

The Role of the Western Church in World Vision's International Development Work

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This research focuses on the role the Western Church plays in a donor relationship with World Vision U.S. This research is not supported or funded by World Vision, but is simply an analysis from the unique perspective of a student who works at World Vision with Western donor churches.

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Abstract

As the largest Christian humanitarian organization in the world, World Vision naturally asks churches to partner with them in their mutual Biblical calling to serve the poor. As its foundational methodology, World Vision believes that best practices in community development happen from empowering locals to find their own solutions to their poverty situations. This thesis explores what opportunities the Western donor-Church has to make an impact on a developing community as they engage in partnership with World Vision. As a result of experiencing World Vision's work first hand in rural Guatemala, over 30 hours of interviews with key World Vision stakeholders, and the application of insight acquired through the International Care and Community Development Program at Northwest University, the findings of this study indicate that the Western donor Church can best support World Vision's work by being educated advocates of effective community development. Further, the Church can support the poor by financially coming alongside organizations like World Vision who have educated, dedicated local staff and applicable programming on the ground in order to continue to empower people to find their own solutions to their poverty situations.

Keywords: holistic development, the Western Church, World Vision, modern day movement of the Church, missions, Rich Stearns

The Role of the Western Church in World Vision's International Development Work

As believers who have accepted the gift of grace and salvation through Jesus Christ, we are called to share the knowledge of Him and His love and forgiveness with our neighbors, both near and far. Acts 1:8 declared "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Indeed, we are called to be light in a dark world: a city on a hill. In the book of Matthew, the author charged the Lord's people:

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven. (New International Version)

We are called further to care for His creation: His children and the earth, as we strive to be the hands and feet of God. Micah 6:8 called us to do justice and love mercy. James 1:27 stated "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (New International Version). The Lord's people have a very significant role in caring for the poor. In fact, the Bible implores us to do so over 2,000 times, therefore making it our responsibility. In *The Hole in Our Gospel*, World Vision U.S. CEO Richard Stearns (2009) shared insight into the call of the church to care for the poor:

It's important to understand why churches are so strategically important to carrying out the mission that Jesus described in Luke 4, of bringing the good news of the kingdom to the whole world. As individuals, we all have an important role to play in demonstrating the gospel through our lives. We can pray, give, volunteer, and become effective personal ambassadors for the gospel. However, our greatest power to change the world is released when we come together in collective action to organize and focus the resources of the whole body of Christ. A church of one thousand members can have a much more powerful impact by harnessing the power of the whole than its individual members can have acting alone. God established the institution of the Church as a key strategy for building His kingdom and for leading the social revolution required by the gospel—"on earth as it is in Heaven." (Matt 6:10) Said another way, without the collective and organizing power of churches, the ability of Christians to impact the world is greatly compromised. (p. 179)

Dan Samuelson (personal communication, August 5, 2011), World Vision U.S (WVUS) Church Advisor and pastor for 25 years, stated "The book of John tells us that there are three things that are necessary to shepherd a church: (a) worship, (b) nurture in house, and (c) witness. Pastors care about getting their own congregation to care about the orphan and the widow." All three components are essential and not one more important than another. A church that is not healthy and equipped cannot go out into the world and share the love of Christ. Therefore, it is a pastor's job to equip the sheep and challenge and encourage them to take their knowledge outside the four walls of the church and extend God's love and grace to others.

Conn and Ortiz (2001) explored Paul's understanding of the role of the Church. They explained, "Though peripheral to urban society as far as size was concerned, the Church for Paul existed as an alternative to that urban lifestyle. It was to be society's new direction, modeling before the city, God's divine intentions for his creation" (p. 147). The Church, we are reminded, is to be in the world, but not of it; called to be counter-cultural, challenging cultural practices that minimize human beings and reminding ourselves and others that all of us were created in the image of God. It is our responsibility as believers to live that way, loving all people, and further, imparting that knowledge to others so that we may, in following our foundational call from Christ, love God and love our neighbor.

Indeed, the Church is called to care for the poor and the widow and is doing so in many forms. One way in which the Church can love their global neighbor is by coming alongside impoverished communities in partnership with World Vision, the largest Christian humanitarian organization, focusing on disaster relief, advocacy and community development in nearly 100 countries. This thesis aims to explore:

- Definition of *poverty* and *development*: What it truly means to be "the least of these"
- Historical background of the missions movement and the movement of the modern day Church
- The history of the relationship between WVUS and the Church
- How the Church in the West can most effectively be a part of World Vision's holistic development work

Method

The question explored in this thesis stems from employment in the Church Engagement Department at WVUS. While working with donor churches across the country and with World Vision employees tasked with managing church relationships/partnerships, the researcher observed a number of challenges associated with the current methodology of the relational management of the Church. These challenges led to unmet expectations on several occasions, which created the need to explore the relationship between WVUS and the Church. The below methodology describes the journey of analyzing the research question.

- First, 70 hours were spent experiencing World Vision's work in the field in rural Guatemala as a part of a World Vision *Vision Trip*; a trip sometimes offered to donors to see World Vision's work in a developing community. This provided the opportunity to see the effectiveness of World Vision's dedicated staff and transformational development model from a direct, first-hand perspective as World Vision implemented programming to target the root causes of poverty in that community.
- Additionally, it was essential to hear the voices of key stakeholders across the organization in order to learn the views of those who have experience with the Western donor Church and World Vision's transformational development model. Over 30 hours of interviews with key WVUS leaders were conducted (see Appendix C).
- Key research conducted by two main stakeholders was utilized as a backbone for the thesis research in order to provide the voice of the Church. Research conducted by the WVUS Church Engagement Team, along with research

conducted by WVUS business partner, The Barna Group, were strong elements to the discussion on how the Western donor Church currently feels about “partnering” with WVUS as a peri-church organization.

- Finally, as a result of professional and educational experience, knowledge of practices of good development gained from the International Care and Community Development (ICCD) program at Northwest University, and four years of work experience from WVUS were applied to assess the thesis question.

Definition of Terms

In order to explore the relationship between the Western donor Church and WVUS, it will be helpful to determine the meaning of key terms within the context of this paper.

The Church

This thesis takes a very narrow view of the Church. In reference to the Church, this thesis is speaking of the Western, Evangelical Protestant Church which is largely the audience WVUS typically targets in regard to donor partnership.

Poverty

World Vision works to eliminate poverty and seek justice. Bryant Myers, theologian, development expert and World Vision International consultant, defined poverty as broken relationship due to sin. In *The Church and Transformational Development*, Myers (2000) noted “all manifestations of poverty have their roots in relationships that do not work for human well-being” (p. 64). Poverty is therefore a condition that does not allow humans to fulfill their intended potential. Based on the

premise that God's purposes are for His children to find life in all its fullness (John 10:10), poverty is something that the Church must work to restore.

Christ, however, came to earth in order to restore broken relationship: to restore poverty of our souls. We are therefore all broken and all in constant need of God's forgiveness, love and grace. By our humanity, we are all broken. His love is for us all and we all need it in equal measure. Further, Groody (2009) explained: "More than a peripheral dimension of Christian doctrine, this notion of God's desire to restore relationships through Christ is the foundation for social responsibility" (p. 28). World Vision's work, founded and operated with Jesus at its foundation, is to help bring reconciliation and justice to a broken world by aiming to see every child, the world over, have the chance to experience life in all its fullness. This is accomplished by meeting physical and spiritual needs of children, families and communities.

Development

In order to explore the concept of church partnership with WVUS, it is necessary to define development, of which World Vision has 60 years of front-line experience. World Vision's goal is to empower people to find sustainable solutions to their own poverty situations. The term used to describe this is "holistic transformational development," where World Vision, in dedication to long-term service to a community, works alongside locals to meet both the physical and spiritual needs of community members, meanwhile lending to the transformation of donors as they are invited to join the process by supporting World Vision's work. According to Sen (1999), development is "the process of expanding the real freedoms that people enjoy" (p. 3). He continued:

Development requires the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well systematic social deprivation, neglect of public facilities as well as intolerance or overactivity of repressive states. (Sen, 1999, p. 3)

Stoesz (1997) defined development as:

The process by which persons and societies come to realize the full potential of human life in a context of social justice. It is essentially a people's struggle in which the poor and oppressed are the active participants and beneficiaries.

