasized the concept of the Holy Spirit in their pre-trip training provided the basic

awareness for their participants to continue to experience and recognize the work of the Holy Spirit once they were on their mission assignments.

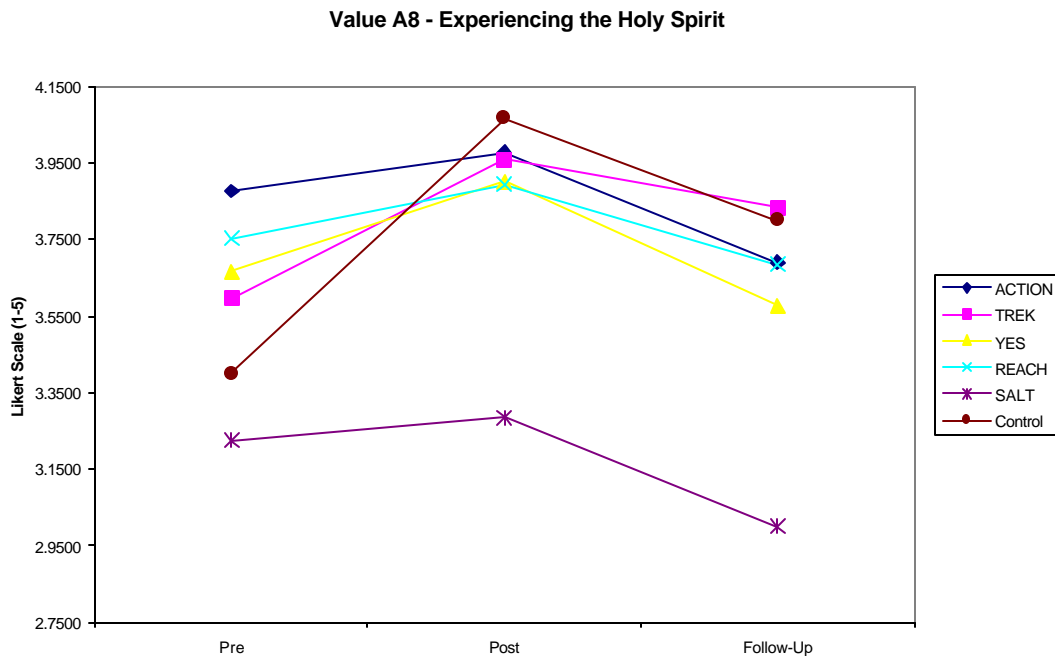


Figure 15 Value A8 - Experiencing the Holy Spirit

A8 Post-Follow-up Change Scores

While all programs declined in their post-trip to follow-up change scores, there were no significant differences in the degree of change between any of the programs or the control group. The overall decline of the average mean for all the participants in the follow-up stage of the study is an indication that participants are not experiencing the work of the Holy Spirit once they return home to the same degree as on their mission assignment. This result could be due to limited nurturing environments for the experience of the Holy Spirit once participants return home. Another factor could be the loss of a clear missional focus for participants once they return home so that the resources of the Holy Spirit are not as necessary.

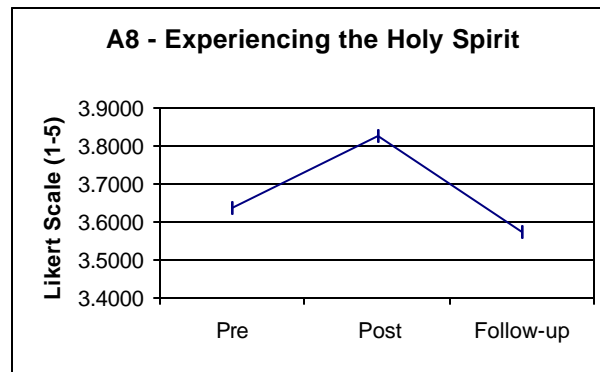


Figure 16 Value A8 - Experiencing the Holy Spirit Average Mean Scores

Value B Relationship with the Church

Within the sphere of a participant's relationship with the Church (Value B) are: commitment to Christian community (B1), service in the Church (B2), awareness of spiritual gifts (B3), attitude toward the family (B4), teamwork in ministry (B5), the global Church (B6), experience of spiritual authority (B7), and relationship with the local Church (B8).

Value B1 Commitment to Christian Community (10, 27, 39, 62)

- I am involved in a Christian small group where I can talk about personal issues
- I am accountable to other believers for the way I follow Christ
- I choose to initiate forgiveness in relationships when there is conflict

Related Behaviour

- Of your five closest friends, how many of them are part of your congregation?
(1 or none, 2, 3, 4, 5)

B1 Pre-Post Change Scores

The lowest overall mean scores at both the pre-trip and post-trip stages, as well as the overall lowest pre-post change score, belonged to the SALT program. The SALT program's change scores were significantly lower than TREK ($P=.074$) and than the control group ($P=.01$). The control group's pre-post change scores were stronger than

all of the program participants, but only significantly so against SALT and YES (P=.058).

Discipleship teaching on Christian community is a core pre-trip teaching for all of the programs in the study except SALT. This lack of discipleship training in the concept of Christian community within the SALT program was evident in the lower overall mean scores at the pre, post and follow-up stages, as well as the lower positive change score from pre-trip to post-trip. Of all the STM programs, only the SALT program deployed their participants on assignments as individuals rather than on teams. This difference in the structure of the assignment did not mean that Christian community was not possible on the SALT assignments, but rather that the SALT participants had to work harder to form and experience community within their host church contexts. Without pre-trip discipleship training which emphasized this value, it was easy for SALT participants to respond as LD did when he wrote, “I have discovered that solid relationships are built better out of the Church.”

Christian community with believers from the local church was not always possible for participants in the mission settings in which they were serving. However, if the concept of Christian community was emphasized as a strong value in the pre-trip discipleship training, then participants found a way to experience it. A participant from the YES program who was serving in the Middle East stated,

Missions made me appreciate the Church more because in the country I worked in, there was no local church close enough for my group to attend. Our team met together regularly and we were the Church. So I have a greater appreciation for fellowship with other believers, but I have also developed more flexible ideas about what the structure of the church could look like (DK).

Another YES participant who was serving in the Middle East stated,

My experience drove home the reality, that as a Church body, we need to be real with one another. On outreach, we encouraged some believers who were the only ones serving Jesus in their entire village!

This caused me to not take my team/other believers for granted, but to appreciate them even more. I also learned that everyone serves a purpose within the body; we all need to be using these gifts together so that God would be glorified in us (AM).

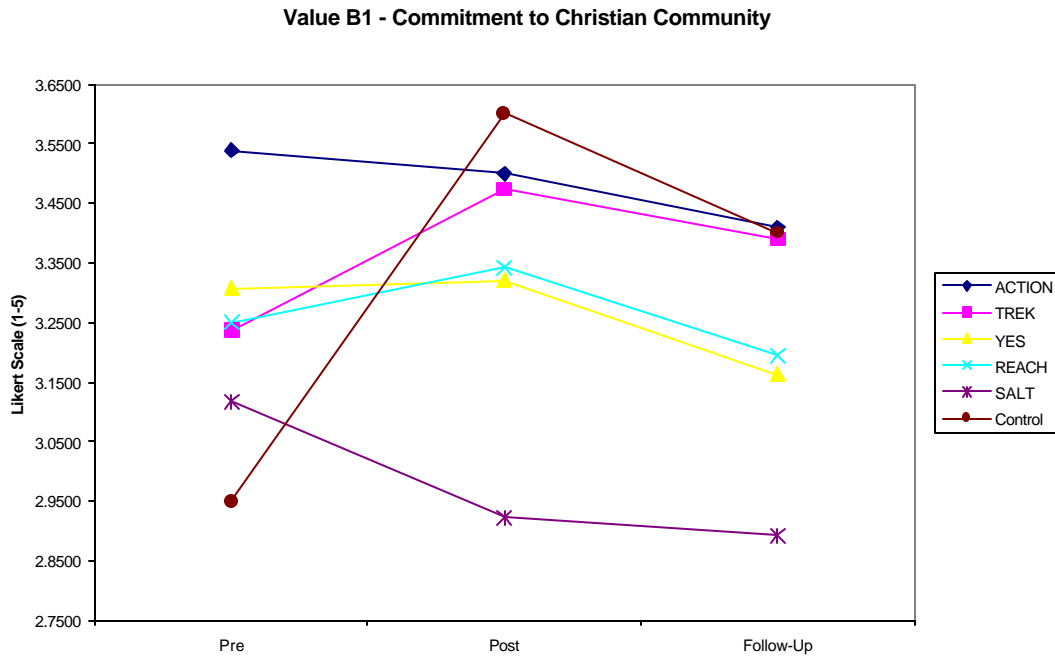


Figure 17 Value B1 - Commitment to Christian Community

B1 Post-Follow-up Change Scores

The average mean scores for all of the programs declined in the post to follow-up stage with no significant differences in the degree of change between programs. The overall sharp decline in the combined average of the means of the programs in the follow-up stage of the study is an indication that participants are struggling to find meaningful community once they return home from their mission experience.

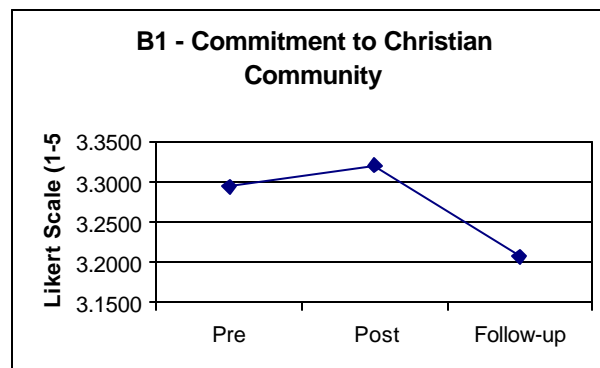


Figure 18 Value B1 - Commitment to Christian Community Average Mean Scores

Value B2 Service in the Church (8, 55, 30, 35)

- I enjoy serving in the local church
- It is my experience that God uses my work for building the church
- I know lives are being impacted by my service for God in the church

Related Behaviour

- How much time did you spend in an average week serving in some form of ministry connected to your local church or campus ministry within the past 12 months?

(Less than an hour, 1-2 hours, 2-3 hours, 3-5 hours, More than 5 hours)

B2 Pre-Post Change Scores

All of the programs experienced positive pre-post change scores, but the TREK program participants experienced a significantly greater positive change than the ACTION participants ($P=.032$) and the YES participants ($P=.039$). The SALT program's mean scores were lower than all other programs at the pre, post and follow-up stages of the study; however, they followed the positive and negative change pattern of the other programs so that their pre-post change scores were not significantly different.

The significantly better pre-post change scores for the TREK program could be attributed to the strong emphasis on local church relationships that the TREK program incorporates into their pre-trip discipleship training, as well as their mission assignment hosting strategy. All of the TREK teams are adopted by a different local church for the duration of their two months of discipleship training. They participate in this local church for weekend worship services and are commissioned by this local church prior to leaving for their assignments. All of the TREK assignments are planned through local churches. Their mission work is designed to support the work of the local church. As one of the TREK participants stated, "I knew that after I was finished with TREK and helping with Summerside (a new church plant her team

served with), that I wanted to get involved in a church and not just attend which I have started to do” (KH).

Another TREK participant stated,

I feel more obligated to the church than I ever did before. As a member of the body I have an obligation to nurture and feed and serve the body. At the same time, my expectations of what the church should be have grown as well. I expect that the church should be a network of support. I think my shift in perspective has led to a change in the way I interact with the church. I have become more involved, not just among my peers, but among the upper levels of church leadership and service as well. Also, having experienced the body of Christ in a different way on TREK, in more of a community family setting, I saw some of the benefits of that kind of intimacy with the body. It would be my desire to see more of that within the larger organized church. For people to have real connections and relationships with the other members of the body, not just to come and consume on Sunday and leave (AL).

For some STM participants who did not come from a Christian background, their experience of the local church while they were on their mission assignment was very formative. SM from the TREK program served on an assignment in India. As she reflected on her experience with the local church, she stated that through the example of the Indian Christians, she had learned to serve in the local church with a servant’s attitude, letting Christ use her. She had not been brought up attending a local church, so the consumer mentality of many Christians in North America could have become her benchmark, had it not been for the servant attitude evident within her host church in India (SM June 18, 2002).

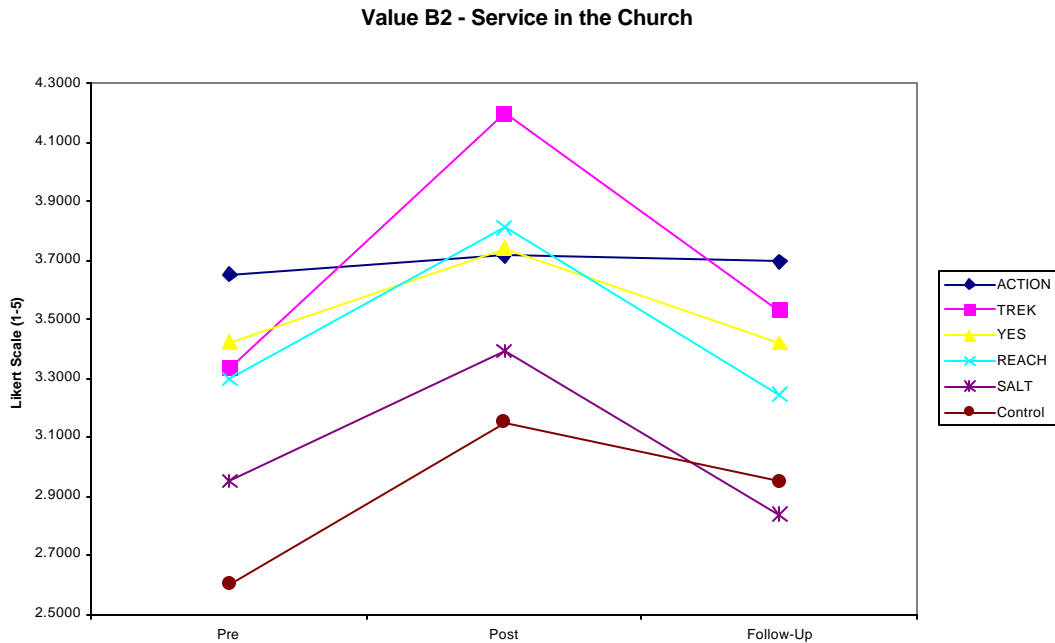


Figure 19 Value B2 - Service in the Church

B2 Post-Follow-up Change Scores

All programs declined in their post-follow-up change scores except the ACTION program. The ACTION programs post-follow-up change scores were significantly better than TREK (P=.021), REACH (P=.026) and SALT (P=.061).

ACTION teams are often composed of pre-formed groups coming from local churches who serve on this 4-6 week mission program. This format is in contrast to the individuals who serve, either on teams that are formed in the pre-trip training phase, or as individuals in the case of SALT. All of these programs are 8-12 months in duration. Most of the participants in the various programs are, either going to be enrolled in college after their STM, or have come from college prior to their STM experience. Often, college requires a move from one's home to another community making local church participation and service a little more challenging. ACTION participants have come from local churches in which they are already involved so that the post-trip dislocation is probably not as great as the alumni from the rest of the

programs. It is reasonable to assume that this fact explains some of the difference in the post-follow-up change scores between ACTION and the rest of the programs.

ACTION assignments are similar to TREK assignments (both part of Youth Mission International) in that they are strongly coordinated alongside local hosting churches. At the debrief retreats in the post-trip stage, ACTION participants are challenged to return and serve in their local churches. This emphasis on the value of service in the local church is evident in the comments of GG from the ACTION program,

The sense of community that I experienced in Mexico really made me realize the importance of the Church. I am now involved in the church within youth ministries and really value the church community. I'm not sure if I would even be involved in the church right now if it had not been for the missions trip.

Another ACTION participant, JB, stated,

I have been more bold in sharing my faith by giving my testimony in different church settings. I co-lead a small group this year. I've been more intentional on serving in the church because I have more confidence that God will be my strength to do all that He has called me to do.

A consistent comment from ACTION participants was that the risks they took on their mission assignment prepared them to take greater risks in serving within the church. MF stated, "I've found myself engaging in ministry opportunities outside my comfort zone, something I would have been highly unlikely to have done a year ago." Another ACTION participant, TR, stated, "I have felt more willing to serve in areas of the church than I may not have before".

The positive impact of serving alongside local believers in other parts of the world who were very committed to their local church was another positive factor cited by returning STM alumni. AH, from the YES program, stated,

When I was away, many young people who were very involved in the church would often ask, 'So what do you do in your church?' That

was my wake up call and I told my Father that what he wanted from me for my church I would do, not because I should but because of Jesus Christ and his love. So now I am on a worship team and teaching Sunday school; also I am excited about what God has in store for the women of the church I attend. Also my experience has taught me in a more real way that God is the same here as He is there. Yes, they do things a little different, but can I apply some of their way of expression in the way I worship here in Lancaster? And I believe that 'yes' is the answer to that question.

The drop in the average of the means of all program participants at follow-up stage of the study is an indication that overall participants are struggling to experience the concept of service in the local church once they return from their mission assignments.

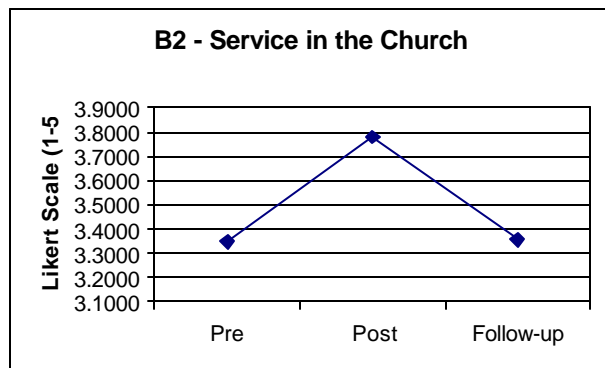


Figure 20 Value B2 - Service in the Church Average Mean Scores

Value B3 Awareness of Spiritual Gifts (29, 17, 75)

- I am aware of what my spiritual gifts are and use them regularly in serving my church
- I encourage other Christians to discover and use their spiritual gifts
- Other Christians have affirmed my spiritual gifts

B3 Pre-Post Change Scores

All programs experienced positive pre-post change scores with no significant difference between them. The SALT program had the lowest change score relative to all of the other programs, and the TREK program had the highest positive change score relative to all of the other programs.

The lack of discipleship training on the concept of spiritual gifts would explain why the SALT program's change scores were lower than all of the other programs. REACH program participants commented on the positive impact of the spiritual gifts teaching during their discipleship training school prior to leaving for their assignment. JB, from the REACH program, said she had been taught the biblical principles of spiritual gifts and their application to the unique personality and personal history of each person (May 29, 2002). Her assignment offered her many opportunities to test her spiritual gifts and to discover which of them gave her the greatest satisfaction as well as affirmation from other Christians. At the close of her assignment, her team gathered for a final team retreat where they affirmed the spiritual gifts they had seen in each other over the past 8 months of serving together.

A participant from the TREK program received training on spiritual gifts in the discipleship training school prior to her assignment. Her host church further disciplined her in her awareness of spiritual gifts by giving her a networking course on spiritual gifts. They then assigned a mentor from the church to meet with her each week for follow through in the application and strengthening of these spiritual gifts (KH June 19, 2002).

ACTION teams mentioned the same quality of teaching on spiritual gifts prior to their assignment. This teaching had a profound impact on how they recognized and affirmed each other when they saw spiritual gifts operating in each other's lives. JM from the ACTION program stated that his team had affirmed the spiritual gift of intercession and prayer in his life, something he had never seen as a spiritual gift before (June 7, 2002). This heightened awareness of God's work in giving a spiritual gift for a His kingdom purpose gave JM a new interest in developing that gift. Another ACTION participant (DS) stated that on her team people were serving in

their areas of primary gifting whether they had a role created for that or not (May 6, 2002). In a particularly sensitive situation, the team leader recognized that another member of the team was more gifted to lead the team, although he was not serving in a leadership role. The team leader tested that observation with the team and found confirmation. The team agreed together to make a leadership role switch based on the discernment of gifts in the middle of an assignment. This was an incredible example of maturity, discernment and team work in the awareness of spiritual gifts which strengthened the overall ministry effectiveness of the team.

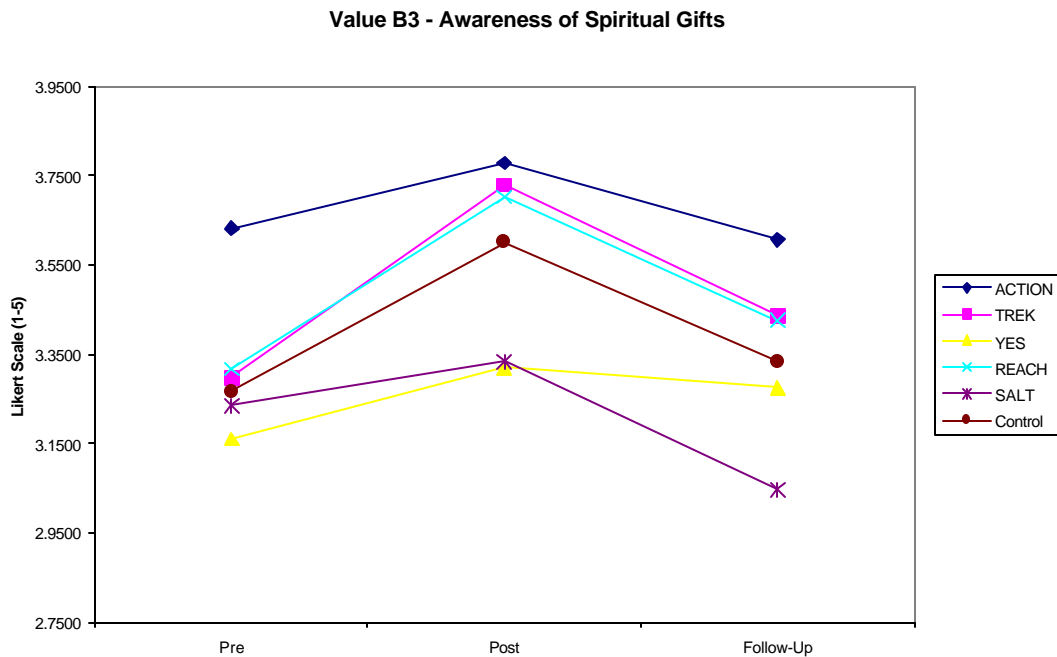


Figure 21 Value B3 - Awareness of Spiritual Gifts

B3 Post-Follow-up Change Scores

The average mean scores for all of the programs in their awareness of spiritual gifts declined in the post to follow-up stage with no significant differences in the degree of change between programs. The overall sharp decline in the combined average of the means of the programs in the follow-up stage of the study is an indication that

participants are struggling in the awareness and application of spiritual gifts once they return home from their mission experience.

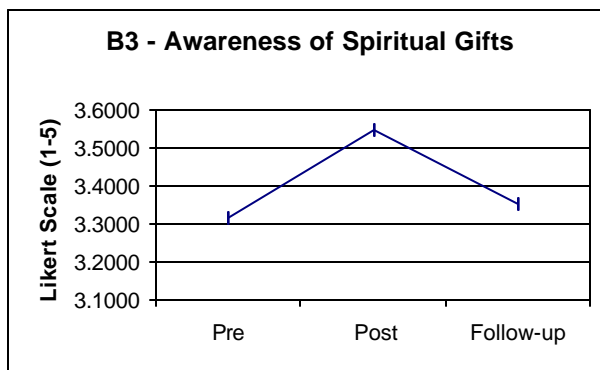


Figure 22 Value B3 - Awareness of Spiritual Gifts Average Mean Scores

Value B4 Attitude Toward Family (78, 38, 45)

- Family is a strong priority in my life
- I tell my parents how much I love them
- I enjoy spending time with my family

B4 Pre-Post Change Scores

All of the programs improved in the pre-post change scores in their attitude toward family except the ACTION participants. None of these changes in the differences of the scores were statistically significant. The ACTION program's length of 4-6 weeks could have minimized the positive affect that separation from family over longer periods of time would produce.

Sometimes the experience of seeing other families on the assignment affected participants' views of their own families. An ACTION participant's interaction with a pastor's family on her assignment had a significant positive impact on her. She stated,

I've always avoided long-term mission as an option in my life, mostly because I didn't want to raise kids in another culture. The time we spent with a missionary family and their kids was really reassuring for

me because I was able to be involved in their family life and see how that has been a positive experience for them (DS May 6, 2002).

A SALT participant pointed to a host family in Uganda as having significantly impacted his life. “In the African culture the family is a huge part of life. Through my time with my host family my attitude toward family has really grown” (KO Aug 17, 2002).

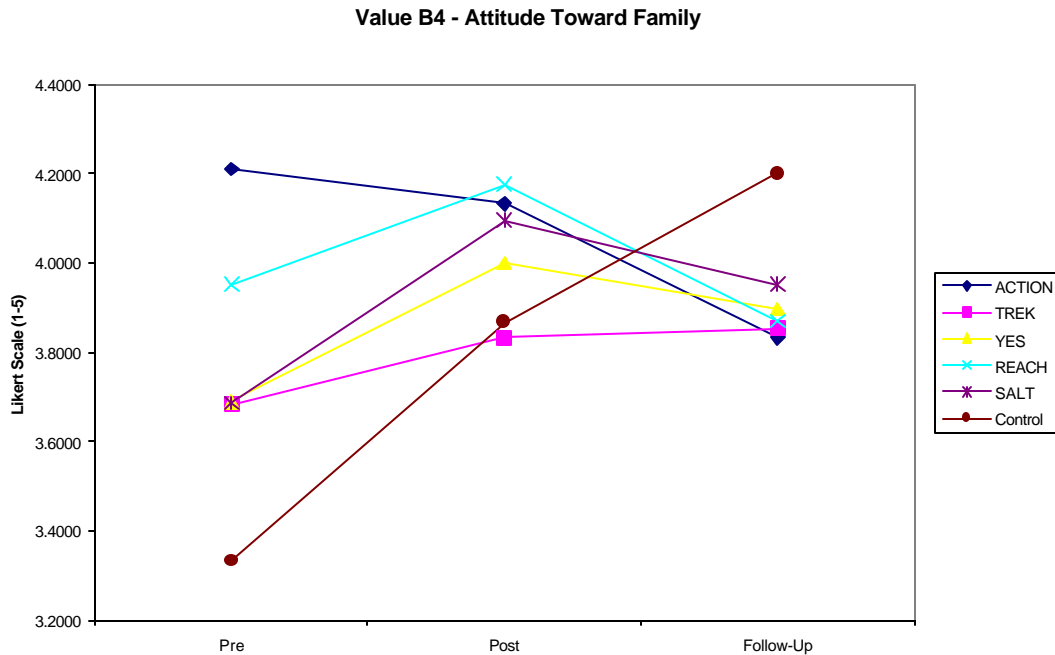


Figure 23 Value B4 - Attitude Toward Family

B4 Post-Follow-up Change Scores

The post-follow-up change scores of all programs decreased except those of TREK and the control group. The change scores of REACH declined significantly against TREK ($P=.056$) and the control group ($P=.028$).

The positive effect of distance and time on family relationships during the assignment phase could be short lived without new patterns of relationship in the family being established. A TREK participant serving in India stated that her experience of vulnerability and deeper community within her team gave her courage

to share more openly with her parents through email while she was on assignment. Her parents reciprocated and also began sharing through email at a deeper level than they had before. These new communication patterns created a framework and a “new normal” for this family upon her return home (AL June 18, 2002).

The overall sharp decline in the combined average of the means of the programs in the follow-up stage of the study is an indication that participants are struggling in their attitude toward family once they return home from their mission experience. The dramatically higher change scores for the control group throughout the pre, post and follow-up stages of the study is impossible to explain without further research and analysis. The small sample size for the control group limits the comparative analysis of their results with the other programs.

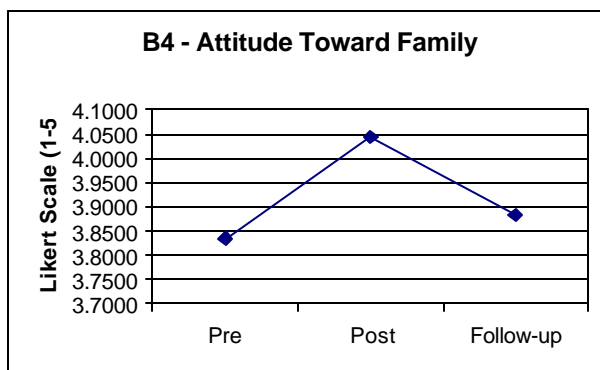


Figure 24 Value B4 - Attitude Toward Family Average Mean Scores

Value B5 Teamwork in Ministry (44, 74, 22)

- I enjoy working on ministry teams
- I chose to work in teams over working alone
- I look for ways to serve together with others

B5 Pre-Post Change Scores

There was a significant difference between the pre-post change scores for this concept by the TREK participants and the change scores of the rest of the programs including

SALT. The TREK program's change scores from pre-trip to post-trip were significantly better than ACTION (P=.083), YES (P=.007), REACH (P=.001) and SALT (P=.037).

The TREK training program included extensive discernment and preparation of teams. Teams met for sharing and prayer several times a week during the pre-trip discipleship training school. Individual personalities and gifts were discerned and affirmed on the team. Potential team conflict situations, due to personality differences or background, were also discerned and prayed through. Teams experience "mid-term" retreats, while on assignment, where conflict situations or poor relationships were identified and worked through.

By contrast, both the REACH and YES programs experienced an overall decline in their mean scores from pre-post despite discipleship training before the assignment on teamwork in ministry.

A member of the TREK team to India was very emphatic when interviewed in saying that, "Teamwork was the key to success in ministry. No one can be as successful as an individual as they can when working as a team" (DL June 18, 2002). Another TREK participant, serving on a multicultural team with three different nationalities represented on the team, stated that it was difficult living on a multicultural team with very different personalities. Her vision for the value of team unity and cooperation had been instilled during the pre-trip training camp. Teamwork did not come easily on her team. She had to daily pray for love for her team mates and regularly ask for forgiveness for attitudes or words that did not build others up. She was able to say that she learned from their character and spiritual disciplines, and grew by being on a team with them (LU June 19, 2002). This picture of the value of team unity, despite the challenges involved, is an indication of the impact that pre-trip

discipleship training can have on the beliefs, attitudes and behaviours of short-term mission participants.

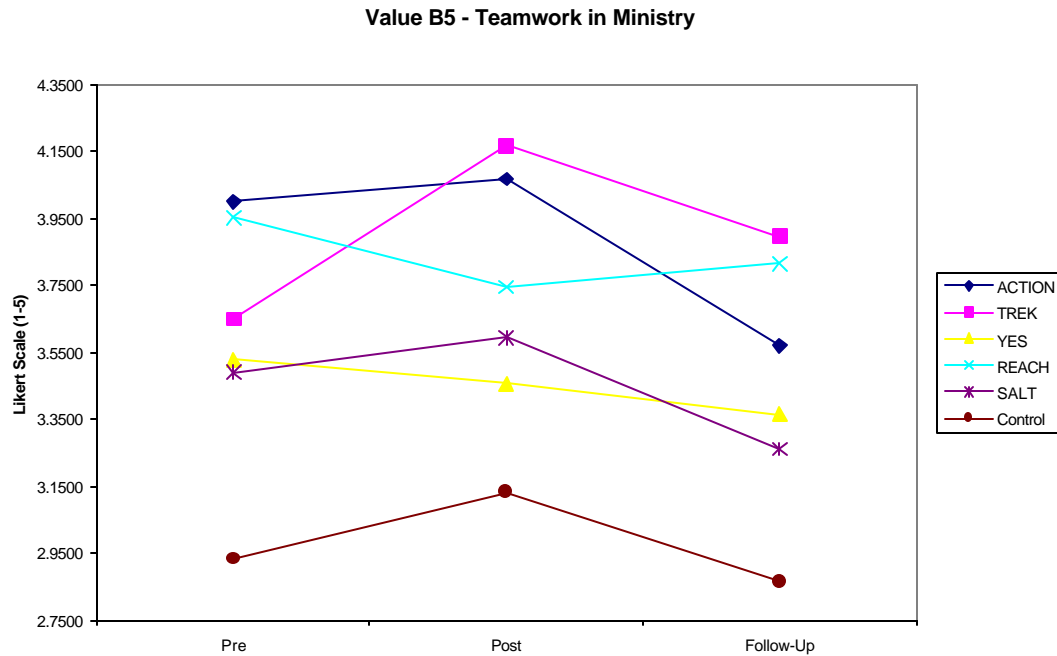


Figure 25 Value B5 - Teamwork in Ministry

B5 Post-Follow-up Change Scores

All of the programs declined in their post-follow-up change scores except the REACH program participants who indicated slight growth in their experience of team work in ministry. There was a significant decline in the post-follow-up change scores for the ACTION program relative to YES ($P=.07$) and REACH ($P=.014$). There was a similarly significant decline in the SALT changes scores relative to the REACH program ($P=.067$). After declining more significantly, relative to all other programs during the assignment phase, the REACH participants now indicated their experience of team work in ministry was improving once they returned home.

The significant decline in the combined averages of the means for all programs at the follow-up stage indicates that most of the STM participants were not prepared for the challenges of returning home as it related to team work in ministry.

For many participants serving on team based assignments, the experience of community and teamwork on their assignment was the most intense level of intimacy and conflict they had experienced in their lives to that point. Living with several other team mates for a year can mean an intensity of community beyond what people experience in their families of origin. The corresponding loss of community and teamwork in ministry following their return from short-term mission was often cited as a significant adjustment by STM alumni. The significant decline of participants' experience of teamwork a year following their return is consistent with this adjustment.

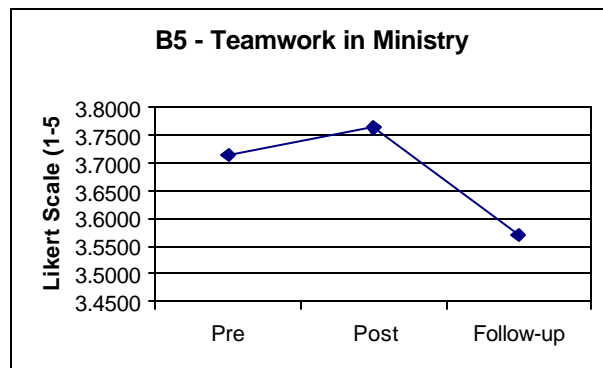


Figure 26 Value B5 - Teamwork in Ministry Average Mean Scores

Value B6 The Global Church (9, 23, 71, 54)

- I need my brothers and sisters in Christ around the world
- God speaks to me through Christians from other cultures
- My church is incomplete without a relationship with churches in other parts of the world

Related Behaviour

- How many Christian friends from countries outside of North America do you connect with at least once a year?

(1 international Christian friend, 2 international Christian friends, 3, 4, 5 or more)

B6 Pre-Post Change Scores

All of the programs experienced strongly positive pre-post change scores in their experience of the global Church while on assignment. The only exception to this was the control group whose scores remained constant. The control groups change scores were significantly less than TREK (P=.036), SALT (P=.037) and YES (P=.056).

The absence of change in the pre-post stage scores of the control group participants, as compared to participants who served on a short-term mission, indicate that an experience of cross-cultural mission can have a significant impact on participants' concept of the global Church. There was no significant difference for this concept between the change scores of the SALT program and the other programs that emphasized pre-trip discipleship training. The positive discipleship value of pre-trip training did not appear to be as significant in concepts that included a cross-cultural component and that could only be learned by experience. Another reason why there was little difference between SALT and other programs in the study was that, in the one week of orientation that SALT participants received prior to their year long assignment, the concept of the global Church was a significant training focus. As a result, the change scores, between the SALT program and other programs that also provided instruction in the global Church as part of their extensive pre-trip discipleship training, were not significant.

A SALT participant serving in Uganda echoed the sentiments of many returning STM alumni when he stated, "living with and loving a Ugandan family made the global Christian family more real" (KO August 17, 2002). Another SALT participant who participated in an international interdenominational congregation in Indonesia stated, "I've never felt more involved and a part of a church before. Worshipping with people from many different backgrounds, cultures and even

languages has given me a better picture of the global Church” (HP Aug 17, 2002). A SALT participant serving in South Africa wrote, “I am much more 'global Church' minded. Building bridges between Christians and all people from different cultures is central to being a follower of Jesus” (JS).

This growing awareness of the global Church began for some participants during their pre-trip discipleship training. The YES program’s discipleship training included seven participants from countries outside of North America. KB, from the YES program, stated that the presence of that many international participants in the training program with him opened his eyes to the global Church before he even left his home culture (May 21, 2002). The YES program has a goal of including at least 10% of their program participants each year from countries outside of North America.

LK from the YES program serving in Central Asia stated,

Being in a different culture opened my eyes to different types of worship and services for God. Having always attended a Mennonite church has limited my knowledge in that area. And being connected with a church overseas has impressed on me the idea of a global Church. Simply having mind pictures of the Christians over there makes it easier to pray for the churches (May 21, 2002).

This identification with the global Church was echoed by KM who served in Peru when she stated,

I have realized that the body of Christ expands much farther than just my home congregation. It is awesome knowing there are brothers and sisters in Christ all over the world. I am more aware of the bigger body of Christ. Also experiencing church in a different culture, worshipping in a foreign language, I'm aware of how big God is.

RKT who served with the YES program in Central Asia stated,

My relationship with the church has been broadened....globally speaking, I am more aware of, or care more deeply, what goes on in the large Body of Believers; and locally speaking, with my own church here, I am actively involved in local outreach and serving in my home church.

AR who served with the YES program in Germany stated,

When I think of the Church, I no longer think of the congregation I attend. I appreciate more the body of Christ as a whole - in my community as well as the world. However, I also recognize more the importance of participation in a congregation.

Many returning short-term mission alumni referred to the impact that personal relationships with Christians in other parts of the world had on their concept of a global “body” of Christ. SM who served with the TREK program in India stated, “It has broadened my mind to include the churches of other nations as the body in a more conscious way. It has made the Scripture about how when one part of the body hurts the whole body hurts, more real to me.”

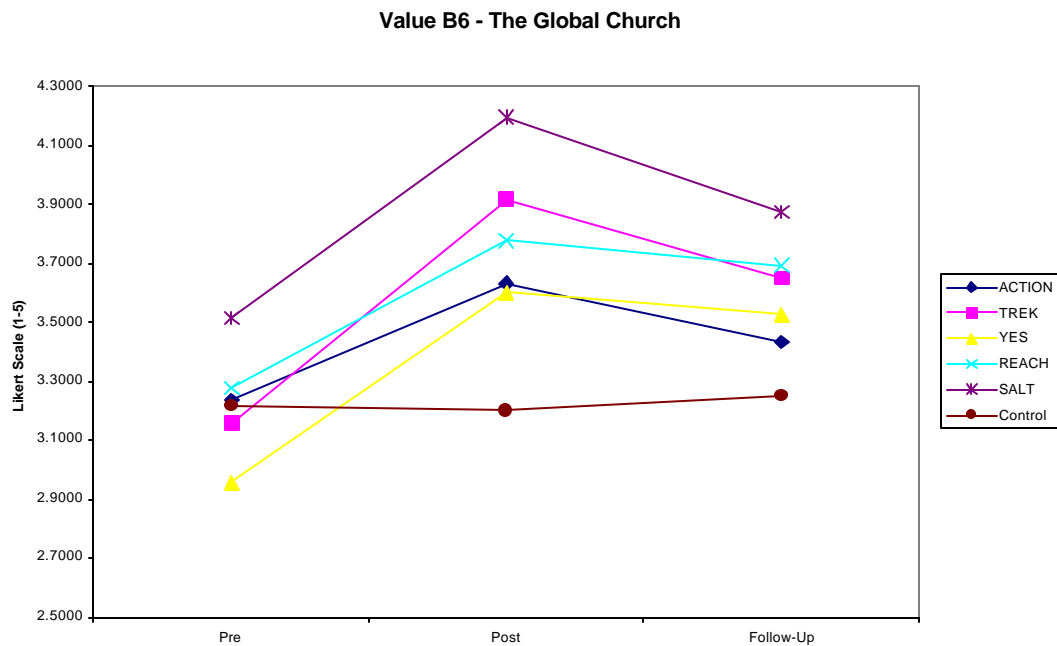


Figure 27 Value B6 - The Global Church

B6 Post-Follow-up Change Scores

While all programs declined in their post-follow-up change scores, there were no significant differences between the various programs. The overall decline of the average of all of the mean scores in the follow-up stage is an indication that participants' lack of personal contact with the global Church upon their return from

missions had a negative impact on their experience of the global Church as a value once they were home.

