

The Standing Commission on The Church in Metropolitan Areas

A COMMON STATEMENT

*From the Standing Commissions on
Metropolitan Affairs and World Mission*

We, the members of the Standing Commissions on Metropolitan Affairs and World Mission present this Common Statement to the General Convention. We are convinced that the issues and concerns which each of our Commissions address cannot be discussed in isolation. Further, now is a crucial time in global history when great, primary issues challenge this Church afresh.

THE CALL OF THE CHURCH

We begin by reflecting on the call of the Church. As Christians, we have affirmed that we will “seek and serve Christ in all persons;” that we “will strive for justice and peace among all people and respect the dignity of every human being.”¹ All our analysis of trends and issues must be seen against that call. A recent report of the Mission Issues and Strategy Advisory Group of the Anglican Consultative Council has identified dimensions of that call for us:

“In our time God is calling the Church to stop thinking of ‘mission’ as something that people from wealthy, more advanced, ‘Christian’ societies do for those who are less fortunate and less enlightened. God is teaching us that all churches, be they in the north, south, east, or west, are ‘sent’ to make known the Good News to those in their own place and in all places. All the churches exist in circumstances where God is sending them as ambassadors to proclaim the Gospel. . . .

“In carrying out our mission, the Church cannot remove itself from the world’s suffering. *In the midst of this suffering, however, we are assured that the forces of evil will not in the end triumph.* We are assured that the Word who calls and sends us has overcome the world and will draw that world to God and make it new. . . .

“We can say that mission involves making known the truth about God revealed in Christ through what Christians say, through what they are, and through what they do. Speaking, being, and doing are all aspects of the Church’s proclamation. Each must in some way be present if the word spoken and the deeds done are to have power. Thus if the Church only speaks of God but does not live a common life that shows forth the nature of God’s life, her words will seem empty. If the Church cares only for its own members and shows no compassion for human suffering and no outrage at human injustice, the love she proclaims and displays will appear shallow or selfish. If, on the other hand, the Church only does good works and

¹ *Book of Common Prayer, Baptismal Service, p. 305.*

seeks justice, she will fail to speak of God and so fail to make known the one in whose name she has been sent.”²

TRENDS AND PATTERNS IN OUR WORLD

Since Christians are called to love and service, it becomes important to understand as adequately as possible the world we are called to serve. Unprecedented developments are transforming global society; together they comprise a challenge and an opportunity that is massive. The kind of response that is made may well determine the character of global society for centuries to come.

The Global 2000 Report to the President: Entering the Twenty-First Century reached these sobering conclusions:

“Environmental, resource, and population stresses are intensifying and will increasingly determine the quality of human life on our planet. These stresses are already severe enough to deny many millions of people basic needs for food, shelter, health, and jobs, or any hope for betterment. At the same time, the earth’s carrying capacity—the ability of biological systems to provide resources for human needs—is eroding. The trends reflected in the Global 2000 Study suggest strongly a progressive degradation and impoverishment of the earth’s natural resource base.

If these trends are to be altered and the problems diminished, vigorous determined new initiatives will be required worldwide to meet human needs while protecting and restoring the earth’s capacity to support life.”³

Within our own nation we see the same disturbing conditions. Issues of poverty, hunger, justice, peace, and the environment have their own power and relevancy in this country as well. The issues which the Church faces are no less demanding at home than abroad.

ISSUES OF OUR TIMES

Issues of Justice

Justice is the dominant issue of our day. Our faith teaches that the creation is good and that human beings have the right to basic needs. In our own Baptismal Covenant, we affirm that we will “strive for justice and peace among all people, and respect the dignity of every human being.”⁴ In faithfulness to that promise, we proclaim these Gospel values: adequate food and shelter, medical care, education, free communication, access to work, religious freedom, and civil rights.

Simply to state these values will by itself change little. Only as the Church joins in the struggle for the fulfillment of these values will it be faithful to its call to “bring good news to the poor; to proclaim liberty to the captives; to set free the oppressed.”⁵

² *Giving Mission its Proper Place; Report of the Mission Issues and Strategy Advisory Group*, Anglican Consultative Council, 1984, pp. 5-7.

³ *Ibid.*, p. iii.

⁴ *The Book of Common Prayer*, p. 305.