Development is the conscientization process by which people are awakened to opportunities within their reach. Development is people with an increased control over their destiny. Development is freedom, wholeness and justice. (p. 4)

The above definitions speak to systems that cause lack of material wealth, but also lack of freedom, identity and sense of worth. Solutions to these issues are rooted in complicated issues that take time and dedication to effectively address. For, as Ujvarosy (1999) stated, "Without long term commitment there will be no in-depth transformation, only cosmetic change" (para 4). Lupton (2007) interpreted therefore that:

We must come to deeply believe that every person, no matter how destitute or broken, has something of worth to bring to the table. And though the alternatives to one-way charity may be complex to create, this underlying belief in the necessity for every human to pull his full capacity will guide us toward healthy mutuality with those we would assist. (p. 31)

Development is therefore, by definition, something that is achieved in the long-term, with dedication to empowering people within their own cultural context and supporting the

intersection of assets and resources to meet community needs. Corbett and Fikkert (2009) deduced, “The goal is not to produce houses or other material goods but to produce a process of walking with the materially poor so that they are better stewards of their lives and communities” (p. 119). In an article by the Huffington post, Kanani (2011) shared Richard Stearns’ explanation of development:

Development is much more than installing the "hardware" of schools, water wells, clinics and housing; it is more about the delicate chemistry of human beings, their motivations, their values and their capacity to come together in community to tackle their own problems, and be empowered by local and national leaders to do so. These "software" challenges often are more important than the tangible things more easily measured.

The definitions explored above provide an alternative lens through which the thesis question is addressed; each of which could be studied by the Church and World Vision in order to further discover the Lord’s calling to care for the “least of these.”

Discussion

Background: Exploring the Western “Missions” Movement

The Western church has been exploring what it means to do “missions” since the turn of the century. This portion of the paper aims to give context to the research question by exploring the movement of the Church in regard to missions. Conn and Ortiz (2001) explore the origin of missions for the Western church. They wrote:

The Industrial Revolution was to open other doors for Christianity. It became a kind of irresistible bulldozer, forcing a way for Western civilization into the non-Western areas of the world... Thirty four percent of the 1910 missionaries came

from the United States and Canada. Energized by this shift, North America's churches were turning their attention from home to foreign mission. Reinforcing their concern was America's sense of manifest destiny. (p. 59)

With this mentality, the Western Church went into Africa, Asia and beyond to spread the Gospel. Conn and Ortiz (2001) pointed out that "everywhere that the colonial powers were at work, pushed by industrialization's push for new frontiers, Christian missions were also to be found" (p. 59).

In 1950 World Vision Founder, Bob Pierce, began utilizing technology to capture the stories of people living in poverty and share it via video footage half a world away. For the first time, American churches were exposed to poverty and the children whose lives it steals. In that time, missions were something that some performed by packing their bags and moving to remote locations to preach the Gospel to those who had not yet heard. Richard Stearns (personal communication, January 10, 2012) spoke of the missions transition. In the 1980s, the missions model began to no longer fit the reality of the world of sending missionaries to Africa. The need was no longer for the gospel because there were more Christians in Africa than in America. The need was for clean water, education, etc. Stearns (personal communication, January 10, 2012) noted, "What changed was the emergence of the haves and have-nots. Relevance was diminishing. As a result, the idea of the short-term mission became an answer."

We now live in a world more interconnected than ever before. With media and social networking, not only do we have instant access to news across the world, but we have personal and business relationships spanning the globe, and with technology at our fingertips, our world-wide relationships are just a click away. As a result, there has been a

drastic shift in the modern day missionary movement. The church is far more aware of the atrocities committed across the world (locally and globally) and is stepping up to be a part of the answer. In fact, the number of North American short-term mission trip (STM) participants grew from 125,000 in 1989 to between 1-4 million in 2003, according to Dr. Kurt Ver Beek (2006). In *Glocalization*, Bob Roberts (2007) stated:

The kingdom is about people wanting to make a difference. It's the mustard seed growing to become the biggest of vines. As never before, perhaps since Acts, people desperately want to make a difference. Churches that don't serve as funnels and connectors for people who want to experience and enact transformation will lose the very people God is placing around them to help them realize the radical transformation of society. (p. 35)

Adam Taylor (2010), Vice President of Advocacy for WVUS, recounted his experience traveling to college campuses, churches and conferences across the country:

I've encountered Christians who are asking penetrating questions about their faith. This generation of young adults came of age at the crossfire of red and blue America. They are also the byproduct of the schism between the mainline church's embrace of the social gospel and the evangelical focus on personal faith and evangelism... Fortunately, many young Christians are rediscovering the countercultural and radical demands of following Christ, circumventing televangelists and prognosticators, and going directly to the Bible for guidance and inspiration. Many are tired of having their faith manipulated and twisted into neat sound bites, simplistic formulas and narrow wedge issues. These young people are yearning for a more holistic and active faith, if the church was only

willing to quench their spiritual hunger with home cooked meals instead of microwave dinners filled with dogmatic doctrine, spiritual self-help and overly commercialized religion. (p. 22-23)

In *The Hole in Our Gospel*, Richard Stearns (2009) addressed sins of omission, or failing to act in the name of Kingdom building. He wrote “Sins of omission are sometimes the most difficult ones to address. To do so requires relentless self-examination, a commitment to serve those in greatest need, and a keen awareness of the broader world in which God has placed us” (p. 178). In our globalized world, with the continued increase in access to information, sins of omission are becoming less justifiable. Indeed, the current generation of young people, primarily Western Christian students, are being deemed the “justice generation.” In *Christianity Today*, Hoang (2010) noted:

The rising concern for justice is seen most dramatically among the younger generation in the church. Christians in college, high school, even middle and elementary school are putting extraordinary emphasis on justice as part of their Christian witness, and established churches and ministries are taking notice. Even ministries that have been deeply committed to evangelism through the spoken proclamation of the gospel have begun including issues of global justice. Ministries like Campus Crusade for Christ, Youth With a Mission (YWAM), InterVarsity, the Passion movement, and scores of church youth ministries are now leading the way in mobilizing students to not only proclaim the gospel but also to work for justice in the world. (para 4)

It can be gathered from the above that the Church is shifting toward justice and service, just as the Bible calls us to do. Indeed, the Church is on the move.

The emerging Church (purposefully differentiated from the “Emergent Church,” a very particular charismatic movement), as examined above, is exploring the definition of “mission” and what it means to live in a way that brings God’s Kingdom to earth. The Church is exploring “mission” as a lifestyle; a commitment to seeing the Kingdom as it is in Heaven, which means loving people and being the hands and feet of God to bring justice and light to a dark world. The movement of the emerging Church is the context in which WVUS finds itself seeking partnership with the Western church: a church increasingly willing and ready to take action and serve.

Analysis of Short-Term Missions

As we strive to fulfill the calling to proclaim the Lord throughout the world, the Church must be mindful to not do harm in the midst of good intentions. It has been said “good intentions are not enough” (anonymous). As experts have explored what it means to do good development work around the world, tackling the root causes of poverty and empowering people to find solutions to their own poverty situations, they affirm over and over that despite intentions to do good, harm can often be done when outsiders impose short-term “help” to an impoverished community. An example of this would include a STM group from the U.S who goes to Tanzania to build a well. The team came in, had a great time building a well, and left two weeks later. Two years after the trip, the well breaks and the community had not been taught how to fix it nor has the financial resources to do so. The community has now returned to their original contaminated water source and the local children are dying from diarrhea.

The STM movement has largely become the movement of the emerging Church, as the Church seeks to “go and be,” to experience for themselves and “be the hands and feet

of Christ.” However, a short-term missions mentality may have a flawed understanding of poverty and its solutions. A short-term missions mentality assumes that one has something to give to make someone else better. This is a paternalistic mentality that can minimize the very people STMs aim to serve. But if poverty is a result of broken relationship with our Creator, we are all poor and in need of restoration. Short-term missions, as traditionally practiced by the Western Church, can cause harm to the very people they are designed to serve simply by coming in with a distorted view of poverty, self, and others.

If poverty is defined as broken relationships, which Christ came to restore, the goal of Christ’s Church is to bolster the restoration of relationship. Groody (2009) stated:

Christian theology gives us a way of interpreting this kind of change [globalization] and helps us sort out the world we are creating through our individual and collective decisions. It challenges us to reflect on whether these decisions enhance relationships or unravel them, whether they lead to harmony and order or discord and war, whether they will bring us into communion with God and others or polarize and divide us as a human family. (p. 28)

A STM does not lend to the kind of trustworthy relationships, time commitment and knowledge of need in order to restore relationships. It is important to mention that through the lens of poverty as defined in this thesis, we are all poor and in need of restoration. This transformation would then be a mutual process by which the traveling STM team, as well as the locals, would be mutually in need of learning, sharing, and restoration. A vision trip, or a learning and observation trip, may create the foundation upon which a long-term relationship can then take place over time and in dedication, but

a simple STM, as traditionally practiced by the Western Church, will not suffice.

Potential implications of STM therefore include:

- Paternalism
- Ethnocentrism
- Self-righteousness
- Colonialism
- Self-Motivated Desires to Help

Further, STMs present challenges to cultural exchange and long-term development, and are based on a highly westernized perspective. It is a flawed thought-process that symptoms of poverty can be relieved in a simple STM. Poverty is a result of root causes that must be targeted in order for sustainable development to occur. STMs do very little to target the root causes of poverty.

