

10.17.08-10.19.08

**STAND UP & TAKE ACTION WEEKEND**

12.12.08-12.14.08

**JUBILEE SABBATH/SUNDAY**

*Jubilee Congregations*

# Sign-up Sheet to Become a Jubilee Congregation

Yes, our faith community wants to become a Jubilee Congregation!

Name of Congregation: \_\_\_\_\_

Name of Pastor/Leader: \_\_\_\_\_

Denomination: \_\_\_\_\_ Number of Members: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_ Web site: \_\_\_\_\_

Contact person: \_\_\_\_\_

Role/Title in Congregation, if any: \_\_\_\_\_

Address (if different from above): \_\_\_\_\_

Phone: \_\_\_\_\_ Fax \_\_\_\_\_

Email (required): \_\_\_\_\_

## Financial Commitment to Jubilee

Enclosed is our Jubilee Congregation annual commitment of \$1 per member: \$ \_\_\_\_\_

Enclosed is the offering received for Jubilee as our annual commitment: \$ \_\_\_\_\_

We pledge to send in the proceeds of a special offering for Jubilee: \_\_\_\_\_

Enclosed is an additional donation to Jubilee USA Network of \$ \_\_\_\_\_

Tell us about your plans to promote Jubilee in your congregation through prayer, worship, education and letter writing: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## Send registration form and donation to:

Jubilee USA Network  
222 E. Capitol Street, NE  
Washington, DC 20003

*Thank you for becoming a Jubilee Congregation and joining us to restore right relationships and economic justice by proclaiming Jubilee! Your Jubilee banner, handbook and welcome letter will arrive within 2-4 weeks.*

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## SECTION 1

# *Worship Resources*

Jubilee Congregations: The Vision

Jubilee Service: Minute for Mission

Sermon Notes: Isaiah 61: 1-4, 8-11

Call to Worship & Prayers

Call to Jubilee Hymn

Sample Service: St. John the Baptist Episcopal Church, Portland, Oregon

"Debt Cancellation: A Victory for the World" By Desmond Tutu

# JUBILEE CONGREGATIONS

## THE VISION

For many reasons, it feels as if it is midnight in our time.

War, the AIDS epidemic, the rising cost of food, instability, and poverty rage globally, fed by the scandalous inequalities that create a rift between us and our brothers and sisters in the Global South. Yet, it was Martin Luther King Jr. who called attention to the fact that it is in the midnight sky that the stars shine the brightest. Ours is the blessing and the challenge to be stars that shine brightly through the midnight, bearing witness to God's vision of a transformed world.

When people of faith join together for a holy purpose, rooted in our scriptures, we can turn the tides of economic injustice, challenge harmful policies and advance a prophetic vision of right relationships among nations, fairness, equality and hope for the world's poor.

This is the vision of Jubilee.

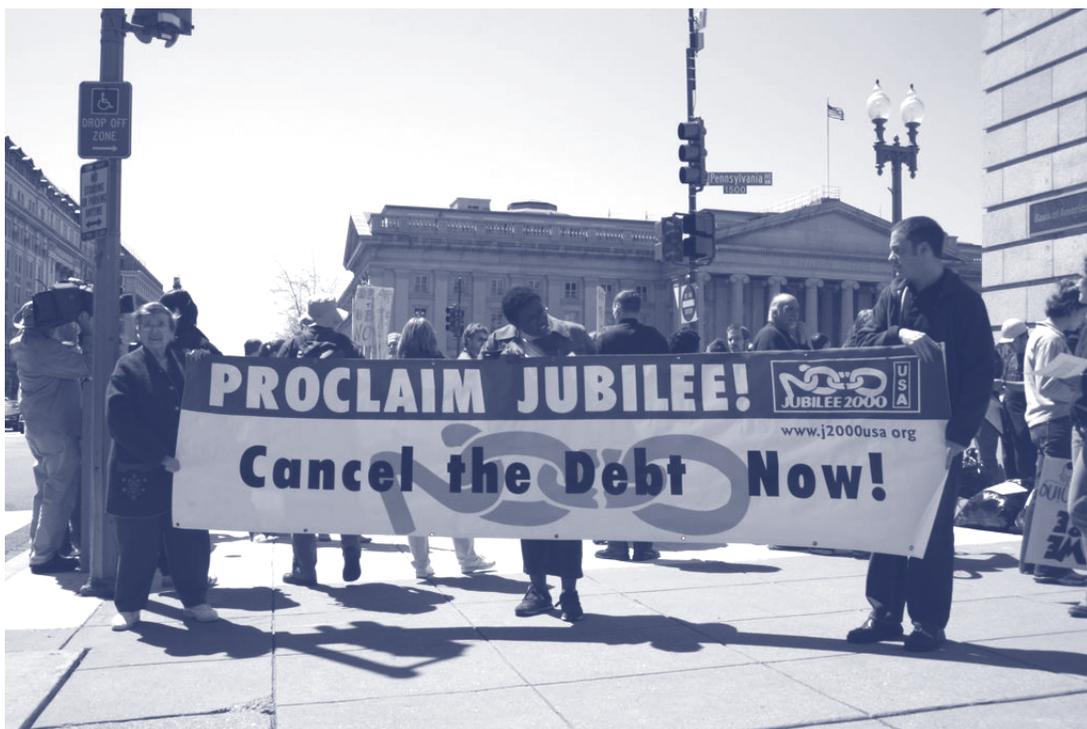
People of faith have been at the heart of many major social movements in U.S. history; the abolition, women's suffrage, civil rights, peace and other movements have been sustained by people of faith. By participating in the Jubilee movement, your congregation joins the ranks of many who have faithfully struggled for — and won — social change.

The Judeo-Christian tradition teaches us where people lack vision they ultimately perish. Our brothers and sisters are perishing under the crushing weight of international debt payments to wealthy creditors. The vision of Jubilee calls

for the building of right relationships between communities, peoples and nations. The Rev. Dr. Martin Luther King Jr. captured the essence of Jubilee best when he said, "We are caught in an inescapable garment of destiny. Injustice anywhere represents a threat to justice everywhere." In our world today international cooperation builds true security while the crisis of debt breeds instability, hopelessness, and unnecessary suffering.

We know debt cancellation works. It is up to us to generate the political will needed to achieve this life-affirming goal. Movements turn the impossible into the inevitable. Ten years ago many economists, politicians, and development specialists argued that canceling the debts of impoverished nations was an impossible task given the entrenched nature of the debt and the lack of public awareness and engagement around the issue. The rising wave of people of faith contacting our elected leaders, educating the media, and reaching out to others in our communities has put this crisis on the national agenda.

Though much has been accomplished over the past ten years, the imperative to finish what we started remains: to lift the excruciating burden of debt and end the imposition of harmful economic policies that jeopardize the security of millions by denying their basic right to health care, education and clean water, and to work for more responsible lending in the future. The power to create change is in all of our hands. Only a world that is free from want and need can be a world of true security for all.



