

## **For the Health of the Nations: An Evangelical Call to Civic Responsibility**

### **PREAMBLE**

Evangelical Christians in America face a historic opportunity. We make up fully one quarter of all voters in the most powerful nation in history. Never before has God given American evangelicals such an awesome opportunity to shape public policy in ways that could improve the well-being of the entire world. Disengagement is not an option. We must seek God's face for biblical faithfulness and abundant wisdom to rise to this unique challenge.

The special circumstances of this historic moment underline both the opportunity and the challenge.

- Although we have the privilege to help shape the actions of the world's lone superpower, only half of all evangelical Christians bother to vote.
- The presence and role of religion in public life is attacked more fiercely now than ever, making the bias of aggressive secularism the last acceptable prejudice in America.
- Since the atrocities of September 11, 2001, the spiritual and religious dimensions of global conflict have been sharpened.
- Secular media outlets have long acknowledged evangelical involvement in pro-life and family issues, but are taking belated notice of evangelicals' global involvement in activities such as disaster relief, refugee resettlement, and the fights against AIDS/HIV, human rights abuses, slavery, sexual trafficking, and prison rape.
- Some key American political leaders now conceive of their roles in moral terms. And they see themselves as stewards of the blessings of representative democracy, religious freedom, and human rights in a world where many nations are endangered by the forces of authoritarianism or radical secularism.

Evangelicals will inevitably disagree about policy, but we realize that we have many callings and commitments in common: commitments to the protection and well-being of families and children, of the poor, the sick, the disabled, and the unborn, of the persecuted and oppressed, and of the rest of the created order. While these issues do not exhaust the concerns of good government, they provide the platform for evangelicals to engage in common action.

Despite our common commitments and this moment of opportunity, American evangelicals continue to be ambivalent about civic engagement.

In 1947, Carl F. H. Henry pricked our uneasy consciences and spurred us toward responsible social and political engagement. In the years since, the National Association of Evangelicals has routinely engaged our political leaders through its Office of Governmental Affairs and worked to educate member churches on current issues. In recent decades, a variety of evangelical political voices have emerged. Yet evangelicals have failed to engage with the breadth, depth, and consistency to which we are called.

Scholars and leaders have inspired us by drawing attention to historical exemplars of evangelical public responsibility from Wilberforce and the Booths in England to Edwards, Backus, Garnet, Finney, and Palmer in America. Our spiritual ancestors did not always agree on the specifics of governance and the best roads to social reform. Yet their passion and sacrifice inspire us to creative engagement, even when we cannot fully agree on policy prescriptions.

Against this historical background and in view of these common commitments, we offer the following principled framework for evangelical public engagement.

### **THE BASIS FOR CHRISTIAN CIVIC ENGAGEMENT**

We engage in public life because God created our first parents in his image and gave them dominion over the earth (Gen. 1:27-28). The responsibilities that emerge from that mandate are many, and in a modern society those responsibilities rightly flow to many different institutions, including governments, families, churches, schools, businesses, and labor unions. Just governance is part of our calling in creation.

We also engage in public life because Jesus is Lord over every area of life. Through him all things were created (Col. 1:16-17), and by him all things will be brought to fullness (Rom. 8:19-21). To restrict our stewardship to the private sphere would be to deny an important part of his dominion and to functionally abandon it to the Evil One. To restrict our political concerns to matters that touch only on the private and the domestic spheres is to deny the all-encompassing Lordship of Jesus (Rev. 19:16).

Following in the tradition of the Hebrew prophets, Jesus announced the arrival of God's kingdom (God's "reign" or "rule") (Matt. 4:17; Mark 1:15). This kingdom would be marked by justice, peace, forgiveness, restoration, and healing for all. Jesus' followers have come to understand the time between his first and second comings as a period of "already, but not yet," in which we experience many of the blessings of God's reign and see initial signs of restoration, while we continue to suffer many of the results of the Fall. We know that we must wait for God to bring about the fullness of the kingdom at Christ's return. But in this interim, the Lord calls the church to speak prophetically to society and work for the renewal and reform of its structures. The Lord also calls the church to practice the righteous deeds of the kingdom and point to the kingdom by the wholeness and integrity of the church's common life. This example will require us to

demonstrate God's love for all, by crossing racial, ethnic, economic, and national boundaries. It will also often involve following Jesus' example by suffering and living sacrificially for others.