Samuel (1999) cautioned:

The process of entering communities is not the matter of a few days mission.

Taking a trip to other places to do mission may be symbolic but it often undermines transformation. Can reconciliation automatically flow out of it?

Reconciliation has to be a commitment from the beginning. In the whole enterprise of mission it has to be noted that those with money are not holistic.

Their local agents may produce a few converts for the bunch of young people to go back to their own context reinforced by this in their undimensional view of Christianity. When you accept and experience Christ there has to be a transformation of your relationships. Without that commitment to community building there is no transformation in the long haul. (p. 231)

The Church, though called to care and serve the poor, must be aware of the risk of doing harm to an already jeopardized people, despite one's intentions to do good. In *Principles for Helpers* Robert Lupton (2007) concluded "Good intentions and kindhearted spirits, while commendable, are insufficient guarantees of positive outcomes. Unexamined service that risks leaving the served worse off than if they had been left alone is irresponsible if not unethical" (para 2). Best practices in development concur that sustainable solutions to poverty take root when they are supported from the ground up; when locals are involved in addressing the root causes of poverty. This challenges the value of STM and is a premise that the Church must consider in order to most fully love and serve our neighbor. It is a flawed assumption that God is not already at work in developing communities and that a two-week trip to evangelize or paint a wall might "save" a people group. Myers (2000) explained:

In many places where the poor live, the biblical story is already being lived out in the form of the local church or churches. Those Christians working in relief and development agencies need to respect this fact and honor our brothers and sisters who are already deeply imbedded in community life. (p. 65)

The Church must be careful to keep this in mind in as they do missions around the world, considering their own poverty, as defined by this thesis, and everyone's equal need for the Gospel.

Perhaps most challenging is to examine the motivations behind service. The Western Church has tended toward a consumerist mentality, in which congregants go to church to receive, to grow, to learn, and even serve because of the perceived reward they will receive as a result. As described above, the potential benefits of STM typically

involve the STM team members, rarely the supposed recipients of the service. Pastors are often supportive of STM so that their congregations will be challenged and transformed. This is a self-centered approach to service. Bartel (2009) advocated for examining the motivations behind helping. Service rooted in pity, compassion, retribution, etc. is self-focused and can lead to harm. Motivations in service must instead be child-focused, God centered, and done in a manner that reflects simply the desire to serve God and see His Kingdom glorified. Taylor (2010) claimed that there are modern day injustices that must be tackled to include “(a) a rugged individualism that often resembles a sanctified form of narcissism and comes at the expense of the common good; (b) an embrace of service and charity at the expense of a commitment to systematic justice” (p. 20). Roberts (2007) urged, “Sociologists recognize that in society, fast change produces shallow results, but slow change over time produces deep and lasting results. So although it takes a lifetime to fully express the Christian life, the change it produces is long lasting” (p. 189).

Finally, the time that it takes local staff to create an STM experience presents a challenge. Instead of spending their time dedicating themselves directly to the service of the people, they must invest many hours in organizing STM details. Arguably, this may present a question as to whether or not this is an efficient use of time and resources.

Ver Beek Case-Study

A case-study conducted by Kurt Alan Ver Beek (2006) affirmed challenges to the short-term missions mentality. “*The Impact of Short Term Missions: A Case Study of Construction in Honduras After Hurricane Mitch*” focused on the participants of the Christian International Development Organization (CIDO). This particular study was centered on 162 team members who went to Honduras to participate in the construction

of homes for 30 Honduran families, making up 31 different groups. Upon return home, Ver Beek (2006) sent out surveys to all 162 people and received 127 completed surveys in return.

Many of the respondents and the Hondurans surveyed reported that the relationships created between the groups were very significant. Of the 127 participants, 92% thought they had “meaningful contact” with the Hondurans, and 80% were satisfied with those interactions. However, after returning from their trips it was found that 76% have not kept in contact with the people from Honduras. A possible reason for this could be that because STM trips are often made up of individuals coming together for the first time, so much of their time is spent getting to know one another and focus is taken away from the people they are there to serve. Overall, Hondurans surveyed felt that even though they were able to create small relationships with the STM team, there was a missed opportunity. Hondurans believed that had the groups initially spent more time with them and the local people, a great relationship could have been created. This is one of the major themes found in STMs. If STM teams are truly going for the betterment of the communities they are serving, then a real partnership must be forged.

Additionally, the STM debate begs the question of who is the true beneficiary? According to Ver Beek’s (2006) results, before going to Honduras 31% of the participants thought that the trip would more greatly benefit the Hondurans, but upon return, only 20% thought that the Hondurans had actually benefitted the most. The study suggested that local families did not benefit any more or any less from having a STM team come versus having local Hondurans build their homes. In addition, the missed opportunity to connect with the missionaries helped forge the attitude that Hondurans

would prefer groups to send the money raised for the trip as opposed to sending a group. On average, groups from North America spend around \$30,000 for their mission trips (Ver Beek, 2006). Using this case study as an example, if CIDO and partnering churches had sent money instead of people, they could have built approximately 15 more homes. While giving money is a good alternative, it needs to be done with caution. Robert Lupton (2007) cautioned that giving money directly to the poor could over time lead to dependency. The far better option is to give money to organizations that already have created long-term partnerships with the poor community.

World Vision and Missions

In writing the 2010 best-selling Christian book, Richard Stearns (2009) aimed to engage the Western Church in the reality of issues outside their four walls; the issues of poverty, AIDS, malaria and clean water. He challenged the increasingly consumerist culture prevailing in the American Church. Although the emerging Church is increasingly aware of these issues and are often advocates of the social justice movement, a problem arises in regard to a tendency of the emerging Church (and today's immediate gratification, hands-on, tangibility-seeking culture), to desire to serve in international contexts, which can often come from a place of selfish motivation: to be changed as the result of being with the poor. Church pastors might advocate for STMs in order to see their congregants touched, changed and further moved to give financially or of their time as a result. To this consumerist mentality, Scott (2010) warned, "The emerging Church must recognize that attempt to create a spiritual experience may actually be encouraging a new kind of self-centeredness and consumer-driven church" (para 3). In regard to STMs, Stearns (personal communication, January 10, 2012) challenged:

They are more about us than they are about the people we are trying to help. You've actually done little good and may indeed have done harm. The only value is that the people who have gone see an overwhelming need and may become life-long, passionate advocates for the poor. Don't kid yourself that you actually helped the poor on the trip. If it's an education tool and a learning trip over the long-term and there are people on the ground, than okay... It has to be about tackling root causes with the community.

Stearns recognized however, that this mentality is a paradigm shift to the American Church.

World Vision's goal is to care for and empower God's people, seeking justice and the opportunity for children to experience life in all its fullness. In doing so, it is World Vision's responsibility to help protect against the threats of flawed thinking and actions that can further jeopardize the poor. Any act rooted in paternalism, self-righteousness, ethnocentrism or colonialism are not biblical and therefore have no place in the Church or at World Vision. The above erode the holistic certainty of the Gospel to love all people unconditionally; they are carried out under judgment, self-righteousness and ethnocentrism.

In comparison to the short-term missions mentality explored above, World Vision's model of long-term transformational development is a strong example of what it means to live missionally. It takes commitment and a willingness to face adversity for long periods of time in order to see positive change and sustainable practices take root. Jesus demonstrated this type of commitment when He came to reconcile the world to God. As the Son of the creator of all things, he could have come down for a day, or two

weeks, and headed back to Heaven where it was far more comfortable. Instead, He chose to stay here, to be with the people. John 1:14 declared “The Word became flesh and made his dwelling among us” (New International Version). Through the example of Jesus, we see the value of long-term commitment; of learning and being with the people and of building trust and credibility, which is reflective of World Vision’s development model. Effective mission therefore, cannot be simply defined as evangelism. In regard to evangelism, Lupton (2007) wrote:

The problem, of course, is that it leads toward viewing others as souls instead of as people. And when we opt for rescuing souls over loving our neighbors, compassionate acts can soon degenerate in importance, and the spirit becomes the only thing worth caring about. Thus the powerful leaven of unconditional, sacrificial love is diminished in society and the wounded are left lying beside the road. When we skip over the Great Commission, we do great harm to the authenticity of the faith. (p. 16)

Indeed, John 10:10 proclaimed “I have come that they may have life, and have it to the full” (new International Version). It is God’s desire that all of His children find life in all its fullness: to have their physical needs met, as well as their spiritual. Therefore, the goal of the Church, in being missionally minded, should be aligned with God in a desire that human beings find life in all its fullness, with both the physical and spiritual needs in mind. Herein lies the value of holistic transformational development, as practiced by World Vision. Bryant Myers of World Vision International and a Fuller Seminary Theologian, outlined the framework for understanding poverty through a Biblical lens. Myers (2000) wrote:

Transformational ministry must seek restoration of relationship within oneself, others, with the environment and with God...First, people must have the opportunity to become who they truly are. Since poverty includes a marred sense of identity, both regarding who people are and also what they were created for, this form of development seeks (1) restoration of identity, as human beings made in the image of God and (2) recovery of vocation, as productive stewards of the gifts and the world God has given them. Transformed people know who they truly are and what they are here to do. (p. 65)

Engel and Dyreness (2000) included:

In those first days the gospel did not go from a center of power and influence. In fact, the movement pictured in the book of Acts is something of the reverse of our contemporary missions model... Contrary to our present day model, they went from periphery to the very center with a triumphant message and earned a hearing by empowerment of the Spirit and sheer boldness... For the present we want to call attention to the fact that the modern day missionary movement, in its understanding of the center and the periphery, has reflected in every point of its development the western historical and cultural situation. This fact has led to a model of missions that is often in clear contradiction to Jesus and his early disciples. (p.44)

A new framework must be established where there exists an altruistic marrying between God's call and the Church's role to restore relationships to Christ. Further, the helping must not hurt. The poor must not be further jeopardized in order that a STM team be touched and changed. What does it say about the culture of the modern day Church that

they need to go see and experience poverty in order to have a “life-changing experience?” This can be referred to as poverty tourism and is an element of American Church culture that must be acknowledged and diffused in order to most effectively serve the poor.

In examination of the emerging church and the short-term mission movement, along with knowledge of good development that holistically targets root causes, the Church should first be active in meeting the needs in their local community, within the cultural context that they know, understand, and can be committed to over the long-term. Stearns (personal communication, January 10, 2012) corroborated this theology. He stated:

Any local church should bloom where it's planted: Be salt and light in your community: ministries of compassion in your own community. That's where you are stationed in the revolution: use the gifts and resources that have been given to your church. Become a change agent right there first. In order to do that, you need to disciple and lead your sheep in that direction. Then, a church can look beyond... Most American churches have a capacity to give/are wealthy. This means they have a capacity to DO something for the poor. You're the wealthiest church in the world and you have people and money and education, access to influence... and you think the best use of your talent is to go to Mexico and paint? Maybe money is what God gave you and that money could be used to make a change? A wealthy American church should have a global impact. Today, churches have awareness, access, and ability to make a difference... You need to act.

Missions Pastor Josh Butler of Imago Dei Church in Portland Oregon (personal communication, February 25, 2012) urged, “God has not called Imago Dei or the Western Church to be the Church in the indigenous community. He has called the local Church to be the local Church.” Butler extrapolated that it is a false assumption that God is not already moving in poor communities and that the local church does not have a vision for change. It is the responsibility of the Western Church therefore, to empower the indigenous Church to meet the needs of their own community.

World Vision and the Church

The Church is called to care for the poor. As a global Christian humanitarian organization, World Vision has taken heed of that call. With 60 years of humanitarian and development experience, World Vision has a credible reputation and front-line expertise in serving the “least of these.” Working in nearly 100 countries around the world and employing 44,000 employees World-wide (5% Westerners), World Vision is currently serving millions; walking alongside locals to bring access to clean water, improve training and practices in agriculture, increase access to healthcare and education, and work to bring economic development to impoverished communities.

World Vision strives to empower communities to find solutions to their own poverty situations. One way of achieving this is to hire indigenous leaders within the community; people with first-hand experience of the culture, the assets, leadership structures, and needs. World Vision enters a community only after being invited into partnership. This often comes as a result of seeing World Vision’s work in disaster situations or in a neighboring community. World Vision then works for up to two years building relationship, trust/credibility, and learning more about the community and

beginning assessments. Upon completion of assessment, World Vision begins to design programming targeted at alleviating needs. Needs are met over a period of 15 – 20 years; as needs are correlated to assets, community members are empowered and trained to meet community needs, and systems are developed to support children and families, all in the name of Christ.

World Vision's work is largely fueled by its child sponsorship program. The communities in which World Vision works typically have 4,000-6,000 children available for sponsorship. It costs \$35/month to sponsor a child (see Appendix A). Sponsorship dollars are pooled into the community to best meet the needs assessed by local World Vision staff. It is important to note that sponsorship dollars do not go directly into the pocket of an 8 year old child, for example, but instead are wisely allocated to meet the immediate needs in the community.

Churches make logical partners in World Vision's work, as together, we are called as Christians to serve the poor. World Vision can never be the Church and the Church can never be World Vision. In partnership however, a great impact can be made in impoverished communities. With unparalleled development experience and expertise, World Vision can be a bridge between the Church and the poor. World Vision is uniquely positioned to serve as a bridge between the developing communities we have invested in with staff to carry out the assessed projects to meet needs, and churches who desire to fulfill their call in caring for the orphan and the widow in an impactful way.

Church Engagement history:

Throughout World Vision's history, the Church has been engaged in various forms, largely due to the priority it held by the residing WVUS President. The 1980s

were a unique period often alluded to by the people interviewed within WV, when WVUS had a publishing department, MARC, which was dedicated to educating churches on missions. The publications from this time period were well-received by churches and World Vision became a credible, reputable, highly-looked upon entity from churches seeking to do missions better.

The WVUS Church Engagement Department (CE) is currently made up of Church Reps/Advisors who are tasked with building relationships with church leaders across the country that will result in the ability to fund World Vision's work in the field. Funding typically consists of sponsorship and/or Private Non Sponsorship Funding (PNSF: special projects funded by the church, ie. water well, school, greenhouse, etc). CE has developed *fundraising* tools to engage the Church in World Vision's work, to include Sponsorship Sunday Toolkits, Vision Trips, which allow churches (and donors) to observe World Vision's work in the field, and experiential events like the 30 Hour Famine and a 2,500 square foot exhibit designed to raise awareness about AIDS in Africa.

The Challenge

World Vision operates with a proven development model. The development experts and texts throughout the ICCD program corroborate that World Vision is on the cutting edge of good development work: empowering people and challenging the status quo that so often minimizes people. World Vision's development model is sound and making a strong impact in developing communities. Torrey Olsen, (personal communication, November 29, 2011) Director of Christian Commitments at World Vision U.S. noted "Working with the U.S. Church is essential. For a variety of reasons, it

is very complex and dynamic and that WV has not yet arrived at a place where we are doing it as well as we should.”

WVUS asks American churches to come alongside their work and “partner” with them in alleviating poverty. By providing much needed funding, this partnership allows World Vision to do their work in the field. As a result, WV skilled, dedicated and professional field-staff are able to implement life-changing programming. This partnership *can* allow a church to feel as though they are heeding their call to serve the poor by funding the work WV is doing. However, based on the current-day missions movement of the Church, without a clear definition of “partnership”, these relationships can end in unmet expectations, disappointment, and frustration against World Vision for not allowing the church partner to have as much say into the development (which World Vision advocates against, in line with good development practices) or interaction with the communities they signed up to support.

The question that needs to be addressed by World Vision’s Church Engagement team then becomes: What does partnership mean? What does the church get out of partnership with World Vision? What does the church get to contribute as a result of partnering with World Vision? What limitations are put in place in regard to what the church contributes to the relationship? As a partner, what is World Vision’s responsibility to the church?

The problem is that World Vision’s development model, proven and renowned in its approach, is designed to empower people in their own communities to find their own solutions to their poverty situations. Local empowerment is a key to good development. Insomuch, this limits the amount of influence an outsider can have on a community and

radically challenges the modern day missions movement of the Church. The challenge then becomes, how can WVUS partner-churches engage in the work to the extent they desire if there are legitimate and essential boundaries upon which they can engage with the field?

The challenges described above have historically led to some churches feeling as if the partnership is nothing but giving, while receiving little in return. It has been deemed, by some, as “pay, pray and stay away.” The following is an excerpt from an email (personal communication, August, 1, 2011) sent by a pastor to a World Vision Church Advisor and serves as an example of this challenge:

Our thought at this point is that we continue to try to zero in on a project directed to World Vision during one of these remaining months. In order to do that, the project activity will have to consist of more than simply fund-raising to benefit WV. We will need to figure out some concrete congregational engagement that results in awareness, education, participation and generosity. I'm sorry to be such a stickler on the participation and project orientation of this initiative, but if you have already discovered this in your conversation with other congregations, this is the new reality of mission development and education in the local church.

The following comment is from research conducted on behalf of WVUS from Barna Group: “The reason we don't partner with WV is not because we don't know about WV but because there is no knowledge about what partnership is” (personal communication, July 23, 2011).