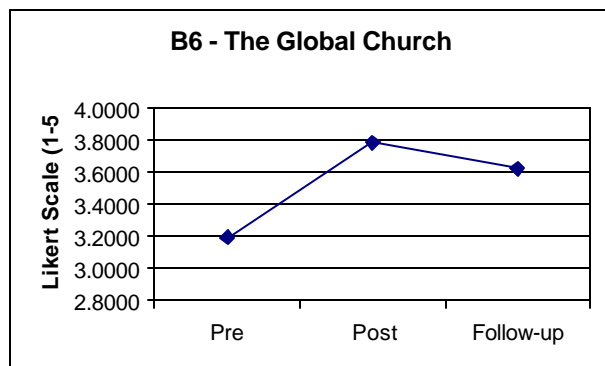


Figure 28 Value B6 - The Global Church Average Mean Scores

Value B7 Experience of Spiritual Authority (48, 81, 56)

- I ask my Christian teachers and pastor for spiritual advice
- I choose to submit to spiritual authority in the church
- I connect with a person I would consider a spiritual mentor at least monthly

B7 Pre-Post Change Scores

There was a significant difference between the pre-post change scores of TREK as compared to the rest of the programs. TREK participants significantly grew in their experience of spiritual authority as compared to YES (P=.038), REACH (P=.011) and SALT (P=.020). The control group also significantly grew in their experience of spiritual authority as compared to YES (P=.038), REACH (P=.015), and SALT (P=.02).

The impact of pre-trip discipleship training on participants' positive experience of spiritual authority appears to be significant. Teaching and modelling this concept of mentoring and accountability is a strong discipleship training component within the TREK program. The SALT program did not include this concept in their limited pre-trip training and that omission was evident in the lack of

pre-post change results. The experience of spiritual authority is not a foundational teaching of the GDT Alliance, of which both the YES and REACH programs are members. This discipleship teaching would have received minimal coverage in the YES and REACH pre-trip discipleship training which was evident in their limited pre-post change scores.

This concept of accountability to spiritual authority in the Church and mentoring relationships was not always easy to learn. LU, from the TREK program, found that she learned to submit to spiritual authority through a difficult relationship with Kazak pastor who was a relatively new Christian and one of their assignment hosts. His unpredictable nature and authoritarian ways made working with him a challenge. This TREK participant learned to pray for him, love him as a brother in Christ and show him respect (June 19, 2002). Another TREK participant, VR, was placed in a mentoring relationship in the new church plant where her team was serving. She learned through this mentoring relationship to “tackle things head on” in her spiritual journey. She became more discerning about how to pray and learned to pray with greater authority. Her prayers became more directed toward God rather than spiritual generalizations (June 19, 2002).

The small sample size of the external control group allows for greater variations in the control group's overall mean data scores. The significant improvement of the control group's change scores, for this concept of spiritual authority relative to several of the mission programs, is not understandable without further investigation and analysis that is beyond the scope of this study's measurement tools.

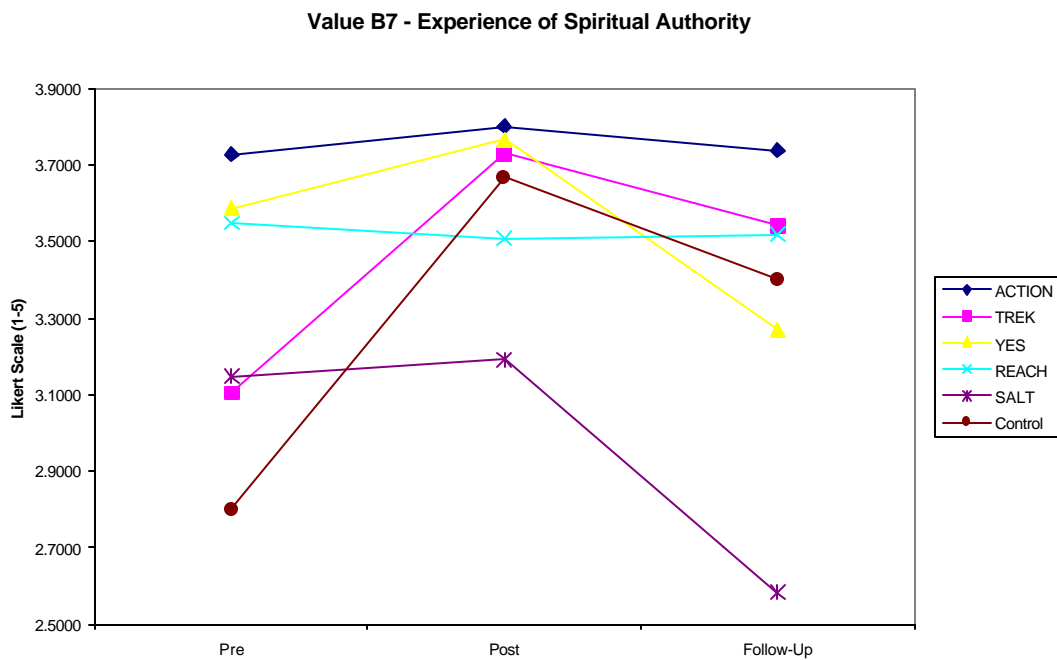


Figure 29 Value B7 - Experience of Spiritual Authority

B7 Post-Follow-up Change Scores

All of the programs declined in their mean scores from post-follow-up except the REACH program. There was a significant difference in the post-follow-up change scores for the REACH program as compared to YES ($P=.091$) and SALT ($P=.063$).

Returning REACH participants reported on the positive impact of being mentored by healthy patterns of spiritual authority while on their mission assignments. MD who served on a REACH team in China stated,

I have a much more humble way of seeing the church. This experience taught me submission to God, and to His delegated authority. My desire to get involved is stronger simply because we are the church and I didn't see that before.

The pre-trip and post-trip discipleship training strategy employed by GDT Alliance related programs such as ACTION, TREK, YES and REACH distinguished them from service oriented programs such as SALT. The SALT participant debrief was proportionately shorter than those offered by the GDT Alliance programs and was focused on understanding the service experience. The element that was missed in the SALT participant debrief was the reinforcement of the discipleship themes taught in the pre-trip training, as well as follow through strategies for the application of those themes to life at home.

The follow through of applying the experience of spiritual authority once returning home was referred to by VR who served on a TREK assignment in Edmonton. She stated,

I have found myself a mentor which I did not have before I went on short-term missions. In general, I have struggled with reintegrating into my old congregation and readjusting to the style of worship and atmosphere and focus of the church. I try to respect and work productively with members of the church who have different spiritual gifts than I do. I was less aware of the need for this before I went on short-term missions.

As STM participants return to their home congregations after experiencing many different expressions of the faith, worship and the church in their assignment, their attitudes toward the spiritual leadership of their home congregations is important. A healthy experience of spiritual authority will result in good communication, accountability and discipleship continuing in the relationship these

returning STM alumni have with their home congregations. Unfortunately, for many STM alumni, the positive experience of this concept of spiritual authority declined once they returned home as is evident in the overall average of the mean scores for all participants in the follow-up stage.

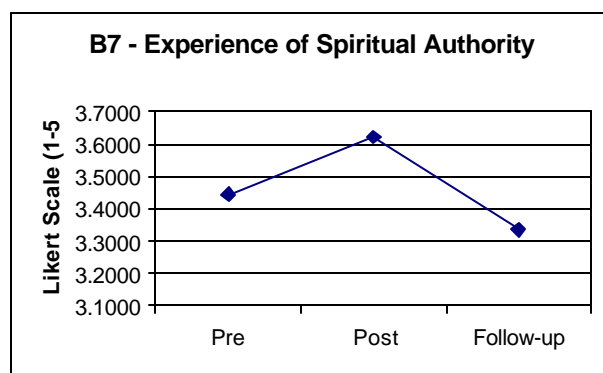


Figure 30 Value B7 - Experience of Spiritual Authority Average Mean Scores

Value B8 Relationship With the Local Church (57, 82, 32)

- I am actively involved in a local church
- I'm thankful for my home church
- I try to keep in touch with my home church when I'm away for longer than one month

B8 Pre-Post Change Scores

All participant pre-post change scores declined while they were on their mission assignments except those of the REACH program which experienced a slight increase. However, when compared to each other, there were no statistically significant differences between the programs. The SALT program experienced the most negative pre-post change scores relative to the other mission programs. The only significant difference was found in the comparisons to the control group who significantly improved in their relationship with the local church relative to the YES programs (P=.091) and the SALT program (P=.063).

The supporting statements for this concept focused on both the experience and attitudes of a STM participants' relationship with their home church. The challenge of STM participants being away from their home church, and in some cases relating to a variety of local churches while on assignment, was a factor in lower change scores for this concept. The control group did not have this element of distance and time away from their home churches that was experienced by the STM participants, and so it is understandable that their change scores improved over the pre-post period.

Participants in programs with extensive pre-trip discipleship training were taught the value of the Body of Christ with its expression in the local church. The absence of this discipleship training within the SALT program was evident in both the declining change scores as well as the post-trip interviews and essay responses. Without this discipleship preparation, the SALT participants were unprepared to face the challenges of local church politics, conflict and hypocrisy. PA who served in Zambia stated,

I had a very bad experience with the church that I was required to attend in Zambia. I felt as though I needed to be there for appearances. It made me angry that I was supposed to be there so that other people could see me there and not to strengthen my relationship with God or fellowship with other Christians. I still feel a slight apprehension to attending church.

Another SALT participant, KP, stated,

Likewise, my previous ideas of the church have bust open at the seams, which is positive because they were narrow and limited before, and negative because I feel alienated, disillusioned and confused about a lot of things at church. Also, I feel that my questions and doubts, were they made known to their full extent, would make some people think twice about wanting me to be involved in, for example, children's church. Really, there must be something more wonderful than what I saw a year ago or now, that Jesus envisioned for us.

For other STM participants, the experience of being away from a home church that had sent them and prayed for them, only served to strengthen their relationship with the local church. SV from the ACTION program stated,

My church back home supported me immensely and it has been incredible to share this experience with them and to see the value of growing and encouraging brothers and sisters in Christ...God is really speaking to us about the opening up of our hearts and our doors to community and to our neighbors...and so I feel connected to the church because the Lord is doing a similar work in all of us. I've come to realize again that we serve the same God, we worship the same God, we love the same God, and if we can look beyond our differences...whether it be language or race or denomination, and Love with His love, then we will grow as the body of Christ.

Another ACTION participant, CW, stated,

I feel a great change between myself and my home church, I'm always looking for a way to help support more mission people from my church who are going out to the mission field. I feel I have a new duty to my church because of the prayers and support they offered me on my short-term mission.

The broader impact of being supported financially and in prayer by a home congregation was captured by DW from the YES program when he stated,

God has taught me a lot about the importance of the body and how each part is essential to the function of the Church. I know that without the financial and prayer support of my home congregation, I would not have been able to do one, let alone two, short-term missions trips. Their desire to support me from home is as necessary in Kingdom work as my desire to go. God is also teaching me about the importance of relationship and how He did not create us to live independently of communion with one another. We need each other. So, I guess you could say that my understanding of the relationship with the Church has broadened, but I still have a long way to go regarding actually walking it all out.

STM participants' relationships with the local church were impacted by the example, of not only the sending congregations, but also the receiving congregations. An ACTION participant serving in Mexico was significantly affected by the example of the local Mexican Christians from the host church. Some of these Mexican Christians had left their jobs and moved their families across the city to help in the

planting of a daughter church. This example of sacrifice for the sake of the local church made this ACTION participant reevaluate her commitment to her home church and recommit to a sacrificial lifestyle (DS May 6, 2002).

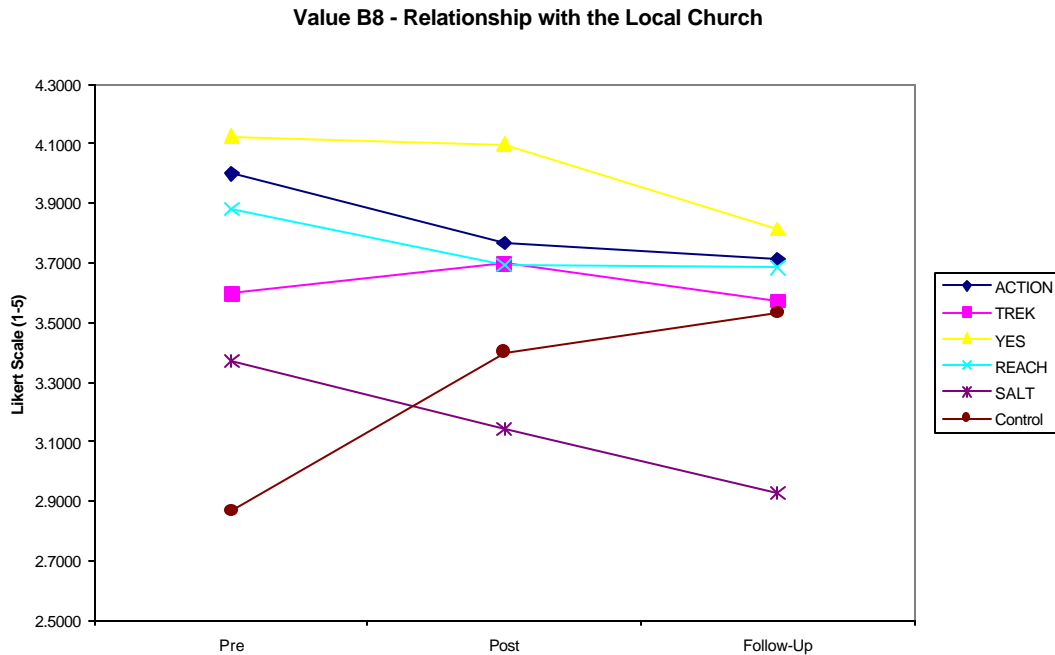


Figure 31 Value B8 - Relationship With the Local Church

B8 Post-Follow-up Change Scores

All of the programs declined in their post-follow-up change scores with the SALT participants declining the most; however, none of the comparisons in the degree of change were statistically significant. The overall drop in the average of the mean scores for all of the participants in the study indicate that participants are struggling in their relationship with the local church. The STM experience can even contribute to a sense of alienation if it is not properly processed by the local church that sent the young adult on missions.

Many returning young adults commented that they were struggling to integrate the principles and experiences, that they had on missions, into their home church once they returned. CB from the YES program stated,

I have struggled returning to my home congregation where people aren't as mission oriented. I have come to appreciate the relationships I have with other brothers and sisters outside my home congregation and from other denominations.

Another YES participant, EN, returning from a mission assignment in Birmingham stated,

As far as my local church goes; at first it was hard to find my place there because it had grown so much, and I had been gone for a considerable amount of time. It still feels like I am somewhat disconnected, but God has brought some really good friends into my life that have helped that process.

LJS who served on YES team in Germany stated, “Well, it was a bit hard coming home and trying to find my place again in the church as a young single adult. But, knowing and hearing they support me all the way is so wonderful.”

Just as the attitude of the mission program toward preparing a returning participant for their local church is significant, the attitude of a local church toward the returning STM participant also has a significant impact on how that participant experiences the local church. The return home is a sensitive period in a STM participant's reentry and overall spiritual journey. If the local church is not interested in what the STM participant experienced on STM, or does not look for ways to integrate that STM alumni back into the church, the return home can be a potentially hurtful transition.

AM from the REACH program stated, “My relationship with my home church can be difficult. It feels like they weren't entirely supportive (of his mission experience) and even now I see people getting excited about something in Church and it seems like no one really encourages them.” Another REACH participant, CK, returning from Turkey stated, “Church at home seems dull. I miss the closeness of team life and the dynamic of church as a lifestyle”.

JE from the SALT program stated,

After working with a church organization and interacting with the Central American church, I feel more comfortable in a church setting. However, having recently moved, I feel like it is harder to get involved in a church and feel welcome in a church here in America.

Others were more pointed in their comments, such as JK from the SALT program who stated, “I haven't been attending a church regularly this past year. I wouldn't say that it (my STM experience and re-entry home) turned me away from the Church, but it has changed the way that I perceive the Church. ”

The return from short-term missions and re-entry back into the local church is one of the most sensitive and challenging aspects of the overall STM experience. The data results indicate that re-entry and integration back into the home church was a weakness in the short-term mission strategy of the programs in this study.

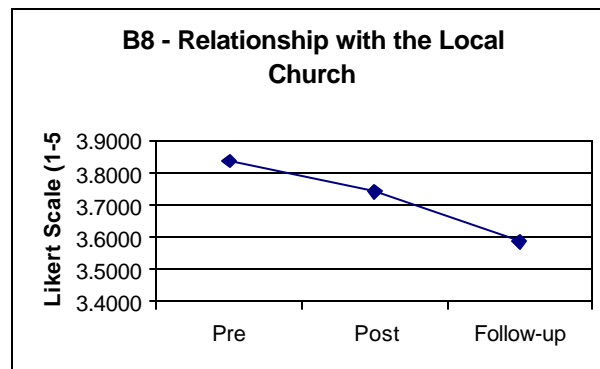


Figure 32 Value B8 - Relationship With the Local Church Average Mean Scores

Value C Relationship With the World

Within the sphere of a participant’s relationship with the world (Value C) are: evangelism (C1), compassion for human need (C2), concern for global issues (C3), stewardship of creation (C4), respect for other cultures and their values (C5), reconciliation between cultures (C6), value of work (C7), and value of social justice (C8).

Value C1 Evangelism (11, 63, 49, 73)

- I pray at least weekly for friends, colleagues, relatives who do not know Jesus Christ, that they will come to faith
- I try to deepen my relationships with people who do not yet know Jesus Christ
- I am asking God for creative strategies to share the gospel with people around me

Related Behaviour

- How many lasting friendships (for more than one year) do you have with non-Christians?

(None, 1-2, 3-5, 6-10, More than 10)

C1 Pre-Post Change Scores

All of the programs improved in their pre-post change scores for the concept of evangelism except the SALT program. The SALT program's change scores were significantly less than ACTION ($P=.045$) and the control group ($P=.065$). The SALT program was the only program whose change scores decreased both while their participants were serving in mission and also during the year after their return.

A common worldview expressed by SALT participants was a respect for other cultures and belief systems which overshadowed their desire to share the Christian gospel. In reflecting back on her SALT assignment, KP stated,

I guess it was during that year that I started to truly value the offerings of others, even others with very different beliefs and backgrounds than mine. It is thrilling and fulfilling to see people in this new way, even though the questions and heartbreaks that it causes are many. Do I want to convert everybody or tell them about Jesus now? No.

Another SALT participant echoed a similar approach when she stated, "My experience has made me much more open, aware and accepting of other people's beliefs. I appreciate the differences, and only hope that I am able to help others appreciate the differences instead of looking at them so negatively" (HP).

An additional factor in SALT participants' declining scores on evangelism was related to the implied definition of evangelism as presented in the supporting statements. All statements relate to evangelism as sharing the gospel of a relationship with Christ based upon our faith in His death/resurrection and offer of forgiveness. This definition of the gospel was not shared by all SALT participants. MP, who served in Zimbabwe, represented this broader definition of the gospel and by implication evangelism when she stated, "The gospel is not just about spiritual salvation. The gospel must be good news to all of life. I must listen first when relating to those outside the Church to know how the gospel is 'good news' to them" (Aug 17, 2002). Her frustration with a narrow view of the gospel was reinforced during her mission assignment by the more evangelical definition of the gospel presented in Zimbabwe by the churches with which she was serving.

Not all SALT participants related to the gospel in this way. HP, who served in Indonesia, was personally impacted by the bold witness of the Indonesian Christians who lived as a minority in a Muslim country. She realized, there, that Christians had to daily declare their faith boldly to survive. Their religion was stamped on their identity papers and often determined whether they would receive service or advancement in the workplace. She reflected on the bombings of churches throughout Indonesia during Christmas of 2000 as she sat in a Christmas Eve service a year later. Was she willing to give her life for her faith? The gospel became more powerful and real to HP through the witness of Indonesian Christians. However, it was the witness of the hosting church, not the pre-trip discipleship training, which most impacted her view of evangelism (Aug 17, 2002).

While there were a variety of approaches used, the ACTION, TREK, YES and REACH programs all provided pre-trip discipleship training on the need to live and

share the gospel. This discipleship training provided a framework with which the participants processed their experiences of living and sharing their faith alongside other belief systems. A TREK participant serving in India discovered that listening to the worldviews of the Hindus in his neighborhood and building friendships of trust were the best starting points for answering questions these neighbors later had about the gospel (BS June 18, 2002). Another TREK participant who served in Kazakhstan stated,

So many people need Jesus, and I can certainly be willing to step outside my comfort zone and help them find him. He has done so much for me that my sacrifices seem tiny in comparison to His. I view them (those who don't know Christ) with more compassion and see how meaningless their lives can be even though they try to hide it (KC).

Some of the STM teams were hosted by Muslim or Hindu families for up to 8 months. They had to live out their faith every day. RT served on a YES team in Kazakhstan and lived with a Muslim family of 11 people. She shared a bedroom with her "host sister". One day her host sister was very upset and she asked RT, 'How are you so happy all the time?' RT replied that it was because of the love of Jesus in her life. This host sister asked RT tell her more about Jesus and to pray for her. When RT left that home to return to United States, her host sister asked if she could keep RT's Bible (May 21, 2002). Authentic witness through a measurably different life was a valuable principle that many STM participants learned through their assignment.

A number of participants from programs with extensive pre-trip discipleship training, which included training in evangelism, stated that God had "opened their eyes" to the needs and spiritual condition of others while on their assignment. MT who served with ACTION in Mexico stated,

It has opened my eyes even more to the overwhelming reality of need in the world and, surprisingly, it's increased my passion for serving

others in Canada as much as anywhere else in the world. Going on that mission trip was one huge way in which God spoke to my need to see.

CW, who also served with the ACTION program, stated,

I have looked at my home mission field in a new way. I see not only what I can do to help but what others are doing and how there is such a need at home. I have learned new ways as to how to show God through my actions to peers and friends who don't know Him.

HN who served with YES in Germany stated, "I see the world in a different light. Or maybe that is it, I see the world. Hopefully, with the eyes of Christ." AM, who served with the YES program in the Middle East, pointed to the impact this mission experience had on seeing her co-workers back home with new eyes. She stated, "I am definitely more aware of others around me. I also find myself actively seeking to share Jesus with neighbors, coworkers, and everyone I come into contact with."

There seemed to be a number of STM participants who grew up in fairly closed "Christian subcultures". Their growth in the concept of evangelism seemed to be influenced by this sheltered upbringing. LK, who served with the YES program in Central Asia, stated,

I came in more contact with non-believers on the mission trip than ever before in my life. Having the opportunity to relate and meet these people allowed me to learn and experience how to respond to them. I grew up surrounded by Christians and never really knew how to reach out and connect with people that don't believe as I do. And I still feel like I don't do a very good job of that, but I am much more aware of how to do that.

BS, who served with YES in Singapore, stated, "I am just a little more familiar and/or comfortable being with those outside of the church. Impact: relatively low."

JL who served with YES in Lithuania stated, "Although it is hard at times, I can look at others outside of the Church with love and see them as lost and hurting people that need someone to care for them desperately. I try to be an example, though it can be very difficult."

The “us versus them” approach to evangelism seems to be rooted in fear and a sense of alienation from those outside the Church. ER, who served with REACH in Ecuador, stated,

I see them (non-Christians) from a different perspective. I now look at people and ask how I can help them get to know God and befriend them. Where as before I kind of tried to stay away from them because they were not on the same path as me and I feel like in a way I was trying to put myself higher than them, which now I have realized I am not.

AM who served with REACH in China stated, “I can relate to people outside the church much better. I've learned that I don't have to condemn people for what they do, I can be friends with them without doing everything they do.”

The influence on the STM participants of hosting churches, who were committed to evangelism, was significant. EY, who served with REACH in Bangladesh, was deeply impacted by the evangelistic focus of the local Believers, most of whom were recent converts from Islam. The primary focus of this congregation was evangelism and church planting. EY was hosted by a Muslim family in the community and became very good friends with their son who was about the same age. When he said goodbye to this family after living with them for 8 months, he was struck by the fact that he would probably never see them again. The eternal consequences of their separation from Christ had a deep impact on him. The gap between two worldviews and cultures had been bridged during his stay with this family. However, the gap between this Muslim family and Christ could only be bridged by their acceptance of the gospel.

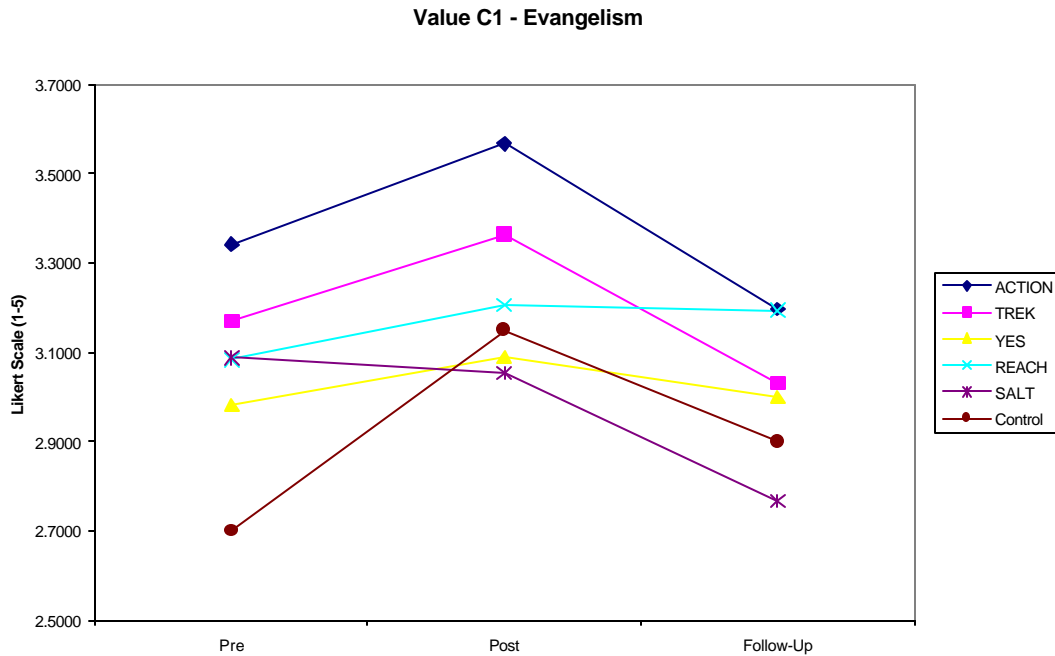


Figure 33 Value C1 - Evangelism

C1 Post-Follow-up Change Scores

All of the programs declined in their post-follow-up change scores except the REACH program; however, the differences between the change scores of the various programs were not statistically significant.

Despite the overall decline in post-follow-up change scores related to evangelism, a number of participants indicated positive growth in this area once they returned home. CM, who served with the TREK program in India, stated, “It has given me more of a desire to see people the way God sees them. It has shown me that wherever I am God can use me to minister to anyone. I don't have to go overseas to be a missionary. It has opened my eyes up to lost that are around me everyday.” JPL, who served with YES in the Middle East, stated, “I believe that my short-term missions experience has helped me to see that my work place is a mission's field. The assignment I was on in Israel was low key evangelism in the work place. That has trained me for what I am doing now.” DW, who served with YES in Peru, stated,

My relationship with others outside the Church has become more of a serving one, letting my light shine, and realizing that each day and each conversation is an opportunity to share God's love. Even though I don't consider myself someone with evangelism gifts, I definitely have more of an evangelistic outlook and pray constantly to see others through Jesus' eyes with Jesus' heart. My short-term mission experience also helped me grow in practical knowledge regarding reaching out to others because that's what I did, and my confidence and comfort in apologetically being Jesus to others has greatly increased. I still feel much more comfortable with my Christian friends and at times wish I had more close non-Christian friends, but God is slowly leading me and teaching me how to step out and be a light in the darkness.

JH, who served on a ACTION assignment in Mexico, stated, "I have been encouraged to be more of a witness as well as increase my field of non-Christian friends as a result of my short-term experience."

While a number of participants report positive growth in their experience of evangelism a year after they returned from short-term missions, the overall average of the mean scores of all the participants in the study indicates that most are struggling to live out this concept in their home or school environments. There seems to be inadequate attention given in the post-trip debrief discipleship to helping participants apply what they learned about evangelism on their assignments to their home environment.

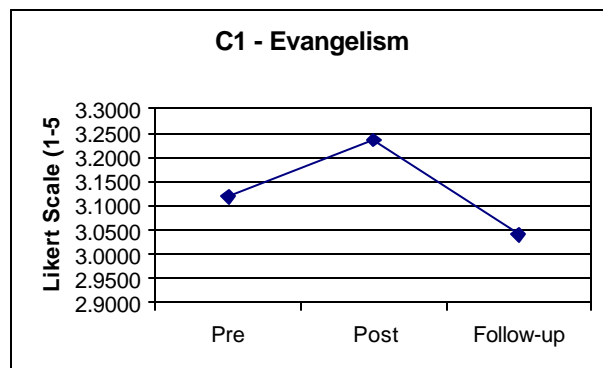


Figure 34 Value C1 - Evangelism Average Mean Scores

Value C2 Compassion for Human Need (85, 50, 58)

- When I see someone in need I try to respond
- I give to agencies that work in poverty stricken areas of the world (child sponsorship, MCC, etc.)
- I realize how much material goods I have to share with others

C2 Pre-Post Change Scores

The only program that significantly grew in their pre-post change scores related to compassion for human need was the TREK program. The TREK participants' pre-post change scores were significantly stronger than YES ($P=.019$) and REACH ($P=.008$). Both YES and REACH actually declined in their pre-post mean scores. This decline was also significant when compared to the slight increase in the ACTION scores. The ACTION participants' pre-post change scores were significantly stronger than YES ($P=.087$) and REACH ($P=.040$). The SALT program's overall mean scores were higher than all other programs for this concept of compassion, but there was no change from pre to post to follow-up. The control group showed remarkable improvement in compassion for human need from pre to post and the change was significant as compared to YES ($P=.043$) and REACH ($P=.023$).

Theoretical pre-trip discipleship training does not seem to have a significant impact on the change scores of participants related to the concept of compassion for human need. This was a concept that needed to be experienced for change to occur. The TREK program incorporated a number of practical "urban plunge" and "ministry with the poor" experiences into their pre-trip discipleship training to teach their participants this value of compassion. Without this "hands on" training, theoretical pre-trip discipleship training in this concept of compassion for human need does not seem to have a significant impact.

A TREK participant, AL, serving in India reported on the impact of her mission experience related to this concept of compassion when she reflected on her mission experiences in Calcutta. The initial impact of the slums of Calcutta on her physical senses was overwhelming. The smells, garbage and dirty children were everywhere. Her initial response was disgust. Her response changed as she got to know several of the children after repeatedly seeing them. “I got to know them as people, not just slum kids. Once I had a relationship with them, I could see them as people not as objects” (June 18, 2002). Another TREK participant, VR, serving in Edmonton, worked with a ministry to street kids. Her experience of getting to know these troubled teens and praying for them increased her compassion. She committed herself to going back to her home city and working with the street kids there.

The SALT participants came into the mission program with a high value on compassion. Their experiences only served to reinforce that value. KO, who served in Uganda in an incredibly needy region decimated by AIDS, stated,

My eyes were completely opened by my time with these people. I couldn't but feel compassion for children who had no parents, little food or clothing and were dying. It doesn't matter whether you are a Christian or not – when you see this kind of human suffering you respond with compassion. I also learned a lot from the way they lived with their incredible needs. They responded with courage and resilience of spirit which really impacted me (Aug 17, 2002).

CR who served with the ACTION program in Congo stated, “The experience has left a permanent mark of compassion towards the people I was ministering to, and how their country is ravaged by war and anger, and gives me more of an idea of how God can care for so many different people at the same time.” Another ACTION participant, MT, echoed these comments when she stated, “This mission trip has opened my eyes even more to the overwhelming reality of need in the world and,

surprisingly, it's increased my passion for serving others in Canada as much as anywhere else in the world.”

Not everyone was moved to compassion when faced with overwhelming human need. JB, a participant on a REACH team serving in Bangladesh, initially felt great compassion for the many needy people who lived in her neighborhood of Dhaka. There were numerous people begging on the streets that she would pass every day. Over time, she got to know these people and realized that begging was their lifestyle. She became frustrated that they were not looking for work and had resigned themselves to depending on free handouts. As an American, she was particularly harassed for handouts each day and felt that people were manipulating her sense of compassion. As the year progressed, she became increasingly cynical toward poverty and the destructive fatalism which seemingly kept people in that state (May 29, 2002). Another young woman on the same REACH team indicated that the poverty in Dhaka made her want to do more to help those in need in her home city (AK May 29, 2002).

The rural, hardworking, conservative roots of many of the REACH and YES participants could have been a factor in why their overall scores for compassion declined while on assignments where they were often surrounded by human need. Their response to people trapped in cycles of poverty could easily become one of frustration and a sense that the people just needed to work harder.

The statements defining the concept of compassion for human need were not connected to an experience in cross-cultural settings. As a result, the control group's lack of cross-cultural mission experience did not limit their ability to grow in this concept. The significant rate at which the control group grew in this concept from pre to post to follow-up cannot be understood without further investigation and analysis.

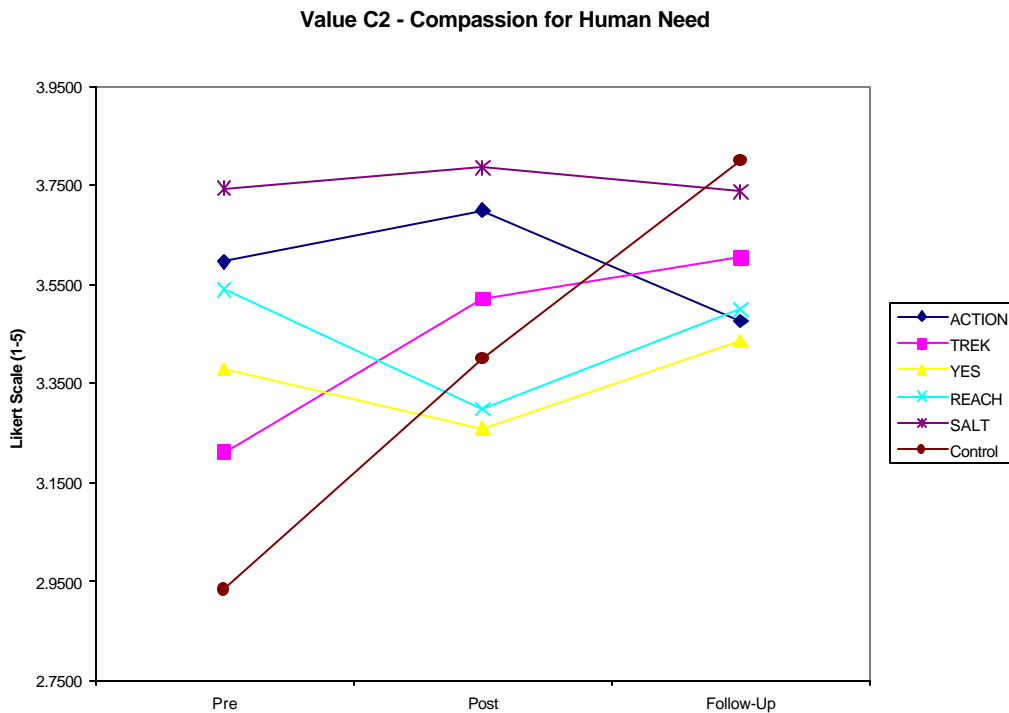


Figure 35 Value C2 - Compassion for Human Need

C2 Post-Follow-up Change Scores

The only program to decline significantly in the post-follow-up stage was the ACTION program whose change scores were significantly lower than YES ($P=.04$), REACH ($P=.056$) and the control group ($P=.038$). The SALT program also slightly declined in their post-follow-up mean scores while the TREK, YES and REACH programs all had stronger scores a year after they returned home.

Similar to the concept of the global Church, which must be experienced outside of the pre-trip discipleship training before it can have a significant impact, this concept of compassion for human need cannot be taught in a classroom. As a result, the lack of pre-trip discipleship training does not seem to be a significant factor in the change scores of the SALT program. This concept of compassion seemed to be a pre-existing value for SALT participants and their experiences in mission did not change that.

The ACTION program was unique from the other programs in that it was only 4 weeks in duration as compared to the 8-12 months of the other programs in the study. While the impact of the length of assignment on the degree of change in participants' beliefs, attitudes and behaviours will be explored in the third hypothesis, it appears to negatively effect the post-follow-up change scores of certain concepts. With a shorter program, there appears to be less retention of positive change during the year following one's return from missions. The impact of the being exposed to human need and responding with compassion is real, but without investing in relationships that positive impact wanes.

The TREK, YES and REACH participants all grew in their experience of compassion in the post-follow-up stage. In reflecting on the impact of his year of inner city work in Birmingham, EN stated, "It has given me the ability, or at least the desire, to be able to understand and identify with people's struggles. I also really developed a heart for the inner city. Someday, I believe God will have me back in that environment, and that excites me." Another YES participant, LJS, who served in Germany, stated, "I have grown to have a greater sensitivity to how I relate to others and reaching people where they are at. At all times, love and serve as Christ did on earth." A REACH participant, EJY, who served in Bangladesh, echoed these same thoughts when he stated, "I see a lot more wounded people than I did before. I guess you could say I've learned more about compassion."

A TREK participant who served in Kazakhstan, RK, reported on the impact of his mission experience related to this concept of compassion when he stated,

My relationship with others, I think, has become a lot healthier than what it was before I got involved in short-term missions. I believe God is furthering His teaching for me, because He has led me to work in a mental health facility. I am learning about those He loves in dramatic ways that are applicable to both my relationship with Him and those around me. I have a greater burden for those who are hurting in ways I

never knew I could before. And He has blessed me with the patience to work with them in a way that I didn't have, even while on the missions trips.

The overall average of the mean scores for all participants in the follow-up stage increased for the concept of compassion for human need. This was fairly unusual in comparison to the overall decline at the follow-up stage of most of the other concepts in the study. The impact of being exposed to human need seemed to increase once participants returned home and told their stories. Their compassionate response to this human need was probably reinforced and supported at some level by their home environments.

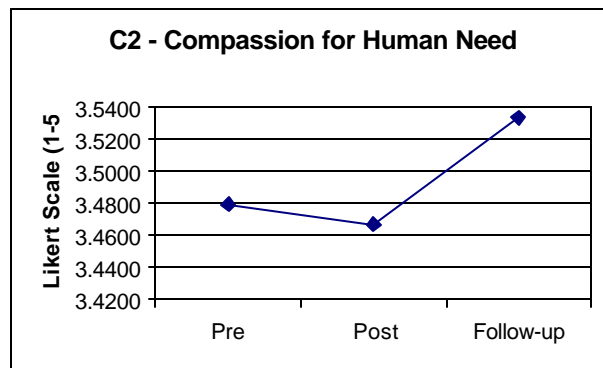


Figure 36 Value C2 - Compassion for Human Need Average Mean Scores

Value C3 Concern for Global Issues (12, 67, 18, 59)

- I attentively observe world events through the media
- My life is influenced by events in other parts of the world
- I care about events in other parts of the world

C3 Pre-Post Change Scores

All programs increased slightly in their pre-post change scores, but none of the changes were significantly different from the other programs in the study. The SALT program began with the highest pre-trip mean scores, but did not change pre-post or post-follow-up.

Similar to compassion for human need, the concern for global issues was a strong value for SALT participants before they arrived at the program. KO who served with SALT in Uganda stated that being outside of the North American bubble really helped him see global events from another perspective (KO Aug 17, 2002). Another SALT participant serving in Indonesia during the terrorist attacks on 9/11 felt that CNN distorted the news coverage and placed blame on Muslims. Living in a Muslim country, she began to realize that all forms of media communicate news from a cultural bias which can manipulate events (HP Aug 17, 2002).

Other participants serving in Asia found themselves asked many questions about American foreign policy. This, in turn, caused them to reflect on their country's foreign policy and its impact on global events. A participant who served on a REACH team in Bangladesh, stated that she had never read the newspaper before, but she began to do so while in Bangladesh to keep in touch with North America. Once she returned home, she read the paper to keep in touch with events in Bangladesh and the surrounding region (AK May 29, 2002).

