

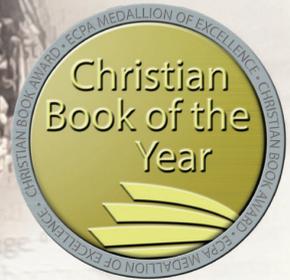
FREE SAMPLE

WHAT DOES GOD EXPECT OF US?

THE
HOLE
IN OUR
GOSPEL

SPECIAL EDITION | REVISED & UPDATED

THE ANSWER THAT CHANGED MY LIFE
AND MIGHT JUST CHANGE THE WORLD



RICHARD STEARNS

PRESIDENT, WORLD VISION U.S.

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PROLOGUE

But the angel said to them, “Do not be afraid. I bring you
good news of great joy that will be for all the people.”

—LUKE 2:10

Rakai, Uganda, August 1998

His name was Richard, the same as mine. I sat inside his meager thatch hut, listening to his story, told through the tears of an orphan whose parents had died of AIDS. At thirteen, Richard was trying to raise his two younger brothers by himself in this small shack with no running water, electricity, or even beds to sleep in. There were no adults in their lives—no one to care for them, feed them, love them, or teach them how to become men. There was no one to hug them either, or to tuck them in at night. Other than his siblings, Richard was alone, as no child should be. I try to picture my own children abandoned in this kind of deprivation, fending for themselves without parents to protect them, and I cannot.

I didn't want to be there. I wasn't *supposed to* be there, so far out of my comfort zone—not in that place where orphaned children live by themselves in their agony. There, poverty, disease, and squalor had eyes and faces that stared back, and I had to see and smell and touch the pain of the poor. That particular district, Rakai, is believed to be ground zero for the Ugandan AIDS pandemic. There, the deadly virus has stalked its victims in the dark for decades. Sweat trickled down my face as I sat awkwardly with Richard and his brothers while a film crew captured every tear—mine and theirs.

I much preferred living in my bubble, the one that, until that moment, had safely contained my life, family, and career. It kept difficult things like this out, insulating me from anything too raw or upsetting. When such things intruded, as they rarely did, a channel could be changed, a newspaper page turned, or a check written to keep the poor at a safe distance. But not in Rakai. There, “such things” had faces and names—even my name, Richard.

Not sixty days earlier I had been CEO of Lenox, America's finest

tableware company, producing and selling luxury goods to those who could afford them. I lived with my wife and five children in a ten-bedroom house on five acres just outside of Philadelphia. I drove a Jaguar to work every day, and my business travel took me to places such as Paris, Tokyo, London, and Florence. I flew first-class and stayed in the best hotels. I was respected in my community, attended a venerable suburban church, and sat on the board of my kids' Christian school. I was one of the good guys—you might say a “poster child” for the successful Christian life. I had never heard of Rakai, the place where my bubble would burst. But in just sixty days, God turned my life inside out, and it would never be the same.

Quite unexpectedly, eight months earlier, I had been contacted by World Vision, the Christian relief and development organization, during their search for a new president. Why me? It wasn't something I had sought after. In fact, you might say I had been minding my own business when the phone rang that day. But it was a phone call that had been twenty-four years in the planning. You see, in 1974, at the age of twenty-three, in my graduate school dormitory, I knelt down beside my bed and dedicated my life to Christ. This was no small decision for me, and it came only after months of reading, studying, conversations with friends, and the important witness of Renéé, the woman who would later become my wife. While at the time I knew very little about the implications of that decision, I knew this: nothing would ever be quite the same again, because I had made a promise to follow Christ—no matter what.

THE MAN WHO WOULDN'T BUY CHINA . . .

Several months after becoming a Christian, I was newly engaged to Renéé. As we were planning our wedding and our life together, she suggested that we go to a department store to register for our china, crystal, and silver. My self-righteous response was an indication of just how my newfound faith was integrating into my life: “As long as there are children starving in the world, we're not going to own fine china, crystal, and silver.” Perhaps you can see God's sense of irony in my becoming president of America's premier fine tableware company a couple of decades later. So when I answered that phone call from World Vision in January 1998, I knew that God was on the other end of the line. It was his voice I heard, not the recruiter's: *Rich, do you remember that idealistic young man in 1974 who was so passionate about starving children that he would not even fill out a wedding registry? Take a good look*

at yourself now. Do you see what you've become? But, Rich, if you still care about those children, I have a job I want you to do.