⁵ Isaiah 61:1-2, Luke 4:16

Issues of Peace

Justice is the first issue because there can be no true and lasting peace without justice. But the call also calls us to peace, a call which is central to our proclamation. Among the issues of peace, we proclaim the following;

1. Nuclear disarmament: The threat of a nuclear holocaust demands priority attention from the Christian church. A holocaust would make mockery of the church's effort to deal with any other issue. A process leading to nuclear disarmament offers the only alternative to an eventual holocaust.
2. Reconciliation of differences among nations: humankind urgently needs to develop an international judiciary able to define issues, to determine the way of justice, and to enforce those determinations among the nations.
3. Equitable distribution of resources: Humankind urgently needs international means to reduce conflict over inequities of access to the fundamental necessities of life.

Issues of the Environment

There can be neither peace nor justice as long as there are drastic differences in access to food, water, and energy among the peoples of the earth. At the Eucharist we pray that our Lord will "give us all a reverence for the earth as God's own creation," and that "we may use its resources rightly in the service of others and to God's honor and glory." The care of "this fragile planet, our island home" is part of the call of the Church.⁶

Among the most serious environmental issues affecting the climate for a just and peaceful society are: desertification, as an area the size of Maine turns to desert every year; deforestation, because an increasingly poor people use their forests for fuel; soil erosion caused by deforestation, increased salinity, and lack of affordable fertilizers; pollution of water and air, from spilled chemicals, acid rain, carbon dioxide, pesticides, and other causes; declining water supplies; and ambiguous legacy of nuclear power; and the responsible use of outer space.

THE SERVANT CHURCH

Ours is a time which tests the authenticity of the Episcopal Church. Christ is sending us into an unfamiliar and dangerous world to be practitioners of that compassionate discipleship which is the essence of Christian living. In a time of unprecedented nuclear terror, oppression, and opportunity for humankind, the Good News begins in the affirmation that the kingdom of God, of love, peace, and justice is coming in *this* world. We are convinced that many in our Church will respond to a call to service in ways that are sacrificial and that, in so serving, they will learn to see the world through Christ's eyes.

CONCLUSION

The reports of the Commission on Metropolitan Affairs and the Commission on World Mission present specific recommendations for action by the General Convention,

⁶ *Book of Common Prayer*, p. 370.

guidelines for a response by Episcopalians who seek to be faithful witnesses. We are called to nothing less than to follow Christ and lead others to him into more audacious parts of the New Creation. We are called by the Holy Spirit to daring visions and bold actions. We are being sent to participate in revealing to the world the transformation of *what is* into what God has shown in Christ *can and ought to be*. We find in that call a vocation for the Episcopal Church which is ours precisely because we are a Church to whom much has been given and of whom much is expected. We believe this Common Statement sets forth the context in which we are called to proclaim the Gospel today.

METROPOLITAN AREAS REPORT

MEMBERS

The Rt. Rev. Joseph T. Heistand (1985)	—Concurred
The Rt. Rev. Maurice Benitez (1988)	—Concurred
The Rt. Rev. Alexander D. Stewart (1988)	—Concurred
The Rev. Everett Francis (1985), <i>Secretary</i>	—Concurred
The Rev. Dr. Robert Hood (1988)	—Concurred
The Rev. G. H. Jack Woodard (1985), <i>Vice-Chair</i>	—Concurred
Mr. K. Wade Bennett (1988)*	
Mrs. Marjorie L. Christie (1985), <i>Chair</i>	—Concurred
Mr. James Maultsby (1988)— <i>resigned and replaced by Dr.</i> Richard T. Middleton (1988)	—Concurred
Mrs. Jane Oglesby (1988)	—Concurred
Mrs. Nancy Serpico (1985)	—Concurred
Dr. Joaquin Villegas (1985)	—Concurred

* Wade Bennett died in the Fall of 1984 and was not replaced on the Commission.

The Rt. Rev. Joseph T. Heistand is authorized by the Commission to receive non-substantive amendments to the report in the House of Bishops.

The Rev. G. H. Jack Woodard (Washington) is authorized by the Commission to receive nonsubstantive amendments to the report in the House of Deputies.

BACKGROUND

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 Commission 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 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, and it affirms the work of the Coalition for Human Needs and takes its place alongside the Coalition.

The goals and objectives for the Commission, established by the 1982 General Convention, include:

- Advise and monitor the establishment of Jubilee Ministry by offering guidance to the Executive Council and the Coalition for Human Needs, and by monitoring and evaluating its progress;
- Assist in the establishment of Jubilee Centers by meeting with the Coalition for Human Needs, the Appalachian People's Service Organization (APSO), the Episcopal Urban Caucus, committees and staff of the Executive Council, and other groups concerned with ministry with poor and oppressed people;
- Recommend to the 1985 General Convention new strategies and models for the mission of the Church in urban and deprived areas by meeting with all Church groups concerned with ministry with the poor and the oppressed, including the seminaries, by evaluating the effectiveness of Jubilee Ministry, and by expanding this priority ministry of the Church.