# JUBILEE SERVICE

## MINUTE FOR MISSION

### A BRIEF STATEMENT THAT CAN BE READ FROM THE PULPIT TO HELP INTRODUCE THE CONCEPT OF DEPT, THE JUBILEE VISION, AND HOW YOUR CONGREGATION CAN BE SUPPORTIVE AND GET INVOLVED!

Today is Jubilee Sunday, a day once a year when we raise the concerns of countries which have been impoverished by the huge payments they make annually on foreign debts. In our service today we will pray and share ideas on how all of us can work together for an economically just world in which countries are not impoverished by debt.

The origins of the debt crisis go back to the oil shocks of the 1970s. Over a period of about eight years, the price of oil increased by over four hundred percent. Astronomical profits from oil sales were invested in North American and European banks, causing the banks to have more money than they ever had before. As a result, these banks began encouraging the impoverished countries of the global south to take the money in low-interest loans. Some of the loans went to good projects such as roads and schools and some went to dictators for leer jets and personal mansions. Countries made payments by selling raw materials to the wealthy countries of the global north, receiving dollars for the sales, and then sending the money back again in payments on the loans.

In the early 1980s the world's biggest economies fell into a recession. They cut their purchases of raw materials and their banks raised the interest rates on the loans to as much as twenty-seven percent. As a result, the "costs" of the loans went up just as profits from the sale of raw materials went down. Debt became a black hole that sucked in many impoverished countries. And it is a hole that most of them are still in.

In order to bail out the private banks that made the loans, many of these loans were bought by the World Bank, the International Monetary Fund and other regional development banks. Because of the advocacy and activism of people of faith and conscience around the world, in the late 1990s and again in 2005 debt relief agreements alleviated some of the crushing debts that continue to burden many countries in Asia, Africa, and Latin America. Unfortunately, these debt relief initiatives force impoverished countries to increase their exports, open their markets to unfair competition with the countries of the global north, cut social spending, and privatize essential services like water, health-care, education, and electricity in order to receive debt cancellation.

These debt relief initiatives have not provided sufficient debt cancellation for countries to address extreme poverty and the harmful economic policy requirements that have come attached to these debt cancellation deals have actually deepened poverty in many cases.

Today, on this Jubilee Sunday, congregations are coming together across the country to learn and pray, and take action in solidarity with our sisters and brothers in the Global South. During today's service we will be standing up against global poverty and participating in Jubilee's "Picture New Leadership" photo petition calling on both Presidential candidates to make the fight against global poverty a priority if they are elected.

**Describe here how/where you'll be taking a picture of the congregation with a sign reading "Picture New Leadership on Global Poverty — Cancel Debts, More and Better Aid!" Also be sure to let folks know how they can sign the petition (enclosed and online at [www.jubileeusa.org/leadership/petition.html](http://www.jubileeusa.org/leadership/petition.html)) that will accompany the picture. If you are participating as part of the STAND UP TAKE ACTION day on October 19, let folks know that the picture will also be included as part of a record-breaking symbolic stand of millions around the world against global poverty.**

Let us stand in the light of the jubilee message of salvation, redemption, and liberation as we worship God together.



# JUBILEE SUNDAY SERMON NOTES

THIRD SUNDAY OF ADVENT, YEAR B  
DECEMBER 14, 2008/ GAUDETE (JOY) SUNDAY  
ISAIAH 61:1-4, 8-11; PSALM 126, OR LUKE 1:47-55;  
1 THESSALONIANS 5:16-24; JOHN 1:6-8; 19-28  
BY REV. DR. STAN G. B. DUNCAN

ISAIAH 61:1-4, 8-11

## Background

Isaiah 61 is a critical passage in our understanding of the concept of the Jubilee and in the development of Biblical theology as a whole. It is strongly influenced by the seminal Jubilee passages of Leviticus 25 and Deuteronomy 15, and it is central to the self-consciousness of Jesus, as portrayed by Luke in his important “inaugural” sermon in Luke 4. There is also evidence, as we have noted in previous Jubilee Sunday sermon notes, that Jesus (or the Gospel writers) understood the notion of the “Kingdom (or realm) of God” as being drawn from the traditions of the Jubilee.

The author of what we know as “Third Isaiah” is otherwise unknown to us. We call him by that name because his are the last of three sets of writings collected in the book known as Isaiah. The breakdown is roughly:

- ☑ First Isaiah 1-39
- ☑ Second Isaiah 40-55
- ☑ Third Isaiah 56-66

Generally speaking, First Isaiah wrote before the Babylonian exile, from about 740 BC to 700 BC. Second Isaiah wrote during (and perhaps just after) the exile which ended with the fall of Babylon to Cyrus the Great of Persia (Oct 29, 539 B.C.E.). His works are filled with hope and anticipation of the re-establishment of Jerusalem and the rebuilding of the temple. And Third Isaiah wrote just after the exile, when the cold reality of failed expectations took hold. His activity was probably between 537-521, and probably was active for only a few short years. Chapters 60-62, which contain today’s Lection, form the nucleus of his writings. They form a literary unit.

## This Passage

The immediate occasion of this particular poem is a social crisis brought about by the financial dealings of the wealthy returnees, who used their status and wealth to grab more land and income from both their deported brothers and sisters and from those who had been left behind. They used their economic and class power to influence the application of the tax and finance laws of the emerging nation to their advantage, causing huge increases in their own wealth, and poverty in others. For example, they would make agricultural start-up loans during times of drought at exorbitant rates, which violated the Jubilee laws of Leviticus 25 and Deuteronomy 15, but which was allowed because they could buy off courts and lawmakers in case anyone complained. If the poor borrower was not able to pay the entire amount in one year, the next year the unpaid portion would be rolled over into a second loan, with a doubling of the interest rate. After two or three years of rolling and doubling, the poor farmer was effectively bankrupt and had to give up his farm — and often his freedom — to the lender.

Here’s how Nehemiah describes the crisis:

Now there was a great outcry of the people and of their wives against their Jewish kin. For there were those who said, “With our sons and our daughters, we are many; we must get grain, so that we may eat and stay alive.” There were also those who said, “We are having to pledge our fields, our vineyards, and our houses in order to get grain during the famine.” And there were those who said, “We are having to borrow money on our fields and vineyards to pay the king’s tax. Now our flesh is the same as that of our kindred; our children are the same as their children; and yet we are forcing our sons and daughters to be slaves, and some of our daughters have been ravished; we are powerless, and our fields and vineyards now belong to others” (Neh. 5:1-5).

For Second Isaiah, the period of captivity in Babylon was God’s punishment for just this kind of oppression of the poor, and their release was due to God’s forgiveness.

