“GOD’S WANDERERS: CHRIST AMONG THE POOR AND HOMELESS, WITH CASE STUDIES IN CHATTANOOGA, TENNESSEE, AND BALTIMORE, MARYLAND”

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Thesis is under the direction of Professors Cynthia Crysdale and Robert MacSwain.

Poverty is a long-standing issue that has existed since ancient biblical times. Our current culture of economic uncertainties and failures has affected millions of people worldwide, and hundreds of thousands of Americans, who are now living below the respective poverty levels. A large portion of this population also includes those who are homeless. The objective of this thesis is to explore the Christian understanding of poverty and the Christian response to economic injustice. The focus of the paper is on domestic poverty and homelessness in the United States and the work of the Episcopal Church U.S.A. and its affiliated ministries. This thesis consists of four chapters that trace the roots of poverty in the Bible, display the exemplary work of Christian groups in the U.S. in combating poverty, and ends with suggestions for program development that will continue the battle for economic justice.

The first chapter reviews biblical foundations on poverty based on the Old and New Testament. It also emphasizes the Christian call for economic justice through the Lambeth Conference of the Anglican Communion, and the General Convention of the
Episcopal Church U.S.A. The second chapter highlights current American pastoral efforts in addressing poverty. Such efforts include advocacy, economic justice programs by Episcopal-affiliated organizations at the grassroots level, and diocesan and parish social ministries. The third chapter features two case studies on urban poverty, in Chattanooga, Tennessee, and Baltimore, Maryland. This segment outlines the cities’ economic histories, it reports on poverty indicators adapted from the U.S. Census Bureau and City-data.com between 2000 and 2010, and it accents aid resources that are involved in economic justice work in Chattanooga and Baltimore. The final chapter provides a general outline of recommended techniques for developing programs that serve the urban poor and homeless. These techniques include prayer and discernment, research, program and resource development, and program evaluation. The chapter also includes examples of successful programs that have employed such techniques in the course of their development.

The objective of this paper is to motivate Christians and non-Christians in the United States, to work together as a community of advocates in the eradication of poverty and homelessness.
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INTRODUCTION

My passion for economic justice and my experiences in the urban United States have led me to write this thesis. In 1997, I left a promising career in the private sector for a calling of lifelong service to the poor and homeless. Since then, I have never looked back. I have visited slums and shanties in third world countries through the course of my work, and experienced poverty first-hand. I have been among displaced families and individuals who have become homeless overnight because either their homes were destroyed by a natural disaster, or they were victims of unemployment. I have seen the despair, anxieties and fears of the poor and I know that they need all the help they can get. The question I often ponder is How can we rally enough support and action to eradicate poverty in the face of current economic challenges? What can the Church and her people do to combat poverty?

When I was presented with this opportunity to write a thesis, I did not hesitate on the topic. Hence, I set out on a quest of research and discovery, based on my interests and curiosity, to address poverty and homelessness, particularly in the United States.

First, I want to review what the Bible has to say about poverty. What do the prophets, Jesus, and Paul teach about this issue, and how should we, as Christians, deal with it? Next, I will explore the Christian response to a call of service to the poor, particularly of those within the Anglican Communion and the Episcopal Church U.S.A. How do Christians work together as one Body of Christ to eradicate poverty and homelessness? What kind of pastoral effort(s) has the Episcopal Church taken to address poverty in the U.S.? 
Having lived and traveled around the United States, I have also encountered urban poverty and homelessness here as well as abroad. It has shocked me to see that a wealthy nation like the U.S., one that has plenty of resources, still harbors a high percentage of the urban population living below the national poverty level. This inspired me to look at statistics on the indicators of poverty in the U.S. and aid resources that are available. This has also motivated me to dedicate a chapter to focus on urban poverty in Chattanooga, Tennessee, and Baltimore, Maryland, as case studies.

In the final chapter, I was stimulated, having experience in non-profit development work, to provide a general outline of techniques in program development. This chapter is written with the hope that it might one day help someone or some group to start a program that caters to those in need in our society. Case examples highlighted in some techniques are meant to be inspiring, motivational, or just simply, as a practical guide.

I dedicate this thesis to all the people involved in the wonderful organizations and churches mentioned, from whom I have learnt a great deal and who have inspired me to press on in my quest of advocating for economic justice.
CHAPTER ONE

“For you always have the poor with you, but you will not always have me.”

Matthew 26:11

BIBLICAL FOUNDATIONS FOR POVERTY AND THE CHRISTIAN CALL FOR ECONOMIC JUSTICE

a. The Old and New Testament Teachings on Poverty

i. The Old Testament Teachings

The Bible may perhaps be the best resource in the study of poverty. The translation of biblical languages such as Hebrew and Greek has provided a comprehensive vocabulary to describe poverty, the poor, and the situations and events that lead to destitution. In his book Touching the Heart of God: The Social Construction of Poverty Among Biblical Peasants, William Domeris illustrates the development of poverty at different points in time in ancient Israel. He starts with poverty among the pre-exilic agrarian peasants and ends with the economic impact of post-exilic monarchical eras in slavery. Regardless of the eras, Domeris highlights that the common understanding of poverty, be it in ancient Israel or today, is in terms of its social classification. He writes:

To be poor means more than just experiencing an absence of wealth or possessions. It is to occupy a specific place within the social ordering of society. To call someone “poor” is to make a value judgment: it is to create two groups, us and them; to say, that they (the poor) are somehow different from us (the non-poor) and because there is such a small step between difference and value, to imply that they are therefore inferior, lacking in certain values and deviant. … Poverty labels signal areas of possible exploitation within the economic domain, by separating out those with economic power (non-poor) from those without. … No group identity or class-consciousness binds the poor together. They are unified
only by virtue of their place within the thinking and perspective of the

In the chapter “Naming the Poor”, Domeris shows the eight main Hebrew terms
that are used in the Old Testament in describing the different types of poverty or poor
people. The numbers found in brackets next to the words represent the number of times
they are used in the Hebrew Bible according to Domeris. The word ’ānî (37 times)
describes the oppressed poor; ānāwîm (81 times) refers to the identifiable and pious poor
who are said to have political agendas; ’ebyôn (61 times) are those in economic need,
such as lacking in food, water, houses, or land; dal II (48 times) is the poor peasant;
miskēn (6 times) can be found in Ecclesiastes, in which poverty is deemed more
honorable than any other state; mahsûr (13 times), the ‘shameful poor’, is one who is
either dependent on the goodwill of others, or a rich man’s fear being poor; rwš (22
times) describes the ‘powerless poor’, who are victims of social and economic injustices;
and finally, mwk (5 times) is used as “poor”.\footnote{Ibid., 14-19.}

The word “poor” is not found in Genesis but first appears in Exodus. In Genesis,
there is no distinction between rich and poor though people with great wealth and
possessions like Abraham become the center of focus. In his book \textit{The Rich, The Poor, and
the Bible}, Conrad Boerma writes, “In biblical thought, riches are initially success
guaranteed by God to those who observe the laws of the covenant. Abraham is the
living example of this unproblematic view of riches. His possessions are a sheer
blessing. The righteous prosper.” The Abrahamic period is a nomadic and tribal period in which the riches of one member are considered the riches of the entire tribe.

According to Boerma, “Possessions are the riches of the semi-nomadic tribe or of the tribal alliance, and everyone within the tribal alliance profits from the prosperity of the tribe. If one man is rich, all the members of the tribe are rich.” Hence, if poverty is non-existent in the nomadic period, when did it become known?

Boerma claims that the distinction between the rich and poor sprouted around the thirteenth century BCE when the tribes of Israel overtook the lands in Canaan and developed the agricultural industry. The Canaanites, who were under the control of the Egyptians, already had a developed political, social, and economic system in wealth distribution. Canaanite peasants had been driven into poverty through taxation of their produce. The Israelite peasants however, believed that their land and produce were gifts from God, which they offered up to God in return for their freedom from oppressors. The Israelites of the thirteenth century did not have to pay taxes because “there was no imperial power demanding tribute and the Israelite national states had not yet developed.” Inter-marriage between Israelites and Canaanites also caused changes in the social values of the tribes. The family unit became the central locus of the community instead of the tribe. Economically, as trade and land ownership developed, inequality between families and individuals evolved. As a result, “some families became very rich

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4 Ibid., 11.
5 Ibid., 13.
7 Ibid., 9.
and others slowly became poor.” Boerma concludes that “even in the
Bible, poverty is directly connected with the structures within
which men live.”

The attacks by the Philistines in the middle of the eleventh century
changed the social and economic landscape of the Israelites. The constant
threat of attacks pressured the Israelites to create an hierarchical
monarchy with a king and an army as their defense. The monarchy
caused the onset of an hierarchical social and economic structure in
which all its citizens were required to pay taxes to those in the top
echelon. Since there were those in the lower class who were unable
to pay the taxes, this structure caused the “development of
creditor-debtor relationships and the growth of a permanent
debtor class: the poor.”

In 1 Samuel 8:10-19, the author spoke against the establishment
of the monarchy and the taxation structure. He warned the Israelites of
its social and economic repercussions:

10 So Samuel reported all the words of the LORD to the people who
were asking him for a king. 11 He said, ‘These will be the ways of
the king who will reign over you: he will take your sons and
appoint them to his chariots and to be his horsemen, and to run
before his chariots; 12 and he will appoint for himself commanders
of thousands and commanders of fifties, and some to plough his
ground and to reap his harvest, and to make his implements of
war and the equipment of his chariots. 13 He will take your
daughters to be perfumers and cooks and bakers. 14 He will take
the best of your fields and vineyards and olive orchards and give
them to his courtiers. 15 He will take one-tenth of your grain and
do your vineyards and give it to his officers and his courtiers. 16 He

8 Boerma, 15.
9 Ibid., 15.
10 Hoppe., 10
11 Ibid., 10.
will take your male and female slaves, and the best of your cattle and donkeys, and put them to his work. He will take one-tenth of your flocks, and you shall be his slaves. And in that day you will cry out because of your king, whom you have chosen for yourselves; but the LORD will not answer you in that day.’ (1 Samuel 8:10-18)

In the eighth century BCE, prophets like Isaiah also lashed out vehemently against the Israelites’ rising aggression. Isaiah used judgment against oppressors saying:

10 Ah, you who make iniquitous decrees, who write oppressive statutes, 2 to turn aside the needy from justice to rob the poor of my people of their right, that widows may be your spoil, and that you may make the orphans your prey! 3 What will you do on the day of punishment, in the calamity that will come from far away? To whom will you flee for help, and where will you leave your wealth, 4 so as not to crouch among the prisoners or fall among the slain? For all this, his anger has not turned away; his hand is stretched out still. (Isa 10:1-4)

All these warnings were ignored, as those who were successful had a taste of wealth and power and only wanted more. The wealthy continued to purchase more land for their more expensive produce of wine and olives while the peasants were left with little or no land for their grain crops. Due to the lack of land, the cost of grain inflated. This made property ownership unaffordable for those with no land, which in turn increased their debts. Hence, Hoppe concludes, “poverty, then, was a deliberate creation of the people of means who wished to preserve and, if possible, enhance their economic

power by increasing their holdings. But the cost of their prosperity was paid for by the peasants.”

Now that we understand some aspects of poverty in the Hebrew Bible, what does the Old Testament teach us about treating the poor? I would like to focus on three main areas derived from Leslie Hoppe’s book *There Shall Be No Poor Among You: Poverty in the Bible*: debt-slavery, wages for the poor, and feeding the poor.

First, debt-slavery was a serious issue in ancient Israel. People ran into big debts because they were unable to pay off outstanding loans. For the ancient Israelites, desperation would often drive them into “selling themselves and their families into bond slavery.” Being slaves allowed them to earn money and pay off their debts.

Three passages in the Pentateuch address debt-slavery and these include Exodus 21:2-11; Leviticus 25:39-43; and Deuteronomy 15:12-18. Both Exodus 21:2 and Deuteronomy 15:12 state that slaves are to be freed in the Year of the Sabbath or the seventh year. Hoppe refers to this seventh year as the Year of Release. The Israelites in the Exodus and Leviticus practiced the law of letting their lands “rest and lie fallow” (Exodus 23:11; Leviticus 25:4) in this year. Akin to this practice, the Israelites were also instructed by God to forgive the debts of their slaves and release them (Exodus 21:2).

