

**Government, Global Poverty and
God's Mission in the World:
An Evangelical Declaration**



Bread for the World Institute is a 501c3 affiliate of Bread for the World, a collective Christian voice urging our nation's decision makers to end hunger at home and abroad.

The Institute provides policy analysis on hunger and strategies to end it. The Institute educates Bread for the World's advocacy network, opinion leaders, policy makers, and the public about hunger in the United States and abroad.

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The **Center for Applied Christian Ethics** at Wheaton College supports the mission of Wheaton College by promoting and encouraging the formation of moral character and the application of biblical ethics to contemporary moral decisions.

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Micah Challenge is a global coalition of Christians holding governments to account for their promise to halve extreme poverty by 2015. We are a global movement of Churches, campuses, organizations, and individuals committed to prayer and advocacy to end of extreme poverty.

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Section 1

The Declaration



Introduction

The Government, Global Poverty and God's Mission in the World declaration found here emerged as one result of a two-day consultation sponsored by Bread for the World Institute, Micah Challenge, and the Center for Applied Christian Ethics, and held at Wheaton College, May 18-19, 2010. The consultation involved a cross-section of roughly 80 invited evangelical Christian leaders in relief and development, church mission and advocacy, academia, and the media, with representatives from the Global South as well as Europe and North America. The purpose of the consultation was to strengthen the church's understanding of how Christians should approach, inform, and develop their positions on U.S. foreign assistance policy. The consultation evolved to include broader reflections on U.S. (and other nations') trade, aid, debt and other policies affecting global poverty.

The following declaration is one product of our meeting. Its intended audience is especially our fellow evangelicals, but we hope the declaration is widely “overheard” by others. Its fundamental purposes are to express our shared convictions about the proper role of government in empowering those who live in poverty and to invite our fellow evangelicals into heightened reflection and action on the issues addressed here.

The declaration begins with a broad theological framework, moves to specific biblical texts and themes relevant to our subject, turns to a consideration of the shape of informed Christian engagement, and closes with reflections on the relationship between the church and government as it pertains to serving and empowering the poor.

Focus Questions of Consultation

1. What biblical and theological foundations define a unique Christian voice on foreign assistance?
2. How might religious bodies and institutions engage in the ongoing foreign assistance debate?
3. What key concepts need to be considered for theological educators to gain a holistic perspective on the relationship between the mission of God and foreign assistance?
4. Why is it necessary and urgent to explore the intersection between government, foreign assistance, and God’s mission in the world?

Summary

- As Christians committed to the authority of Scripture and committed participants in the body of Christ, we believe that Jesus requires his disciples to love, serve and empower people in poverty both within the family of faith and beyond.
- In the coming kingdom of God, poverty along with other such affronts to God will be defeated. God's intent for shalom, for bountiful harvests peaceably enjoyed by all, will finally come to universal fruition. Ending poverty is part of the reign of God and therefore part of the mission of God in the world.
- We affirm that governments have an important role to play in the protection and development of people. As an expression of our love for others, especially the poor, we seek maximum effectiveness of foreign assistance and related policies, on behalf of those people whose protection and development is the claimed objective of such efforts.
- We need to become fully informed about not just the resources devoted to foreign assistance but the efficacy and quality of particular foreign assistance strategies, recognizing that these may vary dramatically in different countries and at different times.
- We agree that Christian activity for and with the poor must remain an ongoing aspect of Christian discipleship no matter what governments do. . . . However, we also agree that advocacy related to foreign assistance and other aspects of government policy is an appropriate expression of our Christian discipleship, and that partnerships with government are both possible and necessary under many circumstances.
- History of many years ago and more recent times reveals numerous instances of the extraordinary impact of government policies, including U.S. government policies, for both good

and ill. Christians, freed from ideological loyalty, can lead the way in realistically assessing this history. It has an impact on our understanding of the proper role of government.

- Christians can stand together with other citizens of conscience to call for more of the good, and less of the bad. But it is simply wrong to say that government can do no good.
- Communication advances now enable the global Church to function more and more as one truly global Church. That church is already involved every day around the world in meeting the needs of the poor. Western Christians must be in ongoing and respectful dialogue and conversation with their Christian brothers and sisters in the Global South. This is important both for Christian community and for shaping and informing our missions and advocacy.
- Christian advocacy related to government foreign assistance and other related policies in our own home countries is one way of serving our sisters and brothers in other lands.
- Christians in the United States and other northern and western countries are being changed as we listen to voices from the Global South and from multiple social locations in each country affected by our policies. In a spirit of humility we must be led by the poor and by their analysis of their own need and how best to address it.
- Church leaders have significant educational responsibilities in instructing their communities about the realities of structural injustice, the need for government responses of sufficient scale to address these injustices, and both the possibilities and the limits of government foreign assistance.

Government, Global Poverty and God's Mission in the World: An Evangelical Declaration

May 19, 2010
Wheaton, Illinois

*“He has showed you, O mortal, what is good
And what does the Lord require of you?
To act justly, to love mercy
And to walk humbly with your God.”*

—Micah 6:8

Theological Grounding

The earth is the Lord's and all that are in it. God is the creator of all and all belongs to him. This is God's world!

Every human being is made in God's image and carries a sacred dignity and immeasurable worth.

