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Joint Statement

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We are preachers, and so, in explaining our opposition to the 2006 Federal Budget that President Bush has sent to Congress, it seems only fitting that we should begin with Scripture.

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames"

The passage comes from 16th chapter of the Gospel according to Luke, and it contains a warning that should deeply trouble those of us who live in a wealthy nation. As the story continues, the rich man implores Abraham to raise Lazarus from the dead and send him to the house of his brothers so that they may be spared his torment.

"They have Moses and the prophets," Abraham replies. "They should listen to them." The rich man says, "No, father Abraham; but if someone goes to them from the dead, they will repent." And Abraham answers, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."

In telling this story, Jesus makes clear that perpetrating economic injustice is among the gravest of sins. Yet self-interest is so deeply ingrained in each one of us, he says, that we will not renounce it, even should someone rise from the dead. Jesus was right about that. It was he who rose from the dead to save us from greed and myriad other sins. Yet those who have much continue feasting, even as those who have little remain at their gates.

Like many Americans, we read our daily newspaper through the lens of faith, and when we see injustice, it is our duty to say so. The 2006 Federal Budget that President Bush has sent to Capitol Hill is unjust. It has much for the rich man and little for Lazarus. According to the White House's own numbers, this budget would move 300,000 people off food stamps in the next five years. It would cut the funds that allow 300,000 children to receive day care. It would reduce funding for Medicaid by \$45 billion over the next ten years, and this at a time when 45 million Americans—the highest level on record—are already without health insurance.

These cuts would be alarming in any circumstances, but in the context of the 2006 budget, they are especially troubling. For even as it reduces aid to those in poverty, this budget showers presents on the rich. If passed in its current form, it would make permanent tax cuts that have bestowed nearly three-quarters of the "relief" on one-fifth of the county. If passed in its current form, it would include whopping new cuts that would benefit, almost exclusively, those with household incomes of more than

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\$200,000 per year. If passed in its current form, it would take Jesus' teaching on economic justice and stands it on its head.

Some contend that these cuts will stimulate the economy and improve life for all Americans, but we believe that stocking the rich man's larder is a peculiar strategy for getting Lazarus more food. Not only does this policy rest on dubious economic assumptions, but it asks the poor to pay the cost for a prosperity in which they may never share.

Some contend that works of mercy are not the business of the government but of private citizens. But in what other area of our national life do we formulate policies uninformed by our deepest values?

Some contend that with the proper support faith-based charities will step forward to fill the gap created by the government's retreat. But this flies in the face of the lessons that we, as religious leaders, have learned first hand. Our churches operate thousands of charities from the parochial to the international. Believe us when we tell you that neither we, nor our Evangelical brothers and sisters, nor our friends of other faiths have anywhere near the resources to turn back the rising tide of poverty in this country. We know that programs, whether governmental or non-profit, can change people's lives for the better. New situations challenge us to respond to new conditions and to support those who are in transition out of poverty. Sadly, the 2006 budget will send more people searching for food in cupboards that, quite frequently, are bare.

Our churches will continue their ameliorative ministries. But it is not enough for us as a Church or a society to be merciful. We must remember the admonition of the prophet Micah. "*And what does the Lord require of you but to do justice, and to love mercy and to walk humbly with your God?*" Micah's choice of verbs is instructive. We are not to *love* justice or *preach* justice, we are to *do* justice—to act, and, when necessary, to struggle.

We urge the members of our churches, of other churches and other faiths, and all whose conscience compels them to *do* justice to join us in opposing this budget. Write to your representatives. Write to your local newspaper. Join the organizations working to obtain justice for the 36 million Americans living below the poverty line, the 45 million without health insurance and the unknown millions struggling to keep their families from slipping into these ever increasing ranks. Together, let us pledge ourselves to creating a nation in which economic policies are infused with the spirit of the man who began his public ministry almost 2,000 years ago by proclaiming that God had anointed him "to bring good news to the poor."

Signed by:

The Most Reverend Frank T. Griswold

Presiding Bishop and Primate of the Episcopal Church, USA

The Right Reverend Mark Hanson

Presiding Bishop of the Evangelical Lutheran Church in American

The Reverend Dr. Clifton Kirkpatrick

Stated Clerk of the General Assembly, Presbyterian Church, (U.S.A.)

The Reverend John H. Thomas

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