Speak tenderly to Jerusalem, and cry to her  
that she has served her term,  
that her penalty is paid,  
that she has received from the Lord’s hand  
double for all her sins. (Isaiah 40:2, Advent 2, Year B)

They believed that God’s act of granting them release would bring about a spiritual change in attitude toward God and toward oth-

ers. In return for their redemption through God, Israel was to become a model, a light of hope to the rest of the nations. "Nations shall come to your light and kings to the brightness of your dawn" (Isaiah 60:3). "It was said among the nations, 'The LORD has done great things for them'" (Psalm 126:2b, the psalmic response for today).

But that great conversion did not happen. To the dismay of this anonymous prophet (and others), many of the more powerful exiles returned to Israel to begin the same kind of oppressive practices that led to the exile fifty years earlier.

The way of peace they do not know,  
and there is no justice in their paths.  
Their roads they have made crooked;  
no one who walks in them knows peace. (Isaiah 59:8)

## A Few Words On Terminology

In the prophet's list of recipients of the good news, the word the NRSV translates as "oppressed" (Hebrew, *anau*) has two meanings. One is "weak" or "powerless," and the other is "poor" or "economically oppressed," and it is rendered both ways in the Hebrew Scriptures. In Israel, the vast majority of the population was poor. Therefore, whenever they are described as such, it is almost always to make the point that their poverty is not caused by fate or vocation, but by an abuse of power. Poverty that requires mention is poverty caused by economic oppression. That means that this word has a clear political tone to it.

"Liberty to the captives" is also politically charged. In this context it refers not to criminal prisoners (and not political prisoners, because they had not been back from Babylonia long enough to acquire any), but to poor people who have been enslaved for their inability to make payments on usurious debts. The phrase "proclaim liberty" (Hebrew: *dêror*) is a technical term from the Leviticus Jubilee provisions which called for a "release" from debts, slavery, stolen property, and a restoration of the world as God intended it in the original creation (Lev. 25:8-10).

In addition, many scholars believe that the phrases, "year of the LORD'S favor," and "the day of vengeance" (or, better, "day of rescue") also refer to the Jubilee. They both point to an age to come when Yahweh's original intention would be realized. The ancient and equitable system of communal land ownership would be re-instated (cf. Jer. 34:8, 15, 17). The poor would finally get their economic rights and powers within the larger community and God's peace would once again prevail.

The mission for which this prophet has been anointed is to bring the "good news" to the oppressed and broken hearted that a new age of a Jubilee release is coming, and that they will be the ones who will rebuild the new society which embodies it. They will be comforted, given the oil of gladness, mantles of praise, and will be called oaks of righteousness. They will also be the ones to recover the glory of Jerusalem. This is a dramatic reversal for those who returned to Israel expecting to be treated like royalty.

Actually, a tradition of pronouncing sweeping debt cancellation preceded Israel. It was a common practice in the Ancient Near East for a new king to declare a "release/liberty" for debts and slaves as a way of buying favor with his new subjects. King Hammurabi of Babylonia announced no fewer than four royal "releases" during his 42-year reign. However, as the economies of the region began to move from national to private ownership of property and be based more on trade and less on family values, it became increasingly difficult to actually enforce a release. By the time the priestly legislators of Leviticus added the concept to Israel's legal statutes it had become virtually impossible to implement. In the view of the wealthy, the "world as God intended," could never be allowed to get in the way of the world of profits, a view that has not changed measurably from their time to ours. Therefore, prophets like Third Isaiah increasingly sprinkled their oracles with phrases that got at the sense of the Jubilee without actually using the dangerous and politically charged word.

Verses 5-7 continue to shower accolades upon the restored outcasts of v. 1, but the lectionary reading skips them going on to vss. 8-9, where God begins to speak. God loves justice and hates wrongdoing, and will pay them for all of their years of unrewarded labor. Then, amazingly, God will make a special covenant with them which is so grand that "their descendants shall be known among the nations"! These people, poor and despised by the powerful, have become the special chosen ones of God, the light to the nations which was envisioned originally for the nation itself. This is a radical reorientation of society's values and hierarchy. Only a God of the poor and oppressed would think of such a thing. And only justice made flesh in the poor and oppressed can make it real.

In vs. 10-11, the prophet closes by bursting into song, celebrating what God is doing through him. With his role as the anointed one to bring this news to the poor, his very clothes and robe become righteousness and garlands, which are as glorious as the clothes and jewelry worn by a bride and groom on their wedding day. With his message (and the people's response) as sure as seeds grow in a garden, God's plan for righteousness and praise will shine forth before all the nations.

This is an excellent Advent passage, because it offers authentic hope for those broken and excluded from proper society, and it is mixed with personal responsibility: if the prophet does not "bring" the good news, it won't get shared, and if the renewed people do not claim their new role, it won't get taken. It is with promise, expectation, and personal responsibility that we wait for the claims of the coming (and coming again) Christ.

# CALL TO WORSHIP & PRAYER

## LITANY

Leader: Let us pray,  
Compassionate God, we have brought a time of the oppression and brokenheartedness upon ourselves. Our own greed has led us to enslave our brothers and sisters.

**All: Transform our hearts so that we may be messengers of good news to the poor.**

L: Merciful God, you look with favor on the lowliness of your servants. Continue to show your mercy to those who need it most. Make us your instruments.

**All: Fill us with laughter and loud shouts of Joy!**

L: God our creator, you have done great things for your people. Help us to work for justice and liberty in impoverished and indebted countries in order that your comfort may find them.

**All: May we uphold what is true and hold fast to what is good.**

L: Empower us to live out Isaiah's prophecy: to bring liberty to the captives, and to proclaim the year of the Lord's favor.

**All: This is the day that the Lord has made.**

L: You are the light of the world. Your love is for everyone.

**All: Help us to embrace the love we receive from you, that comes to us through the most unlikely of people in the most unlikely of places. Give us the strength and the desire to minister to those who struggle to live under oppressive conditions. And allow us to see your presence in our lives and in the lives of others. Amen**

## PRAYER

God of creation and Lord of life,

We thank you for the beautiful gift of your creation. You have called us to be stewards of this gift. Help us to amplify the cries of the poor and marginalized and to strive alongside them to prevent your creation from being ravaged and destroyed. We pray that the lives and futures of all people, and especially the poor will be on the hearts and minds of our global leaders that they may act in accordance with your will for justice and fullness of life for all.

Help us to be instruments of your love in the world.

We pray for these things in your name. Amen.

# Call to Jubilee

Stan G. Duncan

$\bullet = 100$

God of the low - ly, God of Li - ber - ty.  
Grant us your bless - ing, mold us in your peace.  
Guide us from dark - ness, guide us from our fears.

