

The Standing Commission on the Church in Metropolitan Areas

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MEMBERSHIP

- The Rt. Rev. Robert H. Cochrane, Diocese of Olympia, 1988
- The Rt. Rev. Frank T. Griswold III, Diocese of Chicago, 1991 (resigned)
- The Rt. Rev. Arthur E. Walmsley, Diocese of Connecticut, 1991
- The Rev. Everett W. Francis, Diocese of Bethlehem, *Vice Chair*, 1991
- The Rev. Dr. Robert Hood, Diocese of New York, 1988
- The Rev. Dr. Daniel P. Matthews, Diocese of New York, 1991
- Mrs. Marion Cedarblade, Diocese of California, 1991
- Dr. Betty Ann Coates, Diocese of Southern Ohio, 1991
- Mr. Frank Connizzo, Diocese of Kansas, *Secretary*, 1988
- Ms. Ann Fontaine, Diocese of Wyoming, *Executive Council Liaison*
- Dr. Richard T. Middleton III, Diocese of Mississippi, 1988
- Mrs. Jane Oglesby, Diocese of Indianapolis, *Chair*, 1988
- The Rev. Sandra Wilson, *Representative, President of the House of Deputies*

All of the above concurred in the report.

The commission benefited from the services of the Rev. Norman J. Faramelli, consultant, and thanks him for his comprehensive knowledge of our Church and society, his planning skills, and his assistance in writing this report.

Representatives of the Commission at General Convention:

The Rt. Rev. Robert H. Cochrane, House of Bishops, and Mrs. Marion Cedarblade, House of Deputies, are authorized by the commission to receive non-substantive amendments to the report.

SUMMARY OF THE COMMISSION'S WORK

The commission met six times during the triennium. After gathering information by visits to four dioceses and substantial work by three subcommittees, the commission proposes 10 resolutions for Convention action based on the data included in the Appendix section (Background Document) of the report. We encourage you to read this document prior to reading the rest of the report.

The Standing Commission on the Church in Metropolitan Areas was organized as a joint commission following the General Convention of 1973. It was renewed in 1976 and made a standing commission in 1979. The long-range goal established for the com-

mission by the 1979 Convention was to “develop recommendations and strategies which will be of concrete assistance to the Church in metropolitan areas in shaping new patterns of mission and ministry.”

In 1982 the commission called the Church, through its General Convention, to a “major new commitment to a ministry of joint discipleship with poor and oppressed people, in the United States and abroad, to meet basic human needs and to build a just and peaceful global society.” That new ministry was called *Jubilee Ministry*.

Jubilee Ministry draws no distinctions among domestic, overseas, or world mission, or among rural, suburban or urban mission. Those distinctions no longer matter on a planet so small it has become one neighborhood. Jubilee Ministry engages the needs and issues of poverty and oppression wherever congregations are willing to become involved in those needs and issues.

The commission affirms the work done by Jubilee Ministry and it recommends that in the future greater emphasis be placed on advocacy—to influence and to change the structures that lead to oppression.

Financial Report

<i>Income</i>	<i>1986</i>	<i>1987</i>	<i>1988</i>
Appropriated by Convention	\$16,500	\$16,800	\$ 6,700
Adjusted by Program, Budget & Finance		\$19,009	\$16,415
 <i>Expenses</i>			
Meetings	\$15,440	\$ 9,022*	
Consultant	\$ 1,060	\$ 1,300*	

*Through 11/30/87

RESOLUTIONS OF THE COMMISSION

Resolution #A110

A Call to Leadership

Resolved, the House of _____ concurring, **That the 69th General Convention adopt the following statement:**

A Call to the Leadership of the Nation from Detroit

We, clergy and people of the Episcopal Church, have met as the Church’s General Convention in Detroit, Michigan, July 2-11, 1988. Similar bodies of our membership have met over the span of this nation’s life, since 1789, and have been deeply involved in the issues of our national life.

We last met in Detroit in the economic boom days of 1961. We have thus come to view this city as one which epitomizes the great contrasts in our society. On the one hand is the American dream of a vigorous, industrial society, full of opportunity for all. On the other, we see a city caught up in the economic and social stresses and dislocations which threaten to make the American city uninhabitable for many of its people.

We hereby express to the leadership of both political parties, and to all candidates

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for office, our conviction that the relief of human suffering cannot be left to the private and voluntary sector or to existing social policies, and that we look for courageous and innovative leaders who call individuals and groups to a new commitment to the common good.

We respond with enthusiasm to the call of our Presiding Bishop to take leadership in helping to shape the life of our nation and its communities, and we ask him and the bishops of various dioceses to lead the Church in the coming triennium to seek new patterns of cooperation with governmental, business, labor, and other community leadership in confronting such issues as employment, housing, education, and the delivery of medical care to all persons in this society.

As members of this Convention, we recommit ourselves to this struggle, recognizing that as a people we are called upon to sacrifice our time, effort and resources in the creation of a society shaped by the vision of the Kingdom of God.

Resolution #A111

Resolution on Advocacy

Resolved, the House of _____ concurring, **That the General Convention of the Episcopal Church call upon its congregations, institutions and agencies, and its members in all walks of life to renewed commitment to seek and serve Christ in all persons and, following his example, to stand in the tradition of the prophets as a voice with and on behalf of the poor, the powerless, and victims of injustice and oppression; and be it further**

Resolved, **That as the believing prophetic witness is always concerned for the life of community as well as individuals, that we work diligently to change those policies in both public and private structures of society which prevent the growth of individuals in freedom and dignity and inhibit the development of community life and the common good.**

Resolution #A112

Resolution on Institutional Racism and Affirmative Action

Resolved, the House of _____ concurring, **That this Convention reaffirm its commitment to a vigorous affirmative action program in all institutions in society as a remedy to historical, racial and gender injustices. Such a program, already instituted at the national Church level, should serve as a model to include an open and vigorous search to fill all positions with women and minorities. This should include set targets and an extensive evaluation of performance; and be it further**

Resolved, **That this Convention urge all of its dioceses and congregations to address the issues of institutional racism in the political and economic arenas, and also in religious institutions; and be further**

Resolved, **That congregations help their members to address patterns of racism in the settings where they work in educational and other community institutions, and in housing practices.**

EXPLANATION: Our religious tradition teaches us that all people are created in the image of God and possess an inherent dignity and worth regardless of race or class. Despite this tradition, racism is still deeply ingrained throughout all the institutions in our society, including the Church. Its manifestations are often subtle and devastating. Historically, affirmative action has been seen as one effective remedy to offset past racial injustices. This view has been under hostile attack over the past decade and it needs to be reaffirmed at this stage in our history.