As Christian citizens, we believe it is our calling to help government live up to its divine mandate to render justice (Rom. 13:1-7; 1 Pet. 2:13-17). From the teachings of the Bible and our experience of salvation, we Christians bring a unique vision to our participation in the political order and a conviction that changed people and transformed communities are possible. In the power of the Holy Spirit, we are compelled outward in service to God and neighbor.

Jesus calls us as his followers to love our neighbors as ourselves. Our goal in civic engagement is to bless our neighbors by making good laws. Because we have been called to do justice to our neighbors, we foster a free press, participate in open debate, vote, and hold public office. When Christians do justice, it speaks loudly about God. And it can show those who are not believers how the Christian vision can contribute to the common good and help alleviate the ills of society.

### THE METHOD OF CHRISTIAN CIVIC ENGAGEMENT

Every political judgment requires both a normative vision and factual analysis. The more carefully and precisely we Christians think about the complex details of both, the more clearly we will be able to explain our views to others and understand—and perhaps overcome—disagreements with others.

Every normative vision has some understanding of persons, creation, history, justice, life, family, and peace. As Christians committed to the full authority of Scripture, our normative vision must flow from the Bible and from the moral order that God has embedded in his creation.

Evangelical Christians seek in every area of life to submit to the authority of Scripture (2 Tim. 3:16-17; Rom. 15:4; 1 Cor. 10:11). Nevertheless, many contemporary political decisions—whether about environmental science, HIV/AIDS, or international trade—deal with complex sociological or technological issues not discussed explicitly in the Bible. As Christians engaged in public policy, we must do detailed social, economic, historical, jurisprudential, and political analysis if we are to understand our society and wisely apply our normative vision to political questions. Only if we deepen our Christian vision and also study our contemporary world can we engage in politics faithfully and wisely.

From the Bible, experience, and social analysis, we learn that social problems arise and can be substantially corrected by both personal decisions and structural changes. On the one hand, personal sinful choices contribute significantly to destructive social problems (Prov. 6:9-11), and personal conversion through faith in Christ can transform broken persons into wholesome, productive citizens. On the other hand, unjust systems also help create social problems (Amos 5:10-15; Isa. 10:1-2) and wise structural change (for

example legislation to strengthen marriage or increase economic opportunity for all) can improve society. Thus Christian civic engagement must seek to transform both individuals and institutions. While individuals transformed by the gospel change surrounding society, social institutions also shape individuals. While good laws encourage good behavior, bad laws and systems foster destructive action. Lasting social change requires both personal conversion and institutional renewal and reform.

The Bible makes it clear that God cares a great deal about the well-being of marriage, the family, the sanctity of human life, justice for the poor, care for creation, peace, freedom, and racial justice. While individual persons and organizations are at times called by God to concentrate on one or two issues, faithful evangelical civic engagement must champion a biblically balanced agenda.

### **Humility and civility**

As sinners who are thankful for God's grace, we know that we do not always live up to our civic responsibility. Christians must approach political engagement with humility and with earnest prayer for divine guidance and wisdom. Because power structures are often entrenched, perfect solutions are unobtainable. Because cultural changes produce problems that are often not amenable to legislative solutions, we must not expect political activity to achieve more than it can. Because social systems are complex and our knowledge is incomplete, we cannot predict all the effects of laws, policies, and regulations. As a result, we must match our high ideals with careful social analysis and critical reflection on our experience in order to avoid supporting policies that produce unintended and unfortunate consequences.

We will differ with other Christians and with non-Christians over the best policies. Thus we must practice humility and cooperation to achieve modest and attainable goals for the good of society. We must take care to employ the language of civility and to avoid demonizing those with whom we disagree. Because political work requires persuasion and cooperation with those who do not share our Christian commitment, we must offer a reasoned and easy-to-grasp defense of our goals.

When we as Christians engage in political activity, we must maintain our integrity and keep our biblical values intact. While we may frequently settle for "half-a-loaf," we must never compromise principle by engaging in unethical behavior or endorsing or fostering sin. As we rightly engage in supporting legislation, candidates and political parties, we must be clear that biblical faith is vastly larger and richer than every limited, inevitably imperfect political agenda and that commitment to the Lordship of Christ and his one body far transcends all political commitments.

## **THE STRUCTURES OF PUBLIC LIFE**

In the beginning, God called human beings to govern and to care for the creation. Faithfulness to this call has taken different forms as human beings have lived in family groups, in tribes and clans, in kingdoms and empires, and now in modern nation-states in an increasingly interconnected global community. Today we live in a complex society in

which few people are directly involved in governing and in which complicated problems do not readily yield straightforward solutions.