The author of Leviticus portrayed God’s commandment that “If any who are dependent

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13 Hoppe, 11.
14 Ibid., 28.
15 Ibid., 28.
16 Coogan, Brettler, Newsom, and Perkins, 112 (Hebrew Bible). Refer to the footnotes on Exodus 21:2-11.
17 Ibid., 269 (Hebrew Bible). Refer to the footnotes on Deuteronomy 15:12-18.
18 Hoppe, 30.
on you become so impoverished that they sell themselves to you, you shall not make
them serve as slaves. They shall remain with you as hired or bound laborers. They shall
serve with you until the year of the jubilee. Then they and their children with them shall
be free from your authority.” (Lev 25:39-41). This is a far longer contract for the slave
laborers than the Year of Release, for the Year of Jubilee occurs once every fifty years,
“when Jewish slaves regained their freedom and land reverted to its former owners.”19
All three books demand that slave laborers be free because Hoppe claims, “God
‘purchased’ all Israel and made them God’s servants. No Israelite then can be sold as a
permanent slave to another Israelite. This would constitute theft from God.”20

Secondly, there is the withholding of wages for the poor by the wealthy. Hoppe
says that the poor were those who had lost their land and became slave laborers in order
to survive.21 Some rich employers who were aware of their slaves’ dependency on them
exploited this dependency by withholding the wages of their workers.22 Such practices
prevented the poor from buying food to feed their families and worked towards paying
off their debts. Instead, the withholding of wages only forced them to take on more
debts, which ultimately “keeps the poor in the cycle of poverty and deepens the
economic divisions of Israelite society.”23 Leviticus 19:13 and Deuteronomy 24:14 forbid
such acts against the poor.24 Exodus 22:21-24 warns of the repercussions in incurring the

20 Hoppe, 28.
21 Ibid., 33.
22 Ibid., 33-34.
23 Ibid., 34.
24 Ibid., 34.
wrath of God if the poor are oppressed. The later prophets such as Amos, Isaiah, and Micah condemn oppression and injustices towards the poor and warn of God’s judgment of all oppressors and those who commit injurious injustices. Amos’s condemnation of oppression is evident in the strong language he uses, such as, “they who trample the head of the poor into the dust of the earth, and push the afflicted out of the way” (Amos 2:7) or “Hear this word, you cows of Bashan who are on Mount Samaria, who oppress the poor, who crush the needy, who say to their husbands, ‘Bring something to drink!’” (Amos 4:1). Isaiah 3:13-15 illustrates the Lord questioning and judging the ‘elders’ and ‘princes’ of his people, saying, “It is you who have devoured the vineyard; the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor? says the Lord God of hosts.” Micah 6:8 reminds the people of God’s moral law: “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” The cries and warnings of the prophets clearly show their desire to eradicate poverty and oppression and to bring justice to the poor. Withholding wages of the poor was a form of oppression that needed to be eliminated so that the cycle of poverty can be broken.

Thirdly, feeding of the poor is also an important lesson of the Old Testament. It was customary that, in the time of harvest, landowners were to leave the corners of their fields unharvested for the poor and aliens to pick the produce for themselves. The landowners had to be reminded that the land they owned was not theirs but God’s. God had meant for the fruits of the land to be shared by all of God’s people. Exodus 23:10-11
is an ordinance (that God gave to Moses) for the Israelites on sharing the harvest with the poor. This same command, also found in Leviticus 25:1-12. Deuteronomy 14:28-29, ensures “relief for the poor on a regular basis” through the triennial tithe, and Deuteronomy 16:11 and 14 provides “festal meals associated with pilgrimage feasts.”

These festal meals refer to the celebratory feasts held during the three pilgrimage festivals of the Passover, Weeks, and Booths. Hoppe describes each of these festivals and their relevance to the poor as:

The Passover festival, no matter what its origins, became focused on the celebration of the Exodus. The Feast of Weeks, at the end of the wheat harvest, and the Feast of Booths, at the end of the fall harvest, were occasions to celebrate God’s gift of fertility and bounty as evidenced by the harvest of food that ensured the people’s well-being. Deuteronomy ‘commands’ the Israelite farmer to rejoice at these feasts along with his family. But the poor are also to be included in these celebrations. Deuteronomy explicitly commands that the Israelite farmers include their servants, plus widows, orphans, aliens, and Levites in their celebration (Deut 16:11, 14). These people had no land from which to provide the food to celebrate God’s goodness to Israel.

The Book of Proverbs plays on the conscience of the rich and powerful by stressing the rewards for being righteous towards the poor. For example, Proverbs 11:24-25 touches on the rewards for generosity while Proverbs 14:31 speaks of the danger of insulting God through oppression of the poor.

Deuteronomy 15:4, “There will, however, be no one in need among you,” delivers a promise of hope that the day will come when there should be no poor in

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26 Ibid., 38
27 Ibid., 38.
Israel. The key word is hope. As ancient Israel assimilated itself into the world of the Roman Empire and came under its laws, a new classification of poor emerged. Poverty became more complex with the rise of powerful regimes and more developed economies. Hence, in the New Testament, the hope of the poor and oppressed lies in the redeeming work of Jesus Christ, the Word made Flesh.

ii. The New Testament Teachings

Liberation theologian Gustavo Gutiérrez says, “One cannot deny the persistence of poverty in human history. … The ideal, what we should strive for, is that there be no poor; if there must be some, the conduct of the believer should be that of opening one’s heart and one’s hand to the poor.”\(^\text{28}\) Jesus’ universal command for us to “love one another as I have loved you”(John 15:12) is perhaps the best instruction for helping the poor. Just what is it that propelled Jesus to preach about poverty?

“The poor have good news brought to them” is found in both Matthew 11:5 and Luke 7:22. In Jesus’ response to the imprisoned John the Baptist’s question “are you the one who is to come?” (Matt 11:3; Luke 7:20), Jesus answered that he “is the expected deliverer by stating that already the prophecies are being fulfilled.”\(^\text{29}\) In these passages, says David Mealand, “the healing of the blind, deaf, lame, and dumb, and preaching the good news to the poor and humble” alludes to Isaiah 35:5, “then the eyes of the blind shall be opened, and the ears of the deaf unstopped”; and Isaiah 61:1 “he has sent me to


bring good news to the oppressed.”

Jesus’ ministry is to continue the work of God by advocating for the oppressed and the poor and by preaching that they are all invited to the Kingdom of God for no one is excluded. Before we turn to the crux of Jesus’ ministry, it is important that we understand the vocabulary used in the New Testament to identify the ‘poor’.

The Greek word *ptōchoi* for “poor”, used throughout the New Testament, describes not only the economically poor but also spiritual poverty. In the chapter “The Judaean Poor” of his book *The Judaean Poor and the Fourth Gospel*, Timothy Ling illustrates the use of *ptōchoi* in the New Testament gospels, to describe various forms of poverty that existed in Judaea. For one, Ling examines a study done by Schottroff and Stegemann in which he says, “The discussion of these two scholars focuses upon a structural economic situation in which large numbers of people lived in dire economic straits. Widespread poverty, they suggest, was a feature of first-century Palestine.”

Ling further explains this discussion by saying that in the scholars’ perspective, “the Gospels’ exclusive use of *ptōchoi* for the ‘poor’ is therefore explained as an accurate reflection of a first-century context in which destitution was the condition of a sizeable part of the population.” According to Ling, Schottroff and Stegemann further claim that *ptōchoi* not only refers to the destitute, but also includes those who are not beggars.

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30 Mealand, 63.
33 Ibid., 100.
but are hungry, the unemployed, aliens, or homeless individuals. Ling also claims that Schottroff and Stegemann believe that “Jesus’ blessing of the ‘poor’ is therefore read as a promise of economic reversal, which has been tangibly manifested in his feeding and healing miracles. His ultimate aim is utopian, to end all need.”

Timothy Ling argues, however, that a second word, penēs, also used in the Greek New Testament, should also be included when interpreting and studying biblical poverty in its cultural context. Penēs, according to Ling, means “a poor person who must earn his living through unremitting labor.” Ling highlights that Schottroff and Stegemann distinguishes between ptōchoi and penēs because “not all of the ptōchoi are destitute in the ‘strict sense’.” Ling also observed that the Greco-Roman world maintained the distinction between both ptōchoi and penēs. He says, “It is notable here that within the distinct world of Judaism these two Greek words appear to be used, in the LXX at least, as ‘equivalents’. and the language of poverty had acquired ‘strong religious values.’” Thus, Ling believes that the study of both terms in the Gospels will enable us to better understand the culture of the ‘Judean poor’. This knowledge will further enhance our understanding of the teachings of Jesus and St. Paul on poverty.

In the time of Jesus, some time between 4 BCE to 30 CE, poverty was rampant under the rule of the Roman Empire. In order to survive, the poor plundered, robbed the

34 Ling., 100.
35 Ibid., 100. For further reference, see footnote 7 in the book.
36 Ibid., 100.
37 Ibid., 100.
38 Ibid., 101.
39 Ibid., 101.
40 Ibid., 101.
rich, and engaged in illicit trades such as prostitution. The rich rabbis despised and avoided the poor “like a plague.”\textsuperscript{41} The divide between the rich and the poor in the Greco-Roman world widened.

Later groups and sects, possibly from the Matthean and Lukan communities, glorified the poor for they believed that poverty was a virtue that would end their poverty on earth.\textsuperscript{42} In Matthew, this belief may have stemmed from Jesus’ preaching on spiritual poverty, in which he says, “Blessed are the poor in spirit, for theirs is the Kingdom on Heaven.” (Matthew 5:3). In Luke 6:20, the poor are “blessed” because “the Kingdom of Heaven” is theirs. In the chapter on “The New Testament” of her book, \textit{There Shall Be No Poor Among You}, Leslie Hoppe explains that, while Matthew emphasizes on spiritual poverty in the Beatitudes, Luke focuses on the fate of the marginalized poor.\textsuperscript{43}

Both Matthew 5:3 and Luke 6:20 in the Beatitudes portray the apocalyptic message for the poor that their poverty will end with the coming of God’s Kingdom. Hoppe states that this apocalyptic belief is rooted in the tradition of the ancient Near East, where the poor received “special divine protection” from kings.\textsuperscript{44} Hence, the poor of the Matthean and Lukan communities believed that when Jesus, the Davidic King, comes to establish the Kingdom of God on earth, he will bring with him that special divine protection for those in need.\textsuperscript{45}

\textsuperscript{41} Boerma, 46.  
\textsuperscript{42} Ibid., 46.  
\textsuperscript{43} Hoppe, 151.  
\textsuperscript{44} Ibid., 151.  
\textsuperscript{45} Hoppe, 151.
One cannot imagine how Jesus must have felt as he travelled through the lands and saw the extent of poverty and oppression. The anticipation of the Jewish communities for a Messiah who would come to fulfill the old prophesies of deliverance might have disturbed Jesus. These communities were waiting for a stereotypical king who they thought would come to them adorned with riches and splendor. Instead, a carpenter’s son showed up, one who gave up his earthly family status and joined the ranks of the majority poor to preach the good news of the Kingdom. Boerma beautifully illustrates this point:

The view of poverty is influenced by the coming of Jesus and the promise of his kingdom, as a fulfillment of the Old Testament. The unity of the covenant and its relationships, about which the Old Testament speaks, dreams, and prophesies, and on the basis of which it attacks the widening gulf between poor and rich, finds its fulfillment in the dawning of the Messianic age. However, something quite unexpected happens. In the person of Jesus, the poor man himself appears on the stage. Jesus did not have a roof over his head or a bed to sleep on; there was no place for him to be born in (Luke 2:7), no place where he could lay his head during his lifetime (Matt 8:20; Luke 9:58), and he ended up in the place of the skull, when all other places on earth were barred to him. His poverty was total and fundamental. He identified himself utterly with mankind. His solidarity was complete. There are even moments in his life when his dependence is so great that he himself cannot go on carrying his own cross. And he dies, naked, on a gibbet. Only his grave is with the rich.  

Boerma’s illustration is poignant. It portrays Jesus, God in the Flesh, as the personification of absolute poverty. It also tells us that because of this personification, Jesus is able to preach about poverty from experience. In other words, God walked
among the poor and vulnerable in human flesh and “emptied himself taking the form of a slave” (Phil 2:7).

While the Old Testament uses laws and judgment on the rich and powerful who oppress the poor, Jesus preaches that worldly possessions, material wealth, and power have no place in the Kingdom of Heaven. In Matthew 6:25 and Luke 12:22-23, Jesus teaches his disciples to trust in God’s providence; Matthew 19:21-24, Mark 10:20-22, and Luke 18:22-23, show Jesus asking a young rich man to give up all his possessions and follow him; and Matthew 6:24 and Luke 16:13 feature Jesus’ teaching against serving two masters, God and riches. Jesus preaches to the rich because, as claimed by Hoppe, “people of means are at risk precisely because their social, religious, and economic circumstances can make them unresponsive to Jesus’ proclamation of the kingdom.”

Jesus’ ministry on poverty continued with Paul who tended to tailor his teachings on the subject based on the communities to whom he was preaching. Paul’s teachings are eschatological, that is, they show his belief that Christ was going to return soon and pronounce judgment on everyone on earth. Hence, with a sense of urgency, he lifted up the plight of the poor and “called upon Christian communities to share the resources they had with other communities in Jerusalem who had none.”

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48 Ibid., 217.
49 Ibid., 58.
50 Hoppe, 151.
51 Ibid., 159.
shy away from asking the rich to give generously to the poor. This is reflected in his letters to the various communities such as 2 Corinthians 8:7-15, Ephesians 4:28, Romans 15:26, and Galatians 2:10.

Paul’s advocacy for the poor came from his passion to follow Christ’s example in building a community of caring and sharing. To Paul, charity meant giving to those in need without expectations of a return. He focused on the economically poor rather than the spiritual poor. Like Jesus, Paul took on a life of poverty so that he would be able to speak with experience and authority.

It is evident that Paul is very much against social injustices that take place in the Church. For example, Hoppe says that when the rich members of the Church of Corinth excluded the poor from feasting on the food they had horded at the Lord’s Supper, “Paul condemned such behavior because it undermined the unity of Christ.” (1 Cor 11:22, 29) Hoppe goes on to say that Paul reminded the rich members of the church of God’s preference for the poor by saying “God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God.” (1 Cor 1:28-29).