Human beings are infinitely precious to God. Disciples of Christ are on a journey of learning how to view people and love people the way that God does.

Human beings, placed in a rich and fruitful garden, were commissioned from the very beginning with the task of working and caring for creation and their fellow creatures. The origins of all human governance and all service to neighbor can be theologically located in this original commission.

Human sin has marred every aspect of creation, severing us from God, from our fellow creatures, and from the creation itself. Sin is individual and social, personal and structural. Humans sin and are also embedded in a fallen world characterized by sinful conditions, realities, and structures. Every day we struggle against the sin around us, between us, and within us. Even our best efforts to wriggle free of sin are undertaken by sinful people under conditions of sin.

Poverty is one disastrous aspect of human sin. Emerging from a variety of conditions and causes, poverty manifests itself in dignity-stripping and life-destroying realities of all types—including hunger, disease, sexual exploitation, lack of education, and premature death—and the misery and hopelessness that follow. Poverty violates right relationships among human beings and with God. Poverty is harmful. Poverty is violence against the poor. Poverty is systemic injustice. Poverty is an affront to God.

In the coming kingdom of God, poverty along with other such affronts to God will be defeated. God’s intent for shalom, for bountiful harvests peaceably enjoyed by all, will finally come to universal fruition. Ending poverty is part of the reign of God and therefore part of the mission of God in the world.

Jesus came “preaching the good news of the kingdom” (Mark 4:23). By his ministry, sacrificial death, and resurrection Jesus inaugurated the kingdom of God as an already/not yet reality. Jesus has conquered sin and death (Romans 8:2), yet the world does not yet manifest that reality.

The church is a community of disciples already beginning to embody God’s reign. Creating faith communities in which poverty is reduced or eliminated among us is one aspect of that incarnation of God’s kingdom. So are efforts on the part of the church to reduce poverty beyond us, outside our membership. Everything Christians do in relation to poverty we must do from within a clearly ecclesial identity as the people of God in the body of Christ. The church is a disciple-making community

whose members advance the reign of God in all aspects of their lives, which includes action to end poverty within and beyond our faith communities.

As Christians committed to the authority of Scripture and committed participants in the body of Christ, we believe that Jesus requires his disciples to love, serve, and empower people in poverty both within the family of faith and beyond. Those of us gathered here in Wheaton serve in churches and organizations devoted to the fight against poverty. We are grateful to God for the growing evangelical embrace of caring for the poor as a central Kingdom concern, as evidenced by increased support for ministries among the poor, and increased advocacy for policies that alleviate poverty. We reaffirm that active concern for the poor is a non-negotiable aspect of Christian discipleship.

Gathered here, we want to extend this commitment to resist poverty. We affirm that one aspect of Christian discipleship in relation to the poor is our role as citizen-advocates for government foreign assistance to the poor. We affirm that governments have an important role to play in the protection and development of people. As an expression of our love for others, especially the poor, we seek maximum effectiveness of foreign assistance and related policies, on behalf of those people whose protection and development is the claimed objective of such efforts.

Biblical Affirmations

The entirety of the biblical witness is relevant as Christians consider the particular role of government as it pertains to the poor. In general, this is an underdeveloped dimension of Christian theological reflection. Beyond the scriptural texts we have alluded to in the last section, we name the following themes and texts as most relevant and significant:

Exodus 2 clearly depicts a God who hears and responds with

compassion to the moans and misery of suffering people. God undertakes the deliverance of this hungry, suffering, victimized people and does so in partnership with human beings acting in response to his call. It is relevant that Moses first appeals to the Egyptian government on behalf of the exploited Jewish people before finally leading the Hebrews on a God-ordained escape from Egypt.

Old Testament law and the principles behind it express consistent and deep divine concern for the poor and the systems that keep or make people poor. This alternative way of structuring society stands as an enduring witness to all societies about God's way of looking at how society should be structured. Deuteronomy 4:5-8 suggests that these laws for Israel were to be a testimony to other nations and not just legislation for Israel. This allows us to look at these laws (cf. Dt. 15:1-15, Dt. 26:5-15, Lev. 25) as possibly paradigmatic for our own nation or any nation.

Ezekiel 26-28 offers an oracle against Tyre, a great sea-trading power which is accused by the prophet of a great arrogance grounded in the wealth gained from unjust trade carried out in greed and violence. This attunes us to pay attention to trade policies and not just foreign assistance. More broadly, both the Old and New Testaments condemn the nations of the world for their cruelty toward other human beings.

The prophets consistently and repeatedly denounce economic injustice and lack of concern for the poor, speaking both to government and to the people (Isa. 32:7, Ezek 16:49, 22:29; Am. 4:1-3, 8:4-7). Micah 6 is a powerful but not singular example of texts which state that doing justice and mercy toward the poor is fundamental to what God requires of those who would claim to love and worship him.

Psalms 72, Jeremiah 22, and Proverbs 31:8-9 speak to the role and responsibility of government leaders in caring for the poor, with suggestions of responsibility outside of their own

people, at least where their government has sufficient power to impact the poor of other countries.

Isaiah's praise of the policies of Cyrus (Isa 45) points to the possibilities of at least a relatively benevolent world power bringing good rather than harm to peoples under its dominance. These texts also point to the mysterious way in which God might work through states and their leaders even when those leaders do not know or acknowledge God.