God has ordered human society with various institutions and set in place forms of government to maintain public order, to restrain human evil, and to promote the common good. God has called all people to share responsibility for creating a healthy society. Human beings work out their different ways of obeying God's call as spouses, parents, workers, and participants in the wide variety of human networks. Some, however, are called to particular roles of governance. We must support and pray for all those who shoulder the burdens of government (1 Tim. 2:1-2).

### **Representative democracy**

We thank God for the blessings of representative democracy, which allow all citizens to participate in government by electing their representatives, helping to set the priorities for government, and by sharing publicly the insights derived from their experience. We are grateful that we live in a society in which citizens can hold government responsible for fulfilling its responsibilities to God and abiding by the norms of justice.

We support the democratic process in part because people continue to be sufficiently blessed by God's common grace that they can seek not only their own betterment, but also the welfare of others. We also support democracy because we know that since the Fall, persons, even Christians, often abuse power for selfish purposes. As Lord Acton noted, power tends to corrupt and absolute power corrupts absolutely. Thus we thank God for a constitutional system that decentralizes power through the separation of powers, fair elections, limited terms of office, and division among national, state, and local authorities.

As Christians we confess that our primary allegiance is to Christ, his kingdom, and Christ's worldwide body of believers, not to any nation. God has blessed America with bounty and with strength, but unless these blessings are used for the good of all, they will turn to our destruction. As Christian citizens of the United States, we must keep our eyes open to the potentially self-destructive tendencies of our society and our government. We must also balance our natural affection for our country with a love for people of all nations and an active desire to see them prosper. We invite Christians outside the United States to aid us in broadening our perspectives on American life and action.

### **Just government and fundamental liberty**

God is the source of all true law and genuine liberty. He both legitimates and limits the state's authority. Thus, while we owe Caesar his due (Matt. 22: 15-22; Mark 12:13-17; Luke 20:20-26), we regard only Jesus as Lord. As King of Kings, Jesus' authority extends over Caesar. As followers of Jesus, we obey government authorities when they act in accord with God's justice and his laws (Titus 3:1). But we also resist government when it exercises its power in an unjust manner (Acts 5:27-32) or tries to dominate other institutions in society. A good government preserves the God-ordained responsibilities of society's other institutions, such as churches, other faith-centered organizations, schools, families, labor unions, and businesses.

## PRINCIPLES OF CHRISTIAN POLITICAL ENGAGEMENT

### **We work to protect religious freedom and liberty of conscience**

God has ordained the two co-existing institutions of church and state as distinct and independent of each other with each having its own areas of responsibility (Rom. 13:1-7; Mark 12:13-17; Eph. 4:15-16, 5:23-32). We affirm the principles of religious freedom and liberty of conscience, which are both historically and logically at the foundation of the American experiment. They are properly called the First Freedom and are now vested in the First Amendment. The First Amendment's guarantees of freedom of speech, association, and religion provide the political space in which we can carry out our differing responsibilities. Because human beings are responsible to God, these guarantees are crucial to the exercise of their God-given freedom. As God allows the wheat and tares to grow together until the harvest, and as God sends the rain on the just and on the unjust, so those who obey and those who disobey God coexist in society and share in its blessings (Matt. 5:45; 13:24-30). This "gospel pluralism" is foundational to the religious liberty of all.

Participating in the public square does not require people to put aside their beliefs or suspend the practice of their religion. All persons should have equal access to public forums, regardless of the religious content or viewpoint of their speech. Likewise, judicial standards should protect and respect not only religiously compelled practices, but also religiously motivated behavior.

The First Amendment's Establishment Clause is directed only at government and restrains its power. Thus, for example, the clause was never intended to shield individuals from exposure to the religious views of nongovernmental speakers. Exemptions from regulations of tax burdens do not violate the Establishment Clause, for government does not establish religion by leaving it alone. When government assists nongovernmental organizations as part of an evenhanded educational, social service, or health care program, religious organizations receiving such aid do not become "state actors" with constitutional duties. Courts should respect church autonomy in matters relating to doctrine, polity, the application of its governing documents, church discipline, clergy and staff employment practices, and other matters within the province of the church (Acts 18:12-17).

Religion is not just an individual matter, but also refers to rich communal traditions of ultimate belief and practice. We resist the definition of religion becoming either radically individualized or flattened out to mean anything that passes for a serious conviction. Thus, while the First Amendment protects religiously informed conscience, it does not protect all matters of sincere concern.