The teachings of Christ on poverty, as illustrated in the Gospels, and the Pauline texts, are equally relevant for our world today. Poverty and the plight of the poor are, more than ever, rampant and escalating in our complex world. Matthew 26:11, “For you always have the poor with you, but you will not always have me,” is, perhaps, Jesus’

52 Hoppe, 161.
53 Ibid., 161.
way of reminding us to “love one another,” and to practice acts of love and charity to those in need among us. In doing so, we will be participating in rebuilding the Kingdom of God in our world and establishing the life of Christ in our own lives.

Many Christians, governments, and organizations around the world today are proactively engaged in acts of charity and care for the poor and needy. In the U.S.A, the Episcopal Church, a member of the worldwide Anglican Communion, has risen to the occasion to meet the needs of the poor in their own country. The rest of this thesis will feature the ministry of the Episcopal Church in eradicating domestic poverty and homelessness, and recommendations on enabling techniques and approaches for social ministries and development work.

b. Economic Justice According to the Lambeth Conference and the General Convention

The Anglican Communion and the Episcopal Church of the U.S.A. (TEC) have over the past thirty years, placed great emphasis on poverty alleviation and eradication. While the Lambeth Conferences address poverty issues on a global scale in alignment with the Millennium Development Goals, the TEC General Conventions place more emphasis on domestic poverty. The following outlines the moral and ethical positions of the Lambeth Conference and the TEC General Convention pertaining to economic justice and poverty eradication.
i. Lambeth Conference (1978 – 2008)

The Lambeth Conference takes place once every ten years. The conference is a gathering of bishops of the international Anglican Communion at the invitation of the Archbishop of Canterbury. Participants engage in discussions, debates, and reflections on the life and spirit of the Church. The first Lambeth Conference was in 1867 and the most recent was in 2008, making it the fourteenth.

Up until 1978, the Lambeth Conference had focused a great deal on developing a framework for church unity. Central to this development were discussions over a wide range of issues and resolutions that affect church unity which included divorce, church life and structure, ecumenism, the development of the Anglican Consultative Council (ACC)\(^5\), nuclear disarmament, contraception, ordination of women to the priesthood, training of bishops, and human rights. The discussion on global poverty eradication gained emphasis in 1978 and, in the 1988 Lambeth Conference, one of the main discussion topics was entitled “Poverty and Debt.” The discussions came about because of the challenging developments taking place in the world’s economic stage from the 1970s to 1980s, and its drastic impact on the poor and low-income wage earners.

The 1960s to the 1980s was a time of explosive economic growth and development in the world. Consumerism was on the rise because of innovation and faster production. Technological advancements enabled the escalation of goods

manufacturing and their transportation across borders became faster and more efficient. A proliferation of privately owned companies and industries developed to meet the demands of consumers all over the world, and profit making became a huge component for survival and growth. The demand for property increased significantly as the dream of home and land ownership became more of a reality. Financial institutions saw exponential growth in their profits as business and property owners took out loans with high interest rates. International currency exchanges became a hotbed for investors, with weaker countries pegging their currencies against the stronger economies such as the U.S.A.\textsuperscript{55} Inflation was at an all time high at the end of 1970s and into the early 1980s.\textsuperscript{56} Oil prices surged as global demand for oil grew.\textsuperscript{57} The competition for jobs also intensified. Those with higher education tended to secure better paying jobs and those with little or no education ended up either in a production line, or on the streets. Urban industrialized areas became the popular destination for job and money-making opportunities. The population surge in urban cities increased the cost of living and thus, living on credit became the norm for survival or maintenance of lifestyle.

At the 1978 Lambeth Conference, the bishops of the Anglican Communion proclaimed, “Today, because we have discovered a new dimension of unity in our intense concern for the future wellbeing of all mankind in the new era of history which we are now entering, we dare to appeal also to governments, world leaders, and people,

\textsuperscript{56} Ibid., 243.  
\textsuperscript{57} Ibid. 245.
without distinction, because all countries, however nationalistic in sentiment, are now interdependent. No nation is an island unto itself.”58 In support of their concern, the Conference issued a statement calling for a change in practice and attitude in areas that affect the well-being of individual self, the poor, the oppressed or voiceless, families, and societies at large.59 The Conference also called for a response from world leaders and governments on major economic issues, requesting that they “participate actively in the establishment of a new economic order aimed at securing fair prices for raw materials, maintaining fair prices for manufactured goods, and reversing the process by which the rich become richer and the poor poorer; to pay attention to human needs in the planning of cities, especially in those places where growing industrialization brings people together in such numbers that human dignity is at risk.”60

The Lambeth Conference of 1988 may have been the pivotal point for the Anglican Communion in its recognition of the severity of world debt and poverty. In Resolution 36 on “Poverty and Debt”, the Conference emphasized the “life–and-death urgency of the problems of world poverty” and claimed that it “salutes the courage and solidarity of poor people who, at great personal cost, are struggling to achieve their own liberation from poverty and oppression.”61

59 Ibid.
60 Ibid.
In their address to all government leaders, transnational corporations, the International Monetary Fund, and the World Bank, the Conference asked that the global economy be involved by:

(a) (I) correcting demand imbalances; (ii) reducing protectionism; (iii) stabilising exchange rates; (iv) increasing resource transfers; (b) offering relief from debt incurred with commercial banks in ways that will not leave debtor economies vulnerable to foreign manipulation, by (i) lending directly to developing countries at reduced and subsidised interest rates; (ii) improved rescheduling of existing debt repayments; (iii) debt conversion arrangements; (iv) establishing a multilateral body to co-ordinate debt relief; (c) offering relief from official debts incurred with the World Bank and the International Monetary Fund through (i) improved rescheduling of existing debt repayment; (ii) lending on conditions orientated to development objectives; (iii) refraining from making demands on debtor countries which would endanger the fabric of their national life or cause further dislocation to their essential human services.  


Bank and IMF, Archbishop Carey said, “Such is the power of the international community, represented by the World Bank and the IMF, that [debtor governments] must comply with the conditions imposed. If they don’t, growth and progress [are] impossible. If they do, the burden is transferred to the very poor, who are crushed by the extra demands, and at a stroke isolated from a world community which is getting steadily richer.”

Hence, a joint statement made by both the World Bank and Lambeth Palace explained that, "the main aim of the dialogue is to broaden opportunities for common understanding and action in tackling the critical issue of global poverty. It is designed to help the bank and the faiths to reach a better understanding of each other's ideas about approaches to development and possible obstacles in the way of achieving desirable development aims.”

The dialogue did not conclude with viable solutions. However, the World Bank, leaders of the Anglican Communion, and those of other faiths, agreed that there was a uniform concern over rising debts. There also seemed to be a consensus that the World Bank would continue to consult with faith communities before implementing its structural adjustment programs (SAPs), the economic reforms imposed on debtor nations that often affect the poor.

The Anglican Communion acknowledged and addressed this instrumental dialogue at the Lambeth Conference held in July 1998. The first statement made by the

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65 Ibid.
Conference in Resolution I.15(a) sums up the Communion’s theological perspective on debt and poverty. It states:

We see the issues of international debt and economic justice in the light of our belief in creation: God has created a world in which we are bound together in a common humanity in which each person has equal dignity and value. God has generously given to the nations immense resources which are to be held in trust and used for the wellbeing of all and also offered us in Christ Jesus liberation from all that which destroys healthy human life - a pattern of giving which God desires all to follow. The healthy pattern for relationships is of mutual giving and receiving of God’s gifts. Borrowing has its place only in as much as it releases growth for human well being. When we ignore this pattern, money becomes a force that destroys human community and God’s creation. The vast expansion in the power and quantity of money in recent decades, the huge increase in borrowing among rich and poor alike, the damaging material and spiritual consequences to many, bear testimony to this destructive force.67

The 1998 Conference also urgently called for leaders of lender nations and faith communities to work towards debt cancellation for the poorest nations as “children are dying, and societies are unravelling under the burden of debt.”68 Perhaps the most significant point in this whole resolution is the Communion’s push for development work from the international communities that would greatly benefit the poor and alleviate poverty.

The 1998 Conference also appealed to national leaders and finance ministers to collaborate with the United Nations to form a Mediation Council to ensure that debt administration, repayment, and usage practices would have accountability and transparency. The Conference advocated the following: “through monitoring and evaluation that any additional resources made available from debt relief are allocated to projects that genuinely benefit the poor.”

Internally, the Conference called upon members of the Communion to collaborate with people of other faiths to advocate and implement education programs within dioceses to raise awareness of poverty issues. The Communion asked its Primates to “challenge their dioceses to fund international development programmes, recognised by provinces, at a level of at least 0.7% of annual total diocesan income.”

The most recent Lambeth Conference, in 2008, captured the essence of the Conference’s work on human and social justice in a document called the Lambeth Indaba: Capturing Conversations and Reflections from the Lambeth Conference 2008. The document, compiled by a reflection group, made several affirmations of the Conference’s position on economic justice. One such affirmation was that “the good news proclaimed in Christ is especially addressed to the poor and to the outcasts, to those on the fringes or our

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societies and to the dispossessed.”71 This was the imperative that the “Church needs to be more involved in advocacy, awareness building, pastoral care, and the provision of health care facilities for those affected.”72 The Indaba report also proposed the establishment of a new Anglican Global Relief and Development Agency (AGRDA) to act as an advocate and resource co-coordinator for the voiceless. It also acknowledged the need for clarity in communication at all levels of the Anglican Communion – provincial, diocesan, and parish – on the targets and imperatives of the Millennium Development Goals. Also, in an attempt to show solidarity in obeying Christ’s command to advocate for the poor, Archbishop of Canterbury Rowan Williams, representing the whole Anglican Communion, wrote a letter to the English Prime Minister Gordon Brown in 2008, stating:

Because our faith challenges us to eradicate poverty, and not merely reduce it, we should be all the more alarmed that ... most of these achievable targets will not be met. The cause is not lack of resources, but a lack of global political will. When they meet in New York at the United Nations on 25th September, world leaders must find greater political commitment to addressing poverty and inequality. A timetable for achieving the MDGs by 2015 needs to be created. Our leaders need to invest in and strengthen their partnership with the Church worldwide, so that its extensive delivery network for education and health care, alongside other faiths, is fully utilised in the eradication of extreme poverty.73


72 Ibid., 10.

The Lambeth Conference resolutions on poverty alleviation and eradication continue to serve as a practice guide for primates, provinces, dioceses, and parishes within the Anglican Communion.


While the Anglican Communion has focused on international poverty, the Episcopal Church of the U.S.A., a member of the Communion, has been dealing with domestic poverty issues. The bishops, priests, and lay people of local dioceses across the U.S. meet triennially at a General Convention, presided over by the Church’s Presiding Bishop, to discuss pertinent issues and develop policies that affect the Church. In order to understand the Resolutions made at the General Convention on domestic poverty and homelessness, it will be helpful to review recent statistical data from the past five years, between 2004 and 2009, and the media reactions to these issues.

According to the U.S. Census Bureau, 43.6 million people, or one in seven, were in poverty in 2009, the largest number recorded in 51 years.\(^\text{74}\) The poverty rate in 2009 was 14.3%, a significant increase from 13.2% in 2008.\(^\text{75}\) Within ethnic subgroups, the 2009 rate of poverty for Blacks stood at 25.8% and Hispanics at 25.3%, making their rates


\(^{75}\) Ibid.
higher than non-Hispanic Whites at 9.4% and Asians at 12.5%.\textsuperscript{76} The poverty rate increased between 2008 and 2009 for children below 18 years of age from 19\% to 20.7\%.\textsuperscript{77} It rose for people aged 18-64 years from 11.7\% to 12.9\%.\textsuperscript{78} The rate decreased from 9.7\% to 8.9\% for those aged 65 years and above.\textsuperscript{79} These significant increases are the result of the recession that hit the U.S. markets at the end of 2007, which continued through 2009.

Reports from news media on the statistical data were none too promising. Reuters reported that, “the data paints a picture of rising hardship and declining incomes for many living in the United States.”\textsuperscript{80} CNN Money.com predicted that

“Poverty is expected to continue climbing, reaching a high of about 16\%, over the next decade, according to an analysis by Isabel Sawhill and Emily Monea of the Brookings Institution, the Washington-based think-tank. The researchers say that, as a result, another 10 million Americans - including 6 million children - will be in poverty.”\textsuperscript{81} The Washington Post cited President Obama as saying, “the numbers could have been much

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worse were it not for government assistance.”82 President Obama also stated that
“Because of the Recovery Act and many other programs providing tax relief and income
support to a majority of working families - and especially those most in need - millions
of Americans were kept out of poverty last year.”83 Conservatives however, according to
the Post, were pessimistic over the success of government programs that claimed to have
prevented or curbed further poverty.84

Homelessness in the U.S. is also on the rise. The U.S. Department of Housing and
Urban Development’s assessment report to Congress in July 2008 states that “on a single
night in January 2007, there were 671,888 sheltered and unsheltered homeless persons
nationwide. At this point in time, nearly two-thirds of the nation’s homeless population
(63 percent or 423,400 persons) were individuals and more than one-third (37 percent or
248,500 persons) were persons in families.”85 This data was based on the number of
grant applications sent to the Continuums of Care (CoCs), which are planning entities
that provide local homeless services in cities, counties, and/or states.