Nehemiah 1-2 offers the important account of how the faithful Nehemiah responded to the generous permission, protection, and provision made available through Cyrus to the Jewish people and led the Jews to make use of these opportunities to lift the Jewish people out of poverty, insecurity, and injustice.

Becoming committed to the kingdom of God introduces Christians into a new polity, a new, international community of fellow kingdom citizens (cf. 1 Pt. 1:1). Christian advocacy related to government foreign assistance and other related policies in our own home countries is one way of serving our sisters and brothers in other lands. The collection of the offering for international famine relief among the New Testament churches (cf. 2 Cor. 8-9) is one example of aid that crosses borders.

Jesus calls his followers to love the Lord unreservedly and their neighbors as themselves (Mt 22:39-40). He warns his listeners that the nations (peoples, perhaps even governments) will be held accountable for the way they have treated their neighbors, again, the most needy in particular (Mt 25:31-46). And in his parable of the Good Samaritan he teaches us that we must "prove neighbor" to those most in need around us (Lk 10:25-37). We cannot escape these responsibilities.

Romans 13:1-7 dovetails with Psalm 72 in its emphasis on the role of government in preventing the victimization of others; for Psalm 72, the concern is the powerless poor and needy. Romans 13 also offers suggestive possibilities in terms of its broad emphasis on government's role as a "minister" or servant

for the good, whether or not it acknowledges this responsibility or its source.

An appropriately empowered understanding of Christian citizenship in a liberal democracy reminds us that we are citizens, not subjects, and that we have a stake, role, and responsibility in the actions of government. Indeed, as Christians we are just as free as anyone else (and even more responsible, because of our accountability to God) to advocate for just, generous, effective, and fair government foreign assistance and related policies. Paul himself used the very limited powers of his own Roman citizenship in order to advance the mission of God in the world (cf. Acts 21-26). Those of us who have been privileged with citizenship, wealth, and power, sometimes at the expense of others, can and must leverage that privilege in our own context.

The book of Revelation teaches that all nations will be included in the worshipping throng, redeemed by Christ to reign in God's fulfilled kingdom (5:9-10, 7:9). Every nation has something splendid and glorious to contribute to God's kingdom (21:24-26), where the nations will finally experience healing (22:2). Since God values and cares equally about all nations, so should we.

Informed Christian Engagement

Once Christians engage government in foreign assistance and policy advocacy we enter a complex world that requires expertise we have often lacked.

We need to become fully informed about not just the resources devoted to foreign assistance but the efficacy and quality of particular foreign assistance strategies, recognizing that these may vary dramatically in different countries and at different times. We must follow the data where they lead and

support those efforts that are effective, sustainable, empowering, and dignifying for the recipients. We acknowledge that foreign assistance is not an end in itself and our goal is to move beyond the need for foreign assistance whenever possible.

Christians need to become fully informed about the particularities of their country's trade, agricultural, military, environmental, and foreign policies and the impacts on the poor around the world. Because of the enormous complexity of these issues, and differences in perspective based on social location, our assessment of these matters will always be partial and fragmentary.

Christians in the United States and other northern and western countries are being changed as we listen to voices from the Global South and from multiple social locations in each country affected by our policies. In a spirit of humility we must be led by the poor and by their analysis of their own need and how best to address it. We must always be open to new perspectives and corrections in our advocacy and service. We have been blessed and deeply informed by several of our Global South brothers and sisters at this meeting.

In order to analyze these matters adequately we need quality social science of all types, both from evangelical scholars and far beyond. We must look for the best information where we can find it.

The extraordinary power of the United States and the daily impact of the United States on the world's poor requires special vigilance on the part of Christian citizens as to the effects of the U.S. role, its policies, and its assistance programs. Our goal should be to help our country do good around the world and especially to assist in the advancement of people living in poverty.

History of many years ago and more recent times reveals numerous instances of the extraordinary impact of government policies, including U.S. government policies, for both good and

ill. Christians, freed from ideological loyalty, can lead the way in realistically assessing this history. It has an impact on our understanding of the proper role of government.

For example, African-Americans have tended to develop an enduring mistrust of government due to a tragic, long history of abuse and neglect at the hands of government. On the other hand, it was the government, especially the federal government, that also finally acted under great grassroots pressure to make great advances toward the full recognition of civil rights for African Americans.

Hispanics and other immigrant communities also feel extraordinary discomfort and concern related to the current tumult over immigration laws and their enforcement, exacerbating the often profound mistrust of government rooted in their previous experiences in other countries.

Some Americans, including evangelical Christians, have tended to support the political philosophy of a limited role for government—that less government is better, based on the belief that the private sector is better suited for most government functions, and that government is rarely a net force for good in the world. This belief is contradicted by the tendency of those who hold it to turn to government themselves in times of need. Nevertheless, this position often opposes proposals for governmental action in principle, and tends to encourage a kind of lethargy regarding government foreign assistance.