Value C3 - Concern For Global Issues

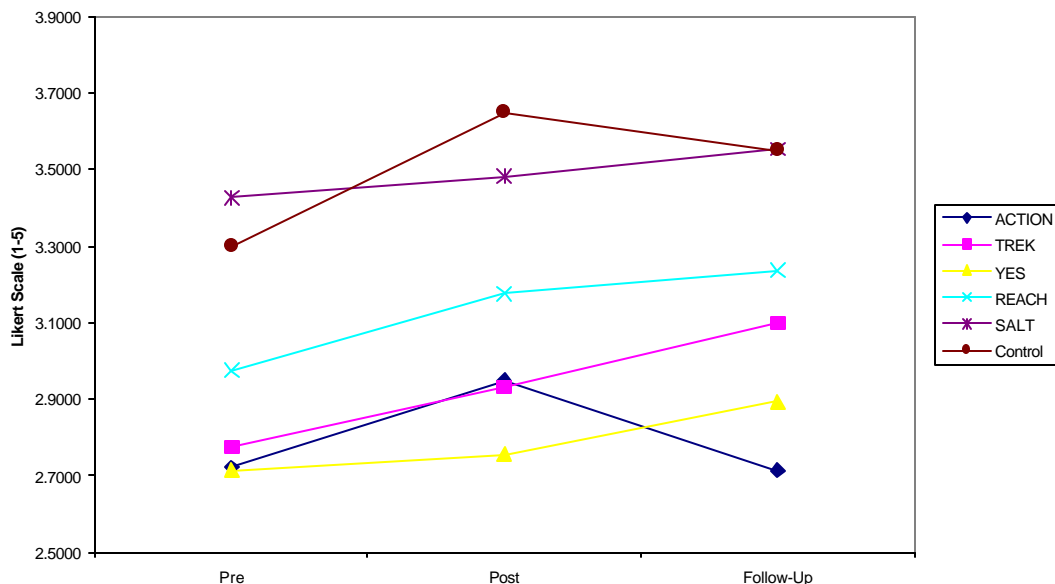


Figure 37 Value C3 - Concern for Global Issues

C3 Post-Follow-up Change Scores

All programs experienced increased post-follow-up change scores except the ACTION program. ACTION participants' post-follow-up change scores were significantly lower than TREK (P=.036), YES (P=.042) and REACH (P=.069).

Similar to the unique drop-off in post-follow-up scores for ACTION relative to the other programs with regard to the concept of compassion for human need, the limited time frame of the ACTION program seems to also limit the lasting impact of the positive change experienced while on assignment.

Overall, the average of the mean scores for all participants improved in the post-follow-up stage of the study. The awareness and concern for global issues seems to increase once participants return home.

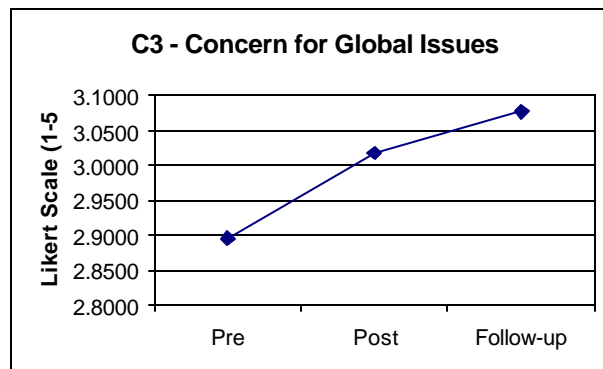


Figure 38 Value C3 - Concern for Global Issues Average Mean Scores

Value C4 Stewardship of Creation (19, 84, 60)

- I chose to recycle whenever possible
- God is concerned about pollution
- I choose to conserve natural resources whenever possible

C4 Pre-Post Change Scores

There was no significant difference in the pre-post change scores for the various programs. The SALT program had the highest pre-trip mean scores as well as the greatest decline in pre-post scores for this concept of stewardship of creation.

This concept of stewardship of creation was not a topic covered in the pre-trip discipleship training of the various programs and so it is not possible to evaluate the impact of that training on the change scores of those participants in comparison to the SALT program.

Several participants mentioned stewardship of creation as a significant area of change in their relationship with the world around them as a result of their mission assignment. EY who served with the REACH program in Bangladesh was amazed at the pollution in Dhaka when he first arrived there. The pollution contributed to the many diseases which afflicted the inhabitants of the city. He used to think that issues like pollution and stewardship of creation were only for “tree huggers”, but he came to believe that every Christian should be concerned about them. He discovered that the effects of pollution can impact every area of life (May 29, 2002).

A TREK participant had the same report from his assignment in India. The pollution amazed him. People openly discarded garbage on the street and out of vehicles. His response was to commit himself to never littering over the 8 months of his assignment in the country. A goal he was pleased to accomplish. This experience

has made him much more sensitive to stewardship of creation issues upon his return to Canada (BS June 18, 2002).

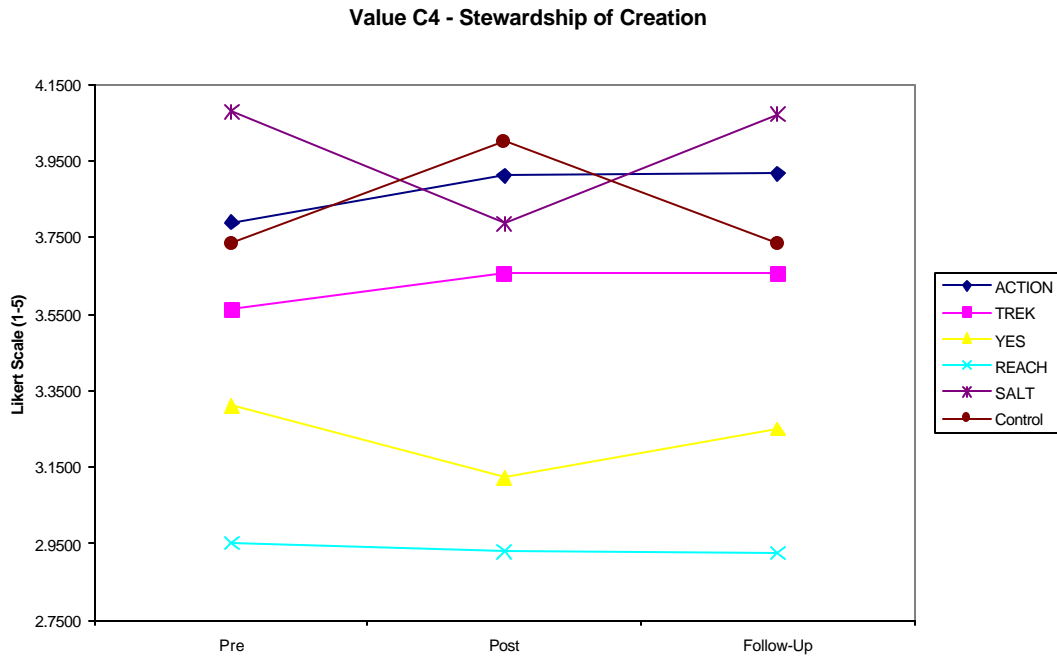


Figure 39 Value C4 - Stewardship of Creation

C4 Post-Follow-up Change Scores

There was no significant difference in the post-follow-up change scores of the various programs. What was interesting was that the overall mean of all the participants declined in the pre-post period while they were on assignment. This was one of only four concepts studied where this overall decline occurred on assignment. Among other things, this seems to indicate that stewardship of creation was not a significant topic of discipleship training or of experience and reflection by participants while they were on assignment. The average of the mean scores of all participants then increased once they returned home following their assignment. It seems that the overall value for stewardship of creation by the North American culture had a greater impact on participants upon their return than any discipleship training during their mission experience.

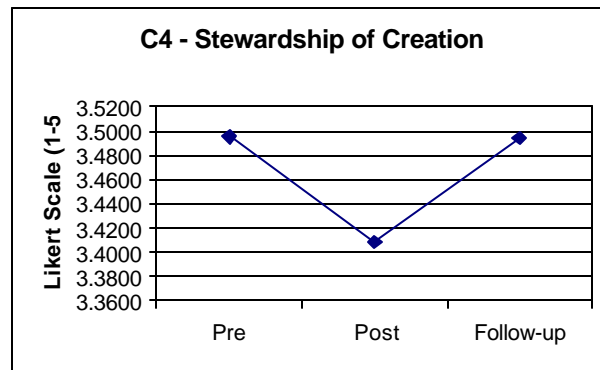


Figure 40 Value C4 - Stewardship of Creation Average Mean Scores

Value C5 Respect for Other Cultures and Their Values (13, 79, 61, 53)

- I have friends who live in other countries
- I have learned much from people who live in cultures other than my own
- I approach other cultures from the perspective of one who learns

Related Behaviour

- How many friendships do you regularly invest in (connect once a month?) with people from other racial backgrounds?

(Less than one, One friend from another racial background, 2-4 friends from another racial background, 5-7 friends, 8 or more)

C5 Pre-Post Change Scores

All programs increased in their pre-post change scores for this concept except the ACTION program. These differences, however, were not statistically significant. The control group’s change scores were significantly lower than YES (P=.021), REACH (P=.041) and SALT (P=.026).

The lower control group scores for this concept are similar to that of the “global Church” concept where the lack of cross-cultural experience during the study period kept the control group’s mean scores constant through the three stages of the study.

SALT participants experienced the greatest positive pre-post change score. In the one week of orientation that SALT participants received prior to their year long

assignment, the concept of respect for other cultures and their values was a significant training focus. As a result, the change scores between the SALT program and other programs, that also provided instruction in cross-cultural sensitivity in their extensive pre-trip discipleship training, were not significant.

The ACTION program's limited length (4 weeks) and investment in the host culture was again evident in declining pre-post change scores when compared to the 8-12 month assignments of the other programs in the study. The longer programs often placed participants in host families where their understanding and respect for the host culture was significantly affected. ACTION teams lived together as a team and had limited exposure to host culture families and cultural traditions. ACTION teams were also not able to make much progress on language acquisition leaving them largely on the "outside" of a culture looking in.

A SALT participant, MM, who served in Paraguay, reflected on his growing appreciation for other cultures and traditions when he stated, "I saw people with radical differences from the traditions I grew up with, and I have discovered that they have a great deal of value. I believe we can learn from them." KK who also served with SALT stated, "I have an easier time (as a result of his mission experience) establishing relationships with persons of other cultures."

A YES participant, DN, who served in Hong Kong, stated,

In America we want everyone to be treated equal, but there are different cultures and heritages that you can't ignore. Just hearing a little bit of English or news from home during my time in Hong Kong would really make my day. While cultures can be blended, they are really separate. It was sad as we traveled around Hong Kong that everything was so westernized. It was very convenient for me because I could speak or read the signs but it was sad that their culture is being swallowed up. Respecting another's culture means respecting the differences not wanting everyone to be the same (June 5, 2002).

A number of participants commented, upon returning, that their assignment hosts had been very interested in better understanding their life in North America, including their family, food and customs. AH, who served with a YES team in Brazil, stated,

The people in Brazil wanted to know how my culture was, how my family was and they really challenged me to get to know people and better understand their life. They were so hospitable and interested in others. I think there are many good things that I miss because I don't take the time to get to know people and understand their culture (May 21, 2002).

JB, one of the REACH participants serving in Bangladesh, struggled with this understanding of respect for other cultures and their values because of the lack of respect she received as an American woman teaching English to a class of young adults in Dhaka. The young men in the class assumed that JB did all the things that Hollywood women did. They did not believe her denials until she shared with them the difference that Christ made in her life. Her purity and purpose were defined by her relationship with God not Hollywood. This disclosure had a significant impact on the young Muslim men in her class. JB became a different symbol of American culture to these men. JB insisted that cultural understanding and appreciation goes both ways. North Americans serving around the world have a lot of cultural misconceptions about other nations, but these nations also have a lot of misconceptions of North America. JB took up the challenge of earning the respect and trust of her class as part of a mutual exercise in cultural appreciation (May 29, 2002).

STM participants wrestled with the question "How far does one go to understand and respect the host culture?" For CB, who served on a YES team in Lithuania, this was his first cross-cultural experience. He had to wrestle with whether to drink alcohol with his hosts out of respect for their friendship and hospitality (May

21, 2002). A TREK participant serving in India had to process, for herself, the practice of Indian women covering their heads in prayer. She decided that this was a practice that she would adopt when praying or worshipping with Indian women (SM June 18, 2002).

Respecting culture also meant withholding judgment when cultural differences were hard to understand. RT, who lived with a Muslim family on her YES team assignment in Kazakhstan, discovered that a “witch doctor” had been invited to the home one day for a ritual ceremony. She chose to listen and observe and not criticize. Her careful questions afterwards opened doors of understanding and encouraged her “host sister” to ask RT questions about her beliefs (RT May 21, 2002). Another YES participant, LK, who also lived with a Muslim family in Kazakhstan, grew in her understanding of the folk Islam which dominated every aspect of her host family’s lives. She observed and participated in family activities whenever possible. Over time, she realized that much of their lives were controlled by superstitions and fear. Behind the culture was a fear of spirits and bad omens. LK’s witness of peace and love in that environment opened the door to good conversations and witness. These activities were only possible because of her respect for the host culture (LK, May 21, 2002).

Most STM teams lived with families from the host culture. This was a significant factor in increasing their respect for other cultures and their values. EY who lived with a Muslim family on REACH team assignment in Bangladesh stated,

I grew up in the US Midwest thinking ‘we’ were always right. But I was challenged to understand this culture in Bangladesh by living with a local family, dressing like a man from Bangladesh, learning the language and eating with my right hand. I’ve really changed a lot (May 29, 2002).

Similar thoughts were shared by DL who served with the TREK program in India. He stated,

When you go to another country, you have to go with an open heart and respect their cultural boundaries. I was able to work at this while I lived with an Indian family. I saw Indian culture from the inside in learning to dress like them, eat like them and use local transport. I went to change India, but in the end, India changed me (June 18, 2002).

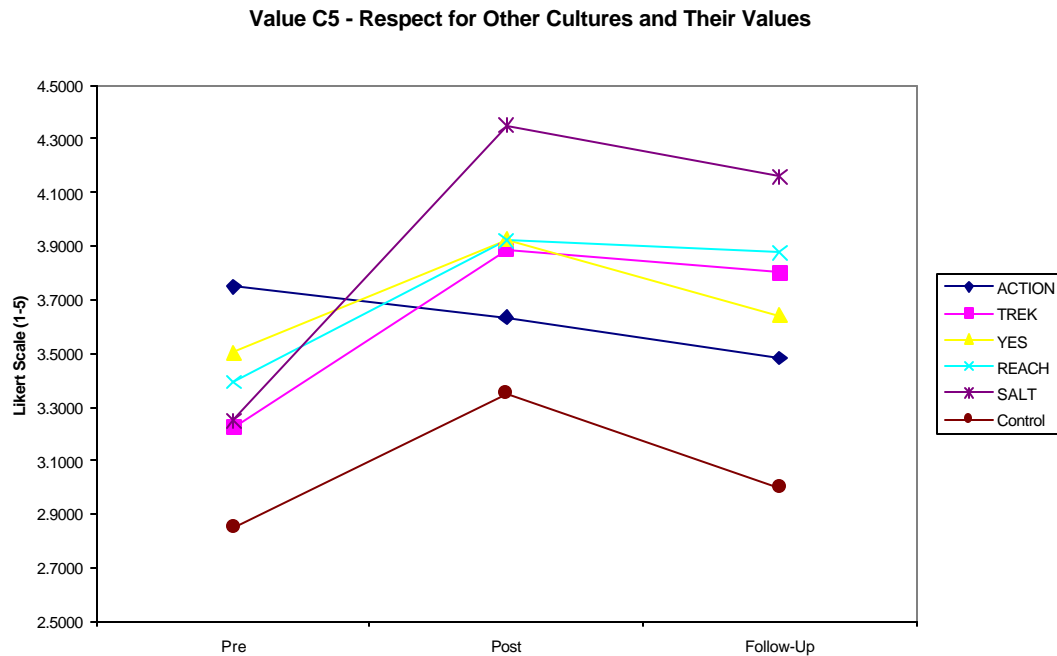


Figure 41 Value C5 - Respect for Other Cultures and Their Values

C5 Post-Follow-up Change Scores

There was no significant difference in the post-follow-up change scores between the various programs. Overall, the positive changes that participants experienced toward respect for other cultures and their values during their assignment were retained in the year following their return home. Compared to most of the other concepts evaluated in this study, respect for other cultures remained a strong value for participants once they returned home. A factor in this retention could be the broader support for this value of respect for people from other cultures in their home congregations and society at large.

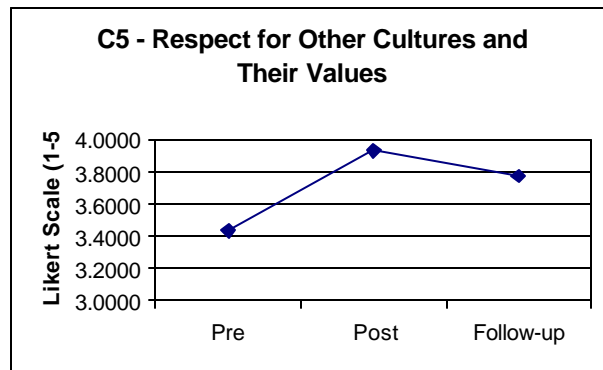


Figure 42 Value C5 - Respect for Other Cultures and Their Values Average Mean Scores

Value C6 Reconciliation Between Cultures (76, 51, 64)

- My country’s enemies are not my enemies
- I’ve spoken out against racial prejudice
- I would risk facing humiliation to promote racial reconciliation

C6 Pre-Post Change Scores

There were no significant differences in the pre-post change scores of the various programs in the study related to the concept of reconciliation between cultures. The SALT and REACH program participants declined in their overall mean scores from pre to post to follow-up stages of the study. Both ACTION and TREK pre-post change scores increased, while YES scores remained constant from pre to post to follow-up. While the control group scores increased during the pre-post stage of the study, the small size of the control sample group made the results statistically insignificant.

Cultural reconciliation did not appear to be a discipleship training topic for any of the programs and, as a result, statistical comparisons between programs that offered extensive pre-trip discipleship training and the SALT program were not helpful for this concept.

The concept of reconciliation between cultures was also not identified in any of the post-trip interviews as a significant area of growth by any of the participants. That omission was an interesting statement of priority by participants.

The most relevant data related to the concept came from returning American STM participants serving in Muslim countries. American participants were frequently asked questions about their country’s foreign policy toward Israel while they served in Muslim countries. This questioning required them to consider and articulate their understanding of a biblical perspective on the issue if they had one.

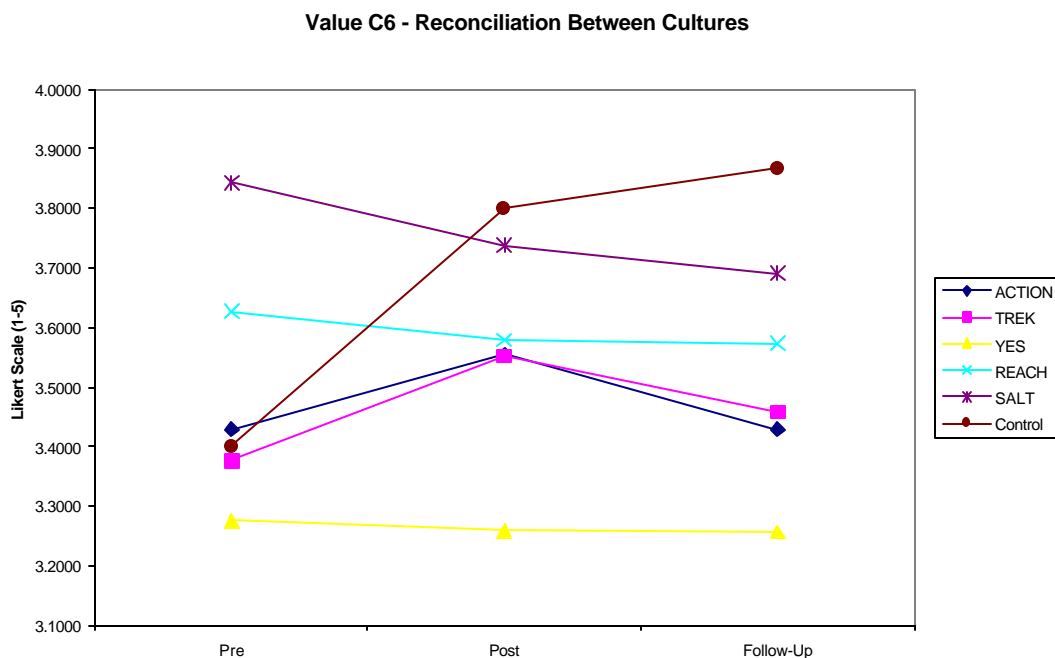


Figure 43 Value C6 - Reconciliation Between Cultures

C6 Post-Follow-up Change Scores

There were no significant differences between programs in their post-follow-up change scores. The overall average of the mean scores for all participants indicated a slight decline in their experience of this concept during the year after their return from mission work. This limited decline was an indication that, once the cross-cultural

realities were not part of participants daily experience, they diminished in importance to them.

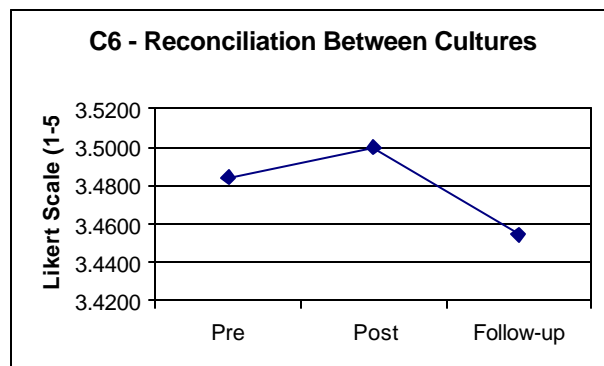


Figure 44 Value C6 - Reconciliation Between Cultures Average Mean Scores

Value C7 Value of Work (65, 72, 52)

- I always complete the responsibilities given to me
- I would work whether I was paid or not
- Whatever I do I work at it with all my heart because God is my boss

C7 Pre-Post Change Scores

All of the programs improved in their pre-post change scores related to the value of work except the ACTION program. The ACTION participants change scores were significantly lower than YES ($P=.095$) and the control group ($P=.038$). The control group's pre-post change scores were also significantly stronger than TREK ($P=.093$).

The value of work did not appear to be a discipleship training topic for any of the programs and, as a result, statistical comparisons between programs that offered extensive pre-trip discipleship training and the SALT program were not helpful for this concept.

While the participants of the various mission programs were serving on their assignments, the members of the control group were either working or studying at college and often working at part time jobs. This practical exposure to work and

employment realities could have influenced the positive change scores of the control group relative to the rest of the mission program participants.

In the post-trip interviews, several comments were made by participants who served on assignments in Asia. TS, who served on a REACH team to Bangladesh and lived with a Muslim family in a neighbourhood of Dhaka, commented about the work ethic he encountered in that culture,

In Bangladesh they seem more lazy. That's why their economy has gone down hill. Taking care of customers is not a big deal to them. However, many are desperately looking for jobs that will give them security. In America we have jobs, but we often take them for granted (May 29, 2002).

TS was from a rural, hardworking, conservative American family and he was trying to fit his reality into life around him in Dhaka. He recognized the value that was placed on finding work in Bangladesh; however, the kind of work that was done once a job was secured seemed substandard to him. Another participant from Canada who was serving with TREK in India commented on the value that Indians placed on employment when he stated,

Indians value their work much more than we do. Work is hard to come by, and it's usually the only job they will ever have. They don't get paid much but they realize that without this job their family will not eat. I have a lot to learn from that kind of attitude (DL June 18, 2002).

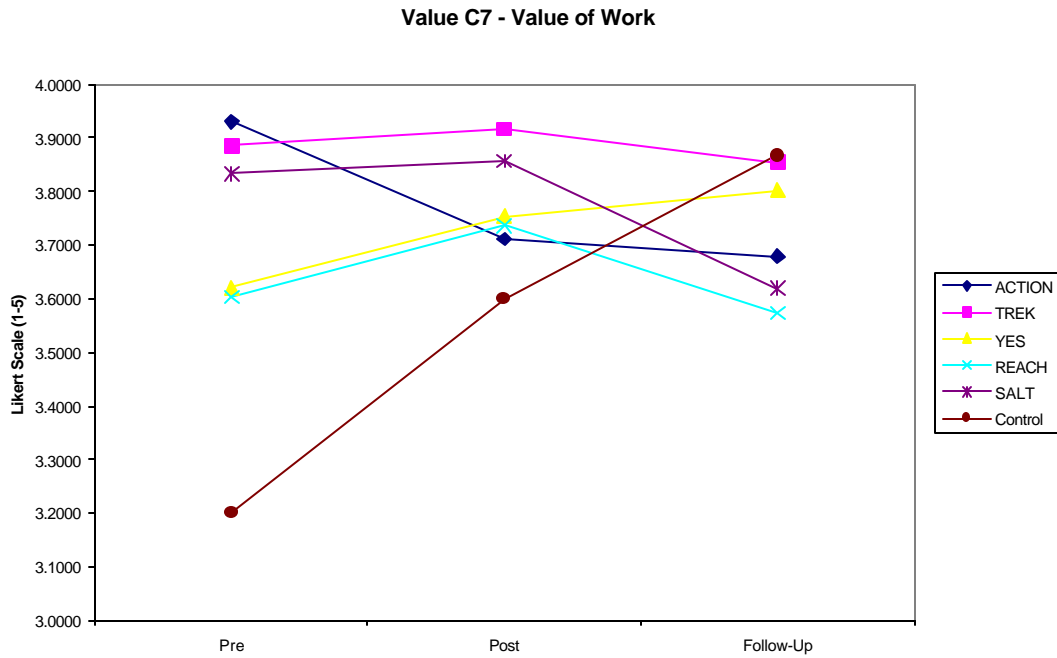


Figure 45 Value C7 - Value of Work

C7 Post-Follow-up Change Scores

There was no significant difference between the post-follow-up change scores of the various programs. The overall average of the means for all participants indicated a decline in participants' value of work in the year following their mission experience.

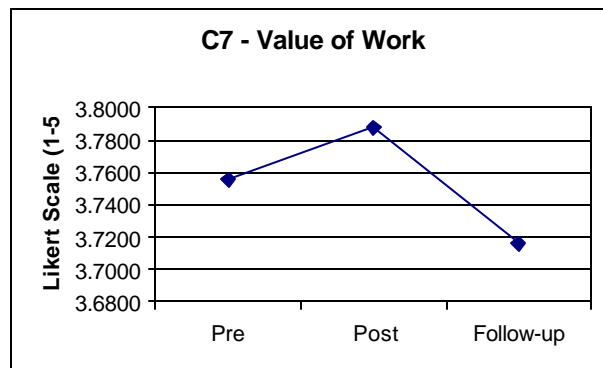


Figure 46 Value C7 - Value of Work Average Mean Scores

Value C8 Value of Social Justice (24, 34, 68)

- When I see someone being treated poorly I respond
- I speak out when I see injustice around me
- I am involved in ministering to the poor in my local community

C8 Pre-Post Change Scores

The only program experiencing pre-post change scores that were significantly higher than the other programs was the TREK program. TREK participants' value of social justice improved significantly over that of ACTION ($P=.068$), YES ($P=.061$), and REACH ($P=.015$). The SALT participants began with the highest overall mean score, but they experienced minimal positive change during the mission assignment.

The SALT participants came into the mission program with a high value of social justice. The absence of an extensive discipleship training program where this value was reinforced could have been a factor in their minimal pre-post change scores. However, the YES program participants experienced a similar rate of positive pre-post score change as the SALT participants, despite having extensive pre-trip discipleship training which included the value of social justice. Only one of the nine YES participants interviewed pointed to the value of social justice as being a significant area of personal change as a result of the overall mission experience.

SM, who served with the TREK program in India, struggled with the low value placed on women in that society, especially when being expressed in the church. She was able to work with women during her assignment and help them see that, although there are differences between men and women, God has created them equal in His sight. When she saw situations of injustice, she was able to speak out against them. There were times when it was more appropriate for her to ask someone else to speak out against the situations of injustice, which she did. This experience of

working toward social justice has made SM much more aware of contributions she can make in North America (June 18, 2002).

Several REACH participants serving in Bangladesh were deeply impacted by the social injustice in that society. AK stated that seeing the social and economic extremes between rich and poor caused her to ask the question, "Do I work to bridge the gap between rich and poor in my country?" She realized that she did not interact with the poor very much in her home community (AK, May 29, 2002). Another participant on that team, EY, commented that he had always been taught that God did not take sides when it came to social or economic classes. But living in a Third World context amongst the poor caused him to read his Bible differently. He realized that God was on the side of the poor and the oppressed. He realized that God's intervention in Egypt with a community of slaves was an act of liberation for the poor. It was a statement of God's heart. He did not think that he would have learned that lesson in his comfortable Midwest community back home (EY, May 29, 2002).

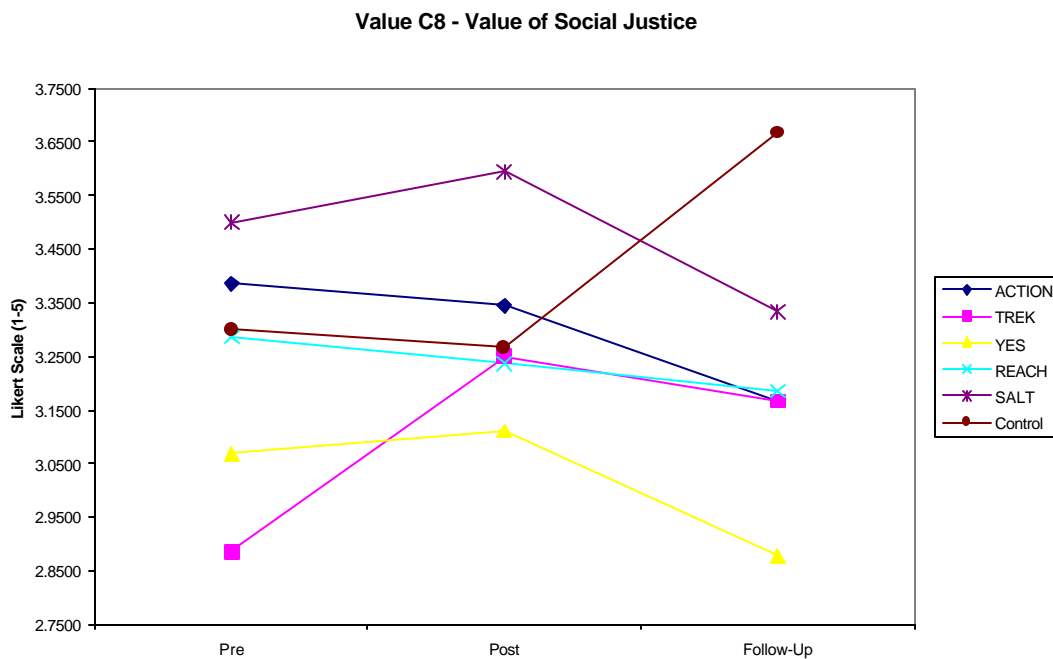


Figure 47 Value C8 - Value of Social Justice

C8 Post-Follow-up Change Scores

All of the programs post-follow-up change scores declined with no significant differences between them. The control group's change scores from post-follow-up were significantly higher than SALT (P=.068) and YES (P=.066).

Without further investigation and analysis, the higher change scores of the control group during the second stage of the study cannot be understood. What is clear from the overall average of the mean scores for all the STM participants in the study is that there was a significant decrease in the experience of social justice following their return from missions. STM alumni and their sending missions and churches have had limited success in translating the relatively positive impact of the short-term mission experience into an ongoing experience of growth in social justice advocacy.

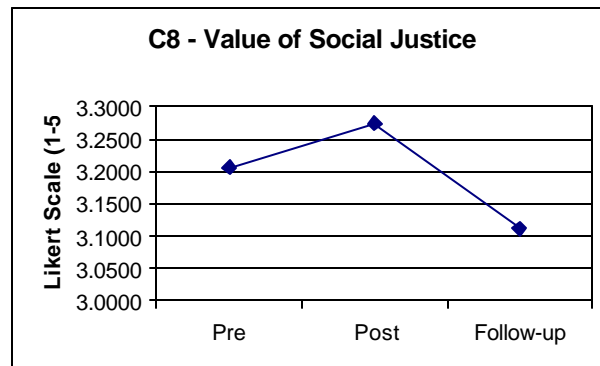


Figure 48 Value C8 - Value of Social Justice Average Mean Scores

4.5.2 Null Hypotheses 2

There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants of the YES program related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their values (C5), and reconciliation between cultures (C6) for those who

serve in a multicultural composed missions team versus those who serve in a monoculturally composed missions team within the same short-term mission program.

The independent sample T-test, comparing the means of the four concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) between all those participants from the YES program who served on multicultural teams versus those who served on mono cultural teams, discovered no areas of significant difference. The null hypothesis was retained.

Despite the lack of statistical significance in the difference of the mean scores of the multicultural teams versus the mono cultural teams for the four concepts, there were a number of significant statements made by YES participants in the post-trip interviews related to this hypothesis. KB who served on a multicultural YES team in Hong Kong stated that having a teammate from Latin America with limited financial means had made him much more sensitive to how he spent discretionary money. The presence of varied financial means and backgrounds on the team made everyone on the team more sensitive to the use of money (June 5, 2002). Another YES participant serving on a multicultural team in Peru stated that having team members from very difficult financial backgrounds made the issue of poverty more personal for the team (DW, May 21, 2002).

AH, who served on a YES team in Brazil, pointed to the increased awareness of the spiritual realm that a team member from Honduras had brought to her team (May 21, 2002). Another team member from Brazil taught the team hospitality and increased gratitude for all that God had given them. The whole team realized that Christ had brought the various cultures on the team together to teach them things from each other’s cultural perspective. This increased cross-cultural sensitivity, through multicultural team composition, speaks to the concern of ethnocentric attitudes and

practices in short-term mission noted earlier in the study by missiologists like Lingenfelter and Slimbach.

CB, who served on a YES mono cultural YES team in Lithuania, regretted the lack of someone from the host culture on their team. He stated that there were times when certain Lithuanian cultural behavior that was different from North American behavior was discussed by the team in an unhealthy and destructive manner. CB felt that if the team had been composed of various cultures, including a Lithuanian, these unhealthy conversations might not have occurred (May 21, 2002). The presence of someone from the host culture within the community of the team would bring a level of cognitive empathy that the team would not possess otherwise.

4.5.3 Null Hypothesis 3

There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission's participants who serve in a 10 month missions assignment (TREK) versus those who serve in a 6 week missions assignment (ACTION) within the same missions organization (YMI).

The comparative scores of the ACTION and TREK programs were isolated within the analysis of variance to compare means for all 24 concepts and between all the programs in the study. A number of areas of significant differences between the ACTION and TREK program were discovered. The null hypothesis was rejected.

The following were the concepts in which there was significant difference in the change scores of beliefs, attitudes and behaviours between the ACTION and TREK program.

Service in the Church (B2)

The TREK program's pre-post change scores related to the concept of service in the Church (B2) were significantly stronger ($P=.032$) than the ACTION program.

The longer discipleship training offered by TREK included the "adoption" of every TREK team by a local church in the Abbotsford, British Columbia area where the TREK training was occurring. This relationship with a local Church included service that the TREK team would do for the local church as well as support and prayer that the local church would offer the TREK team. As the TREK team prepared to leave for their assignment, the local church would "commission" the TREK team in their Sunday church service. This relationship with a local church by TREK teams reinforced the importance of an investment in relationships and service within the local church for these TREK participants in training.

The TREK assignments were all planned through local church hosts around the world. TREK team members served and were mentored in that local church as part of their mission assignment. The depth of relationship and understanding of the local church, that was possible in these 8 month assignments, was far greater than what was possible in a 4 week ACTION assignment.

Upon their return from the mission assignment, the TREK participants post-follow-up change scores for service in the local church decreased significantly more ($P=.021$) than the ACTION program. The ACTION programs overall pre - post - follow-up mean scores were fairly constant, while the TREK program experienced dramatic positive change related to the concept of service within the local church while on assignment, and then dramatic decreases related to this concept in the year following their assignment.

The challenge of getting deeply involved in the local church, as the TREK teams were able to accomplish, was their exposure to immature local church leaders, church politics and broken relationships. The TREK team that served in Kazakhstan worked alongside a young church leader who made a number of poor decisions which hurt his congregation and the TREK team. This experience caused one of the team members (RK) to comment “I view the church today as something that I need to look at carefully, and to test what it says. The church provides feedback to me as well. But I think on the whole, even though I know God loves the church, I think that the church has lost track of what it should be doing.” Another team member (KC) commented, “My mission assignment reminded me that everyone is fallen and no one has all the answers.”

The importance of healthy debriefing of these experiences is critical for the overall discipleship development of short-term mission alumni. The exposure to the immaturity and sin in the local church and within the lives of its leaders is inevitable. What short-term mission programs do with that exposure so that it becomes a growth experience is important.

An additional factor in the significant decline within the TREK program’s post-follow-up change scores was the relocation of many of the TREK participants following their mission experience to a new community for education or work reasons. This relocation required participants to find a new local church and time to integrate into that congregation before they were able to effectively serve. The one year follow-up time frame captured the effects of this dislocation on their ability to serve within a local church. The ACTION participants were all students or working young adults who were rooted in a local congregation that they returned to following

their ACTION assignment. Ongoing service within this local church was not interrupted following their mission experience.

The comparative change scores between the TREK and ACTION programs related to their overall relationship to the local church (B8) were fairly similar for both the pre-post and post-follow-up stages of the study. This indicated that the probable factor in the marked decrease of the TREK participants' experience of service in the church following their mission trip was not related to their overall relationship with the local church, but rather to their dislocation to a new community and new local church due to jobs and school.

Teamwork in Ministry (B5)

Although both the TREK program and the ACTION program's pre-post change scores increased, the TREK program's rate of increase was significantly higher ($P=.083$) than that of the ACTION program.

The TREK program featured smaller teams (usually 3-4 members) as compared to the ACTION program (8-10 members) who got to know each other much better and had a longer pre-trip discipleship training during which to work on team dynamics and team roles. The TREK training included several team meetings each week and lots of team prayer. As one of the TREK participants who served on a team in India stated, "Teamwork is the key to success in ministry. No one can be as successful as an individual as they can when working as a team" (DL, June 18, 2002). The longer duration of the TREK program (10 months) versus the ACTION program (6 weeks) seems to have had a significant impact on positive change related to teamwork in ministry.

Concern for Global Issues (C3)

Although both the ACTION and TREK programs increased positively in their pre-post change scores related to concern for global issues, the post-follow-up stage indicated a significant difference. The TREK program's post-follow-up change scores continued to increase while the ACTION program scores fell significantly ($P=.036$).

The length of time that a TREK team was serving in a cross-cultural setting (8 months) versus the ACTION team (4 weeks) allowed for a much deeper penetration into the host culture. All of the TREK participants lived with host families from the host culture where they interacted about the political, economic, social and spiritual issues of that region. The ACTION participants, despite good pre-trip training and debrief, could not interact with the host culture at a level deeper than tourists during their 4 week assignment. Once they returned to North America, most ACTION participants moved on to summer jobs and then college in the fall, while the TREK participants often returned from their year of mission work to different jobs and study programs related to their year of cross-cultural mission. The year of mission had a deeper impact, in terms of interest in global issues, on TREK participants than on ACTION participants one year after returning.

Value of Social Justice (C8)

The increase in the TREK program's pre-post change scores was significantly higher ($P=.068$) than the ACTION pre-post change scores.

The TREK program's 8 month assignment included living with a local family and experiencing first hand the challenges of poverty and social discrimination. TREK assignments provided lots of time to interact with local community leaders working toward social change. While the ACTION program was exposed to these

issues in their work with an orphanage and urban church planting assignment, they were not as deeply engaged in the systemic issues behind these social challenges.

One of the TREK participants on the India team (SM June 18, 2002) lived with an Indian family and spent time with a several Indian churches. She began to realize the significant challenges faced by Indian women in a culture where they are literally owned by their husband's families. There did not seem to be a place for Indian women in the Church. This prompted her to begin meeting with Indian women to better understand their perspective of the Church. The scriptures became a very helpful source of social empowerment that SM used in her interaction with women. The passion and depth of interaction that SM experienced as she worked for social justice on behalf of women in India would not have been possible in a 4 week assignment. The length of assignment was a significant factor in the degree of change of TREK participants related to their personal investment in social justice as compared to ACTION participants.

Overall, the TREK program had stronger pre-post change scores in 18 of 24 concepts and less regression of positive change in 14 of 24 post-follow-up change scores as compared to the ACTION program. Of these, 4 were statistically significant. The longer TREK program experienced stronger positive change in their beliefs, attitudes and behaviours while on assignment and less regression of that positive change in the year following their assignment as compared to the much shorter ACTION program.

4.5.4 Null Hypothesis 4

There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult missions participants related to the concepts of the global Church (B6), concern for global issues (C3), respect for other cultures and their

values (C5), and reconciliation between cultures (C6) for those who serve in a cross-cultural setting versus participants from the same organization who serve on an assignment location in their own culture.

The independent sample T-test, comparing the means of the four concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) between a TREK team that served on a cross-cultural assignment and a TREK team that served within their own culture, discovered a significant difference in the post-follow-up change scores for the concept of the global Church. The TREK team serving in a cross-cultural assignment experienced significantly less regression ($P=.062$) in their post-follow-up change scores a year after returning from their assignment. The null hypothesis was rejected.

Both the TREK team serving in a cross-cultural assignment, as well as the TREK team serving in their own culture, experienced positive change in their experience of the global Church while on assignment. However, a year after they returned home, the team that had served in their own culture had significantly regressed from the positive changes they had experienced in this concept while they were on assignment. The experience of forming relationships with Christians in other cultures and getting involved in a local church in another culture had a much deeper and lasting positive impact on those who had experienced a cross-cultural assignment as compared to TREK participants who had not had those experiences while remaining in their own culture for their assignment.