5

Call down your Jus - tice. Call for ju - bil - ee! Bind up the bro - ken.  
Grant us your wis - dom, help our warr - ing cease. Come God of Mer - cy,  
Give us the courage to wash a - way our tears. Help us to stand and

8

set the cap - tives free. Bring in the home - less Help the blind to see.  
break the debt - ors chains, call down your jus - tice, on the wick - ed's claims.  
fight for li - ber - ty. Help us to live in sol - i - dar - i - ty.

11

Call out your peo - ple. Help us see our sin. Bring us to re - pen - tance and  
 God of the lone - ly, God of mys - ter - y, God who knows the poor in —  
 Help us to hear cries of cap - tiv - i - ty. Help us God that we may —

14

Ne - ver sin a - gain.  
 sol - i - dar - i - ty.  
 be your Ju - bi lee!

17

# SAMPLE SERVICE

ST. JOHN THE BAPTIST EPISCOPAL CHURCH, PORTLAND, OR  
DECEMBER, 30 2007

FINAL SUNDAY WORSHIP

JUBILEE SUNDAY

**GREETERS**

**WELCOME & ANNOUNCEMENTS**

**OPENING HYMN: # 376 CANTICLE OF THE TURNING**

**CALL TO WORSHIP/OPENING PRAYER:**

**CALL TO WORSHIP (BASED ON LEVITICUS 25)**

Ubuntu means "humanity" and comes from the Nguni group of languages spoken in sub-Saharan Africa. Archbishop Desmond Tutu developed a theology around ubuntu. He took a Xhosa expression which, translated roughly, means "a person depends on other people to be a human" or "I am because we are." We can apply ubuntu to our faith when we think of God's relationship with us through Christ Jesus. We are because Christ is, and we know from scripture that our true identity as humans comes through absolute dependence on God and neighbor. If our humanity is dependent on one another, we are called to usher in right relationships between people in our world and between nations. One of the ways that these right relationships are broken is through the process of international debt, that strips nations from their dignity, deepening poverty and spreading disease. We can restore right relationships, restoring ubuntu, when we cancel debt in accordance with the biblical tradition of Jubilee.

Leader: The Lord God says you shall count off seven Sabbaths of years, seven times seven years, so that the period of seven weeks of years give forty-nine years. Then on the tenth day of the seventh month — on the day of atonement — you shall have the trumpet sounded throughout all your land. And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a Jubilee for you.

**People: Let the trumpets blow loud and long throughout all the land.**

Leader: The Jubilee year shall be a holy time, a time to proclaim liberty throughout all the land.

**People: Let trumpets proclaim liberty throughout the land.**

Leader: The Jubilee year shall be a holy time, a time to proclaim liberty to enslaved debtors.

**People: Let the trumpets blow loud and long throughout the land.**

Leader: The jubilee year shall be a Holy time, a time for everyone to return home to their family possession. Let the trumpets sound the return.

**People: Let the trumpets Proclaim liberty throughout all the land.**

Leader: The Jubilee year shall be a Sabbath rest for all the peoples, and for the animals, and for the land. Even the land will rest in that time.

**People: Let the trumpets blow loud and long throughout all the land!**

Leader: The fiftieth year shall be the year of Jubilee. Let the trumpets blow throughout all the land!

**All: Let the trumpets of liberty and Jubilee blow throughout the land!**



# PRAAYER OF CONFESSION & KYRIE

Leader: The earth is yours, O God. You created its riches – the water, the land, the minerals – sufficient resources for all your children's needs.

**People: We confess that we are not good stewards of that which you have placed in our care. Too often we think of ourselves first and only ourselves.**

Leader: Creator God, forgive us, We are short-sighted and selfish with your gifts.

**Men: We squander your gifts...**

Women: We hoard your gifts...

**Men: We share as little as we can...**

Women: We take as much as we can.

**All: Show us your way, O Lord, and help us to bring your good news to those who are poor, and your year of release to those who are in bondage. Teach us to respond to your Gospel. Equip us to turn your love into compassion. Amen.**

## KYRIE/LITANY

Leader: I am

Leader: because Christ is. Created in the image of God

Leader: Being baptized into Christ

Leader: Being reconciled to Christ

Leader: As the Spirit gives life

Leader: I am

Leader: because Christ is.

**People: because we are. We are**

**People: We are called to relationship with God**

**People: We are brought into the community of saints.**

**People: we are called to reconciliation with all creation.**

**People: let us live life abundantly**

**People: because we are. We are**

**All: Ubuntu! Do life!**

## FIRST READING A READING FROM THE BOOK OF SIRACH

**Sirach 3:2-6, 12-14**

My children, listen to your parents: do what we say and you will live—for Our God gives a father honor over his daughters and sons, and upholds a mother's authority over her children. Respect your father, and you atone for sin; revere your mother, and you accrue great wealth. Children are the reward for those who respect their parents, and their prayers will always be heard. Those who esteem their father will be long-lived; those who comfort their mother are obeying Our God.

My children, care for your parents in their later years; don't do anything to give them grief while they are alive. Make allowances for their feebleness in age; don't despise them because you're in the prime of life. For kindness to your parents will never be forgotten, and it will make reparation for your sins.

The Word of the Lord. Thanks be to God

## RESPONSORIAL PSALM 15: #21 THEY WHO DO JUSTICE

## SECOND READING A READING FROM THE LETTER OF PAUL TO THE COLOSSIANS

**Colossians 3:12-17**

Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt compassion, with kindness, humility, gentleness and patience. Bear with one another; forgive whatever grievances you have against one another—forgive in the same way God has forgiven you. Above all else, put on love, which binds the rest together and makes them perfect. Let Christ's peace reign in your hearts since, as members of one body, you have been called to that peace. Dedicate yourselves to thankfulness. Let the Word of Christ, rich as it is, dwell in you. Instruct and admonish one another wisely. Sing gratefully to God from your hearts in psalms, hymns and songs of the Spirit. And whatever you do, whether in speech or in action, do it in the name of Jesus our Savior, giving thanks to God through Christ.

The Word of the Lord. Thanks be to God

# GOSPEL ACCLAMATION

**GOSPEL READING: Matthew 2: 13-15, 19-23** A reading from the Gospel according to Matthew.

After the astrologers had left, the angel of God suddenly appeared in a dream to Joseph with the command, "Get up, take the child and his mother and flee to Egypt. Stay there until I tell you otherwise. Herod is searching for the child to destroy him." Joseph got up, awakened Jesus and Mary, and they left that night for Egypt. They stayed there until the death of Herod, to fulfill what God has said through the prophet: "Out of Egypt I have called my Own."

After Herod's death, the angel of God appeared in a dream to Joseph in Egypt with the command, "Get up, take the child and his mother, and set out for the land of Israel. Those who had designs on the life of the child are dead." Joseph got up, awakened Jesus and Mary, and they returned to the land of Israel. Joseph heard, however, that Archelaus had succeeded Herod as ruler of Judea, and Joseph was afraid to go back there. Instead, because of a warning received by Joseph in a dream, the family went to the region of Galilee. There they settled in a town called Nazareth. In this way, what was said through the prophets was fulfilled: "He will be called a Nazarene."

