

The Episcopal Church and Domestic Poverty Alleviation



The Presiding Bishop's Summit on Domestic Poverty

Faith in the Balance: A Call to Action

**By the Rev. Christopher A. Johnson
Program Officer, Domestic Justice and Jubilee Ministries**

Ash Wednesday 2009

The Episcopal Church and Domestic Poverty Alleviation: The Presiding Bishop’s Summit on Domestic Poverty

Faith in the Balance: A Call to Action

Table of Contents:	Page
Executive Summary.....	5
Summary of the Summit Event.....	6
A Model for the Alleviation of Domestic Poverty.....	7
Stakeholders.....	17
Necessary Action Steps for Implementation.....	19
Conclusion.....	20
Appendices:	
A. Organizations Represented.....	21
B. The Christian Life Model for Congregational Development.....	29
C. Comments from the Summit Event	
Hopes & Dreams.....	30
Concerns.....	33
Challenges.....	35
Opportunities & Strategies.....	39

Cover logo used with permission from the Episcopal Network for Economic Justice.

How can we help to break the cycle of poverty? How can we become a place of refuge and healing for the most vulnerable members of our society? How might we be a prophetic voice for those who find themselves stuck in dead-end situations?

These are questions Presiding Bishop Katharine Jefferts Schori challenged participants to address while attending the Summit on Domestic Poverty held at the Franciscan Renewal Center in Scottsdale, Arizona, in May 2008.

Executive Summary

The Presiding Bishop convened this leadership gathering envisioning “the development of creative ways in which we can work collectively on common issues, the development of steps to eradicate poverty in the United States, say a word to the nation, point to possible actions at the next General Convention, and recognize, elevate, and celebrate all that is done on behalf of the poor on a daily basis in our congregations, dioceses, and institutions.”

This call to action provides a brief introduction that summarizes the summit event as the beginning of a process designed to engage the ministry of the church as a whole in common mission that is informed by Holy Scripture and Holy Baptism. A Model for Domestic Poverty Alleviation is introduced that follows the general format of a congregational development model. The four-point organizing language of Vision, Formation, Networking and Advocacy that emerged at the summit is preserved in the model under the categories of Servant Leadership, Christian Discipleship, Partnership in Mission, and Stewardship of Creation. These four categories are further divided into three subcategories to acknowledge the complexity of the challenges before us and to create opportunity to draw the whole of the church around domestic poverty as a common mission. The model intends to provide a relational structure through which an effective response to domestic poverty can be developed. It does not intend to provide the details of a particular localized response nor does it intend to provide particular strategies that will be adopted by the participants. This design is to assure a broad sense of ownership, which includes ownership by those populations it intends to impact.

Stakeholders have been identified to correspond to each of the subcategories based on the focus of their mission. A process has been recommended that outlines necessary action steps for implementation. The details of that process are sufficiently loose at this point so that stakeholders are free to shape the model based on their areas of expertise. The model places its faith in the balance sought among stakeholders as ideas are exchanged and goals are established. The model seeks to nurture faith in the balance between piety and action, personal desire and communal responsibility.

Summary of the Summit Event

During May of 2008, the Most Reverend Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, convened a summit event at the Franciscan Renewal Center in Arizona to consider an effective church-wide response to alleviate domestic poverty. The summit brought together representatives of forty-two Episcopal stakeholder groups and five ecumenical or non-religious partners.¹

The diverse interests of the invited stakeholder groups reflect her desire for a strategic response to domestic poverty that is comprehensive where collaborative relationships draw on the expertise of those “doing justice” based on Scripture and our Baptismal Covenant. Such a strategy would establish measurable goals with clear timelines of accountability. It would be the beginning of a process designed to engage ministry in a coherent way that draws in the whole of the Church in the United States

The Rev. Dr. Michael Battle led Bible study and provided a scriptural context before each of eight work sessions. He reminded us that Holy Scripture consistently expresses God’s concern for the care and well being of the poor and vulnerable. As followers of Christ we are called to imitate this same preferential concern as we care for those living impoverished lives among us. He asked us to consider the question, “How are we participating in the reality of a God who is about the healing of creation?” Dr. Battle noted the realms in which Jesus saw us, all of which can be impoverished, as realms through which we can work with God to heal disease. These are the realms of Mind, Body, and Spirit. Through the interdependency of these three realms Jesus encountered us as a people who are communal in nature, much as we encounter the communal nature of God through our Trinitarian understanding of God as Father, Son, and Holy Spirit.

The summit event drew on Holy Baptism as a foundational component of Christian identity and illuminated the implications that such an identity places upon us to care for our neighbor. Holy Baptism, the Rite of Christian initiation, incorporates the believer into the body of Christ. That process of incorporation is extended to us through a promise of new birth, that “all who are baptized into the death of Jesus Christ ... may live in the power of his resurrection and look for him to come again in glory.”²

In response to that promise, the believer makes a series of commitments, with God’s help, to continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers; to persevere in resisting evil, and whenever one falls into sin, to repent and return to the Lord; to proclaim by word and example the Good News of God in Christ; to seek and serve Christ in all persons, loving one’s neighbor as oneself; and to strive for justice and peace among all people, and respect the dignity of every human being.³

As Christians, we profess that we are only able to live out our Baptismal Covenant with God’s help. Given our impoverishment and the underlying impossibility of the work we are called to do to alleviate the causes and effects of domestic poverty as an act of healing creation, we are left to

¹ See Appendix A, p. 21.

² Book of Common Prayer (BCP), p. 306.

³ BCP, pp. 304-305.

conclude that our work can only be accomplished with God's help. The strategies that follow seek a faithful balance between our work of loving God with mind, heart, soul, and strength and our work of loving neighbor as self. In other words, they seek to put our faith in balance through the mutual practice of worship and action. The strategies that follow trust that God wants to and will work through us for the continuing redemption of creation.

A Model for Domestic Poverty Alleviation

The process of effecting social transformation is indeed complex and costly. As noted above, our baptism initiates us into an experience of death so that we might know eternal life. Scripture invites us to imitate a savior who touched those persons society had deemed untouchable, and further, we learn that our healing encompasses mind, body, and spirit. What we are setting out to do is in fact so difficult that we do so only as a community and only with God's help.

We are concerned and we are hopeful. We have begun, and yet there is so much more to do as we look at the reality of poverty around us, and its deep historic roots. Poverty exists in urban, suburban, and rural communities, and the dynamics at work in each of these contexts are distinct.

The way out is no less contextual, no less distinct. Recommendations made by the Rural Policy Research Institute, though addressing rural communities, reinforce the importance of active involvement at many levels, but most importantly they are responsive to poverty as it exists at the local level.

“The higher incidence of poverty in rural America and the evidence that current antipoverty policies are less effective there add urgency to the task of crafting community-based policies that strengthen economic opportunity, local institutions, work supports, and worker productivity in these rural places. There is no silver bullet for reducing rural poverty, but policies that are flexible, creative, and tailored to the particular opportunities and challenges for individual states and localities will likely be most effective.”⁴

In the following discussion section, this report will present a Model for Domestic Poverty Alleviation that has been inspired by the Rev. Robert Gallagher's Christian Life Model for Congregational Development. While following closely the four common themes of Vision, Advocacy, Networking, and Formation established during the summit event, this adaptation provides a structure to develop and support implementation strategies aimed at the alleviation of poverty on both the domestic level in general and in their local contexts in particular to assure a broad ownership of stakeholders from design through implementation. This model honors the diversity of approaches necessary to create and articulate grassroots approaches, while assuring a cohesive organizing methodology that can establish measurable goals with timelines of accountability.

The Model for Domestic Poverty Alleviation provides a comprehensive strategy for engaging the Episcopal Church community in the work of mission into which we were baptized and through which the Reign of God is revealed. Since this model is an adaptation of the Christian Life Model

⁴ Rural Policy Research Institute newsletter, “Perspectives on Poverty, Policy, and Place” (Volume 4/Number 2, 2007) p. 6.

for Congregational development and since it is based upon an application of our understanding of how Vision, Formation, Networking, and Advocacy are characterized, a brief description of each follows.

The Rev. Robert Gallagher has developed the Christian Life Model as a tool for approaching the work of congregational development.⁵ Through this model he acknowledges congregational dynamics around the practices of Worship, Doctrine, Action, and Leadership. Describing the interdependence of these four dynamics Bob writes,

“Each element is a way in which Christ comes to us and in which we seek Christ. Each is an entry into, and participation in, the unity to which we are called. In them we are called into a deeper relationship with Jesus Christ – the heart of Christ, the mind of Christ, the work of Christ.”⁶

It is the interdependence of relationships that strikes at the heart of the challenge before us as a faith community seeking to alleviate domestic poverty. The effectiveness of our engagement of each of the four elements we will be developing is dependent upon our willingness and capacity as a body to work for the common good. And, it will be out of this mutual effort that we become a place of refuge and healing for all. The adapted model explores the dynamics interacting between Servant Leadership, Christian Discipleship, Partnership in Mission, and Stewardship of Creation as categories that can accommodate the summit categories of Vision, Formation, Networking, and Advocacy.

SERVANT LEADERSHIP

Local/Contextual

Consultant

Corporate

CHRISTIAN DISCIPLESHIP

Scripture

Reason

Tradition

PARTNERSHIP IN MISSION

Congregations

Agencies

Fund Partners

STEWARDSHIP OF CREATION

Time

Treasure

Talents

⁵ See Appendix B, p. 29.