The above data portrays a grim outlook of the current poverty and homeless
situation in the U.S. and presents a dismal forecast that the worst is yet to come. Many

82 Carol Morello, “About 44 million in U.S. lived below poverty line in 2009, census data show”,
dyn/content/article/2010/09/16/AR2010091602698.html?sid=ST2010091606385
(accessed on February 20, 2011)
83 Ibid.
84 Ibid.
85 Office of Community Planning and Development, “The Third Annual Homeless Assessment
(accessed on February 20, 2011).
non-profit organizations are trying to step up efforts to combat this onslaught of poverty despite the challenges they face in raising the funds and resources. How then is the Episcopal Church coping with the increasing poverty and homelessness in the U.S.? What is the Church doing to advocate for economic justice and the eradication of poverty in her own backyard?

The actions taken by the Episcopal Church to fight poverty and homelessness are in the Resolutions of the General Convention of the last thirty years. The General Convention, which meets triennially, is the governing and policy-making body of the Episcopal Church U.S.A. The Convention is a legislative body comprising a House of Deputies represented by priests and lay people, and a House of Bishops. Various working committees and commissions support both Houses. Deputies and bishops from all the dioceses gather at the Convention to discuss, debate, and resolve issues that pertain to or affect the Church. Resolutions made at General Conventions are archived under The Acts of Convention\(^{86}\) and an Executive Council implements the policies, with the Presiding Bishop overseeing both the domestic and foreign mission of the Episcopal Church.\(^{87}\)

Since 1979, the Episcopal Church has raised issues on poverty and homelessness at every the General Convention. The Church urgently calls on its dioceses and parishes to be advocates for the poor. The Church asks that congregations deepen their


commitment to work on behalf of the poor, women, and children for the common good and establish social ministries for the poor and oppressed in parishes. The Church also recommends that parishes provide shelters for the homeless and affordable housing for low-income wage earners and raise awareness on poverty through education. The Convention further affirms this call by reminding the dioceses and congregations of the Church’s mission. For example, at the 66th General Convention in 1979, the House of Bishops resolved that the Church will “strengthen(ed) Christian presence in the cities and other areas of deprivation;” and “reaffirm and enable the local congregation as the primary locus of mission for evangelism and ministry, including Christian social ministries.”

At the 1985 General Convention, the House of Bishops “reaffirmed 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.” This clearly shows the Episcopal Church’s ecclesial position on ministering to the poor, evangelism, and related Christian missionary obligations.

As industrialization and the development of a robust but volatile financial sector accelerated the growth of urban cities across the U.S., the Episcopal Church became very concerned about the effects of this urbanization on the poor. In response to this concern, the House of Deputies, in 1979, concurred that “the 66th General Convention of the

Episcopal Church declare and recognize the response to the plight of the cities and their people through urban mission and evangelism to be none other than God’s call to obedience and fidelity in this age.”

It was also resolved that “the 66th General Convention urge the people of the Church to seek to understand more fully those forces operative in urbanized society which cause the accelerating deterioration of the cities and the anguish of their poor, to understand involvement of those institutions, including the Church, which control the present and future of the cities and affect their impoverishment, and to devote themselves, through action by individuals, Parishes, Dioceses and other agencies of the Church, to the creation of a just, humane and sustainable urban society.”

This call further expanded at the 69th General Convention in 1988 when the Convention encouraged the Church to take on regional approaches to combat the effects of urbanization. The Convention realized that the government and city centers were unable to resolve the issues of “housing, employment, education, and the like” which ultimately “consign the poor to conditions of poverty, alienation, and segregated living.”

At this point, the Church acknowledged that homelessness was

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going to be a huge issue that would affect thousands of individuals and families. Hence, at the 69th General Convention in 1988, both the House of Bishops and House of Deputies made a significant resolution, as stated:

Resolved, the House of Bishops concurring, That the 69th General Convention urge each diocese to incorporate a concern for housing issues into diocesan structures (e.g. departments, divisions, committees, commissions) to encourage the development of housing programs for low and moderate income persons and families; and be it further

Resolved, That new initiatives for increased low and moderate income housing be established in the public and private sectors, those initiatives to include, but not be limited to, maintaining and expanding the role of state and federal governments and non-profit institutions in Section #8 rent subsidy programs, rehabilitation of existent sub-standard housing, and the construction of new rental and owner-occupied housing for low and moderate income people; and be it further

Resolved, That the Department of Housing and Urban Development (HUD) and any other federally financed housing be maintained for low and moderate income persons and families, for whom this housing was built; and be it further

Resolved, That the Housing Officer of the Episcopal Church Center staff be requested to acquaint all dioceses of the church with the technical assistance available to them in areas of housing project initiation and development; and be it further

Resolved, That the Standing Commission on the Church in Metropolitan Areas monitor the action and progress in all of the dioceses of the church during the coming triennium, reporting back on the status of implementation of this resolution to the 70th General Convention.94

In 1991, the Convention decided that the Episcopal Church would raise the issue of dilapidated housing conditions for low to moderate-income residents with the U.S. 

Department of Housing and Urban Development. This decision affirmed the Church’s strong commitment to provide affordable housing to these income groups through her parishes, dioceses, and partnerships with external housing organizations. The 74th General Convention in 2003 re-affirmed this previous Resolution with two additional caveats:

Resolved, That the Office of Governmental Relations urge the executive and legislative branches of the federal government and the dioceses to encourage state and local units of government to ensure that housing assistance programs are adequately funded to address the growing gap between the number of affordable housing units available and the number of renter households in the bottom quartile of income in this nation; and be it further

Resolved, That the Convention strongly encourage the local parish and interfaith community partnerships to address the lack of affordable housing for low- and moderate-income families including persons with disabilities throughout this nation.

Finally, at the most recent General Convention 2009 held in Anaheim, California, the Standing Commission on National Concern presented a proposed Resolution A111 on "Economic Justice For and With Lower Income People”. This Resolution contained seven ministry actions to help low-income persons that dioceses and parishes might adopt:

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Engage in the traditional acts of mercy in which many congregations and Jubilee Centers participate, such as food pantries, clothing closets, soup kitchens, homeless shelters and other programs.

Foster a “relational culture” in which each congregation develops relationships with the disenfranchised in their community—knowing people by their names and forming local partnership with agencies that work with people of little income or few financial resources.

Deepen advocacy in concert with the Office of Government Relations for legislation that provides adequate levels of support and opportunities for all people.

Participate in faith-based community organizing whereby people of the local community exercise the power of numbers and their conviction to bring their needs to the attention of elected officials and governmental bodies, thereby encouraging effective policy and action.

Support and participate in various models through which low-income people can take control of their own lives and meet their own needs, such as community development corporations, housing corporations and cooperatives and small business development.

Encourage at every level of The Episcopal Church the making of loans and deposits at a level of one to ten percent of financial assets to community development financial institutions (community loan funds, community development banks and credit unions and micro-loan business funds) to support local community development and, where helpful and necessary, for the creation of financial institutions themselves.

Encourage dioceses, congregations, organizations and members to make socially responsible investments in the Episcopal Economic Loan Fund, with the goal of obtaining the $24 million fund established by GC Resolution 2000-B037 to support the “community controlled economic development programs of the disadvantaged” (quoted from the Economic Justice Resolution of the 1988 General Convention). 97

The Convention approved this Resolution and disseminated it to all dioceses and parishes for implementation and follow-up.

The above Resolutions on poverty and homelessness made at the different General Conventions have demonstrated the Episcopal Church’s faithful commitment to obeying Christ’s call to be advocates for the poor and the oppressed, which includes the homeless. They call for parishes to take action, to establish direct ministries that help the poor, to implement programs to house the homeless, and to share financial resources with the larger church for this very purpose.

In addition, these General Conventions have also committed to work with the federal government and legislative bodies on economic and social justice through its advocacy groups such as the Jubilee Ministry, the National Hunger Committee, the Church’s Public Ministries Cluster and the like. To support its housing initiatives, the Convention also established non-profit organizations like the National Housing Corporation and Episcopal Housing Corporation.

Through governance and policies, the Episcopal Church has taken the first steps to combat the increasing problem of poverty and homelessness in the U.S. However, the real work now lies with those at the parish and grassroots level. How do Episcopal groups deal with domestic poverty and homelessness? What pastoral approaches has the Church undertaken to address these issues?

Many non-profit organizations in the U.S. provide a wide spectrum of services that include human services, education, international aid, and much more. The Episcopal Church has set up charitable organizations and advocacy groups across the U.S. to deal with the increasing need for aid among the poor and homeless, particularly in urban cities. This thesis will now look at the pastoral approaches taken by the
Episcopal Church to address poverty and homelessness through the work of a few key Episcopal organizations. The thesis will then feature two case studies on urban poverty in Chattanooga and Baltimore. Finally, it will provide recommendations of techniques for developing programs that cater to the poor and homeless.
CHAPTER TWO

“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

CURRENT PASTORAL EFFORTS TO ADDRESS POVERTY AND HOMELESSNESS

a. Advocacy

The Episcopal Church (TEC) recognizes that one way to rally support for economic justice is to implement advocacy programs. The Church believes that the purpose of advocacy is to “educate, motivate, organize and empower Episcopalians to action for justice, peace, and care for all of God’s creation, through networks, partnerships and resources.”98 In its website under “Advocacy Communications: Economic Justice”, TEC announces, “in challenging times, it is important that we firmly establish economic justice as an ethical principle in our decision making.”99 Hence, in view of this recognition of domestic poverty, TEC established its own advocacy groups like the Episcopal Network for Economic Justice (ENEJ) and the Episcopal Public Policy Network (EPPN) to be the voice of the Church rallying against poverty.

98 The Episcopal Church, “Advocacy: Working Together for Justice.”
99 The Episcopal Church, “Advocacy Communications: Economic Justice,”
i. The Episcopal Network for Economic Justice (ENEJ)

The Episcopal Church established the Episcopal Network for Economic Justice (ENEJ) in 1996 to continue the work of the Economic Justice Implementation Committee. The Economic Justice Committee was started by the General Convention in 1988, to oversee the development of community investment and economic justice programs for the disadvantaged at the parish and diocesan levels. ENEJ’s mission now is to support diocesan and parish ministries for economic justice, and to encourage investment in community development initiatives such as micro-credit and housing cooperatives.

The Episcopal Network for Economic Justice is a network of individuals, congregations, diocesan committees and other support organizations involved in economic justice work. ENEJ provides its members with a communication network, it is an enabler for resource development, and it advocates for economic justice.

One of its key publications, Economic Justice How-To Manual, is for Episcopal congregations who are engaged in economic justice work. The manual, which is accessible online, provides insight into the scriptural basis for economic justice work. It features tips and ways to do advocacy work for the poor. The manual also teaches ways

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to do parish, congregational and community organizing; and it highlights socially responsible investment opportunities.\textsuperscript{101}

Another important publication is the ENEJ “Advocacy Issues Papers” which features twenty-three issues facing America and the Episcopal Church today. These papers provide a guide to church teachings and action steps for congregations and individual activists on issues such as predatory lending, immigration, racism, economic oppression and more.\textsuperscript{102}

The \textit{New “Michigan Plan”} is an ENEJ proposal entitled “Twenty Years Later: Response to a Crisis” that was presented to the House of Bishops and the House of Deputies at the 76\textsuperscript{th} Convention in 2009. ENEJ requested that the Convention approve the recommended action plans to address current issues in the context of five trend statements that affected economic justice. These five trends include (a) The Crisis of the Global Economy; (b) Cancellation of Third World Debt; (c) Regulation and the Financial Crisis; (d) Economic Justice Ministry for and with Lower Income People; and (e) Immigration: Economic Justice Implications.\textsuperscript{103} In addition, ENEJ’s President, Dianne Aid, wrote in the cover letter that, “ENEJ has chosen five resolutions which have very solid roots in the Church’s social teachings and in what society particularly needs


\textsuperscript{103} Episcopal Network for Economic Justice, “Twenty Years Later: Response to a Crisis,” i. \url{http://enej.org/pdf/Twenty%20Years%20Later_Response%20to%20a%20Crisis.pdf} (accessed February 21, 2011). This document is prepared for the House of Bishops and House of Deputies of the 76\textsuperscript{th} General Convention in July 2009.
The Convention approved the Resolutions and ENEJ members can now have access to them for use in their own congregations, ministries, and community development projects.105

ENPJ also conducts six economic justice education units as part of its advocacy work. These units include:

- A Christian Response to Economic Inequality
- The Real Threat to Family Values
- Why the Economy Isn’t Working for Workers
- The Global Economy
- Making Sense of the Recession
- The Church and Its Money

These workshops aim to equip individuals with the necessary knowledge and materials to run advocacy campaigns and community development projects in their communities.

ii. The Episcopal Public Policy Network (EPPN)

The Episcopal Public Policy Network (EPPN) is another advocacy arm of the Episcopal Church. EPPN represents the voices of Episcopalians across the nation and advocates for socio-economic issues. The organization works in tandem with the Episcopal Church and its Office of Government Relations on public policies and focuses on federal advocacy. In this regard, it differs from the Episcopal Network for Economic Justice.

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105 Episcopal Network for Economic Justice, “Results of 2009 General Convention,” http://enej.org/2009GC.htm (accessed February 21, 2011). This link also provides a full listing of 2009 Resolutions that have either been resolved or rejected.
Justice (ENEJ) as the latter focuses more on advocacy work and the development of economic justice initiatives at the grassroots level.