The Gospel of the Lord. Praise to you Lord Jesus Christ

## CHILDREN'S HOMILY:

### HOMILY:

### LIGHTING OF PEACE CANDLE:

**COMMUNITY PRAYER:** We cry out against all that kills life; hunger, poverty, unemployment, sickness, repression, individualism, injustice. We want to announce the fullness of life; Work, education, health, housing, bread for all. We want communion, a world renewed. We hope against hope. With the Lord of history we want to make all things new. Amen.

## THE LORD'S PRAYER / PEACE GREETING

### FIRST OFFERING HYMN: # 494 ANTHEM

Creator God, you blessed us with earth's abundance, and charged us with stewardship for your creation. Your prophets called us to faithfulness, to bring good news to the poor and to proclaim jubilee. May your message ring out through our words and deeds. Open the eyes and hearts of our leaders, that we may as a people rise to the challenge and dedicate our resources to ending hunger in your world...

### SECOND OFFERING HYMN: HE'S GOT THE WHOLE WORLD IN HIS HANDS

Lord, we make this offering out of our abundance, May you bless it to nourish those who have nothing, That the needs of all people will be met in accordance with your will.

### SECOND OFFERING: JUBILEE USA

**CLOSING PRAYER & BLESSING:** O, Mighty God, may your justice roll down like waters, washing clean the sins of old and ushering in your kingdom, where the dignity of all is preserved, where people create systems that renew life and bring a balance of power and resources to the world. May you guide our leaders to usher in a true jubilee, restoring the earth and human relationships into just equilibrium and may you guide those that seek justice and call for jubilee that they may be true to your word and foster right relationships.

### CLOSING HYMN: # 521 FREEDOM IS COMING

## BENEDICTION

God, send us forth with your blessing that we might do your work in accordance with your will. May we be a Jubilee Congregation, a people of Christ who call for justice and peace, and who make right relationships. May we not shy away from taking the action that will save lives and make change. Be with us as we stand with our neighbors around the world calling for a new world, where all of your children are valued. With you Lord, we will make all things new.

Leader: Go in peace and serve the Lord.

**People: Thanks be to God.**

# DEBT CANCELLATION A VICTORY FOR THE WORLD

By Desmond Tutu | *The Baltimore Sun*, Op-Ed

May 7, 2008

Last month, the House of Representatives showed leadership in the fight against global poverty by passing the Jubilee Act for Responsible Lending and Expanded Debt Cancellation, which would extend lifesaving debt cancellation to more poor nations around the globe.

Too many of the world's poor children needlessly starve or go without education because too many impoverished nations - even after the laudable debt relief provided to date - are still funneling scarce resources to multilateral banks instead of paying for needs at home.

The world community has found crushing debt to be akin to a modern-day apartheid, and has responded with debt cancellation. Unjust debt leaves developing nations at the behest of the powerful. Shall we let the children of Africa and Asia die of curable disease, prevent them from going to school and limit their opportunities for meaningful work — all to pay off unjust and illegitimate loans made to their forefathers?

When I think of the crisis of international debt, I think of my African neighbor, Lesotho. Many of Lesotho's people cannot afford basic nourishment. The AIDS epidemic has plagued the nation, but needed medicine is out of reach for too many.

Lesotho's situation shows how debt and extreme poverty create a crisis for children. Children's wards in that nation's hospitals are filled with anxious mothers 24 hours a day, administering medicine and caring for their children as a nurse or doctor might do in my country of South Africa. They have no choice. Lesotho has only six pediatricians looking after its 800,000 children.

One-third of Lesotho's children are not in school. Meanwhile, Lesotho's debt repayments equal its entire education budget. Instead of investing in its people, health and development, Lesotho — a nation of 2 million people with external debt of \$647 million — sends debt payments to the developed world.

Millions of the world's poorest people suffer hunger and illness as desperately needed resources flow out of their countries in the form of debt payments. Yet many countries, like Lesotho, are not eligible for debt relief because current initiatives are not based on a country's level of poverty or need.

Much of this debt originates from loans made to corrupt and oppressive regimes that did not benefit the population. As a South African, I know firsthand the injustice of this situation as our country continues to repay money that was used to sustain the apartheid system and suppress the movement for racial justice.

The Jubilee Act calls for an audit of the odious debts of countries such as South Africa so that the question of whether this money is truly "owed" can finally be addressed.

The movement to cancel debt is an ongoing moral campaign that joins religious leaders around the globe under the biblical principle of Jubilee, which says that everything belongs to God. My own Anglican communion has long supported debt relief, calling the continued burden of debt upon the poorest people of the world "a moral scandal."

Christian evangelical organizations, including Baptist World Alliance and the Salvation Army, have called on President Bush to support the Jubilee Act. Pope Benedict XVI, who made his first visit to the United States last month as Congress voted on the Jubilee Act, has called for debt cancellation for the poorest countries to be "continued and accelerated."

As the Senate now considers the Jubilee Act, it can do its part to help ensure that Africans and Asians are able to use their own resources for their own development. When success comes on expanded debt cancellation, as it did with an end to apartheid, this victory will not be ours alone but will belong to the whole world.

*Desmond Tutu is archbishop emeritus of Cape Town, South Africa*



SECTION 2

*Stand Up & Take Action*

STAND UP Instructions

STAND UP Pledge

Debt, Poverty & the MDGs: Cancel the Debt for Human Development

# STAND UP INSTRUCTIONS

JOIN MILLIONS WORLDWIDE ON OCTOBER 17-19 TO STAND UP & TAKE ACTION AGAINST POVERTY AND FOR THE MILLENNIUM DEVELOPMENT GOALS!

Last year, over 43 million people Stood Up to demand that world leaders keep their promises to end poverty and inequality. This year, help us break that record and send an even louder message to our governments.

Join the global movement of people who refuse to stay silent in the face of poverty and broken promises to end it!

## WHY STAND UP?

In 2000, leaders of 189 countries signed the Millennium Declaration agreeing to do everything in their power to end poverty. They pledged to do this by achieving the Millennium Development Goals, a roadmap to significantly alleviate extreme poverty by 2015.

Still, every day 50,000 people die as a result of extreme poverty and the gap between the rich and the poor is increasing. Nearly half of the world's population live in poverty, 70% of those in poverty are women. We have the power to change this.

On October 17-19 people of faith and conscience worldwide will STAND UP & TAKE ACTION to push their governments for more and better aid, debt cancellation, education for all boys and girls, healthcare, trade justice, gender equality and public accountability.