As evangelicals, we need to assess foreign assistance programs with care to discover where government efforts have actually achieved success

The PEPFAR program for AIDS relief and treatment has saved millions of lives. This is a substantial U.S. government initiative motivated in part by Christian conscience and influential Christian government servants. The U.S. Global Malaria Initiative is another example of an effective, substantial government program motivated by the same spirit. U.S.

emergency humanitarian interventions in Indonesia in 2004 and Haiti in 2010 are further examples of U.S. government power being used for good. The Jubilee debt relief campaign influenced governments to cancel foreign debts. Child Survival programs have been highly effective.

The record is, inevitably, mixed. Christians can stand together with other citizens of conscience to call for more of the good, and less of the bad. But it is simply wrong to say that government can do no good.

There are sound foreign policy reasons rooted in national interest for why our government should give generously to effective foreign assistance programs. These are widely recognized in the United States government and among foreign policy intellectuals. As Christian citizens we are grateful to God that the interests of the state and the interests of the kingdom of God in this case coalesce. We know that this is not always the case, and that as Christians we will need to continue to offer our witness and do our work regardless of what governments and states decide to do. But we can work toward shared ends with groups who do not share our worldview, whenever this is possible.

Governments, NGOs, and local churches, both within the United States and across international boundaries, are already working in partnership on many aspects of foreign assistance and economic development. Every particular program must remain constantly under assessment for its effectiveness and its fit with the mission and identity of each entity involved.

The Church and Foreign Assistance

We agree that Christian activity for and with the poor must remain an ongoing aspect of Christian discipleship no matter what governments do. We agree that even if church-related

groups receive government funds to serve the poor we must never become subservient to government, and must be willing at any moment to refuse such funds if conscience requires it.

However, we also agree that advocacy related to foreign assistance and other aspects of government policy is an appropriate expression of our Christian discipleship, and that partnerships with government are both possible and necessary under many circumstances.

When the church acts and speaks corporately in political advocacy, it should do so in a *nonpartisan* way. In the U.S. this is, of course, a legal requirement, but it can also be grounded in a biblical understanding of the church as a place where those with diverse political (and other) views can experience unity in Christ, without requiring uniformity.

In Christian terms, such advocacy can be seen as an expression of Christian love for our most vulnerable neighbors; as public proclamation of Christian moral truth; as a particular kind of spiritual warfare against the powers and principalities of this world; and as an eschatological anticipation of the coming reign of God.

Church leaders have significant educational responsibilities in instructing their communities about the realities of structural injustice, the need for government responses of sufficient scale to address these injustices, and both the possibilities and the limits of government foreign assistance.

Christians must always live what we advocate. We realize that Western and U.S. Christians are now called to a journey of lifestyle change so that our buying, eating, spending, investing, and so on all bend toward justice for the world's poor. Our advocacy has as much credibility as our lives.

The great growth of short-term mission projects among U.S. Christians poses an educational and missional opportunity in this era. While legitimate criticisms can be offered of the actual benefits in proportion to costs of these mission efforts, with

proper education and follow up these mission experiences can be used to expose an entire generation of Christians to the needs of the world's poor and the complex challenges involved in addressing them well.

Communication advances now enable the global Church to function more and more as one truly global Church. That church is already involved every day around the world in meeting the needs of the poor. Western Christians must be in ongoing and respectful dialogue and conversation with their Christian brothers and sisters in the Global South. This is important both for Christian community and for shaping and informing our missions and advocacy.

Conclusion

This declaration is just a beginning. It cannot fully communicate our belief that God's heart breaks at the senseless misery and premature death of even a single human being from poverty and preventable diseases, and our passion to save these lives in the name of Christ.

This is why we are deeply engaged in serving the poor, and why we are reflecting on the proper role for government action in relation to the poor. We invite all of our fellow believers into this journey, rooted in love, aimed toward the justice and joy of God's reign.

Invitation to Sign the Declaration

Both individuals and organizations are invited to sign the *Government, Global Poverty and God's Mission in the World: An Evangelical Declaration*.

Consider signing the Declaration in one of two possible ways:


- Organizations may sign with the organization name and authorizing representative name and title.
- Individuals may sign using solely their professional title, or use organization for affiliation purposes only.

To do this, please visit **www.bread.org/go/declaration**

For questions or clarifications, please contact Krisanne Vaillancourt Murphy: kmurphy@bread.org

Section 2

The Consultation



The Government, Global Poverty and God's Mission in the World: An Evangelical Declaration developed out of the learnings from fourteen diverse presentations and small group dialogues at the Government, Foreign Assistance and God's Mission in the World consultation hosted at Wheaton College, May 18 & 19, 2010. A cross-section of evangelical Christian leaders in relief and development, church mission and advocacy, academia, and the media, with representatives from the Global South as well as Europe and North America participated in this consultation. The purpose of the consultation was to strengthen the church's understanding of how Christians should approach, inform, and develop their positions on U.S. foreign assistance policy. Background information on those presentations as well as supporting biographic details on the presenters may be found in this section.

Goals

The Consultation explored the biblical, theological, and experiential grounding for an authentic Christian witness in current discussions of U.S. foreign assistance policies, with aims to:

- Incorporate voices from the global South and diverse voices from within the U.S. church in developing an integrated Evangelical perspective on U.S. foreign assistance.
- Explore the intersection between U.S. foreign assistance and God's mission in the world, resulting in a set of affirmations to undergird and guide engagement on policy issues.
- Share insights from the academy, relief and development organizations, denominational mission agencies, and the advocacy community to further opportunities for understanding and networking among these various constituencies.
- Stimulate discussion of U.S. foreign assistance in religious journals and Christian media.
- Identify issues for further exploration in theology and Christian ethics courses and discussions.
- Identify ways in which participants can stimulate consciousness-raising and advocacy within their respective constituencies.
- Identify what additional documentation and resources may be necessary to further inform an evangelical response to the role of Government in God's mission for the world.