Episcopalians in the U.S. have the opportunity to join the EPPN as advocates. As advocates, Episcopalians “have the opportunity to speak to their elected representatives, friends, family, and congregations about important issues. They have the ability to organize prayer, vigils, marches, and fundraisers in their communities.”106 EPPN believes that “advocates are not identified by the consequences of their actions. They are defined by their ability to give a voice to those who have none.”107

The Episcopal Public Policy Network affects federal policy changes through interaction with members of the United States Congress and Administration.108 At the grassroots level, EPPN also has State Policy Networks that “interact with political leaders in state chambers to influence policy.”109 For example, there are State Episcopal Public Policy Networks in Colorado, Connecticut, Maryland, Massachusetts, Michigan, New Jersey, New York, and Ohio.110 EPPN also provides guidelines for setting up a network.

Communication is central to advocacy work. EPPN communicates with Episcopalians in the U.S. and elsewhere around the globe about important advocacy

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107 Ibid.
109 Ibid.
110 Ibid.
opportunities.\textsuperscript{111} Parishes also receive EPPN’s materials and bulletins to disseminate to its parishioners that are also accessible online. One can search communication materials by issue, which lists resources and documents pertaining to the issue of interest. Alternatively, communication materials by type offers bulletin inserts, educational/background material, prayers, parish resources, and coalition letters to government leaders.

The Episcopal Public Policy Network is an important instrument of the Episcopal Church as it helps bring the principles of Christian ethics and moral theology on socio-economic issues to the political and secular world.

\section*{b. Episcopal Ministries at the Grassroots}

Aside from advocacy programs and working with the federal government and its legislative bodies throughout the nation, the Episcopal Church has also established community development programs to work at the grassroots level. Such programs as Jubilee Ministry and Episcopal Community Services provide direct services to the poor. It is at this level that we can see the effects of pastoral care initiated by the Episcopal Church on those in need. Dioceses and parishes can choose to participate in these programs in different capacities. The following provides a glimpse of the Episcopal development and human services ministries at the community level.

\textsuperscript{111} The Episcopal Public Policy Network, “Communication”, The Episcopal Church. 
i. Jubilee Ministry

Jubilee Ministry, established at the 67th General Convention in 1982, is “a ministry of joint discipleship in Christ with poor and oppressed people, to meet basic human needs and to build a just society.”112 Two distinctive features of Jubilee Ministry is the work of its Jubilee Centers and Jubilee Ministry Grants. The Episcopal Church describes Jubilee Ministry as “faith in action – loving God with all our heart, mind, soul and strength by loving our neighbors as ourselves. Jubilee Ministry connects these two important dynamics of the spiritual journey, enabling God’s reconciling work to be seen through us.”113

There are over 600 Jubilee Ministry Centers throughout the country. These centers provide direct services to the poor and oppressed in their local communities. Direct services often include but are not limited to food, shelter, healthcare, and so on. Some Jubilee Ministry Centers do advocacy work; others spend part of their time empowering their local congregations and communities to participate in their programs.

ii. Episcopal Community Services in America

The Episcopal Community Services in America (ECSA), incorporated in 2002, gained affiliation status with the Episcopal Church at the 74th General Convention in

2003. The Convention acknowledged and moved to resolve the status of ECSA as the
“umbrella organization for member organizations affiliated with The Episcopal Church
that seek to serve those in need through health and social services.”

ECSA started from the vision of two individuals who saw the need for
community action at the grassroots level to alleviate the systemic causes of domestic
poverty. In relation, these individuals also saw the importance of strengthening the
Episcopal health and human services organizations in order to help those in need.
ECSA’s purpose statement expresses its passion for the ministry as it aims “to be the
organizational expression of the diaconal ministry of the Church: to interpret to the
Church the needs, concerns, and hopes of the world, and to show Christ’s people that in
serving the helpless they are serving Christ himself.”

After ECSA’s incorporation and having received official acknowledgement from
Episcopal General Convention, ECSA rallied for agencies to join its membership
network so that together as one, they can work towards a common cause. As the
umbrella arm, ECSA offers its members workshops on providing services, fundraising
techniques, and aligning its professional mission to the social ministry of the Church.
The ECSA conferences also provide a platform for leaders in the Episcopal social service

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Episcopal Community Services in America,” 74th General Convention, 2003, The Archives of the
Episcopal Church. http://www.episcopalarchives.org/cgi-bin/acts/acts_search.pl

115 Episcopal Community Services in America, “Vision, Mission, Purpose, Values,”
agencies and ministries to network, share, and discuss mutual concerns over socio-economic issues.

ECSA members operate autonomously in mainly urban cities where chronic poverty and homelessness run rampant. Since ECSA is an amalgamation of similar organizations, its members share its name Episcopal Community Services, and usually identify it with their respective diocese, city, county, or state at the end. Each Episcopal Community Services (ECS) organization develops and manages programs to meet the critical needs of their communities. ECS often form partnerships with the Episcopal Dioceses and parishes, other faith congregations, community and private foundations, federal human services agencies, and city legislative bodies to support and participate in its programs. For example, ECS San Diego has a Partners-in-Ministry program, which lists over twenty parishes in the vicinity as its partners between 2009 and 2010.116 In collaboration with the Community Research Foundation, it runs a street outreach program called Friend-to-Friend funded by the U.S. Department of Housing and Urban Development and County of San Diego Mental Health.117 This program is one of ECS San Diego’s Housing and Supportive Services, which provides the mentally ill homeless adults with transitional housing, income, and mental health services until such a time when they are able to regain independence and move into more affordable and

permanent housing.\textsuperscript{118} The organization also has an Emergency Assistance program for those in dire need, which provides necessities such as food, clothing, shelter, and financial aid that are unmet by other agencies.

ECS in Kansas City runs a vibrant food program to feed the hungry through its Episcopal Hunger Relief Network, which is a network of anti-hunger ministries operated by many parishes in the Diocese of Missouri and the Episcopal Diocese of Kansas.\textsuperscript{119} The Network prepares and serves over 750,000 meals annually to the homeless and the working poor in the community.\textsuperscript{120} Programs of the Network include a Meals-On-Wheels program for shut-ins or homebound, Pantries and Hot Food hosted by churches, and a BackSnack program that prepares and delivers backpacks of food to elementary and middle school children from poor or low-income families. The cornerstone of the Network is its Kansas City Community Kitchen, which claims to serve 400 to 600 hot meals a day to the homeless and working poor. The Community Kitchen has over 400 volunteers who are not only from Episcopal congregations, but also from other faith denominations, civic groups and businesses.\textsuperscript{121}

Two other ECS examples are in Minnesota and Philadelphia. ECS Minnesota recently adopted a new housing program in collaboration with Twin Cities Habitat for Humanity called the EpiscoBuilders in 2007. The program, developed as an Episcopal-


\textsuperscript{120} Ibid.

based outreach program, addresses poverty housing and homelessness issues.\textsuperscript{122} ECS Philadelphia has temporary shelter programs and case management services that cater to children whom the courts have placed in foster care and homeless women and their children.

The above Episcopal Community Services programs are but few examples of the pastoral initiatives taken to address poverty and homelessness issues in different communities by members of the Episcopal Church.

c. **Diocesan and Parish Social Ministries**

For 30 years, the Episcopal Church has called on her dioceses and parishes to be advocates and to develop social ministries for the poor, the oppressed, and the homeless. Dioceses with the means and resources across the nation have answered the call and developed diocesan social ministries.

For example, the Diocese of South Carolina established a Department of Social Ministry to inspire, encourage, and train church members in social ministry work. The Department oversees fifteen ministries of the Diocese, which include Health, Homeless, Housing, Hunger, and Multiple Ministries that cater to the poor.\textsuperscript{123} The Diocese of East Tennessee has an Opportunity Fund that provides grants to parishes and missions


within the Diocese to establish or support social ministries.\textsuperscript{124} Finally, the Diocese of California established Episcopal Charities in 1977 as a separate entity with its own 501(c)(3) to serve the needs of the poor and oppressed in the San Francisco Bay Area.\textsuperscript{125} The Episcopal Charities also run an Action Network for volunteers and people who share the same passion in eradicating poverty.\textsuperscript{126}

As proven above, dioceses have the capacity to be pacesetters for their congregations in advocating for socio-economic justice by ‘walking the talk’. The following are a few examples out of more than 7,000 Episcopal churches\textsuperscript{127} that I have either read about, was a witness to, or was a participant in their activities.

Sara Miles, author of \textit{Take this Bread}, touched me with her story of conversion to Christianity, and how the Eucharist led her on an incredible journey to feed the hungry. St. Gregory of Nyssa Episcopal Church in San Francisco, California, welcomed and supported Sara’s idea of a food pantry and opened up its doors to feed the hungry. In her book, Sara wrote:

\begin{quote}
The main thing, I said, was that the food pantry, as I envisioned it, was another way of doing church – though one that didn’t demand belief or expect people to pray. It wasn’t a social service program but a service, modeled on the liturgy of the Eucharist. So we weren’t going to spend time inventing “intake forms” or “means tests” to keep the wrong people out, because Jesus
\end{quote}

\textsuperscript{126} Ibid.
\textsuperscript{127} The Episcopal Church, “Visitors’ Center: Find a Church,” \url{http://www.episcopalchurch.org/visitors_1511_ENG_HTM.htm} (accessed February 23, 2011).
welcomes everyone to his Table…. none of us deserved communion, and we still received it every week.\textsuperscript{128}

Currently serving over 1,000 families, the Food Pantry takes place every Friday around the main altar. Tons of groceries that include fresh fruits and vegetables, pasta, cereal, bread and the like, are distributed to hundreds of hungry families that pile into the open altar area.\textsuperscript{129} For Sara Miles, it means, “we’re eating together. The door opens. It is never over.”\textsuperscript{130}

Other parishes like St. James Episcopal Church in Monkton, Maryland, empower their laity to participate in their social ministries programs. I participated in an internship there in May 2010, and was fortunate to be a witness to and to participate in one of its activities. Currently, St. James has seven active social ministries serving those in need.\textsuperscript{131} The ministries range from cooking and feeding the hungry to collection and distribution of food, clothing, toys, and books for the poor. A lay person leads the Ministry and all its activities are organized and done voluntarily by members of the church.

\begin{footnotes}
\item[128] Sara Miles, \textit{Take This Bread: A Radical Conversion}. [New York: Ballantine Books, 2008], 113.
\item[130] Miles, 280.
\end{footnotes}
This is a good segue into the next chapter where two case studies on urban poverty are featured. The case studies will highlight the drivers of poverty and homelessness in Chattanooga, Tennessee, and Baltimore, Maryland. It will show how the Episcopal congregations and the local communities rally to fight this increasing problem in both these cities.
CHAPTER THREE

“Since there will never cease to be some in need on the earth, I therefore command you, ‘Open your hand to the poor and needy neighbor in your land.’”

Deuteronomy 15:11

CASE STUDIES ON URBAN POVERTY: ECONOMIC HISTORY, CURRENT POVERTY INDICATORS, AND AID RESOURCES

a. Case Study 1: Chattanooga, Tennessee

i. Economic History\(^{132}\)

The British colonized Tennessee in 1663. In 1796, the U.S. government made Tennessee the sixteenth state. In the early to mid-1800s, the Cherokee Indians established Ross’ Landing, a trading post on the banks of the Tennessee River and in 1817, the Chattanooga area became the Native Americans’ hub for education and culture. Ross’s Landing was renamed Chattanooga in 1838 by the U.S. Post Office. The 1850s was the era of rail transportation and Chattanooga became a popular destination for the railways. The rail system provided its population, of then 2,500 people, access to other cities like Nashville, Memphis, and Charleston.

The first signs of gradual economic progress seen in the city of Chattanooga came about after the Civil War. In 1891, the city constructed the Walnut Street Bridge to replace the old bridge that was washed away by the Great Flood in March 1867. The late

nineteenth century saw a proliferation of businesses, educational and
telecommunication services. The first publication of The Chattanooga Times was in 1869
and the first electric lights appeared in 1882. This period also saw the births of the
manufacturing and tourism industries, as well as the first Coca-Cola bottling plant
franchise in 1899. The early twentieth century experienced a boom in the construction
industry as downtown Chattanooga developed. Popular Blues singer Bessie Smith and
the Glenn Miller Orchestra’s big hit, “The Chattanooga Choo-Choo,” helped
Chattanooga’s music industry gain prominence between 1920s and 1940s.

The Great Depression affected Chattanooga’s development. In 1933, U.S.
Congress, under the leadership of President Franklin Roosevelt, created the Tennessee
Valley Authority (TVA) to develop the construction industry in Chattanooga and
electrical and power supply in the region. In 1936, TVA constructed the Chickamauga
Dam, a complex hydroelectric system that produces power and controls flooding. This
system created lakes that are now widely used for commercial transportation and
recreation.