⁶ Robert Gallagher, *Fill All Things* (Ascension Press, to be published) p. 31.

During the summit we arrived at these four categories as organizing tools to aid us in our conversation. We approached these categories using language as follows:

Vision: to share the blessings we have for the good of the whole; to remember who we are – that we are infinitely valuable Children of God; and to see the infinite value of the Child of God in each of our neighbors.

Formation: to remember that as Christians we are a people of mission, not only overseas, but in our local context as well; the scope of our work is not an either/or dichotomy.

Networking: to assess, coordinate, and disseminate information about various outreach efforts and resources available or needed to alleviate poverty in its domestic context.

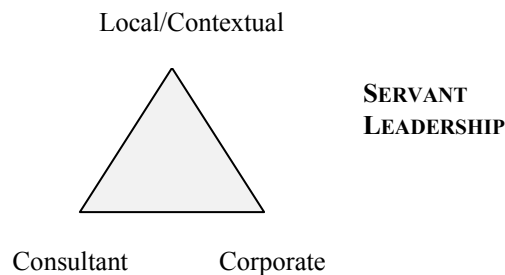
Advocacy: to argue and insist on justice for the people of God and for creation and to break away from our history of charity models rather than partnerships.

The Model for Domestic Poverty Alleviation uses congregational language to expand our access to and awareness of the dynamics present when we engage each of these summit categories. This expanded language assures both the comprehensiveness of our planning and allows us to move from general accountability to focused areas of activity that can be strategically planned and measured. Likewise, this expanded language assures the applicability of the challenge of domestic poverty alleviation as relevant to the cultures of our congregations by connecting our desire to seek a deeper relationship with Jesus Christ with the ordering of our common lives.

Will you persevere in resisting evil, and whenever you fall into sin, repent and return to the Lord?

It is a model that presents a vision of change that leads to the establishment of the Reign of God, a vision that can be supported by a familiar passage from the Book of Revelation.

“Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I heard a loud voice from the throne saying, ‘See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.’ And the one who was seated on the throne said, ‘See, I am making all things new.’ Also he said, ‘Write this, for these words are trustworthy and true’” (Rev. 21:1, 3-5).



Jesus taught his disciples about the nature of leadership. In Mark’s gospel we read about that nature:

“You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mark 10:42-45).

Prior to his death in 1990, Servant Leadership advocate Robert Greenleaf provided a contemporary reflection on servant leadership that envisioned the goal of service as that which leads to healing, which has clear implications for our developing conversation around issues of systemic poverty and leadership roles in addressing those issues. His reflection reads:

“Twelve ministers and theologians of all faiths had convened for a two-day off-the-record seminar on the one-word theme of healing. The chairman, a psychiatrist, opened the seminar with this question: “We are all healers, whether we are ministers or doctors. Why are we in this business? What is our motivation?” There followed only ten minutes of intense discussion and they were all agreed, doctors and ministers, Catholics, Jews and Protestants. “For our own healing,” they said.

“This is an interesting word, healing, with its meaning, “to make whole.” The example above suggests that one really never makes it. It is always something sought. Perhaps, as with the minister and the doctor, the servant-leader might also acknowledge that his own

healing is his motivation. There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.⁷

Effective Servant Leadership reminds us of our identity as redeemed children of God and inspires us to strive toward the fulfillment of our human potential through our cooperation with God. The Letter of James further challenges us to act in a manner worthy of the capacities given us. He writes, “Anyone, then, who knows the right thing to do and fails to do it, commits sin” (James 4:17).

In other words, those among us who are gifted in the work of leadership and have discerned aspects of the vision of God’s Reign must then act and have the courage to lead others toward the fulfillment of that vision; a vision of God’s Reign where healing is extended to both the one who serves and the one who is served.

Elements of Vision discussed at the summit suggest:

- The introduction of a major empowerment fund directed to combat systemic issues of poverty
- The development of a nine-year plan that provides annual strategies and priorities for church-wide promotion and education
- The establishment of a Domestic Poverty Task Force
- The development of an overall message addressing domestic poverty

Organizationally, the capacity to successfully develop and support such elements of vision is dependent upon the effectiveness of leadership to represent to the community how aspects of its identity are expressed through these activities. A strategic appeal to develop a broad base of input as a function of leadership must therefore include corporate, consultant, and local/contextual representation.

Corporate leadership representation will assure continuity for overall program design and visioning. Such representation might naturally be considered as that of governing bodies whether diocesan, provincial, or national in focus.

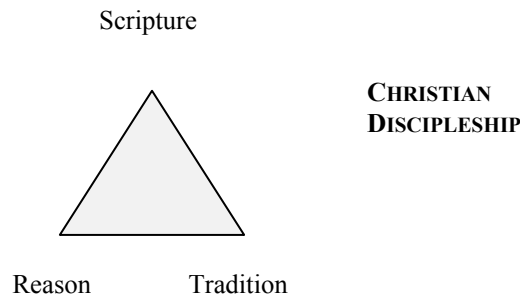
Consultant leadership representation assures access to specialized skills and/or resources needed for implementation of a program. These specialized skills and/or resources may exist by virtue of study or professional training or they may exist by virtue of personal experience such as that of a client or client service provider or caregiver. In either case, the consultant leader is a third-party voice both qualified and sufficiently detached from the immediate impact of the intended development initiative to offer the critical reflection necessary for a healthy conversation around the development strategy being discussed.

Local/Contextual leadership representation assures the contribution of input that is most responsive to the particular needs and vision of the community that will be directly affected by programming decisions. Often, because this representation would express sensitivity and awareness from the

⁷ Robert K Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (Mahwah, 1991) p. 36.

perspective of the person experiencing change, it could assure the sustainable empowerment of those who will be most impacted by the outcomes of such development planning. This model of collaborative leadership provides a broad basis upon which strategic decisions can be made that most sensitively allow the community to see how its activity flows naturally out of its sense of identity and toward the wholeness intended through its creation. This model of leadership provides an opportunity to consciously turn from injurious behavior toward redemptive behavior that heals.

Will you proclaim by word and example the Good News of God in Christ?



Effective Christian Discipleship compels us to live as a people of mission. Through it we seek to order our lives in such ways that our missionary purpose is clear and that other people will seek to follow the example we provide. As the letter of 1 John suggests, we are invited to imitate Jesus.

“God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another” (1 John 4:9-11).

Conversations around the work of Formation at the summit encouraged the Church to:

- Develop strategic programs for congregational faith formation and poverty alleviation
- Focus on lifelong learning
- Develop Bible Study programs and theological education resources
- Provide experiential programs designed to educate and transform participants (clergy and lay)
- Provide domestic missionary opportunities
- Explore how to use formation to promote the need for public awareness

The historic practice of the Episcopal Church in the formation of Christian disciples has been based upon the tri-fold engagement of our encounter with Scripture, Tradition, and Reason. Success in our work leading to systemic poverty alleviation ultimately rests upon our sustained sense of mission as a people of God. This three-fold reliance of our church for its doctrinal understanding provides us with a familiar, broad, and durable foundation to stand on as we seek to alleviate poverty, both symptomatically and systemically.

Scripture consistently calls us into accountability to nurture and care for the most vulnerable in our communities. Jubilee theology developed in the Book of Leviticus even calls for periodic relief of indebtedness, which allows those in bondage an opportunity to begin again, while limiting those to whom they are indebted from perpetuating their reliance on the instrument of slavery as a means of assuring an imbalance of power. Most importantly, our encounter with scripture leads us deeper into relationship with God in Christ. That encounter is characterized by love – love which has been freely given to us and love that we are to freely give to others.

In practice, the church's tradition in matters of poverty has long been expressed through acts of charity. Those acts were responsive to the immediate needs of people suffering under the burden of poverty rather than focused on the causes of that suffering. However, as witnessed through our Baptismal Rite, our Prayer Book tradition continues to remind us of our responsibility to proclaim by word and example, to seek and serve Christ, to strive for justice and peace, and to respect the dignity of every human being. Our Catechism teaches us that the mission of the Church is to restore all people to unity with God and each other in Christ; that we pursue our mission as we pray, worship, proclaim the Gospel, and promote justice, peace, and love; that we do this through the ministry of all its members. Prayer Book tradition compels us to address the systemic causes of suffering and justice as a faithful response to mission.

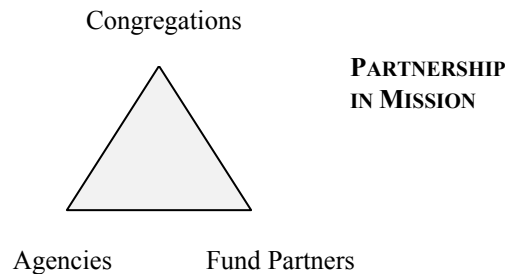
Our capacity to reason grows as each day passes. Access to information grows exponentially as we embrace the internet community. Our understanding of cause and affect increases as our foundation of knowledge grows. Consequently our responsibility to provide a sound moral response to that information grows as well.

The summit assumed Eleven Essentials of Justice:

1. Affordable Food
2. Employment
3. Affordable Quality Childcare
4. Education
5. Healthcare
6. A Just Immigration Policy
7. Cultural Affirmation
8. Equal Protection Under the Law
9. Economic Opportunity
10. A Healthy Environment
11. Housing

It is clear from this list that we understand many aspects of poverty and its causes. The challenge before us is to act on what we know and profess; to apply our moral will toward the alleviation of those causes that perpetuate our impoverishment as a witness to the Gospel message Jesus lived.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?