To that end, the Commission met six times during the triennium and held a consultation on "Mission Strategy for the Twenty-first Century." Three regular meetings were held, in Houston, TX, Louisville, KY, and Washington, DC, in order to observe Jubilee Centers and Jubilee Ministries in action. In addition, Commission members visited ten of the designated Jubilee Centers as part of our responsibility to monitor and evaluate. The executive committee met several times with the staff officer for National Mission at the Church Center, and several members participated in the Council for the Development of Ministry and the Consultation on the Future Mission of the Seminaries. The Rt. Rev. Wesley Frensdorff, the Rev. Wallace Frey, and the Rev. Enrique Brown consulted with the Commission on new strategies for ministry. Dialogue with APSO and with the Episcopal Urban Caucus also informed this report.

FINANCIAL REPORT

Appropriated by the 1982 General Convention \$37,200

Budget as revised by the Joint Standing Committee on Program, Budget, and Finance

	Income	Expenditures
<i>1983</i>	\$10,500	\$10,325
<i>1984</i>	15,110	12,469
<i>1985 (to 3/31/85)</i>	10,910	
	<u>\$36,520</u>	<u>\$</u>

JUBILEE MINISTRY

The Episcopal Church began a new commitment to identify with the victims of the injustice of poverty when it embraced the Jubilee Ministry. After a slow start—like the early automobiles which required much cranking and pushing—many of the nine functions of Jubilee Ministry are at least in place. These functions include consciousness raising, designating Jubilee Centers, training, creating a human resources bank, research

and evaluation, publishing a journal, evangelism and congregational development, cooperating in a network for public policy, and awarding Jubilee Ministry grants.

More than 40 Jubilee Centers have been designated by their dioceses and affirmed by the Executive Council. The recent federal policy of cutting back on funding for programs meeting the needs of the poor has placed heavy demands on private sector charity and volunteerism. Our Jubilee Centers report huge increases in the numbers of people without food, clothing, and shelter. At the same time, they and many other congregations that are engaged in similar ministries despair of their ability to continue to meet the needs expressed by those ever-increasing numbers. The feminization of poverty is becoming more and more apparent with its devastating effect on young mothers and children and on a growing number of women of older years. The educational system is ineffective in breaking the cycle of illiteracy among the poor. The issue is justice, not charity.

All of the Centers offer unique service ministries and are often model programs in their dioceses. Advocacy is in short supply, however. As Commission members visited many of the Centers, they found most of the ministries to be in the category of acts of compassion, with few ministries designed to help the poor person in crisis to move from indignity to dignity, from exigency to stability. Even fewer Centers are finding ways to empower poor people to change the systemic faults, the injustices, which permit poverty to exist in an affluent society.

The quarterly magazine, *Jubilee Journal*, has been effective in "reporting on the issues which affect poor and oppressed people, public policy and church policy" and, as they pertain to those issues, "theological reflection and the local manifestations of the Jubilee Ministry." The *Journal* is sent to all bishops and parish clergy.

A public policy network has been developed. Representatives of the network meet periodically to discuss mutual concerns and gain an understanding of the workings of the government and the church. Network members are beginning to function as advocates on those public issues which affect the lives and futures of poor people.

In 1984 the Coalition for Human Needs made a number of Jubilee Ministry grants, and in 1985 the Executive Council included a \$300,000 line item in the program budget for Jubilee Ministry funding. Early in 1985 a covenant relationship between the Diocese of Michigan and the Church Center was formed. With \$25,000 of Jubilee Development funds, the diocesan Committee for Ministry with the Poor will model grassroots training and empowerment among its many congregations located in poverty areas—urban, town, and country.

A first step toward "developing regional training programs" has been made in the placement of several Jubilee interns. They are in a pilot program testing the ability of designated Jubilee Centers to provide training and oversight. With the long-sought Jubilee Ministries staff officer in place, the program is beginning to take shape.

Resolution #A—103

Resolved, the House of _____ concurring, That the 68th General Convention reaffirm the conviction that a ministry of joint discipleship in Christ with poor and oppressed people is at the heart of the mission of the Church.