This thesis does not argue necessarily that the partner-church *should* receive anything in particular as a result of partnership, but more importantly, that the terms of

partnership and potential limitations must be defined up front so that expectations can be accurately met. This will ultimately lend to better retention and relationship. World Vision leaders advocate that the work is about transforming the *donor* as well as the recipient, not leaving either where they are. Inasmuch, the solution to the thesis question examined in this paper identifies the responsibility of WVUS's Church Engagement Department to more intentionally invest in their church donors via educational opportunities in order to meaningfully provide donor transformation. If World Vision is truly about donor transformation and building a relationship with its donors, those relationships should be founded on altruism of service; not always punctuated by an "ask" or marketing strategy.

In regard to the relationship between World Vision and the Church, Evert-Jan Ouweneel (personal communication, December 20, 2011), Director of Christian commitments of World Vision International, stated:

If you look at the mentality of donors: in the past: donors were philanthropists. There was trust that the organization would spend the money well. You would give because you trust. But the church has become more and more critical. They are now investors, not philanthropists. They now want church members to benefit from these partnerships. What can be gained in our church spiritually, as a result? Church visits become very important here. But we are not a corporation with shareholders: we want to agree on the same outcomes: the Church and WV and we have the same goals. We can partner and collaborate to meet Child Well-being outcomes.

Further, in response to how churches can engage in meaningfully serving the poor in an appropriate way, Ouweneel (personal communication, December 20, 2011) urged:

Some churches threaten that they will go with another NGO if we do not comply with their desires. We *do* want them to go to the field, but we do not want *them* to set the terms. We don't want to facilitate people in the West doing something to ease their conscience, honoring their needs for their own spiritual growth: they are focusing on their own personal development. But our desire is that you come to the field empty handed. To grow, not to help the field. Come to learn. There is so much the people you will visit have to offer you. You need to be focusing on mutual empowerment not what you can come and do for these people. There is so much to learn from them. This is what the field has to offer. It takes a certain mentality to experience this.

Ouweneel gives unique insight into the tension that exists between the modern day Evangelical Church, which increasingly desires hands-on opportunities to provide their congregations, and World Vision's international church engagement methodology. Interestingly, Ouweneel claimed (personal communication, December 20, 2011) that WVUS is the strongest of the global World Vision partnership in creating and maintaining Church relationships. Regardless, this tension is something that must be addressed in order for WVUS to maintain a healthy relationship with the donor, while remaining true in identity and purpose.

Recommendations

In order to address the role of the Church in World Vision's international development work, difficult questions with a range of answers across the organization

must be addressed. In order to begin to look at the topic of donor church partnerships with World Vision, significant issues must be explored: principally, the missional movement of the Church and the tension it creates with World Vision when the donor church's desire for hands-on field experiences clashes with WV's development model, as explored in this thesis. An understanding of good development practices is essential to this question, as it affirms World Vision's transformational development model. However, an analysis of the current methodology of CE strategy shows room for improvement: the emerging Church is looking for more in their partnerships with para-church organizations than they currently experience.

World Vision is an expert in aid and development. In order to continue the work they have been called to do, World Vision needs donor support. World Vision invites donors to experience the work in the field, but there must be boundaries when it comes to allowing donors to have hands-on opportunities. Hands-on donor experiences simply enable the Western fix-it, savior mentality, and would undermine World Vision's proven development model. Joan Mussa (personal communication, November 5, 2011), WVUS Vice President urged, "we must be donor responsive, but not donor driven." If a donor is giving altruistically, they will give based on the fact that they believe the organization will achieve its missional goal, regardless of how they, as a donor, will benefit.

Therefore, the role of the Western donor Church in World Vision's transformational development is to continue supporting World Vision as they carry out the good work God created World Vision to do. World Vision is a proven expert and should not compromise their proven model in order to make donors feel more a part of the process. However, this message is rarely simply stated, is difficult to hear in our

hands-on immediate gratification culture, and fundraisers may tend to hide behind the true mission of the organization and sugar-coat the ask without properly explaining how the donor will fit into the work. In reflection of World Vision's effective model of transformational engagement, interviews with key stakeholders, and first-hand experience seeing the model work to empower people and create stronger communities, the role of the Western Church is not necessarily to get "down in the trenches" with the poor. Instead, this thesis claims that the best development happens from the bottom up, i.e. the poor develop themselves. This suggests that the Western Church can instead play a role in creating an environment in which the poor have the opportunity to develop themselves.

In reflection of the above concepts, World Vision needs to invest in the Church through donor education so that the Church willfully chooses to invest in World Vision in accordance with the boundaries naturally created by World Vision's proven development model, which limits hands-on experiences for the donor. The following are recommendations regarding the role of the Western donor Church in World Vision's transformational development model.

Create a Definition of Partnership which Effectively Communicates Opportunities and Boundaries

The word "partnership" assumes a mutually-beneficial relationship; that all parties involved will be both giving and receiving something as a result. The Barna Research Group (see Appendix D) however, clearly suggests that World Vision does not currently do a good job of defining the role that the Church plays in partnership and what they will receive as a result of their giving. Therefore, a definition must provide clear and consistent messaging about what churches can expect as a result of partnership and about

what (and how much) World Vision brings to the partnership. This is in alignment with how World Vision works in the field, outlining partnership with community leaders on the front end in order to set expectations. On the outset, this may cause dismay with churches who want to be more hands-on and have more say. But, with robust and proper donor education donor retention may actually increase.

In order to create this definition of partnership, the WVUS Church Engagement Team must examine their definition of poverty. CE is not currently operating under the definition of poverty described in this thesis, but largely under a material wealth definition, aimed at mining large amounts of monetary resources from the Western Church to do work in the field. This methodology undermines the goal of donor transformation, which leads to un-met expectations, as assumed by engaging in “partnership,” a mutually beneficial relationship. Redefining poverty will redefine the way World Vision ought to approach the Church and give definition to the terms and scope of church partnership. It will speak to the level by which WVUS cares to engage with the donor Church in order to fulfill the donor promise, to see the Church transformed as a result of partnership with World Vision.

In addition, this definition must consider World Vision’s end goal in partnership with the Church: is the Church (a) a field to be mined for sponsorship; (b) a transformational relationship that develops over time as the Church’s engagement with World Vision leads to transformation to in impoverished communities; or (c) a combination of the two. This will require an analysis of the Church Engagement scorecard metrics which currently create a methodology by which WVUS is largely mining the Church for sponsorship and moving along to the next, with less regard to the

transformation of the donor. This is not sustainable and will continue to enforce un-met expectations of the World Vision/Church partnership.

Donor Education

If World Vision, as the largest Christian humanitarian organization, should choose to invest in the Church and share with them the truth they know about good development and the power of empowering people to find solutions to their own poverty situations, the Church very well may be more willing and able to come alongside World Vision's work in partnership. Brian Sytsma (personal communication, January 10, 2012), advisor to Rich Stearns, corroborated, "for if we don't, who will?" If World Vision should choose to invest in the Church, The Church very well may be more likely to invest in World Vision in long-term, committed partnerships that will lead to long-term donor retention. This practice will lead all parties to the transformational experiences World Vision claims for both donor and recipient.

In educating the Church on development and how to help in culturally-sensitive and sound ways that do not cause harm, World Vision can help them see the value of long-term, committed relationship and a model based on empowerment and giving a hand up; not hand outs. World Vision can help change the mind of missions. Dan Samuelson (personal communication, December 8, 2011) extrapolated:

Often (WVUS church) partnership faults because the church does not have an educated vehicle in-house to move the bus. If we can help provide this education, then we can give the Church *real* partnership opportunities. We can help prime the Church to help them help more effectively. We can help the local Church become healthy and functional and learn about effective missions.

Suggested Tools for Donor Education

Expand Applications of Transformational Development Model

WVUS employees agree that the graphic depiction brochure (see Appendix B) of World Vision's transformational development model is one of the best tools to help donors understand World Vision's work. This tool should be capitalized on and expanded to engage and educate more donors. A pop-up diorama or tactile experience to bring the model to life could provide consistent messaging and further opportunity for donors to grasp the importance of the model and their role in it as a donor. With clear messaging, this tool could help demonstrate the reasons behind terms of donor partnership, and possibly be something that is left with the church partner as a tool to educate others about World Vision's work.

Pastor Seminar

World Vision hires proven experts across fields of Water and Sanitation, Child Protection, Christian Witness and many other areas of developmental. World Vision has much to offer the Church in terms of educating their congregations on what it means to serve the poor. Churches are often looking for ways to increase their knowledge base and World Vision has experience to help them do so. An eight-week pastor's conference call seminar could provide an opportunity to help shift the paradigm of missions by helping church leaders understand how to help effectively, without hurting. This would help support the setting of expectations of donor partnership.

The course may include reading and reflection opportunities.