Effective Partnership in Mission provides us with an image of unity that is actualized when no one member is esteemed greater than another and when the contributions of all are equally prized. As Christians, we are called to join together to “speak out for those who cannot speak, for the rights of all the destitute. Speak out, judge righteously, defend the rights of the poor and needy” (Proverbs 31:8-9).

The conversation on Networking at the summit called the Church to:

- Promote and develop improved collaboration among stakeholders through comprehensive database management
- Establish grant-writing partnerships
- Promote ecumenical partnerships
- Foster partnerships among grassroots empowerment groups
- Partner through shared programs for leadership development
- Explore the financial requirements for funding such an initiative
- Assure the placement of benchmarks and means for accountability

Effective Partnerships are established when people and organizations unite in support of common mission. As applied to the Model for Domestic Poverty Alleviation, such partnerships represented at the summit would naturally bring together representatives of our congregations, social service agencies, and our funding organizations. While each organizational culture has its own particular interests and perceived mandates for existing, in the context of the Church all three seek to serve Christ faithfully through their ministry and the programs they offer.

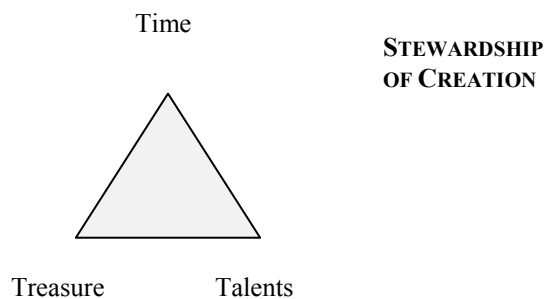
Congregational representatives are able to contribute elements of piety gained through the shared sacramental life of a faith community. Often congregations respond to the spiritual and pastoral needs of the people in its community. These responses are made directly through parish outreach programs such as food pantries, gas vouchers, rent or utility assistance or the purchase of prescription drugs. Other responses are made indirectly through activities such as organized fund-raising events, ministry fairs, promotional campaigns, sermons and pulpit exchanges, and political resolutions at annual church meetings and diocesan conventions.

Agency representatives are able to contribute elements of knowledge gained through collaboration with networks of social service providers that may be based on the faith community, government-program based, neighborhood based, or corporately based. Agencies may respond directly or indirectly to a broad variety of basic human needs of the people it serves. Though often more

comprehensively developed, many of the direct responses are not unlike those provided by direct service programs of parishes. Indirect services frequently include needs promotion and consciousness raising efforts, lobbying for public change and/or intervention, as well as prevention-oriented interventions achieved through dissemination of educational resources and screening/testing programs.

Funding representatives are able to contribute elements of knowledge gained through association networks around issues of financial management and planning, demographics, and needs analysis; reporting and accountability standards; and available best-practice models. Funding partners respond directly to the organizational needs of the programs they support both financially and collaboratively. Indirectly, funding partners are an important resource linking agencies with other funding partners and can be helpful with aspects of educational program development. Working together, congregations, agencies, and funding partners are able to provide a compassionate response to immediate needs and a strategic response through systemic interventions designed to alleviate the causes of those needs.

Will you strive for justice and peace among all people, and respect the dignity of every human being?



Effective Stewardship of Creation seeks to utilize the fullness of resources available to us for the purpose of completing our work. It is an expression of a just, divine economy that is able to be optimized through mutual exchange, whereby all have gifts to offer and all have needs to be fulfilled. In this context, stewardship reminds us that what we have is enough when all make their offering. Paul illustrates this point as follows:

“And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something – now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has – not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, ‘The one who had much did not have too much, and the one who had little did not have too little’” (2 Corinthians 8:10-15).

The focus on Stewardship is traditionally comprised of the giving of time, treasure, and talent out of thanksgiving for the abundant yield we have received for our labors. We have often interpreted this to mean tithe offerings, which for some means 10% of income, or as equal giving which intends equal sacrifice.

Elements of Advocacy raised at the summit include:

- Developing strategies for the utilization of property and buildings
- Planning collaboration among ministries of social transformation
- Allocating budget funds to address domestic poverty
- Encouraging public statements focused on issues of domestic poverty to the Church, including General Convention, and to the Nation

In this model it would be helpful to expand this traditional teaching in light of Paul's words from 2 Corinthians so that stewardship, as it is applied to the work of alleviating domestic poverty, seeks to draw out all of the resources available in a way that advocates an ongoing vision of justice. Since all have gifts to offer, the challenge of stewardship is to identify and receive gifts from those in perceived positions of power equally as from those in perceived positions of vulnerability and need.

Justice, when applied to stewardship, requires this successful pairing of needs with available resources so that the inherent goodness of everyone is affirmed.

Treasure implies more than cash money. It implies the use of our available property assets and the ability to put those assets to work in support of programs and activities. Specifically, this asks our Church to inventory vacant properties and underutilized properties and to explore how those assets can be put to work rather than to lay idle in the midst of obvious need.

Likewise, talent calls us to inventory our asset base of skills and specialized knowledge. While unknown, this inventory of intellectual resources is waiting to be identified and offered in service for the common good. These resources include labor trade skills as well as other professional and organizational skills. Specifically, stewardship of talent asks our church to invite its members to share the talents they have available to offer so that their gifts can be received.

When faced by a daunting challenge, such as a few loaves of bread and fish to share among thousands of people, one might be tempted to question whether the resources on hand are sufficient to meet the demands of the need that presents itself. Time seems to be a commodity as limited as fish and bread. Our focus on the stewardship of time is an invitation to make our needs known so that others among us with available resources can respond with their offerings to fill those needs. In this way, successful stewardship could reflect a healthy economy of interdependence in which the dignity of every human being is affirmed as gifts and needs are exchanged.

Stakeholders

We, the people of the Episcopal Church, can develop this Model for Domestic Poverty Alleviation as a response to these important questions. Such a model invites the people of the Episcopal Church to embrace a vision of the Reign of God whereby there is refuge and healing for one and all, without exception. Such a model promotes transformation of systems where leadership serves, discipleship instructs the intellect, partnership bridges experience, and stewardship aids the healing of creation.

Both an overall application and a more narrowly focused application of this model can be examined. The overall application will suggest broad-based representation for the four areas of Servant Leadership, Christian Discipleship, Partnership in Mission, and Stewardship of Creation. These representatives will be accountable to establish measurable goals for a comprehensive response by the Church that address each of the eleven Essentials of Justice.

The model capitalizes on the Church Center's re-organizational objective of matrix management principles designed to "widen collaborative decision-making and increase accountability." Specifically, leadership from each of the four Mission Centers⁸ will be included in the collaboration to assure effective program design and development church-wide.

<u>Program Coordinator</u>	Advocacy Center, Office of Domestic Justice and Jubilee Ministry
----------------------------	--

Servant Leadership

Corporate	Executive Council Standing Committee on National Concerns Standing Commission on National Concerns Bishops Working for a Just World
Consultant	Episcopal Relief and Development
Local/Contextual	Ecclesia Ministries Office of Asian American Ministries Office of Black Ministries Office of Hispanic Ministry Office of Native American Ministries Episcopal Appalachian Ministries

Christian Discipleship

Scripture	Evangelism and Congregational Life Episcopal Urban Caucus
Tradition	Mission Leadership Center Trinity Wall Street
Reason	Office of Government Relations Church in Metropolitan Areas

⁸ The 2008 Church Center reorganization realigned its staffing and support for the Mission Priorities of the General Convention. The four Centers for Mission were established as Partnerships; Advocacy; Evangelism and Congregational Life; and Mission Leadership.

Partnership in Mission

Congregations	Office of Government Relations – EPPN
	Episcopal Network for Economic Justice
Agencies	Episcopal Community Services in America
	Jubilee Ministries
Fund Partners	Mission Funding
	Partnership Center

Stewardship of Creation

Time	North American Association for the Diaconate
	Environmental & Economic Affairs
Treasure	EC Economic Justice Loan Committee
	Episcopal Church Foundation
Talents	National Episcopal Health Ministries
	Mission Communication Officer

A more narrowly focused application of this model can be developed to alleviate poverty in the Native American community. It is a model through which the Native American and the church-wide faith communities join hands in a relational journey in search of the Reign of God. Through the engagement of such a model around these four interdependent dynamics of our common life, we might better understand the Native experience of these Eleven Essentials of Justice, and more importantly, we might understand what wholeness looks like in respect to each of these essentials from the Native perspective.

Both the Domestic Church community in general and the Native Church community in particular have the opportunity to offer and to receive the gifts each has to offer to the other; gifts that bring wholeness, healing of life. From this experience future local models can be developed that would be responsive to the needs of many other segments of our body whose impoverishment is in need of alleviation.