Resolution #A—104

Resolved, the House of _____ concurring, That the 68th General Convention renew its commitment to ministry with poor and oppressed people through the program known as Jubilee Ministry by continuing implementation of the following functions:

consciousness raising, reestablishment of designated Jubilee Centers, identifying a human resources bank, research and evaluation, publishing a journal, evangelism and congregational development, cooperating in a network for public policy, and awarding Jubilee Ministry grants.

Resolution #A—105

Resolved, the House of _____ concurring, That the Executive Council establish a special Jubilee Ministry Commission to further the Jubilee Ministry program, to assist the staff in those functions of Jubilee Ministry not yet begun, and to ensure the continuation and broadening of those functions begun in this triennium.

Resolution #A—106

Resolved, the House of _____ concurring, That in each diocese there be appointed a Jubilee Officer who will become informed on all facets of the Jubilee Ministry and be available as a resource to congregations, and otherwise bring support to further Jubilee Ministries in each diocese of the Church.

THE CONSULTATION

The Commission planned the consultation around gaining an understanding of the economic, social, and demographic contexts which could be anticipated in the 21st century. A number of persons, known in their fields for their particular expertise, were invited to share their thinking. Outstanding among the presentors were two persons: John Fletcher, an Episcopal priest and assistant director of the National Institutes of Health, and Robert Wagner, Jr., then Deputy Mayor of the City of New York.

Fletcher summarized the *Global 2000 Report* and pointed to some frightening trends: overpopulation, an increasingly aging population, shrinking resources, and crowded cities. He introduced each section with the phrase "if present trends continue," then cited statistics which showed worsening conditions. If present trends continue. . . ; but they need not, Fletcher contended, as he identified areas which he felt Christians could influence: population control issues, abortion policy, contraceptive research, and social and economic gains.

Wagner described four survival issues for a metropolitan area: its fiscal health, its capital plant, the delivery of services, and the existence of two cities—one prospering, one suffering—within a city. While we as a Church can have little effect on, for example, the infrastructure of a region, we can have an impact on the two cities. Wagner, of course, was speaking of New York City, but the word *city* in this context can apply equally to two societies, one thriving and the other destitute, which can occur anywhere, and to the two hemispheres, Northern and Southern, which are becoming increasingly separated by population trends and economic pressures.

Every city has large populations of achievers—the "haves"—those with jobs, adequate housing, good education, health care, and a comfortable life. Every city also has large populations of unemployed, underemployed, homeless, and hungry people—the "have-nots." The cities are further separated by the lack of community. The haves commute to the city to work and return to the suburbs each evening without having contact with the have-nots. The separation is palpable.

Population shifts, the changing economic base from an industrialized society to a service-oriented society, and the deteriorating capital base of the city feed one on another.

THE BLUE BOOK

Traditional industries move away or change to high tech. New industries require different skills with the majority of the new jobs going to the better educated haves. People who once proudly called themselves the working class are now defined as the working poor. The percentage of the population living below poverty level continues to increase with a growing disparity between the prosperous and the poor.

Factors that contribute to this rising poverty rate include cuts in social programs, the decline of manufacturing jobs traditionally held by the poor, an increase in the number of households headed by women, the escalating dropout rate in our public schools, and an increase in the immigration of new ethnic groups that makes competition greater for low-paying jobs.

The have-nots inhabit areas with inadequate shelter, complexes of public housing, large tracts of vacant land, and deficient basic human services. With Federal subsidies reduced or eliminated, almost no low-income or moderate-income housing is being built.

The challenge facing the Church is to link these two cities in a mutually beneficial relationship.

Both Fletcher and Wagner challenged the Church to educate its people and to speak with direction to its members.

CHARITY AND JUSTICE

It is vitally important that more congregations in the Episcopal Church engage themselves in reaching out to those living in crisis through ministries such as soup kitchens, counseling centers, shelters, etc. It is equally important, however, that these ministries comprise more than simply "acts of mercy," and that congregations become involved in the issues of justice.

Carrying out the Jubilee mandate requires a commitment to stand with and for the poor, and to serve as advocates for human rights: the right to adequate food of an amount and quality that will sustain healthy life; the right to adequate shelter and reasonable protection from the elements; the right to health care and access to current medical technology; the right to an education which can develop the full potential of each mind; the rights to know and to be heard in free communication; the right to a vocation which affirms a person's natural gifts; the right to freedom of religious expression; the right to be treated as a person, not as a sex, a race, or an age group; the right to be free from violence and to live in communities of peace without the threat of annihilation.