Presentation Abstracts

Presentation titles appear in the order that presentations occurred during the consultation. Presenters are listed with the title of their presentation. Abstracts, if available, are included here. Presenter biographic summaries may be found in the next section.

Scripture, Government and the World's Poor

Dr. David Gushee, McAfee School of Theology

This talk offers a sketch of a biblical theology regarding the role of government, the United States government in particular, in addressing global poverty. Part I briefly covers the current nature and goals of international foreign assistance programs. Part II prepares for the normative discussion of U.S. foreign assistance by describing the many ways the U.S. government, and multinational corporations often based in the U.S., already impact the world's poor, through such realities as international trade rules enforced by the World Trade Organization, the policies of lending/development bodies such as the World Bank and the IMF, domestic agricultural subsidies and tariff policies, the activities of multinational corporations whose interests are protected by our government, the impact of U.S. security goals on U.S. relations with the world's poor, etc. Part III sketches a biblical theology of the role of government, focusing on Romans 13, Psalm 72, Jeremiah 22, and Revelation 13 as focal texts. The concept of the United States as empire is discussed. Part IV explores a theology of Christian citizenship. It argues for a democratized understanding of citizenship—in a democracy, we the people are the government and direct its affairs. The U.S. government is inextricably involved with the world's poor already; our task is to offer theologically sound advocacy to better direct the nature of that involvement.

African American Church Perspective on the Role of Government

Dr. Cheryl Sanders, Howard Divinity School

The long and peculiar trajectory of African American history includes unique experiences that complicate the question of how African American churches view the role of government. The historical ambivalence of the Christian churches toward the plight of African Americans is rooted in the fact that some Christians found biblical justification for the enslavement of Africans, while at the same time others used the Bible to promote the abolition of slavery. Dr. Martin Luther King drew inspiration from the Old and New Testaments in his sermons and speeches proclaiming the equality and dignity of all people, while many of his opponents saw no scriptural warrant for human rights as public policy. To extend the scope of this conversation to the problem of global poverty requires us to take into consideration the difficult task of bridging the gap between relief and advocacy among white evangelicals, as well as the observation that many African American churches are scarcely involved in either. The outreach and advocacy of the African American churches is further complicated by the fact that the sitting President of the United States is an African American Christian who has yet to articulate a public agenda for the alleviation of poverty at home or abroad.

Evangelicals and Structural Injustice: What We Don't Get & What We Can Do

Dr. Ron Sider, Evangelicals for Social Action

This presentation surveys the available data on the question: To what extent do evangelicals fail to understand the nature of structural injustice and think that the causes and solutions of social problems are largely or completely personal and individual? Do most evangelicals think that the primary way to change society is “one person at a time”? Why do evangelicals tend to think this way? What are the reasons: frequent experience of the

transforming power of personal conversion? Basic individualism? Revivalism? Finally, this presentation suggests ways to correct this one-sided emphasis.

Worship: Praying to God and Answering the King

Rev. Joel Edwards, Micah Challenge International

PEPFAR's example and the Trajectory of U.S. Foreign Assistance

Michael Gerson, Institute for Global Engagement

African Church Perspective on Governments and Aid

Nicta Lubaale, General Secretary of the Organisation of African Instituted Churches

Foreign aid has been part of the African countries' process of working towards development since the post independence days. Governments of developed countries and multilateral institutions—especially the UN, World Bank, IMF, the European Union, WTO—have been instrumental in the way aid and trade policies have been designed and implemented. These policies have given mixed results. These results include success stories and major gaps which we have to address. The unilateral aid arrangements have sometimes been conditioned by the interests of the donor countries. In multilateral arrangements there have been challenges for the developing countries to bring their voice to the centre of discussions. As co-workers with God in the mission to see abundance of life for all, we have to engage with the issues of power and powerlessness at the local level in Africa and at the international level. And we do this from our Christian understanding of God and the world from the perspective of justice. The presentation explores the various issues that communities involved in God's mission for a better world have to address at the national and international levels.

Stimulating Advocacy in the Contemporary Church: Where We've Been and Hope To Go (two sections)

Dr. Rick Richardson, Wheaton College

Dr. Robert J. Priest, Trinity Evangelical Divinity School

Dr. Richardson: There are at least five new missional streams of the contemporary church that hold great promise for the future of advocacy, but that also present some unique challenges. Those streams include: emerging church, missional church, neo-Monastic movement, mosaic movement, and multi-site movement. These streams tend to be anti-consumerist in their models of church, and are committed to compassion and justice and to a demonstration of concern for the poor. Many are overcoming their rootedness in the modernist public world/private world dichotomy. At the same time, these younger movements face barriers to engaging in effective advocacy with the U.S. government. These barriers include:

1. Their allergy to what they perceive as Christendom models of church,
2. Their corresponding focus on Anabaptist models of Christian community, and
3. Their more general and generational rejection of institutional forms of thinking about church and society.