The city built more suburbs and bridges from the 1950s to the 1980s. During this
period, Chattanooga gained the reputation as the nation’s dirtiest city. The city’s
population declined in the 1980s as people moved out of Chattanooga to find better
places to live. Unhappy with its bad reputation, city residents and leaders established an
$850 million plan to clean-up the downtown area and riverfront by 2000. Part of this
revitalization plan involved the establishment of the River City Company in 1986,
known today as RiverValley Partners, which oversaw the economic and social
development of the riverfront and central business districts. Also in 1986, the city established the Chattanooga Neighborhood Enterprise (CNE) out of its Vision 2000 program, to look into the development of affordable housing for its residents and to eliminate substandard housing. In the 1990s, Chattanooga developed sustainable environmental initiatives to attract and retain businesses that would and continue to provide good employment into the twenty-first century.

ii. Poverty Indicators from 2000 – 2010

The U.S. Census Bureau estimated that the population in Chattanooga, Tennessee, in 2009, was 171,350.\textsuperscript{133} This was an increase from 152,466 in 1990 and 155,554 in 2000.\textsuperscript{134} Between 2005 and 2009, the American Community Survey (ACS) estimated that there were 71,000 households in Chattanooga city. Of these, 57\%, or 40,470, were households.\textsuperscript{135} ACS further estimated that 15.1\%, or 6,111, of these households lived

\begin{itemize}
\item \textsuperscript{133} U.S. Census Bureau, “Population Facts: Chattanooga City, Tennessee,” \url{http://factfinder.census.gov/servlet/SAFFPopulation?_event=Search&_name=Chattanooga&_state=04000US47&_county=Chattanooga&_cityTown=Chattanooga&_zip=&_sse=on&_lang=en&pctxt=fph} (accessed February 20, 2011).
\item \textsuperscript{134} Ibid.
\item \textsuperscript{135} American Fact Finder, “Narrative Profile: Chattanooga City, Tennessee”, 2005-2009, U.S. Census Bureau. \url{http://factfinder.census.gov/servlet/NPTable?_bm=y&-geo_id=16000US4714000&-qr_name=ACS_2009_5YR_G00_NP01&-ds_name=&-redoLog=false} (accessed February 27, 2011).
\end{itemize}
below the poverty level. In terms of individual poverty, ACS estimated that 20.1% of a total population of 169,000, or 33,969 individuals, lived below the poverty level.

The federal government of the U.S. uses two forms of poverty measures – 1) poverty threshold and 2) poverty guidelines. The U.S. Census Bureau measures the national poverty level as thresholds. These thresholds, according to the Census Bureau, are a set of money income thresholds that are used as statistics for making estimations on a family’s or an individual’s poverty level. These money income thresholds include and are not limited to “earnings, unemployment compensation, workers’ compensation, social security, royalties, and dividends,” and they vary according to “size of family and ages of members.”


The U.S. Department of Health and Human Services uses poverty guidelines as a form of measuring the national poverty level. These guidelines, based on annual income, are solely for federal administrative purposes such as the allocation of Community Block Grants, or the assessment of eligibility for Federal programs.

The 2009 poverty guidelines for 48 contiguous states (excluding Alaska and Hawaii) and the District of Columbia are as stated:

Table 1

<table>
<thead>
<tr>
<th>Persons in family</th>
<th>Poverty guideline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>$10,830</td>
</tr>
<tr>
<td>2</td>
<td>14,570</td>
</tr>
<tr>
<td>3</td>
<td>18,310</td>
</tr>
<tr>
<td>4</td>
<td>22,050</td>
</tr>
<tr>
<td>5</td>
<td>25,790</td>
</tr>
<tr>
<td>6</td>
<td>29,530</td>
</tr>
<tr>
<td>7</td>
<td>33,270</td>
</tr>
<tr>
<td>8</td>
<td>37,010</td>
</tr>
</tbody>
</table>

For families with more than 8 persons, add $3,740 for each additional person.

Source: Data from U.S. Department of Health and Human Services 2009.

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142 Ibid. Reference refers to the table that is published in the “Federal Register.”
The state of Tennessee does not have a minimum wage policy.\textsuperscript{143} The median household income in 2009 was $35,333, an increase from $32,006 in 2000.\textsuperscript{144} From this data, one can guess that wages per household had probably gone up. So, if the median household is above the federal poverty guidelines, what causes poverty and homelessness in Chattanooga?

According to the statistical reports posted by City-data.com, the main economic driver for poverty in Chattanooga between 2009 and 2010 seemed to be unemployment.\textsuperscript{145} The 2009 report stated that, out of the group of poor residents who were not in families, 67\% were unemployed, 30\% worked part-time, and only 3\% worked full-time; and 45\% of married couples did not work.\textsuperscript{146} The recent unemployment statistic for 2010 is 8.3\%, the highest in ten years for the city.\textsuperscript{147} Homelessness in Chattanooga is also on the rise. The City of Chattanooga, in collaboration with the Chattanooga Regional Homeless Coalition, developed a plan on paper entitled \textit{The Blueprint to End Chronic Homelessness in the Chattanooga Region in Ten Years (2004-2014)}. The report claims, “Over 4,000 different people experience

homelessness in the Chattanooga region at some time during the course of each year. Homeless children comprise approximately one-quarter of this total.... In 2003, 670 individuals reported being homeless in Chattanooga and the Southeast Tennessee region for more than a year.”

For a city with less than 200,000 people, this is a huge concern, particularly in the current economic downturn.

The blueprint report above provides the City of Chattanooga with a “comprehensive plan to help homeless people in our area return to healthy and stable lives in permanent housing. Its recommendations are evidence-based and draw from the best practices of innovative programs and initiatives across the country.” The following segment will highlight two examples of such programs in Chattanooga.

iii. Aid Resources

Two non-profit organizations in downtown Chattanooga serve the urban poor and homeless. One is Metropolitan Ministries, the other The Chattanooga Community Kitchen.

**Metropolitan Ministries**

Metropolitan Ministries, also known as MetMin, is a social ministry organization established in 1979 by the Episcopal Commission of Southeast Tennessee. MetMin started as a mission and ran its operations out of Christ Church in Chattanooga. Hence,

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148 The City of Chattanooga and The Chattanooga Regional Homeless Coalition, “Executive Summary” in *The Blueprint to End Chronic Homelessness in the Chattanooga Region in Ten Years*, 5.

149 Ibid.
it was part of the Episcopal family. MetMin’s goal was to provide emergency financial assistance to members of the community in need. As these needs increased over the years, it became more challenging for the mission to operate out of Christ Church. Collaborating with other similar initiatives in the community, the mission eventually evolved into Metropolitan Ministries, a 501(c)(3) non-profit organization, that serves over 8,000 clients annually.\textsuperscript{150}

Today, Metropolitan Ministries has its own building. The Episcopal Diocese of East Tennessee lists MetMin as a Jubilee Center.\textsuperscript{151} According to Bishop Charles vonRosenberg, “To be designated as a Jubilee Center is to be recognized as a special outreach ministry. Each Jubilee Center is engaged in mission and ministry with the poor and the oppressed, and each center must demonstrate four major aspects of Jubilee Ministry: advocacy, empowerment, evangelism and outreach.”\textsuperscript{152} This is exactly what Metropolitan Ministry is and does. It is a special outreach ministry that deals with the poor and homeless almost everyday. It runs advocacy and awareness campaigns; it empowers staff and volunteers to do the jobs that need to be done.

MetMin’s mission is to prevent homelessness in Chattanooga. Its support services include, but are not limited to, providing financial aid to poor or homeless people in the area. The monetary aid given goes toward covering specific immediate

needs such as rent, utilities, electricity, food coupons from the food bank, gas, and prescription medication.\textsuperscript{153} The ministry serves an average of 30-35 clients a day who come from as far as North Georgia and Alabama, and the numbers are still escalating.\textsuperscript{154} It has a volunteer base of approximately 50-60 people who are dedicated and committed to helping the cause.\textsuperscript{155}

One of the greatest challenges the organization faces is raising funds in the face of an economic slump. The bulk of MetMin’s donations come from Episcopal churches in the region. In spite of the funding obstacle, Metropolitan Ministries manages to disburse an average of $7,000 - $15,000 per week to their clients in need.\textsuperscript{156} The organization also participates in the national event, Project Homeless Connect, which is an annual campaign to raise public awareness on homelessness and, at the same time, provide services to the poor and homeless by participating agencies. Such services include dental and chiropractic care, pro-bono legal services, clothing and food banks, etc.

\textsuperscript{153} Information provided at an interview with Metropolitan Ministries’ Executive Director and Staff on September 3, 2010.
\textsuperscript{154} Ibid.
\textsuperscript{155} Ibid.
\textsuperscript{156} Ibid.
**Chattanooga Community Kitchen**

The Chattanooga Community Kitchen is more than just a soup kitchen. It considers itself a “freestanding social service agency” whose primary goal is to “lessen the poverty and despair among the homeless in the City of Chattanooga and to restore dignity and self-reliance” to those they serve.\(^{157}\) The Episcopal Diocese of East Tennessee recognizes it as a Jubilee Center. \(^{158}\)

The Community Kitchen not only has a meals program, it also provides a plethora of services that cater to the poor and homeless in downtown Chattanooga. These services and programs include transitional housing and shelter, case management, employment and job training, a day center for homeless folks to be indoors and bond with staff and volunteers, a clothing thrift store, health and respite care, and an excellent recycling program.\(^{159}\) In addition, it also has a small meditation chapel for people who wish to be in the quiet, away from the buzz of the streets.

Clients of the transitional housing and shelter program receive training on household budgeting and case management assistance in rebuilding their lives. Volunteers are engaged to help mentor and tutor the children of this community. The Community Kitchen’s free clinic provides respite care for homeless people who come out of surgery and are in need of a place to recover. The thrift store provides clothing


and basic necessities to their clients. The recycling program employs several homeless people as full-time staff to sort out unwanted stuff given by the public for recycling.

Speaking personally, the most impressive room to me is the meditation room. Being in the room was a surreal experience. Beautifully adorned with planters, a water fountain, and a cross, the room looked very different from the outside and other parts of the facility. The room is sound-proofed, allowing one to sit in quiet contemplation. The meditation room provides a peaceful solace for clients who want to get away from the noise on the streets. The picture of Christ and the Cross provide visitors with a sense of hope and comfort. The room affected me not because it was beautiful, but rather, what it represents to the clients, both Christians and non-Christians alike. It was an affirmation of Christ’s love for all of humanity.

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Description of the meditation chapel is a reflection from a personal visit to the Chattanooga Community Kitchen on November 5, 2010.
b. Case Study 2: Baltimore City, Maryland

i. Economic History\(^{161}\)

Baltimore City is founded on a tobacco-centered economy in the late seventeenth to mid-eighteenth centuries. The City’s geographical location at the mouth of the Patapsco River, its sandy coastal plains along the Chesapeake Bay, and moderate climate, were conducive for tobacco agriculture and transportation.

History has it that in 1696, landowners Daniel and Charles Carroll bought 550 acres of land, once known as “Cole’s Harbor.” The Carrolls then sold their parcels of land in one-acre plots for development projects. The developed lots eventually formed Baltimore Town. The Town grew exponentially in size and trade. Tobacco shipments from Baltimore to Europe became more regular by 1742.

The City was also home to flour and grain mills that sprouted along the tributaries of the Patapsco River. These milled products were shipped to British colonies in West Indies. During the American Revolution in 1776, the workers of the mills were enlisted by the U.S. Congress to serve in the war thereby ending the trade. This was a huge economic loss for Baltimore.

\(^{161}\) City-data.com, “Baltimore History,” http://www.city-data.com/us-cities/The-South/Baltimore-History.html (accessed February 27, 2011). All historical data presented in this paper are adapted from City Life Museums, 33 South Front Street, Baltimore, MD 21202; telephone (410)345-3000 or (410)396-3279; (open to the public with permission and payment of a fee). Maryland Historical Society, 201 W. Monument Street, Baltimore, MD 21201-4674; telephone (410)685-3750. Jewish Historical Society of Maryland, 15 Lloyd Street, telephone (410)732-6400.
On the positive side, Baltimore was fast gaining recognition for privateering as the U.S. government hired more privately own armed ships to fight in the war. Baltimore’s shipbuilding industry exploded. The city later became the central destination for the Continental Congress meetings in 1777.

Incorporated in 1797, Baltimore regained its commerce after the American Revolutionary War and became a successful exporter of grains to South America. During this time, Baltimore’s overall maritime industry also declined. In order to continue its trading activities, the City built the first public railroad in America in 1828. The railroad construction provided Baltimore with access to other towns in the country thereby enabling commercial growth.

Baltimore’s prosperity was once again cut short by the Civil War. The only profit center for the City was its military depot. Nonetheless, Baltimore’s recovery after the Civil War was rapid and reconstruction brought on its prosperity.

After its reconstruction, another catastrophe hit Baltimore. A cotton warehouse caught on fire in 1904. The spreading fire destroyed more than 2,000 buildings. However, the City saw this as an opportunity to work on street and harbor improvisations and to construct a state-of-the-art sewer system considered modern in its time. Baltimore’s economy flourished all throughout the Great Depression in the 1930s, World War I and II.

The City’s accelerated economic growth brought about poverty housing issues. The state of its inner city started deteriorating extensively. About 45,000 homes were in substandard condition. In 1947, the City decided to embark on an urban renewal
program to reduce the number of substandard houses to 25,000 by 1954. This project led to the establishment of the Greater Baltimore Committee in 1955, a collaboration between public and private corporations. The Committee oversaw the development of civic programs. In the 1970s and 1980s, major neighborhood revitalization and development programs were implemented. These included construction of housing, buildings for businesses, restaurants, and even a public transit railway line to the suburbs.