Resolution #A113

Resolution on Employment

Resolved, the House of _____ concurring, **That this Convention endorse national policies that will provide job opportunities for those able and desirous to work by way of public and private partnerships, with government, where necessary, serving as employer; and be it further**

Resolved, **That minimum levels of income be established which would provide adequate food, clothing, shelter, and health care; and be it further**

Resolved, **That government in cooperation with the private sector develop job-training programs and employment opportunities for those people who have been traditionally excluded from the work force; and be it further**

Resolved, **That the Church use its financial and human resources to promote grassroots efforts in the disadvantaged communities that are aimed at developing meaningful employment opportunities.**

EXPLANATION: Work can be an expression of human dignity as well as a source of both human development and human fulfillment. The creation of jobs in a society is both socially and economically beneficial. Our vision of a socially and economically just society demands that the jobs be productive and contribute to the common good, and that they be at decent wage levels under healthy and safe working conditions. The development of a two-tier job structure with high- and low-paying jobs is a threat to both economic justice and our notions of a democratic society.

Resolution #A114

Resolution on Jubilee

Resolved, the House of _____ concurring, **That the Education office, Jubilee Ministry office and other appropriate program units provide resources to congregations to respond to the Jubilee proclamation.**

EXPLANATION: The Presiding Bishop has called us to a faithful response to God's call to mission in his Vision Statement and in his Mission Imperatives. This commission believes the spirit and the theme of Jubilee as expressed in Isaiah 61, Luke 4, Matthew 11 and elsewhere should permeate the life and actions of this Church.

Resolution #A115

Resolution on Housing

Resolved, the House of _____ concurring, **That this Convention encourage each diocese, working as appropriate with churches and other agencies, to develop a diocesan housing program to increase the supply of housing for low and moderate income persons; and be it further**

Resolved, **That dioceses and individual parishes carefully consider capital investment in housing for low and moderate income people; and be it further**

Resolved, **That new initiatives for increased and adequate low and moderate housing include: maintaining HUD-owned properties for use by low and moderate income families (rather than selling them to private developers), providing increased opportunities for people of low and moderate income to purchase HUD properties via cooperative ownership; it should also include maintaining and expanding the role of state and federal governments and non-profit institutions in the construction of new housing for low income as well as moderate income families.**

EXPLANATION: The supply of housing for low and moderate income people is

decreasing due to a significant drop in new construction. The rate of return on housing construction for people of low and moderate incomes has been low, and with the cut-back of government subsidies, the private match for housing construction is also often lost. Housing cannot be seen exclusively as a commodity that is available only to those with adequate purchasing power, but should be available to all people as a basic human right.

Resolution #A116

Resolution on Public Education,

Resolved, the House of _____ concurring, **That the 69th General Convention, recognizing that the public school system is a fundamental key for enlarging and maintaining a multicultural community and handing on the democratic and religious traditions of human worth and dignity for all social and ethnic groups, recommit itself to supporting and improving public school education, particularly in urban and rural areas; and be it further**

Resolved, **That as the public school systems provide the crucial vehicle of hope for the advancement of urban and rural poor into mainstream society with skills, self-esteem, and social mobility, thereby enriching our present diverse national community and Church, that this Church, with its commitment to Jubilee Ministry and its emphasis on working with and advocacy for the poor and disadvantaged in our society, urge all dioceses and congregations to consider serious cooperative programs with local public school authorities in community affairs, such as drop-outs, illiteracy, inadequate child-care facilities, teenage pregnancies, and decreasing numbers of minority teachers; and be it further**

Resolved, **That this Church reaffirm its willingness to participate in an ecumenical task force to study public education and its relationship to a just society through its staff at the Episcopal Church Center, as it did in 1985.**

EXPLANATION: Public education has been a major vehicle of hope for many of the disadvantaged to enable them to move into the mainstream of American society. The changes in our technological society make it even more imperative that quality education be a reality for the many who are currently excluded from the opportunity to participate in this society.

Resolution #A117

Resolution on Welfare Reform

Resolved, the House of _____ concurring, **That meaningful welfare reform include the following components:**

- (1). A uniform minimum benefit that will provide protection and help to citizens who live in states which heretofore have provided minimal assistance;**
- (2). A work incentive policy administered on a voluntary basis that will enable recipients gradually to increase their standard of living, recognizing that this will require supplemental, transitional assistance for working families on welfare;**
- (3). Continuation of child care and health coverage for welfare families who are employed; and be it further**

Resolved, **That our congregations throughout the Church address the importance of a major and equitable reform of our welfare system that will enhance the well-being of all people.**

EXPLANATION: Our welfare policies have been inadequate and inequitable and have

resulted in a welfare system that is unfair to the women and children who are caught in the poverty trap. The major welfare program, Aid to Families with Dependent Children (AFDC) provides support to approximately 11 million women and children. (Recipients received an average of \$120 per month in 1987, but because states set their own benefit levels, in some states welfare families received as little as \$100 per month.) Historically, the main purposes of the AFDC program were to eliminate poverty and to improve family functioning, yet neither objective is being accomplished by the current welfare system. Welfare reform will not be accomplished until we have a system that adequately addresses the need of the poorest of the poor in America—those on welfare.

Resolution #A118

Resolution on Regional Approaches to Social Problems

Resolved, the House of _____ concurring, **That the 69th General Convention recognize that governmental and other structures of center cities cannot alone resolve the issues of housing, employment, education, and the like which consign the poor to conditions of poverty, alienation and segregated living, and encourage regional approaches to these problems.**

EXPLANATION: Suburban, rural and urban areas are functionally related despite geographical differences and municipal boundaries. These differences, however, are often impediments to solutions to metropolitan problems. The welfare of the entire metropolitan area depends upon the cooperation of the cities, suburbs and rural areas, and sometimes necessitates new kinds of public and private groupings to address common problems.

Resolution #A119

Resolution for Cooperative Efforts between Urban, Rural, and Suburban Congregations

Resolved, the House of _____ concurring, **That the dioceses and their congregations develop mutual sharing programs for suburban, rural, and urban parishes and missions, where each can give as well as receive; and be it further**

Resolved, **That Jubilee programs be developed that consist of clusters of urban congregations along with suburban and rural congregations that will address regional issues through combined outreach ministries.**

EXPLANATION: Partnerships are necessary among all of our congregations in order to transcend geographical boundaries. Such partnerships include a sharing of materials and spiritual and financial resources. Creative partnerships recognize that all congregations are giving as well as receiving congregations despite their size and economic status. These partnerships will provide all congregations with an opportunity to grow mutually in grace.

GOALS AND OBJECTIVES FOR THE NEXT TRIENNium

- I. To study the new economic realities and patterns of interdependence in metropolitan areas and explore appropriate social policies and roles for the Church.