In my prayers over the weeks leading up to my appointment as World Vision's president, I begged God to send someone else to do it, much as Moses had done. Surely this was a mistake. I was no Mother Teresa. I remember praying that God would send me anywhere else, *but, please, God, not to the poor—not into the pain and alienation of poverty and disease, not there.* I didn't want to go there.

Yet here I was, the new president of World Vision, sent by knowing staff to get a “baptism by fire” for my new calling, with a film crew to document every moment.

Bob Pierce, the founder of World Vision, once prayed, “Let my heart be broken with the things that break the heart of God.”¹ But who *really* wants his heart broken? Is this something to ask of God? Don't we pray that God will *not* break our hearts? But as I look at the life of Jesus, I see that he was, as Isaiah described him, “a Man of sorrows . . . acquainted with grief” (53:3 נקיו). Jesus' heart was continually moved to compassion as he encountered the lame, the sick, the widow, and the orphan. I try to picture God's broken heart as he looks today upon the broken world for which he died. Surely Richard's story breaks his heart.

MY DEFINING MOMENT

Two crude piles of stones just outside the door mark the graves of Richard's parents. It disturbs me that he must walk past them every day. He and his brothers must have watched first their father and then their mother die slow and horrible deaths. I wondered if the boys were the ones who fed them and bathed them in their last days. Whatever the case, Richard, a child himself, is now the head of household.

Child-headed household, words never meant to be strung together. I tried to wrap my mind around this new phrase, one that describes not only Richard's plight but that of tens of thousands, even millions more. I was told that there are sixty thousand orphans just in Rakai, with twelve million orphans due to AIDS in sub-Saharan Africa at that time.² How can this be true? Awkwardly I asked Richard what he hopes to be when he grows up, a ridiculous question to ask a child who has lost his childhood. “A doctor,” he said, “so I can help people who have the disease.”

“Do you have a Bible?” I asked. He ran to the other room and returned with his treasured book with gold-gilt pages. “Can you read it?” I asked him.

“I love to read the book of John, because it says that Jesus loves the children.”

This overwhelmed me, and my tears started to flow. *Forgive me, Lord, forgive me. I didn't know.* But I did know. I knew about poverty and suffering in the world. I was aware that children die daily from starvation and lack of clean water. I also knew about AIDS and the orphans it leaves behind, but I kept these things outside of my insulating bubble and looked the other way.

Yet this was to be the moment that would ever after define me. Rakai was what God wanted me to see. My sadness that day was replaced by repentance. Despite what the Bible had told me so clearly, I had turned a blind eye to the poor. Now my heart was filled with anger, first at myself, and then toward the world. Why wasn't Richard's story being told? The media overflowed with celebrity dramas, stock market updates, and Bill Clinton's impending impeachment hearings. But where were the headlines and magazine covers about Africa? Almost fifteen million orphans; and no one noticed? But what sickened me most was this question: where was the Church? Indeed, where *were* the followers of Jesus Christ in the midst of perhaps the greatest humanitarian crisis of our time? Surely the Church should have been caring for these “orphans and widows in their distress” (James 1:27). Shouldn't the pulpits across America have flamed with exhortations to rush to the front lines of compassion? Shouldn't they be flaming today? Shouldn't churches be reaching out to care for children in such desperate need? How could the great tragedy of these orphans get drowned out by choruses of praise music in hundreds of thousands of churches across our country? Sitting in a hut in Rakai, I remember thinking, *How have we missed it so tragically, when even rock stars and Hollywood actors seem to understand?*

Today I know. Something fundamental has been missing in our understanding of the gospel.

The word *gospel* literally means “good news.” Jesus declared that he had come to “preach good news to the poor” (Luke 4:18). But what good news, what gospel, did the Church have for Richard and his brothers in Rakai? What good news have God's people brought to the world's three billion poor?³ What gospel have millions of Africa's AIDS orphans seen?⁴ What gospel have most of us embraced in the twenty-first century?

The answer is found in the title of this book: a gospel with a *hole* in it.

PART ONE

THE HOLE IN MY
GOSPEL—AND
MAYBE YOURS

Christ has no body on earth but yours,
no hands but yours,
no feet but yours.