Resolution #A—107

Resolved, the House of _____ concurring, That advocacy for justice in our society be emphasized to be equally as vital as ministries of compassion in the furtherance of the Jubilee mandate.

PUBLIC EDUCATION

The poor quality of public school education in metropolitan areas furthers the disparity between the haves and the have-nots. According to the 1983 report of the National Commission on Excellence in Education, *A Nation at Risk*, the educational foundations of our society are being eroded by a rising tide of mediocrity. For the first time in our history, the educational skills of one generation will not even approach those of their parents. The average achievement of high school students is now lower than it

was 26 years ago when Sputnik was launched. Individuals who do not possess the levels of skill, literacy, and training essential to this era will be effectively disenfranchised.

Author/educator Jonathan Kozol has described the “crippling inheritance”—the one-third of our society who cannot read and whose children will not be able to read. The price for the neglect of this injustice—the support of unemployable, imprisoned, or disheartened people—is intolerably high. As costs soar, schools threaten to turn out an even larger generation of adult illiterates in the decade ahead. Illiterate adults are crippled in at least three ways: They cannot find employment; they cannot voice their grievances with the hope of winning political response; they cannot help their children escape a comparable fate. Among adults, 16% of whites, 44% of blacks, and 56% of Hispanic people are either total, functional, or marginal nonreaders. Young black and Hispanic women represent the single highest concentration of illiterate adults, and their children stand in jeopardy of repeating that cycle of dependence.

Research indicates that good schools are critical, regardless of the socio-economic background of the students. Adult participation in the classroom can make the difference between a good school and a mediocre one. Effective schools are those where there is student monitoring and an atmosphere conducive to learning, where a large number of adult volunteers provide assistance as aides both within and outside the classroom, where current materials are available, where school administrators offer support.

The Standing Commission believes the Church can play a role in addressing the failure to educate the children of rural and urban poor people and in reversing the conditions found in too many of our public schools. One Jubilee Center is responding to the dilemma of public education in its creative community ministry by providing educational, recreational, cultural, and counseling activities and by fostering social values, attitudes, and behavior patterns among neighborhood residents. That is one model.

Another model is the adopt-a-school program endorsed by the United States Senate when it authorized matching grants for educational partnerships among schools, businesses, museums, and other groups—one of which would be a congregation.

Resolution #A—108

***Resolved*, the House of _____ concurring, That the 68th General Convention direct the Executive Council to search out, foster, and develop models of intervention in the crisis that is public education in metropolitan areas:**

a. An ecumenical task force shall be organized to study public education and its relationship to a just society as well as specific opportunities for the Episcopal Church and other churches to work effectively for improvement in public education. The Episcopal Church component of the task force is charged to make specific recommendations to the 1988 General Convention through the Standing Commission on the Church in Metropolitan Areas. Expenses are to be drawn from the Jubilee Ministry Development budget item.

b. The Jubilee Ministry staff shall encourage the initiation of at least two pilot projects designed to engage congregations in improving public education. Expenses are to be drawn from the Jubilee Ministry Development budget item.

HUMAN RESOURCES FOR JUBILEE MINISTRY

God has given each of us special gifts and skills with which to respond to the call to share Christ's love with the poor, the sick, the aged, the helpless, the oppressed. All

THE BLUE BOOK

of us as ministers are called by Christ to a ministry that can transform the common life of all persons.

Human resources for the task of ministry among the poor must be increased. Many men and women want to serve in poverty ministries in the United States and overseas, but current programs and modes of recruitment are often smaller in scale than the number of Christians who are potentially available.

Because present channels provided by the Church for response to vocations to minister tend to emphasize ordination to the priesthood as somehow of a higher order than preparation for ministry as a lay person, we produce more seminary graduates each year than there are jobs for stipendiary clergy. And yet the human resources for the task of ministry among the poor remain far below the need.

In addition, most of those channels, including commissions on ministry and seminaries, produce a model of ministry which is not indigenous, not local. Ministers are thought to be professional priests who are imported from somewhere else. This is seriously counterproductive to the growth and effectiveness of the Church in many arenas, and devastating in poverty neighborhoods and ethnic communities. We are convinced by some innovative efforts in the Episcopal Church that it is practical and possible to develop ministries—both lay and ordained—that are indigenous and, thus, far more likely to be effective.