Readings include:

Urban Ministry, Conn and Ortiz

Do No Harm Principles, Lupton

Bryant Myers Readings

When Helping Hurts, Corbett and Fikkert
 White Man's Burden, Easterly
 The Hole is Our Gospel, Stearns
 Mark Sheerin's NEO Presentation
 Changing the Mind of Missions, Dyreness and Engel

Teaching experts include:

- Rich Stearns, WVUS CEO
- Steve Hass, WVUS, Chief Catalyst
- Jan Van Ouweneel: Director of Christian Witness, WVI
- Torrey Ohlsen, WVUS, Director of Christian Commitments
- Adam Taylor, WVUS, Director of Advocacy
- Paul Stevenson and Bill Forbes, World Vision International Child Protection
- Dan Samelson, WVUS, Church Advisor
- Jefferey Wright, WVUS, Director Humanitarian and Emergency Affairs
- Randy Strash, WVUS Director of Sector Marketing: Water, Hygiene and Sanitation
- Bwalya Melu, WVUS Director of Sector Marketing: HIV and AIDS

Expand the World Vision Experience Team

Offering a unique and effective strategy in allowing churches to see the perspective of those we serve, the Experience Team (specializing in experiential marketing) has resources and expertise that can be applied and maximized across the organization to lend to educating the church donor. These currently include a 2,500 square foot exhibit that travels the country to share four real-life stories of Children affected by AIDS in Africa and a film and church worship experience that tells the story of two orphans who make their way across Uganda on their *Journey to Jamaa*, which means family in Swahili. Expanding the WVUS Experience Team can provide opportunities to educate and serve the Church as well as other audiences. In doing so, World Vision can minimize the tension between the modern day movement of the Church and World Vision's development model. For example, a WVUS Experience could stand as a strong alternative to a STM. WVUS can offer an entire congregation an opportunity to engage with the poor, and the issues related to poverty without ever getting on a plane and

minimizing risk of causing harm. The *World Vision Experience: AIDS* exhibit provides this opportunity with proven results and similar experiences could serve to alleviate this tension. Additionally, the Experience Team creates the best donor prospects after engaging with experiential products.

Pastor's Advocacy Conference

With relatively high brand awareness within the American church, World Vision has a strong convening power with church pastors. It is recommended that World Vision capitalize on that convening power to gather church leaders from around the country in order to offer them an opportunity to gain insight and valuable information, based on 60 years of front-line experience, into the definitions explored in this thesis: what it means to be the Church, the definition of poverty, and how sustainable development happens by tackling root causes of poverty. By utilizing this unique convening power, World Vision could help shape the way the Church does missions, helping to shift the paradigm toward more sustainable missional practices. Inasmuch, the following excerpt was taken from a form submitted to "WVUS Innovation Lab" by the thesis author.

Based on learnings from the successful Pastor's Advocacy Summit recently held in DC, along with the observation of a perceived gap in World Vision's current model for effectively investing in and educating the Church on development and justice, we propose the design and implementation of a national conference designed to convene Church leaders to learn and dialogue about global justice issues and to empower, educate and mobilize them toward taking action.

This concept builds on WV's front line expertise. World Vision has unique knowledge and experience in serving the world's poor. The Church is tasked to care for the orphan and the widow. But how do our innovative programs best help the Church to be more effective in their ministry? World Vision can never be the Church and the Church can never be World Vision, but we can come together to

share resources and make a profound impact by mobilizing educated, resourced advocates/activists on behalf of vulnerable children.

The Advocacy Summit demonstrated that World Vision has “convening power” with many churches; when Summit participants were asked why they attended many stated “because World Vision asked me to come.” We have been given a platform and a responsibility to call the Church to action on behalf of the vulnerable.

This proposal is about investing in the Church in a conference-style (perhaps simulcast) experience, in order to inspire church leaders and equip them to better understand their calling to lead their congregations in fully embracing the biblical mandate to bring justice to the poor. World Vision can uniquely partner with the Church by providing education, awareness and advocacy opportunities; by investing in the Church we believe that the Church will further invest in World Vision through future partnership.

**This conference is not a WV “product showcase”; rather it’s about equipping and discipling the Church into their full calling to address injustice against the poor.*

Vision

- Conference (Multi-day?)
- Tour or simulcast
- Goal is to address BIG issues that speak to the perception of the Church’s lack of relevance today and their *responsibility* to “steward their influence” to most effectively be the hands and feet of Jesus in our hurting world.

Potential Conference Agenda and Presenters:

<p>Opener: The Need: What is the Church Missing? The question that started it all? Where is the Church?</p>	<p>Bono... or Rich Stearns....</p>
<p>Understanding Poverty: The Importance of Capital</p>	<p>Hernando DeSoto</p>
<p>When Disaster Strikes: The Role of the Church</p>	<p>Jeffrey Wright</p>
<p>Microfinance</p>	<p>Muhammed Yunnus</p>
<p>Relevancy of the Church</p>	<p>Shane Claiborne Brian McLaren</p>
<p>Evening Concert</p>	<p>Third Day</p>

The Role of the Government

Raj Ashad, USAID

Community Partnerships in Ministry

Rick McKinney, Imago Dei Church,
Portland, OR

Conclusion

Best practices and research by community development experts affirm that World Vision is one of the world's leading experts in community development and emergency relief. In order to support the world's poor in effective ways, the Church should partner with World Vision, which has dedicated, professional and knowledgeable staff on the ground who are empowering locals to find their own solutions to their own poverty situations. However, in today's globalized world where Western culture is prone toward hands-on, instant gratification and rewards, WVUS faces the challenge of asking the Church to partner within a context of limitations in order to best serve the poor. World Vision does have a responsibility to the Western donor church: to appreciate, inform, and empower, but this does not mean that World Vision should compromise their proven development model in order to appease the demands of the donor. Instead, World Vision has a responsibility to share what they know about development and serving the poor. This can happen through first defining what it means to be a partner with World Vision, setting donor expectations, and shifting in paradigm to see building donor relationship as an opportunity to gain long-term advocates and financial supporters and not simply as mines which they strip for financial resources. As World Vision chooses to value donor transformation and invest in educating church partners, while remaining true to good development practices, World Vision can assist the Western donor Church in effectively

serving the poor as meaningful, educated partners in World Vision's transformational development work.

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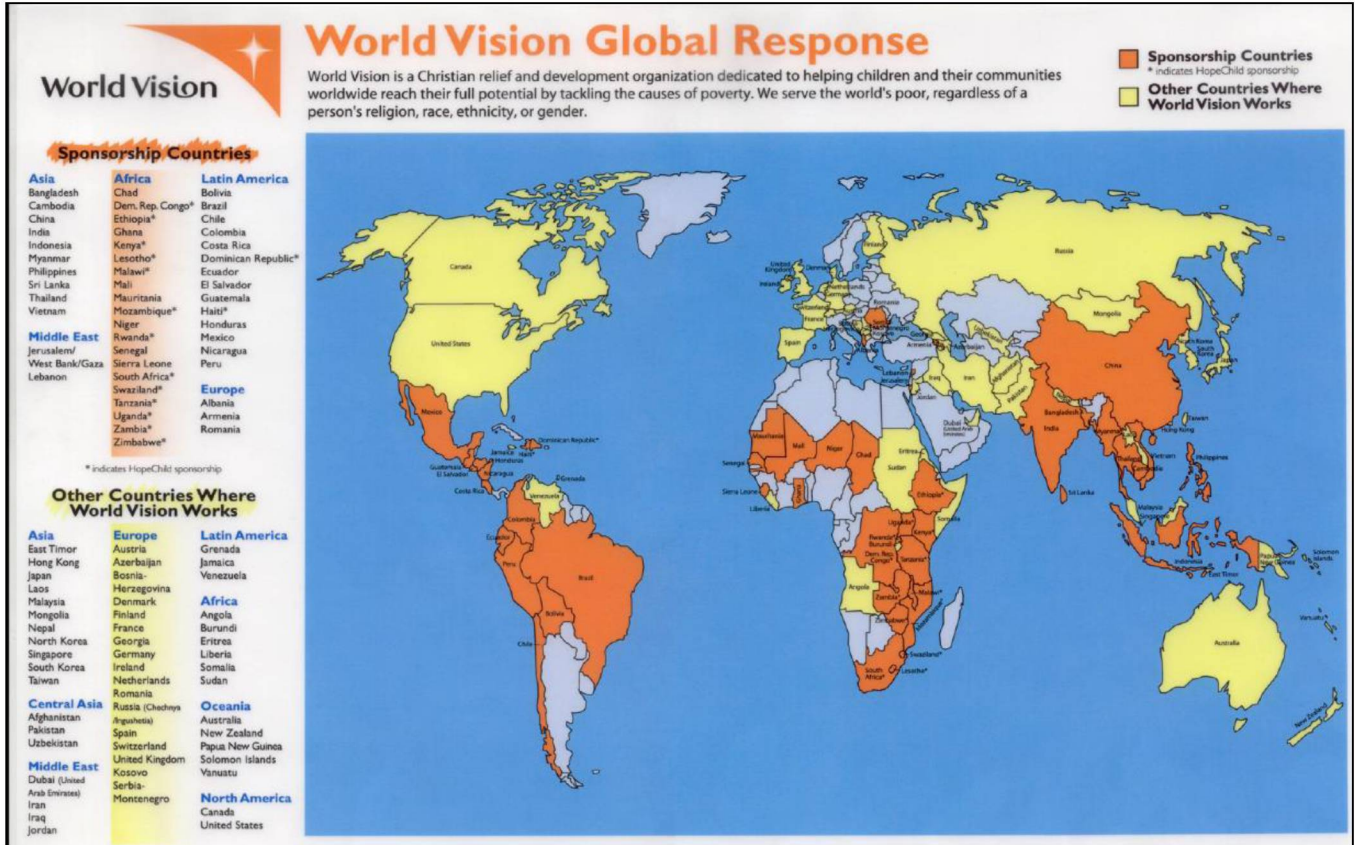
Taylor, A. (2010). *Mobilizing Hope*. Downers Grove, IL. Intervarsity Press.