### **We work to nurture family life and protect children**

From Genesis onward, the Bible tells us that the family is central to God's vision for human society. God has revealed himself to us in the language of family, adopting us as his children (Rom. 8:23, Gal. 4:5) and teaching us by the Holy Spirit to call him *Abba*

*Father* (Rom. 8:15, Gal. 4:6). Marriage, which is a lifetime relationship between one man and one woman, is the predominant biblical icon of God's relationship with his people (Isa. 54:5; Jer. 3:20, 31:32; Ezek. 16:32; Eph. 5:23, 31-32;). In turn, family life reveals something to us about God, as human families mirror, however faintly, the inner life of the Trinity.

The mutuality and service of family life contrast strongly with the hypermodern emphasis on individual freedom and rights. Marriage, sexuality, and family life are fundamental to society. Whether we are married or single, it is in the family that we learn mutual responsibility, we learn to live in an ordered society with complementary and distinct roles, we learn to submit and to obey, we learn to love and to trust, we learn both justice and mercy, and we learn to deny ourselves for the well-being of others. Thus the family is at the heart of the organic functioning of society.

Government does not have the primary responsibility for guaranteeing wholesome family life. That is the job of families themselves and of other institutions, especially churches. But governments should understand that people are more than autonomous individuals; they live in families and many are married. While providing individuals with ways to remedy or escape abusive relationships, governments should promote laws and policies that strengthen the well-being of families.

Many social evils—such as alcohol, drug, gambling, or credit-card abuse, pornography, sexual libertinism, spousal or child sexual abuse, easy divorce, abortion on demand—represent the abandonment of responsibility or the violation of trust by family members, and they seriously impair the ability of family members to function in society. These evils must be viewed not only as matters of individual sin and dysfunction, but also as violations of family integrity. Because the family is so important to society, violations of its integrity threaten public order. Similarly, employment, labor, housing, health care, and educational policies concern not only individuals but seriously affect families. In order to strengthen the family, we must promote biblical moral principles, responsible personal choices, and good public policies on marriage and divorce law, shelter, food, health care, education, and a family wage (Jas. 5:1-6).

Good family life is so important to healthy human functioning that we oppose government efforts to trespass on its territory: whether by encroaching on parental responsibilities to educate their children, by treating other kinds of households as the family's social and legal equivalent, or by creating economic disincentives to marriage.

We commit ourselves to work for laws that protect and foster family life, and against government attempts to interfere with the integrity of the family. We also oppose innovations such as same-sex "marriage." We will work for measures that strengthen the economic viability of marriages and families, especially among the poor. We likewise commit ourselves to work within the church and society to strengthen marriages, to reduce the rate of divorce, and to prepare young adults for healthy family life.

### **We work to protect the sanctity of human life and to safeguard its nature**

Because God created human beings in his image, all people share in the divine dignity. And because the Bible reveals God's calling and care of persons before they are born, the preborn share in this dignity (Ps. 139:13).

We believe that abortion, euthanasia, and unethical human experimentation violate the God-given dignity of human beings. As these practices gain social approval and become legitimized in law, they undermine the legal and cultural protections that our society has provided for vulnerable persons. Human dignity is indivisible. A threat to the aged, to the very young, to the unborn, to those with disabilities, or to those with genetic diseases is a threat to all.

The book of Genesis portrays human attempts to transcend creaturely humility before God as rebellion against God. Christians must witness in the political sphere to the limits of our creatureliness and warn against the dangers of dissatisfaction with human limits.

As many others in the West, we have had such faith in science and its doctrine of progress that we are unprepared for the choices biotechnology now brings us. We urge evangelicals with specialized scientific knowledge to help Christians and policymakers to think through these issues. As technologies related to cloning and creating inheritable genetic modifications are being refined, society is less able to create a consensus on what is good and what limits we should place on human modification. The uniqueness of human nature is at stake.

Where the negative implications of biotechnology are unknown, government ought to err on the side of caution. Christians must welcome and support medical research that uses stem cells from adult donors and other ethical avenues of research. But we must work toward complete bans on human cloning and embryonic stem-cell research, as well as for laws against discrimination based on genetic information.

### **We seek justice and compassion for the poor and vulnerable**

Jesus summed up God's law by commanding us to love God with all that we are and to love our neighbors as ourselves (Matt. 22:35-40). By deed and parable, he taught us that anyone in need is our neighbor (Luke 10:29-37). Because all people are created in the image of God, we owe each other help in time of need.