Servant Leadership

Corporate Domestic	Poverty & Jubilee Ministry
Consultant	Episcopal Relief and Development
Local/Contextual	Executive Council Committee on Indigenous Ministry

Christian Discipleship

Scripture	Native American Ministry
Tradition	Mission Leadership
Reason	Office of Government Relations

Partnership in Mission

Congregations	Episcopal Network for Economic Justice
Agencies	Episcopal Community Services in America
Fund Partners	Mission Funding
	Partnership Center

Stewardship of Creation

Time	North American Association of the Diaconate
Treasure	Consortium of Endowed Episcopal Parishes
Talents	Native American community

Necessary Actions Steps for Implementation

1. Identify leadership to oversee each of the four focus areas and facilitate development.
2. Ask for “buy-in” from each of the organizations suggested, revise those listed if necessary.
3. Convene an initial gathering of the representatives.
 - Review comments from the summit event.⁹
 - Discuss how these four areas compliment one another and are interdependent.
 - Provide training for group interaction.
 - Establish measurable goals for each group for the period 2010-2018 based on the categories listed in the 11 Essentials of Justice presented during the summit event.
 - Form groups to develop general strategies to accomplish goals.
 - Form groups to develop timelines for monitoring progress.
4. Develop consolidated list of measurable goals with timelines.
5. Introduce Native American response as a beta test group through which evaluation and revisions to the model can be made.
6. Convene Native American leadership from beta test group during 2010-2012.
 - Repeat step 3.
 - Establish budget to accomplish goals.
 - Test goals and timelines established by overall strategy team against those determined by beta test group.
 - Note variances and weigh importance of those variances to strategies.
7. Convene focus group leadership to receive Native American plan.
8. Initiate planning discussions with other target populations during 2011-2012 to design models.
 - Review contents from step 3.
 - Apply learning from Native American model.
 - Repeat step 6 for new target population.
9. Convene focus group leadership to receive new plans.

⁹ See Appendix C, p. 30.

Conclusion

Break the cycle of poverty. Become a place of refuge and healing for the most vulnerable members of our society. Be a prophetic voice for those who find themselves stuck in dead-end situations. These are characteristics of the Church fulfilling its mission as it seeks to restore all people to unity with God and each other in Christ. As we earnestly go about living into our mission, we faithfully go about working to alleviate poverty. Our summit gathering reminded us about this work of mission as Christians. The Model for Domestic Poverty Alleviation outlined in this brief report provides a network of relationships and a way to work together for the common good as people of the Episcopal Church using language and imagery familiar to our practices.

The burden is shared comprehensively, and yet what we do we do with God's help. And so we seek balance once again between our life of faith and our works of action, our prayer and our service, as we love God and neighbor as self. May we have the grace to act as we are being called and peace as we take each step.

Appendix A

Organizations Represented

Advocacy Center: focuses on domestic and international peace and justice, giving a voice to the voiceless. The center equips Episcopalians to carry out the promise made in their Baptismal Covenant to “strive for peace and justice and respect the dignity of every human being.” The programs seek to support justice ministries at the local level by supporting networks - domestic and international, by providing resources, by sustaining committees and networks, and by advocating the social policies of the church to government

Assembly of Episcopal Healthcare Chaplains: serves as the Episcopal collegial association for North American chaplains and other caregivers from shore to shore. The Assembly also serves in an advocacy role by interpreting to the church the nature of specialized ministry in healthcare settings and its vital contribution to the extended ministry of the church. The Mission and Purpose of the Assembly is to foster chaplaincy as an essential expression of the Church’s healing ministry in response to the gospel imperative.

Center for Mission Leadership: provides resources and inspiration for prophetic, creative and pastoral leadership in the church and beyond. The focus areas of this center are engaged in supporting networks, providing tools and resources in a variety of contexts making creative space to identify and support leaders.

Children’s Ministry: The mission of Children’s Ministry is to serve and minister in collaboration with educators and formation leaders as they envision the possibilities for inclusive community that ministers with and advocates for children as we, in the church, consider the ways we pass the faith generation to generation.

Church in Metropolitan Areas: an ad hoc group of clergy who are working with each other to support and raise up Episcopal congregations across the spectrum of our cities.

Consortium of Endowed Episcopal Parishes: a national organization of parishes with endowments of \$1 million or more. At the annual conference workshops and lectures are offered on all issues relating to parish life. Clergy, lay leaders and church staff attend. The Consortium is an excellent resource for new ideas and collaboration among Episcopalians.

Diocese of Louisiana, Katrina Disaster Response: Established in the fall of 2005 through an unprecedented grant from Episcopal Relief and Development, the Office of Disaster Response of the Episcopal Diocese of Louisiana is helping to rebuild lives and communities in the wake of Hurricanes Katrina and Rita. By working in partnership with hundreds of parishes and thousands of individuals across the country, we have been able to serve over 312,000 members of the New Orleans metro area who face precarious housing conditions, hunger, lack of medical care and inadequate education. Using complementary strategies of service delivery, community organizing, and collaboration, our ministries are focused on bringing people home with dignity and on creating opportunities for youth.

Diocese of Mississippi, Katrina Disaster Response, Hallelujah Housing: builds affordable housing on the Mississippi Gulf Coast. The Hallelujah Housing program is a partnership between the Episcopal Diocese of Mississippi, ERD, and the ECD/Hope Community Credit Union. The working poor are having a difficult time getting back into affordable housing. Working with community partners, Hallelujah Housing is providing gap funding and mortgage guarantees through establishing a “loan loss reserve fund” to guarantee mortgages for people struggling with poor credit scores because of moving, job changes etc. post Katrina.

Diocese of Mississippi, Katrina Disaster Response, Congregations for Children: In collaboration with the Catholic Diocese of Jackson, the Mississippi Conference of the United Methodist Church and the Episcopal Diocese of Mississippi, we are working to create advocacy networks, heighten awareness and build community programs for at-risk children. According to the Annie E. Casey Foundation, Mississippi ranks 50th in the United States for “child well-being”-- 30% of the children in Mississippi live in poverty. Most people in our congregations are unaware of just how dangerous life is for 30% of the children in our state.

Ecclesia Ministries and Common Cathedral: We are un-housed and housed people called by God into ecumenical, Christian community and ministry for the purpose of transforming all of our lives. We bridge the resources of diverse congregations, living into God's preference for the poor. We give voice to the voiceless, we respect the dignity of every human being, and we see the face of Christ in ourselves and others as we join in outside worship.

Episcopal Appalachia Ministries: exists to inspire, nurture, and affirm those who serve the unique needs of the people of Appalachia through advocacy, consciousness raising, networking, education and other appropriate programs, working through diocesan channels and with the authority of the respective bishops. We serve as a clearinghouse for mission opportunities in Appalachia and, when funds are available, make small seed money grants for ministry work. We operate our own summer work camp in Southwestern Virginia and maintain a directory of other mission opportunities. We provide staff support to a network of community development projects and help coordinate ecumenical efforts in our region.

Episcopal Asia American Ministries: We shall continue to plant and grow Congregations; excel in Advocacy for greater Asian leadership and involvement; Support our clergy, lay, youth and seminarians; and develop leadership Training programs and resources for effective ministry, “responsive stewardship and contextual theology with and among Asian Americans.”

Episcopal Community Services in America: We support on a national level health and human service organizations of the Episcopal Church through networking, advocacy and resource development.

Episcopal Conference on the Deaf: The Episcopal Church began ministry among Deaf people almost a century and a half ago- when the Rev Thomas Gallaudet began services in sign language in New York City in 1852. St. Ann's church for the Deaf, still very active, and is considered the “mother church” of all congregations of Deaf people in the United States. The Rev. Dr. Gallaudet was personally responsible for organizing many more Episcopal deaf congregations throughout the

country. It is thought that St. Ann's was the first organized church of Deaf people in any denomination

Episcopal Ecological Network: a grassroots network of Episcopalians from around the country helping the Church advocate and articulate protection of the environment and preserving the sanctity of creation. The Network's current priorities include: the development of materials and activities which promote the spiritual foundations of ecological protection; helping to implement the 71st General Convention resolution calling for the greening of General Convention and Executive Council meetings, as well as work for the greening of Episcopal conference centers; and actively working with congregations and dioceses around energy deregulation issues.

Episcopal Migration Ministries: provides resettlement services as well as advocacy and witness on behalf of refugees and immigrants from around the world. These services are a continuation of the church's commitment to immigrants found in a resolution of the 1883 General Convention. This led to the establishment of a "Committee for the Spiritual Care of Immigrants."

Episcopal Network for Economic Justice: exists to address the systemic economic injustices that perpetuate poverty and lack of access to life and community-sustaining resources. We serve as a catalyst to activate national church, provinces, dioceses, parishes, organizations, and individuals to create and support local economic development projects that provide housing, businesses and jobs, community-based credit unions and other wealth-creating programs, and to advocate for worker justice and workers' rights including the right to organize. We work to make economic justice a central issue in the life of the church. We make resources available through our publications, newsletter, ListServe and web site (www.enej.org). We have six education modules and a manual for use by congregations and diocesan groups.

Episcopal Social Services: a \$36 million non-sectarian organization serving some 5,000 of New York City's most vulnerable citizens annually through programs in foster care and adoption, early childhood education, after-school programs, group homes for developmentally disabled adults, and community re-integration of the "formerly-incarcerated." ESS' mission is to help children, families, and individuals make the most of their lives and opportunities. For over 175 years ESS has served those in need in all boroughs of New York City, with a current emphasis on the Bronx and Manhattan, and a growing presence in Brooklyn. ESS was established in 1831

Episcopal Urban Caucus: an instrument of the Gospel exercising radical discipleship in Church and Society, and to hold the feet of the Episcopal Church to the fire of social justice. The EUC is committed to advocacy, strategy and action that influence the Episcopal Church's priorities and decisions regarding anti-racism, peace and war, poverty, hunger and other issues that adversely affect the inclusion of any persons in the life of the Church. The Caucus embraces and supports youth and young adults in all its ministries and activities. It welcomes participation with, and support from the Episcopal Network for Economic Justice, Jubilee Ministry, the Anti-Racism Program, the Peace Policy Network and other groups and networks that share its vision.