Yours are the eyes through which
Christ's compassion for the world is to look out;
yours are the feet with which He is to go about doing good;
and yours are the hands with which He is to bless us now.

—SAINT TERESA OF AVILA

Kindness has converted more sinners than zeal, eloquence, or learning.

—FREDERICK W. FABER



CHAPTER I

A HOLE IN THE WHOLE

Faith today is treated as something that only should make us different, not that actually does or can make us different. In reality we vainly struggle against the evils of this world, waiting to die and go to heaven. Somehow we've gotten the idea that the essence of faith is entirely a mental and inward thing.

—DALLAS WILLARD

WHERE IS THE HOLE?

So how can our gospel have a hole in it? As I mentioned in the prologue, the word *gospel* literally means glad tidings, or good news. It is shorthand, meant to convey the coming of the kingdom of God through the Messiah. One dictionary has this definition:

Gospel: glad tidings, esp. concerning salvation and the kingdom of God as announced to the world by Christ.¹

The amazing news of the gospel is that men and women, through Christ's atoning death, can now be reconciled to God. But the good news Jesus proclaimed had a fullness beyond salvation and the forgiveness of sins; it also signified the coming of God's kingdom on earth. This new kingdom, characteristics of which were captured in the Beatitudes, would turn the existing world order upside down.

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,

for they will be comforted.
 Blessed are the meek,
 for they will inherit the earth.
 Blessed are those who hunger and thirst for righteousness,
 for they will be filled.
 Blessed are the merciful,
 for they will be shown mercy.
 Blessed are the pure in heart,
 for they will see God.
 Blessed are the peacemakers,
 for they will be called sons of God.
 Blessed are those who are persecuted because of righteousness,
 for theirs is the kingdom of heaven. (Matt. 5:3–10)

The kingdom of which Christ spoke was one in which the poor, the sick, the grieving, cripples, slaves, women, children, widows, orphans, lepers, and aliens—the “least of these” (Matt. 25:40 NKJV)—were to be lifted up and embraced by God. It was a world order in which justice was to become a reality, first in the hearts and minds of Jesus’ followers, and then to the wider society through their influence. Jesus’ disciples were to be “salt” and “light” to the world (Matt. 5:13–14). They were to be the “yeast” that leavens the whole loaf of bread (Matt. 13:33). His was not intended to be a far-off and distant kingdom to be experienced only in the afterlife; no, Christ’s proclamation of the kingdom of heaven was a call for a redeemed world order populated by redeemed people—*now*. In other words, the perfect kingdom of God that I just described was to begin *on earth*. That was the vision first proclaimed by Jesus, and it was good news for our world. But this does not seem to square with our twenty-first-century view of the gospel. Somehow this grand vision from God has been dimmed and diminished.

THE “BINGO CARD” GOSPEL

Because of the service by which you have proved yourselves,
 men will praise God for the obedience that accompanies
 your confession of the gospel of Christ, and for your
 generosity in sharing with them and with everyone else.

—2 COR. 9:13

More and more, our view of the gospel has been narrowed to a simple transaction, marked by checking a box on a bingo card at some prayer breakfast, registering a decision for Christ, or coming forward during an altar call. I have to admit that my own view of evangelism, based on the Great Commission, amounted to just that for many years. It was about saving as many people from hell as possible—for the *next* life. It minimized any concern for those same people in *this* life. It wasn't as important that they were poor or hungry or persecuted, or perhaps rich, greedy, and arrogant; we just had to get them to pray the "sinner's prayer," and then we'd move on to the next potential convert. In our evangelistic efforts to make the good news accessible and simple to understand, we seem to have boiled it down to a kind of "fire insurance" that one can buy. Then once the policy is in effect, the sinner can go back to whatever life he was living—of wealth and success, or of poverty and suffering. As long as the policy is in the drawer, the other things don't matter as much. We've got our "ticket" to the next life.