Objectives:

1. The commission will convene a working consultation with leaders of various segments of society;

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2. Develop a report on the consultation;
 3. Develop a process which will engage the Church on the new economic realities.
- II. To develop elements of a public policy and policies within the Church that will foster participation of the poor and oppressed in society and allow them to offer their gifts.
- Objectives:
1. Allocation of church money (resources) to enhance participation;
 2. Responsibility of the non-poor in participatory policies.
- III. To ensure the continuation of the spirit and the programs of Jubilee Ministry.
- Objectives:
1. Promote social policy advocacy;
 2. Foster cooperation with other units (within the national Church);
 3. Develop further Jubilee theology and ethics.

PROPOSED BUDGET FOR THE TRIENNIUM

	1989	1990	1991
<i>Income</i>			
General Convention Assessment Budget	\$41,725	\$45,685	\$18,025
<i>Expenses</i>			
Meetings	\$36,640	\$25,590	\$13,070
Consultants	2,660	2,770	3,060
Consultation		15,000	
	<u>\$41,725</u>	<u>\$45,685</u>	<u>\$18,025</u>

PROPOSED RESOLUTION FOR BUDGET APPROPRIATION

Resolution #A120

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of General Convention, the sum of \$105,435 for the triennium for the expenses of the Standing Commission on the Church in Metropolitan Areas.

APPENDIX: BACKGROUND DOCUMENT

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Introduction

The history and purpose of the Standing Commission on the Church in Metropolitan Areas has been described earlier in this report, along with the resolutions addressed to General Convention and the specific budget requests.

The Appendix is a background document to our report. It provides the context for the resolutions and emphasizes the central themes that the commission wants to highlight.

This background document is an affirmation of what has been done historically in the Jubilee Ministry, and it urges the continuation of those efforts. Nevertheless, based on our understanding of the biblical images of Jubilee and of the forces that are confronting our society today, we see the need to focus on an advocacy model—one which goes beyond the typical advocacy on behalf of clients and moves to address the structures which lock a growing segment of society in patterns of poverty, alienation and segregation, and thereby deny them the fullness of God’s bounty. Like the biblical theme of Jubilee, the focus is on structures in society, ones which cause and perpetuate oppression, in order to declare the day of the Lord, one of fulfillment, of liberation, of social, economic and racial justice for all of God’s people.

I. Forces Shaping Our Society and a Jubilee Theology

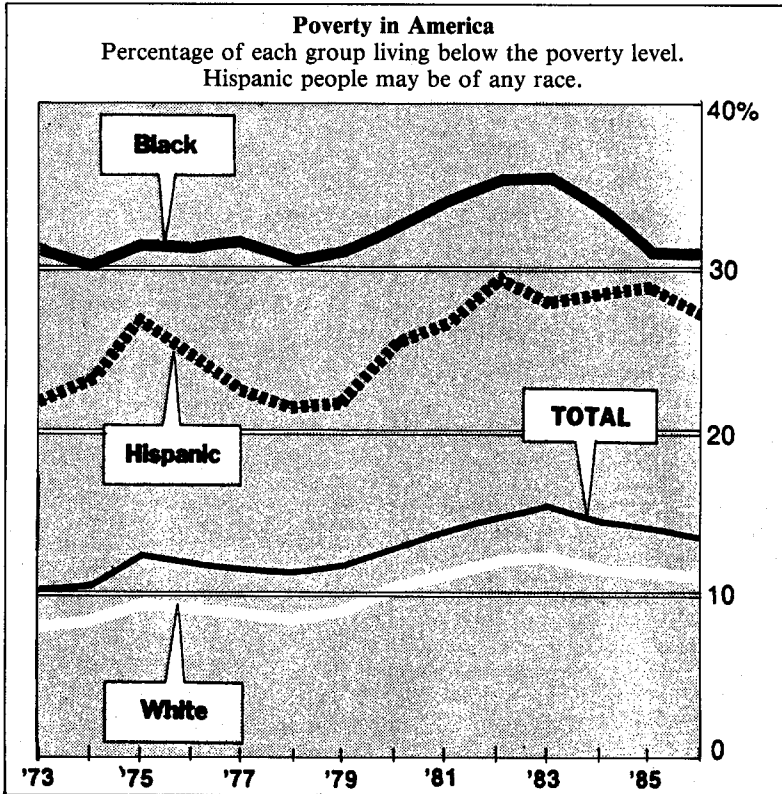
A. The Forces Shaping Our Society

The work of the Standing Commission on the Church in Metropolitan Areas needs

to be interpreted in light of the forces that are shaping our society and are confronting the Church. These forces help us to define the context in which we minister. A summary of some of the major forces are:

(1). *Growing Economic Inequality midst Changing Cultural Patterns.* In contemporary economic life in the U.S. and in many places throughout the world, we can see the escalating development of an underclass—a segment of the population that is essentially left out of the economy. In U.S. cities, for example, the underclass is found disproportionately in racial and ethnic groups, since poverty rates are much higher in black and Hispanic communities than in the white community.

Figure 1

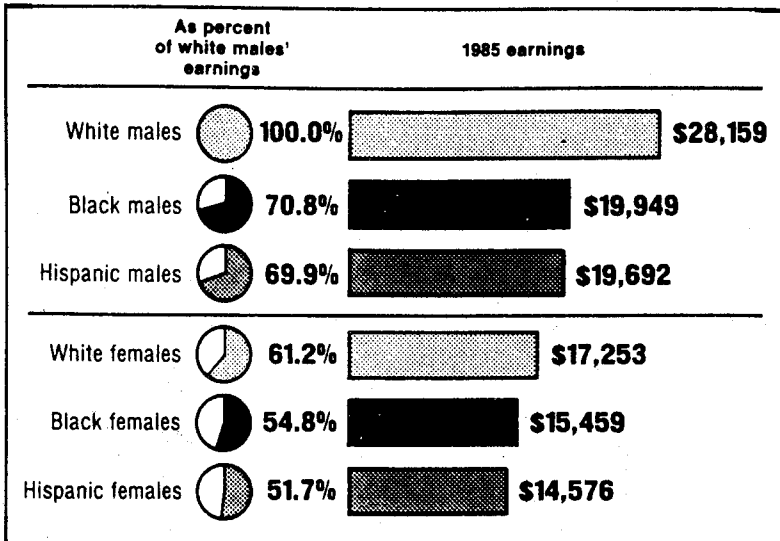


Source: Census Bureau

Source: New York Times. Reprinted by permission

These inequities are compounded by the fact that women are paid less than men and that minorities earn considerably less than whites.