Executive Council Committee on Anti-Racism: The purpose of the Anti-Racism of Executive Council is to oversee and coordinate the efforts for racial justice of the Episcopal Church. In collaboration with the Social Justice Ministries Office at the Episcopal Church Center, the

committee implements, monitors, and evaluates anti-racism programming and the production of resources. Further, the committee oversees the credentialing of certified anti-racism trainers and monitors compliance of anti-racism legislation passed through the General Convention. Overall, the committee exists to assist the Episcopal Church in envisioning an alternative reality – a church without racism – and the strategies and actions necessary to accomplish this task.

Executive Council Committee on HIV/AIDS: focuses on the “quiet voices of AIDS” in our church and in our nation and in the world, those whom we are called to serve but may overlook; undertake a survey of HIV/AIDS ministries at all levels of the church; provide, at minimum, an annual report to the Executive Council of the General Convention on the state of the church’s response to the HIV/AIDS pandemic, with particular attention to the implementation of pertinent resolutions of General Convention.

Executive Council Economic Justice Loan Committee: established in 1977, this committee is responsible for overseeing the assets set aside by General Convention and Executive Council for loans that support greater economic justice by enhancing people’s ability to improve their economic well being and empowering the powerless and oppressed.

Executive Council Social Responsibility in Investments Committee: Was created in 1972 and has monitored the Church’s investment portfolio for social performance ever since. The Episcopal Church is a pioneer in the shareholder activism movement through its earlier tireless anti-apartheid work. Today, among other issues, the committee analyzes and monitors corporate behavior on the environment, equality in the workplace, overseas ethical criteria, arms contractors, health concerns and bank lending practices to minorities. The committee meets twice yearly and by regular conference calls; it has produced resources and holds programs on different aspects of ethical investing. It is an active participant in the Interfaith Center on Corporate Responsibility.

Executive Council Standing Committee on National Concerns: This committee deals with all domestic ministry and mission issues that do not relate specifically to congregations. Thus, for example, developing a response to the September 11, 2001, attacks on the United States was a task assigned to NAT (working with the International Concerns Committee), but the General Convention resolution regarding congregations identifying themselves as safe spaces for sexual minorities belonged to Congregations in Ministry.

Guadalupe Art Program, St. Paul’s Cathedral, San Diego, CA: a spiritual art program for Latina youth. Using art, dance and music the girls explore the feminine side of the divine. The art work and poetry tells the heartbreaking yet, hopeful stories of many undocumented youth. In 2007 their artwork was displayed at the United Nation’s Commission on the Status of Women’s, Year of the Girls Child Art Exhibit. The program is also offered at the detention center for undocumented youth near the border. The director, the Rev. Canon Mary Moreno Richardson, co-host’s a Spanish language radio talk program, and participates the New Sanctuary Movement, interfaith meetings with San Diego’s ICE Dept., NO HATE SPEECH Coalition , No-Match Letters Advocacy Committee, March Migrate II, and chaplaincy to victims of human trafficking. The program has also partnered with El Instituto de la Mujer de México and El Centro de Educación para Adultos de Latina América y el Caribe. We are also working closely with Borderlinks in Arizona. This

summer Mary will be touring various cities in Mexico, presenting “The Human Face of Immigration” forum.

House of Deputies: We are deputies because we are trusted by our diocese and by the deputies from other dioceses to be informed and to prepare ourselves through study and prayer prior to General Convention. While at General Convention, we are charged to listen to other deputies, bishops and guests; to share our own thoughts and ideas; and to attend and vote at all legislative sessions. We are trusted to cast our votes informed by prayer, factual information, and the workings of the Holy Spirit. We have a responsibility to report back to our diocese after General Convention, and to the best of our abilities, convey how we voted in light of what we experienced and what we learned. Most importantly, it is our primary responsibility as deputies to watch for, to expect, to pray for, and to be open to the Holy Spirit. God guides and governs church affairs. To this end, the Holy Spirit dwells in the church and presides in its councils. What a council seeks to understand, by its debates and votes, is not the mind of the majority of its church members, but the mind of the Spirit.

Jubilee Ministry: A ministry of joint discipleship in Christ with poor and oppressed people, wherever they are found, to meet basic human needs and to build a just society (General Convention Resolution 1982-A080). Through Jubilee ministry people are empowered locally and the church lives out its prophetic role in its respective community.

National Episcopal AIDS Coalition: In response to those in our church who were living with HIV/AIDS and to the growing community of those affected by AIDS — caregivers, partners, friends, and loving ones — (NEAC) was formed in 1988. Today, AIDS continues to spread in spite of treatment breakthroughs. NEAC continues to provide support for HIV and AIDS ministries across the Episcopal Church in the United States.

National Episcopal Health Ministries: a resource network that fosters caring congregations through health ministries. NEHM’s mission is to promote health ministries in Episcopal congregations, assisting them to reclaim the Gospel imperative of health and wholeness. The NEHM network is comprised of clergy, nurses, health ministers, chaplains, and laypeople interested in health and wellness. It is our experience that health ministries have a tremendous impact on the level of pastoral care for individual congregations and by extension, the diocese as a whole. Learn more about how you can become involved in health ministries at www.episcopalhealthministries.org.

North American Association for the Diaconate: We are an organization in the Anglican churches of North America: the Episcopal Church and the Anglican Church of Canada. NAAD sponsors regional conferences; Archdeacon/Formation Directors’ Conference; Communicates with publication of Diakoneo; provides a network to share ideas about issues concerning, formation, diocesan practices, outreach activities, and social justice; sponsors a biennial conference for deacons and those involved in diaconal ministries; helps work on National Canons concerning ministry; helps with the sponsorship of on-line classes through CDSP; maintains links with churches in the Anglican Communion; maintains links with other faith groups and with deacons in other denominations; provides international links with deacons/deaconesses through Diakonia of

the Americas & Caribbean (DOTAC) and the World Federation of Diakonia; and provides disaster relief through funding and personnel.

Office of Black Ministries: is dedicated to the enhancement and growth of black congregations and seeks to fulfill its Baptismal Covenant through partnership with Episcopal provinces, dioceses, deaneries, local parishes and ecumenical groups and organizations across ethnic and racial boundaries. We embrace the mission L*E*A*D to: Leverage our leadership skills for ministry in the whole church. Establish initiatives for growth and development among all segments of the church. Advocate for increased diversity in every aspect of church work for lay persons, youth and ordained persons. Develop programming and resources to provide a broader focus for mission and ministry among congregations.

Office of Communication: is engaged in carrying out a comprehensive communication strategy in alignment with the mission of the church. Our audiences include church members, clergy, official bodies, press, seekers and the general public. Our goal is to make clear the work of the Episcopal Church and the gospel to anyone who is interested

Office of Government Relations (including the Episcopal Public Policy Network): The office represent the social policies of the church established by the General Convention and executive Council, including issues of international peace and justice, human rights, immigration, welfare, poverty, hunger, health care, violence, civil rights, the environment, racism and issues involving women and children. EPPN represents more than 20,000 Episcopalians across the country and with their participation bring the positions of the Episcopal Church to our nation's lawmakers
Office of Hispanic Ministry. The mission of the Latino/Hispanic Ministries Office is to support to the fullest extent the expansion of the Latino/Hispanic ministry in the Episcopal Church.
Office of Native American Ministries: to equip Native Peoples to full participation in the life and leadership of the Church. We are dedicated to renewing the commitment of the Church to fully recognize and welcome Native Peoples into congregational life through education, advocacy, and leadership development

Office of Young Adult Ministries: works with people from the ages of 18-30. The website is designed to provide information about events, opportunities for young adults to discern where God is calling them, and resources for people who work with young adults. This office recognizes we work with a very diverse age range who can be at very different points in their lives. Nevertheless, we seek to incorporate all into the body of Christ and recognize we all have gifts for ministry.

Peace and Justice Network, Province VIII: equips Episcopalians to carry out the promise made in their Baptismal Covenant to “strive for peace and justice and respect the dignity of every human being.” Programs seek to support justice ministries by providing resources, by sustaining committees and networks, and by advocating on behalf of the social policies of the church.

Presiding Bishop: The Presiding Bishop of the Episcopal Church is elected every nine years to serve as the Chief Pastor and Primate of the Church. In this role, the Presiding Bishop has responsibility for initiating and developing policy of the Church and speaking for the Church as to the policies, strategies, and programs authorized by the General Convention. (Canon I.1.2.4(a)(1)) The Presiding Bishop is charged to speak God's word to the Church and to the World, as the

representative of this Church and its episcopate in its corporate capacity (Canon I.1.2.4(a)(2)). In addition to these key roles the Presiding Bishop oversees and presides at meetings of the House of Bishops, provides for Episcopal ministry in cases of vacancies and visits the Dioceses of the Church (Canon I.1.2.4(a)(3-6)).