## HOW TO STAND UP AND TAKE ACTION

No matter where you'll be on October 17-19, it's possible to incorporate a STAND UP. STAND UP in your class on Friday, at a Saturday night potluck dinner, at your church's worship service, in your college cafeteria... be creative or keep it simple. It's easy to be involved! Here's what to do:

1) Visit [www.standagainstopoverty.org](http://www.standagainstopoverty.org) to create an account and register your STAND UP plans

2) At the time you've chosen for your STAND UP, gather everyone together and ask them to stand together for 1 minute. You can read the enclosed STAND UP pledge or another reading, have someone offer a prayer, or simply stand in silence – the choice is up to you. Be sure to count the number of people participating so it will count toward the Guinness world record.

3) TAKE ACTION together by having the group hold a sign reading: "Picture an End to Global Poverty. Cancel Debts! More and Better Aid!" Take a picture of the group standing together and holding the sign. Have everyone sign the enclosed petition.

4) Immediately after your STAND UP:

- Send the photos and petitions to: Jubilee USA Network • 212 E. Capitol St. NE • Washington, DC 20003 or Mercedes Mack at [mercedes@jubileeusa.org](mailto:mercedes@jubileeusa.org). Jubilee USA will deliver the photos and petitions to the campaign offices of the presidential candidates this fall.
- Go to [www.standagainstopoverty.org](http://www.standagainstopoverty.org) and log in with your user name and password
- Follow the link to your event and report the number of participants (if you didn't register your event ahead of time you will need create an account)

## ABOUT THE UN MILLENNIUM CAMPAIGN

The Millennium Campaign is an interagency initiative of the United Nations that supports citizens' efforts to hold their governments to accountable for the achievement of the Millennium Development Goals. Working in more than 30 countries, both rich and poor, the Campaign works with a wide range of partners at the international and local level to inspire grassroots movements toward the achievement of the Goals.



# STAND UP PLEDGE

Jubilee USA Network encourages grassroots supporters and congregations to get a group together at some point during the October 17 -19 weekend to stand together and read the pledge below. In doing so, you will be joining with over 40 million people in over 125 countries who will be joining together at this time to STAND UP and TAKE ACTION against global poverty. For the action component of your STAND UP, consider taking a picture of your group for the "Picture New Leadership Campaign" and signing the petition you'll find at [www.jubileeusa.org/leadership/petition.html](http://www.jubileeusa.org/leadership/petition.html). Be sure to send your photos, petitions, and the number of people participating to our National Field Organizer Mercedes Mack at [mercedes@jubileeusa.org](mailto:mercedes@jubileeusa.org) or Jubilee USA 212 E. Capitol St. NE Washington, DC 20003.

## PLEDGE

Leader: Could I ask you all please to Stand Up Against Poverty?

(EVERYONE STANDS )

We are standing now with millions around the world on this symbolic day, the International Day for the Eradication of Poverty, to show our commitment to the fight against extreme poverty and inequality.

We are standing because we refuse to accept more excuses in a world where 50,000 people die every day as a result of extreme poverty and the gap between rich and poor is getting wider.

We are standing because we want our leaders to honor their promises to meet the Millennium Development Goals and we ask them to exceed these goals.

As a Jubilee people, we are standing because we believe that debt cancellation is essential to bringing economic justice and an end to global poverty. We stand today in the light of God's Jubilee vision of abundant life for all and right relationships between peoples and nations.

We join in solidarity with people from over 100 countries to say:

To the leaders of the wealthy countries:

We urge you to keep your promises on poverty — debt relief, more and better aid, trade justice and gender equality.

To the leaders of all countries:

Make it your first responsibility to save the lives of your most impoverished citizens. We ask you to tackle inequality, to be accountable to your people, to govern fairly and justly, to fight corruption and to uphold human rights.

Today, and every day, we will stand up and take action against poverty. We will continue the fight against poverty and inequality and to hold leaders in every part of the world, faithful to their promises.

We are asking not for charity but for justice.

We are millions of voices standing in solidarity to say, no more excuses.

End poverty now.



# DEBT, POVERTY & THE MDGS: CANCEL THE DEBT FOR HUMAN DEVELOPMENT



IN THE YEAR 2000, WORLD LEADERS AT THE UNITED NATIONS COMMITTED TO A SET OF DEVELOPMENT GOALS TO ALLEVIATE GLOBAL POVERTY CALLED THE MILLENNIUM DEVELOPMENT GOALS (MDGS).

But at the current rate of progress, the world is still decades behind. All sources of finance for development must be mobilized to assure these modest, but critical goals, are met. Full debt cancellation for impoverished countries is an essential tool to reach the MDGs. G-8 leaders, under pressure from the global Jubilee movement, cancelled some debts for some countries in 1999 and again in 2005. But much more debt must be cancelled if we are to have any hope of stopping the rise of global poverty in this generation.

## WHAT ARE THE MDGS?

In 2000, the leaders of 189 countries including the United States committed themselves to implement a set of development standards termed the Millennium Development Goals for which they pledged to "spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty...and to free the entire human race from want."

### The goals include:

- Halving the number of people who live in extreme poverty (defined as living on less than \$1 a day)
- Providing equal and full access to primary and secondary schooling for all genders; reducing child and maternal mortality
- Halting and reversing the spread of HIV/ AIDS, malaria and TB
- Ensuring environmental stability; providing access to safe drinking water
- And addressing the particular problems of the poorest countries including unsustainable debt levels.

Although they are important targets, the MDGs are only a modest first step toward achieving the ultimate goals of poverty eradication, treatment of all those with HIV, TB and malaria, and global economic justice, including addressing unjust North-South trade patterns and removing harmful economic policy conditions on aid, debt cancellation and loans.

## WHERE DO THE MDGS STAND 8 YEARS LATER?

Eight years after the Millennium Summit, the world is still decades behind in meeting the goals. Beyond current commitments on debt cancellation and aid, additional resources must be mobilized to achieve and indeed exceed the MDGs.

In sub-Saharan Africa, both the absolute number and the percentage of people living on less than \$1 a day has actually increased since 1990. If current trends are not reversed, Africa will be the only region in the world where there will be more poor people in 2015 than there were in 1990.

The World Bank and the United Nations have estimated that an additional \$45 to \$75 billion will be needed globally every year until 2015 to achieve the MDGs. Some of this money can be generated from aid but current commitments are far below the required level, and much aid does not reach those who need it most. Moreover, new infusions of aid cannot be effective unless the drain of debt payments is stopped.

Pouring more aid into impoverished countries without debt cancellation is like trying to fill a bathtub with the drain open. For every \$1 received in grant aid, low income countries pay back \$2.30 in debt service.

## DEBT CANCELLATION: AN ESSENTIAL COMPONENT TO MEET THE MDGS

It is clear that there is no magic bullet to achieve the MDGs. A combination of more and better aid, debt cancellation, trade justice, and an end to harmful economic conditions must all be employed alongside new and innovative sources of financing.