There is a real problem with this limited view of the kingdom of God; it is not the whole gospel. Instead, it's a gospel with a gaping hole. First, focusing almost exclusively on the afterlife reduces the importance of what God expects of us in this life. The kingdom of God, which Christ said is "within you" (Luke 17:21 ΝΚΙΥ), was intended to change and challenge everything in our fallen world in the here and now. It was not meant to be a way to leave the world but rather the means to actually redeem it. Yes, it requires that we repent of our own sinfulness and totally surrender our individual lives to follow Christ, but then we are also commanded to go into the world—to bear fruit by lifting up the poor and the marginalized, challenging injustice wherever we find it, rejecting the worldly values found within every culture, and loving our neighbors as ourselves. While our joining in the coming kingdom of God may begin with a decision, a transaction, it requires so much more than that.

I believe that we have reduced the gospel from a dynamic and beautiful symphony of God's love *for* and *in* the world to a bare and strident monotone. We have taken this amazing good news from God, originally presented in high definition and Dolby stereo, and reduced it to a grainy, black-and-white, silent movie. In doing so, we have also stripped it of much of its power to change not only the human heart but the world. This is especially reflected in our limited view of evangelism. Jesus commanded his followers to take the good news of reconciliation and forgiveness to the ends of the earth. The dictate is the same today.

Christianity is a faith that was meant to spread—but not through coercion. God’s love was intended to be demonstrated, not dictated. Our job is not to manipulate or induce others to agree with us or to leave their religion and embrace Christianity. Our charge is to both proclaim and embody the gospel so that others can see, hear, and feel God’s love in tangible ways. When we are living out our faith with integrity and compassion in the world, God can use us to give others a glimpse of his love and character. It is God—not us—who works in the hearts of men and women to forgive and redeem. Coercion is not necessary or even particularly helpful. God is responsible for the harvest—but we *must* plant, water, and cultivate the seeds.

Let’s look more closely at this metaphor, used often in the New Testament to describe evangelism (for example, Matt. 9:37–38; Mark 4:1–20, 26–29; Luke 10:1–3; and John 4:35–38). For most of the twentieth century, American evangelists really homed in on this idea of the harvest, believing that the fruit was already ripe and just needed to be picked. This was the essence of Billy Graham’s great global crusades, Campus Crusade’s pamphlet *The Four Spiritual Laws*, *The JESUS Film*, and *Evangelism Explosion*. All of these tools and efforts were highly effective at proclaiming the good news that our sins could be forgiven if we committed our lives to Christ. Many millions of people did commit their lives to him. In fact, my own life was influenced by both *The Four Spiritual Laws* and a Billy Graham crusade, so I can personally attest to how successful these techniques are at harvesting fruit that has already ripened.

But what about the fruit that *hasn’t* ripened? For most of us who made our first-time commitments to Christ as adults, our stories were not of instant conversion the first time we ever heard about Jesus. In fact, according to the Barna Research Group, only about 6 percent of people who are not Christians by the age of eighteen will become Christians later in life.² It is rare that a simple recitation of the gospel will cause people to instantly change their minds. It usually takes much more than that. Our own narratives typically involve a journey of discovery marked by relationships with respected friends and loved ones, reading, discussions, learning about the basis for the Christian faith, seeing the difference faith made in the lives of people we knew, and witnessing genuine faith demonstrated through acts of love and kindness toward others. In other words, before we became “ripe” for harvest, a lot of other things had to happen first.

Think about all the things that must happen before there can be a good

harvest of crops. First, someone has to go and prepare the land. This is back-breaking work that involves felling trees, pulling massive stumps out of the ground, extracting rocks and boulders from the field, and moving them aside. But there's no harvest yet. Next the soil has to be broken up. The earth needs to be plowed, fertilizer churned in with the soil, and orderly rows tilled to prepare for the seed. Then the seeds must be carefully planted and covered. But still no harvest. Perhaps a fence needs to be built to protect the plants from animals that might devour them. And always, the seedlings must be carefully watered, nurtured, and fed over the long growing season.

There are sometimes setbacks—bad weather, blights, floods, and insects—that can jeopardize the harvest. But if all of the hard work is done faithfully and with perseverance, and if God provides good seed and favorable weather, finally a glorious harvest is the result.