The TREK team serving in a cross-cultural setting had consistently higher post-follow-up change scores, for all four of the evaluated concepts, than the TREK team serving in their own home culture. Serving on a cross-cultural assignment

seems to have a more lasting impact on positive change in concepts related to global issues.

4.5.5 Null Hypothesis 5

There will be no significant positive change in the beliefs, attitudes and behaviours of Anabaptist young adult mission participants related to the concepts of commitment to Christian community (B1) and teamwork in ministry (B5) for participants who serve on assignments as individuals (the SALT program) versus participants who serve on assignments in teams.

The analysis of variance to compare means for the concepts of commitment to Christian community (B1) and teamwork in ministry (B5) between the SALT program and the other programs in the study discovered several areas of significant difference. The null hypothesis was rejected.

Commitment to Christian Community (B1)

The pre-post change scores for SALT related to the concept of commitment to Christian community (B1) were lower than any other program and were significantly lower than TREK ($P=.074$). The mean pre-trip score for all of the SALT participants was lower than all of the other programs and this score continued to decline in the post-trip and follow-up stages.

It seems that the nature of the SALT assignments, in sending out individuals to serve alongside local host groups around the world, had a negative impact on their experience of Christian community. A year after the SALT participants returned from their assignment, their experience of Christian community remained at the lower post-trip level. A number of SALT participants struggled with their experience of Christian community while on their mission assignments. AP stated, "I had a very

bad experience with the church I was required to attend in Zambia.” JK stated, “I haven’t been attending a church regularly this past year.” KP stated, “I feel alienated and disillusioned and confused about a lot of things at church.” LD stated, “I have discovered that solid relationships are built better out of the Church.” Other SALT participants were more positive of their experience of Christian community. However, overall, the comments of returning SALT participants were in marked contrast to the more positive statements about Christian community made by returning participants who served with programs that emphasized team based ministry.

This difference could have been the result of a number of bad experiences with local churches rather than the unique variable of sending SALT participants out as individuals. However, many other participants in the overall study sample also struggled with challenging situations with their local host churches. Often their experience of Christian community on their mission teams provided a context to process these challenges, pray about them and work toward a positive solution. The absence of that kind of accountable Christian community within a team for the SALT participants limited their resources in working toward positive solutions when facing challenging relational situations related to Christian community in their assignments.

Value B1 - Commitment to Christian Community

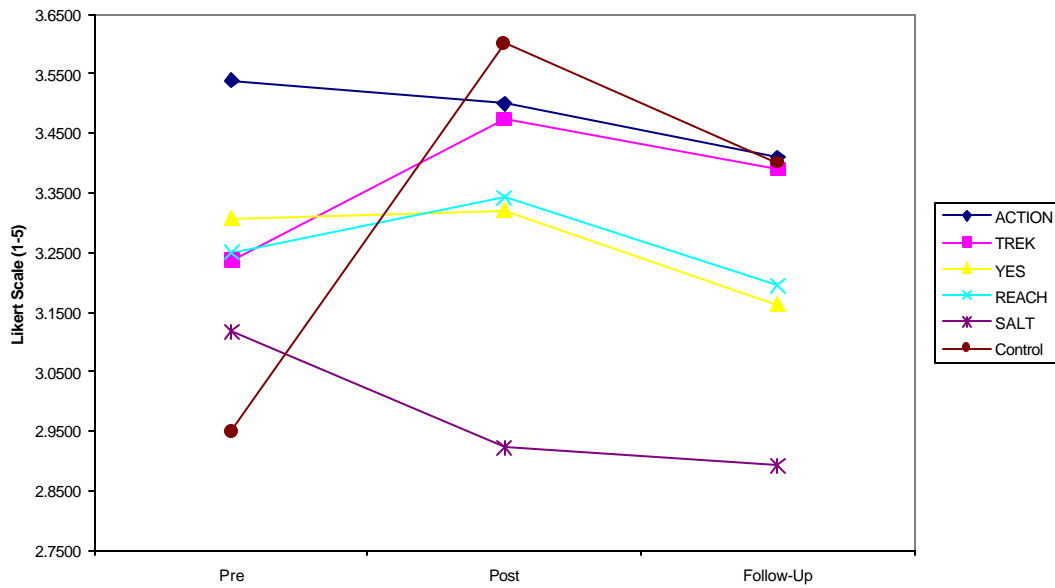


Figure 49 Value B1 - Commitment to Christian Community

Teamwork in Ministry (B5)

The pre-post change scores for SALT related to the concept of teamwork in ministry (B5) were significantly lower than TREK ($P=.037$) but stronger than either YES or REACH. The mean pre-trip score for all the SALT participants related to teamwork in ministry was lower than all other programs, and this score rose slightly at post-trip before decreasing in the follow-up stage.

The pre-post change scores of both REACH and YES programs, related to teamwork in ministry, were lower than SALT despite both of these programs sending participants out on mission assignments in teams. This result would seem to indicate that the SALT program's significant difference with the TREK program's change scores were more an issue of TREK's strong discipleship focus on teamwork than on the SALT program's strategy of sending out individuals rather than teams.

The post-follow-up change scores for the SALT program related to teamwork were significantly lower ($P=.067$) than the REACH program's change scores.

However, the ACTION program, which sends participants out in teams, also had significantly lower change scores than either REACH (P=.014) or YES (P=.07). This result would seem to indicate that the SALT program’s significant difference with the REACH program’s post-follow-up change scores related to teamwork were more an issue of the REACH participants’ ongoing experience of teamwork once they returned from their assignments rather than the SALT program’s strategy of sending out individuals.

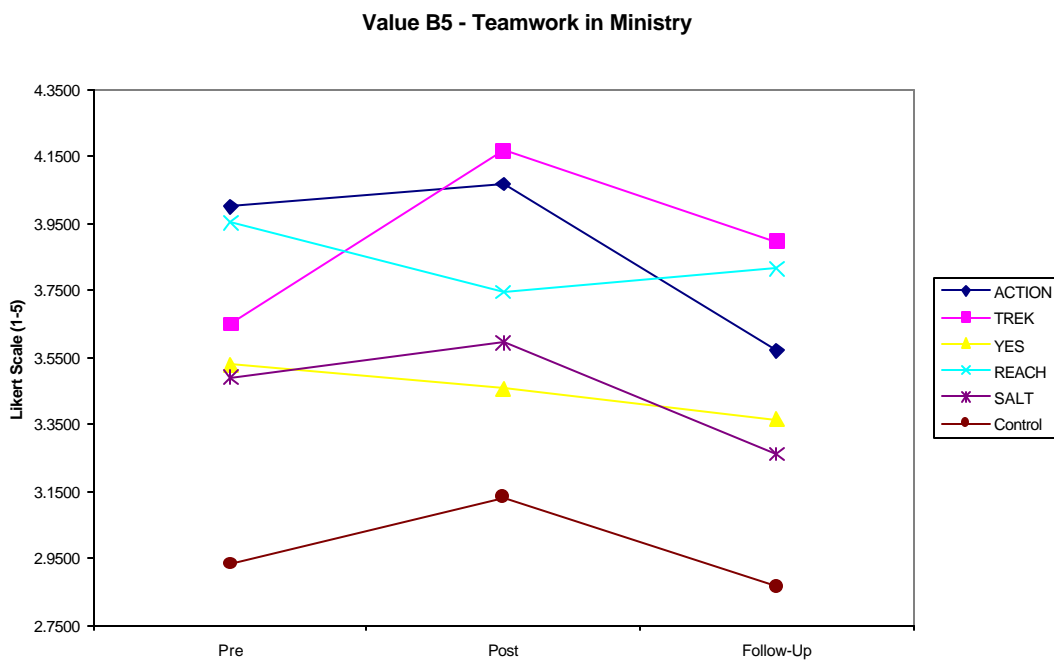


Figure 50 Value B5 - Teamwork in Ministry

4.5.6 Null Hypothesis 6

There will be no significant effect on the degree of change in the beliefs, attitudes and behaviours of Anabaptist young adult mission participants as a result of having a previous short-term mission experience.

The independent sample T-test, comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference “b” (follow-up score minus post score) for all participants with previous STM experience versus those for

whom this was their first STM, indicated a number of areas of significant difference. The null hypothesis was rejected.

Of the overall sample, there were 53 respondents who indicated that they had previous short-term mission experience and 38 who indicated this was their first STM experience. When comparing the mean scores between these two groups for all 24 concepts, the first time STM participants experienced a higher pre-post change score in 16 out of 24 concepts, while participants with previous STM experience had higher post-follow-up change scores in 17 of 24 concepts. When comparing the two groups, the first time STM participants experienced more positive change while on assignment but more regression of those changes once they returned home. Their overall pre-post-follow-up graph of change in the 24 concepts was a “steep mountain”. The group with previous STM experience did not experience as much pre-post change but did not regress as much once they returned from their assignments. Their overall pre-post-follow-up graph of change in the 24 concepts was more of a “gentle hill” than a steep mountain.

Table 5 Number of Missions Trips Case Processing Summary

	Case Processing Summary					
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Name of Program * How many missions trips?	91	78.4%	25	21.6%	116	100.0%

Table 6 Number of Missions Trips Cross-Tabulation

**Name of Program * How many missions trips?
Cross-tabulation**

		How many mission trips?				Total
		first trip	1 previous trip	2 previous trips	3 or more previous trips	
Name of program	ACTION	11	2	1	1	15
	TREK	4	3	2	7	16
	YES	13	4	7	3	27
	REACH	8	2	6	3	19
	SALT	2	7	3	2	14
Total		38	18	19	16	91

The following were the concepts in which there was significant difference between the two groups.

Personal Communication with God (A1)

The first time STM participants post-follow-up change scores related to personal communication with God declined significantly more ($P=.071$) than did participants with previous STM experience. In the year following the STM assignment, participants with previous STM experience were able to retain more of the positive change that they had experienced during their mission assignment. The pre-post change score increase for first time participants was .3355, while their post-follow-up change score decline was .4671, indicating that first time participants' experience of personal communication with God, one year after they returned from their mission assignment, fell to a level lower than before they departed for their mission. This change is significant to note and underlines the importance of post-trip debrief and follow-up work with all STM participants, but in particular those going for the first time. The inevitable "crash", after the STM spiritual "high", appears to be greater for first time STM participants.

Purity (A4)

The first time STM participants post-follow-up change scores related to purity declined significantly more ($P=.063$) than did participants with previous STM experience. In the year following the STM assignment, participants with previous STM experience were able to retain more of the positive change that they had experienced during their mission assignment. The pre-post change score increase for first time participants was .0000, while their post-follow-up change score decline was .2544, indicating that first time participants' experience of purity, one year after they returned from their mission assignment, fell to a level lower than before they departed for their mission. It is important to note that participants with previous STM experience also declined in their pre-post-follow-up scores to a level below that which they started. However, their decline was not as great as the first time participants. Purity was a concept in which all programs declined to a lower level at the follow-up stage than at the pre-trip stage. This overall decline in purity throughout the STM experience was more pronounced in first time STM participants and indicated a particular need for re-entry debriefing as well as preparation for the challenges of growing in purity once these participants returned home.

Stewardship of Time (A7)

The first time STM participants post-follow-up change scores related to stewardship of time declined significantly more ($P=.071$) than did participants with previous STM experience. In the year following the STM assignment, participants with previous STM experience were able to retain more of the positive change that they had experienced during their mission assignment. The pre-post change score increase for first time participants was .3355, while their post-follow-up change score decline was .4671, indicating that first time participants' experience of stewardship of time, one

year after they returned from their mission assignment, fell to a level lower than before they departed for their mission. The mean age of first time mission participants was one year younger than the mean age of the participants with previous STM experience. This difference in age and possibly maturity could be a factor in the significantly lower stewardship of time scores.

Teamwork in Ministry (B5)

The first time STM participants post-follow-up change scores related to teamwork in ministry declined significantly more ($P=.006$) than did participants with previous STM experience. In the year following the STM assignment, participants with previous STM experience were able to retain more of the positive change that they had experienced during their mission assignment. The pre-post change score increase for first time participants was .0263, while their post-follow-up change score decline was .4035, indicating that first time participants' experience of teamwork in ministry, one year after they returned from their mission assignment, fell to a level lower than before they departed for their mission. For many first time STM participants, their experience of serving on a team for up to one year was an intense and new experience. Their following year could not match the experience of teamwork that they had on their assignment. A moderate decline in their experience of this concept would be normal. However, the significance of this decline and corresponding difference with participants with previous STM experience, seems to indicate that these first time STM participants had some difficulties on their assignments related to teamwork that were not properly processed at debrief. It could be that first time STM participants lacked the skills or maturity to work through team issues in a healthy way so that their view of teamwork did not diminish once they returned home from their assignment.

Stewardship of Creation (C4)

The first time STM participants post-follow-up change scores related to teamwork in ministry declined significantly more ($P=.079$) than did participants with previous STM experience. The post-follow-up change score decrease for first time participants was .057, while the post-follow-up change score for participants with previous STM experience increased .1967. This increased awareness and experience of stewardship of creation issues for repeat STM alumni could be related to the fact they were generally older and possibly more mature.

Respect for Other Cultures (C5)

The first time STM participants pre-post change scores related to respect for other cultures was significantly higher ($P=.029$) than the pre-post change scores of participants who have had previous STM experience. The positive impact of living in another culture, often in the home of a family within that host culture, has a profound affect on first time STM participants' understanding and respect for other cultures. This positive growth in respect for other cultures through exposure and experience is not as dramatic the second and third time that participants serve on STM assignments. As DN, a first time YES participant serving with a team in Hong Kong stated, "In the US, all cultures are treated as equal which usually means they are absorbed into being an American. But international travel opens up understanding that all cultures in the world are unique" (June 5, 2002).

Another first time STM participant, RT, serving with a YES team in Kazakhstan lived with a Muslim Kazakh family. She felt that many of things they did seemed illogical to a western mind, but she chose not to judge but rather observe and, where appropriate, ask questions. When a local "witch doctor" came to the house for a ceremony, something that was common in the brand of folk Islam practiced in

Kazakhstan, RT chose to observe and seek to understand. Her response opened the door for her “host family sister” ask her why she was not afraid and seemed happy all the time. Her respect for the culture opened the door for friendship and trust in relationships (RT May 21, 2002).

4.5.7 Null Hypothesis 7

The degree of family support for a participant’s involvement in a short-term mission experience has no significant impact on the degree of change in that participant’s beliefs, attitudes and behaviours.

The independent sample T-test, comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for all participants who graded their families level of support for their short-term mission experience from “not at all” to “average” versus those who graded their families level of support from “great extent” to “very great extent”, indicated a number of areas of significant difference. The null hypothesis was rejected.

Table 7 Family Support Case Processing

	Case Processing Summary					
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Name of program * Is your family presently supportive of your experience?	91	78.4%	25	21.6%	116	100.0%

Table 8 Family Support Cross Tabulation

**Name of program * Is your family presently supportive of your experience?
Cross-tabulation**

		Is your family presently supportive of your experience?				Total
		hardly	average	great extent	very great extent	
Name of program	ACTION	0	2	6	7	15
	TREK	1	1	5	9	16
	YES	0	2	7	18	27
	REACH	0	1	5	13	19
	SALT	0	3	4	7	14
Total		1	9	27	54	91

The following were the concepts in which there was significant difference between the two groups.

Teamwork in Ministry (B5)

The post-follow-up change scores related to teamwork in ministry for the STM participants from strongly supportive families were significantly stronger (P=.002) than post-follow-up change scores of participants from families who were not as supportive. The pre-post change scores related to teamwork in ministry of participants from families that participants felt were minimally supportive actually decreased during their assignment. This decrease in the experience of teamwork in ministry accelerated once these participants returned home.

It seems that a relational commitment to serve together with others was negatively affected by the absence of a nurturing home environment. The result of such a home environment, where support was not always modelled, could be a “go it alone” mentality in ministry.

The Global Church (B6)

The post-follow-up change scores related to the global Church for participants from families who were not as supportive of their STM experience were significantly weaker ($P=.088$) than the post-follow-up change scores of participants who felt their families were supportive.

It seems that limited support for ministry by one's family at home is connected in some way to a declining value for the global Church family once participants leave their STM experience and return home. There are further indications, in the negative change scores related to this concept of the global Church, of a tendency toward independence on the part of participants from families where support in ministry was limited.

Evangelism (C1)

The post-follow-up change scores related to evangelism for participants from families who were not as supportive of their STM experience were significantly weaker ($P=.004$) than the post-follow-up change scores of participants who felt their families were supportive.

While on their mission assignment, participants from families that offered limited support actually experienced higher pre-post change scores with a mean increase of .225 versus an increase of .1039 for those from supportive families. A year after they returned home, the participants from families who offered limited support for the STM experienced a .700 decrease in their overall mean score versus a .1368 decrease in the overall mean score for those from supportive families. Without a nurturing home and family environment, any progress that participants made in their experience of evangelism quickly disappeared once they returned home.

The degree of family support for ministry seems to have a significant impact on the ability of participants to retain positive growth in their experience of evangelism.

All of the areas of significant difference in participants change scores for the 24 concepts were focused on the post-follow-up stage of the study once participants had returned home. It seems that supportive families have a significant impact on participants change scores, once they return from their assignments, rather than during the assignments. Specifically, families that are supportive of the STM ministry have an impact on the retention of positive change in beliefs, attitudes and behaviours of their children related to their relationships with other Christians, both locally and globally, as well as their relationships with those who do not know Christ.

4.5.8 Null Hypothesis 8

The degree of home church support for a participant's involvement in a short-term mission experience has no significant impact on the degree of change in that participant's beliefs, attitudes and behaviours.

The independent sample T-test, comparing the means of all 24 concepts for "difference a" (post score minus pre score) and "difference b" (follow-up score minus post score) for all participants who graded their church's level of support for their short-term mission experience from "not at all" to "average" (called group one) versus those who graded their church's level of support from "great extent" to "very great extent" (called group two), indicated a number of areas of significant difference. The null hypothesis was rejected.

Table 9 Home Church Support Case Processing

Case Processing Summary						
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Name of program * Is your home church presently supportive of your experience?	90	77.6%	26	22.4%	116	100.0%

Table 10 Home Church Support Cross-Tabulation

Name of program * Is your home church presently supportive of your experience? Cross-tabulation

		Is your home church presently supportive of your experience?				Total
		hardly	average	great extent	very great extent	
Name of program	ACTION	1	3	4	7	15
	TREK	0	4	2	9	15
	YES	0	3	9	15	27
	REACH	0	5	5	9	19
	SALT	3	2	3	6	14
Total		4	17	23	46	90

The following were the concepts in which there was significant difference between the two groups.

Purity (A4)

Participants from churches that were perceived to be offering limited support (group one) for their STM experience had significantly lower ($P=.026$) post-follow-up change scores related to purity as compared to participants who perceived their churches to be supportive (group two) of their STM experience. Once participants returned home, churches that were perceived to have offered limited support for their STM experience also had a limited influence on participants' experience of purity. These participants experienced significantly lower levels of purity than other

participants from supportive churches. Local churches have a role in the retention of positive change in STM participants.

Attitude Toward Family (B4)

Participants from churches that were perceived to be offering limited support for their STM experience (group one) had significantly higher pre-post change scores ($P=.08$) related to their attitude toward family when compared to participants who perceived their churches to be supportive (group two) of their STM experience. However, these participants from group one also declined in their experience of this concept in the post-follow-up stage of the study at a higher rate than group two. This difference was not as significant as the pre-post difference. The value of family for group one seemed to increase while these participants were away on assignment as a counterweight to the perceived limited support of their churches.

Relationship with the Local Church (B8)

Participants from churches that were perceived to be offering limited support for their STM experience (group one) had a significantly higher post-follow-up change score ($P=.024$) than participants from churches perceived to be supportive of the STM experience. Once participants from group one returned home, they grew in their experience of a relationship with their home church significantly more than those who felt their home church had been supportive of their STM experience. While this statistic appears to be counterintuitive, it is an indication that, regardless how supportive a local church is of the STM experience, each STM participant (and Christian) has a choice as to how they will relate to their home church. These returning STM alumni from group one made the right choice to pursue a deeper

relationship with their home church despite a perceived lack of support for them on their STM assignment.

Respect for Other Cultures (C5)

Participants from churches that were perceived to be offering limited support for their STM experience (group one) had a significantly lower post-follow-up change score ($P=.042$) related to respect for other cultures than those from group two. Both group one and group two grew positively with regard to this concept while they were serving on their assignments; however, group one significantly regressed during their year at home following their assignment. It could be that the perceived lack of support of their home church for the STM experience was part of a broader lack of awareness of the value of other cultures in the world. With little reinforcement for their positive change related to this concept once they returned home, participants from group one lost much of what they had gained in their experience of respect for other cultures.

Local churches do have a significant role to play in the retention of positive change within returning STM alumni in both concepts of personal purity and respect for other cultures. STM participants indicated that their commitment to the local church was not dependent on the degree of support their home church offered them for their short-term mission experience. This declaration seems to indicate that returning STM alumni are not just spiritual consumers but are interested in a deeper relationship with their home church.

4.5.9 Null Hypothesis 9

The type of mission experience (whether more service or more relationally focused) has no significant impact on the degree of change in a participant’s beliefs, attitudes and behaviours.

The independent sample T-test, comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for all participants who graded their mission experience “service” or “mostly service” (group one) as compared to participants who graded their mission experience as “relational” or “mostly relational” (group two), indicated several areas of significant difference. The null hypothesis was rejected.

Table 11 Mission Experience Case Processing

	Case Processing Summary					
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Name of program * Was your mission experience relational or service focused?	91	78.4%	25	21.6%	116	100.0%

Table 12 Mission Experience Cross-Tabulation

**Name of program * Was your mission experience relational or service focused?
Cross-tabulation**

		Was your mission experience relational or service focused?					Total
		Service	Mostly service	Equal combination of service and relational	Mostly relational	Relational	
Name of program	ACTION	0	6	6	3	0	15
	TREK	0	1	11	3	1	16
	YES	2	1	14	8	2	27
	REACH	0	3	5	10	1	19
	SALT	1	4	5	2	2	14
Total		3	15	41	26	6	91

In order to establish a clear distinction between “service assignments” (construction, computers, etc) and “relational assignments” (discipleship, teaching, evangelism), the terms were defined for respondents in the questionnaire (see Appendix 6: Post-Trip Stage Participant Questionnaire) and those responding with a “3” (equal combination of service and relational work in their assignments) were eliminated from the calculations. The resulting T-test calculations included 18 participants in “service” or “mostly service” (group one) and 32 participants in “relational” or “mostly relational” (group two).

The following were the concepts in which there was significant difference between the two groups.

Christian Community (B1)

Participants who perceived their STM to be mostly relational or relational (group two) had significantly higher pre-post change scores ($P=.075$) related to Christian community than participants who perceived their STM to be mostly service oriented. The pre-post change scores for participants in group one (service) actually decreased. Participants who perceived their assignment to be mostly relational also experienced significant growth in their experience of Christian community. The relational skills learned through a relationally focused assignment would seem to encourage growth in Christian community.

Teamwork in Ministry (B5)

Participants who perceived their STM to be mostly relational experienced significantly less regression related to the concept of teamwork in ministry ($P=.095$) a year after their return home from their STM assignment. The kind of skills participants learned in relational ministry included sensitivity to people and

communication. Relational ministry most often involved teamwork rather than individual assignments. Relational ministry seems to have encouraged a value for teamwork in ministry which endured after participants returned home from their STM assignment.

Reconciliation Between Cultures (C6)

Participants who perceived their STM to be mostly relational or relational (group two) had significantly higher pre-post change scores ($P=.096$) related to reconciliation between cultures than participants who perceived their STM to be mostly service oriented. Once again, the skills of sensitivity to people and communication learned in relational ministry focused assignments seem to have encouraged the growth of the concept of reconciliation between cultures in the lives of STM participants.

Of the 24 concepts in which comparison T-tests were done between the two groups, the group of participants perceiving their assignment to be more service oriented (group one) had a greater positive change during their assignment (pre-post change score) in 17 of 24 concepts as compared to the participants who perceived their assignment to be relational (group two). In the year following their return home (post-follow-up) from the mission assignment, participants from group two had greater positive change scores in 18 of 24 concepts as compared to participants in group one. In summary, those from group one (service) experienced greater positive change during their assignments, while those in group two (relational) were better able to retain the positive changes they experienced on their mission assignments a year after their return home.

It is interesting to note that all of the concepts, in which there were significant differences between participants from group one and two, were relational concepts (community, teamwork and reconciliation). It seems that the participants who

perceived their assignments to be relational experienced deeper and more significant change in their beliefs, attitudes and behaviours than the changes experienced by participants who perceived their assignments to be service oriented.

4.5.10 Null Hypothesis 10

Gender has no significant impact on the degree of change in the beliefs, attitudes and behaviours of short-term mission participants.

The independent sample T-test, comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for participants who were male versus those who were female, discovered a number of significant differences. The null hypothesis was rejected.

Table 13 Participant's Gender

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	68	58.6	58.6	58.6
	Male	48	41.4	41.4	100.0
	Total	<i>116</i>	<i>100.0</i>	<i>100.0</i>	

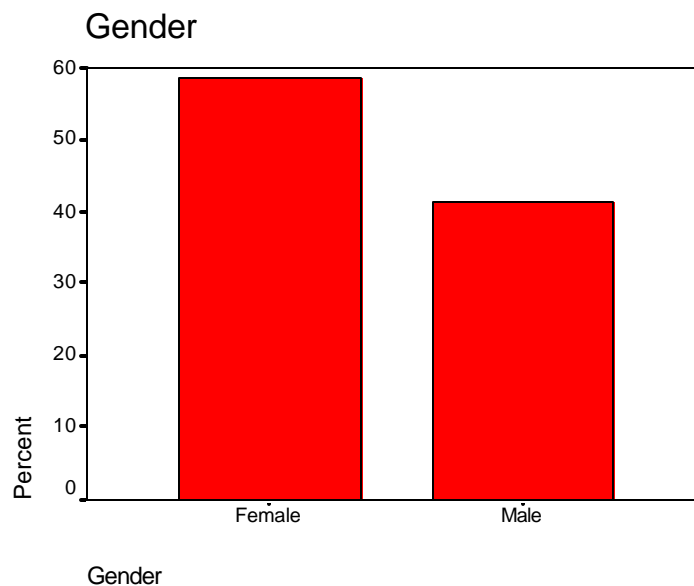


Figure 51 Participant's Gender

The following were the concepts in which there was significant difference between the two genders.

Purity (A4)

During the year after participants returned home from their mission assignments, men had a significantly greater ($P=.089$) decline in their experience of purity compared to women in the same period. Both men and women declined in their overall mean scores related to purity during their mission assignments, with women declining at a higher rate than men. Once they returned home, the statistics were reversed and men declined at a significantly greater rate than women.

If Western media is any indication of values in the West, purity is not upheld as a high value in North America. While both men and women returning from short-term mission assignments experienced the same battle for purity in North America, men appeared to be losing that battle more often.

Identity in Christ (A5)

The pre-post change scores related to identity in Christ were significantly lower for men than women ($P=.006$). Overall, the mean scores of men actually dropped for this concept of identity in Christ while they were on their mission assignments, while women increased in their mean scores. The supporting statements related to the concept of identity in Christ, focus on a relationship with Christ that is real and relevant. Women seemed to be understanding and experiencing a relationship with Christ, while men were apparently focused on other things. However, in the post-follow-up stage of the study, it was women who decreased in their experience of this concept more than men, but not at a level of significance.

Stewardship of Creation (C4)

The pre-post change scores of men related to the stewardship of creation were significantly ($P=.073$) greater than women. Overall, men's experience of this concept increased during their mission assignment, while women's experience of the stewardship of creation declined. During the year following the mission assignment, the change scores were reversed and men experienced an overall decline, while women grew in this concept.

Reconciliation Between Cultures (C6)

After experiencing no change while on their mission assignments, the overall post-follow-up change scores of men related to their experience of reconciliation between cultures were significantly lower than women ($P=.091$) in the year after they returned home. The overall mean scores of women related to this concept slightly increased both on assignment and in the year following their return home. While this concept of reconciliation between cultures was taught and supported by their sending mission agencies, men returned home to a North American culture reeling from the effects of 9/11. The dominant culture appears to have had a stronger influence on men's experience of this concept than the Christian sub-culture within their mission assignment.

Value of Work (C7)

The pre-post change scores of men related to their experience of the value of work was significantly lower ($P=.042$) than women during their mission assignments. Women's overall mean scores related to the value of work increased in the pre-post stage, while the mean scores of men decreased. Men struggled to see the value in work while on their assignments which must have had an effect on their contribution

to the tasks they were given. Women seem to have brought a more positive attitude toward work into the mission experience which was perhaps a reflection of behaviours learned in their home environment. Once men returned home from their mission assignments, they continued to decline in their experience of this value of work; however, this decline was less than that of women.

Overall, women scored higher than men in 14 out of 24 concepts while on assignment, as well as higher than men in 17 of 24 concepts during the year after returning from the short-term mission. Women experienced more positive change than men while on the short-term mission assignment including significantly stronger change scores in their relationship with Christ. Women also experienced less regression than men of the positive changes to their beliefs, attitudes and behaviours in the year following their return home.

4.5.11 Null Hypothesis 11

There is no significant change in short-term mission alumni's interest in future full time mission a year after they return from their mission experience.

A cross tabulation of scores with Pearson Chi-Square test for all participants between the post and follow-up stages of the study indicated that there was significant (Asymp. Sig. = .010) change related to interest in full time mission work in the future. The null hypothesis was rejected.

Table 14 Interest in Future Full Time Missions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	-2.00	5	4.3	5.8	5.8
	-1.00	21	18.1	24.4	30.2
	.00	34	29.3	39.5	69.8
	1.00	20	17.2	23.3	93.0
	2.00	5	4.3	5.8	98.8
	3.00	1	.9	1.2	100.0
	Total	86	74.1	100.0	
Missing	System	30	25.9		
Total		116	100.0		

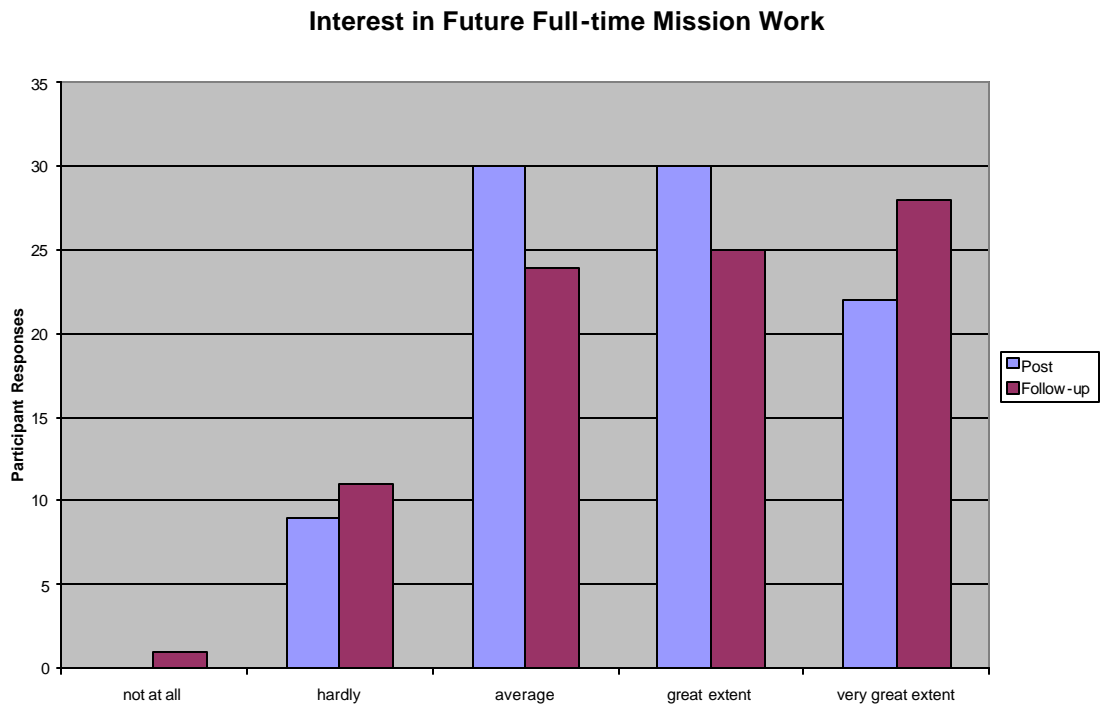


Figure 52 Interest in Full Time Missions

A year after they returned from their short-term mission assignment, participants’ interest in future full time mission work became more polarized. Participants either became more committed to future full time mission work or less committed to it, with significantly less (ten percent less) indicating an “average” response to future full time mission work. Some 30.3% of participants indicated a

stronger interest in future full time missions, while 30.2% indicated a weaker interest in future full time missions. Overall, a year after they had returned from missions, 60.5% of participants indicated that they were interested in future full time missions either to a “great extent” or a “very great extent”.

4.5.12 Null Hypothesis 12

There is no significant difference in the amount of change in a participant’s beliefs, attitudes and behaviours between those who are strongly interested in future full time mission work versus those who are not as interested in future full time mission work.

The independent samples T-test, comparing the means of all 24 concepts for “difference a” (post score minus pre score) and “difference b” (follow-up score minus post score) for participants who would like to serve in full time mission in the future “to a great extent” and “to a very great extent” (group one) versus those whose responses were “not at all,” “hardly” or “average” (group two), resulted in a number of significant differences. The null hypothesis was rejected.

Table 15 Interest in Full Time Missions Case Processing

	Case Processing Summary					
	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Name of program * Would you like to serve full time in mission in the future?	86	81.9%	19	18.1%	105	100.0%

Table 16 Interest in Full Time Missions Cross-Tabulation

**Name of program * Would you like to serve full time in mission in the future?
Cross-tabulation**

		Would you like to serve full time in mission in the future?					Total
		not at all	hardly	average	great extent	very great extent	
Name of program	ACTION	1	3	4	3	2	13
	TREK	0	1	3	7	5	16
	YES	0	2	10	5	9	26
	REACH	0	3	4	7	4	18
	SALT	0	1	2	3	7	13
Total		1	10	23	25	27	86

The following were the concepts in which there was significant difference between the two groups.

Personal Worship Through Music (A2)

The pre-post change scores related to personal worship through music for those very interested in future full time mission work (group one) were significantly higher ($P=.064$) than those who indicated a limited interest in future full time mission work (group two). The overall mean scores for those in group one increased during their mission assignment, while the mean scores for those in group two declined. A growing experience of personal worship was evident in those short-term mission participants strongly interested in future full time mission work.

Identity in Christ (A5)

The post-follow-up change scores related to identity in Christ declined for both groups; however, the decline in scores for those with limited interest in future full time mission work was significantly greater ($P=.033$). While both groups experienced improved pre-post change scores related to their identity in Christ while on their mission assignments, the group that indicated limited interest in future full time

mission work declined in their post-follow-up change scores, in the year after their return home, to a level significantly lower than when they entered the mission program. This decline related to their identity in Christ could be an indication that their relationship with God was negatively affected by their short-term mission experience.

Attitude Toward Family (B4)

While both groups improved in their pre-post change scores related to family, those participants indicating strong interest in future full time mission work experienced significantly greater change ($P=.026$) than those with limited interest in future full time mission work. A growing appreciation of family was evident in those short-term mission participants strongly interested in future full time mission work.

Teamwork in Ministry (B5)

Short-term mission participants with limited interest in future full time mission work experienced an overall decline in their pre-post change scores related to teamwork in ministry. These pre-post change scores were significantly lower ($P=.05$) than the group of participants strongly interested in future full time mission work. Participants with a limited interest in future full time mission work experienced a significant decline in their value of teamwork in ministry while on their assignments as compared to those interested in future full time mission work. This change could have been the result of negative teamwork experiences while on their assignments.

Evangelism (C1)

While both groups experienced positive growth related to this concept during their assignments, those with limited interest in future full time mission work had significantly lower ($P=.072$) post-follow-up change scores related to evangelism in

the year following their return home. Participants with a limited interest in future full time mission work experienced significant regression in their experience of evangelism, in the year following their return from missions, as compared to those strongly interested in future full time mission work.

Compassion for Human Need (C2)

Participants who were strongly interested in future full time mission work experienced positive change related to their compassion for human need, both while on their assignments and in the year following their return home. Participants who indicated limited interest in future full time mission work decreased in their experience of compassion for human need, both during their assignments and in the year following their return home. The post-follow change scores related to compassion for human need for participants in group one was significantly stronger ($P=.055$) than those from group two. Participants who were strongly interested in future full time mission work continued to grow in their experience of compassion for human need both during and after their assignments.

Concern for Global Issues (C3)

While both groups experienced growth related to their concern for global issues while on their mission assignments, those participants strongly interested in future full time mission work continued to experience significant growth in their post-follow-up change scores in the year following their return home. This positive growth in post-follow-up change scores for group one was significantly greater ($P=.070$) than the overall decline in post-follow-up change scores related to concern for global issues that was experienced by participants who expressed limited interest in future full time mission work. Participants who indicated interest in future full time mission work

continued to grow in their awareness and care for global issues, both during their short-term mission assignment and during the year following their return home.

Overall, the group of participants strongly interested in future full time mission work experienced higher positive change scores in 17 of 24 concepts during their mission assignments as compared to participants with limited interest in future full time mission work. During the year following their return home from missions, those strongly interested in future full time mission work experienced higher positive change in 22 of 24 concepts as compared to participants with limited interest in future full time mission work. A strong interest in future full time mission work seems to provide an incentive for ongoing positive change in the beliefs, attitudes and behaviours of short-term mission participants.

4.5.13 Null Hypothesis 13

There is no significant relationship between repeated short-term mission experiences and participants' interest in future full time mission work.

The degree of relationship that repeated short-term mission experiences have on a participants' interest in future full time mission work was calculated using a cross tabulation of scores with Fisher's exact test between a participant's degree of interest in future full time mission and the number of short-term mission assignments the participant had experienced. This cross tabulation was done for both the post and follow-up stage questionnaire results. The results indicated a significant relationship between the two variables at the post-trip stage of $P=.012$. When the same calculation was done with the participant's responses at the follow-up stage, there was a significance level of $P=.009$. The null hypothesis was rejected.

The more often that participants served on short-term mission assignments, the more interested they were in future full time mission work. A year after participants

returned from their mission assignments, they were more interested in future full time mission work. This result is interesting because it supports the claim by many short-term mission organizations that short-term mission work encourages participants to serve in long-term mission assignments.

4.6 Summary

Characteristics of the study group related to overall demographic and missions related details were presented in this chapter. Surveys, interviews and short essay answer results for the overall study group of 116 participants were analysed according to their relevance in evaluating the thirteen hypotheses covered in the research design.

All thirteen of the null hypotheses were rejected except for null hypothesis number two related to the significance of multicultural or mono cultural team composition on four cross-cultural concepts.

4.6.1 The first hypothesis related to the impact of extensive pre-trip discipleship training on the degree of change in participants' beliefs, attitudes and behaviours found many areas of significant difference between the SALT program and the rest of the programs in the study. The largest differences in the degree of change in beliefs, attitudes and behaviours between those who received extensive pre-trip discipleship training and those who did not, occurred with the eight concepts related to the sphere of a relationship with God. The SALT program experienced consistently lower pre-post and post-follow-up change scores for all the concepts in this sphere with the notable exception of the post-follow-up change score related to purity, where they were significantly stronger than the rest of the programs. The only concepts in which extensive pre-trip discipleship training did not have a measurably positive effect were those concepts such as the global Church and compassion

for human need for which participants needed first hand experiences (which few had previously) rather than theoretical training. The concepts of stewardship of creation and the value of work were not covered in pre-trip discipleship training and so comparisons were not relevant.

4.6.2 The second null hypothesis focused on the impact of multicultural or mono cultural team composition on four cross-cultural concepts. Despite the fact that there was no statistical difference between the change scores of the multicultural YES teams versus the mono cultural YES teams, the post trip interviews with YES participants indicated that participants who had several cultures represented on their teams learned to understand each others' cultures. Evidently, those same skills could be acquired by participants from mono cultural teams who were serving in other cultures. The overall cross-cultural nature of the assignments encouraged increased sensitivity to other cultures regardless of the team's cultural composition.

4.6.3 The third null hypothesis focused on the impact that the length of the program had on the degree of change in participants' beliefs, attitudes and behaviours. Overall the longer (10 month) TREK program evidenced stronger positive change over a wider range of concepts than the shorter (1 month) ACTION program. The TREK program's change scores were significantly stronger in concepts such as service in the church, teamwork in ministry, concern for global issues and the value of social justice.

4.6.4 The fourth null hypothesis focused on the impact that a cross-cultural assignment had on the degree of change in participants' beliefs, attitudes and behaviours related to four cross-cultural concepts. The only concept for which there was a significant difference with participants on a domestic assignment

was the post-follow-up change scores related to the concept of the global Church. Those serving in a cross-cultural team experience had a significantly stronger ongoing experience of valuing the global Church in the year after participants returned home from their mission assignments as compared to those serving on assignments in their own culture. While not statistically significant, the TREK team serving in a cross-cultural setting also had consistently higher post-follow-up change scores for the other three concepts evaluated when compared to the domestic team. Serving on a cross-cultural assignment seems to have a more lasting impact on positive change in concepts related to global issues.