Standing Commission on National Concerns: It shall be the duty of the Commission to identify, study and consider general policies, priorities and concerns about the theological, ethical and pastoral issues and strategies as to the ministries of this Church serving Christ, to strive for justice and peace among all peoples through the proclamation of the Gospel and to develop and recommend to the General Convention comprehensive and coordinated policies and strategies applicable to the same.

Trinity Wall Street: We are an Episcopal church defined by faith, worship, and our work toward making God's reign the world's.

Union of Black Episcopalians: stands in the continuing tradition of more than 200 years of Black leadership in the Episcopal Church. Beginning with the establishment of St. Thomas Episcopal Church by Absalom Jones in 1794 in the city of Philadelphia through the election of Barbara Harris as Suffragan bishop of Massachusetts there has always been a strong corps of Black Christians in the Episcopal Church. People like James Holly, Henry Delaney, John Walker, Tollie Caution, Charles Lawrence, Deborah Harmon Hines, and countless others. Organized in 1968 as the Union of Black Clergy and Laity, the Union is the proud inheritor of the work of those people and earlier organizations, such as the Convocation of Colored Clergy, the Conference of Church Workers Among Colored People. The name was changed to the Union of Black Episcopalians in 1971.

United Thank Offering: invites people to offer daily prayers of thanksgiving to God. Daily prayers of thanksgiving strengthen our being and doing. The blue box can be a reminder of our many blessings. In sharing our offerings with those throughout the Communion we deepen our sense of participation in the lives of others.

Women's Ministries: is the Office at the Episcopal Church Center that supports women in the Episcopal Church and the wider world. This office works collaboratively with women's organizations in the Church, other program and ministry groups at the Episcopal Church Center, global and local networks working for gender justice, as well as individual women within and outside of traditional church structures.

ECUMENICAL AND OTHER PARTICIPANTS

Evangelical Lutheran Church in America: Justice is love applied to many neighbors. It means more than acting out of a sense of charity, or making a donation or volunteering our time. "Doing justice" means addressing inequities in political, economic and social systems. It works to restore relations among people and with the earth to the way God intended them to be. It means challenging ourselves to step outside our comfort zones. Through programs, ministries, and in our daily lives, we are dedicated to understanding God's work for justice in the world. We advocate dignity and justice for all people and stand with people in poverty and who are powerless. We lift

our voice with forces for good and participate in activities that relieve misery and result in peace and reconciliation in local communities and among nations

Moravian Church in North America: often identifies itself with its motto “In essentials unity, in non-essentials liberty, and above all things love” Seeking to remain united in the essentials, God in a Triune form and our response to God in faith, hope and love, we also realize that we may differ in the non-essentials, our approaches to God and our service to our fellow human beings. As a mission-centered church since our beginning, we feel called to serve and seek justice wherever we are, keeping love, above all things, central in our theology and action.

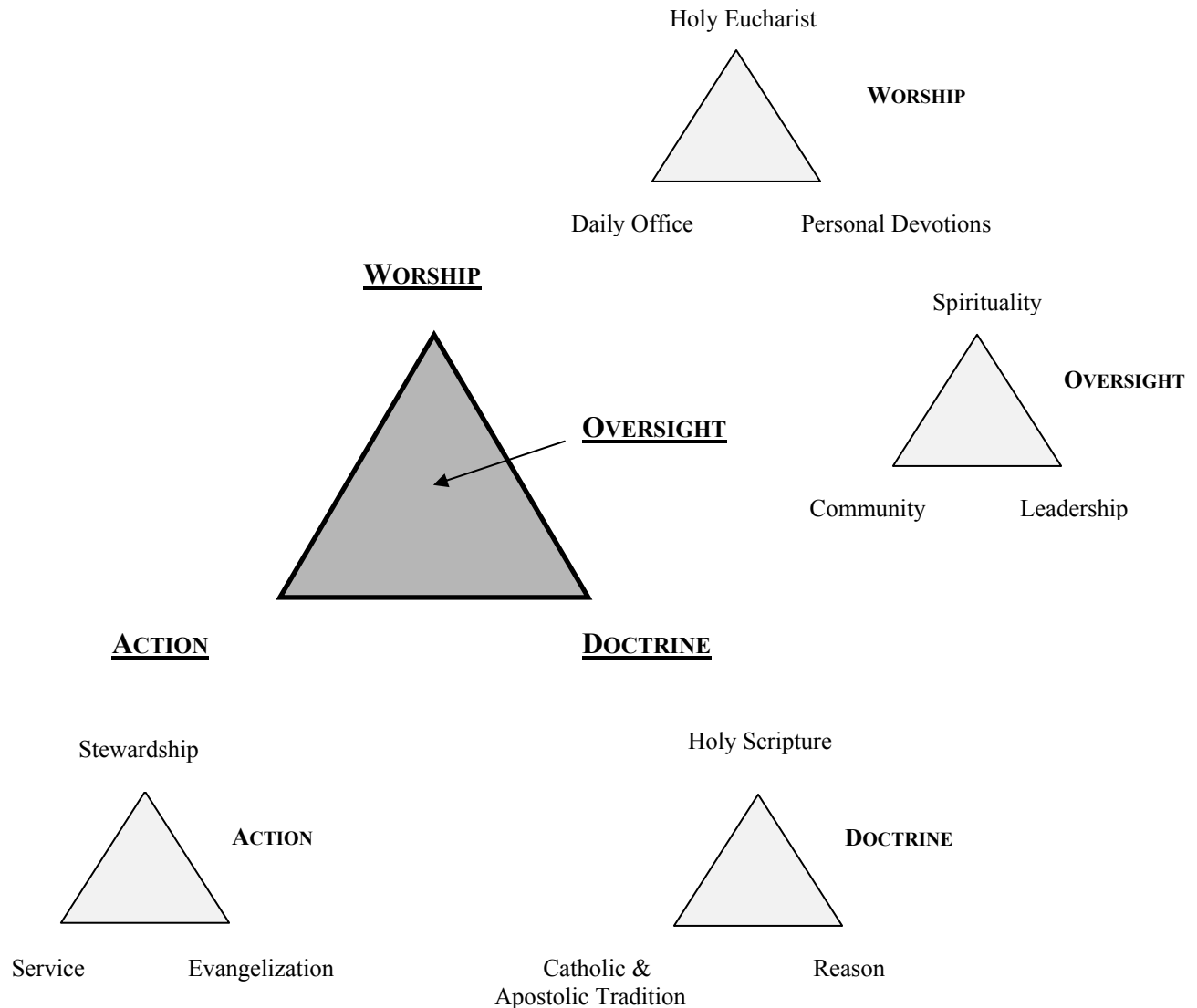
National WIC Association: represents the nation’s 2,200 state and local WIC agencies and 10,000 WIC clinic's who together provide nutrition services, health and social service referrals, and food supplements to over 8.5 million at-risk, low-income women, infants and children through the Special Supplemental Nutrition Program for Women, Infants and Children, known as WIC. NWA’s mission is to provide leadership in promoting quality nutrition services; advocate before Congress and the Administration for WIC services for all eligible women, infants and children; and assure the sound and responsive management of the WIC Program.

Rural & Migrant Ministry (RMM): a multi-faith ministry created by the Diocese of New York in covenant with four other denominations in 1981. For 27 years, RMM has supported the empowerment of farm workers and rural youth and their families through advocacy, leadership development and ally building. RMM implements its mission through three program areas. Through Accompaniment RMM supports and stands with farm workers as they seek to improve their living and working conditions in New York. Through its Education program RMM raises leadership skills and awareness of opportunities and issues. The Youth Empowerment Program works with rural, migrant and immigrant youth. RMM's programs take place throughout the week and at all hours.

United Methodist Church, USA: The United Methodist Church, which began as a movement and a loose network of local societies with a mission, has grown into one of the most carefully organized and largest denominations in the world. The United Methodist structure and organization began as a means of accomplishing the mission of spreading Scriptural Holiness over the land. John Wesley recognized the need for an organized system of communication and accountability and developed what he called the “connexion,” which was an interlocking system of classes, societies, and annual conferences (UM Member’s Handbook, p 24).

Appendix B

Christian Life Model for Congregational Development



In *Fill All Things*, Robert Gallagher provides a general overview of this model:

“Christian Life is life lived in Christ: ‘Christ in us and we in him.’ Christ comes to us and we seek Christ in worship, doctrine and action. Each is a pathway into a transformation of life, directed toward our union with the heart, mind and work of Christ. Worship, doctrine and action are the means by which we participate in the life of Christ’s Body, the Church, in her unity, holiness, catholicity and apostolicity. They are means by which we participate in the Church’s mission, “to restore all people to unity with God and each other in Christ.” We are restored to unity as we are drawn into the prayer of Christ, the mind of Christ, and the work of Christ. In prayer, study, and work we become instruments of his holy mission. Through his baptized people he shares his life and draws all people to himself”¹⁰

¹⁰ Robert Gallagher, *Fill All Things* (Ascension Press, to be published) pp. 31-32.

Appendix C

Comments From the Summit Event: Consolidated Input by Model Categories

Hopes and Dreams: Share the blessings we have for the good of the whole. To remember who we are – that we are infinitely valuable Children of God. And that we are able to see the infinite value of the Child of God in each of our neighbors.

An incorporation of responses based on application to categories of Vision, Networking, Advocacy, and Formation.