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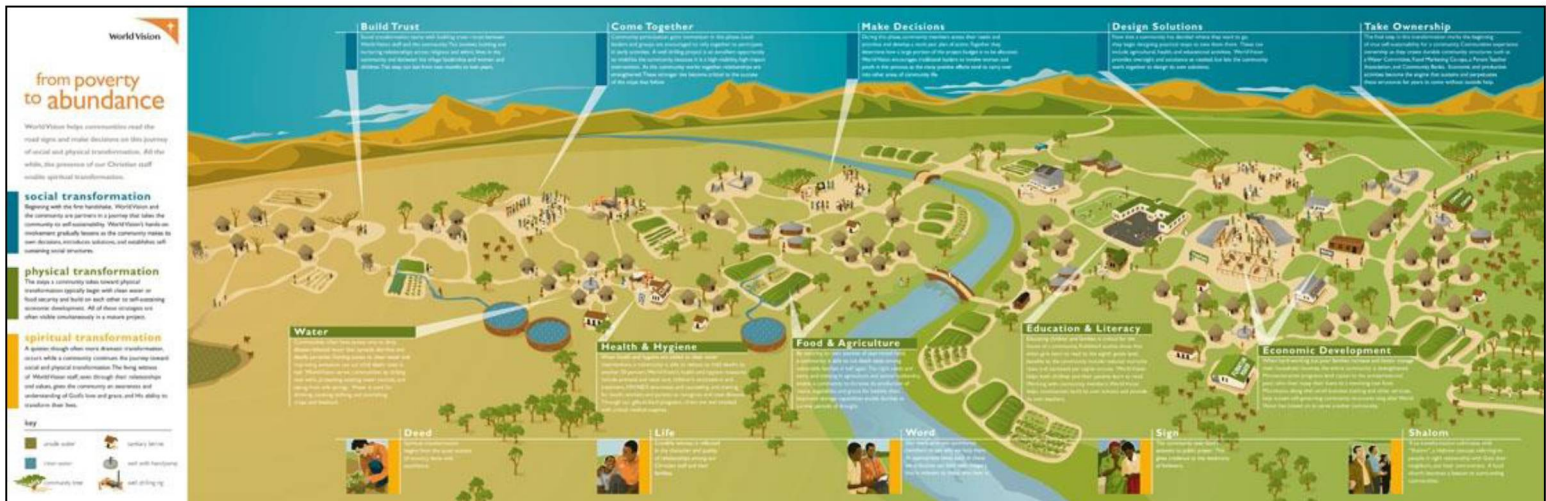
Appendix A

World Vision Sponsorship Countries



Appendix B

World Vision's Transformational Development Model Depicted



Appendix C*Interview Contributors*

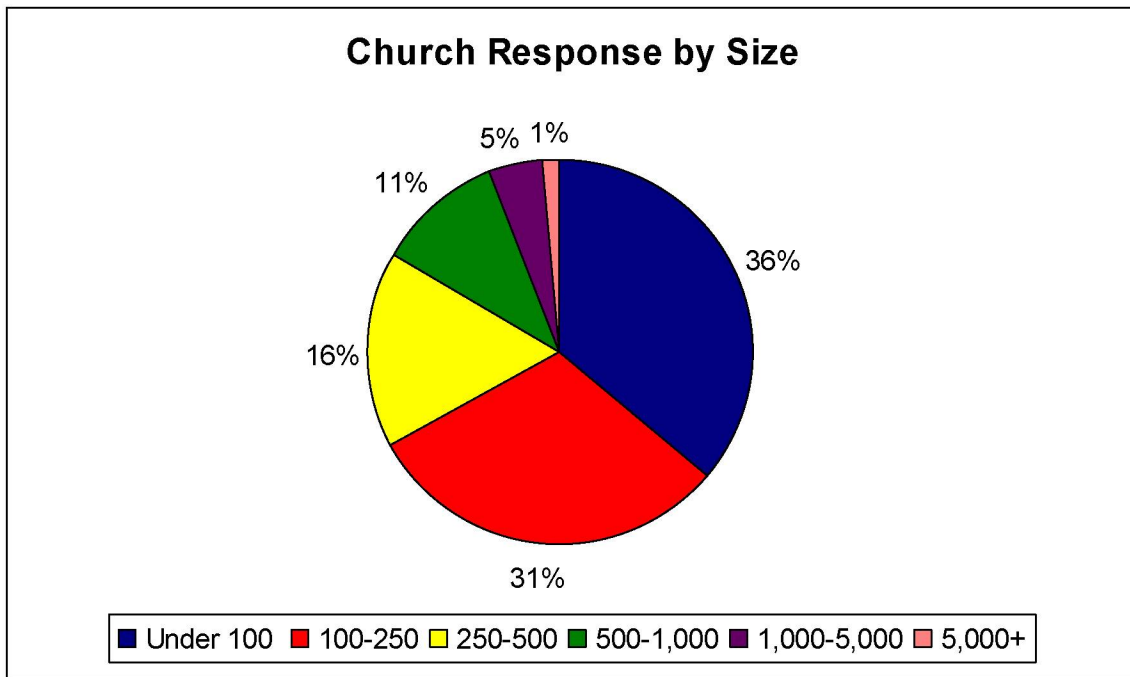
- Rich Stearns, WVUS CEO
- Brian Systma, WVUS, Executive Director, President's Office
- Steve Hass, WVUS, Chief Catalyst
- Jan Van Ouweneel: Director of Christian Witness, WVI
- Torrey Ohlsen, WVUS, Director of Christian Commitments
- Mark Sheerin, WVUS, Former International Programs Liaison with Church Engagement
- Keith Hall, WVUS, Strategic Director of Church Engagement
- Dan Samelson, WVUS, Church Advisor
- Andy Smith, WVUS, Church Advisor
- Milana McLeod, WVUS, Director of Publications
- Jefferey Wright, WVUS, Director Humanitarian and Emergency Affairs
- Amanda Bowman, WVUS, Church Engagement Marketing and Research
- Pastor Ken Weigel, Imago Dei Community Church, Portland Oregon
- Holly Dahlstrom, World Relief, Intern

Appendix D

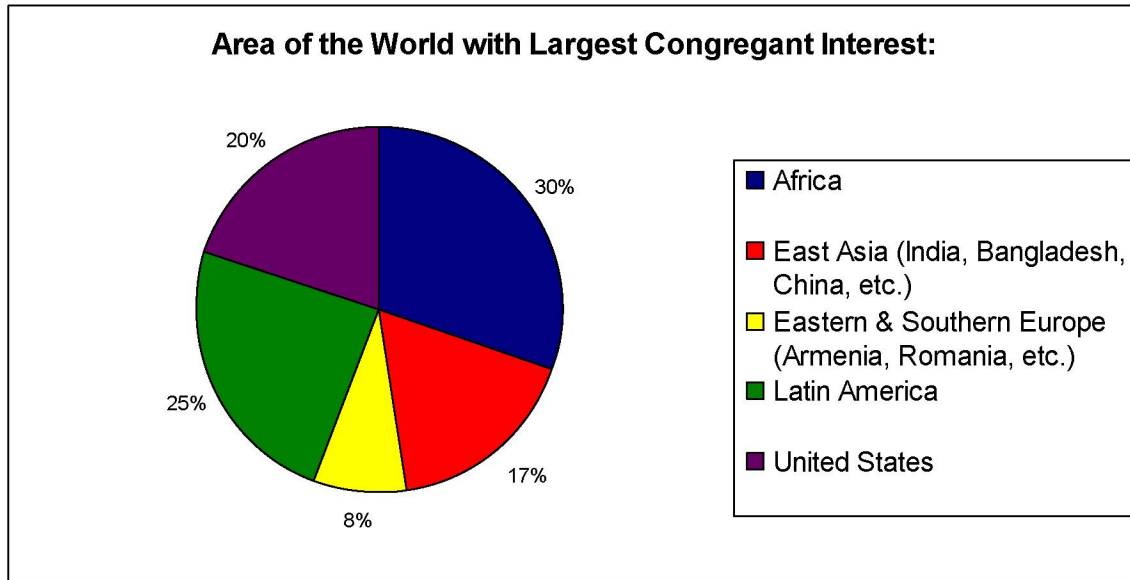
Church Engagement Church Research

2011 research conducted by WVUS’s Church Engagement Team assists in giving context to explore how the Church has self-identified issues that are important to them, how a parachurch organization or NGO might be able to support them, and the degree to which they feel that is being accomplished. The methodology behind this research consisted of