Haven't we heard the stories of faithful missionaries who dedicated their whole lives in another country without seeing even one person embrace Christ as Savior—only to learn that fifty years later there was a tremendous harvest? In our instant-gratification society, we would prefer to go directly to the harvest. Who wants to do all of that hard work of stump pulling and boulder moving? But isn't all of that "other" work the essence of the coming of the kingdom of God in its fullness? When we become involved in people's lives, work to build relationships, walk with them through their sorrows and their joys, live with generosity toward others, love and care for them unconditionally, stand up for the defenseless, and pay particular attention to the poorest and most vulnerable, we are *showing* Christ's love to those around us, not just talking about it. These are the things that plant the seeds of the gospel in the human heart.

Didn't Jesus always care about the *whole* person—one's health, family, work, values, relationships, behavior toward others—and his or her soul? Jesus' view of the gospel went beyond a bingo card transaction; it embraced a revolutionary new view of the world, an earth transformed by transformed people, his "disciples of all the nations" (Matt. 28:19 NKJV), who would usher in the revolutionary kingdom of God. Those words from the Lord's Prayer, "your kingdom come, your will be done on earth as it is in heaven," were and are a clarion call to Jesus' followers not just to proclaim the good news but to *be* the good news, here and now (Matt. 6:10). This gospel—the *whole* gospel—means much more than the personal salvation of individuals. It means a *social revolution*.

JESUS HAD A MISSION STATEMENT

I have come that they may have life, and have it to the full.

—JOHN 10:10

The revolution began in Nazareth, where Jesus grew up.

Picture for a moment your neighbor's son's being asked to speak at the Sunday service at your church. Can you imagine your shock if he stood up, read the Scripture pertaining to the second coming of Christ, and then said, "Today this scripture is fulfilled in your hearing"? That is exactly what Jesus did in the synagogue in Nazareth, except he referred to the Messiah's first coming. This happened at the very start of Jesus' public ministry, immediately after his baptism by John the Baptist and the forty days in the wilderness, facing the temptations of Satan. Listen to this remarkable passage:

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

"The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor."

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing." (Luke 4:14–21)

The passage Jesus read was a messianic prophecy that envisioned a future

messiah who would be both a king and a servant. As perhaps Jesus' first public statement of his identity as the Messiah, what he said in Nazareth was a declaration both of who he was and why he had come. It was in essence Jesus' *mission statement*, and it laid out the great promises of God to those who receive the Messiah and his coming kingdom. In this mission statement, we see three main components.

First, we see the *proclamation of the good news* of salvation. Take note that the recipients of this good news were to be, first and foremost, the poor, just as Jesus promised in the Beatitudes. When we talk today about proclaiming the gospel, we typically mean evangelism, a verbal proclamation of the good news of salvation and how it can be received by anyone by asking God's forgiveness and committing his or her life to Christ. But this is not the whole gospel.

Second, we see a reference to "recovery of sight for the blind" (v. 18). In the original text from Isaiah 61, there is also a promise to "bind up the brokenhearted" (v. 1). These references indicate that the good news includes a *compassion for the sick and the sorrowful*—a concern not just for our spiritual condition but for our physical well-being also. We see this same concern time after time in the ministry of Jesus as he healed the diseased and the lame, showed empathy for the poor, fed the hungry, and literally restored sight to the blind. Jesus clearly cared about addressing poverty, disease, and human brokenness in tangible ways.

Third, we see a majestic *commitment to justice*. Jesus has come to "proclaim freedom for the prisoners," "to release the oppressed," and "to proclaim the year of the Lord's favor" (Luke 4:18–19). In the first century, the allusion to prisoners and the oppressed would have certainly meant those living under the occupation of Rome but also, in a broader sense, anyone who had been the victim of injustice, whether political, social, or economic. The proclamation of "the year of the Lord's favor" was a clear reference to the Old Testament year of Jubilee, when slaves were set free, debts were forgiven, and all land was returned to its original owners. The year of Jubilee was God's way of protecting against the rich getting too rich and the poor getting too poor.

Proclaiming the whole gospel, then, means much more than evangelism in the hopes that people will hear and respond to the good news of salvation by faith in Christ. It also encompasses tangible compassion for the sick and the poor, as well as biblical justice, efforts to right the wrongs that are so

prevalent in our world. God is concerned about the spiritual, physical, and social dimensions of our being. This *whole* gospel is truly good news for the poor, and it is the foundation for a social revolution that has the power to change the world. And if this was Jesus' mission, it is also the mission of all who claim to follow him. It is my mission, it is your mission, and it is the mission of the Church.