4.6.5 The fifth null hypothesis focused on measuring the impact of serving in teams versus serving as individuals on the degree of change in participants' beliefs, attitudes and behaviours. The SALT participants who served as individuals had significantly lower change scores related to the concept of commitment to Christian community.

4.6.6 The sixth null hypothesis focused on measuring the relative impact that previous short-term mission experience had on the degree of change in participants' beliefs, attitudes and behaviours. Overall, first time short-term mission participants experienced positive change in more concepts than repeat short-term mission alumni during the mission assignment phase of the study. However, repeat short-term mission participants were better able to retain their positive changes over a wider number of concepts during the year following their return from missions. Repeat alumni had significantly stronger retention of positive change in the year following their return from missions in the

concepts of prayer, purity, stewardship of time, teamwork, and the stewardship of creation.

- 4.6.7 The seventh null hypothesis focused on measuring the impact that family support had on the degree of change in participants' beliefs, attitudes and behaviours. The most significant differences occurred in the year following participants returned home from missions. Participants who viewed their families as offering limited support for their short-term mission experience had significantly lower post-follow-up change scores, as compared to those from supportive families, related to teamwork, the global Church, and evangelism. All of these concepts were relational in nature.
- 4.6.8 The eighth null hypothesis focused on measuring the impact that home church support had on the degree of change in participants' beliefs, attitudes and behaviours. The most significant differences occurred in the year following participants return home from missions. Participants who viewed their churches as offering limited support for their short-term mission experience had significantly lower post-follow-up change scores, as compared to those from supportive churches, related to purity and respect for other cultures. Interestingly, those who viewed their home churches as offering them limited support for their short-term mission experience actually grew in their relationship with the local church significantly more than those from supportive churches in the year following their return home from missions.
- 4.6.9 The ninth null hypothesis focused on measuring the impact that assignments perceived to be either service or relationally oriented had on the degree of change in a participant's beliefs, attitudes and behaviours. It was interesting that those who viewed their assignments as relationally focused experienced

significant change in three relational concepts as compared to those who viewed their assignment as service focused. Participants who viewed their assignments as relationally focused experienced significantly stronger positive change related to Christian community and reconciliation between cultures while on their assignments, and retained significantly more of the positive change that they had experienced related to teamwork in ministry, in the year following their return home from missions.

4.6.10 The tenth null hypothesis focused on measuring the impact of gender on the degree of change in participants' beliefs, attitudes and behaviours. Overall, women experienced greater positive change as compared to men on a wider number of concepts, both during the mission assignment phase and during the year after they returned home. Women experienced significantly stronger positive change scores than men while on their mission assignments related to their identity in Christ and the value of work. During the year after their return home from missions, women experienced significantly stronger positive change scores than men related to purity and reconciliation between cultures.

4.6.11 The eleventh null hypothesis focused on measuring the effect of time on short-term mission participants' degree of interest in future full time mission work. There was a significant degree of change in participants' interest in future full time mission work in the year following their return from missions. Participants became more polarized in their degree of interest in future full time missions with equal numbers of participant increasing or decreasing their scores in an even distribution.

4.6.12 The twelfth null hypothesis focused on measuring the impact that participants' interest in future full time mission work had on the degree of change in

participants' beliefs, attitudes and behaviours. Overall, those strongly interested in future full time mission work experienced stronger positive change relative to those participants with limited interest in future full time mission work in 17 of 24 concepts while on their assignments, and stronger positive change in 22 of 24 concepts in the year following their return home from missions. Participants strongly interested in future full time mission work experienced significantly stronger change scores during the assignment phase related to worship, attitude toward family and teamwork in ministry. During the year following their return home from missions, participants strongly interested in future full time missions experienced significantly more positive change scores related to their identity in Christ, evangelism, compassion for human need and concern for global issues.

4.6.13 The thirteenth null hypothesis focused on measuring the impact that repeated short-term mission experiences had on short-term mission alumni's interest in future full time mission work. The results found that the more involvement participants have in short-term missions, the more interested they are in future full time mission work.

5. INTERPRETATION OF FINDINGS

5.1 Conclusions

This study has compared the impact that five different short-term mission programs have on the beliefs, attitudes and behaviours of short-term mission participants. The changes in beliefs, attitudes and behaviours of participants have been indicated by self-reported quantitative and qualitative data collection for 24 concepts related to participants' relationship with God, the Church and the world around them. This chapter will review the findings of the data, suggest implications related to the data for the short-term mission programs within the study as well as the broader short-term mission movement, describe the limitations of the overall study, and recommend areas of further research.

5.2 Review of the Findings

The findings of this study are limited to the impact of the short-term mission experience on the beliefs, attitudes and behaviours of short-term mission participants. There are a number of significant findings related to the thirteen null hypotheses which were tested.

5.2.1. Short-term mission participants with extensive pre-trip discipleship training experienced significantly higher change scores during their assignments in their beliefs, attitudes and behaviours related to personal communication with God (prayer), the Bible as a guide for life, the value of Christian community, and relationship with the local church and evangelism, when compared to participants who did not receive extensive pre-trip discipleship training.

The only concepts for which pre-trip discipleship training did not seem to have a significant impact were concepts in which all participants had

limited previous exposure and concepts which required a personal experience rather than theoretical training. These concepts included the global Church and compassion for human need.

Other research studies into the impact of short-term missions on faith development have discovered similar results. Tuttle's study on the impact of short-term missions on faith and maturity growth in college students identified the quality of pre-trip and post-trip discipleship training as the most significant factor in the faith development of short-term missions participants (Tuttle, 2000:278). Missiologists including Borthwick (1996), Hoke (1992) and Anthony (1994) all emphasize the importance of quality training and debrief experiences as important in the spiritual development and ongoing growth of short-term missions participants.

5.2.2. Multicultural teams do not experience significantly greater positive change than mono cultural teams related to cross cultural concepts such as the global Church (B6), concern for global issues (C3), respect for other cultures and their values (C3) and reconciliation between cultures (B6). The cross cultural nature of the mission assignments allowed for participant growth in these concepts regardless of their team's cultural composition.

5.2.3. The longer an STM experience, the deeper and more lasting its impact on participants' beliefs, attitudes and behaviours.

The 10 month TREK program had significantly higher change scores during the assignment phase related to service in the church, teamwork in ministry, and the value of social justice, when compared to the six week ACTION program. During the year following participants return home,

TREK participants' change scores were significantly higher than those of ACTION participants related to their concern for global issues.

Both of these programs were offered by Youth Mission International with very similar values and instructors involved in the program delivery. TREK's longer program enabled participants to receive more extensive pre-trip discipleship training, take team relationships to a deeper level, experience a host culture more fully by living with a host family, and serve in a significant ministry experience alongside a local church. A longer mission program invested in intentional discipleship, community building and mission experiences can result in broader and longer lasting changes to beliefs, attitudes and behaviours.

The value of longer and "deeper" mission assignments was underlined by Lingenfelter (Allen 2001:42) when he referred to the need for a paradigm shift on the part of missionaries in their relationship to the host culture. Without a paradigm shift, short-term missionaries interpret cross-cultural situations through the missionary's own cultural framework rather than learning to identify with the framework of the host culture. The keys to a paradigm shift include learning the local language and living with the local people (Allen 2001:42). The data indicates that the longer assignments experienced by TREK participants, in which participants lived with local families and learned the local language, all contributed to deeper and more lasting changes in participants' beliefs, attitudes and behaviours.

- 5.2.4. Cross-cultural short-term mission assignments have a significant lasting positive impact on participants' value of the global Church when compared to the impact of domestic assignments.

In the year following their return home from missions, the TREK team serving in a cross-cultural setting had stronger positive change scores in all four cross-cultural concepts (the global Church, concern for global issues, respect for other cultures and their values, and reconciliation between cultures), when compared to the TREK team serving in a domestic assignment.

The value of the global Church seems to be difficult to acquire without the experience of living and serving with Christians in other parts of the world. "World Christians" do not emerge within the North American Church without some level of intentionality focused on discipleship in cross cultural mission.

- 5.2.5. Short-term mission participants who serve on assignment as teams (rather than as individuals) experience significantly greater growth in their value of Christian community.

Participants who served on teams had an easier time processing their disappointments on their assignments related to the local church, ministry or culture that they were experiencing. Participants serving on assignments as individuals learned independence and resilience, but their limited access to settings where they could open up their lives meant that difficulties sometimes resulted in ongoing frustration and unresolved conflict.

- 5.2.6. First time short-term mission participants experienced the broadest positive changes while on assignment, but also the most significant decline in beliefs, attitudes and behaviours a year later, when compared to repeat participants.

Repeat short-term mission participants were better able to retain their positive changes over a wider number of concepts during the year

following their return from missions. In the year following their return from missions, repeat alumni had significantly stronger retention of positive change in the concepts of prayer, purity, stewardship of time, teamwork, and the stewardship of creation, when compared to first time mission participants.

These results were consistent with the findings in the Peterson's study of STEM alumni (McDonough and Peterson 1999:17) where he discovered that repeat short-term missions alumni had significantly higher positive change scores related to prayer and further mission related education than first time mission participants. Repeat participants in the STEM study were also significantly more likely to return to the mission field than first time participants.

- 5.2.7. Supportive families can have a significantly positive impact on short-term mission participants' ongoing value of teamwork, evangelism and the global Church in the year following their mission assignments.

Participants who viewed their families as supportive of their short-term mission experience seem to have received the support they needed at home to retain more of the positive changes they experienced while on their mission assignments. It is interesting that all three of the concepts, in which there was significant difference between participants who viewed their families as supportive and those who did not, were relational concepts. Supportive families can offer short-term mission participants both support and the relational skills that they need to grow through their mission experiences.

- 5.2.8. Churches that strongly support short-term mission participants can have a significant positive impact on participants' value of purity and respect for other cultures once they return from missions.

Participants who viewed their home church as supportive of their short-term mission experience were less likely to experience a significant decline in their experience of personal purity. The support of a local church for short-term mission participants could indicate a broader interest in their personal development including areas like purity and cross-cultural sensitivity.

5.2.9. Relationally focused (as compared to service focused) short-term mission assignments can have a significantly positive impact on participants' experience of Christian community, reconciliation and teamwork.

In concepts related to Christian community and reconciliation between cultures, participants who viewed their assignments as relationally focused experienced higher positive change scores while on assignment as compared to participants who viewed their assignments as service focused. In the year following their return home from missions, those on relational assignments also retained significantly more of the positive change that they had experienced related to teamwork in ministry.

5.2.10. Women grew significantly more than men in their identity in Christ and the value of work while they served in missions. In the year following their mission assignment, men's regression was significantly greater than women in purity and in their value of reconciliation between cultures.

The overall change scores indicated that women experienced positive change in a greater number of belief, attitude and behaviour concepts than men, both during the mission assignment and in the year after their return home. The overall data indicated that women experienced more positive change in beliefs, attitudes and behaviours than men.

5.2.11. A year after returning from their mission assignments, short-term mission alumni became more polarized in their interest toward future full time mission work.

A year after their return from short-term missions, alumni's response to future full time mission work was a perfect distribution graph with almost equal numbers moving away from an "average" response to either "great extent" or "hardly".

Numerous proponents of short-term missions have highlighted the value of short-term missions in mobilizing long term mission workers (Peterson 1991, Pocock 1987, Engel 1989). The data indicates that approximately fifty percent of the short-term missions alumni in the study became more interested in future full time mission work during the year following their return from missions. Discovering and following up with those short-term mission alumni, who were moving toward stronger interest in future full time mission work, would be a critical task for mission agencies and local churches.

5.2.12. A strong interest in future full time mission work seems to provide an incentive for ongoing positive change in short-term mission participants, both while on their assignments as well as once they return home.

While on their mission assignments, short-term mission participants strongly interested in future full time mission work experienced significantly higher change scores related to worship, attitude toward family, and teamwork in ministry, as compared to those who indicated limited interest in future full time missions. Once they returned home, those interested in future full time missions had significantly stronger change scores in their

identity in Christ, evangelism, compassion for human need and concern for global issues, as compared to participants who were not interested in future full time mission work.

5.2.13. The more often participants serve on STM assignments, the more interested they are in future full time mission work.

The correlation between number of short-term mission experiences and degree of interest in future full time mission work was very strong ($P=.009$). This strong correlation could be either that short-term mission participants interested in future full time mission work keep serving on short-term mission assignments, or that short-term mission assignments are encouraging a growing interest for future full time mission work. There could be elements of both of these explanations at work in this correlation between frequency of short-term assignments and interest in future full time mission work.

Other studies on the impact of short-term missions on participants have discovered the same results. Peterson's extensive study of STEM participants found that repeat short-term participants were more likely to return for full time service in the future (Peterson & McDonough 1999:10).

5.3 Significant Related Findings

5.3.1 Most participants experienced a significant decline in personal purity both during the mission program as well as during the year following their return home.

The overall average of the mean scores for all 116 participants for all three stages of study indicated a progressive drop in the scores related to personal purity. (See Appendix 12: for overall mean score for concept A4.)

The quantitative data related to personal purity indicated that, regardless whether programs focused on this concept in their extensive pre-trip discipleship training or not, participants declined in their experience of personal purity. There is a battle for the purity of young adults serving in short-term mission programs and many seem to be losing.

- 5.3.2 Most participants experienced a significant decline in the spiritual disciplines of prayer and Bible study in the year following their return home.

While pre-post change scores of most participants related to prayer and scripture study went up during their mission assignments, participants seemed to go on a spiritual “vacation” in the year following their return home. The removal of a daily accountable structure and supportive relationships seemed to contribute to a decline in participants’ spiritual disciplines.

- 5.3.3 Most participants experienced a significant decline in their relationship with the local church during the mission program as well as during the year following their return home.

The overall average of the mean scores for all 116 participants for all three stages of the study indicated a progressive drop in the scores related to participants’ relationship with the local church. (See Appendix 12: for overall mean score for concept B8). This decline was consistent across all of the programs in the study except the ACTION program which was a 6 week program with pre-organized teams from local churches. Participants’ relationship with their home churches declined during their time away on missions and then continued to decline once they returned home from their mission assignments. This decline could have been because, once they returned home from their short-term mission assignments, many of

participants left their home communities again to attend university, college, or find employment. This decline could also be an indication that the experiences of participants while on missions were not processed upon their return home, thus leaving participants and the local church feeling disconnected.

- 5.3.4 A year after participants returned home from their mission assignments, many of them had regressed in virtually all of the positive changes they had made, in some cases below their pre-trip level.

The overall average of the mean scores for all 116 participants indicated a positive change in 20 or 24 concepts during the mission assignment phase of the study. During the year after participants returned home from their assignments, the average mean of all the participants decreased in 20 of 24 concepts from the post to follow-up stages of the study. In fact, in 15 of 24 concepts, the final mean score was lower than the initial score before participants left for the mission experience. This is a significant finding that warrants considerable attention by anyone interested in short-term missions.

This same drop-off in spiritual impact over time was noted earlier in this study in the analysis of Purvis' research (Purvis 1993) with Southern Baptist short-term mission participants from Kentucky. Purvis found that six months after their mission experience, 30% less participants felt the mission experience had influenced them spiritually. Purvis' study included a single question on the spiritual impact of the short-term mission experience and did not define spiritual growth. The research data in this study supports Purvis' initial findings.

5.4 Implications of the data

5.4.1 Discipleship training before and after a short-term mission is critical to the overall impact of the mission experience on the participant. The pre-trip discipleship training can prepare both the heart and the head of a participant to be teachable throughout the mission experience. A teachable attitude gives participants the grace to work through relational conflict, cross-cultural misunderstandings, assignment difficulties and many other challenges which characterize most short-term mission assignments.

Potential short-term mission participants, parents of potential short-term mission participants, local churches and schools should look for short-term mission programs that do discipleship well. Participants in organizations that did not emphasize pre and post trip discipleship training were consistently lower on most positive beliefs, attitudes and behaviours change scores. The anticipation of an STM experience provides a unique teachable window in the life of a participant. To miss this discipleship training window is an irresponsible use of the STM experience.

Four of the five programs included in this study were members of the Global Discipleship Training Alliance whose purpose is to resource, network and support short-term mission discipleship training programs around the world. The GDT Alliance requires that fully one-third of a member program's overall time allotment be devoted to pre-trip training and post-trip debrief. This one third ratio applies to programs which range in length from one month to one year.

5.4.2 Short-term mission programs, local churches and colleges are encouraged to develop longer programs beyond the several week varieties which are so

common today. The longer programs, of several months up to a year, allow participants to engage more deeply with the host culture, develop deeper team relationships and understand the heart of the local church.

The data indicated that longer assignments (10 months versus 6 weeks) had a significantly positive impact on participants' experience of teamwork, relationship with the local church and value of social justice. Once they returned home, participants who served on a longer program had a growing interest in global issues.

- 5.4.3 Whenever possible, organize short-term mission assignments in small teams if you are interested in significantly strengthening participants' value of Christian community.

The team provided participants with a place to process their experiences and continue to take positive steps in their walk of discipleship. When these teams were multicultural in composition, the experience of true Christian community was enhanced, despite the obvious challenges of overcoming cultural barriers and communication issues.

It could be argued that putting short-term mission participants in cross-cultural communities as individuals can have a significantly positive impact on their respect for other cultures and their values. This impact was evident in the significantly greater change scores related to that concept by the SALT participants while they were on their assignments, as compared to the other programs in the study. However, this value must be measured alongside the significant decline that SALT participants experienced, relative to other programs in the study, in their value of the local church and Christian community.

5.4.4 Encourage short-term mission alumni to continue serving in longer assignments and to continue serving with greater responsibility. Repeat short-term mission participants experience positive change in a wider number of beliefs, attitudes and behaviours and they retain these positive changes better than first time participants. Repeat participants are also more interested in future full time mission work.

5.4.5 Cultivating families and home churches that are supportive of short-term mission participants and their experience is important in participants' retention of positive change in their beliefs, attitudes and behaviours once they return home from their assignments. The family and home church need to be an integral part of the whole short-term mission experience. Their discernment, prayer, support, encouragement and counsel are essential to ongoing positive change in the life of a short-term mission participant.

The relational skills that are essential in all cross-cultural mission experiences are learned at home and in a home community. The family and local church have an essential role in nurturing the qualities of a healthy missionary in young adult, long before they consider serving in short-term missions. This nurturing role is far deeper than communicating missionary vision, but incorporates the qualities of a missionary life.

5.4.6 Discovering and following up short-term mission alumni who are moving toward deeper interest and involvement in future full time mission work is an essential task for local churches, schools and mission agencies.

Short-term mission participants moved in equal numbers towards both greater interest and less interest in future full time mission work. Staying connected with those alumni whose interest in future full time mission work is

growing, is a strategic investment of time toward mobilizing the next generation of full time cross-cultural workers. This connection could be accomplished through effective use of debrief retreats at the end of a short-term mission program where follow-up visits to participants' home communities, alumni parties, and other reconnecting strategies could be planned. Staying connected with alumni in supportive relationships is an obvious and essential way to both support their application of the short-term mission experience into their lives, as well as explore future mission training and service experiences with them.

5.4.7 In the year following the short-term mission experience, there seems to be a spiritual “crash” related to participants’ personal devotional life including prayer and Bible study. This regression in the experience of a relationship with God must be profiled by mission agencies and prepared for by returning short-term mission participants.

5.4.8 Short-term mission agencies, local churches and Christian colleges are not engaged enough in the battle for purity in the lives of young adult short-term mission participants. The most spiritually committed and gifted young leaders in the Church are struggling with issues of personal purity.

The experience of focusing on mission and service, often within an intense community experience with other spiritually committed young adults, is somehow not helping the battle. Mission organizations and local churches can be more explicit in outlining the nature of the battle for purity and can provide safe places to talk about it. Additional resources might be needed for those working through significant purity issues.

5.4.9 Short-term mission programs, local churches and Christian colleges are not doing enough to debrief and follow-up with STM participants.

The significant fall off in positive beliefs, attitudes and behaviours change scores a year following the STM experience is an indication that there is a battle for the hearts of our short-term mission alumni. We are not allocating enough resources to coordinate the discipleship follow through at the local church level after the short-term mission experience is over. The continuing discipleship of participants is being lost as the local church assumes it is the short-term mission agencies responsibility to follow-up with participants, and the agencies believe it is the responsibility of the local churches.

5.5 Recommendations Related to Debrief and Re-entry

The most significant unexpected finding of this research study related to the widespread regression in positive changes experienced in beliefs, attitudes and behaviours a year after participants returned home from their short-term mission trip. The overall average of the mean scores of all 116 participants pointed to significant positive growth during the mission assignment in 20 of 24 concepts related to beliefs, attitudes and behaviours. These positive results are echoed by numerous other pre-post studies done of the impact of short-term missions on participants. However, one year after the participants returned home, there was significant regression in 20 of 24 concepts and, in 15 of these concepts, the score was lower than before participants came on the short-term mission. This level of regression is troubling and must be analysed further.

Earlier in this study, the life and example of Jesus was analyzed to better understand his discipleship and short-term mission methodology. In John's gospel,

Jesus is quoted as saying to his disciples that “You did not choose me, but I chose you and appointed you to go and bear fruit – fruit that will last” (John 15:16) How do short-term mission programs work toward fruit that will last, not just look good or sound good in the post-trip debrief? History tells us that Jesus’ disciples continued to follow him and share in His mission until all of them died in some form of martyr’s death. These disciples had been transformed by the surrender of their hearts to the leadership of Christ. They lived to follow Christ. They represented fruit that remained.

Lasting positive change in beliefs, attitudes and behaviours requires an inner transformation of participants, not merely external conditioning through new Christian or cross-cultural environments. When these external conditions such as supportive Christian team mates, short-term mission staff or host churches are removed, participants who have not experienced inner transformation can quickly revert back to beliefs, attitudes and behaviours that reflect who they really are. That transformation cannot be assumed just because extensive pre-trip discipleship training and debrief is occurring, but it is more likely when discipleship training includes inner transformation as a goal.

What programmatic components contribute to ongoing positive transformation in the life of a short-term mission participant?

Both the way in which short-term mission organizations respond to participant debrief and re-entry stress, as well as the relationship these mission organizations have with local churches and schools who have sent participants on missions, are critical in the ongoing transformation of participants.

5.6 Participant Debrief and Re-entry Culture Stress

All of the short-term mission programs in the study incorporated some limited form of debrief into their overall program structure. For some programs, this debrief was a few days; for other programs, it was up to a week. For the ACTION, TREK, YES and REACH programs who are members of the GDT Alliance, the Alliance's Code of Best Practice provides a guide as to the goals of the debrief experience. The Code's section (see Appendix 1: GDT Alliance Code Of Best Practice) on re-entry or debriefs states,

GDT Alliance programs' re-entry/debrief will:

- 6.1 Give the opportunity for participants to process and reflect on their experience.
- 6.2 Offer assistance in facing and resolving personal or team issues upon return.
- 6.3 Offer information on future opportunities and direction in discipleship, mission and service.
- 6.4 Allow each participant to evaluate their personal experience and the GDT Alliance program.

Programs in this study that adopted this Code of Best Practice recognize that short-term mission participants need a debrief to celebrate the ways in which God was at work in and through their lives during the mission experience. A debrief is also essential to work through any areas of unresolved relational conflict, assignment disappointments, or personal discipleship issues. When these issues are processed and a clear action plan is developed to move participants into greater health, the possibility for ongoing positive change increases. Without an adequate debrief and re-entry strategy, short-term mission programs send participants home without the preparation to retain the positive changes they have made during their mission experience.

5.7 Re-Entry Or Debriefs

A significant aspect of the debrief experience relates to cross-cultural re-entry. Some of the short-term mission programs in the study recognize the challenges of re-entry culture adjustment, sometimes called “reverse culture shock”. Neil Pirolo, a mission trainer and missiologist from California, has produced a number of excellent resources to help mission organizations prepare their participants for re-entry. His premise is that those returning from a cross-cultural mission experience culture stress in reverse (Solutions to Culture Stress, 1987. Video. San Diego: Emmaus Road International).

The impact of this culture stress is much more dangerous than the type experienced by participants when they first arrive at their assignments. Pirolo points out that most short-term mission participants, who return from several weeks or months away, do not anticipate this reverse culture shock, do not plan for it, and consequently, do not understand their own unusual behaviour once they return home.

Pirolo highlights a number of typical re-entry behaviour patterns of returning short-term mission participants (Solutions to Culture Stress, 1987. Video. San Diego: Emmaus Road International). Alienation characterizes participants who return home and become negative about their “home” culture. They withdraw from people and internalize their feelings. When participants return home with unresolved issues and no place or relationship to process them, they become alienated from their home environment. This alienation is often exacerbated by the high expectations that participants and their families have about the life changing experience they will have on short-term missions. When those expectations are not met, participants can experience inner conflict between what the outcomes of their mission experience should have been and what they actually were. The inability to communicate this gap,

between unmet expectations and reality, can contribute to alienation from their home environment at some level from themselves.

Another typical returning attitude, that Pirollo describes of short-term mission participants, is condemnation. Returning participants can become negative about the materialism or weak spirituality of their home culture and can lash out. Comparisons between Christians on the mission assignment and Christians at home can lead to judgemental attitudes. Some returning short-term mission alumni become “instant experts” on missions, ministry, worship and evangelism. Without this attitude of condemnation being confronted during the assignment or at the debrief, much damage can be done to relationships and any positive growth within the participant once they return home.

Others respond to their return home from missions and revert back to their pre-trip behaviour, essentially denying that any vital changes occurred in them. Pirollo notes that trying to live like “nothing happened” either to the participant or to their home environment is not reality. Reversion is a form of escape from the work of processing change. Pro-active debrief strategies limit the possibility for this denial (Solutions to Culture Stress, 1987. Video. San Diego: Emmaus Road International).

Pirollo states that the progressive deterioration of any of these three re-entry behaviour patterns may lead to emotional, mental, spiritual or physical suicide (Solutions to Culture Stress, 1987. Video. San Diego: Emmaus Road International). While this might seem an extreme prognosis, the experience of short-term mission staff and local church pastors who have tracked mission alumni over time would echo this statement.

The most helpful returning attitude for short-term mission alumni is integration. Pirollo recommends slowly integrating your new identity and lifestyle

into your new environment once you return home. Short-term mission alumni have the opportunity to be a positive “change agent” in the world around them. This perspective requires careful coaching, processing and support. Without a well planned debrief and re-entry strategy, that positive impact will not be possible (Solutions to Culture Stress, 1987. Video. San Diego: Emmaus Road International).

All of the programs in this study recognized that they were not doing enough to debrief and assist returning participants to apply what they had learned to the next chapter in their lives. Programs often face pressure from participants, as well as their families and friends, to get the debrief over quickly so that they can be reunited again. Some programs allow participants to embark on personal travel once the assignment is over and miss a well planned debrief all together. The de-valuing of debrief is one aspect of programming that is costing short-term mission programs a high price in terms of significant regression in the positive changes to participants’ beliefs, attitudes and behaviours.

Some sample debrief forms and discussion outlines are included in Appendix 14: Sample Debrief Discussion Outlines Used By YMI as an example of what programs in the study were using to assist participants to process their experiences at debrief.

5.8 Relationship Between Short-term Mission Programs and Local

Churches/Schools

Re-entry culture adjustment and well-planned debriefs are not the only factors in the level of retention of positive change in participants' beliefs, attitudes and behaviours. Perhaps a more critical area of concern is the way in which short-term mission agencies, local churches and Christian colleges view their relationship with each other as they all contribute to the discipleship journey of young adults.

The limited ability of short-term mission participants to retain positive changes that they have experienced on their short-term mission assignment would seem to indicate that a change of thinking, including a new understanding of their responsibility, is required by short-term mission organizations, sending churches and short-term mission participants related to the discipleship process of young adults.

5.9 Short-term Mission Organizations

Most of the present resources of short-term mission organizations are invested in planning quality assignments, preparing participants, and ensuring the assignment experience goes well. Relatively few resources are going into debriefing participants and preparing them for re-entry back home. Virtually no resources are going into following up with these participants and their home churches to ensure that the positive changes that participants are reporting translate into ongoing change.

For this ongoing follow-up of short-term mission alumni, there must a re-thinking of the relationship between short-term mission agencies and sending churches/schools even before participants arrive on the mission program. Mission agencies must view local churches as essential allies in the discipling process and must build accountability requirements into their application process to ensure that participants are invested in local church discipleship and mentoring relationships. The data indicates that short-term mission participants are becoming increasingly disconnected from their local churches both during and after the short-term mission experience. Part of this trend could be because the study sample group were all young adults who often move to new communities for further schooling or work opportunities. However, mission organizations can work toward countering this data by intentionally calling short-term mission participants to integrate, serve and participate in the local church.

The data collected for this study came from denominationally connected short-term mission programs across North America within the Anabaptist/Mennonite Church. Many worked within denominationally connected local churches or long-term missionaries in cross-cultural settings. It would be interesting to view the data from participants from independent short-term mission programs using the same questionnaire to compare attitudes toward the local church. Strengthening the follow-up relationship with local churches should be easier for denominationally connected short-term mission programs, but must be a priority for the entire short-term mission movement.

Short-term mission organizations cannot see themselves as the totality of the mission/discipleship effort. They are only part of a larger discipleship process that includes families, churches and schools. For mission organizations to deepen their relationship with the local church and empower local churches in the discipleship equation, mission organizations could suspend acceptance of short-term mission applicants pending the approval of participant's home church pastor. Additionally, mission organizations could require that applicants select a "life coach" or mentor to meet with from their home church prior to their mission experience and then for a period of time after their return. The purpose of this mentoring relationship would be to provide a "safe place" for participants to process the mission experience and discern together helpful ways to integrate and apply the principles learned on the mission experience in the context of home, church, school and work. This personalized coaching and discipleship resource would provide greater value to the significant financial and prayer investment that local churches are already making in short-term mission participants.

Many mission organizations have established “well being” directors who ensure that the spiritual and emotional well being of their long-term missionary staff are being looked after. Short-term mission agencies require the same level of follow-up interest in their mission alumni. For “lasting fruit” and limited regression of positive changes in participants’ beliefs, attitudes and behaviours, mission organizations should invest additional resources in the follow-up and coordination of ongoing discipleship of short-term mission alumni. This follow-up coordinator would relate both to participants as well as the pastors, “life coaches” and school staff who have an ongoing relationship with the participant. This investment of resources after the assignment is over is counter-intuitive, but the research data suggests that this is the most critical gap in the present short-term mission strategy.

5.10 Local Churches/Schools

Local churches need to hear the message from short-term mission agencies that local churches are essential to the spiritual health and ongoing discipleship of short-term mission participants. Local churches cannot send participants out on short-term missions to “get disciplined” and then ignore them. Local churches should take leadership in discerning suitable short-term mission participants, assisting these participants in building a support team and offering “life coaches” or mentors to participants who are serious about mission and discipleship once they return. Local churches could define the profile of an equipped “life coach” and offer training so that potential short-term mission applicants have trained coaches to draw on. Local churches could work with potential short-term mission participants to draw up a “discipleship contract” that defines the relationship and expectations between the participant and the life coach. This discipleship contract could be included in a

participants application file so that short-term mission organizations receive a copy and have a contact to follow through.

This kind of follow-up of short-term mission participants communicates care. The data indicates that these participants are struggling with their relationship with the local church upon their return home. They are also struggling with their devotional lives, personal purity, evangelism and social justice. Many of these participants have witnessed, first hand, the political, power and personality driven nature of the local church during their mission assignment. Their view of the local church might be somewhat jaded. Restoration and renewal of trust related to the local church are needed for some returning short-term mission alumni. The period immediately following a participants return home is a critical time of re-entry and follow-up. Local churches have a critical role to play in that regard.

Some short-term mission strategists are recognizing the critical need for follow-up of returning short-term mission participants. They recommend local churches adopt a participant re-entry strategy that includes both private and public debriefing opportunities, counselling for issues which surfaced on the assignment, career-path and educational counselling, practical service opportunities both within the community as well as one's home church, mentoring and personal discipleship, and resourcing opportunities for future mission work as well as mission training (Peterson, Aeschliman, and Sneed 2003:144-145).

Paul Borthwick's experience of a growing short-term missions movement in his local church in Massachusetts included a significant follow up strategy for mission alumni (Borthwick 1996:407). Their strategy includes debriefing a team immediately upon their return where participants share their, experiences, reflect on the application of lessons learned to their home community, and a verbal report for the youth group

and church. Their longer term follow-up program includes a mission reading program, weekly discipleship groups focused on reaching out, regular exposure to visiting missionaries, prayer for the people they got to know on their mission assignments, and a reunion six months after returning to further reflect and share how their lives have changed since returning (Borthwick 1996:407).

The care and follow up of returning short-term missions alumni is linked to the broader need for mentoring and discipleship in the local church. The Mennonite Brethren Church, which sponsors the ACTION and TREK program, has recently take a proactive strategy related to congregational mentoring of emerging young leaders. The “Ministry Quest” program is designed to encourage active mentoring and training of emerging young leaders through a discernment and resourcing strategy which brings together the Mennonite Brethren Biblical Seminary, Youth Mission International’s (YMI) short-term mission programs, and local churches. Short-term mission alumni form a substantial number of the incoming participants into the mentoring pool. The focus is on students age 16-18 and is designed to support their growing call to further vocational ministry training and service. The MB Seminary provides overall leadership to the training, nurture and follow-up strategy. Local churches supply mentors and support participants by sharing in their costs when travel to national or regional resourcing events is required. Participants are required to serve on either YMI’s SOAR or ACTION short-term mission programs in the middle of their two year mentoring commitment. This coordinated effort related to discipleship, which links short-term mission programs with educational training institutions and local churches, is a very helpful paradigm and could receive wider application in the Church.

Many returning short-term mission participants commented on how their view of the local church was positively transformed by personal involvement in a local church while serving on their mission assignments. Their expectations rose in terms of community, vision and impact. They now see the local church through new eyes. Will local churches also seize the opportunity to continue developing these emerging young leaders and harness this enthusiasm and passion for the impact of the local church in the world?

5.11 Short-term Mission Participants

Short-term mission participants require a new understanding of the challenges they face following their return from missions. They need a new awareness of the dangers of re-entry culture stress, temptation and loss of spiritual vitality. They need to be prepared for a new level of isolation and lack of accountability once they return home. They need to see the benefits of a life coach who can help them navigate some of the potential re-entry minefields.

Some of the ACTION participants in the study were commenting on re-entry choices following their return from a 6 week mission experience. One of them remarked that they had two days of transition following the four day debrief before they went to direct a summer camp (MT, Feb 8, 2004). They were unprepared for the reverse culture stress that they went through and the challenge that was for an additional leadership assignment. In an experience driven culture, short-term missions can become another experience to add to the list. Re-entry means more than washing the laundry and repacking for the next assignment. The body, soul and spirit require restoration after challenging cross-cultural and spiritual experiences. Short-term mission participants must hear this message.

The high regression in positive change scores related to personal spiritual disciplines suggests that participants are taking a holiday from the building blocks of a relationship with God once they return home. Without the accountability and support of a daily schedule and team life, many participants are ignoring personal communication with God and Bible study. Participants need to be prepared for this challenge once they return home and need to find new ways of growing in their walk with God, perhaps through the support of a “life coach”?

For many short-term mission participants, their assignment was the most intense experience of Christian community and insight into the local church. This can be a very positive as well as disillusioning experience. When pre-trip expectations are very high and these are not met, without adequate processing disillusionment sets in. Participants should be prepared for increased awareness of relational sin in their own lives as well as others. Awareness can lead to positive change if the underlying attitudes and patterns which contribute to relational sin are processed.

The ACTION and TREK programs alert participants to the fact that team life and ministry challenges will bring out the worst and best in them. Participants should not be surprised when sin issues in their lives which were a “2” or “3” on a scale of 1 to 10, suddenly become “8’s” and “9’s” in the intensity of the mission experience. Rather than disillusioning, this revelation of sin becomes an opportunity to deal with it and keep growing. Preparing participants for a spiritual struggle over their discipleship journey is a critical perspective to have if they are to work at limiting the regression in the positive change scores noted in this study.

The importance of short-term mission participants re-investing in spiritually accountable and supportive relationships in their local churches and schools seems self-evident. Returning mission alumni can be encouraged to take the initiative in

helping their local church understand the impact and outcomes of the short-term mission experience. By getting involved in their local church, they have an opportunity to apply some of what they learning in the mission experience. The data indicates that many struggle with expressions of spiritual authority in the local church after their return from short-term missions. Knowing this challenge will exist and taking steps to counteract it would also be helpful in accessing the kind of resources that participants need to keep growing within the local church.

The increased awareness and preparedness of short-term mission agencies, local churches/schools and participants, for the challenges and potential fallout of short-term mission re-entry, will go a long way to limiting the post-trip regression of positive changes to beliefs, attitudes and behaviours experienced while on missions.

5.12 Limitations of the Study

A number of strengths of this study have already been mentioned including the comparative nature of the study between various short-term mission programs of varied length, focus and composition. The study was also unique in its longitudinal, three stage design including a follow-up stage a year after participants returned home. The homogenous nature of the study population (mostly Mennonite or Anabaptist participants) limited the impact of outside variables when comparing the impact of various elements of the short-term mission experience. The use of methodological triangulation allowed for a variety of quantitative and qualitative tools to be used in better understanding the comparative impact of the short-term mission experience.

The questionnaire design also incorporated concepts related to the international and cross-cultural impact of the short-term mission experience which have not been systematically analysed in this kind of study before.

Despite these aspects of the study design, which provided a more comprehensive picture of the impact of short-term missions on participants' beliefs, attitudes and behaviours, there were also a number of limitations to the study.

First, the study was quasi-experimental in design and therefore did not provide a random sample of the population. The use of a nonrandomized control group pre-test, post-test and follow-up design meant that there was no guarantee, that prior to the experimental treatment of the short-term mission experience, all of the groups in the study were similar in every respect and that any differences between them were only due to chance. By limiting the study to Mennonite/Anabaptist short-term mission programs, an attempt was made to select as homogenous a study population as possible. However, there are differences of doctrinal emphasis and practice between various Mennonite churches which could have had an influence on the belief, attitude and behaviour change scores.

The control group of 10 people was selected from individuals who inquired about the various short-term mission programs in the study but did not apply. The smaller sample size of the control group, and the attrition of its members over the three stages of study to 5 people, limited the usefulness of the control group's change scores as compared to the other programs. However, the study design, which focused on comparing the change scores of the various programs over time, offered a form of internal control by providing a common pre-trip questionnaire and then isolating various differences between the programs in their short-term mission experience, before administering the questionnaire again once the participants returned home.

By limiting the overall study population to the participants of five Mennonite/Anabaptist denominationally related short-term mission programs, caution must be used in extrapolating the results to all of the short-term mission programs in

the Western hemisphere. The use of probability testing assumes a random sample was selected from the broader short-term mission participant population. As a quasi-experimental model, that was not the case in this study, so the extrapolation of the data results to the broader short-term mission population must be done carefully and with qualifications. The results of this study provide a snapshot of the impact of short-term mission on the beliefs, attitudes and behaviours of 116 participants from five denominationally connect mission programs. The study is also limited by the size of the various program subgroups which range from 14 participants from the SALT program to 27 participants from the YES program.

While triangulation of both quantitative and qualitative tools was used to describe the changes in short-term mission participants, there is no way to comprehensively capture the impact of the short-term mission experience on the beliefs, attitudes and behaviours of participants. The complexity of beliefs, attitudes and behaviours cannot be adequately captured by a 1-5 Likert scale. Interviews and essay answers come closer to this goal, but they, also, are only a snapshot in time and do not provide a comprehensive view.

5.13 Recommendations for Further Research

1. Expand the longitudinal follow-up of study participants from one year to three years and beyond to see if the regression in beliefs, attitudes and behaviours one year after they returned from missions continued or was reversed.
2. Expand the application of the same questionnaire tool and overall design to include nondenominational short-term mission programs like Youth With A Mission and Operation Mobilization. Compare the change scores and data results from these nondenominational programs with those of the denominationally connected programs used in this study to determine how

broadly the trends noted in this study can be extrapolated to the western short-term mission movement.

3. Research the impact of the short-term mission experience on host communities over time using the same triangulation of quantitative and qualitative research tools. The study design should incorporate the same pre-post-follow-up design with the follow-up stage at least a year after the short-term mission assignment is over. There is much anecdotal reporting of positive experiences by groups and communities hosting short-term mission teams. However, this anecdotal reporting rarely incorporates the pre-trip stage to provide a baseline from which to analyse the data, or a follow-up stage to analyse the longevity of the short-term mission impact.
4. The overall pre-trip discipleship training requires further research to better understand the relative impact of various kinds of training. Some programs are offering extensive discipleship training during their mission assignments, while others are providing training in weekend blocks during the months prior to the mission experience. What is the relative impact of these various discipleship training methods on the degree of change in participants' beliefs, attitudes and behaviours?
5. The relationship that returning short-term mission alumni have with their home church needs further research. Do longer discipleship training focused short-term mission programs weaken the relationship that young adult short-term mission participants have with their home church? What is the impact over time on the home church when these short-term mission alumni return? Again, a pre-post-follow-up design would be most helpful in tracking this relationship over time.