God identifies with the poor (Ps. 146:5-9), and says that those who "are kind to the poor lend to the Lord" (Prov. 19:17), while those who oppress the poor "show contempt for their Maker" (Prov. 14:31). Jesus said that those who do not care for the needy and the imprisoned will depart eternally from the living God (Matt. 25:31-46). The vulnerable may include not only the poor, but women, children, the aged, persons with disabilities, immigrants, refugees, minorities, the persecuted, and prisoners. God measures societies by how they treat the people at the bottom.

God's prophets call his people to create just and righteous societies (Isa. 10:1-4; 58:3-12; Jer. 5:26-29; 22:13-19; Amos 2:6-7; Amos 4:1-3; 5:10-15). The prophetic teaching insists

on both a fair legal system (which does not favor either the rich or the poor) and a fair economic system (which does not tolerate perpetual poverty). Though the Bible does not call for economic equality, it condemns gross disparities in opportunity and outcome that cause suffering and perpetuate poverty, and it calls us to work toward equality of opportunity. God wants every person and family to have access to productive resources so that if they act responsibly they can care for their economic needs and be dignified members of their community. Christians reach out to help others in various ways: through personal charity, effective faith-based ministries, and other nongovernmental associations, and by advocating for effective government programs and structural changes.

Economic justice includes both the mitigation of suffering and also the restoration of wholeness. Wholeness includes full participation in the life of the community. Health care, nutrition, and education are important ingredients in helping people transcend the stigma and agony of poverty and re-enter community. Since healthy family systems are important for nurturing healthy individuals and overcoming poverty, public policy should encourage marriage and sexual abstinence outside marriage, while discouraging early onset of sexual activity, out-of-wedlock births, and easy divorce. Government should also hold fathers and mothers responsible for the maintenance of their families, enforcing where necessary the collection of child-support payments.

Restoring people to wholeness means that governmental social welfare must aim to provide opportunity and restore people to self-sufficiency. While basic standards of support must be put in place to provide for those who cannot care for their families and themselves, incentives and training in marketable skills must be part of any well-rounded program. We urge Christians who work in the political realm to shape wise laws pertaining to the creation of wealth, wages, education, taxation, immigration, health care, and social welfare that will protect those trapped in poverty and empower the poor to improve their circumstances.

We further believe that care for the vulnerable should extend beyond our national borders. American foreign policy and trade policies often have an impact on the poor. We should try to persuade our leaders to change patterns of trade that harm the poor and to make the reduction of global poverty a central concern of American foreign policy. We must support policies that encourage honesty in government, correct unfair socioeconomic structures, generously support effective programs that empower the poor, and foster economic development and prosperity. Christians should also encourage continued government support of international aid agencies, including those that are faith based.

Especially in the developing world, extreme poverty, lack of health care, the spread of HIV/AIDS, inadequate nutrition, unjust and unstable economies, slavery and sexual trafficking, the use of rape as a tool of terror and oppression, civil war, and government cronyism and graft create the conditions in which large populations become vulnerable. We support Christian agencies and American foreign policy that effectively correct these political problems and promote just, democratic structures.

### **We work to protect human rights**

Because God created human beings in his image, we are endowed with rights and responsibilities. In order to carry out these responsibilities, human beings need the freedom to form associations, formulate and express beliefs, and act on conscientiously held commitments.

As recipients of God's gift of embodied life, people need food, nurture, shelter, and care. In order to fulfill their God-given tasks, all people have a right to private property. God's design for human existence also implies a right to marry, enjoy family life, and raise and educate children. While it is not the primary role of government to provide everything that humans need for their well-being, governments are obligated to ensure that people are not unjustly deprived of them and to strengthen families, schools, businesses, hospitals, social-service organizations, and other institutions so they can contribute to human welfare. At the same time, government must fulfill its responsibilities to provide for the general welfare and promote the common good.

Governments should be constitutionally obligated to protect basic human rights. Documents like the UN's Universal Declaration of Human Rights are attempts to articulate the kind of treatment that every person deserves from the government under which they live. Insofar as a person has a human right, that person should be able to appeal to an executive, legislative, or judicial authority to enforce or adjudicate that right. We believe that American foreign policy should reward those countries that respect human rights and should not reward (and prudently employ certain sanctions against) those countries that abuse or deny such rights. We urge the United States to increase its commitments to developing democracy and civil society in former colonial lands, Muslim nations, and countries emerging from Communism.

Because the Creator gave human beings liberty, we believe that religious liberty, including the right to change one's religion, is a foundational right that must be respected by governments (Article 18, Universal Declaration of Human Rights). Freedom of expression and freedom of assembly are closely related to religious liberty, and people must be free to express their vision for a just social order without fear of torture or other reprisal.