Debt cancellation is a critical tool because we know that debt cancellation works. Debt cancellation now has a ten year track record of freeing up resources to fight poverty. Thanks to the limited debt relief to date:

- Social spending across countries that have received debt relief has risen by about 75 percent.
- Zambia has hired 4,500 new teachers and abolished fees for rural healthcare.
- Ghana has made large investments in basic infrastructure, including rural feeder roads and has increased its spending on

education and health care.

Debt cancellation is an excellent tool for supporting development because it provides direct and predictable budgetary support to impoverished countries, avoiding the costly processes that accompany the application for, granting and monitoring of overseas aid. Likewise, money saved from debt cancellation can be used to plan for long-term projects as it is not subject to the whims of annual funding cycles and political will in donor countries.

### HOW MUCH DEBT MUST BE CANCELLED TO MEET THE MDGS?

It is becoming clear that it will be impossible to meet the MDGs without 100 percent multilateral debt cancellation for impoverished nations. UK Finance Minister Gordon Brown estimates that 67 countries require 100% debt cancellation in order to meet the MDGs. Moreover, in order to meet goals four through six, which relate to health, heavily indebted poor countries would have to spend at least \$20 billion annually.

Although debt cancellation is necessary to meet the MDGs, it is not sufficient. Beyond debt cancellation, heavily indebted poor countries would need \$30 billion in aid each year to have any hope of meeting Goal One and \$16.5 billion would be needed annually to meet the remaining goals.

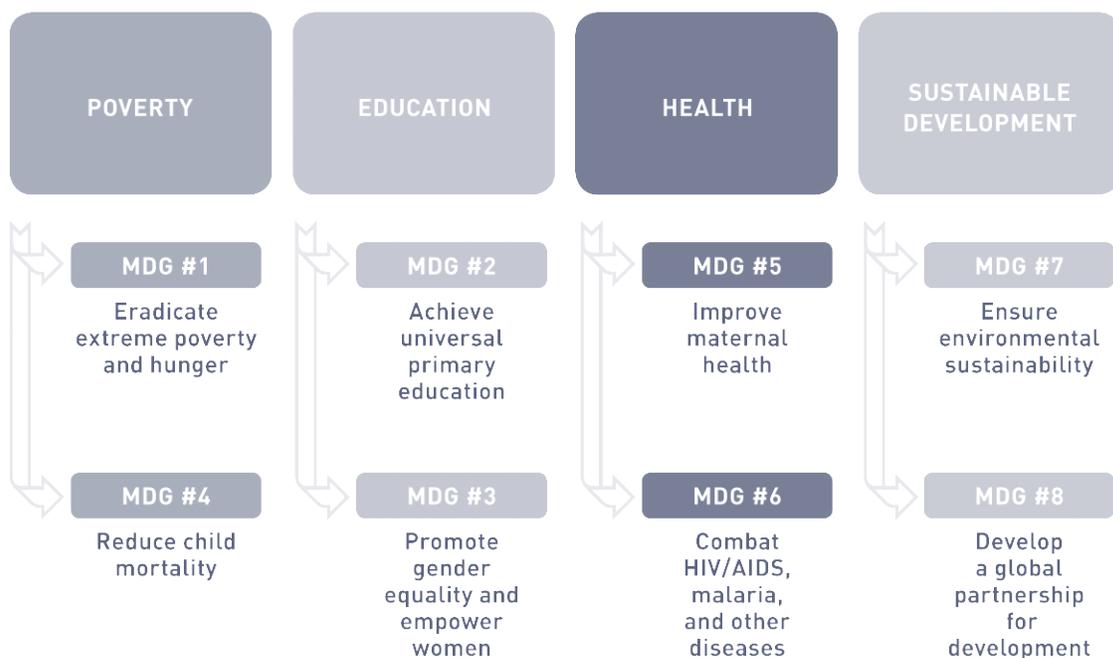
To meet Goal One, it is estimated that poor countries would need to achieve 7 percent to 8 percent annual growth rates. This will be impossible so long as debt payments crowd out investments and other government spending priorities.

The July 2005 agreement by the G-8 nations to cancel the debts of up to 43 of the poorest nations to the IMF, World Bank and African Development Bank is a precedent-setting step in the right direction, but wholly insufficient in terms of the level of debt cancellation required to meet the MDGs. While the July agreement will eventually mean \$40 billion in total debt cancellation, freeing up \$1 billion a year in the budgets of the countries involved, the total external debt of low-income countries is \$523 billion.

### CONCLUSION

The Millennium Development Goals are an important set of goals embraced by world leaders that serve as a benchmark on the path to broader goals of poverty eradication and global economic justice. Confronting the scourge of global poverty requires that we mobilize all sources of finance to assure these goals are met and exceeded. Full debt cancellation for the world's impoverished nations without requiring the implementation of economic policy conditions that deepen poverty is a critical piece of these efforts.

## THE MILLENNIUM DEVELOPMENT GOALS



## SECTION 3

# *Picture New Leadership*

Action Alert: Picture New Leadership on Global Poverty & Debt

About the U.S. Treasury: Recommendations & Solutions

Picture New Leadership Sample Petition

# ACTION ALERT! PICTURE NEW LEADERSHIP ON GLOBAL POVERTY & DEBT!

JOIN THE CAMPAIGN TO ENSURE THAT OUR NEXT PRESIDENT MAKES THE FIGHT AGAINST GLOBAL POVERTY A PRIORITY.

A new presidential administration is on the horizon. We have a critical opportunity to re-shape our nation's leadership in the world and make a call for U.S. leadership that prioritizes global poverty and justice.

We need a U.S. president who will be a bold leader in the fight against global poverty. The next U.S. president must commit to the following:

- 1 Appoint a Secretary of Treasury who will fight global poverty by working to provide full debt cancellation to all impoverished countries, without harmful economic conditions. The Secretary should also work with international partners to address the issue of odious and unjust debts and to support a new framework for responsible financing in the future.
- 2 Create a new cabinet-level Department for Global Development, which would modernize and efficiently coordinate U.S. foreign assistance and prioritize long-term, poverty-focused development. Once established, this new department should assume responsibility for international debt issues, and oversight over the World Bank and IMF's work on development in impoverished nations.

The presidential election is a great time to show that United States citizens want leaders who understand that fighting global poverty is not only the right thing to do; it is also the smart thing to do.

## SHOW THE NEXT U.S. PRESIDENT YOUR PICTURE OF LEADERSHIP ON GLOBAL POVERTY

Our goal is to have thousands of debt and poverty advocates from around the country send a clear message to the presidential candidates: "Picture an End to Global Poverty: Cancel Debts! More & Better Aid!" We want to give our future leaders a clear picture of what real leadership on debt and extreme poverty looks like!