6. Further research is needed on regression in the devotional life and personal purity of returning short-term mission alumni over time. The steadily increasing control group scores in this study, related to a personal devotional life and purity, indicate that this regression in returning mission participants was the result of a spiritual “crash” following their short-term mission experience. Do other short-term mission population groups show the same regression following their mission experience?

5.14 Concluding Remarks

After investing the past sixteen years in short-term mission development, participant mobilization, discipleship training and follow-up, it is very helpful to step back and do an extensive analytical study of the short-term mission phenomena. The impact that short-term mission has on participants is only a part of the overall value of the mission effort, and is secondary when compared to the life changing effects on people around the world who experience the gospel through the love of a short-term mission participant. This researcher is aware that others have opened the door to many of the research design ideas in this study. There are both encouraging and troubling signals coming out of this research data which will point the short-term mission movement toward better health and “lasting fruit”. Hopefully this research points other researchers and mission leaders to open new doors of discovery that strengthen the long-term impact of short-term mission.

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Appendix 1: GDT Alliance Code Of Best Practice

Code of Best Practice for GDT Alliance Programs

Basic Commitments:

GDT Alliance programs are committed to Biblical principles and the guidance of the Holy Spirit as they pursue:

1. **Christ-like relationships** with all partners which include participants, sending and hosting churches/ministries, and mission entities/workers.
2. **Culturally appropriate expressions** of lifestyle, ministry and activities.
3. **Partnership and cooperation** that reflect the unity which Christ desires in the church and which releases the church for greater effectiveness in mission.
4. **Clear communication** among all partners and participants as early and fully as possible.

Section 1: Aims & Objectives

GDT Alliance programs will:

- 1.1 Define their purpose and strategy within context of longer-term mission activity.
- 1.2 Have clear, realistic and faith-based aims and objectives that are clearly communicated.
- 1.3 Agree upon priorities and expectations with host church(es) and/or ministry.
- 1.4 Share information between the program/agency, participant and sending church.
- 1.5 Commit to personal and spiritual development of the participants.

Section 2: Publicity

GDT Alliance programs' publicity and mobilization strategy will:

- 2.1 Be accurate, truthful and used with integrity.
- 2.2 Clearly represent the ethos and vision of the program.
- 2.3 Positively reflect on the host culture, church or ministry.
- 2.4 Define the purpose of the program in terms of discipleship and ministry.

Section 3: Participant Selection

GDT Alliance program participant selection process will:

- 3.1 Reflect pastoral concern whether or not the individual is accepted as a participant.
- 3.2 Clearly communicate the program timeline, personal financial obligations and use of the participants' funds.
- 3.3 Include a screening process according to defined selection criteria.

- 3.4 Share with hosting partners any special needs of a participant as revealed through the application process.

Section 4: Orientation and Discipleship Training

GDT Alliance programs' orientation and training will:

- 4.1 Provide the information needed for the participant to adequately prepare prior to the beginning of the training.
- 4.2 Build upon the *Eight Essential Components of Discipleship Training* defined by the GDT Alliance.
- 4.3 Include leadership training for those who will lead teams of participants.
- 4.4 Demonstrate personal interest and investment in the life and growth of each participant.
- 4.5 Clearly communicate that training is a time of discernment for outreach readiness.

Section 5: Outreach and Pastoral Care

GDT Alliance programs will plan outreach assignments in a way that includes:

- 5.1 Clearly defined expectations and goals understood by both the sending program and the hosting leadership.
- 5.2 Patterns of regular communication and reporting between the program office and participants on assignment.
- 5.3 Mutually accepted lines of authority and communication between the participants and the hosting leadership.
- 5.4 Patterns for pastoral care and support that all parties understand.
- 5.5 Ongoing participant discipleship and relevant ministry involvements.
- 5.6 Guidelines for behavior, relationships and financial management that are appropriate to the host culture.
- 5.7 Evaluation of the outreach and of participants by the hosting leadership.

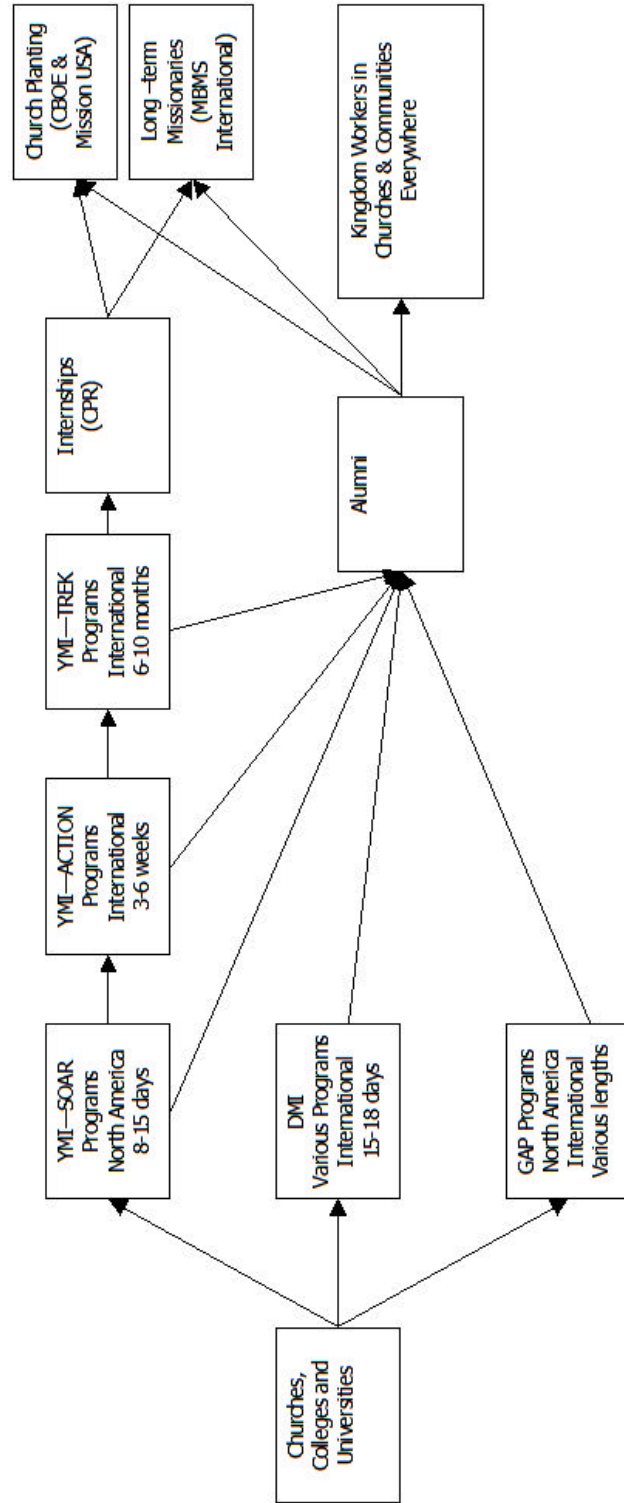
Section 6: Re-entry or Debriefs

GDT Alliance programs' re-entry/debrief will:

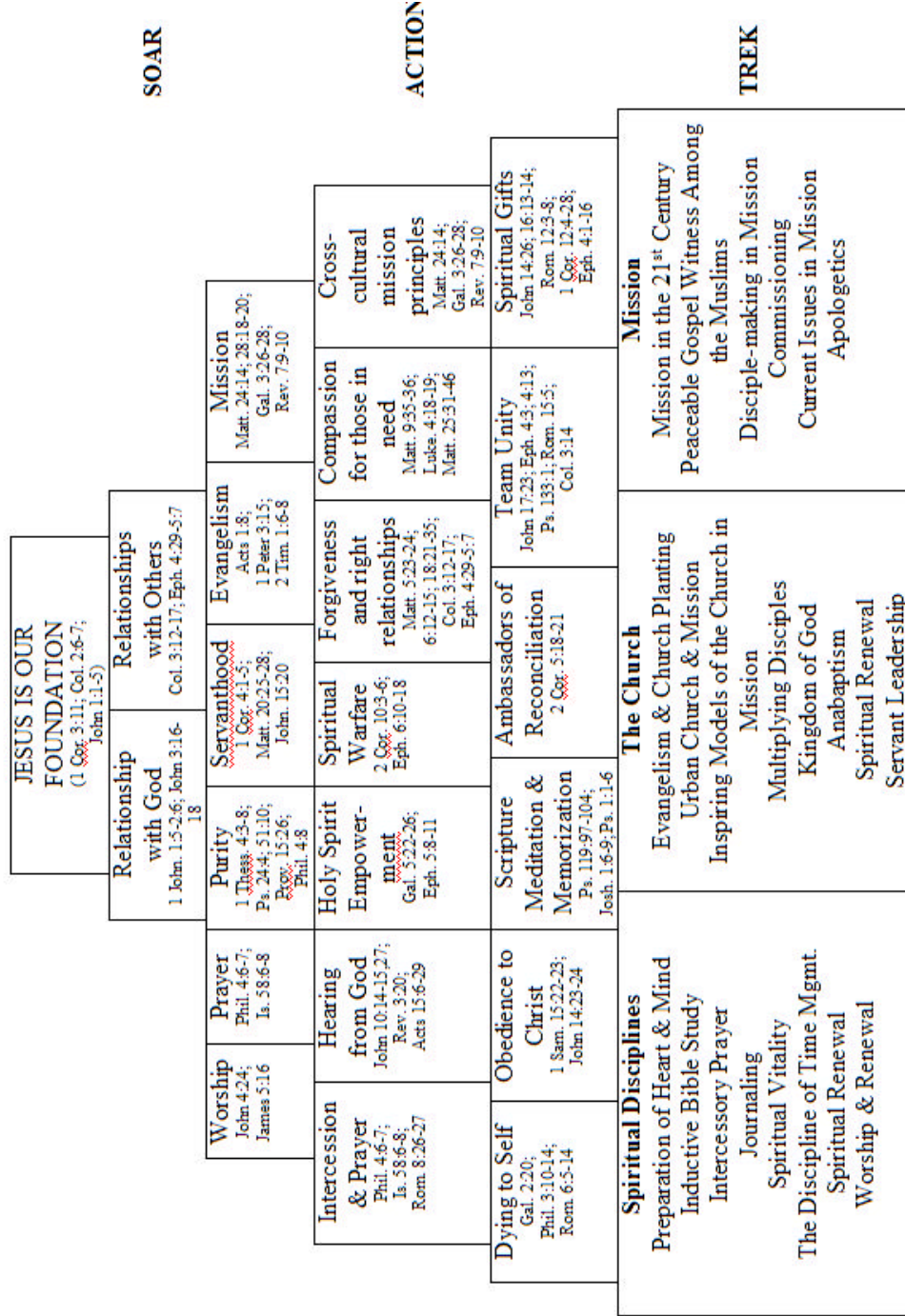
- 6.5 Give the opportunity for participants to process and reflect on their experience.
- 6.6 Offer assistance in facing and resolving personal or team issues upon return.
- 6.7 Offer information on future opportunities and direction in discipleship, mission and service.
- 6.8 Allow each participant to evaluate their personal experience and the GDT Alliance program.



Short Term Ministries
A Discipleship Strategy for Leaders
Service and Discipleship Training Track



YOUTH MISSION INTERNATIONAL Training & Discipleship Teachings



SOAR

ACTION

TREK

Appendix 4: GDT Alliance's Eight Essential Teachings

Global Discipleship Training Alliance

2002

Fifth Edition

Written and compiled by Galen Burkholder

Essential Components of Discipleship Training

GDT Alliance members have identified **eight essential components** for effective discipleship and mission training programs. All programs affiliated with the GDT Alliance include the following components in their training:

1. Communion with God

- Prayer, fasting and intercession (Philippians 4:6-7; Isaiah 58:6-8)
- Scripture study and meditation (Psalm 119:97-104; Joshua 1:6-9; Psalm 1:1-6)
- Worship and confession (John 4:24; James 5:16)
- Hearing from God (John 10:14-15,27; Acts 15:6-29; Revelation 3:20)

2. Holy Spirit Empowerment

- Gifts and ministry of the Holy Spirit (I Corinthians 12:4-11; John 14:26, 16:13-14)
- Spirit fruit in daily living (Galatians 5:22-26; Ephesians 5:8-11)
- Intercession and prayer (Romans 8:26-27)
- Spiritual conflict/warfare (II Corinthians 10:3-6; Ephesians 6:10-18)

3. Christ-like Relationships

- Right relationship with God (I John 1:5-2:6; John 3:16-18)
- Wholesome relationships with others (Colossians 3:12-17; Ephesians 4:29-5:7)
- Ambassadors of reconciliation (II Corinthians 5:18-21)
- Forgiveness and inner healing (Matthew 5:23-24; 6:12-15; 18:21-35)

4. Biblical Truth

- Foundations of truth (II Timothy 3:16-17; Psalm 119:160; John 17:17)
- Personal and corporate interpretation (II Timothy 2:15; Acts 17:11)
- Application and accountability (Deuteronomy 6:4-9; I Timothy 4:12-16)
- Centrality of Jesus Christ (John 14:6; 1:1-18; Romans 10:1-13)

5. **Dying to Self and Living for Christ**

- Dying to self (Galatians 2:20; Philippians 3:10-14; Romans 6:5-14)
- Obedience to Christ (I Samuel 15:22-23; John 14:23-24)
- Faithful stewardship (Romans 12:1-2; I Peter 4:10-11; Malachi 3:6-12)
- Christ-centered priorities (Philippians 2:5-8; Matthew 6:19-21; 20:25-28)

6. **The Body of Christ**

- Fellowship and accountability (Matthew 18:15-20; Hebrews 10:19-25)
- Kingdom citizenship (Matthew 13:24-52 and I Peter 2:9-12; James 4:1-4)
- Our place and identity in Christ (II Corinthians 1:21-22; 5:17; Romans 8:37-39)
- Functions within the Body (Romans 12:3-8; I Corinthians 12:22-27; Ephesians 4:1-16)

7. **Evangelism and Compassion**

- Witness and evangelism (Acts 1:8; I Peter 3:15; II Timothy 1:6-8)
- Compassion for those in need (Matthew 9:35-36; Luke 4:18-19; Matthew 25:31-46)
- Transcultural nature of the Gospel (Matthew 24:14; Galatians 3:26-28; Revelation 7:9-10)
- Christ's commission (Matthew 22:37-39; 28:18-20; Mark 16:15-18)

8. **World Missions**

- Blessed to be a blessing (Genesis 12:1-3; Luke 12:47-48)
- Light to all nations (Isaiah 49:6; John 1:1-14)
- Uniqueness of Jesus Christ (John 14:6; Acts 4:12)
- The world Christian movement (Psalm 46:10; Matthew 24:14; Luke 24:46-49)

Appendix 5: Pre-Trip Stage Participant Questionnaire

Short Term Missions Participants Values and Beliefs Questionnaire

Hi there! My name is Randy Friesen. I've been serving in the area of short-term missions since 1988. I'm presently conducting a PhD research study on the impact that short-term missions has on participants.

This questionnaire will help us better understand the impact of short-term missions on the lives of mission's participants. It is important that you answer **all** the questions by filling in the blank or circling the number that corresponds to the response you select. When you come to a question in which none of your responses match your opinion, please choose the response that corresponds as closely as possible to your opinion. **It's more important to communicate what is real in your life now rather than what you think is the "right" answer.** This questionnaire should take you between 15-20 minutes to fill out.

This questionnaire will be used confidentially. I will be the only one who sees the questionnaire. Your name will not be used without your permission. If you are open to further participation in this study I could be contacting you again in the future for an interview. Please feel free to contact me at (519) 886-4378 if you have any questions about this questionnaire or the broader study.

Please return this completed questionnaire to the office of the mission organization you received it from before leaving home for the training camp.

For questions 1 to 13, please check one answer only.

1. What mission organization are you serving with (or inquiring of)?
 YMI – ACTION YMI – TREK YES REACH
 MCC – SALT
2. Approximately how much time do you spend in private prayer each day?
 Less than 5 minutes 5-10 minutes 11-20 minutes 21-30 minutes
 More than 30 minutes
3. Approximately how much time do you spend each day devotionally reading and meditating on scripture?
 Less than 5 minutes 5-10 minutes 11-20 minutes 21-30 minutes
 More than 30 minutes
4. Approximately how often each week do you worship God in song or other forms either personally or corporately?
 Once a week 2-3 times/week Once a day Several times a day
 Often throughout the day
5. What percentage of your gross income do you give back to God in the form of a church offering or other charitable donations last year?
 Less than 1% 1-5% 6-9% 10%
 More than 10%
6. How long have you been a Christian?
 Less than 1 year 1-2 years 3-5 years 6-10 years
 More than 10 years
7. On average, how much time do you spend per week, excluding church or formal Christian meetings (i.e. Inter-Varsity, Navigators, etc.), with Christian friends?
 Less than 1 hour 1-2 hours 2-3 hours 3-5 hours
 More than 5 hours
8. How much time did you spend in an average week serving in some form of ministry connected to your local church or campus ministry within the past 12 months?
 Less than 1 hour 1-2 hours 2-3 hours 3-5 hours
 More than 5 hours
9. How many Christian friends from countries outside of North America do you connect with at least once a year?
 0-1 2 3 4 5 or more

10. Of your five closest friends how many of them are part of your congregation?
 0-1 2 3 4 5
11. How many lasting friendships (longer than one year) do you have with non-Christians?
 none 1-2 3-5 6-10 more than 10
12. How often do you read an international story in a newspaper, newsmagazine or Internet news bulletin each week?
 Less than once a week Once a week 3 times a week Once a day
 More than once a day
13. How many friendships do you regularly invest in (connect with once a month) with people from other racial backgrounds?
 none 1 2-4 5-7 8 or more

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Very great extent	Great extent	Average	Hardly	Not at all	
Worshipful music fills my mind during the day	1	2	3	4	5	14
Within the past month I have not purchased items I wanted because I felt they weren't necessary even though I could	1	2	3	4	5	15
The word of God is the most important authority in the decisions of my everyday life	1	2	3	4	5	16
I encourage other Christians to discover and use their spiritual gifts	1	2	3	4	5	17
My life is influenced by events in other parts of the world	1	2	3	4	5	18
I chose to recycle whenever possible	1	2	3	4	5	19
I understand and experience both the fruit and gifts of the Spirit in my life	1	2	3	4	5	20
I regularly evaluate my time use to make sure it lines up with my priorities	1	2	3	4	5	21
I look for ways to serve together with others	1	2	3	4	5	22
I need my brothers and sisters in Christ around the world	1	2	3	4	5	23
When I see someone being treated poorly I respond	1	2	3	4	5	24
I enjoy being alone with God	1	2	3	4	5	25
I often find self-worth in what I'm able to achieve	1	2	3	4	5	26
I am involved in a Christian small group where I can talk about personal issues	1	2	3	4	5	27
I experience a daily awareness of God's love for me	1	2	3	4	5	28
I am aware of what my spiritual gifts are and use them regularly in serving my church	1	2	3	4	5	29
It is my experience that God uses my work for building the church	1	2	3	4	5	30
I know who I am in Christ and what He's called me to be	1	2	3	4	5	31
I try to keep in touch with my home church when I'm away for longer than one month	1	2	3	4	5	32
I practice sexual purity in my relationships with the opposite sex	1	2	3	4	5	33
I speak out when I see injustice around me	1	2	3	4	5	34
I know lives are being impacted by my service for God in the church	1	2	3	4	5	35
I often give away money in response to a need	1	2	3	4	5	36
My relationship with Christ is the top priority in my life	1	2	3	4	5	37

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Very great extent	Great extent	Average	Hardly	Not at all	
I tell my parents how much I love them	1	2	3	4	5	38
I choose to initiate forgiveness in relationships when there is conflict	1	2	3	4	5	39
I experience the power of the Holy Spirit in my life	1	2	3	4	5	40
In the last year, I have watched movies/TV, listened to music or seen things on the Internet that would not be	1	2	3	4	5	41
I have memorized scripture in the past month	1	2	3	4	5	42
Times of prayer are an inspiring experience for me	1	2	3	4	5	43
I enjoy working on ministry teams	1	2	3	4	5	44
I enjoy spending time with my family	1	2	3	4	5	45
I enjoy worshipping God through my voice and instruments	1	2	3	4	5	46
I seek God's direction on how to spend my time	1	2	3	4	5	47
I ask my Christian teachers and pastor for spiritual advice	1	2	3	4	5	48
I try to deepen my relationships with people who do not yet know Jesus Christ	1	2	3	4	5	49
I give to agencies that work in poverty stricken areas of the world (child sponsorship, MCC, etc.)	1	2	3	4	5	50
I've spoken out against racial prejudice	1	2	3	4	5	51
Whatever I do I work at it with all my heart because God is my boss	1	2	3	4	5	52
I approach other cultures from the perspective of one who learns	1	2	3	4	5	53
My church is incomplete without a relationship with churches in other parts of the world	1	2	3	4	5	54
I enjoy serving in the local church	1	2	3	4	5	55
I connect with a person I would consider a spiritual mentor at least monthly	1	2	3	4	5	56
I am actively involved in a local church	1	2	3	4	5	57
I realize how much material goods I have to share with others	1	2	3	4	5	58
I care about events in other parts of the world	1	2	3	4	5	59
I choose to conserve natural resources whenever possible	1	2	3	4	5	60
I have learned much from people who live in cultures other than my own	1	2	3	4	5	61

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Very great extent	Great extent	Average	Hardly	Not at all	
I am accountable to other believers for the way I follow Christ	1	2	3	4	5	62
I pray at least weekly for friends, colleagues, relatives who do not know Jesus Christ, that they will come to faith	1	2	3	4	5	63
I would risk facing humiliation to promote racial reconciliation	1	2	3	4	5	64
I always complete the responsibilities given to me	1	2	3	4	5	65
On average I watch more than one hour of television or movies per day	1	2	3	4	5	66
I attentively observe world events through the media	1	2	3	4	5	67
I am involved in ministering to the poor in my local community	1	2	3	4	5	68
I find corporate worship through music to be meaningful	1	2	3	4	5	69
I am content with the possessions and finances God has provided for me	1	2	3	4	5	70
God speaks to me through Christians from other cultures	1	2	3	4	5	71
I would work whether I was paid or not	1	2	3	4	5	72
I am asking God for creative strategies to share the gospel with people around me	1	2	3	4	5	73
I chose to work in teams over working alone	1	2	3	4	5	74
Other Christians have affirmed my spiritual gifts	1	2	3	4	5	75
My country's enemies are not my enemies	1	2	3	4	5	76
I can hear and discern God's voice in my life	1	2	3	4	5	77
Family is a strong priority in my life	1	2	3	4	5	78
I have friends who live in other countries	1	2	3	4	5	79
I enjoy meditating on Scripture	1	2	3	4	5	80
I choose to submit to spiritual authority in the church	1	2	3	4	5	81
I'm thankful for my home church	1	2	3	4	5	82
I am aware of spiritual warfare	1	2	3	4	5	83
God is concerned about pollution	1	2	3	4	5	84
When I see someone in need I try to respond	1	2	3	4	5	85

Please complete the following personal information

Name: _____ Date: _____

Address: _____ City: _____

Province. / State: _____ Postal / Zip Code: _____ Country:

Email: _____ Age: _____

Home Church:

City and Country of Service:

86. Are you ₁ male or ₂ female?

87. Are you open to further participation in this study in the future?
₁ Yes ₂ No

Appendix 6: Post-Trip Stage Participant Questionnaire

Short Term Missions Participants Values and Beliefs Questionnaire

Hi there! My name is Randy Friesen. I've been serving in the area of short-term missions since 1988. I'm presently conducting a PhD research study on the impact that short-term missions has on participants.

This questionnaire will help us better understand the impact of short-term missions on the lives of mission's participants. It is important that you answer **all** the questions by filling in the blank or circling the number that corresponds to the response you select. When you come to a question in which none of your responses match your opinion, please choose the response that corresponds as closely as possible to your opinion. The questionnaire should take about 20-25 minutes to fill out. **It's more important to communicate what is real in your life now rather than what you think is the "right" answer.**

This questionnaire will be used confidentially. I will be the only one who sees the questionnaire. Your name will not be used without your permission. Please feel free to contact me at (519) 886-4378 if you have any questions about this questionnaire or the broader study.

Please return this completed questionnaire to the office of the mission organization you received it from (or go to the Global Disciples web site at <http://www.globaldisciples.org/survey> to fill out the questionnaire electronically).

Section B

For questions 1 to 13, please check one answer only.

1. What mission organization are you serving with (or inquiring of)?
1 YMI – ACTION 2 YMI – TREK 3 YES 4 REACH
5 MCC – SALT
2. Approximately how much time do you spend in private prayer each day?
1 Less than 5 minutes 2 5-10 minutes 3 11-20 minutes 4 21-30 minutes
5 More than 30 minutes
3. Approximately how much time do you spend each day devotionally reading and meditating on scripture?
1 Less than 5 minutes 2 5-10 minutes 3 11-20 minutes 4 21-30 minutes
5 More than 30 minutes
4. Approximately how often each week do you worship God in song or other forms either personally or corporately?
1 Once a week 2 2-3 times/week 3 Once a day 4 Several times a day
5 Often throughout the day
5. What percentage of your gross income do you give back to God in the form of a church offering or other charitable donations last year?
1 Less than 1% 2 1-5% 3 6-9% 4 10%
5 More than 10%
6. How long have you been a Christian?
1 Less than 1 year 2 1-2 years 3 3-5 years 4 6-10 years
5 More than 10 years
7. On average, how much time do you spend per week, excluding church or formal Christian meetings (i.e. Inter-Varsity, Navigators, etc.), with Christian friends?
1 Less than 1 hour 2 1-2 hours 3 2-3 hours 4 3-5 hours
5 More than 5 hours
8. How much time did you spend in an average week serving in some form of ministry connected to your local church or campus ministry within the past 12 months?
1 Less than 1 hour 2 1-2 hours 3 2-3 hours 4 3-5 hours
5 More than 5 hours
9. How many Christian friends from countries outside of North America do you connect with at least once a year?
1 0-1 2 2 3 3 4 4 5 5 or more

10. Of your five closest friends how many of them are part of your congregation?
 1 0-1 2 2 3 3 4 4 5
] 5
11. How many lasting friendships (longer than one year) do you have with non-Christians?
 1 none 2 1-2 3 3-5 4 6-10 5
] more than 10
12. How often do you read an international story in a newspaper, newsmagazine or Internet news bulletin each week?
 1 Less than once a week 2 Once a week 3 3 times a week 4 Once a day
 5 More than once a day
13. How many friendships do you regularly invest in (connect with once a month) with people from other racial backgrounds?
 1 none 2 1 3 2-4 4 5-7 5
] 8 or more

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
Worshipful music fills my mind during the day	1	2	3	4	5	14
Within the past month I have not purchased items I wanted because I felt they weren't necessary even though I could	1	2	3	4	5	15
The word of God is the most important authority in the decisions of my everyday life	1	2	3	4	5	16
I encourage other Christians to discover and use their spiritual gifts	1	2	3	4	5	17
My life is influenced by events in other parts of the world	1	2	3	4	5	18
I chose to recycle whenever possible	1	2	3	4	5	19
I understand and experience both the fruit and gifts of the Spirit in my life	1	2	3	4	5	20
I regularly evaluate my time use to make sure it lines up with my priorities	1	2	3	4	5	21
I look for ways to serve together with others	1	2	3	4	5	22
I need my brothers and sisters in Christ around the world	1	2	3	4	5	23
When I see someone being treated poorly I respond	1	2	3	4	5	24
I enjoy being alone with God	1	2	3	4	5	25
I often find self-worth in what I'm able to achieve	1	2	3	4	5	26
I am involved in a Christian small group where I can talk about personal issues	1	2	3	4	5	27
I experience a daily awareness of God's love for me	1	2	3	4	5	28
I am aware of what my spiritual gifts are and use them regularly in serving my church	1	2	3	4	5	29
It is my experience that God uses my work for building the church	1	2	3	4	5	30
I know who I am in Christ and what He's called me to be	1	2	3	4	5	31
I try to keep in touch with my home church when I'm away for longer than one month	1	2	3	4	5	32
I practice sexual purity in my relationships with the opposite sex	1	2	3	4	5	33
I speak out when I see injustice around me	1	2	3	4	5	34
I know lives are being impacted by my service for God in the church	1	2	3	4	5	35
I often give away money in response to a need	1	2	3	4	5	36
My relationship with Christ is the top priority in my life	1	2	3	4	5	37

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
I tell my parents how much I love them	1	2	3	4	5	38
I choose to initiate forgiveness in relationships when there is conflict	1	2	3	4	5	39
I experience the power of the Holy Spirit in my life	1	2	3	4	5	40
In the last year, I have watched movies/TV, listened to music or seen things on the Internet that would not be	1	2	3	4	5	41
I have memorized scripture in the past month	1	2	3	4	5	42
Times of prayer are an inspiring experience for me	1	2	3	4	5	43
I enjoy working on ministry teams	1	2	3	4	5	44
I enjoy spending time with my family	1	2	3	4	5	45
I enjoy worshipping God through my voice and instruments	1	2	3	4	5	46
I seek God's direction on how to spend my time	1	2	3	4	5	47
I ask my Christian teachers and pastor for spiritual advice	1	2	3	4	5	48
I try to deepen my relationships with people who do not yet know Jesus Christ	1	2	3	4	5	49
I give to agencies that work in poverty stricken areas of the world (child sponsorship, MCC, etc.)	1	2	3	4	5	50
I've spoken out against racial prejudice	1	2	3	4	5	51
Whatever I do I work at it with all my heart because God is my boss	1	2	3	4	5	52
I approach other cultures from the perspective of one who learns	1	2	3	4	5	53
My church is incomplete without a relationship with churches in other parts of the world	1	2	3	4	5	54
I enjoy serving in the local church	1	2	3	4	5	55
I connect with a person I would consider a spiritual mentor at least monthly	1	2	3	4	5	56
I am actively involved in a local church	1	2	3	4	5	57
I realize how much material goods I have to share with others	1	2	3	4	5	58
I care about events in other parts of the world	1	2	3	4	5	59
I choose to conserve natural resources whenever possible	1	2	3	4	5	60
I have learned much from people who live in cultures other than my own	1	2	3	4	5	61

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
I am accountable to other believers for the way I follow Christ	1	2	3	4	5	62
I pray at least weekly for friends, colleagues, relatives who do not know Jesus Christ, that they will come to faith	1	2	3	4	5	63
I would risk facing humiliation to promote racial reconciliation	1	2	3	4	5	64
I always complete the responsibilities given to me	1	2	3	4	5	65
On average I watch more than one hour of television or movies per day	1	2	3	4	5	66
I attentively observe world events through the media	1	2	3	4	5	67
I am involved in ministering to the poor in my local community	1	2	3	4	5	68
I find corporate worship through music to be meaningful	1	2	3	4	5	69
I am content with the possessions and finances God has provided for me	1	2	3	4	5	70
God speaks to me through Christians from other cultures	1	2	3	4	5	71
I would work whether I was paid or not	1	2	3	4	5	72
I am asking God for creative strategies to share the gospel with people around me	1	2	3	4	5	73
I chose to work in teams over working alone	1	2	3	4	5	74
Other Christians have affirmed my spiritual gifts	1	2	3	4	5	75
My country's enemies are not my enemies	1	2	3	4	5	76
I can hear and discern God's voice in my life	1	2	3	4	5	77
Family is a strong priority in my life	1	2	3	4	5	78
I have friends who live in other countries	1	2	3	4	5	79
I enjoy meditating on Scripture	1	2	3	4	5	80
I choose to submit to spiritual authority in the church	1	2	3	4	5	81
I'm thankful for my home church	1	2	3	4	5	82
I am aware of spiritual warfare	1	2	3	4	5	83
God is concerned about pollution	1	2	3	4	5	84
When I see someone in need I try to respond	1	2	3	4	5	85

Section C

Please complete the following questions if you have just returned from a missions trip.

(Please check the appropriate response where requested)

86. Was this your first short-term mission trip?
0 Yes 1 No

If no, how many have you been on, where did you serve and for what length?

87. Did you acquire another language while you were serving in missions?
1 No 2 Yes-basic 3 Yes-conversational

88. Would you like to serve full time in missions in the future?
1 Not at all 2 Hardly 3 Average
4 Great extent 5 Very great extent

89. Is your family presently supportive of your short-term missions experience?
1 Not at all 2 Hardly 3 Average
4 Great extent 5 Very great extent

90. Is your home church presently supportive of your short-term missions experience?
1 Not at all 2 Hardly 3 Average
4 Great extent 5 Very great extent

91. Was your missions experience primarily **service** focused (construction, computers, drama performance, etc) or was your missions experience primarily **relational** focused (discipleship, teaching, evangelism)?
1 Service 2 Mostly service 3 equal combination of service and relational
4 Mostly relational 5 Relational

92. When you first applied for the mission what was your primary motivation? (Please rank your answers from 1-5 with 1 being your strongest motivation, mark 0 if the motivation does not apply to you at all)
- 1 to experience missions 2 to grow in my relationship with God
- 3 to experience another culture 4 to make some new friends
- 5 to obey the call of God 6
- other? _____

93. If you were to go on missions again, why would you go? (Please rank your answers from 1-5 with 1 being your strongest motivation, mark 0 if the motivation does not apply to you at all)

₁ to experience missions
with God

₂ to grow in my relationship

₃ to experience another culture

₄ to make some new friends

₅ to obey the call of God

₆

other? _____

Please complete the following personal information

Name: _____ Date: _____

Address: _____ City: _____

Province. / State: _____ Postal / Zip Code: _____ Country: _____

Email: _____ Home phone _____ Date of Birth: _____

Home Church:

Location of your mission assignment:

94. Are you ₁ male or ₂ female?

Please return this completed questionnaire to the mission staff member who gave it to you.

Appendix 7: Follow-Up Stage Participant Questionnaire

Short Term Missions Participants Values and Beliefs Questionnaire

Hi there! My name is Randy Friesen. I've been serving in the area of short-term missions since 1988. I'm presently conducting a PhD research study on the impact that short-term missions has on participants.

I want to thank you for your participation in the first 2 stages of this research study. Your completion of this third stage questionnaire is critical to the usefulness of the data in the earlier stages of the study. This questionnaire will help us better understand the impact of short-term missions on the lives of mission's participants. Thank you for your participation in this research!

It is important that you answer **all** the questions by filling in the blank or circling the number that corresponds to the response you select. When you come to a question in which none of your responses match your opinion, please choose the response that corresponds as closely as possible to your opinion. The questionnaire should take about 20-25 minutes to fill out. **It's more important to communicate what is real in your life now rather than what you think is the "right" answer.**

This questionnaire will be used confidentially. I will be the only one who sees the questionnaire. Your name will not be used without your permission. Please feel free to contact me at (519) 886-4378 if you have any questions about this questionnaire or the broader study.

Please return this completed questionnaire to the office of the mission organization you received it from (or go to the Global Disciples web site at <http://www.globaldisciples.org/survey> to fill out the questionnaire electronically).

Section B

For questions 1 to 13, please check one answer only.

1. What mission organization are you serving with (or inquiring of)?
1 YMI – ACTION 2 YMI – TREK 3 YES 4 REACH
5 MCC – SALT
2. Approximately how much time do you spend in private prayer each day?
1 Less than 5 minutes 2 5-10 minutes 3 11-20 minutes 4 21-30 minutes
5 More than 30 minutes
3. Approximately how much time do you spend each day devotionally reading and meditating on scripture?
1 Less than 5 minutes 2 5-10 minutes 3 11-20 minutes 4 21-30 minutes
5 More than 30 minutes
4. Approximately how often each week do you worship God in song or other forms either personally or corporately?
1 Once a week 2 2-3 times/week 3 Once a day 4 Several times a day
5 Often throughout the day
5. What percentage of your gross income do you give back to God in the form of a church offering or other charitable donations last year?
1 Less than 1% 2 1-5% 3 6-9% 4 10%
5 More than 10%
6. How long have you been a Christian?
1 Less than 1 year 2 1-2 years 3 3-5 years 4 6-10 years
5 More than 10 years
7. On average, how much time do you spend per week, excluding church or formal Christian meetings (i.e. Inter-Varsity, Navigators, etc.), with Christian friends?
1 Less than 1 hour 2 1-2 hours 3 2-3 hours 4 3-5 hours
5 More than 5 hours
8. How much time did you spend in an average week serving in some form of ministry connected to your local church or campus ministry within the past 12 months?
1 Less than 1 hour 2 1-2 hours 3 2-3 hours 4 3-5 hours
5 More than 5 hours
9. How many Christian friends from countries outside of North America do you connect with at least once a year?
1 0-1 2 2 3 3 4 4 5 5 or more

10. Of your five closest friends how many of them are part of your congregation?
 1 0-1 2 2 3 3 4 4 5
] 5
11. How many lasting friendships (longer than one year) do you have with non-Christians?
 1 none 2 1-2 3 3-5 4 6-10 5
] more than 10
12. How often do you read an international story in a newspaper, newsmagazine or Internet news bulletin each week?
 1 Less than once a week 2 Once a week 3 3 times a week 4 Once a day
 5 More than once a day
13. How many friendships do you regularly invest in (connect with once a month) with people from other racial backgrounds?
 1 none 2 1 3 2-4 4 5-7 5
] 8 or more

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
Worshipful music fills my mind during the day	1	2	3	4	5	14
Within the past month I have not purchased items I wanted because I felt they weren't necessary even though I could	1	2	3	4	5	15
The word of God is the most important authority in the decisions of my everyday life	1	2	3	4	5	16
I encourage other Christians to discover and use their spiritual gifts	1	2	3	4	5	17
My life is influenced by events in other parts of the world	1	2	3	4	5	18
I chose to recycle whenever possible	1	2	3	4	5	19
I understand and experience both the fruit and gifts of the Spirit in my life	1	2	3	4	5	20
I regularly evaluate my time use to make sure it lines up with my priorities	1	2	3	4	5	21
I look for ways to serve together with others	1	2	3	4	5	22
I need my brothers and sisters in Christ around the world	1	2	3	4	5	23
When I see someone being treated poorly I respond	1	2	3	4	5	24
I enjoy being alone with God	1	2	3	4	5	25
I often find self-worth in what I'm able to achieve	1	2	3	4	5	26
I am involved in a Christian small group where I can talk about personal issues	1	2	3	4	5	27
I experience a daily awareness of God's love for me	1	2	3	4	5	28
I am aware of what my spiritual gifts are and use them regularly in serving my church	1	2	3	4	5	29
It is my experience that God uses my work for building the church	1	2	3	4	5	30
I know who I am in Christ and what He's called me to be	1	2	3	4	5	31
I try to keep in touch with my home church when I'm away for longer than one month	1	2	3	4	5	32
I practice sexual purity in my relationships with the opposite sex	1	2	3	4	5	33
I speak out when I see injustice around me	1	2	3	4	5	34
I know lives are being impacted by my service for God in the church	1	2	3	4	5	35
I often give away money in response to a need	1	2	3	4	5	36
My relationship with Christ is the top priority in my life	1	2	3	4	5	37

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
I tell my parents how much I love them	1	2	3	4	5	38
I choose to initiate forgiveness in relationships when there is conflict	1	2	3	4	5	39
I experience the power of the Holy Spirit in my life	1	2	3	4	5	40
In the last year, I have watched movies/TV, listened to music or seen things on the Internet that would not be	1	2	3	4	5	41
I have memorized scripture in the past month	1	2	3	4	5	42
Times of prayer are an inspiring experience for me	1	2	3	4	5	43
I enjoy working on ministry teams	1	2	3	4	5	44
I enjoy spending time with my family	1	2	3	4	5	45
I enjoy worshipping God through my voice and instruments	1	2	3	4	5	46
I seek God's direction on how to spend my time	1	2	3	4	5	47
I ask my Christian teachers and pastor for spiritual advice	1	2	3	4	5	48
I try to deepen my relationships with people who do not yet know Jesus Christ	1	2	3	4	5	49
I give to agencies that work in poverty stricken areas of the world (child sponsorship, MCC, etc.)	1	2	3	4	5	50
I've spoken out against racial prejudice	1	2	3	4	5	51
Whatever I do I work at it with all my heart because God is my boss	1	2	3	4	5	52
I approach other cultures from the perspective of one who learns	1	2	3	4	5	53
My church is incomplete without a relationship with churches in other parts of the world	1	2	3	4	5	54
I enjoy serving in the local church	1	2	3	4	5	55
I connect with a person I would consider a spiritual mentor at least monthly	1	2	3	4	5	56
I am actively involved in a local church	1	2	3	4	5	57
I realize how much material goods I have to share with others	1	2	3	4	5	58
I care about events in other parts of the world	1	2	3	4	5	59
I choose to conserve natural resources whenever possible	1	2	3	4	5	60
I have learned much from people who live in cultures other than my own	1	2	3	4	5	61

To what degree is the following statement true in your life now? (For each question, please circle one number only.)	Not at all	Hardly	Average	Great extent	Very great extent	
I am accountable to other believers for the way I follow Christ	1	2	3	4	5	62
I pray at least weekly for friends, colleagues, relatives who do not know Jesus Christ, that they will come to faith	1	2	3	4	5	63
I would risk facing humiliation to promote racial reconciliation	1	2	3	4	5	64
I always complete the responsibilities given to me	1	2	3	4	5	65
On average I watch more than one hour of television or movies per day	1	2	3	4	5	66
I attentively observe world events through the media	1	2	3	4	5	67
I am involved in ministering to the poor in my local community	1	2	3	4	5	68
I find corporate worship through music to be meaningful	1	2	3	4	5	69
I am content with the possessions and finances God has provided for me	1	2	3	4	5	70
God speaks to me through Christians from other cultures	1	2	3	4	5	71
I would work whether I was paid or not	1	2	3	4	5	72
I am asking God for creative strategies to share the gospel with people around me	1	2	3	4	5	73
I chose to work in teams over working alone	1	2	3	4	5	74
Other Christians have affirmed my spiritual gifts	1	2	3	4	5	75
My country's enemies are not my enemies	1	2	3	4	5	76
I can hear and discern God's voice in my life	1	2	3	4	5	77
Family is a strong priority in my life	1	2	3	4	5	78
I have friends who live in other countries	1	2	3	4	5	79
I enjoy meditating on Scripture	1	2	3	4	5	80
I choose to submit to spiritual authority in the church	1	2	3	4	5	81
I'm thankful for my home church	1	2	3	4	5	82
I am aware of spiritual warfare	1	2	3	4	5	83
God is concerned about pollution	1	2	3	4	5	84
When I see someone in need I try to respond	1	2	3	4	5	85

Section C

Please complete the following questions.