- Vision
- A national church program to address domestic poverty
- Conversation about co-ops & cooperative models
- Increased support for community development work in Appalachia and the Delta, inner city, and Native American communities
- A National initiative in support of justice for immigrants
- “Respect of the other is peace.” — President Bonita Juarez, Mexico
- Systemic change: political, economic, social, moral and cultural
- Witness the powerful release power and powerless become empowered
- Young people trained as leaders of this movement
- The church as a safe place to seek refuge and earn the trust of Native (First Nations) peoples.
- An outcome where real decisions impact favorably on the lives of the poor so this isn’t just another gathering
- The Church as a relational culture of diverse people who know one another and seek to know others and who learn how to use power for the good of all
- Where people who live in fear of deportation find the church as a safe refuge, a place where they can speak their truth without fear.
- A dedicated staff member at 815 (or Omaha) to maintain momentum of this knowledge
- We are able to plan and to resist the “isms” among us
- To be organized and efficient, using available technology. Hire brilliant talented staff, pay well, ask for goals, objectives, performance measures, results. Hold groups accountable. Evaluate results. Have continuous improvement models. Use best practices. Ad hoc committees – get something done, then disband.
- A single office of coordination of ministry that will collect and disseminate information

- Formation
- Congregations are equipped to be agents of systemic change
- We follow the example of St. Francis, who embraced Lady Poverty, as a community in solidarity living under the just reign of God.
- We overcome our fear to proclaim the Gospel.
- All, especially lay, will love God in word and deed, able to respond to God’s call, able to uphold moral issues of life
- Parish communities as transformation agents in their local communities
- There are no illegal human beings: all people are due respect, respect, respect

- Theology that builds moral theology

Way	Truth	Life
Mind	Body	Spirit
Sinful Desires	Power that corrupts/destroys	Force of evil
		> Baptismal vows
Character	Conspiracy	Cosmic
- Focused campaign that addresses the increasing disparity of rich and poor
- Promote community living through the empowerment of the Holy Spirit
- To be a church bold on behalf of Christ: bold in works in justice and bold in who we are as a community
- Every Episcopal congregation building authentic, mutual relationships with the poor in their communities, and through those relationships transforming congregations by empowering the poor to move us closer to God's reign come.
- Spiritual revival

Networking

- Fund pilot projects that demonstrate innovative methodologies as domestic initiatives targeting poverty alleviation
- Local initiatives/community organizing connected to each other and to 815 and General Convention
- Raise consciousness
- Individuals at all levels of the church – clergy, laity, community – who are aware of and engaged in the work of poverty alleviation
- A lecture/booklet on the history of the Episcopal Church's programs/resolutions in response to domestic poverty available at General Convention or elsewhere
- Stop talking about poverty and begin building communities where poverty does not/cannot exist
- A national database/organization/conference that includes all church-related service and advocacy groups
- Sustainable funding
- Create national enthusiasm for all the health and social service work done by our church. Do this through the creation of a national database of all health and social service work to quantify our work on a national level.
- A more focused approach to systemic issues, with cooperation from other denominations and faith traditions.

Advocacy

- Develop a pool of funding for a domestic missionary society of fearless and faithful young leaders to go to areas of poverty and proclaim good news through organizing house churches, contextual Bible study, etc. These leaders will be given initial training and have periodic gathering for praxis (reflection/action) and fellowship. They would have an obligation to report on their efforts for the benefit of the larger church and to discern appropriate strategies to sustain their efforts. They would also have opportunities for cross-

fertilization of ideas and practices with young leaders from international settings. The idea is to seed the future of the church with new leaders and innovative, accountable work with the poor. Emphasis should be given to identifying and developing young leaders from areas of poverty, though not necessarily to work first in their own areas. Mentors for young leaders should also be identified and designed.

- We will dare to live into the radical gospel messages of equality, inclusion, and a new order. Where we truly follow Christ when it comes to matters of wealth and poverty.
- General Convention will reflect our Baptismal Covenant values through its allocation of resources (focus and money)
- Leaders become models of community, living justly and sharing resources
- Attitude, awareness, and action
- A place where we believe “Capitalism’s purpose is to benefit public welfare” — Adam Smith
- We are able to structure a win-win solution for the charity verses justice “conflict”
- We remember ours is a God of abundance: we are not poor! However, we must fight against the unequal distribution of His bounty.
- We are able to expand the paradigm: Give a woman a fish, she eats for a day; teach a woman to fish, she and her family eat for life. Expand the community of women fishers and create a business community. Transform the fishing industry to be inclusive, sustainable, profitable, and viable. Empower to change a community, a nation, and the world

Concerns

An incorporation of responses based on application to categories of Vision, Networking, Advocacy, and Formation

Vision

- Are we focused on mission?
- Do we know what it means as church to be an ally to those fighting for justice?
- Can the church be intentional about nurturing leaders for social justice?
- How will organizational decentralization affect staff effectiveness and cohesion?
- Are/will we be able to give leadership to and take direction from poor/oppressed people?

Formation

- Are we fully committed to educating and communicating in dialog about the “deep and ugly stuff associated with poverty?”
- How to interpret social justice in relationship to the Bible or Christianity?
- Will we allow ourselves to be marginalized as “those liberals” unable to convey a meaningful message to the church that to address poverty is part of what it means to be Christian.

Networking

- Can we put down our respective agendas and really listen to our neighbor?
- Can we continue our work together ever mindful the “oneness” we have achieved here in spirit and fellowship is only the beginning? We have to remain together as the nucleus.
- What is our responsibility to immigrants, when they are treated as scapegoats, their families are broken, and their children are living in fear? “It’s the law” has become a mantra for racism.
- Will big agencies end up with money to distribute to the poor as they see fit rather than the church people who work with the poor in the trenches.
- Will the Native (First Nations) voice be heard and taken seriously amidst all the other voices
- Will we look to broaden our anti-poverty work while ignoring good community, interfaith, secular organizations and agencies in the neighborhoods that are all doing (sometimes in different ways) the mission we are striving for? What about secular neighborhood centers, Lutheran shelters, Catholic organizing groups, or government agencies like HUD or County Council to partner with us in the mission for justice? People are seeking good works, community, cooperation, justice organizations, and churches that will love the community – not particular denominations. If someone does something good, we all look good.

Advocacy

- How to do more with less?
- Capitalism in the industrial age has goal of unbridled profit, stolen land, labor, and legacy.
- Will this effort result in yet another General Convention resolution with no teeth, no action, no accountability, or yet another curriculum to “study” the issue?

- There is a risk that the intent behind this summit issue becomes overly bureaucratic and political to the extent that the church becomes “The Man.”
- Most people here in this room live a comfortable, blessed life. What am I willing to give up to allow the dream of God happen?
- All domestic grants (except token Jubilee funds) have been abolished.
- There will be no action.

Our Challenges Are to:

Claim the Gifts of the Poor
Celebrate the Gifts of the Poor
Motivate the Gifts of the Poor

An incorporation of responses based on application to categories of Vision, Networking, Advocacy, and Formation

Vision

- The church listening or learning how to listen.
- How to communicate so people are engaged more effectively?
- Individualism is an issue, we live in a world that is increasingly individualistic
- How to make sure everyone is at the table
- How to increase collaboration of local efforts at community and diocesan level? How to overcome parish divisions?
- Do we dare to be creative?
- Where do we want to go with this movement? Teach, proclaim, heal.
- How to communicate - keep the message compelling from summit to congregation?
- How to creating environments for cultural exchange and learning about respect?
- Can we break down barriers such as white privilege?
- Can the church see the problem/
- Will concerns for political correctness hinder progress?
- Can we be pro-active rather than re-active?
- Are we able to empower local action?
- Can we create a systems approach rather than a series of fragmented efforts?
- Can we find language for poverty alleviation we hold in common?
- How will we allow for generational differences when responding to issues of poverty?
- Messaging - how to convey what domestic poverty is?
- The church's structure is not user friendly
- Our structure does not reflect our baptismal covenant.
- Poor organizers, poor organizing.
- The Church structure is not designed to support this work.
- Community-based/ -driven/ -approved participatory work.
- Those affected by the decisions should have input.
- Disorganization will prevent us from making a successful response.
- Dispersed actions make it difficult to coordinate a comprehensive program.
- We will not take the opportunity to learn from those we seek to help.
- What about a conference with impoverished people as participants rather than us?
- Using "church" language that does not serve community; different language in the church

Networking

- Effective collaboration within and outside the church
- Disconnect based on lack of communication about what is happening
- Our church is not present where the disenfranchised/poverty are

- Can we overcome indifference by making poverty relevant to the day-to-day, by enlarging our identity?
- No common linkages to information about:
 - ▣ What we do.
 - ▣ Who we are.
 - ▣ What are the programs?
 - ▣ What are the networks?
 - ▣ Where are we located?
 - ▣ How many people do we serve?
 - ▣ What are the budgets?
 - ▣ How are we funded?
 - ▣ Connection to the Episcopal Public Policy Network
- Can we get real about our capacities for networking?
- Will better information sharing across the church about existing ministries/agencies result in better collaboration efforts and higher quality programs?
- There is inadequate recognition and support for grassroots organizations.
- Can we/ do we want to improve resource sharing?
- We work in silos.
- There is a communication gap between grassroots organizations and the national church due to the bouncing ball of 815 and beyond and staff overload.
- We don't know the work we're doing in social services in our dioceses.
- The flow of resources is not clear.
- How to secure funding?
- How to define our resources and those we need?
- We have poor collaboration skills.
- There is a paternalistic attitude toward work.
- It is difficult to find people in the church directory.
- Communication – How to maintain identity as church, not as another part of government
- How to practice asset-based thinking - recognize community and work with the community?