THE POWER OF THE WHOLE

About six months after the terrible earthquake that killed twenty thousand people in Gujarat, India, in 2001,³ I visited there. The region had been flattened; nearly every house and building had collapsed. Several of my colleagues and I were there to dedicate the first of hundreds of new houses built through a partnership between World Vision, Habitat for Humanity, and the US Agency for International Development (USAID). The resilient Indian people, with some help from outsiders, were beginning to put their lives back together and move on, even though their human losses had been unimaginable to most of us in the West.

During the dedication proceedings, a group of village elders sat just a few yards behind us, observing everything. They looked like majestic and dignified figures from the pages of *National Geographic*, with deeply lined faces; long, white beards and mustaches; and turbaned heads. As the event wore on, they were having quite a lively conversation in their local dialect. They could not have known that one of my colleagues, Atul Tandon,⁴ had grown up in that very region and understood every word they were saying.

After the ceremony Atul shared with me what he had overheard. He said that the men were speculating as to why “these Christians” had traveled thousands of miles across the ocean to help their community rebuild. They wondered what motivated complete strangers to help them. They were experiencing the love of God and the kingdom of God in profound ways through the concrete love and action demonstrated by Christians, acting through the Habitat for Humanity and World Vision organizations.

Saint Francis of Assisi understood the power of faith put into action to change the human heart, for it was he who said, “Preach the gospel always; when necessary use words.” We had not yet spoken a word in their language, but the village elders had already “heard” the gospel.

A BIBLE FULL OF HOLES

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—which is really no gospel at all.

—GAL. 1:6–7

We have shrunk Jesus to the size where he can save our soul but now don't believe he can change the world.

—ANONYMOUS

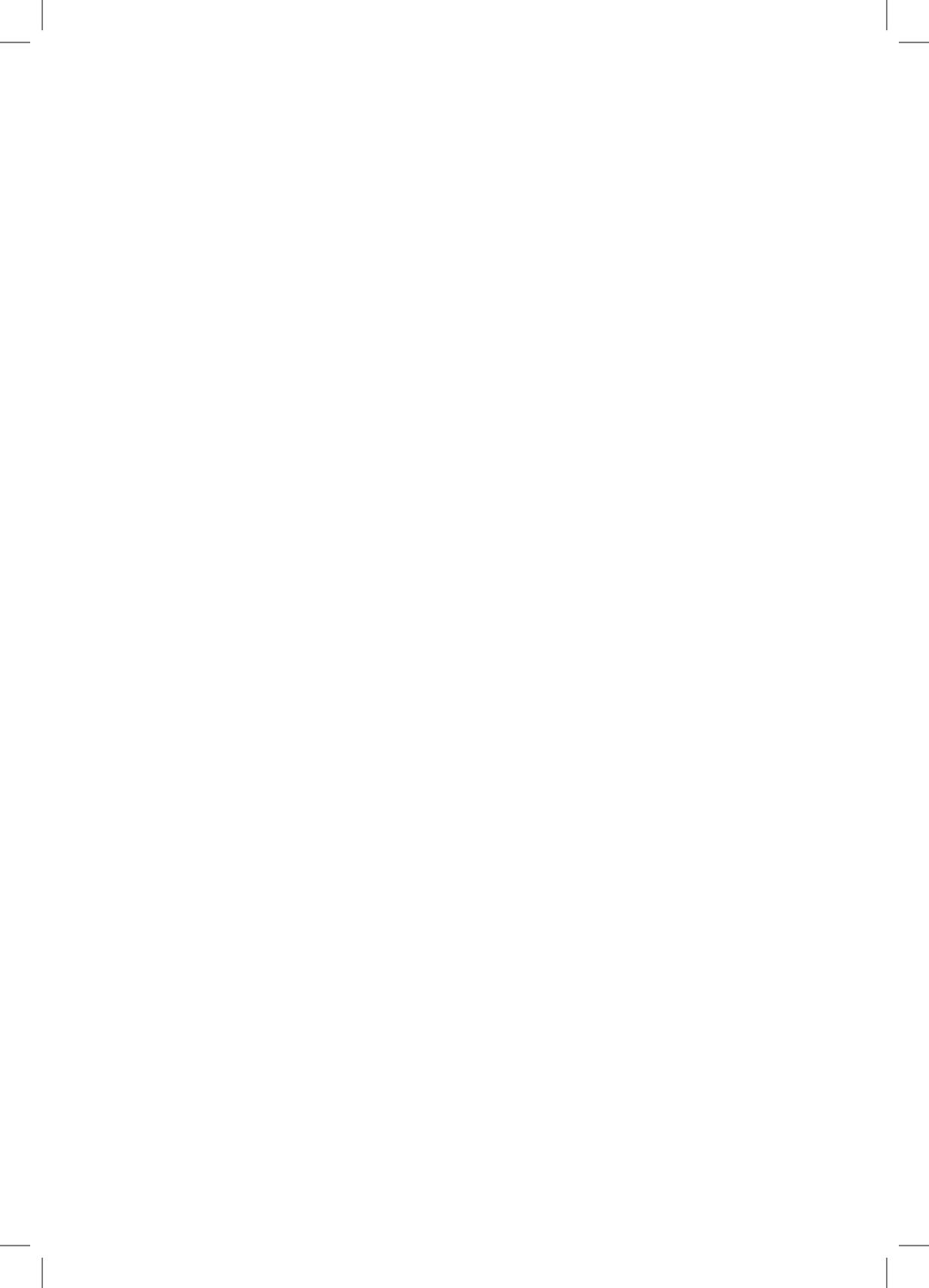
Luke 4 is not the only place in the Bible that speaks to the issues of poverty and justice. God's Word is replete with such passages, from Genesis to Revelation—but do we heed them?