The City’s development projects continued all through the 1990s and into the twenty-first century. The City invested over a billion dollars in new projects such as retail space, the arts, technology, and recreation. The City however, did not grow in parallel to the population growth of the area. In fact, in the 1990s, the City’s population declined sharply. Baltimore lost about 11.5% of its population to the suburbs. This declining rate did gradually taper off and, between 2000 to 2003, the City lost only 3.2% of its population.
ii. Poverty Indicators from 2000 – 2010

The U.S. Census Bureau estimated that in 2009 the population in Baltimore City, Maryland, was 637,418.\(^{162}\) This was a decrease from the populations of 736,014 in 1990 and 651,154 in 2000.\(^{163}\) As indicated at the end of the last section, the decline in population in Baltimore City was the result of the migration of people into the suburbs. This flux of migration was the result of the rising cost of living in the City as it continued to grow and develop. The high cost of living also increased the poverty rate in Baltimore City. The U.S. Census Bureau commissioned the American Community Survey (ACS) to do a 5-year estimate (2005-2009) on Baltimore’s poverty status. The following are the results of the survey on Baltimore City’s poverty status for individuals and families.\(^{164}\)

Between the period of 2005 and 2009, ACS reports that out of a population of 617,676, about 20.1% or 123,956 were individuals living below the poverty level. Out of those who were living in poverty, 52,841 were males and 71,115 were females. The higher rate in female poverty may be because females either tend to stay at home to look


\(^{163}\) Ibid.

\(^{164}\) American Community Survey, “Baltimore City, Maryland: Poverty Status in the Past 12 Months” in 2005-2009 American Community Survey 5-Year Estimates, U.S. Census Bureau, [http://factfinder.census.gov/servlet/STTable?bm=y&geo_id=16000US2404000&qr_name=ACS_2009_5YR_G00_S1701&ds_name=ACS_2009_5YR_G00&redoLog=false](http://factfinder.census.gov/servlet/STTable?bm=y&geo_id=16000US2404000&qr_name=ACS_2009_5YR_G00_S1701&ds_name=ACS_2009_5YR_G00&redoLog=false) (accessed February 27, 2011). All statistical data on poverty rates presented in this segment are adapted from the same source.
after their families, to work part-time to help supplement their spouses income, or are unemployed.

In terms of age group, 28.4% out of 143,810 children below 18 years were poor; 17.5% of 400,883 were individuals aged between 18 to 64 years living below the poverty level; and 17.8% of 72,983 elderly individuals lived in poverty.

The survey also reported on poverty rates of different races living in Baltimore City. The survey showed that out of the 195,896 white population, 13.4% were poor; 23.4% of 392,136 were Black or African American poor; 22.6% of 11,193 were Asians living in poverty; and 20.2% of 6,230 were poor individuals from other races living below the poverty line.

Education attainment also had an effect on poverty for populations aged 25 years and above. The survey estimated that 26,822 individuals with less than a high school diploma lived below the poverty level. Approximately 22,162 high school graduates were poor and 11,247 had some college or Associate’s degree. Those with a Bachelor’s degree or higher, and who were living in poverty, were less in number at 6,210.

The employment status of an individual 16 years and older also affected his/her poverty status. Of the 278,744 employed individuals, 7.3% lived below the poverty level. Interestingly, only 34.2% of the 34,582 unemployed individuals are reported poor.

Finally, concerning families who lived in poverty, ACS classified them into three categories – All Families, Married-Couple Families, and Female Householder with no husband present. ACS estimated that 16.2% of 126,396 all families in the City lived
below the poverty level. Out of the 58,877 married-couple families, 5.8% were poor; and 27.5% of 54,553 female householders with no husbands present were living in poverty.

The report clearly provides a glimpse into the indicators of poverty. Gender, education, and employment status seemed to have had an impact on one’s poverty status. There is also a considerable number of families in the City that are living below the poverty level, and the single female householder seemed to have had a higher risk of poverty than the married couple. Not mentioned in the survey are the homeless poor even though the above statistics may be comprised of members from this particular group.

The need of the poor and homeless in Baltimore City is great. The next segment will highlight the work of two exemplary aid providers, the Episcopal Community Services of Maryland (ECSM) and the Episcopal Housing Corporation (EHC), both of which address the issues of poverty and homelessness in the City.

iii. Aid Providers

**Episcopal Community Services (ECSM) of Maryland**

The Episcopal Community Services of Maryland’s corporate mission statement reads:

Guided by our faith and commitment to social justice, and in collaboration with others, Episcopal Community Services of Maryland strives to address the injustice of severe poverty, which is embedded in communities and disempowers individuals. ECSM provides education and support systems as
well as advocates for families and individuals seeking help in overcoming adversity.\footnote{165}{Episcopal Community Services of Maryland, “Mission Statement,” \url{http://www.ecsm.org/mission/} (accessed February 27, 2011).}

ECSM, originally established as the Church Mission of Help in 1927 in the Episcopal Diocese of Maryland, started by providing adoption services. Since then, it has grown and expanded into a faith-based organization that provides services to homeless children and youth from low-income families in the inner city of Baltimore.\footnote{166}{Episcopal Community Services of Maryland, “Inside ECSM: Overview,” \url{http://www.ecsm.org/inside/index.php} (accessed February 27, 2011).} Two of ECSM’s programs are The Ark Pre-School and The Club at Collington Square.

In Jesus’ time, the status of children was slightly above that of slaves. Jesus said, “Whoever welcomes one such child in my name welcomes me.” (Matt 18:5) ECSM runs one such program that epitomizes Jesus’ teaching. The Ark Preschool, also known as the Ark, is the only state-accredited pre-school serving homeless children aged between 3 to 5 years.\footnote{167}{Episcopal Community Services of Maryland, “Programs: The Ark Pre-School,” \url{http://www.ecsm.org/inside/index.php} (accessed February 27, 2011).} These children are referrals from local family shelters such as the Salvation Army, Christ Lutheran Church, My Sister’s Place and the like. Prior to enrollment, a physical screening is done for each child. The free physical screening is done through ECM’s partner, Mercy’s Children Health Outreach Program (M-CHOP). Two weeks after enrollment, each child is further assessed by the Early Screening Inventory-Revised (ESI) to detect developmental delays. The Ark refers children with developmental

\begin{thebibliography}{99}
  \bibitem{167} Episcopal Community Services of Maryland, “Programs: The Ark Pre-School,” \url{http://www.ecsm.org/inside/index.php} (accessed February 27, 2011). All information pertaining to the Ark is adapted from this same online source.
\end{thebibliography}
delays to the Head Start program for further evaluations and necessary services and continues to monitor the child’s progress during their time in school.

The Ark’s teachers and volunteers help these children develop language and social skills that prepare them for kindergarten. The Ark provides the children with a very nurturing and safe environment. The pre-schoolers partake in nutritious meals each day, learn about dental hygiene and care, read books, do arts and crafts, have outdoor playtime, and take naps. Parents of the children welcome The Ark’s services as it gives them a chance to focus on rebuilding their lives without having to worry about their children. The generosity of partners, volunteers from the community, universities, and local colleges has enabled the Ark to continue its services for homeless children in Baltimore City.

The second ECSM program is The Club at Collington Square, also known as The Club. Collington Square is a densely populated, poor and low-income neighborhood in East Baltimore, just north of Johns Hopkins Hospital. The work of The Club is a reminder of an old Proverb saying, “Train children in the right way, and when old, they will not stray.” (Proverb 22:6) This is because the Club is an after school and a six-week summer camp program for youth, aged between 5 and 14 years, who live in Collington

ECSM established this program in 2001 with the purpose of developing strong, responsible, and motivated youth through academic and community-based arts programs. The Club takes a holistic approach in helping its youth build character and confidence. The community-based arts program teaches the Club’s youth to use visual and performing arts media for creative expression. Volunteers and staff members provide individual and group tutoring in Math and Reading to supplement what they learn in school. Club staff members, with the help of collaborating schools, Collington Square Elementary and Middle School, monitor its youth’s academic progress. In addition, in the summer, the Club’s ‘graduated’ members, or older youth, are given employment opportunities that are funded by the government and the private sector. ECSM also recognizes the important roles that the family and community play in the development of its youth. Hence, The Club at Collington Square also operates a food and clothing bank for families in need and is a resource provider to the whole community.

**Episcopal Housing Corporation (EHC)**

Another significant community player and advocate for the poor and homeless in Baltimore City is the Episcopal Housing Corporation. EHC is a response to the 68th

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and 74th General Conventions’ call to address poverty housing in urban districts.170

Established as a non-profit organization in 1995, EHC’s mission statement sums up its services:

The Episcopal Housing Corporation mission is to respond to God’s call to establish justice for those most in need by building affordable housing and creating the foundations for healthy and sustainable communities.171

Together with their project partners from other non-profit organizations, EHC develops “safe, decent and affordable housing for families with very low incomes and those who have recently overcome homelessness or substance abuse addiction.”172

Some of EHC’s past development projects include transitional and multi-family housing and community centers.173 The transitional housing provides the homeless with a stable environment and support services, rendered by EHC’s partners, for rebuilding their lives and strengthening the communities in which they live.174 So far, EHC has developed 11 transitional housing projects in and around the city.175 Two multi-family developments provide low-income seniors, students, individuals, and families with affordable, low-cost housing.176 The EHC-built Community Centers provide communities with a place for learning, recreation, arts, music and most of all, a safe and

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170 Refer to pages 34-36 of this paper.
172 Ibid.
173 Ibid.
174 Ibid.
175 Ibid.
176 Ibid.
friendly meeting place for community bonding.\textsuperscript{177} One of the centers that EHC developed was The Club at Collington Square where the Episcopal Community Services of Maryland, mentioned above, provides for its youth.

In addition to development projects, EHC also organizes community activities such as “Planting Day” in the neighborhood of Remington, or “Cleaning Collington” at Collington Square, on a weekend.\textsuperscript{178} The organization keeps the communities engaged throughout the year. They do this by conducting weekly sessions to help residents fill out applications for Maryland Energy Assistance Program, providing assessments for Maryland Homeowners/Renters Tax credits, and water bill reductions for Seniors. EHC also sponsors health fairs and collaborates with churches and other non-profit organizations in many other community-building activities.

These two case studies provide some insight into urban poverty in Chattanooga and Baltimore City, and feature the successful programs of a few proactive organizations to eliminate poverty and homelessness. There are many exemplary individuals and organizations out there who have shown dedication to the cause and who tirelessly reach out to provide comfort and help to those in need. The next chapter will provide recommendations on techniques for successful programs to those who are keen to be advocates and participants in the cause to eradicate poverty and homelessness.

\textsuperscript{177} Episcopal Housing Corporation, “Past Projects,” Maryland, \url{http://www.ehc.ang-md.org/success.html} (accessed February 27, 2011).

\textsuperscript{178} Episcopal Housing Corporation of Maryland, “Community Building,” Maryland, \url{http://www.ehc.ang-md.org/neighborhoods.html} (accessed February 27, 2011).
CHAPTER FOUR

“This is my commandment, that you love one another as I have loved you.”

John 15:12

GENERAL OUTLINE OF TECHNIQUES FOR DEVELOPING PROGRAMS
THAT SERVE THE POOR AND HOMELESS

This final chapter will outline some techniques for developing programs that cater to the poor and homeless. These techniques will also highlight the successes of some of the services mentioned earlier in the thesis. These recommended methods for program development include prayer and discernment, research and budgeting, program design and development, raising resources, and program evaluation. In addition, some aspects of the program development will take an explicitly Christian approach.

a. Prayer and Discernment

Jesus says, “Whatever you ask for in prayer with faith, you will receive.” (Matt 21:22). Sara Miles took Jesus’ advice and prayed hard. In her book, Take this Bread, her friend Jose Suarez recalled how Miles described prayer to him. She said, “prayer was like having this intense, profound longing that you just had to be with. That you put the longing in the hands of God, in a certain way. That it was important to be receptive to the unfulfilled, and not fill it or deny it.”179 Miles also struggled with prayer when she was asked to pray for the people who visited her food pantry. Her response to that

179 Miles, 70.
request was “It was still hard enough to pray on my own, to let my mind open, to wait. Praying for someone else raised all kinds of questions: What right did I have? What did people think they were getting? What if I said the wrong thing? … I took a deep breath and began praying with anyone who asked. I didn’t know then that I was also praying for my own conversion, to reach the next level of conversation with God.”

Miles’s example is an important reminder that, in the Christian world, the first step in making any decision is to pray, regardless of whether or not our prayers are answered. Miles believes that we need to be receptive to prayer and she realizes that prayer is a conversation with God. Most Christians believe that prayer is a powerful petition to God for help and intercession. In the Episcopal Church each week, just before the Eucharist, the whole congregation says the Prayers of the People, which are petitions with intercession for the Church, the world, all leaders, the poor, the afflicted, the sick, and those who have died. In his book, True Prayer: An Invitation to Christian Spirituality, Kenneth Leech states, “Intercessory prayer is not a technique for changing God’s mind, but it is a releasing of God’s power through placing ourselves in a relationship of cooperation with God. It is an act. Prayer and action should not be opposed to each other, for prayer is action. Intercession means literally to stand between, to become involved in the conflict.”

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180 Miles, 131.
181 Episcopal Church, The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church: Together with the Psalter or Psalms of David According to the Use of the Episcopal Church. [New York: Church Publishing Incorporated, 1979], 383.
In an article entitled “Praying: Poverty,” Kelly S. Johnson writes, “Prayer is not about getting something from God, but about encouraging oneself to obey God, about changing the self, not changing God.”\textsuperscript{183} Johnson further says, “Prayer for the poor is a reminder that we should work for economic justice. … the economics of prayer is not a struggle to win benefits from God, but a struggle to win support from Christians.”\textsuperscript{184} So why is prayer important for ministry?