Figure 2



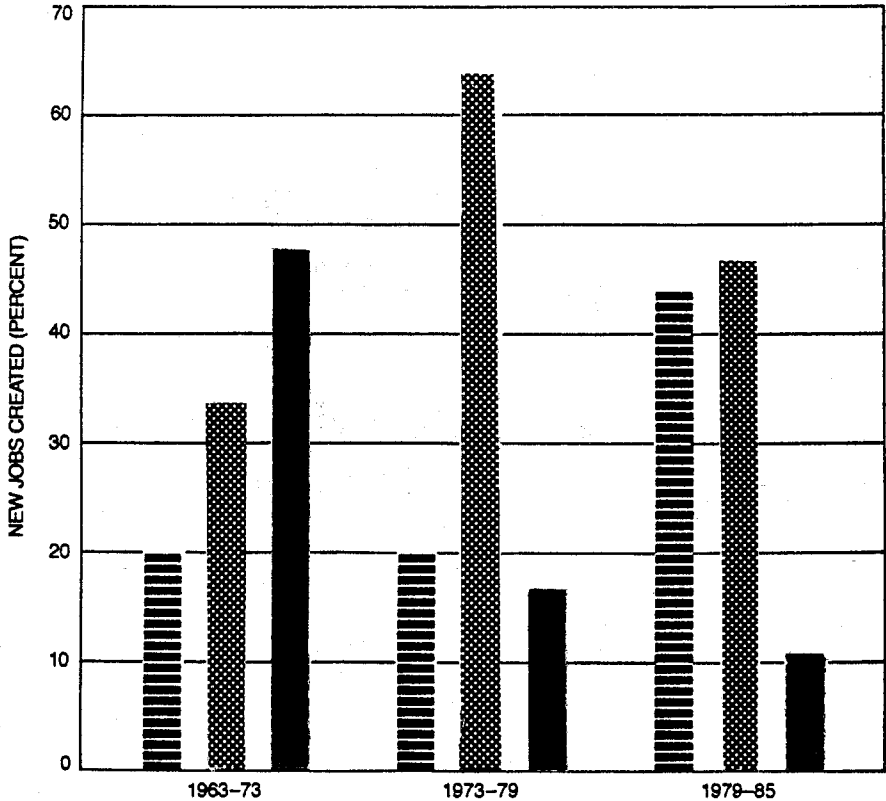
Source: U.S. Census Bureau. Reproduced by permission.

In addition to the underclass, there are changing patterns of economic opportunity with the upward mobility of a few and the downward movement of the many. This is leading to more clearly defined groups in the U.S.—the “haves” and the “have nots”—in a manner different from what has been occurring over the past four decades. In other nations, the same trends are being experienced. In many of the less industrialized nations, the “have” and “have not” structure has always been a major characteristic and shows little sign of changing.

In the United States and in other nations there is the emergence of a “new poor”—people who experience the characteristics of both the haves and the have nots. These are hard-working people who are being subjected to an economic squeeze and often resent others who are not employed. Some of the new poor are temporarily unemployed because of plant closings. Others have been forced from the higher to the lower paying jobs that are being created today.

Consider the formation of new jobs during three recent periods.

Figure 3



From "A Surge of Inequality" by Lester C. Thurow.
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Figure 3 shows the percentage of new jobs at low wage (left—broken black line), mid wage (middle—crosshatched), and high wage (right—solid black). The wage levels are defined respectively as less than \$7,400 per year, between \$7,400 and \$29,600, and more than \$29,600 (all in constant 1986 dollars). About 43 percent of the new jobs pay less than \$7,400 per year.

In the United States there is an emergence of new cultural and family patterns. For example, there is a movement towards more people living alone as society takes another step away from the extended family. An increasing number of families are headed by women, and this contributes to the "feminization of poverty," which can be more aptly described as the "childrenization of poverty." That is, poverty statistics increasingly show that a high percentage of people living below the poverty line in the U.S. are children.

Poverty Rates Between 1977 and 1983 for Children Under 18 by Race and Spanish Origin.

Year	Percentage of Children Below Poverty Line			
	All Children	White	Black	Hispanic
1983	22.2	17.3	46.7	38.2
1981	19.5	14.7	44.9	35.4
1979	16.0	11.4	40.8	27.7
1977	15.7	11.0	41.2	27.2

Source: Campaign for Human Development 1985. Used by permission.

We are seeing different kinds of family structures emerge in the U.S.: more teenage mothers and more middle aged mothers, many of whom postponed their first child until their careers were well advanced. There are also increasing numbers of unmarried people who are living together, both heterosexual and homosexual. We are also seeing a growing imbalance in household incomes in the metropolitan areas, as the DINKS (double income with no kids) stand in sharp contrast to the SILKS (single income with lots of kids). The American dream is still alive, but for many people who have been playing by the rules, the fulfillment of that dream is fading.

In our nation there are new migration patterns, with many Asians, Haitians and Hispanics entering the U.S. It is not surprising that fierce competition often emerges between various ethnic and racial groups who are experiencing economic deprivation. This phenomenon is resulting in the resurgence of racism in this country and elsewhere. The migration patterns are also generating profound prejudices from the white population.

(2). *The Changing Role of the City.* What is a city for? That is an important question to be wrestled with. Historically, in this country the city has been seen as a place of opportunity for the new immigrant groups, a beacon of hope for the "have nots." The city used to be the center for trade and commerce, providing new job opportunities to the recent immigrant groups. That is, cities in the U.S. have been the traditional jumping off places for working class people. More often than not, the economy of the city was concentrated on blue collar, entry level industrial jobs.

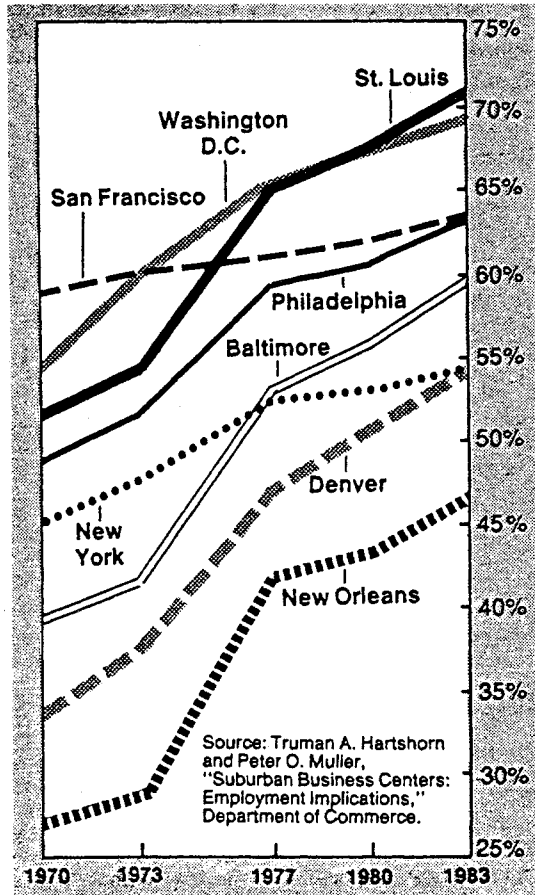
Today, cities are different. The American economy has lost its economic edge in many areas of heavy industry, and its growth tends to be concentrated in high tech and service areas. In the center cities, there is a renaissance, which takes the shape of corporate centers, high rise offices, and upper income housing. Ironically, the poor are becoming invisible in their place of greatest concentration. To the poor, rural opportunities shrink, and the suburbs are closed.