When my friend Jim Wallis⁵ was a seminary student at Trinity Evangelical Divinity School outside of Chicago, he and some of his classmates did a little experiment. They went through all sixty-six books of the Bible and underlined every passage and verse that dealt with poverty, wealth, justice, and oppression. Then one of Jim's fellow students took a pair of scissors and physically cut every one of those verses out of the Bible. The result was a volume in tatters that barely held together. Beginning with the Mosaic books, through the books of history, the Psalms and Proverbs, and the Major and Minor Prophets, to the four Gospels, the book of Acts, the Epistles, and into Revelation, so central were these themes to Scripture that the resulting Bible was in shambles. (According to *The Poverty and Justice Bible*, there are almost two *thousand* verses in Scripture that deal with poverty and justice.⁶) When Jim would speak on these issues, he would hold his ragged book in the air and proclaim, "Brothers and sisters, this is our American Bible; it is full of holes. Each one of us might as well take our Bibles, a pair of scissors, and begin cutting out all the scriptures we pay no attention to, all the biblical texts that we just ignore."⁷ Jim's Bible was literally full of holes.

Hole (hōl) n.—A hollowed place in something solid⁸

The gospel Jesus described in Luke 4 is indeed something solid. If there is a hole in our gospel, in our understanding of the nature of God's call upon us, his followers, it is not because Scripture is unclear about these issues.

Rather, it is because we have chosen, as Jim Wallis suggests, to pay little attention to God's unmistakable message to bring the whole gospel to the whole world. We'll come back to the scriptural basis for a fuller understanding of the whole gospel in the next section. But any *head* analysis of what Jesus expects of those who choose to follow him must be accompanied by the *heart*, and the *hands and feet* as well. In my own case, getting what I knew in my head into my heart and out to my hands and feet was the challenge. Walking the walk was a lot harder than talking the talk. Isn't it always that way?



We pray that this sample of 'The Hole in our Gospel' will be a blessing to you, as we allow God to break our hearts with the things that break His.

Dave Plowman, Christian Engagement Manager, World Vision UK

We believe the Church is God's answer to the world's biggest challenges.

We are committed to work humbly with and in service of the Church in all its expression in order to contribute to the fulfilment of God's mission in the world.

World Vision UK seeks to inspire, serve and equip the church to be a beacon of love, light and hope in the world's darkest places.

World Vision is the world's largest international children's charity, working to bring real hope to millions of children in the world's hardest places. And we do it all as a sign of God's unconditional love.

Silvana Herrera, World Vision's Bolivia sponsorship coordinator, walks past a local chapel with Vasilina, 10, and Victor, 3
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For more information please contact churches@worldvision.org.uk or visit our website: worldvision.org.uk

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