### To help candidates get the picture just follow these steps:

- 1 Gather a group of classmates, co-workers, faith community members, friends, or any other group you want to be in the picture together.
- 2 Create a sign that clearly displays the campaign message: "**Picture an End to Global Poverty: Cancel Debts! More and Better Aid!**"
- 3 If you'd like, pick a creative theme or setting for the picture. Use a setting or theme that conveys a key idea in the campaign, such as debt, poverty, leadership, justice, the presidency, etc. The more creative and captivating the better!
- 4 Take the picture and ask everyone in the picture to sign the enclosed petition. Or have them sign the petition online at: [www.jubileeusa.org/leadership/petition](http://www.jubileeusa.org/leadership/petition).
- 5 Send a copy of your picture with your name, address, phone, email and anything else you want to tell us about the picture via email to [mercedes@jubileeusa.org](mailto:mercedes@jubileeusa.org) or snail mail to: Jubilee USA Network • 212 E. Capitol St. NE • Washington, DC 20003.

Jubilee USA will deliver your photos and petitions along with thousands of others to the campaign offices of Sen. John McCain and Sen. Barack Obama. Thank you for taking action! If you have any questions, call Jubilee Outreach & Congregations Fellow Carly Pildis at 202-546-4470 or email [carly@jubileeusa.org](mailto:carly@jubileeusa.org).



# Picture New Leadership



## WHAT YOU NEED TO KNOW BEFORE YOU TAKE ACTION

### About The U.S. Treasury

#### WHAT EXACTLY IS A TREASURY SECRETARY?

The United States Treasury Secretary is the head of the U.S. Treasury Department, the department within the U.S. government concerned with finance and monetary matters. The Treasury Secretary is appointed by the President of the United States and serves as part of his/her administration.

#### WHAT DOES THE U.S. TREASURY SECRETARY DO?

The Treasury Secretary is responsible for developing the US domestic and international financial, economic, and tax policies, participating in the formulation of broad fiscal policies that have general significance for the economy, and managing the public debt of the U.S. The Treasury Secretary serves as the Chief Financial Officer of the US government, which includes serving as the US Governor of the International Monetary Fund (IMF), the World Bank, the Inter-American Development Bank, the Asian Development Bank, and the European Bank for Reconstruction and Development.

#### WHO IS THE TREASURY SECRETARY?

Henry Paulson was appointed Secretary of the Treasury on June 19, 2006. He previously served as chairman and chief executive officer of Goldman Sachs (1999-2006) and as staff assistant to President Nixon's White House Domestic Council (1972-1973). He worked at the Pentagon from 1970-1972.

#### WHAT IS THE CURRENT U.S. TREASURY SECRETARY'S OPINION ON INTERNATIONAL FINANCIAL INSTITUTIONS?

Secretary Paulson testified before the House Committee on Financial Services on the State of the International Financial System on June 20, 2007. In his testimony, he identified the following as key U.S. policy priorities for international financial institutions such as the IMF and World Bank:

- Promoting private sector-led growth, reducing poverty, fighting corruption, and assisting post-conflict countries in rebuilding their war-torn economies.
- Ensuring the institutions measure, report and demonstrate results concretely and consistently; and allocate more resources to countries that are reforming and performing well
- Improving work in fragile states such as Afghanistan and Liberia
- Increasing transparency of the Bank's country operations
- Increasing attention to debt sustainability in poor, debt vulnerable countries
- Continuing efforts to fight against corruption.

# Picture New Leadership



## WHAT YOU NEED TO KNOW BEFORE YOU TAKE ACTION

### *Recommendations & Solutions*

The voice of the U.S. Treasury Secretary carries tremendous weight when it comes to our country's global economic policies. Whoever holds this position has the opportunity to create, endorse and recommend policies that ensure impoverished countries are on an equal playing field at international debt and trade negotiations. The next presidential administration has the power — and the responsibility — to appoint a Treasury Secretary who will take a leading role in creating just U.S. policies on debt, conditionality and international financial institutions.

#### **CHANGES IN TREASURY**

The next president should be committed to appointing a U.S. Treasury Secretary who will work to end global poverty. The new Secretary should work within the IMF, World Bank and other international financial institutions to provide full debt cancellation to all the impoverished countries that need it to fight poverty, without requiring harmful economic policy conditions that raise the cost of water and electricity and restrict spending on healthcare and education. The Secretary should also work with international partners to cancel odious and unjust debts and to create a framework for responsible lending in the future.

#### **NEW DEPARTMENT OF GLOBAL DEVELOPMENT**

The next President should be committed to reforming foreign assistance and creating a new cabinet-level Department for Global Development. This department would bring together and coordinate U.S. foreign assistance initiatives from the over twenty government agencies where they currently reside. Such a department could help to meet the development needs of the 21st century, prioritizing long-term, poverty-focused development. In the long term, this new department should assume responsibility for international debt issues and oversight over the work of the IMF, World Bank and other international financial institutions in impoverished nations.

# Picture New Leadership



## Take Action: Petition

Dear Presidential Candidate:

Now, more than at any other time in recent history, the moral leadership of the United States depends on a foreign policy agenda that prioritizes ending global poverty and promoting more just relations between wealthy and impoverished countries. The United States has joined with nearly every nation in the world to commit to achieve the Millennium Development Goals (MDGs) to end extreme poverty by 2015.

In order to achieve these goals, the next U.S. president and the new Cabinet can take leadership on global poverty and international debt by:

- **APPOINTING A SECRETARY OF TREASURY WHO WILL PRIORITIZE GLOBAL POVERTY.**

The new Treasury Secretary should work within the IMF, World Bank and other international financial institutions leaders to provide full debt cancellation to all the impoverished countries that need it to fight poverty, without harmful economic conditions. The Secretary should also work with international partners to address the issue of odious and unjust debts and to support a new framework for responsible financing in the future.

- **REFORMING FOREIGN ASSISTANCE & CREATING A NEW CABINET-LEVEL DEPARTMENT FOR GLOBAL DEVELOPMENT.**

This department would bring together all U.S. foreign assistance initiatives from the over twenty government agencies where they currently reside, and coordinate policy with foreign assistance efforts remaining in other departments. Such a department could help to meet the development realities of the 21st century and balance long-term, poverty-focused development with the strategic defense and diplomatic concerns of the Department of Defense and Department of State. Ultimately, this new department should assume responsibility for international debt issues, and oversight over the World Bank and IMF's work on development in impoverished nations.

These commitments represent the kind of bold moral leadership that the U.S., and the world, needs to promote true global prosperity and security in the 21st century. We need a president who understands that fighting global poverty is not only the right thing to do; it is also the smart thing to do. Economic prosperity and opportunity for the poor is the most promising path to political freedom and security, and the most effective way to elevate America's reputation around the world.

Signed:

NAME	ADDRESS	EMAIL	PHONE

<b>NAME</b>	<b>ADDRESS</b>	<b>EMAIL</b>	<b>PHONE</b>



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