Yet cities in the U.S. are the places where poor people are increasingly being concentrated, as the suburbs are closed and rural opportunities dwindle. As American society experiences the urbanization of suburban areas, the new office complex replaces the declining industrial base in the metropolitan region. In fact, the suburban office complex has been called the factory of the future. Figure 4 shows the growth in suburban employment over the past decade in eight metropolitan areas.

Figure 4

Job boom in the suburbs

Suburban private-sector employment as a percentage of total employment in each metropolitan area.



Source: *New York Times*. Reproduced by permission.

Yet cities often house regional centers of activity—educational institutions, financial centers, athletic and cultural events, first rate hospitals, etc. Many of these serve the entire metropolitan area but they generate little tax revenue for the cities. In addition, economic pressures often place land value well beyond the reach of the urban inhabitants.

There are other problems evident in our cities. For example, there is a decline in face-to-face contact in our urban areas which leads to an erosion in community. Also, the urban education systems are not providing the training needed for urban youth to be prepared for life and work in an advanced technological society.

Cities are also affected by the internationalization of finance and the reality of the global economy—the resulting weakening of government in the regulation of economic decision. Ironically, we are moving toward a globally interdependent economy at the same time that we are moving towards increased nationalism and protectionism. This disparity has many effects on the economy of the metropolitan region.

(3). *Other Factors Affecting Metropolitan Life.* There are a variety of other factors that affect metropolitan life, such as:

- the *environmental crisis* with its disproportionately adverse impacts on lower income people as seen in polluted air and water as well as hazardous wastes;
- the *growing AIDS epidemic*. Its prevalence in the gay community and among drug users is much higher in the cities and is generating negative public attitudes. AIDS is also overloading the demand on hospitals and other public facilities;
- the perception and the reality of *crime and drug abuse* is eroding urban, suburban, and rural communities;
- the *communications revolution*, which gives the world's inhabitants instant awareness of what is happening all over the globe and contributes to rising expectations. It is difficult for poor people to be content with so little when they see that others have so much.
- the *crisis in public education*. In an information age, there is a growing gap between the skill levels required in the job market and the competence levels of many young people. There is a need for a major revamping of public education.

(4). *Mobilization of New Forces.* We are not presenting a complete list of social concerns or forces shaping our metropolitan regions. That is not our task. All of these issues are important, but our focus will be primarily on those aspects that deal with economic and racial justice in metropolitan society, and how they permeate the institutions and structures in society.

It is encouraging to see religious and community groups address these forces as opportunities for mission. There are many problems, to be sure, but there are also many opportunities for conversion by the Spirit. There are new forces and new voices emerging in communities throughout the nation, both inside and outside the Church.

Some of these are seen in the work of Jubilee ministry and other efforts throughout the Church. Prior to addressing these new forces and Jubilee ministry, we should explore the theological roots of the Jubilee image.

B. Jubilee Theology

Jubilee is not just the title of a church program or the name of an award for exemplary centers for ministry, but an organizing principle for understanding and interpreting Christian ministry. The Jubilee motif serves as a governing metaphor that helps us to define the structure of obedience for mission, a framework for a Christian social ethic.

The biblical Jubilee theme (Lev. 25) is based on the principles of God as the creator and owner of the land, and God as liberator of the oppressed. It has implications for caring for the land (the Sabbath rest), the remittance of debts, the liberation of people from bondage, and the redistribution of material resources. The Jubilee theme is echoed in the prophets (Is. 61:1-2) and elsewhere in Scripture (e.g., Neh. 5:1-13, the Psalter). In Psalm 146 we read:

Happy are those whose help is the God of Jacob,
whose hope is in the Lord their God,
who made heaven and earth and the sea and all that
is in them,
who executes justice for the oppressed, who gives
food to the hungry.
The Lord sets the prisoners free;
the Lord opens the eyes of the blind.
The Lord lifts up those who are bowed down;
the Lord loves the righteous.
The Lord watches over the sojourners, and upholds
the widow and the orphan.
The Lord will reign forever.

That passage contains the elements of a Jubilee theology.

The Jubilee theme is again expressed in Isaiah as read by Jesus in the synagogue:
The Spirit of the Lord is upon me, because he has
anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives, and
recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord.
(Lk. 4:16-21)

At the conclusion of that reading, Jesus announces that this scripture has been fulfilled in his ministry. It is clear that Jesus Christ is the herald of Jubilee, as he proclaims an agenda of justice, compassion, forgiveness, and liberation.

The Jubilee theme is enunciated in the ministry of Jesus when the disciples of John asked him. "Are you he who is to come or shall we look for another?" Jesus answered, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the good news preached to them" (Mt. 11:4-5).

The Jubilee motif was implicit at the beginning of the ministry of Jesus. "Jesus came into Galilee preaching the Gospel of God, saying 'The time is fulfilled, the Kingdom of God is at hand; repent, and believe in the gospel'" (Mk. 1:14-15).

The Jubilee images are present throughout the Gospel accounts, and they include the announcement of the Reign of God, the proclamation of the good news (especially to the poor), the healing of the sick, the casting out of demons, as well as the call to repentance coupled with the assurance of forgiveness (see Mt. 12:28, Mk. 6:12-13, Lk. 9:1-2, 24:27).

The Zacchaeus story in Luke's Gospel account contains many of those Jubilee images: there is a proclamation in the presence of Jesus, the repentance of Zacchaeus along with divine forgiveness, the restitution for previous misdeeds as well as sharing of half of his possessions with the poor. Because of those actions, the story concludes with Jesus announcing to Zacchaeus that "today salvation has come to this house" (Lk. 19:1-10).

The centrality of preaching the good news to the poor is seen in the parable of the Great Judgment (Mt. 25:31-49), where the exalted and sovereign Christ is clearly identified with the hungry and the thirsty, the stranger, the naked, the sick and the imprisoned. In the parable vindication before the divine judge is based on one's respon-

siveness to the presence of Christ in the poor, the alienated, i.e., in those who are the victims of oppression. "Inasmuch as you did it to one of the least of these, you did it to me."

As a theological paradigm, the Jubilee motif emphasizes that:

Innovation is a mark of God's presence in human affairs (Is. 66:22). The Incarnation of Jesus Christ—the Word made flesh—expresses God's innovation, as we see a discontinuity in history.

Covenant denotes God's involvement with God's people and, therefore, their relationship with one another. That covenant is not a contract between equals, but an initiative taken by God as an expression of divine love. Covenant is a sign of the God-given worth of each person in God's purpose. It is equally a reminder that human beings are meant to live in community.