Johnson, like Miles, believes that prayer can serve as a reminder of our own devotions. In developing programs, congregations and groups may start by reflecting on passages in the Scriptures that teach about poverty. Next, they may pray for the needs of the poor and homeless and discern if the congregation or group should establish a course of action to help them. I remember a parishioner at St. James Episcopal Church in Monkton, Maryland, telling me how praying as a group helps in tightening the bond between the members. In turn, this bond enabled the group to engage in meaningful, respectful and focused discussions.

Finally, in the spirit of Christian prayer, we need to pray that God’s will, not ours, be done. According to Johnson, when we say, “Let thy will be done,” it usually indicates “a welcome, an encouragement, a conscious alliance with God’s purpose.”\textsuperscript{185} Hence, start a ministry with a prayer and discernment and let God take the lead and guide you.

\textsuperscript{184} Ibid., 227.
\textsuperscript{185} Ibid., 235.
b. Research and Program Development

   i. Identifying the Church Mission, Statistics, and Asset Mapping

   Christian congregations and non-profits who wish to start ministries that cater to the poor and homeless may want to consult with their national ecclesial or governing body of the Church on the type of ministries that have been endorsed. For example, Episcopal congregations and groups should consult with the Resolutions of the General Convention both past and present, as well as their local diocese. The Episcopal Network for Economic Justice (ENEJ), the Episcopal Public Policy Network (EPPN), and Jubilee Ministry are some of the few entities that have either formed out of the General Conventions of the Episcopal Church U.S.A or gained affiliation with the national church. Dioceses also have supported parish initiatives, such as Metropolitan Ministries, or the local Episcopal Community Services, in response to the General Convention’s call for its congregations to support and develop economic justice ministries.

   Next, statistical data is also important in program development. The number of people a program serves and impacts usually gauges the effectiveness of a program. Statistical data helps in the design of a well-focused program for clearly identified target groups. Many online resources provide pertinent statistical information on population,

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186 See pages 29-42 of this paper.
demographics, poverty levels, household income, and the like. Two key information providers featured earlier in this paper, the U.S. Census Bureau (www.census.gov) and City-data.com (www.city-data.com), provide such data. Both mediums allow searches to be narrowed down by cities, counties, states, and zip codes.

A final important aspect of research is asset mapping. Asset mapping allows churches and organizations to check out the assets of a neighborhood that can be beneficial to their programs. These assets include the needs of its residents as well as current available resources in the community that are complementary or useful for the intended program. Asset mapping also helps to identify new resources in the area, such as key businesses, institutions and service providers, who could potentially be partners. The U.S. Department of Housing and Urban Development has an online guide that features a systematic process to asset mapping.\(^{189}\) One good example of successful asset mapping is the Episcopal Housing Corporation (EHC) in Maryland. EHC does asset mapping by identifying and collaborating with existing services in neighborhoods. EHC is involved in housing projects in Collington Square, an area with a high population of homeless, poor, and substance-abused people. EHC’s assets in the area are its project partners such as the Collington Square Neighborhood Association and the Collington

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Square Non-Profit Corporation, which collaborate with EHC on community activities and housing initiatives that meet the needs of the residents.190

ii. Program Design and Development

Once the research is completed, it is time to design and develop the program. This involves going to the drawing board and laying out the vision and mission statements, service plans, and strategies for reaching the goals of the program. Christian congregations and groups may use relevant biblical passages or refer to their church governing body for mission statements. The vision of the program should reflect its objectives and goals.

The first step in designing a program is to determine if the ministry is to be purely activity based, a regular service, or both. Activity-based programs are often easier to manage. They have a low maintenance cost and are driven mainly by volunteers. Such programs include organizing a group of volunteers to cook for a community event for low-income families or a neighborhood clean up day once a month.191 Programs like Metropolitan Ministries192 and ECSM’s Ark Pre-School193 provide regular services. These involve the need for more sustainable resources, commitment, and perseverance for the long term.

191 See page 49 for activities of St. James Episcopal Church in Monkton, Maryland, and pages 70-72 for activities of the Episcopal Housing Corporation.
192 See pages 57-59 for ministry description.
193 See pages 68-69 for description of preschool.
At this point, the program should have identified its target group of clients and the needs of the community they live in. Next, plan activities and services to meet these needs. Start modestly and work towards expansion gradually. Take for example the Chattanooga Community Kitchen. In 1982, seven churches in downtown Chattanooga banded together to start a feeding program for the growing homeless population in the city. Today, 29 years later, the Community Kitchen has successfully expanded to eight distinct services to help lessen the struggles and despair of the homeless and poor in the area.

Secondly, programs offering regular services should locate themselves in the areas where the needs of the people and community are the greatest. Put together a team of dedicated staff and volunteers who will make the program work. A good consideration is to hire and train staff from the communities that the program will be serving. Again, the Chattanooga Community Kitchen is a prime example of this approach as it hires its clients for its recycling program.

Last but not least, design a communications plan to promote the program’s services and activities. Take advantage of communication media that have a wide audience. These include websites, social network medias like Facebook, radio, television, printed materials, and the like. Also, organize talks to explain the purpose of the program to prospective clients.

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195 See pages 60-61 for types of services.
196 For more information, visit http://homelesschattanooga.org/programs.html (accessed March 8, 2011)
c. Resource Development: Funding, Committees and Boards, and Partnerships

Resource development is a very challenging and onerous task that can yield phenomenal results for the program if it is successful. Resource development involves researching and mobilizing sources of funding and labor as well as forming partnerships with private, public, governmental, non-profit, and church organizations that will help support one’s mission.

i. Fundraising for the Cause

Funding is a critical aspect of program development and perhaps the most challenging task. Congregations or groups wishing to start a new program should begin with an assessment of available financial and human resources. It will also be helpful to prepare a budget of potential income and expenses that will indicate the amount of funds needed. The budget involves listing everything that is required to operate the program such as labor, insurance, promotional materials, rent or mortgage, utilities, etc. Expenses should also include costs to run fundraising and capital campaigns which, I strongly recommend, be capped between 10% and 15% of the total expenses, even though less is always preferred. A miscellaneous contingency fund, usually no more than 5-10% of the total expenses, should be set aside as a line item in the budget.

Once an estimated expenditure is projected, review the potential sources of income that can help cover the costs. Donor funding is an important aspect of fundraising. Gifts made to a 501(c)(3) organization are tax-deductible under the Internal
Revenue Service.\textsuperscript{197} There are several ways to solicit for donations. Most charities and non-profits provide a platform for online giving in their websites.\textsuperscript{198} Another way of asking for donations is through direct mailers. To do this, one needs a database of givers and potential donors. Churches have a ready database of parishioners that they can approach. However, all direct mailers, whether by email or postal service, should include an option to opt out for those who do not wish to receive solicitations. Churches may also include information on their supported program and a donation form in their bulletins or circulars. Other forms of income include grants from the federal government, community and private foundations. Also, do not shy away from asking ardent supporters to consider giving to the program in their estate planning. Most people are willing to give to their favorite charities when their life on earth ends. As Jesus says, “Ask and it will be given you.” (Luke 11:9).

\textbf{ii. Committees and Boards}

Raising human resources is vital in ensuring the program’s sustainability. Most social ministries and non-profit organizations have committees and boards of directors comprised mainly of volunteers from differing backgrounds who are passionate about the cause. These volunteers are valuable and instrumental in helping an organization to


\textsuperscript{198} Refer to the Episcopal Community Services of Maryland “Give: Donate Online” @ \texttt{www.ecsm.org} (accessed March 7, 2011); Chattanooga Community Kitchen “Donations” @ \texttt{www.homelesschattanooga.org} (accessed March 7, 2011); and Metropolitan Ministries “Donate Now” @ \texttt{www.metropolitanministries.org} (accessed March 7, 2011).
mobilize resources and grow. The first step is to search for these resources within one’s network. Identify people who you think will be most beneficial to your program and organization. Ask for referrals from others if need be. Then approach and share with these people your passion for the ministry. Inform them why serving the poor, the homeless and the hungry are important and ask if they can see themselves as being part of a ministry to change and rebuild lives. If an affirmative answer is given, that will be the cue to extend an invitation to them to sit on a committee or the board. The rest of the discussion thereafter are just details.

iii. Forming Partnerships

Another beneficial form of resource is developing partnerships with other organizations who share similar passions. Partnerships often help lessen the burdens that a program may have to carry on its own. It is also a communal sharing of expertise for a common cause. For example, in the Baltimore City case study, the Episcopal Housing Corporation collaborated with the Episcopal Community Services to build The Club at Collington Square. EHC developed the center that houses ECSM’s program for the youth of the community. Another example is Metropolitan Ministries in Chattanooga that works with and receives support from the Mayor’s Homelessness Blueprint Oversight Committee to eliminate homelessness in the city. In selecting a

199 See page 72.
200 Refer to Metropolitan Ministries website on “Supportive Services” @ http://metropolitanministries.org/pages/Supportive-Services/ (accessed March 7, 2011).
partner, choose one that can help meet or complement the needs of your program. This kind of partnership enables organizations to run a program more effectively.

d. Program Evaluation

The final step to all this is to evaluate the results of the program. Evaluating a service program for its success is a tedious job. This is because the results may not be visible for a while, or because the intangible outcomes far outweigh the tangible ones. For example, it is much easier to measure tangible results like the number of allocated housing units for the homeless, or the number of children enrolled at a school or after care program for low-income or homeless families. It is, however, difficult to measure the intangible outcomes such as the joy of a homeless person on receiving housing assistance, or the relief homeless parents feel knowing that their children are receiving love, care and well-deserved attention at school.

In evaluating a program, it is important that the assessment tools used consist of benchmarks against biases, prejudices, inequality, and the like. Each program measures and considers success differently. So, how does one measure success? The Bible considers the rescue of “one lost sheep” (Luke 15:4-6) to the fold as a success. In today’s world, how is success defined for programs that serve the poor and homeless?

Multiple evaluation and assessment tools for human services are available online and in the bookstores. One recommended source is the Urban Institute’s “Evaluation
Strategies for Human Services Programs: A Guide for Policymakers and Providers.” It provides a comprehensive framework and a variation of evaluation models for different program types. The guide also addresses key evaluation problems and provides suggested solutions to deal with these issues.

Newer programs may want to conduct bi-weekly, monthly, or quarterly assessments. This allows the organization to evaluate response rates and modify certain aspects of the program if needed. Half-yearly or annual evaluations should be done for programs that are more established.

Even though it is always good to measure the tangible results, we also need to be aware of the long-term intangible outcome that programs may have on the poor and homeless. Knowing the outcome should motivate us to want to continue the program and do more to help. Perhaps it might be helpful if we learn to read our clients’ facial expressions and take note of the number of times they have smiled, simply because they have been cared for and loved. We might want to listen for their sighs of relief, simply because they have been fed, clothed and sheltered. Finally, it may be a further inspiration to us if we evaluate our personal sense of spiritual fulfillment as we walk the path that Christ has laid out for us.

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CONCLUSION

Researching and writing this thesis have been a great source of inspiration and motivation for me personally. Not only have I found answers to the questions I outlined in the introduction, I have also learned a great deal from the two case studies and the success stories of the featured programs.

As we have seen in this thesis, poverty has been around since biblical times. The ministry of serving the poor and homeless is an ongoing challenge that seems to get more difficult as society progresses. Even the nature of poverty has changed over time. The Old Testament had poor agrarian farmers and debt-slavery, the New Testament talks about the spiritually poor, the oppressed, the hungry, and poverty caused by the rule of powerful empires. In contemporary times, poverty is very much driven by socio-economic factors as economies develop. In order to fight this economic societal evil, Christ challenges us to meet the needs of the poor and, in doing so, to participate in the rebuilding of God’s Kingdom.

Many Episcopal churches and organizations have risen to the challenge by providing innovative services and programs to meet these needs. This paper has outlined the services and passion of only a few who are doing good work. Yet, the work of eliminating poverty is far from accomplished.

The Episcopal Church U.S.A. has been commendable in its effort to work with and support its congregations and dioceses in this ministry. It has provided pastoral direction through policies made at General Conventions, advocacy groups, and Jubilee
Ministry. The Episcopal Church has also provided resources to support its grassroots ministries and organizations that serve the poor and homeless.

The two case studies in Chattanooga, Tennessee, and Baltimore, Maryland, have given us insights into urban ministry for the poor and homeless through statistical data and the inspiring work of organizations like the Episcopal Community Services, Episcopal Housing Corporation, Metropolitan Ministries, and the Chattanooga Community Kitchen.

The final chapter on techniques and success stories aspires to encourage and motivate more churches and organizations to take up the call to serve in this meaningful ministry of bringing hope and rebuilding lives of the poor.

In conclusion, this thesis serves to be a witness and evangelist of Christ’s redeeming work in his Kingdom where no one is left behind. Being called to be of service to the poor and homeless is an opportunity to share the love of Christ and to participate as builders of a larger community in the Kingdom of God. Perhaps Dietrich Bonhoeffer has the perfect answer on what it means to be part of a Christian community, where our call to serve is reflective of Christ’s love for all of humanity. He writes, “It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ, we have been chosen from eternity, accepted in time, and united for eternity.”

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