To effectively mobilize efforts toward advocacy, organizations like Bread for the World will need to:

1. Provide a theology for public advocacy that is essentially missional in focus,
2. Employ a narrative approach toward communicating the needs on which advocacy centers, and
3. Create alliances with key leaders of these emerging missional movements.

Dr. Priest: American Christians travel on short term global mission trips at high rates with a high proportion of all internationally-focused U.S. religious giving now channeled through such trips. Short-term missionaries mobilize resources and facilitate resource

transfers outside traditional historic mission organizations and denominations, directly linking with international partners in regions characterized by poverty and human need. This presentation will summarize research on mission trips in relationship to partnerships, education for global consciousness and advocacy, and service to those in need.

Global Church and its Perspective on Advocacy (MDG 8)

Érika Izquierdo, Micah Challenge Coordinator for Latin America

Over the past two decades we have witnessed a notable transformation in the ways power is exercised and the intervention of the civil society in the global policy decision making process. Citizens are mobilizing and playing a relevant role in public life. This is possible due to the synergy among development agencies, social movements, NGOs, citizen networks, and others. Religious groups are emerging as a powerful force for global citizenship. This presentation analyses critically the role of religious groups. We will look at Micah Challenge as a case study in the global effort to mobilize evangelical churches in support of achieving the MDGs.

We will consider the influence of Micah Challenge on the global citizens' mobilization. We will focus our analysis on MDG 8: the evolution of development doctrine and its impact on the global north and south church, global citizenship and the evangelical community, theological praxis of liberty, and finally, the ecclesiastic philanthropy, among other tensions. From this point of view, we will conclude with the challenges—resistance, resilience, and transformation—for liberation theology and the incarnation of the “global fellowship.”

Exploring Government and God's Mission in the World

Adm. Tim Ziemer, U.S. Global Malaria Coordinator

Global Dialogue on Aid Effectiveness

Carol Welch, The Bill & Melinda Gates Foundation

The vibrant debate in Washington, DC, about reforming U.S. foreign assistance is a welcome development. However, it has been somewhat divorced from a global dialogue on aid effectiveness that has been a top issue for development practitioners and aid officials for much of the past decade. The state of this global dialogue is summed up in the Paris Declaration on Aid Effectiveness and the Accra Agenda for Action, and also finds expression in the Millennium Development Goals.

In the context of tough economic times and fiscal constraints for traditional donor countries, improving the effectiveness of existing aid is especially critical, both to get more out of existing dollars, and to justify a request for more. The rise of new donors and South-South cooperation (e.g. from China, Brazil and India), also pose challenges to aid effectiveness norms.

What Relief & Development Agencies Have Learned and Government Needs to Know

Ben Homan, President, Food for the Hungry

Church Perspectives on Aid Effectiveness

Rev. Jim McDonald, Bread for the World

Dr. Sandra Joireman, Wheaton College

U.S. Christians give large amounts of money for relief and development through a variety of entities from the local church to large Christian organizations. Additionally, an estimated 1.5 million American Christians travel abroad annually, usually

during summer, on short-term church missions. Such mission trips can be life-changing experiences for the participants themselves. But Christians are often not aware of how church efforts and government actions to promote human development can complement or complicate each other. A fresh global dialogue is now taking place about how foreign assistance can become more effective. This dialogue should include the active participation and voice of American churches.

This joint presentation will explore the aid effectiveness issues that arise when U.S. church agencies work in developing countries. What lessons do church agencies have for governments seeking to promote development? And what lessons should church agencies learn from successful government efforts to promote development? Jim will review a set of principles developed by more than 50 church groups to make U.S. assistance work better, and offer additional insights to guide churches working in developing countries. Sandra will detail lessons the U.S. church can learn from secular development organizations and what those organizations can learn from faith-based development strategies. She will argue that the church and secular development organizations can both learn critical lessons from a serious consideration of the most effective strategies of the other. The focus will be on making faith-based aid more useful to those who receive it.

Several presentations in their entirety may be found at www.bread.org/go/consultationpresentations.

Presenters

Evy Hay Campbell is the Associate Professor of Intercultural Studies and Department Chair at Wheaton College. She holds a Ph.D. from Michigan State University (Adult Education), a Masters from University of Michigan (Nursing Health Services Administration), a Certificate in Tropical Community Medicine and Health from Liverpool School of Tropical Medicine, and Bachelors degrees from Columbia University and Wheaton College.

Joel Edwards is the International Director for Micah Challenge. Joel was part of the team that created the Challenge campaign partnership between Micah Network and the World Evangelical Alliance, and was instrumental in forming the Micah Call. Joel continues to hold a number of other roles, including serving as an Advisory Member of Tony Blair's Faith Foundation, and was formerly a Commissioner on the Equality and Human Rights Commission for the UK. He is an Honorary Canon of St. Paul's Cathedral, London, and has an honorary doctorate from St. Andrews University, Scotland. Prior to his role within Micah Challenge, Joel was General Director of the Evangelical Alliance UK, a post he held for over 10 years.