Unity in creation calls for stewardship of the land, which we may use responsibly but which we actually never own. The earth belongs to God. "The earth is the Lord's and the fullness thereof" (Ps. 24:1).

Economic justice and social justice are inseparable and are both integral to understanding freedom from oppression and genuine human liberation.

The Jubilee theme deals not only with individual acts of concern but also with the very structuring of society. In the Hebrew Scriptures it is a vision of the right form of God's covenant society, a vision subsequently embodied in Jesus' teaching about the Kingdom or Reign of God, a quality of personal and social life the realization of which is the fulfillment of history and which, meanwhile, is to be anticipated in the present personal and social life of believers. It goes beyond acts of personal charity. It reminds us that although we can expect misuse and injustice in the distribution of the land and its resources, that condition needs to be periodically adjusted to reflect the divine character as human dignity and social and economic justice for all are enhanced. That adjustment needs to be experienced in the very structures of society.

C. Implications of Jubilee

As the Jubilee motif is explored, we see its emphasis on the human liberation of all people. Liberation affects not only those who are excluded from the mainstream but also the affluent and the powerful, that they can be freed to use their power and resources responsibly. The Jubilee motif addresses and readjusts structural relationships. Our church programs should reflect that, as should the work of this commission.

Before proceeding, we shall define the term "metropolitan" as understood by the SCCMA. Although the term usually refers to cities and the surrounding communities that constitute a coherent economic and cultural entity, we are not defining it in a strict geographic sense. For instance, many suburban areas are fast becoming urbanized. Also, the destinies of many smaller towns and rural areas are inextricably linked to the larger metropolitan areas they surround. Hence, the term "metropolitan" used here has an urban base, with suburban and rural communities which are part of the region. It is presented with full recognition that the dichotomies between urban and suburban and between urban and rural are false.

The relationship of the cities to the outlying suburban and rural areas needs to be understood and appreciated. That is, the cities, suburbs and towns that make up a particular metropolitan area are all interdependent, as well as those rural communities that extend beyond the federal designation of a Standard Metropolitan Statistical Area (SMSA). Although the metropolitan regions vary in size, they contain many of the same attributes.

A biblical image that is useful in understanding this interdependence between the

city and its surroundings can be found in Jeremiah 29:7. Here the prophet says to the Jews exiled in Babylon (who feel alienated from that city), "Seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare."

Whether those exiled in Babylon felt part of the city is largely irrelevant. Their welfare was inextricably linked to the welfare of the entire community. The same is true today. We are all part of the same web even if geographical distinctions and town boundaries provide us with a deceptive sense of independence. That is also true for our congregations. The suburban, urban, and rural parishes and missions need each other. Each has gifts the other needs. It is not a case of some congregations giving and others receiving, because both are giving and receiving congregations even though what is given and what is received might differ.

The prophetic message to the exiles in Babylon spoke directly to their sense of impotence in their captivity. That truth needs to be spoken to those who are victims of social injustice today. But it needs to be spoken to the Church as well. Frequently we talk of our powerlessness in the face of issues such as have been described in this report. It is vital that we assess and appreciate the gifts and resources we have been given. We are often guilty of self-styled impotence, which is a block to our taking responsible action. Our failure to do so leads to a breakdown of community: it leads to a city of fear, where one dwells on the destructive activity between groups rather than on a vision of a whole community.

We are not designing a grand solution but are presenting a sketch of various ministries we need and can exercise in metropolitan areas. We want to show ways in which the Church does have and can have creative ministries to address the social forces confronting society as the Jubilee images are highlighted. Our ministry needs to proceed with that assurance.

We must recognize the power we in the Church already have in economic and governmental institutions and our obligation to use that power responsibly. The Jubilee images of liberation from oppression can lead us to take seriously and to support the advocacy ministries that are engaging the structural elements that foster poverty and injustice.

II. Jubilee Ministry

A. *History.* Jubilee Ministry is an expression of the Spirit that calls us "to daring visions and bold actions." It calls us "to participate in revealing to the world the transformation of what is into what God has shown in Christ can and ought to be." In addition to being an organizing principle, the Jubilee theme is expressed in a program established by General Convention in 1982. This program is designed to affirm such ministries where they exist and to stimulate new commitment to "a ministry of joint discipleship in Christ with poor and oppressed people, wherever they are found; to meet basic needs and to build a just society is at the heart of the mission of the Church."

Jubilee Ministry consists of:

- (1). consciousness-raising—to understand poverty and injustice;
- (2). designated Jubilee Centers—congregations, including ecumenical clusters;
- (3). training for clergy and lay volunteers;
- (4). human resources—identifying and matching personnel with gifts and skills to address needs;

- (5). research and evaluation—selecting and sharing models of ministry;
- (6). publications—including a quarterly journal to report on issues that affect the poor;
- (7). network for public policy—developing an active network that is able to respond quickly to public issues on peace and justice;
- (8). evangelism and congregational development—new ways to do urban and rural evangelism;
- (9). Jubilee grants—made by the Coalition for Human Needs in accordance with Jubilee guidelines.

B. *Extent of Effort.* As of January 1988 there were 97 Jubilee Centers in 57 dioceses. About 40 have received Jubilee funds, and 15 Jubilee Centers have been selected as models. In addition, special partnerships have been developed with seven dioceses to strengthen the diocesan role in this ministry, and 62 diocesan Jubilee officers have been appointed to serve as a liaison with the national program and to provide local consultant help. Since 1985, 132 programs have been assisted by Jubilee ministry funding and the development budget. In addition, there has been a special intern program with 22 interns serving since the program's inception, four projects on intervention in public education, and one project on advocacy for justice.

C. *Results of the Program.* Some of the results of the Jubilee programs are as follows. Jubilee ministry has:

- (1). affirmed innovative congregations that are developing new ministries;
- (2). stimulated partnerships between the Episcopal Church Center and the dioceses, and between the dioceses and parishes in Jubilee ministry;
- (3). recruited and trained a new generation of lay and clerical leadership in grassroots ministry;
- (4). legitimized marginal ministers and brought marginal people officially into the national Church;
- (5). called all people to a new consciousness of the poor; i.e., it has been a vehicle for prophetic ministry;
- (6). brought together Jubilee ministries for support and encouragement, and has developed a network of the concerned;
- (7). provided a theological rationale and imperative to "suspect" or non-traditional ministries.

Jubilee ministry has been a vehicle for standing in solidarity with those who are marginalized. It evokes a synergism by the collaboration of a variety of groups. It has also been instrumental in promoting urban, suburban, and rural cross-fertilization and facilitated projects in fund-raising efforts.