(Please check the appropriate response where requested)

86. Was this your first short-term mission trip?

0 Yes

1 No

If no, how many have you been on, where did you serve and for what length?

87. Did you acquire another language while you were serving in missions?

1 No

2 Yes-basic

3 Yes-conversational

88. Would you like to serve full time in missions in the future?

1 Not at all

2 Hardly

3 Average

4 Great extent

5 Very great extent

89. Is your family presently supportive of your short-term missions experience?

1 Not at all

2 Hardly

3 Average

4 Great extent

5 Very great extent

90. Is your home church presently supportive of your short-term missions experience?

1 Not at all

2 Hardly

3 Average

4 Great extent

5 Very great extent

91. Was your missions experience primarily **service** focused (construction, computers, drama performance, etc) or was your missions experience primarily **relational** focused (discipleship, teaching, evangelism)?

1 Service

2 Mostly service

3 equal combination of service

and relational

4 Mostly relational

5 Relational

92. When you first applied for the mission what was your primary motivation? (Please rank your answers from 1-5 with 1 being your strongest motivation, mark 0 if the motivation does not apply to you at all)

1 to experience missions

2 to grow in my relationship

with God

3 to experience another culture

4 to make some new friends

5 to obey the call of God

6

other? _____

93. If you were to go on missions again, why would you go? (Please rank your answers from 1-5 with 1 being your strongest motivation, mark 0 if the motivation does not apply to you at all)

1 [] to experience missions

2 [] to grow in my relationship

with God

3 [] to experience another culture

4 [] to make some new friends

5 [] to obey the call of God

6 []

other? _____

Please complete the following personal information

Name: _____ Date: _____

Address: _____ City: _____

Province. / State: _____ Postal / Zip Code: _____ Country: _____

Email: _____ Home phone _____ Date of Birth: _____

Home Church:

Location of your mission assignment:

94. Are you ₁ male or ₂ female?

Please return this completed questionnaire to the mission staff member who gave it to you.

Appendix 8: Post-Trip Stage Interview Protocol

Interview Protocol – Post-trip (Stage Two Research)

Participants:

- 5 REACH participants on May 29, 2002 in Columbus, Ohio
- 10 TREK participants on June 18 and 19, 2002 in Abbotsford, BC
- 3 ACTION participants on May 6 and June 7, 2002 in Waterloo, Ontario
- 3 SALT participants on Aug 17, 2002 in Akron, Pennsylvania
- 9 YES participants on May 21, 2002 in Harrisburg, Pennsylvania

Interviews:

- Interviews were approximately ½ hour in length.
- All were audio taped with permission of interviewee.
- Notes were taken on a standardized interview form.

General Format of the Interview:

- The interview process and confidentiality commitment were explained to the participant.
- A standardized introductory statement was given about the purpose and direction of the interview.
- An introductory question invited participants to comment on areas of their life that were impacted by the mission experience (positively or negatively).
- The three relational spheres (God, Church and world) were discussed systematically with an invitation for participants to discuss any of the eight concepts in which they had experienced change within each relational sphere. Further probing questions were asked to better understand the underlying causes for the perceived changes. (see Interview Script)
- Participants were thanked for their participation and confidentiality was again emphasized.

Appendix 9: Post-Trip Stage Interview Script

Post-Trip Interviews

Date _____ Time _____ Study ID number _____
Name _____ Nationality _____ Gender ____ Age ____
Program served with _____
Assignment location _____

The following interview is included in the second stage of this study of spiritual growth in short-term mission participants. Your answers to the following questions are voluntary and will be kept confidential. With your permission, I would like to tape the interview to make sure I accurately record your answers. No one will listen to this tape but me, and the taped material will be presented in such a way that no one will be able to connect you with your responses.

This interview will last approximately one half hour and will focus on your perceptions of your mission experience and the possible changes that have occurred in your beliefs, attitudes and behavior as a result of this experience.

For the purpose of this study beliefs, attitudes and behavior will be examined in your relationship with God, with other Christians and with the world around you.

Questions:

1. What areas of your life have been impacted by your mission experience?
2. In what areas of your life would you say you experienced the greatest impact?
3. What impact has this mission experience had on your relationship with God?
4. In what areas of your relationship with God would you say you experienced the greatest impact?

Prayer

Personal Worship

The Bible as a Guide for Life

Purity

Identity in Christ

Stewardship of Money

Stewardship of Time

Experiencing the Holy Spirit

(Follow up probes for each of the areas listed by the participant)

5. In what ways have you changed in the area of _____?
6. What would you say were the primary influences of this change?

(Specific probe question related to the variable being tested on their team)

7. What was the influence of serving on a _____ (multicultural team, cross cultural team, the discipleship training camp, the length of assignment) on these positive changes you experienced?
8. What impact has this mission experience had on your relationship with the broader Church?
9. In which areas of your relationship with the Church and other Christians have you experienced the most positive change during this mission experience?

Commitment to Christian community
Service in the Church
Awareness of spiritual gifts
Attitude toward the family
Teamwork in ministry
The global Church
Experience of spiritual authority
Relationship with the local Church

(Follow up probes for each of the areas listed by the participant)

10. In what ways have you changed in the area of _____?
11. What would you say were the primary influences of this change?

(Specific probe question related to the variable being tested on their team)

12. What was the influence of serving on a _____ (multicultural team, cross cultural team, the discipleship training camp, the length of assignment) on these positive changes you experienced?
13. What impact has this mission experience had on your relationship with the world around you?
14. In which areas of your relationship with the world around you have you experienced the most positive change during this mission experience?

Evangelism
Compassion for human need
Concern for global issues
Stewardship of creation
Respect for other cultures and their values
Reconciliation between cultures
Value of work
Value of social justice

(Follow up probes for each of the areas listed by the participant)

15. In what ways have you changed in the area of _____?
16. What would you say were the primary influences of this change?

(Specific probe question related to the variable being tested on their team)

17. What was the influence of serving on a _____ (multicultural team, cross cultural team, the discipleship training camp, the length of assignment) on these positive changes you experienced?

Appendix 10: Participant Release Form

Release Form

Participant's Name: _____
Program _____

I authorize Randy Friesen, Director of Youth Mission International, to gather information from me on the topic of spiritual growth related to my short-term mission experiences. I understand that this is a three part research study and I am willing to participate in a post-trip and one year after follow up questionnaire.

I am aware that participation in this study is voluntary and my unwillingness to participate will not in any way affect my future service with this mission. I may choose not to answer particular questions for personal reasons.

I understand that if, after my participation, I experience any undue anxiety or stress that may have been provoked by the experience, Randy Friesen or my short-term mission program director will be available for consultation.

Confidentiality of the research results will be maintained by the researcher. My individual results will not be released without my written consent.

Signature

Date

There are two copies of this consent form included. Please sign one and return it to the researcher with your questionnaire responses. The other copy you may keep for your records.

Questions and comments may be addressed to Randy Friesen, 169 Lexington Court, Suite G, Waterloo, Ontario N2J 4R9 CANADA. Phone: (519) 886-4378.

Appendix 11: 24 Concepts with Supporting Statements And Behaviours

Beliefs, Attitudes and Behaviour Questionnaire 24 Concepts Measured in 3 Relational Spheres (God, Church, World)

A. Relationship with God

1. Personal Communication with God

- Times of prayer are an inspiring experience for me
- I enjoy being alone with God
- I can hear and discern God's voice in my life

Related Behaviour

- Approximately how much time do you spend in private prayer each day?

(Less than 5 minutes, 5-10 minutes, 11-20 minutes, 21-30 minutes, More than 30 minutes)

2. Personal Worship through Music

- Worshipful music fills my mind through the day
- I enjoy worshipping God through my voice and instrument
- I find corporate worship through music to be meaningful

Related Behaviour

- Approximately how often each week do you worship God in song or other forms either personally or corporately?

(Once a week, Two -Three times a week, Once a day, Several times a day, Often throughout the day)

3. The Bible as a Guide for Life

- The word of God is the most important authority in the decisions of my everyday life
- I enjoy meditating on scripture
- I have memorized scripture in the past month

Related Behaviour

- Approximately how much time do you spend each day devotionally reading and meditating on scripture?

(Less than 5 minutes, 5-10 minutes, 11-20 minutes, 21-30 minutes, More than 30 minutes)

4. Purity

- I often find self worth in what I'm able to achieve
- In the last year, I have watched movies/TV, listened to music or seen things on the Internet that would not be pleasing to God
- I practice sexual purity in my relationships with the opposite sex

5. Identity in Christ

- I experience a daily awareness of God's love for me
- My relationship with Christ is the top priority in my life
- I know who I am in Christ and what he's called me to be

6. Stewardship of Money

- I often give away money in response to a need
- Within the past month I have not purchased items I wanted because I felt they weren't necessary even though I could afford them
- I am content with the possessions and finances God has provided for me

Related Behaviour

- What percentage of your gross income do you give back to God in the form of a church offering or other charitable donations last year?

(Less than 1 per cent, 1-5 per cent, 6-9 per cent, 10 per cent, More than 10 per cent)

7. Stewardship of Time

- I regularly evaluate my time use to make sure it lines up with my priorities
- I seek God's direction on how to spend my time
- On average I watch more than one hour of TV/movies per day

8. Experiencing the Holy Spirit

- I experience the power of the Holy Spirit in my life
- I am aware of spiritual warfare
- I understand and experience both the fruit and gifts of the Spirit in my life

B. Relationship with the Church

1. Commitment to Christian Community

- I am involved in a Christian small group where I can talk about personal issues
- I am accountable to other believers for the way I follow Christ
- I choose to initiate forgiveness in relationships when there is conflict

Related Behaviour

- Of your five closest friends how many of them are part of your congregation?

(1 or none, 2, 3, 4, 5)

2. Service in the Church

- I enjoy serving in the local church
- It is my experience that God uses my work for building the church
- I know lives are being impacted by my service for God in the church

Related Behaviour

- How much time did you spend in an average week serving in some form of ministry connected to your local church or campus ministry within the past 12 months?

(Less than an hour, 1-2 hours, 2-3 hours, 3-5 hours, More than 5 hours)

3. Awareness of Spiritual Gifts

- I am aware of what my spiritual gifts are and use them regularly in serving my church
- I encourage other Christians to discover and use their spiritual gifts
- Other Christians have affirmed my spiritual gifts

4. Attitude Toward Family

- Family is a strong priority in my life

- I tell my parents how much I love them
- I enjoy spending time with my family

5. Teamwork in Ministry

- I enjoy working on ministry teams
- I chose to work in teams over working alone
- I look for ways to serve together with others

6. The Global Church

- I need my brothers and sisters in Christ around the world
- God speaks to me through Christians from other cultures
- My church is incomplete without a relationship with churches in other parts of the world

Related Behaviour

- How many Christian friends from countries outside of North America do you connect with at least once a year?

(1 international Christian friend, 2 international Christian friends, 3, 4, 5 or more)

7. Experience of Spiritual Authority

- I ask my Christian teachers and pastor for spiritual advice
- I choose to submit to spiritual authority in the church
- I connect with a person I would consider a spiritual mentor at least monthly

8. Relationship With the Local Church

- I am actively involved in a local church
- I'm thankful for my home church
- I try to keep in touch with my home church when I'm away for longer than one month

C. Relationship With the World

1. Evangelism (11, 63, 49, 73)

- I pray at least weekly for friends, colleagues, relatives who do not know Jesus Christ, that they will come to faith
 - I try to deepen my relationships with people who do not yet know Jesus Christ
 - I am asking God for creative strategies to share the gospel with people around me
- Related Behaviour
- How many lasting friendships (for more than one year) do you have with non-Christians?

(None, 1-2, 3-5, 6-10, More than 10)

2. Compassion for Human Need

- When I see someone in need I try to respond
- I give to agencies that work in poverty stricken areas of the world (child sponsorship, MCC, etc.)
- I realize how much material goods I have to share with others

3. Concern for Global Issues

- I attentively observe world events through the media
- My life is influenced by events in other parts of the world
- I care about events in other parts of the world

4. Stewardship of Creation

- I chose to recycle whenever possible
- God is concerned about pollution
- I choose to conserve natural resources whenever possible

5. Respect for Other Cultures and Their Values

- I have friends who live in other countries
- I have learned much from people who live in cultures other than my own
- I approach other cultures from the perspective of one who learns

Related Behaviour

- How many friendships do you regularly invest in (connect once a month?) with people from other racial backgrounds?

(Less than one, One friend from another racial background, 2-4 friends from another racial background, 5-7 friends, 8 or more)

6. Reconciliation Between Cultures

- My country's enemies are not my enemies
- I've spoken out against racial prejudice
- I would risk facing humiliation to promote racial reconciliation

7. Value of Work

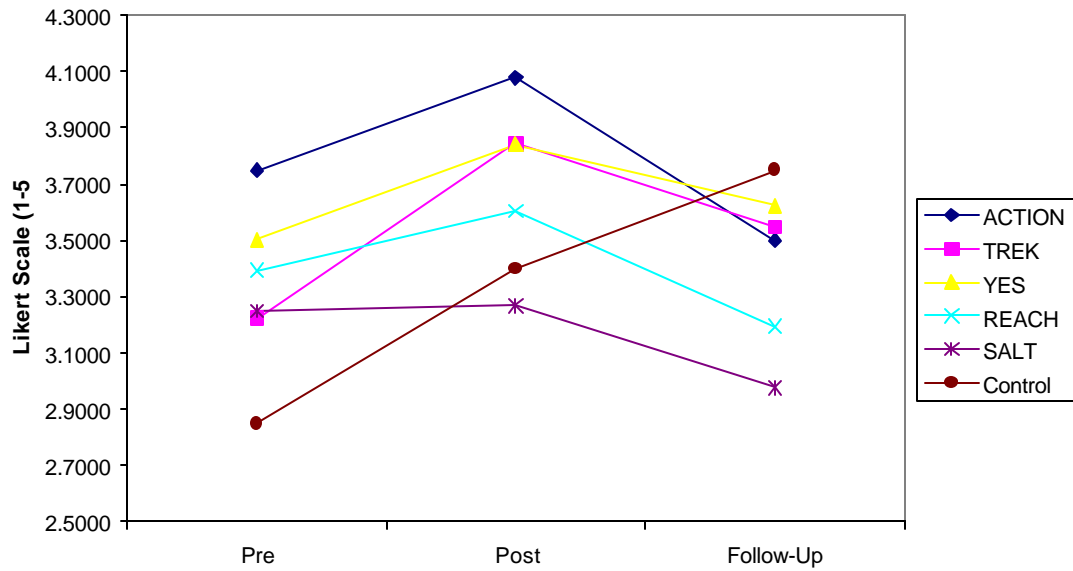
- I always complete the responsibilities given to me
- I would work whether I was paid or not
- Whatever I do I work at it with all my heart because God is my boss

8. Value of Social Justice

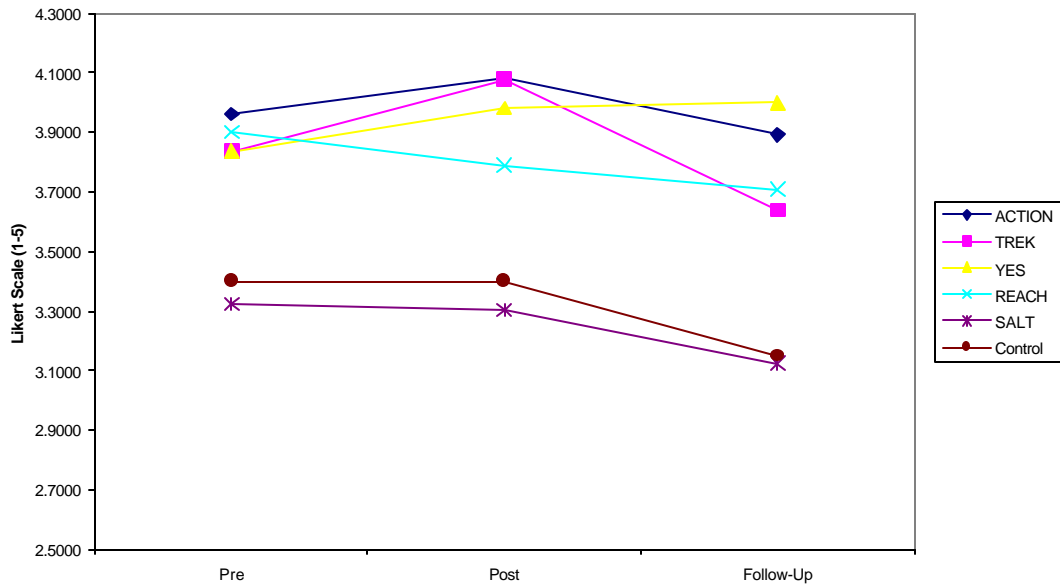
- When I see someone being treated poorly I respond
- I speak out when I see injustice around me
- I am involved in ministering to the poor in my local community

Appendix 12: Graphs Comparing The 5 Programs

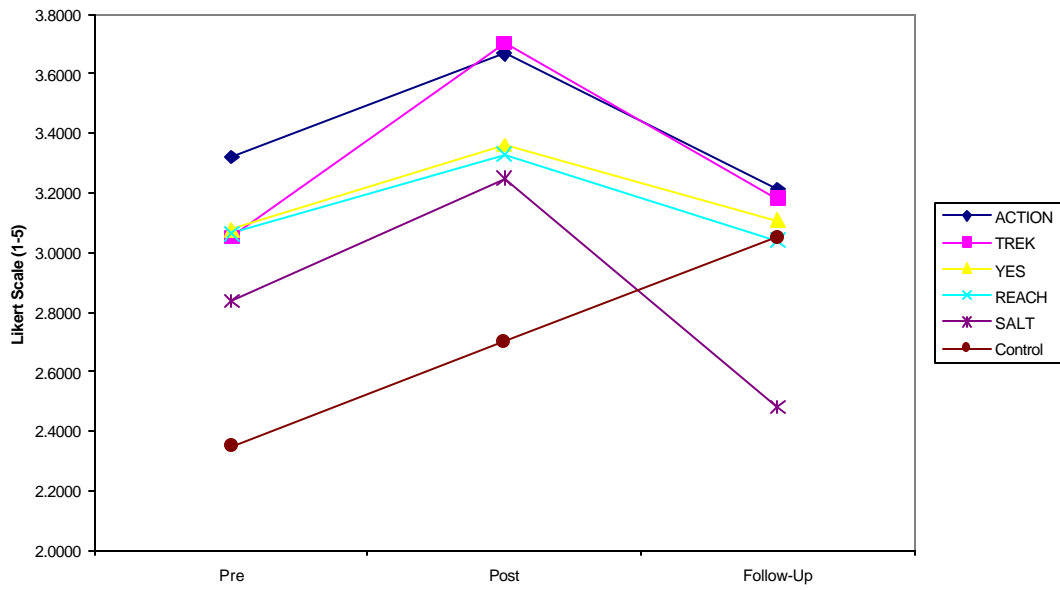
Value A1 - Personal Communication with God



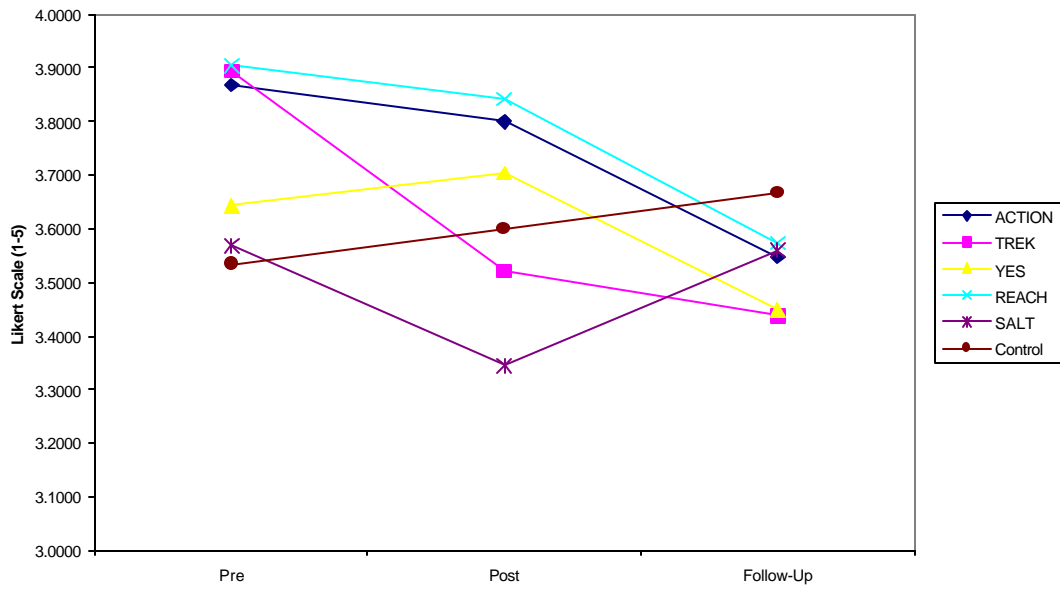
Value A2 - Personal Worship Through Music



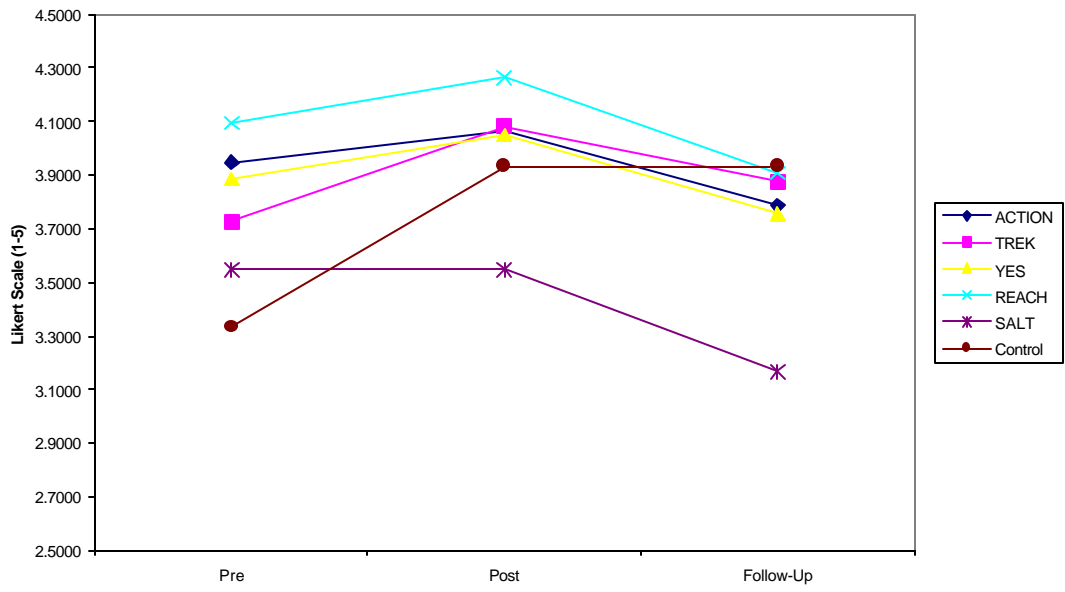
Value A3 - The Bible as a Guide For Life



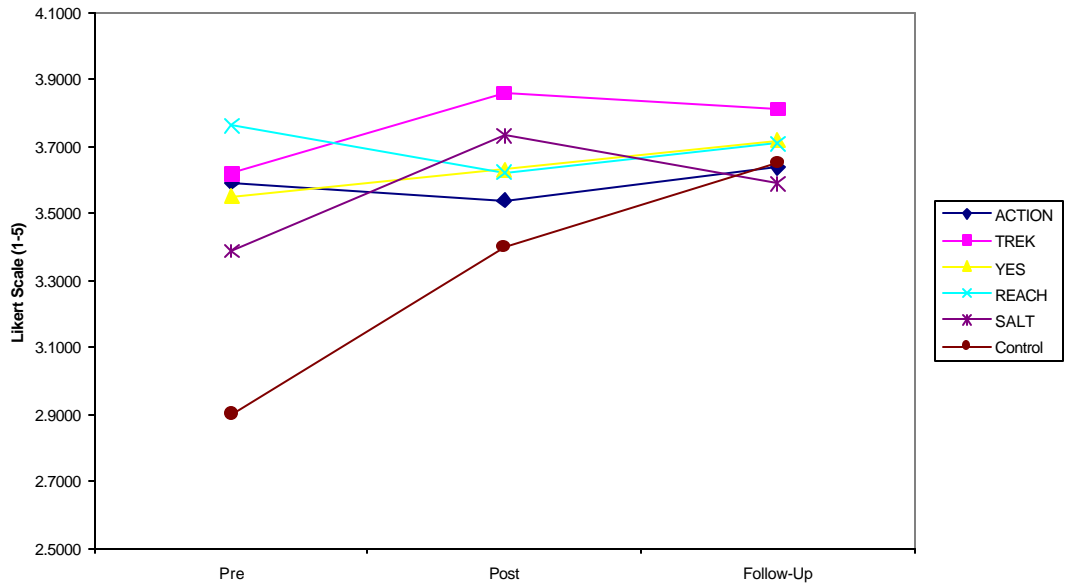
Value A4 - Purity



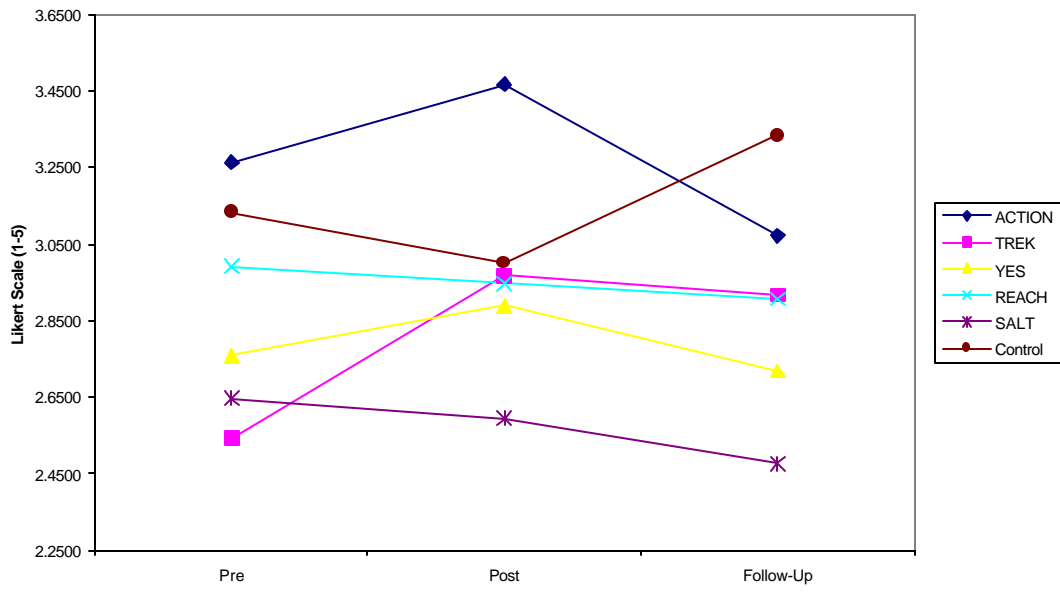
Value A5 - Identity in Christ



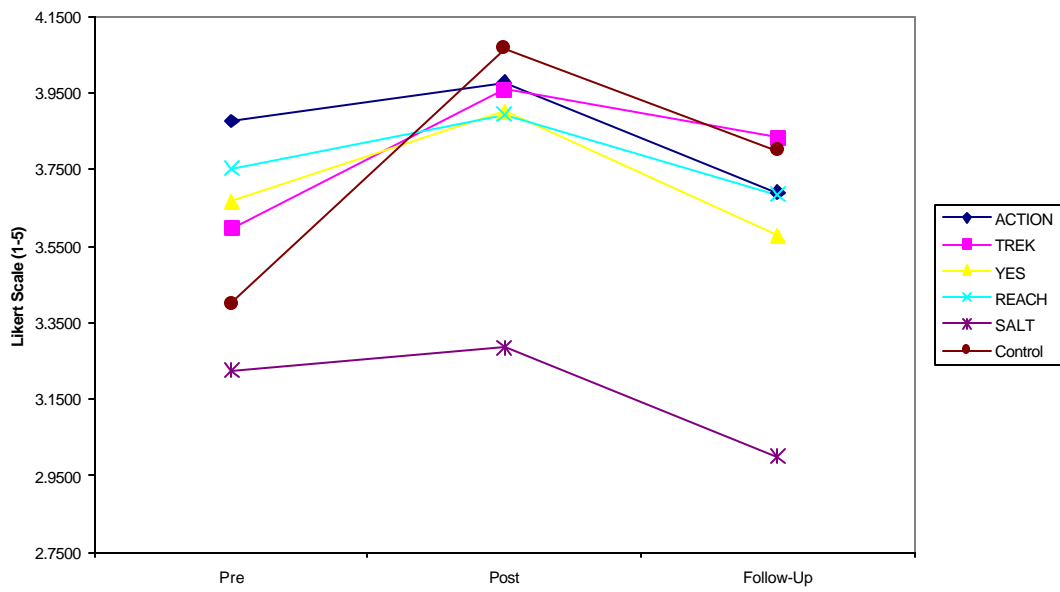
Value A6 - Stewardship of Money



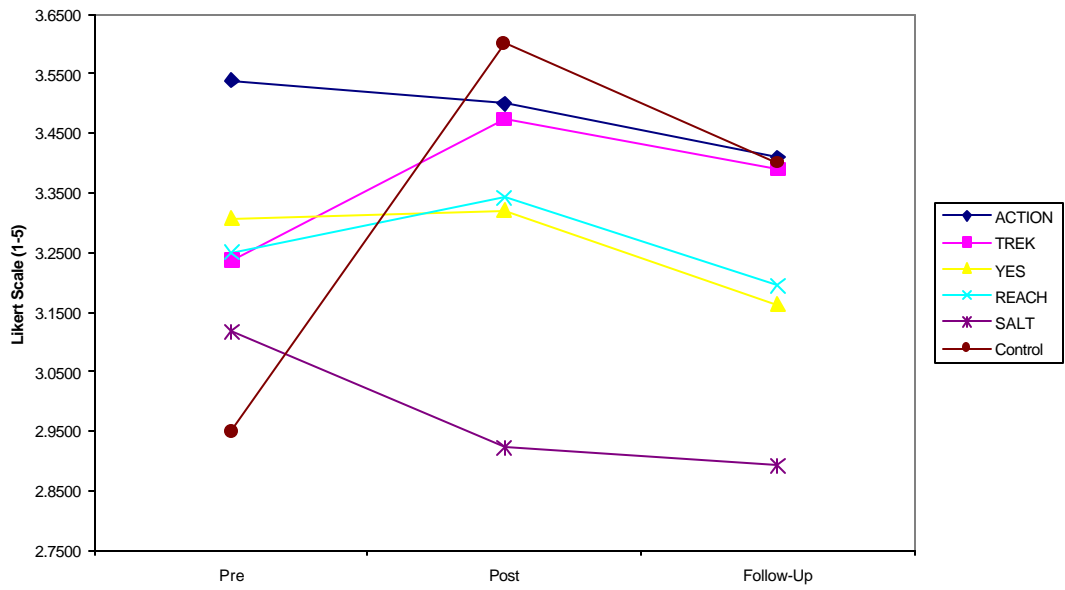
Value A7 - Stewardship of Time



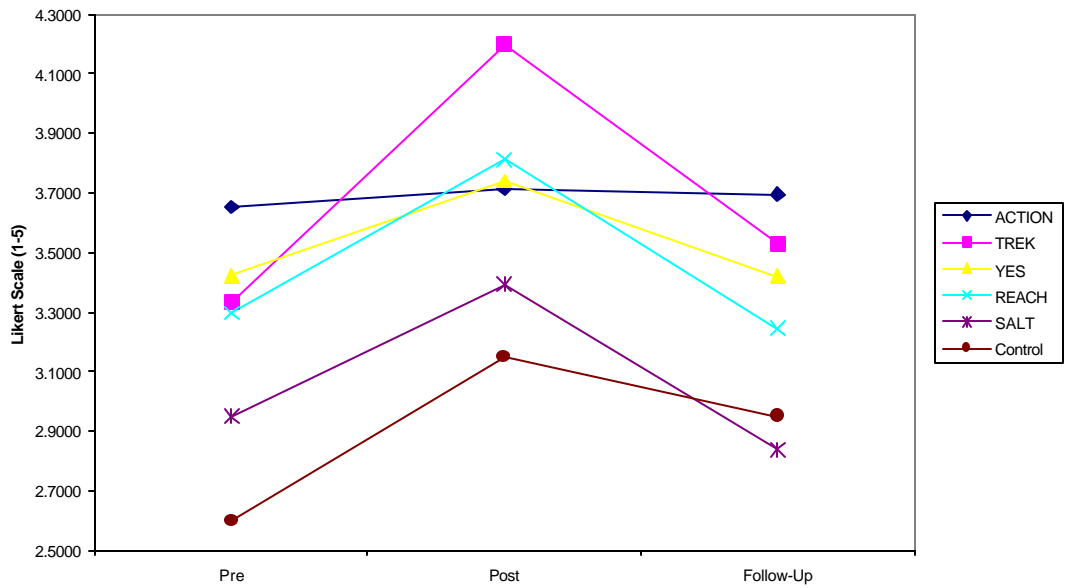
Value A8 - Experiencing the Holy Spirit



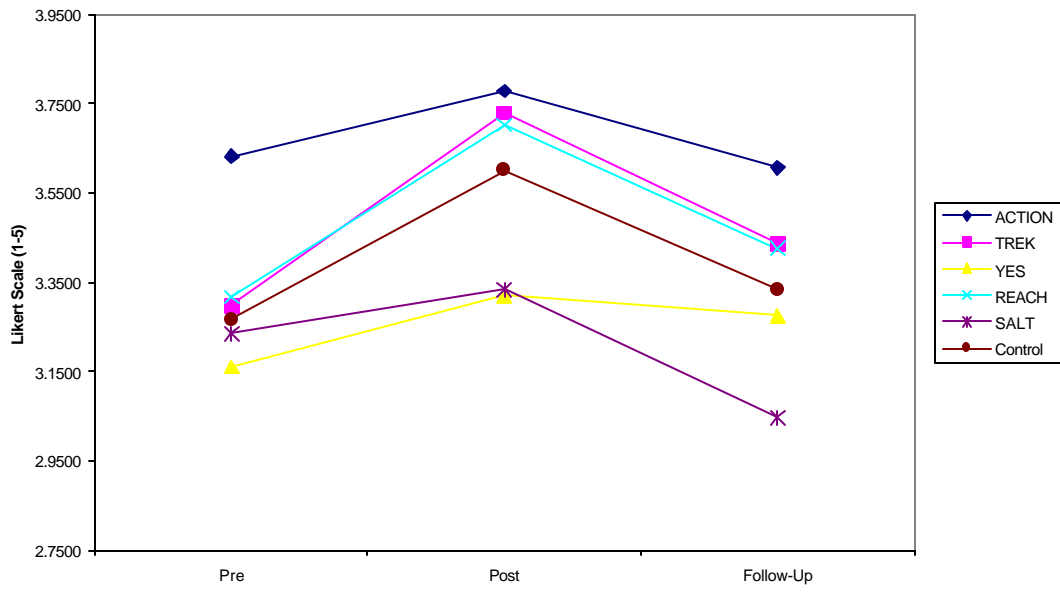
Value B1 - Commitment to Christian Community