We also oppose the expansion of "rights talk" to encompass so-called rights such as "same-sex marriage" or "the right to die." Inappropriately expanded rights language has begun to function as a trump card in American discourse that unfairly shuts down needed discussion.

America has a tragic history of mistreating Native Americans, the cruel practice of slavery, and the subsequent segregation and exploitation of the descendants of slaves. While the United States has achieved legal and social equality in principle, the legacy of racism still makes many African Americans, Hispanics, and other ethnic minorities particularly vulnerable to a variety of social ills. Our churches have a special responsibility to model good race relations (Rom. 10:12). To correct the lingering effects

of our racist history, Christians should support well-conceived efforts that foster dignity and responsibility.

### **We seek peace and work to restrain violence**

Jesus and the prophets looked forward to the time when God's reign would bring about just and peaceful societies in which people would enjoy the fruits of their labor without interference from foreign oppressors or unjust rulers. But from the beginning, Christians have recognized that God did not call them to bring in God's kingdom by force. While all Christians have agreed that governments should protect and restore just and peaceful social orders, we have long differed on when governments may use force and whether we may participate in government-authorized force to defend our homelands, rescue others from attack, or liberate other people from oppression.

The peaceful settling of disputes is a gift of common grace. We urge governments to pursue thoroughly nonviolent paths to peace before resorting to military force. We believe that if governments are going to use military force, they must use it in the service of peace and not merely in their national interest. Military force must be guided by the classical just-war principles, which are designed to restrain violence by establishing the right conditions for and right conduct in fighting a war. In an age of nuclear and biological terrorism, such principles are more important than ever.

We urge followers of Jesus to engage in practical peacemaking locally, nationally, and internationally. Transformative peacemaking initiatives are not the exclusive property of the "peace churches." As followers of Jesus, we should, in our civic capacity, work to reduce conflict by promoting international understanding and engaging in non-violent conflict resolution.

### **We labor to protect God's creation**

As we embrace our responsibility to care for God's earth, we reaffirm the important truth that we worship only the Creator and not the creation. God gave the care of his earth and its species to our first parents. That responsibility has passed into our hands. We affirm that God-given dominion is a sacred responsibility to steward the earth and not a license to abuse the creation of which we are a part. We are not the owners of creation, but its stewards, summoned by God to "watch over and care for it" (Gen. 2:15). This implies the principle of sustainability: our uses of the Earth must be designed to conserve and renew the Earth rather than to deplete or destroy it.

The Bible teaches us that God is not only redeeming his people, but is also restoring the whole creation (Rom. 8:18-23). Just as we show our love for the Savior by reaching out to the lost, we believe that we show our love for the Creator by caring for his creation.

Because clean air, pure water, and adequate resources are crucial to public health and civic order, government has an obligation to protect its citizens from the effects of environmental degradation. This involves both the urgent need to relieve human suffering caused by bad environmental practice. Because natural systems are extremely complex,

human actions can have unexpected side effects. We must therefore approach our stewardship of creation with humility and caution.

Human beings have responsibility for creation in a variety of ways. We urge Christians to shape their personal lives in creation-friendly ways: practicing effective recycling, conserving resources, and experiencing the joy of contact with nature. We urge government to encourage fuel efficiency, reduce pollution, encourage sustainable use of natural resources, and provide for the proper care of wildlife and their natural habitats.

### OUR COMMITMENT

We commit ourselves to support Christians who engage in political and social action in a manner consistent with biblical teachings. We call on Christian leaders in public office or with expertise in public policy and political life, to help us deepen our perspective on public policy and political life so that we might better fulfill our civic responsibility.

We call on all Christians to become informed and then to vote, as well as to regularly communicate biblical values to their government representatives. We urge all Christians to take their civic responsibility seriously even when they are not fulltime political activists so that they might more adequately call those in government to their task. We also encourage our children to consider vocations in public service.

We call churches and transdenominational agencies to cultivate an understanding of civic responsibility and public justice among their members. Seminaries and Christian colleges have a special responsibility to imbue future leaders with a sense of civic responsibility. We call all Christians to a renewed political engagement that aims to protect the vulnerable and poor, to guard the sanctity of human life, to further racial reconciliation and justice, to renew the family, to care for creation, and to promote justice, freedom, and peace for all.

Above all, we commit ourselves to regular prayer for those who govern, that God may prosper their imperfect efforts to nurture life, justice, freedom, and peace.