D. *The Jubilee Centers.* A Jubilee Center is a church or group of churches, Episcopal or ecumenical, which has been selected for this designation because of outstanding programs of mission and ministry for and with poor and oppressed peoples. The diocese selects a ministry for Jubilee status which meet these criteria:

- mission and ministry with poor people;
- programs rooted in worship;
- programs that include components of both social justice advocacy and human services;
- centers that serve as models for others and as program resource centers. These centers maintain files on program development and are subject to annual review.

Several types of Jubilee ministries are dealt with in the following section.

III. Evolving Patterns of Ministry in Four Metropolitan Areas

A subcommittee of the Standing Commission on the Church in Metropolitan Areas investigated four different types of metropolitan areas. The group set out to identify evolving patterns of ministries in these areas. Before proceeding, we should note that the list is not exhaustive. Other dioceses could have easily been selected; the list is illustrative only. What follows is a brief description of what was learned.

A. *The Four Areas Selected.* The four metropolitan areas that were considered are San Francisco; Wichita, Kansas; Detroit; and Birmingham, Alabama. These represented not only different sections of the country; they represented different types of urban areas: a large coastal area, a large Midwestern industrial area, an old Southern industrial city, and a medium-sized metropolitan area in the middle of the nation.

There were many exciting ministries in these dioceses. Some were rooted in the parishes; some involved parish or ecumenical clusters, and some were diocese-based. Each diocese visited had one or more Jubilee Centers as well as other examples of urban ministry. A few of the ministries are described below:

San Francisco. Good Samaritan Community Center, a Jubilee Center, serves immigrant and refugee populations from Central America. Most programs are geared to the needs of families—parents and children. English as a second language is offered along with day care for children of learning parents, job counseling and job referrals, legal counseling, food distribution and recreation. The Center houses a nursery school and a daycare facility.

The Parsonage has a ministry to the gay and lesbian community and also serves as an advocate of ministry to AIDS victims.

The Episcopal Chaplaincy at San Francisco General Hospital offers comprehensive training in hospital visitation for clergy and laity. Regular visiting is established for general hospital wards, including the AIDS ward. Some metropolitan area trainees also volunteer in their own community hospitals. The Chaplaincy includes an intensive course for clergy throughout the Church working with persons with AIDS.

The San Francisco area is a major urban center with enormous cultural variety. The ministries in that diocese respond to that variety. Issues of AIDS, new immigrants, the rights of the gay and lesbian communities are all addressed.

Wichita. Episcopal Social Service is supported by parishes and has five outreach programs:

- (a). health care;
- (b). emergency needs/advocacy counseling;
- (c). food programs;
- (d). mental health programs;
- (e). low cost housing for the elderly and mentally ill.

Venture House (an Episcopal Social Service program supported by metropolitan area parishes) is providing a place for people in need. It is a Jubilee Center with outreach programs covering health care, health education, physician and clinic referrals, mental health counseling and referrals, advocacy counseling, emergency relief, low cost housing referrals for elderly and mentally ill persons, as well as food distribution. We can see many examples of concern at Venture House, such as a counselor helping a young man, Lenny, who ran away from home, to be reconciled with his father. We also

see an older person, Elmer, who has served as a volunteer at Venture House for so long that it is hard to remember that he originally came as a client.

Detroit. St. John's, Royal Oak, is a suburban congregation with a strong sense of concern and responsibility for those living in poverty in urban areas. It is a Jubilee Center whose programs include "Open Hands," offering emergency food, clothing, referral counseling and crisis intervention for North Detroit residents, and "New to You," a low-cost clothing shop whose income funds the Open Hands program. Its parish Corporate Mission Committee is dedicated to raising congregational awareness of metropolitan area urban needs and social issues.

Messiah Community at the Church of the Messiah calls itself a gospel community asking the question, "What does it mean to identify with the neighborhood?" Members of the parish pool incomes and share resources. Programs include rehabilitation of neighborhood housing, food for elderly and poor persons, a child care center, and an effective teen ministry which includes the issue of teen pregnancy as well as a program on neighborhood evangelism.

The Church of the Ascension is engaged in tutoring of poor Hispanic youth, welfare advocacy, and summer camping.

St. Columba's Church manages a Jubilee program.

St. Paul's, Saginaw, supports an unemployed workers council and counseling services.

Detroit is a metropolitan area suffering from the decline of its industrial base. Massive social dislocation has occurred due to the lack of employment opportunities, adequate housing, and other social services. The outreach ministries of the Church meet needs that would otherwise be unmet. The strategy of the diocesan Committee on Ministry with the Poor is to assist congregational programs through funding, human resources and encouragement.

Birmingham. Christ Church, Fairfield, is a Jubilee Center serving a large part of a low-income community. Programs include a thrift store, a soup kitchen, tutoring, health screening and care, job assistance and job counseling, personal counseling, a food closet, family shelter, advocacy for low income populations, recreation, summer camp, and an off-site nursery and day care center.

St. Mary's Center, a day shelter for homeless women and children in downtown Birmingham, was begun by St. Mary's Guild of the Cathedral Church. It offers a safe alternative to life on the streets, including a place to take a shower, wash clothes, rest, find job and housing referrals, and counseling. Housing referrals include a two-week intermediate shelter program with permanent housing opportunities.

Grace Church, Woodlawn, directs three soup kitchens and provides shelter for families in transition.

In Birmingham the industrial economy is being replaced by a medical-technological-service economy with disparity of income between high skill-high pay and low skill-low pay entry level jobs. The result is a large population of "working poor" unable to support themselves and their families on their available income. Local congregations, with encouragement from the diocese, respond as needs are perceived. One church has the usual food pantry meal program and shelter for families, but also encourages its members to move into the neighborhood, resulting in improved schools, parks and services.

The programs in all four dioceses are decentralized but rely upon some diocesan initiative and support, or upon an institution parallel to the diocese. As expected, the

programs vary but there are common themes. In some cases there have been clear initiatives taken by the diocese (California and Michigan).

B. *Elements of Success and Failure.* The elements of success and elements that are counterproductive to operating the ministry varied from area to area. Based on our observations, however, there were some common threads.

The elements of success were:

- (1). vision and the commitment of a core of people, largely volunteers;
- (2). ability to provide the training required;
- (3). support (although not necessarily financial) from the diocese and particularly the bishop;
- (4). adequate staff and physical resources—even though resources alone will not make a program;
- (5). broad-based ownership of the program by the congregation or the initiating group.

Among the common elements that are counterproductive to the program or that can lead to failure are:

- (1). lack of focus on specific tasks;
- (2). lack of knowledge of the issues;
- (3). competition or turf claims rather than cooperation in the program;
- (4). lack of trust among those doing ministry;
- (5). lack of financial and physical resources;
- (6). lack of competent personnel;
- (7). lack of understanding of the gospel.