RESIDENCY PROGRAM FOR JUBILEE INTERNS

Efforts in internship programs, placement of seminarians, and training of other workers in poverty situations have been uneven. Assignments have often been made only in limited areas of congregational life without providing exposure to poverty ministry as a whole. The Commission recommends a long-term residency program for Jubilee interns:

- a. Opportunity shall be afforded on a competitive basis for seminary graduates and others to have a two-year residency on the staff of a Jubilee Center or other poverty ministry for the purpose of developing effective skills in this field of specialization.
- b. Award of Jubilee residencies shall be upon recommendation of a national screening committee, acting on nominations by bishops and seminary deans. Screening shall give first priority to ethnic minority persons who are indigenous to the poverty population among whom a continuing ministry is intended to take place. Bishops will seek such nominations from poverty area parishes and communities.
- c. There shall be a written agreement between the resident, the resident's bishop, the resident's supervisor, and the Executive Council to cover supervision; objectives for learning and growth; commitments to stipend, medical insurance, and other costs related to the Jubilee residency; and future deployment to a ministry among poor people.
- d. At least 50 percent of the cost of a Jubilee residency (set in each case in accordance with the local diocesan clergy compensation guideline) shall be borne by local diocesan and other resources.

Resolution #A—109

Resolved, the House of _____ concurring, That the Executive Council implement a residency program for Jubilee interns.

JUBILEE VOLUNTEERS FOR MISSION

We commend the Volunteers for Mission Program and recommend additions to that program, to be known as the Jubilee Volunteers for Mission, to include:

- A. Aggressive recruiting of Jubilee volunteers, particularly among ethnic minorities.
- B. No fewer than 30 Jubilee Volunteers for domestic poverty placements in 1986, 40 in 1987, and 30 in 1988—to a continuing level of 100.
 - 1. Priority for placements is to be given to Jubilee Centers in the hope that they will recruit from among the local indigenous population.
 - 2. The establishment of Christian community households for Jubilee volunteers is to be explored.
 - 3. Normal commitment by a Jubilee volunteer is to be two years. Contact shall be maintained with the Jubilee volunteers throughout the two years of service, with a debriefing conference, including theological reflection on the experience, and assistance with the question of subsequent vocation. Costs are to be shared by local and national resources.

Resolution #A—110

Resolved, the House of _____ concurring, That the Executive Council implement a program for Jubilee Volunteers for Mission.

CONCLUSION

The Consultation on Mission Strategy for the Twenty-first Century concluded with a meditation by Dean Herbert O’Driscoll. He drew a vivid picture of the city of man (in today’s language *humanity*) and the city of God. Reminding the participants that the city of humanity is always dying even as it is being built, he said, “The trick is to realize that even as we walk the dying streets, we are in the process of building the city of God.” Commission members saw this metaphor as the deepest possible motivation for mission with the poor, the powerless, the oppressed.

Resolution #A—111

Resolved, the House of _____ concurring, That funds be allocated from the Assessment Budget of the Episcopal Church during the next triennium for the following Jubilee Ministry functions:

	<i>1986</i>	<i>1987</i>	<i>1988</i>
Jubilee Ministry development	\$ 400,000	\$ 400,000	\$ 400,000
Jubilee Volunteers for Mission	150,000	200,000	250,000
Residence program for Jubilee Interns	100,000	200,000	300,000
Jubilee funding	450,000	600,000	750,000
Totals	<u>\$1,100,000</u>	<u>\$1,400,000</u>	<u>\$1,700,000</u>

GOALS AND OBJECTIVES FOR THE NEXT TRIENNIUM

- Goal 1. To ensure the continuation of the functions of Jubilee Ministry.

Objective: The Standing Commission will offer guidance to the Executive Council and the Jubilee Ministries Commission in order to evaluate progress.

Goal 2. To consult with theological institutions in order to develop cooperatively recommendations to the 1988 General Convention for preparing lay and ordained persons who can effectively minister among the poor.

Objective: The Standing Commission will explore changing patterns for ministry in metropolitan areas with seminary deans and field education officers as well as with diocesan bishops and commissions on ministry.

Goal 3. To recommend to the 1988 General Convention strategies and models for the mission of the Church among poor people.

Objective: The Standing Commission will seek to discover ways by which human resources can be developed and deployed so that poor people may be served by skilled and compassionate lay and ordained ministers.

Resolution #A—112

Resolved, the House of _____ concurring, That there be appropriated from the Assessment Budget of the General Convention \$40,000 for the triennium to cover the expenses of implementing the goals and objectives for the next triennium.