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## Mission from Anywhere to Europe

### Americans, Africans, and Australians Coming to Amsterdam

**Author:** [Stefan Paas](#)<sup>1</sup>**Source:** [Mission Studies](#), Volume 32, Issue 1, pages 4 – 31**Publication Year :** 2015**DOI:** [10.1163/15733831-12341377](#)**ISSN:** 0168-9789 **E-ISSN:** 1573-3831**Document Type:** Research Article**Subjects:** [Theology and World Christianity](#)**Keywords:** [revivalism](#); [Europe](#); [reverse mission](#); [world Christianity](#);[reversed mission](#); [neo-Pentecostalism](#)[« Previous Article](#) | [Table of Contents](#) | [Next Article »](#)[Abstract](#)[Full Text](#)[Media](#)[References\(44\)](#)[Cited By \(0\)](#)[Metrics](#)

World Christianity entails a multi-centric Christianity, and mission from anywhere to anywhere. Today, any place mission field at the same time. According to Andrew Walls this may lead to a new “Ephesian moment” in Christian happening can only be found out, however, by doing actual research into local encounters of different Christianities missionary movements to Europe are subjected to scrutiny: American evangelicals, who came to Europe after the 1950s immigrants, who started to plant churches in the 1980s; and Australian neo-Pentecostals, who have recently entered European cities. Especially, attention is paid to their views of Europe and European churches, their methods of mission

by Europeans. This analysis forms the basis of several missiological reflections regarding mission in secularized (W realization of “Ephesian moments”. It is demonstrated that the late modern missionary movement to Europe is de globalizing tendencies, which threaten local expressions of Christianity. Also, some stereotypical pictures of Europ missionaries, are challenged. Different approaches are suggested in order to have a genuine encounter between d the European mission field.

**Affiliations:** 1: VU University AmsterdamThe Netherlands  
ss.paas@vu.nl



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