Michael J. Gerson, formerly the Senior Research Fellow in the Center on Faith & International Affairs at the Institute for Global Engagement (IGE). Currently, Gerson serves as a fellow at ONE, an organization dedicated to fighting extreme poverty and preventable disease, particularly in Africa. Mr. Gerson is a nationally syndicated columnist who appears twice weekly in the Washington Post, a contributor to Newsweek, and the author of *Heroic Conservatism* (HarperOne, 2007). He serves on the United States Holocaust Memorial Council, the Holocaust Memorial Museum's Committee on Conscience, the Board of Directors of Bread for the World, the Initiative for Global Development Leadership Council, and the Board of Directors of the International Rescue Committee. He is Co-Chair

of The Poverty Forum and Co-Chair of the Catholic/Evangelical Dialogue with Dr. Ron Sider. From 2006 to 2009, Mr. Gerson was the Roger Hertog Senior Fellow at the Council on Foreign Relations (CFR).

David P. Gushee is the Distinguished University Professor of Christian Ethics at McAfee School of Theology at Mercer University. Raised in Virginia, he earned his Bachelor of Arts at the College of William and Mary (1984), Master of Divinity at Southern Baptist Theological Seminary (1977) and both the Master of Philosophy (1990) and Doctor of Philosophy (1993) at Union Theological Seminary in New York. Dr. Gushee came to McAfee from Union University where he served for 11 years, most recently as University Fellow and Graves Professor of Moral Philosophy. Beyond his work at Mercer, he is the president of Evangelicals for Human Rights, a columnist for Associated Baptist Press, and a contributing editor for Christianity Today. Dr. Gushee also currently serves as co-chair of the Biblical/Contextual Ethics Group of the American Academy of Religion and on the Christian Ethics Commission of the Baptist World Alliance.

Benjamin K. Homan, formerly President and Chief Executive Officer at Food for the Hungry in Phoenix, Arizona. Beginning in March 2001, Benjamin Homan began as president and chief executive officer of Food for the Hungry, a relief and development organization serving in more than 26 developing countries. Homan is a well-respected advocate for the poor. In June 2006, Homan was appointed by President George W. Bush to the Helping to Enhance the Livelihood of People (HELP) Around the Globe Commission, an entity tasked to study U.S. foreign assistance and recommend ways to increase its effectiveness. From 2004-2007, Homan served as president of the Association of Evangelical Relief and Development Organizations (AERDO) and also served on and chaired the United States Agency for International Development's (USAID) Advisory Committee on Voluntary Foreign Aid (ACVFA). Prior to joining Food for the

Hungry, Homan was vice president at Covenant Theological Seminary in St. Louis, Missouri.

Érika Izquierdo was born in the rainforest of Peru. She studied Primary Health and also majored in Bible Science. From the time she was a student she was involved with the Movement of Evangelical University Students, with the particular concentration in mission—individual and structural transformation. Erika served as a Student Counsellor for seven years. After concluding, she began devoting her time in the training area of Human Rights and Struggling against Poverty. She has participated in several efforts of the Civil Society; Wide Youth Network (Interquorum), and through the citizen movement TRANSPARENCIA. In addition, Erika helped to form the National Youth Board in Peru (CONAJU). In 2000-2001 she coordinated the Civic Movement of Evangelicals for Democracy that struggled against the Fujimori dictatorship. Since 2004, she has served as coordinator of Micah Challenge Campaign in Latin America, an innovation of the Evangelical Church in favor of the Millennium Development Goals. Since 2006 she has served as a member of the Global Call to Action Against Poverty.

Sandra Joireman is a professor and department chair in the Department of Politics and International Relations at Wheaton College. She received her B.A. in Anthropology and Political Science from Washington University in St. Louis and her M.A. and Ph.D. in political science from the University of California, Los Angeles. She specializes in comparative political economy with an emphasis on Africa. Joireman is the author of three books and numerous articles on property rights, legal development and ethnic conflict in Africa. She has most recently edited *Church, State and Citizen: Christian Approaches to Political Engagement* with Oxford University Press. She also serves on the board of directors for Upendo Village, a faith-based HIV/AIDS center for women and children in Naivasha, Kenya, and on the board of directors of Bread for the World. She co-chairs the DuPage Glocal AIDS Action Network (DGAAN).

Nicta Lubaale is General Secretary of the Organisation of African Instituted Churches (OAIC) since January 2007; he served as the Director for Development and HIV/AIDS Programme of the OAIC and as a Pastor with Centre for Evangelism in Uganda for 13 years. Nicta has been involved in mobilizing and training church leadership from OAIC member churches to participate in holistic mission—where the church responds to development issues in the context of mission. He is currently participating in a process that is working towards generating the resourcefulness in the visions embedded in the faith and actions of people at the margins of society. He facilitates OAIC member churches to recognize the importance of linking their actions with the policies of African governments and international agencies and rich countries. He holds an MA in development studies from the University of Reading (UK).

Jim McDonald, Managing Director at Bread for the World, manages the organization's work on policy issues and their programs of advocacy, education and social change. Before his current position, Jim was an international policy analyst and led Bread for the World's effort to secure debt relief for the world's poorest countries. Previously Jim served as director of the Humphrey Fellowship Program at American University, and taught courses in world politics, U.S. foreign policy, and the international relations of Latin America at George Washington University and American University. As a Presbyterian minister, he served congregations in Bloomington, IN, Philadelphia, PA, and in the Washington, DC, metropolitan area. Jim holds a Ph.D. in International Relations from American University, an M.Div. from Union Theological Seminary in New York, and a B.A. from Princeton University.