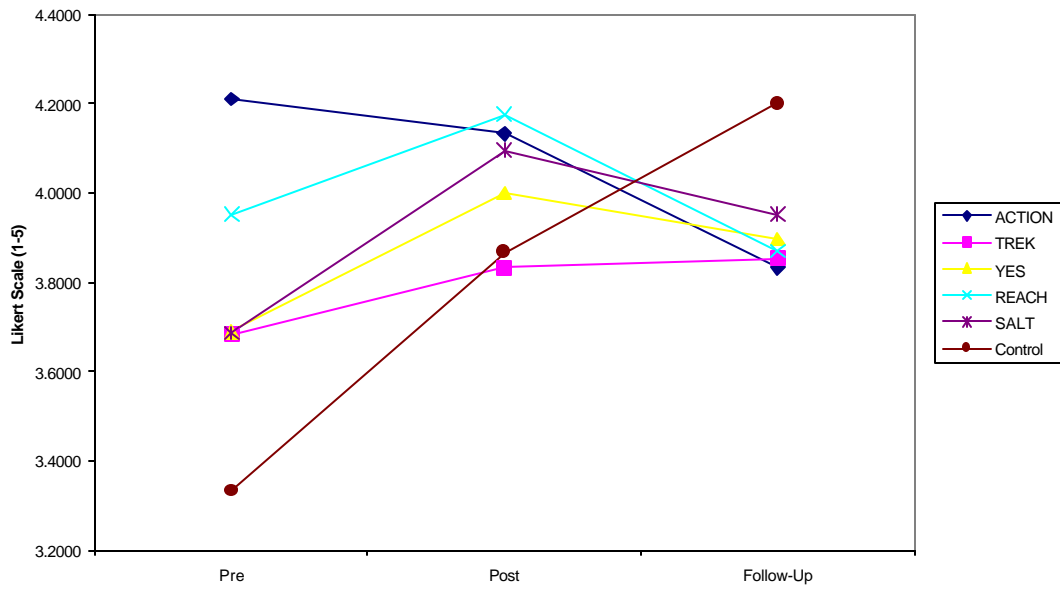
Value B2 - Service in the Church



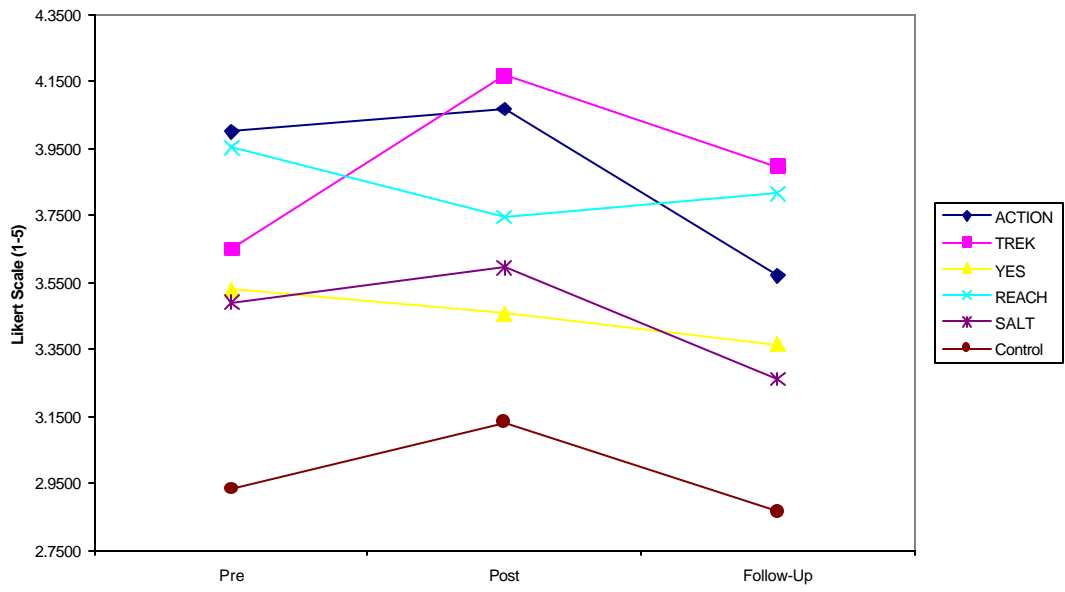
Value B3 - Awareness of Spiritual Gifts



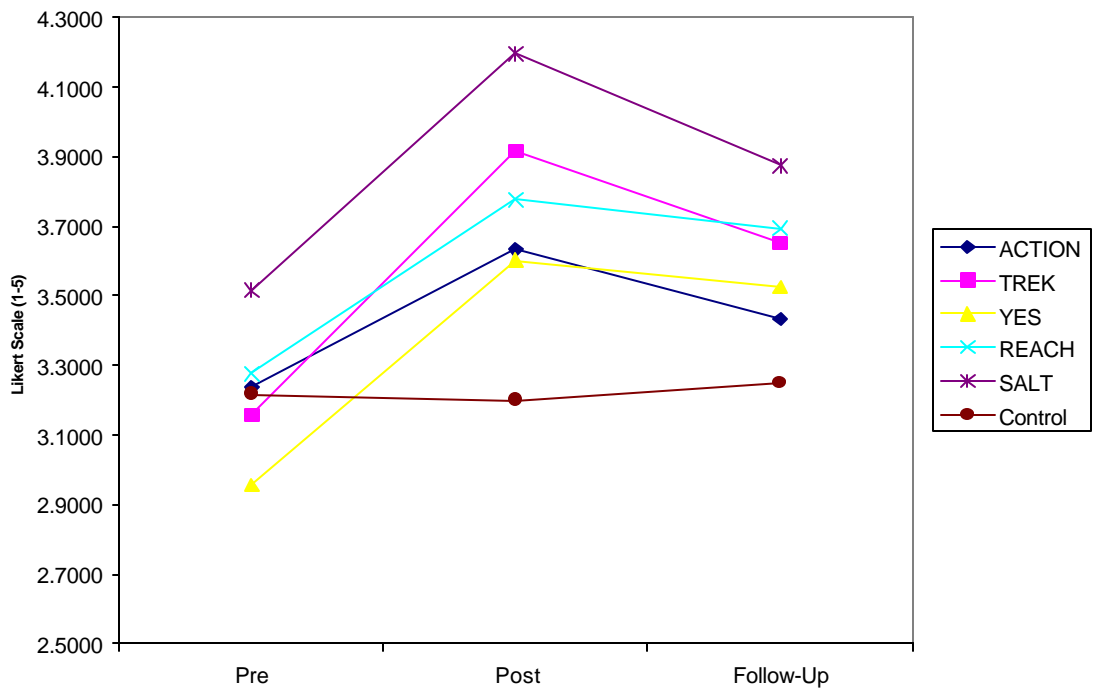
Value B4 - Attitude Toward Family



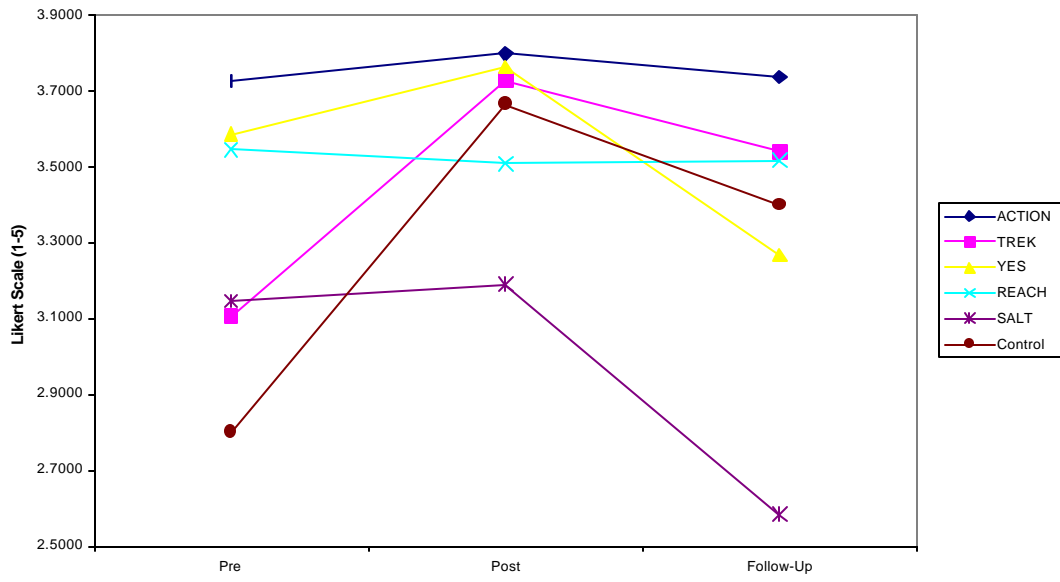
Value B5 - Teamwork in Ministry



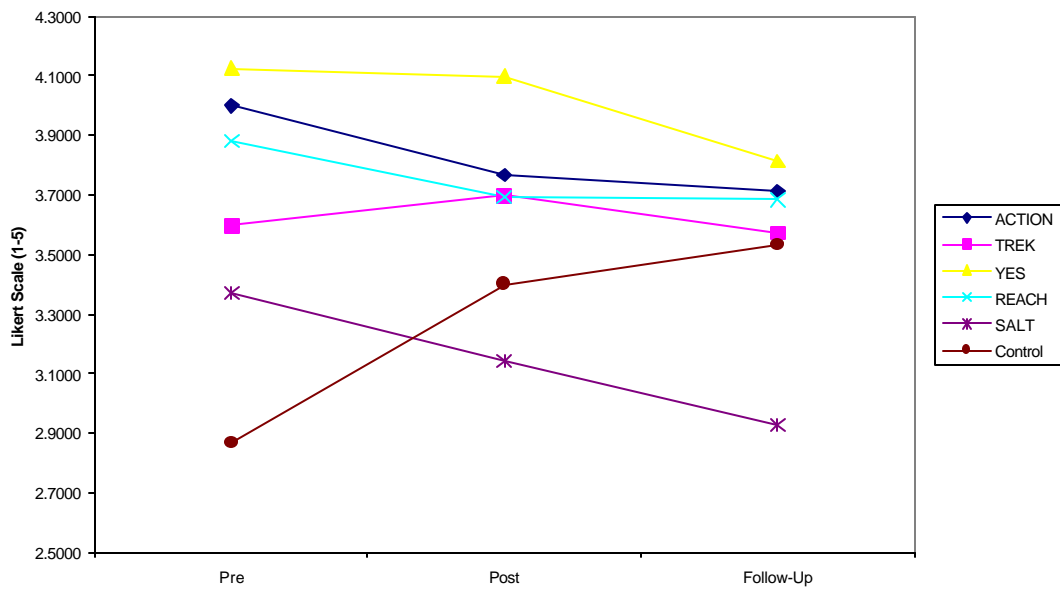
Value B6 - The Global Church



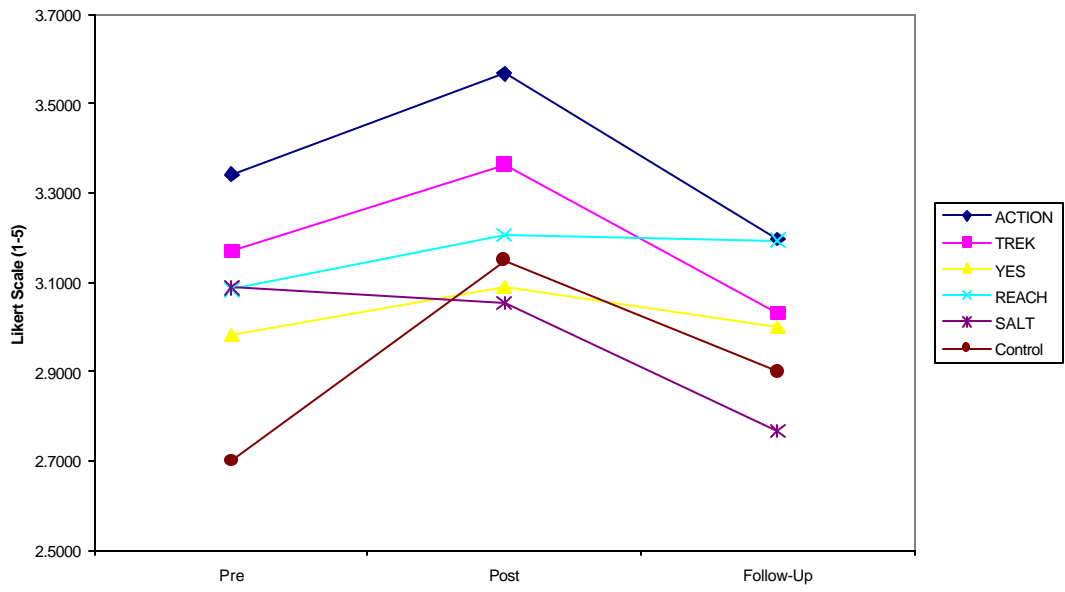
Value B7 - Experience of Spiritual Authority



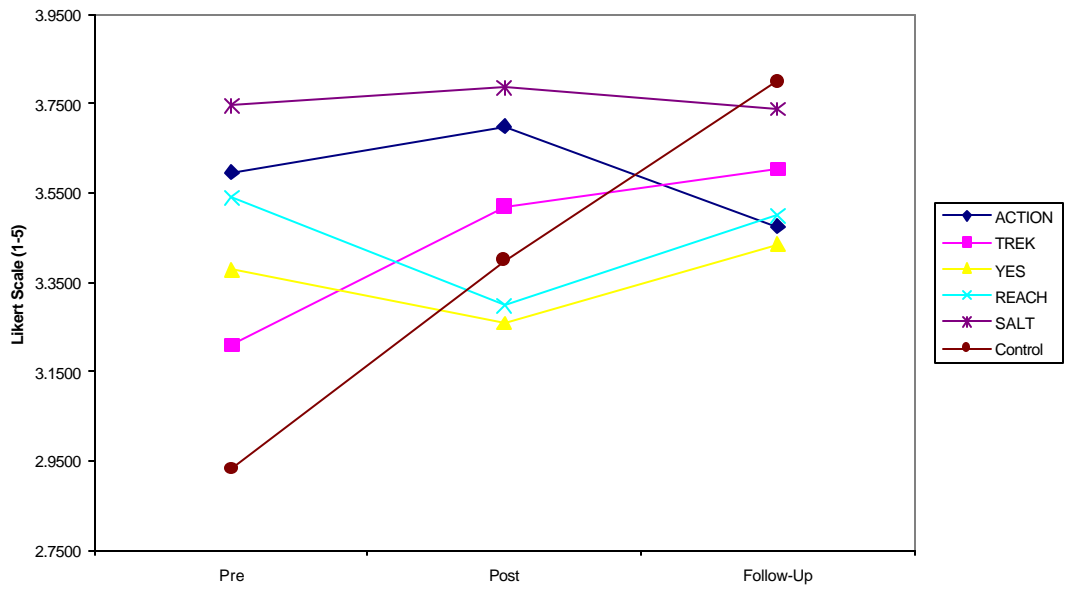
Value B8 - Relationship with the Local Church



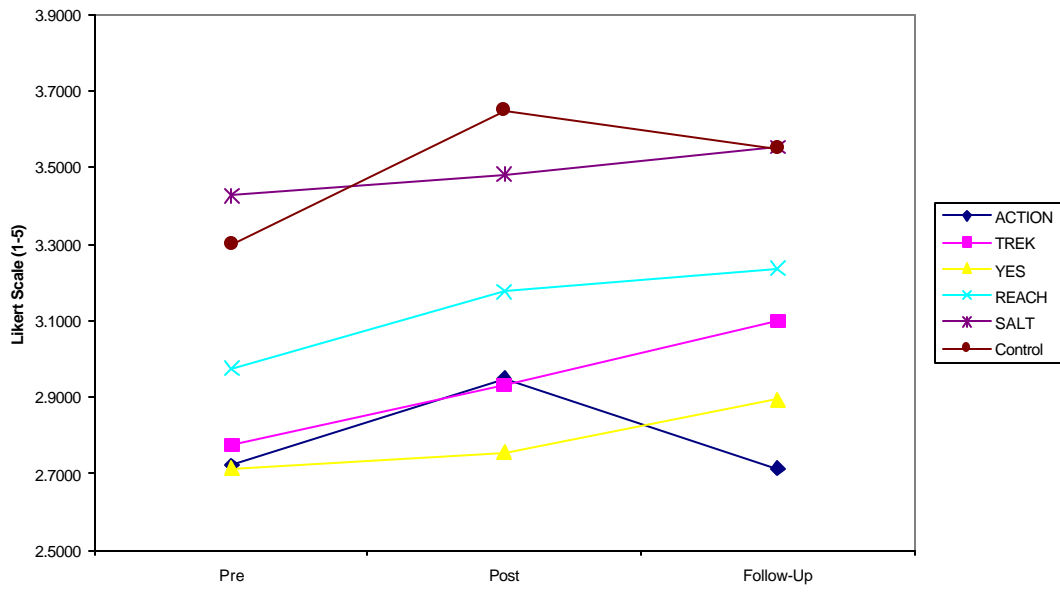
Value C1 - Evangelism



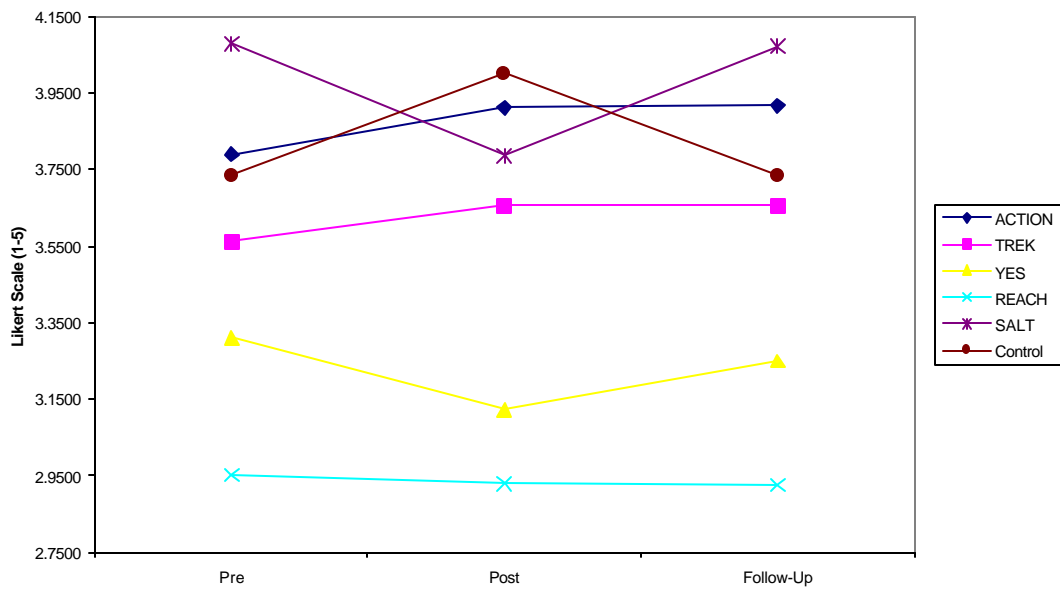
Value C2 - Compassion for Human Need



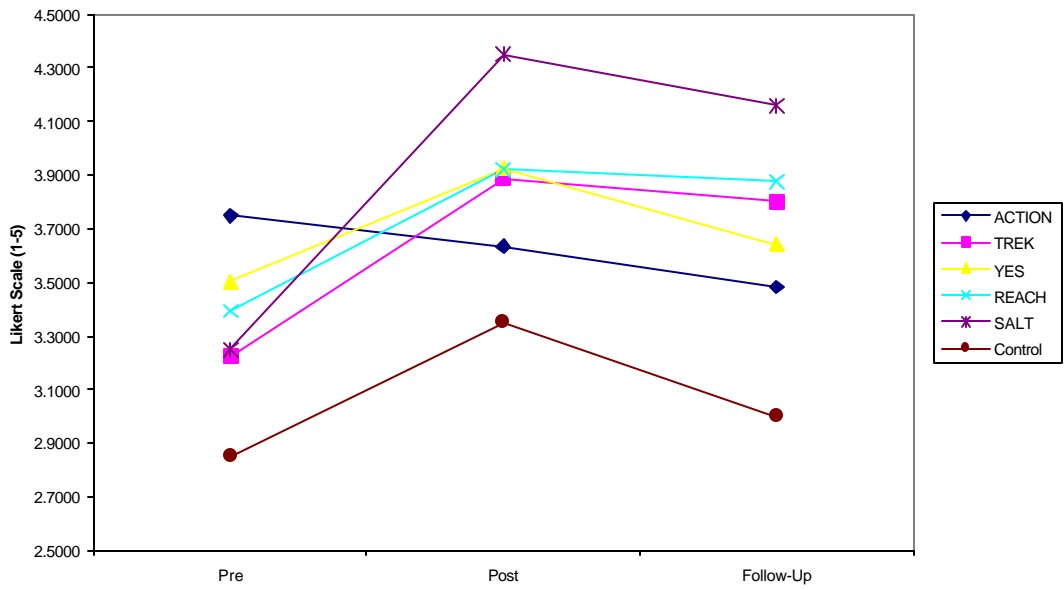
Value C3 - Concern For Global Issues



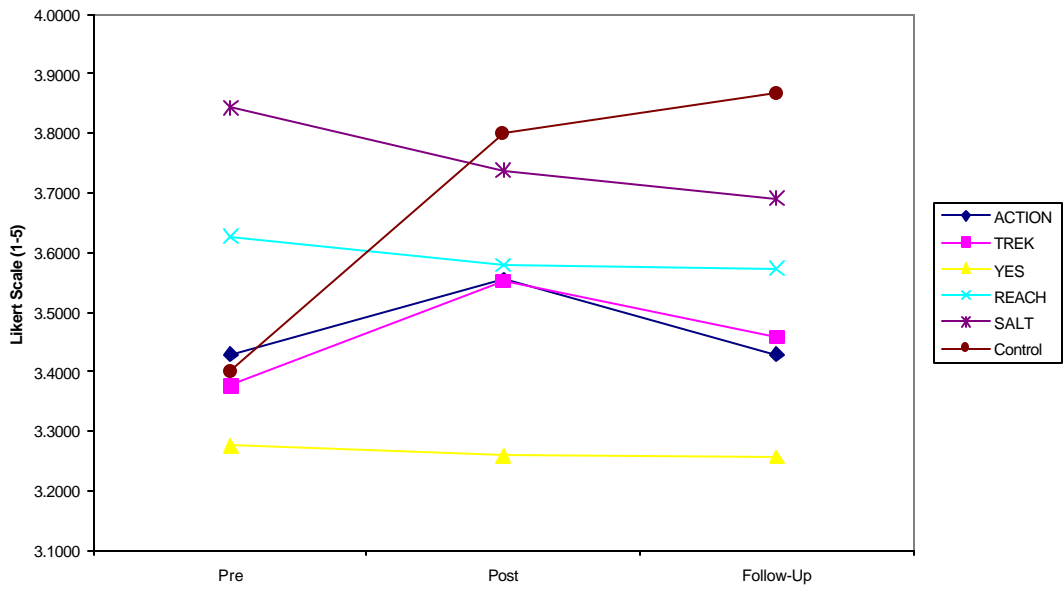
Value C4 - Stewardship of Creation



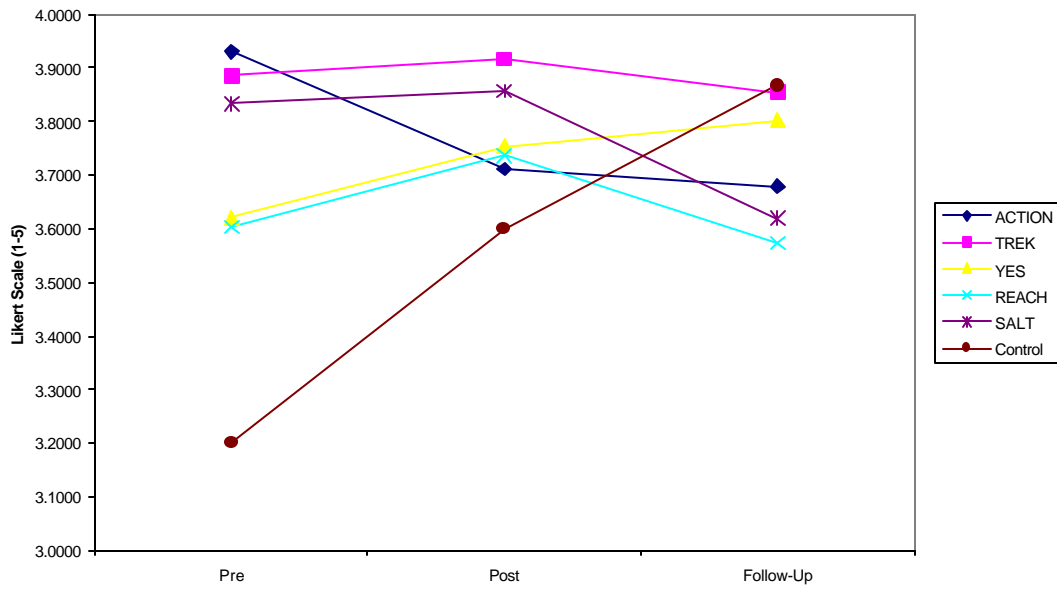
Value C5 - Respect for Other Cultures and Their Values



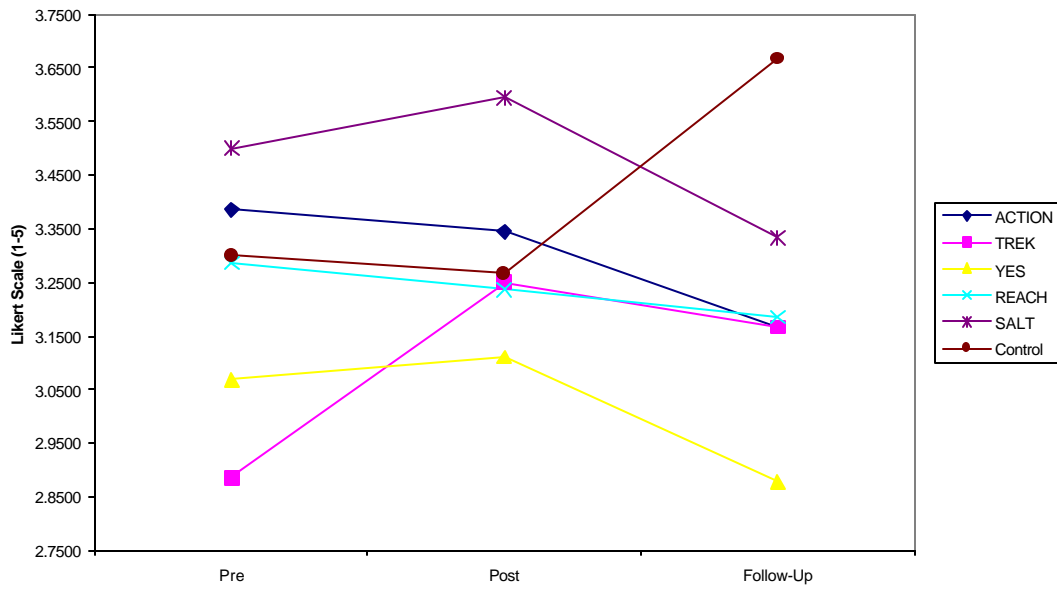
Value C6 - Reconciliation Between Cultures



Value C7 - Value of Work

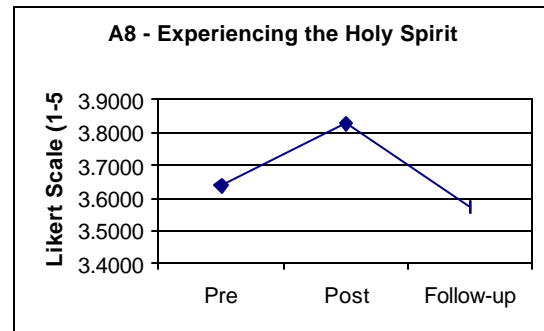
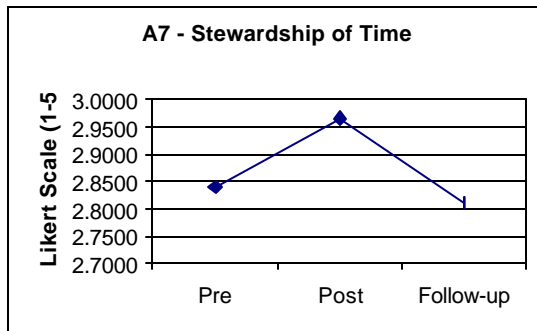
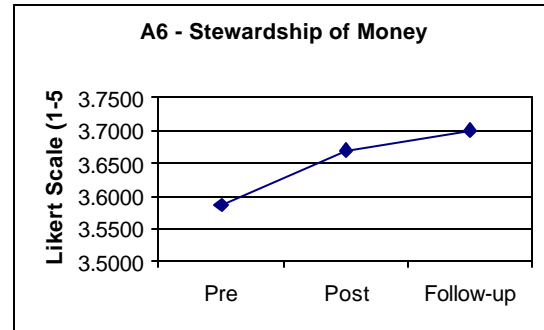
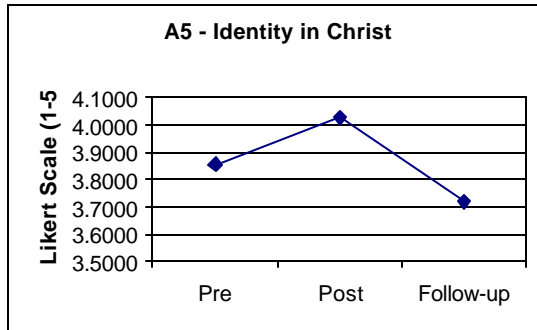
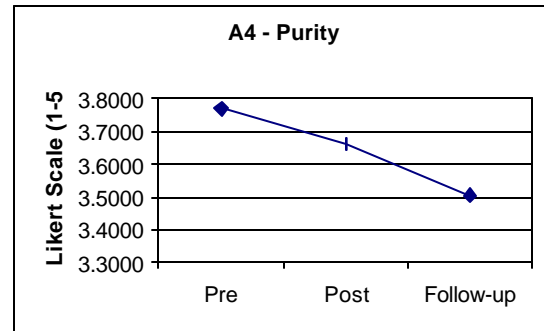
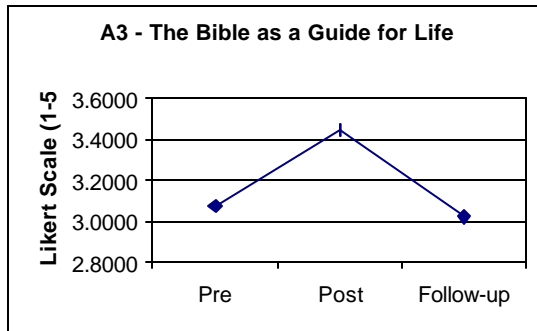
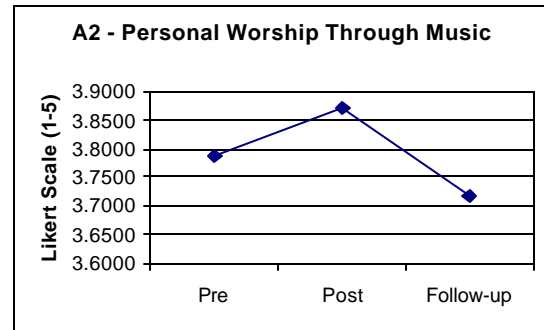
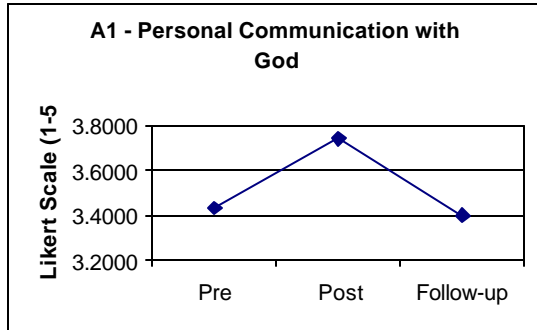


Value C8 - Value of Social Justice

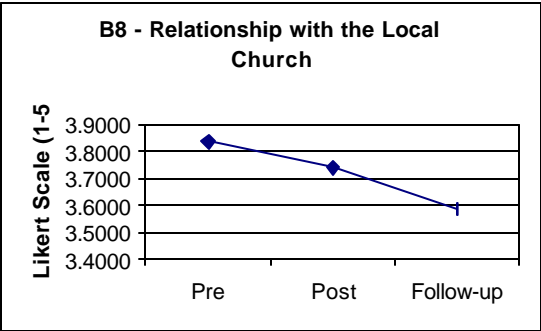
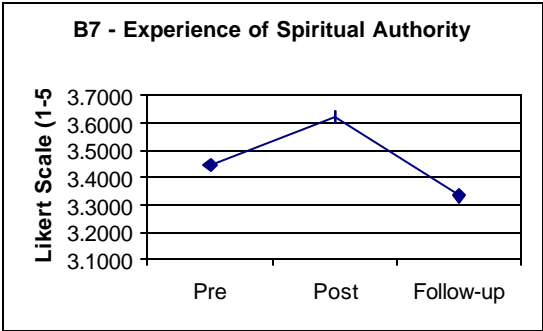
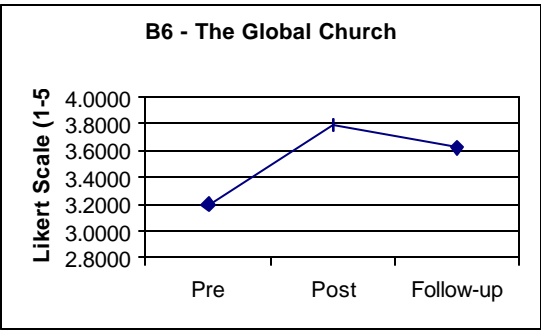
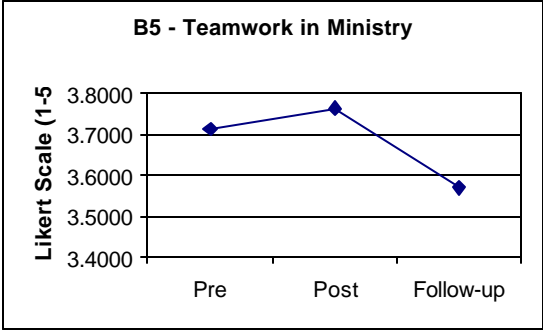
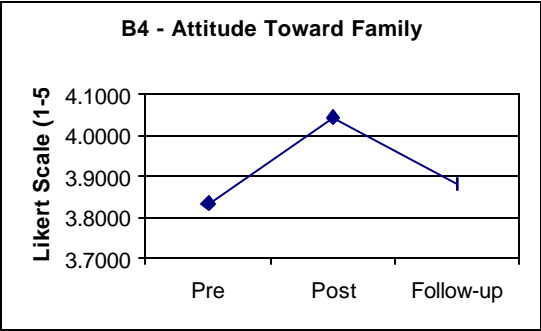
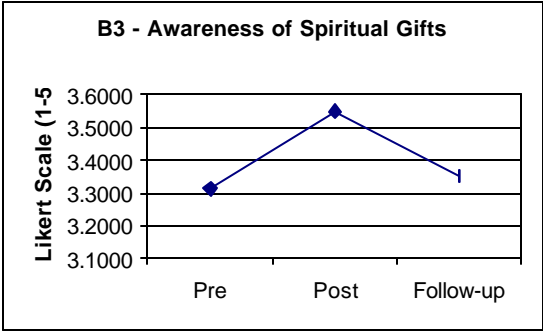
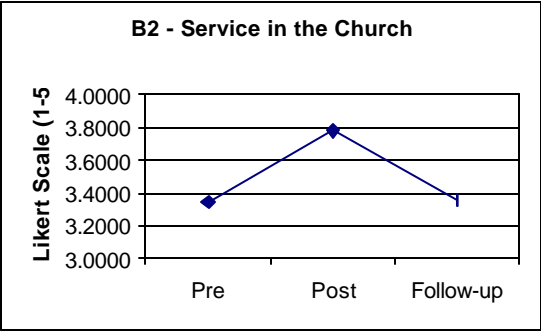
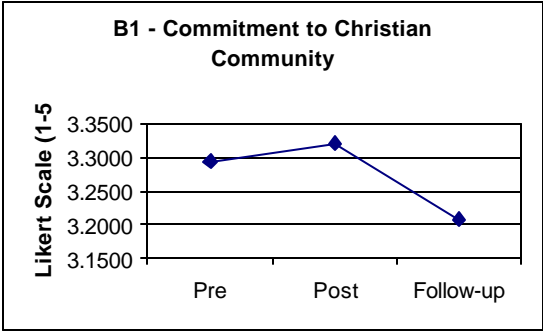


Appendix 13: Graphs Of The Average Means Of All Participants

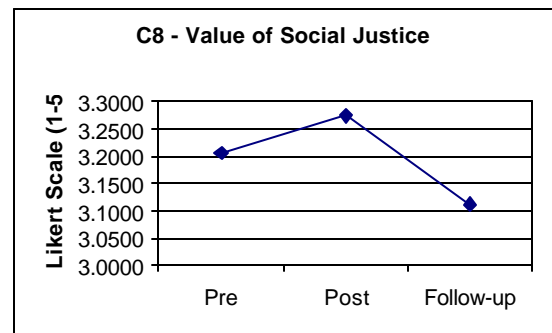
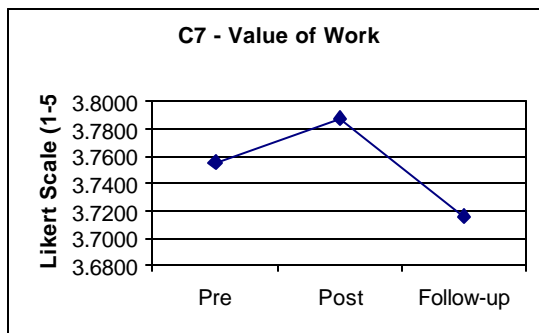
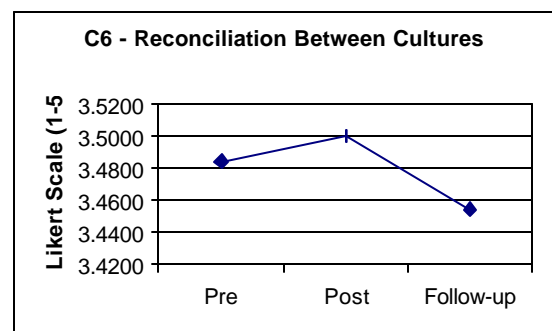
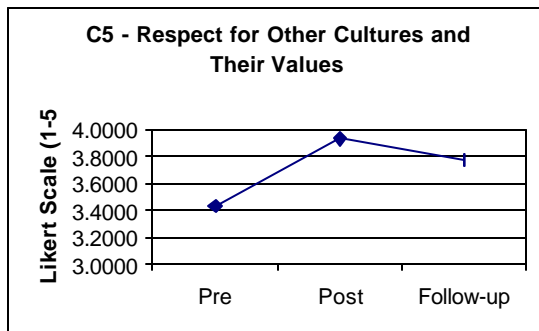
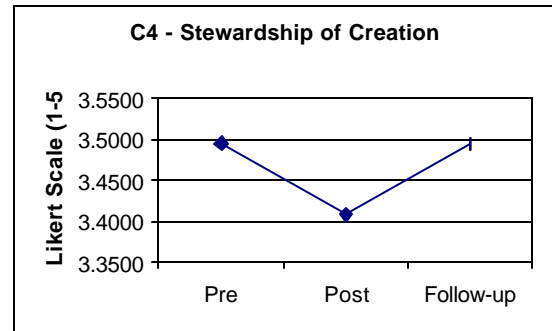
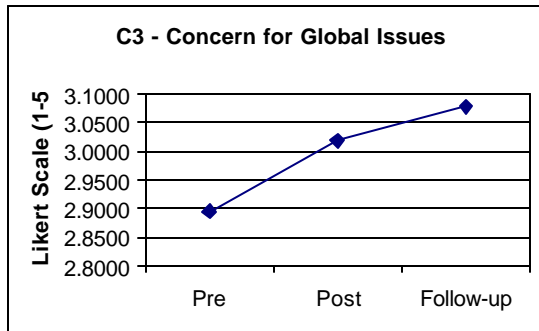
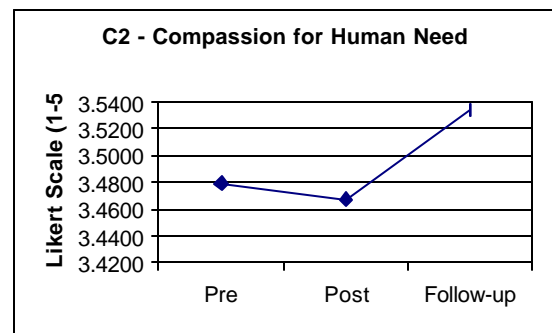
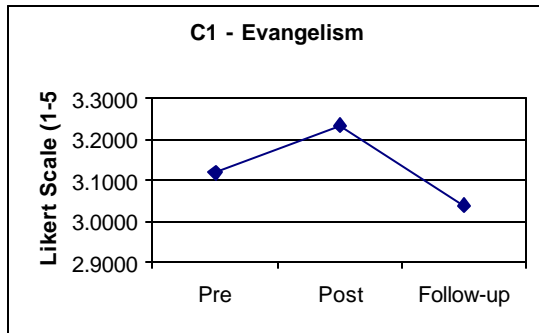
Value A: Relationship with God



Value B: Relationship with the Church



Value C: Relationship with the World



Appendix 14: Sample Debrief Discussion Outlines Used By YMI



MBMS International
making disciples through global mission

Short Term Ministries **My Impressions of...**

Begin by remembering the different things you saw on the trip. One thing is for sure: Your eyes were open while you were there. Does that sound like a ridiculous statement? How could your eyes not be open? Yet, very often in our everyday lives we go through our daily routines and never “see”. We are too busy or too preoccupied to notice things. Experiences like this one often take us out of our “comfort zones” and cause us to see things in ways we might not normally see.

The People

1. What most impacted, or impressed you about the people you visited?

The Country/City

1. What things did you see that were different from your expectations? _____

2. Is there any picture that quickly comes to mind? (Briefly describe it and the reason it has stayed with you.)_____

Seeing is a discipline we need to develop. It is the first step in making a difference in our world. Unless one sees the needs, one can never meet the needs. Jesus admonished the disciples to “open their eyes and see.” - an admonition well suited for His disciples today. So many Christians live without ever really seeing. Perhaps you were one of them before this outreach. Now the question is not only whether you will remember what you saw in the places you were in, but whether you will continue to “see” as you return home.

3. What keeps you from “seeing” in your world? _____

What I learned

We always learn new things from new experiences – whether we realize it or not. It is good to take time to think through some of the things we learn so we can apply them to our lives and not lose a valuable lesson. As your experience of people and places has grown, perhaps some ignorance in your perspective about the world and its people has been dispelled. We hope you took time to learn from those you encountered. Take time to reflect on what you have learned.

1. List two things you learned about each of the following:

a. The people _____

b. The country/city _____

c. The church in the country/city _____

d. The people on your team _____

e. Yourself _____

2. Which of the above surprised you? Why? _____

3. What was your biggest struggle on the assignment? (relationally, spiritually, culturally?) _____

What I felt

The writers of the gospels tell us that whenever Jesus Christ encountered people in need, He was deeply moved by what He saw. He felt the pain of their need and situation. During your time there were probably situations that caused you to feel deeply. As you saw a particular person or an incident, you may have been “deeply moved.” In those times, you were most likely being changed by God in some way.

1. Think of at least one situation on your outreach when you really “felt deeply” about something. Write a description of the situation. _____

2. What was it you felt? Try to describe the feelings you had at that moment. _____

3. Were you surprised by your feelings? Why? _____

4. As you reflect on that situation, what growth do you think God had in mind for you in those feelings? _____

5. What factors may prevent you from being “deeply moved” in the world in which you live? _____

How will I respond?

Now comes the tough part: the application of what you saw, learned and felt. What are you going to do with your experiences? How are you going to respond to the things God is teaching you?

It is one thing to go on a mission trip and have a good time. Many people do that. But it is quite another to go on a mission trip and allow the experience to change you and the world in which you live. The process of responding is an ongoing one that requires you to make decisions day by day. It requires ongoing action. Your mission trip only begins a process. In this section, instead of reflecting on the mission, think about the present.

1. What changes have you made in your life as a result of what you have seen, learned and felt on this mission trip? _____

2. Why those changes? _____

3. Think in terms of three areas of possible ongoing responses to the world you live in:

a. How might you use your time differently based on what you have experienced? _____

b. How might you use your money or resources differently based on what you have experienced? _____

c. How might you adjust your lifestyle based on what you have experienced? _____

4. Complete the following sentence: The biggest challenge I face in reestablishing myself at home will be... _____