C. *An Assessment of What We Saw.* Members of the subcommittee noted that there is a host of unmet needs in many of the programs, such as adequate jobs and housing; and unsolved problems, such as illiteracy, addiction, and teen-age pregnancy. Also, an effective ministry to the growing number of new poor (unemployed from industrial jobs) has yet to be established. Two of the major needs are ways to break the poverty cycle and ways to extend ministry to more people. In one area studied, there was a strong awareness of unmet suburban problems, such as substance abuse, latch key children, working parents, and single parents.

In all of the dioceses and metropolitan areas studied, the team found a firm commitment to the gospel and to “doing the Lord’s work.” There was also great pride in the work being done. Future plans and dreams were expressed often and many comments made that began with, “When and if we have more money we will”

Episcopal churches and dioceses seem able to respond effectively and impressively to immediate needs with such programs as soup kitchens, shelters, temporary family housing, food distribution, and transportation. They also choose to work with prisoners, mental health clients, youth, women and children, families, and older persons. And in those programs they often try to address root causes and look toward change, with counseling, job programs, vocational training, permanent housing for the elderly, and other programs. They often engage in advocacy on behalf of individuals.

Parishes and dioceses, however, seem reticent about advocating for systemic changes which address the reasons for soup kitchens, shelters for the homeless, and various forms of discrimination. There was clear concern for the increasing numbers in soup kitchen and shelter lines and the ability to continue to serve more and more per-

sons. And there was a realization expressed that the basic causes should be addressed. But the resolve to do that was still "in process" in the areas visited in 1986 and 1987.

Absent from future plans was involving the more traditional large and permanent institutions, such as hospitals and specialized facilities and community service centers. Although the primary program in metropolitan Wichita is a community services program, and there are large institutions in the Diocese of California, the dreams and future plans expressed by most of the groups did not seem to include such facilities. The present trend appeared to be toward grassroots, parish, and parish-based programs. A common denominator appeared to be "community," whether that meant religious, ethnic, geographical, or need-oriented.

Interdependence among urban and suburban parishes was evident, with volunteers and money flowing from suburban churches to urban programs. There was, however, no indication of any interest in offering technological assistance for the establishment of soup kitchens or shelters in suburban communities. The idea of "reverse assistance" was not expressed. Those conducting urban programs did not see their programs as exportable to suburban areas.

There are three other points to be noted:

- (a). Metropolitan area programs did not appear to be borrowing from existing models, but were designed and created locally.
- (b). Venture in Mission funding was an important—even crucial—beginning for many present programs.
- (c). Church leaders in all the dioceses visited believe that their outreach programs "make a difference" in the community and in the lives of those persons served. They also believe that their programs provide a positive image of the Episcopal Church in the community.

There was a range of viewpoints on the effectiveness of the programs. In San Francisco, the ministry is seen as an element in the problem-solving of the urban political system. In Wichita, mentally ill persons are staying out of institutions, staff and volunteers are discovering their own humanity and their relationship to God, and people are eating rather than not eating. In Michigan, the churches' outreach ministries meet needs that would otherwise be unmet. Many congregations are seen as the last resort by those who have no other place to go. In Birmingham, the direct services provided by the parishes do make a difference in the lives of those served and in the lives of those who serve.

IV. Recommendations to the General Convention

The commission has been moved by the power of the Jubilee image as a means of ordering our ministry. In light of that image, the SCCMA recommends that the Jubilee program be continued along the lines it has been functioning, but that it be expanded to include a larger advocacy component. That advocacy should address several of the key sectors of society: housing, employment, education, racial justice, the welfare system, and others. These will be expressed in the resolutions discussed below.

At the outset, we affirm the work that is being done and the efforts to move in the direction of advocacy. The work accomplished by the parishes, clusters, and ecumenical groups is impressive and should be endorsed. There should, however, be efforts to develop mutual exchanges between the suburbs and the cities where both can be giving and receiving parishes. This is one of the reasons for the resolutions to the Convention on this issue.

It is also clear that there needs to be a more conscious effort to emphasize and develop stronger advocacy components. We applaud those efforts where the Church advocates on behalf of individuals in need, but advocacy also needs to be seen in a broader context. By advocacy, the commission means the programs of congregations, dioceses, or ecumenical clusters that are seeking to change elements of public policy that will address the conditions that bring about economic and social inequity, or that support public policy efforts that will enhance social and economic justice. It is clear that the forces affecting our society that were noted in Section I.A need to be dealt with by efforts designed to get at root causes. Advocacy programs should reflect the issues in the Jubilee motif, reordering the structures in society to promote economic and racial justice. This will not be done until root and causal factors are addressed and confronted. Several of the resolutions deal directly with that theme, such as the call for new partnerships between government and business, the call for advocacy, the call for acting on issues such as housing, employment, education, and major welfare reform.

For example, the advocacy for public education is critical. Many Jubilee programs already include educational components, such as English as a Second Language, preschool centers, and "adopt a school." These should be extended to the advocacy level.

Jubilee ministry is a congregationally based ministry. The commission sees the need for a solid congregational foundation in order to perform outreach ministries. That is why we are recommending that funds be set aside for congregational development and evangelism. In addition to utilizing the funds available in the Jubilee Ministry program, we are calling upon the endowed parishes to use their resources to work for racial and economic justice.

We recognize that there are limitations to what can be done on the congregational level, although we are certain that the potential is seldom fully utilized. Nevertheless, there needs to be an effort to link advocacy efforts more directly with the Episcopal Church Center in New York and the Washington office and other independent Episcopal groups working for racial and economic justice. Often what cannot be done on the local or even the cluster level will have to be done on a regional or national level.

A Concluding Note

In his remarks at the In-House meeting on February 9, 1987, Bishop Browning raised some questions about Jubilee. Is it a program, a focus or organizing principle? Does it stand as a separate program or does it touch upon the entire life of the Church? The answer of this commission is that Jubilee is both a program and a dynamic of the Spirit inspired by the image of the biblical Jubilee that should permeate all the programs of the Church.

In this report, the Jubilee program has been outlined and some examples have been presented. The work has been impressive, but it is clear to this commission that more emphasis will be needed on efforts to change the structures of society—a type of advocacy that gets to the root causes, an advocacy that is consistent with the Jubilee motif of the restructuring of society.

But the Jubilee image is also a motif that energizes us for mission and can serve as an organizing principle. The spirit of Jubilee moves and guides us as we address the issues of the 20th century and prepare to move into the 21st century. The biblical Jubilee motif bears witness to caring and sharing; it is about liberation and renewal; it is about both compassion and justice. Jubilee calls us to a new social vision, where we can envision and work to build structures of society that reflect the character of the God who

creates, liberates, and redeems. The altering of the structures of society is a reflection of a God of mercy and forgiveness who champions the cause of the poor, the dispossessed and the outcast, a God who wills the ordering of a society based on social, racial, and economic justice for all people, since all are made in the divine image.