Robert J. Priest is professor of mission and intercultural studies and director of the Doctor of Philosophy in Intercultural Studies Program at Trinity Evangelical Divinity School where he has served since 1999. Dr. Priest earned the Bachelor of Arts at Columbia Bible College, the Master of Divinity from

Trinity Evangelical Divinity School, the Master of Arts in social science from the University of Chicago and the Doctor of Philosophy in anthropology from the University of California, Berkeley. Prior to Trinity, Dr. Priest served nine years as a professor at Columbia Biblical Seminary and Graduate School of Missions. Among his recent publications is the book *This side of heaven: Race, ethnicity and Christian Faith* (Oxford, 2007), coedited with Alvaro Nieves.

Rick Richardson Besides being an associate professor and the director of the Masters in Evangelism and Leadership degree, Rick is also an Associate Evangelist with InterVarsity Christian Fellowship. Rick has been in campus ministry for 20 years, regularly speaking and ministering as an evangelist on campuses in many different parts of the country. Rick is an ordained Anglican priest and served for three years as Pastor of Evangelism and Small Groups for Church of the Resurrection in Wheaton, Illinois. Rick received his M.Div. from Northern Baptist Seminary. He was Area Director for InterVarsity's Chicago Urban Ministry for a number of years.

Cheryl Sanders, Th.D., is professor of Christian Ethics at the Howard University School of Divinity where she teaches courses in Christian ethics, pastoral ethics and African American spirituality. Her key areas of research and writing are African American religious studies, bioethics, pastoral leadership and womanist studies. Dr. Sanders has been Senior Pastor of the Third Street Church of God in Washington, D.C., since 1997. She has ministered nationally and internationally for more than 30 years as a preacher for church services, camp meetings, conventions, conferences and revivals. In 2005, she was honored as one of the elders in the fall issue of "The African American Pulpit: Those Preaching Women." She is an author of more than 100 articles and several books, including *Ministry at the Margins* (1997); *Saints in Exile: The Holiness-Pentecostal Experience in African American Religion and Culture* (1996); and *Empowerment Ethics for a Liberated People* (1995).

Ronald J. Sider (Ph.D., Yale) is Professor of Theology, Holistic Ministry and Public Policy and Director of the Sider Center on Ministry and Public Policy at Palmer Theological Seminary and President of Evangelicals for Social Action. A widely known evangelical speaker and writer, Sider has spoken on six continents, published thirty-one books and scores of articles. In 1982, *The Christian Century* named him one of the twelve “most influential persons in the field of religion in the U.S.” His *Rich Christians in an Age of Hunger* was recognized by *Christianity Today* as one of the one hundred most influential religious books of the twentieth century and named the seventh most influential book in the evangelical world in the last fifty years. His most recent books are *The Scandal of Evangelical Politics: Why Are Christians Missing the Chance to Really Change the World* and *I Am not a Social Activist*.

Carol Welch is a Program Officer on the Policy & Advocacy team within the Global Development Program at The Bill and Melinda Gates Foundation. Carol comes to the foundation from the United Nations’ Millennium Campaign where she coordinated efforts in the United States. The campaign seeks to promote public understanding and awareness of the Millennium Development Goals (MDGs), and the role of citizens and governments in meeting these internationally agreed goals. Carol worked with a wide range of constituencies to support their efforts to promote the MDGs, build diverse coalitions, develop curricula, and outreach to the public and media. Previously, Carol worked for over seven years at Friends of the Earth, where her last position was Director of the International Program, overseeing FoE’s campaigns on international financial institutions, trade and corporate accountability.

Admiral Timothy Ziemer was appointed in June 2006 to lead the President’s Malaria Initiative (PMI). The PMI is a historic \$1.2 billion, five-year initiative to control malaria in Africa. Announced by President Bush on June 30, 2005, it is

a collaborative U.S. Government effort led by the U.S. Agency for International Development (USAID) in conjunction with the Department of Health and Human Services (Centers for Disease Control and Prevention), the Department of State, the White House, and others. The goal of the Initiative is to reduce malaria-related deaths by 50 percent in 15 countries by achieving 85 percent coverage of proven preventive and curative interventions. Admiral Ziemer previously served as Executive Director of World Relief. He was born in Sioux City, Iowa, but was raised in Asia, the son of missionary parents serving in Vietnam. After graduating from Wheaton College, Admiral Ziemer joined the Navy, completed flight school, and flew 550 combat sorties.

Planning Committee

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Rev. Joel Edwards, Director, Micah Challenge International

Jason Fileta, Grassroots & Communication Coordinator, Micah Challenge USA

Michael Gerson, Washington Post opinion columnist and Institute for Global Engagement

Dr. David P. Gushee, Distinguished University Professor of Christian Ethics, Mercer University

Andrew Ryskamp, CEO, Christian Reformed World Relief Committee

Dr. Cheryl Sanders, Professor of Christian Ethics, Howard University School of Divinity



“He has showed you, O mortal, what is good
And what does the Lord require of you?
To act justly, to love mercy
And to walk humbly with your God.”

—Micah 6:8