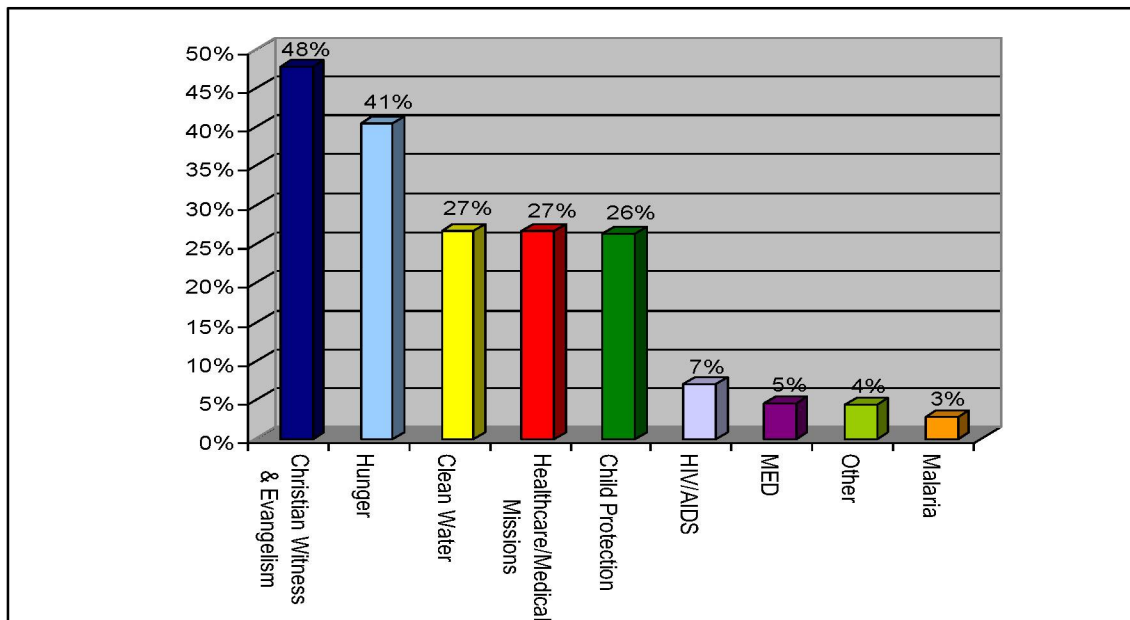
- Interviews with more than 15 groups throughout WVUS
- Interviews with Church Advisors
- Phone and in person interviews with about 12 churches, both WV and non-WV churches
- Quantitative information from WV church portfolio
- Survey to 4 separate church files, reaching 550 churches



When asked: *In which region of the world do you most want to engage your congregation?* Churches responded:



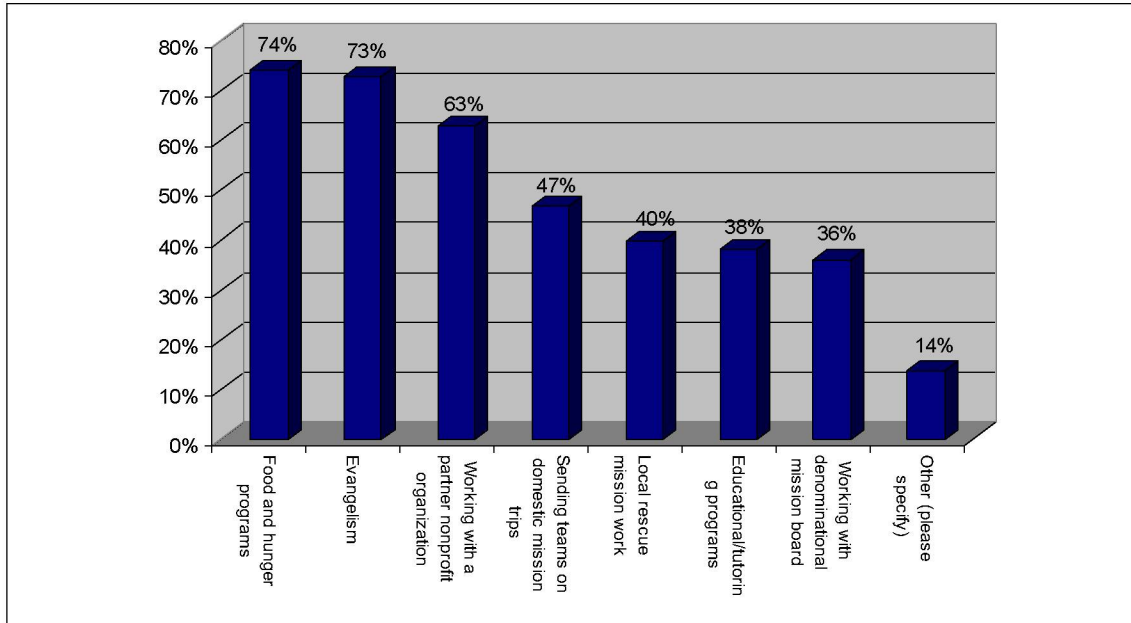
When asked *What are the global issues that most interest your church?* Churches responded:



When asked about local outreach and service activities include:

Churches responded:

(Percentages will add up to more than 100 because churches can check all that apply.)



The Barna Group recently conducted similar research, giving unique insight into church’s desires to tackle poverty and work with parachurch organizations and NGOs.

○ *Pastors & Poverty*

- Most church pastors say they’re doing an ‘average’ job addressing local and domestic poverty
- When asked if another pastor were to recommend a nonprofit to you, speaking about the change that has happened in their congregation, what would most influence you to get on board with that NPO?
 - 57% -- Helped their congregation become more active in evangelism
 - 48% -- Gave the congregation a bigger sense of what God is doing in the world
 - 47% -- Helped unify the church around a cause bigger than themselves
- When asked how they would like to ‘change the US in the next 5 years,’ pastors said:
 - 86% -- help strengthen marriages and families
 - 85% -- improve the spiritual state of the country
 - 81% -- define marriage as one man and one woman
 - ...
 - 42% (last) – improve the lives of the poor in other countries

The following includes Qualitative Feedback gathered from the Church Engagement Research

- I love working with small groups because you get better service. Large organizations don't have a personal touch and I want my missions to be personal (from beginning to end).
- Relationships drive what we do. We are not interested in working with people who are strangers to us. We are willing to donate to known and respected groups during crisis events but what we do on a regular basis will always be based in friendship.
- I much prefer to communicate through Email!
- Don't want a dedicated representative that really has no authority. Don't need another salesman around.
- Facebook. We Facebook.
- I believe I can really help World Vision through regular promotion of our block partnership and teach our church plants and other churches how we have sponsored 50 children in a church smaller than 200 people. But I am concerned about the criticisms that I've heard about World Vision not sharing the gospel as part of it's primary ministry.
- Our interest in World Vision is relatively new, due to The Hole in Our Gospel. We have interest in Community Partnership, yet have not received clear tangibles on the logistics.

In addition to the research, pastors in close partnership with World Vision have shared insight into their relationship and partnership with World Vision.

Appendix E

Bias

This thesis was written through a lens biased by particular characteristics that influence the perspective and therefore recommendations. First and foremost, I work at WVUS and am very passionate about World Vision's model of transformational community development. I entered the ICCD program in order to gain new perspective on alternate models of community development, but was indeed affirmed that World Vision's model operates in line with community development best practices. My work at World Vision however, has put me a unique position, working with churches across the country of many different denominations. It is at the intersection of the above that my thesis question was formed.

Additionally, I live in a relatively progressive context. I live in Seattle, a progressive, liberal city, and attend Bethany Community Church, a relatively progressive Evangelical Church, made up of a well-educated, service and social-justice oriented demographic. These factors, combined, bring me to this question with a bias toward progress, challenging the status quo in an effort to support systems that empower the marginalized, and my very personal view of what it means to be a representation of Christ in our world.

I have a personal bias toward caring for the poor more than caring for the American church. I recognize however, that it cannot be assumed that pastors care more about either the poor or their own congregation, but I did originally approach this research with an assumption that they should care more about the poor. Through working with Dan Samuelson however, I have come to see an equal amount of importance on both equipping people to care and the importance of doing so as to not do harm to the people you are trying to care for and going out and serving the people.