Advocacy

- Keep works of charity going as well as strive for justice
- Money to support charity and justice
- Consumerism culture: the church needs to provide an attractive (sexy) alternative.
- Economic system is antithetical to the gospel.
- Need for accountability
- Easier to focus on symptoms than root causes (those things that divide us)
- Teaching about systemic issues
- Our church is afraid to talk about money
- We serve a radical Christ
- Lack of resources
- Advocacy vs. direct service
- Unwelcoming atmosphere in our congregations and the “old order”
- Competition between offices for resources

- Agendas (hidden and overt)
- Diluted funding
- Refine priorities in the church (Let's pick a few and do them well.)
- Sense of stewardship among people, churches, dioceses, and the whole church
- People's giving
- Poor use of resources
- We don't get our hands dirty.
- Lifestyles; are we able to live simply so others may simply live?
- American Dream; how much is too much?
- Lack of funding for addressing significant issues while spending on ourselves for conferences, etc.
- Thinking that the national church can take care of it
- Where will the money come from?
- When the cities were burning (MLK), corporations put money into improvements
- Use of money as a means of manipulation

Formation

- We are not evangelists; we don't know how to testify to our faith.
- Believing that there can be a transformation
- Issue of faith, power of the gospel is discounted
- Education: the challenge of understanding what we know
- Overall Christian formation in the church is lacking
- How do we change the hearts of the people in the pews?
- Fear of transformation relationships (personal and congregational) and not engaging in experiential process
- Accountability to scripture
- Focus on Baptismal Covenant
- No relational formative training for the church
- Issues of poverty:
 - ▣ Outreach
 - ▣ Racism
 - ▣ Sexism
 - ▣ Justice
 - ▣ Advocacy
 - ▣ Economic
 - ▣ Education
 - ▣ Abuse
- Class-ism in the church
- Privilege in the church
- Dashed hopes and cynicism
- Apathy
- The most important challenge is to develop a moral/ethical/spiritual framework or mind-set that makes outreach a moral obligation and imperative that leads to action and transformation.
- Attitude - we are beggars telling other beggars where to find bread?

- There is a lack of preaching and teaching on poverty
- Worries about poverty as an industry that sucks up a lot of money
- Is there a sufficient mass of people who care?
- In the Episcopal Church we make things too easy; there is a low level of commitment and we have few expectations
- Can we make congregations aware of how to help, not only how to welcome?
 - ▣ We shy away from issues, only problems
 - ▣ Go because we think we are transformers, but miss being transformed and allowing ourselves to be transformed
 - ▣ Community, community, community – connecting congregations to poor neighborhoods
 - ▣ Congregations are not rooted in neighborhoods, with members of neighborhoods

Opportunities and Strategies

An incorporation of responses based on application to categories of Vision, Networking, Advocacy, and Formation

Vision

- GCSP funded by Triennial women which grew into CHN and Central Place for funding. Time for another such empowerment program from assessment budget (created from new resources).
- If the Presiding Bishop asks for it, the people will respond.
- Poverty Summit calls on next House of Bishops to deal with poverty.
- Discerning an ad-hoc committee for Native American work on domestic poverty and collaboration with tribes.
- Decade or 9-year idea
 - ▣ 9 causes of poverty (one each year)
 - ▣ This would help priests, deacons, and congregations focus on this issue for the year
 - ▣ This could be focused with other non-profits, secular and government agencies
 - ▣ 3 General Conventions
 - ▣ Work locally and use national church as coordinating resource for research and program ideas.
 - ▣ Use deacons as grassroots structure
 - ▣ Develop curriculum
 - ▣ Bishops should be directed to make this theme of diocesan conventions
- Rotating thematic funding focus
- Make website easier to use
- Find programs that work well and promote, advertise, and model for others.
- Set MDG-like goals for domestic poverty or find existing goals
- The clergy need to be more politically active.
- Empower deacons to be system changers.
- Oppression
 - ▣ Racism
 - ▣ Sexism
 - ▣ Homophobia
 - ▣ Able-ism, etc.
- Health
 - ▣ Access to healthcare
 - ▣ Substance abuse and addiction
 - ▣ Mental health and wellness
 - ▣ Community public health
 - ▣ Suicide prevention
 - ▣ Lead paint
- Housing
 - ▣ Affordable housing
 - ▣ Homelessness
 - ▣ Safe housing

- Food
 - ▣ Hunger
 - ▣ Food insecurity
 - ▣ Access to quality nutrition
 - ▣ Sustainable agriculture
- Education
 - ▣ Quality education
 - ▣ Early childhood education
- Employment
 - ▣ Living wage
 - ▣ Employment
 - ▣ Quality jobs
 - ▣ Job security
 - ▣ Childcare (safe, affordable)
- Finance
 - ▣ Access to reasonable credit
 - ▣ Financial literacy
- Violence
 - ▣ Domestic violence
 - ▣ Child abuse
 - ▣ War
- Criminal Justice
 - ▣ Restorative justice
 - ▣ Prison reform
 - ▣ Sentencing
 - ▣ Judicial discretion
- Themes for the year: local and systemic
- Restructure national office, organize to reflect priority of addressing domestic poverty.
- Publicize Washington office, financial provision of advocacy training for those at state and local level, provide more resources for this.
- National church to establish funding to support local initiatives in community organizing, advocacy, and service delivery, but must also establish accountability, evaluation, and outcome measures.
- Funding: Illustration GCSP, creation of Coalition of Human Need. Need to create a funding source for community organizing and advocacy for addressing the root/systemic causes of poverty. Presiding Bishop needs to ask for money. (Another issue: How do you build a perception of competence?)
- How is all this (the summit) going to be disseminated to the church?
- It is time for a new major empowerment fund to help the church deal with systemic issues of poverty. To accomplish the above we need an overall rubric including a Pastoral Letter, data on poverty and discussion of Episcopal Church theological thinking on issues related to poverty.
- Incorporate a steering body of voices from among the poor/underrepresented.
- Have one of these “experiences” at the House of Bishops.

- Be it resolved that the Episcopal Church commits to participating in combating domestic poverty by revitalizing our often under utilized buildings in rural, suburban and urban areas so that we may minister with the marginalized and become transformational communities working to eradicate domestic poverty.

We will convene our ministries of social transformational annually for support, to train, to discern best practices, and to celebrate in the gifts of the struggle.

In addition to the demographic tools used currently for church growth and outreach, we will commit to partnering with local groups working to alleviate poverty.

We ask a reassessment of our budgets to be aligned with the gospel mandate of addressing domestic poverty.

The work will be organized and be accountable to the Executive Council and the President of the House of Deputies.

Explanation: Domestic Poverty is multifaceted, including issues such as migration, imprisonments, prisoner re entry and access to water, food, and healthcare. We are called as Christians to stand with the poor and fight for the dignity of all people. Our presence in many poor communities is predicted by the existence of Episcopal Church buildings, many in a state of disrepair or indebtedness. We believe that these buildings are a blessing to be used for the people of the community. We call on this General Convention to acknowledge the blessing before us, to restore and commit our resources to eradicate domestic poverty.

Networking

- Do in partnership with other groups with traditions grounded in the Christian faith.
- Collaborate with “Big Name” people to get message out. (e.g., Robin Williams)
- Web-based data resource of Episcopal Ministries that is member-driven and with national church support. This would allow us to network and share resource ideas.
- Work ecumenically.
- Church needs to be the prophetic voice calling to all.
- Create ecumenical coalitions
- Create a national council of congregations to include Muslims, Jews, and Christians.
- Database of existing networks/agencies/ministries
 - Resource for advocacy
 - Resource for best practices
 - Resource for resources (monetary and human), to lead to asset-based community development and convene leaders and grassroots
- Mission funding initiatives should include domestic poverty issues
- Continue to convene leaders and grassroots participants to keep addressing issues.
- Collaborate more intensively on ecumenical and interfaith basis to advance a common social agenda.
- Training in not-for-profit management and leadership for local leaders: clerical, lay, board, and staff.

- Partnering with other Christian denominations and interfaith groups working on the same issue

Advocacy

- Use media
- Politics is really a conversation about the welfare of the people.
- Training in social entrepreneurship for leaders, national and local
- Asset-based community development model based on local, community and based strengths. Coordinated at national office. Develop active networks.
- Provide resources to enable correlating to General Convention (advocates & direct service providers).
- Improvements in communication through technology to enable sharing of strategies, resources, fundraising
- “We have a history and we have a mechanism.”
- Identifying “celebrities” and others who can be national spokespersons
- Utilizing micro-credit, loan funds, credit unions, etc.
- Too many resolutions and no one knows what they are, all need action suggestions attached.

Formation

- Need to build confidence among the people in the program
- Overall rubric/pastoral letter to involve everyone with issue of poverty, with points to attract people and report on it
- Create a Bible study curriculum around poverty and the Reign of God.
- Bible Study needs to be an integral part of church service.
- Use the Economic Justice Manual
- Need pastoral letter or some other document setting the church’s position on poverty with a thorough analysis of the situation (stats), theology, etc.
- Task Force with Ruth-Ann to develop living, Bible-based formation curriculum
- All of the “isms” will be represented and addressed at all stages

