

EPISCOPAL NETWORK FOR ECONOMIC JUSTICE



NUMBER 11

NEWSLETTER

JANUARY 2008

The Episcopal Network for Economic Justice invites you to A Conference

A Vision for a Just America: Twenty Years of Advocacy, Organizing and Investing in Communities

Sponsors:

Episcopalians in Province VIII and the Episcopal Network for Economic Justice, Episcopal Urban Caucus, Office of Jubilee Ministries

Content:

This conference will review and update the vision for economic justice in our society presented in the "Michigan Plan" at the 1988 General Convention of the Episcopal Church. Leaders in the economic justice field will review successful models of community organizing, community economic development, advocacy and community investment strategies. A forward-looking revision of the Michigan Plan will be presented at the conference and at the 2009 General Convention.

Registration: See page 8

Date:

February 12-13, 2008

Place:

The Hilton Oakland, Oakland, California

Keynote:

*The Rev. Cn. Carmen Guerrero:
A Vision for a Just America*

Workshops:

*Revised Michigan Plan: John Hooper,
Art Lloyd and Geoff Curtiss*

Immigration:

*Dianne Aid, Anna Lang Soto, and
Carmen Guerrero*

Community Investing:

*Sue Lloyd, Convener, Urla Abrigo, Los
Angeles Episcopal Community Federal
Credit Union; Brian K. Garrett,
Community Bank of the Bay (Oakland);*

*and Sr. Corinne Florek, Northern
California Community Loan Fund,
Women's Community Loan Fund;
Women's Microenterprise.*

Globalization and Worker Justice:

Dick Gillett and The Rev. Anna B. Olson

Luncheon Speaker:

*The Ven. Michael Kendall, President
Episcopal Network for Economic
Justice:*

*Economic Justice Issues: A National and
Global Perspective*

Organizing for Economic Justice in Province VIII:

*The Rev. Cn. Carmen
Guerrero will lead a discussion
of what needs to be done to
develop the economic justice
agenda in the region.*



CONFERENCE SCHEDULE

Tuesday, February 12

- 4:00 Registration Begins/Hospitality.
Light Refreshments.
- 6:00 Dinner
- 7:00 Keynote
- 8:00 Networking

Wednesday, February 13

- Breakfast on your own
- 9:00 Workshops
- 10:30 Break
- 10:45 Workshops Repeated
- 12:00 Lunch (Speakers)
- 1:30 Province VIII Organizing
- 3:00 Conference Summary, Action
Steps and Evaluation
- 4:00 Adjourn

Letter from the President

Dear Readers:

ENEJ is observing the 20th Anniversary of our "charter", a resolution and program adopted at the 1988 general convention of the Episcopal Church. I am yielding the President's Letter column to John Hooper's article on "The Michigan Plan" which appears on page 2.

Michael S. Kendall, President **The Ven. Michael Kendall**



Register Now for ENEJ/EUC Events in Oakland
SEE PAGE 8 FOR MORE DETAILS

ENEJ Committees & Chairpersons

Executive Committee

The Ven. Michael S. Kendall, President
Telephone: 212-316-7432
email: mkendall@dioceseny.org

Education Committee

John Hooper, Co-chair
Telephone: 313-864-9562
email: hoopington2@sbcglobal.net

Sue Lloyd, Co-chair
Telephone: 608-256-7250
email: aslloyd@mailbag.com

Advocacy Committee

Dianne Aid
Telephone: 206-579-3011
email: sanmateo921@yahoo.com

Capacity Building

Art Lloyd, Co-chair
Telephone: 608-256-7250
email: aslloyd@mailbag.com

Lucinda Keils, Co-chair
Telephone: 313-964-7305
email: lucinda.keils@yahoo.com

Organizing and Empowerment

The Rev. Carl Rehling
Telephone: 410-867-2838
email: creling@angmd.org

ECONOMIC JUSTICE RESOURCES

see also page 8

Resources available through ENEJ include our Economic Justice How To Manual, training modules on various aspects economic justice, a video, of and a booklet entitled Community Investing: An Alternative for Religious Congregations Seeking a Social as well as a Financial Return.

For further information, contact Michael Maloney at meamon@aol.com or check them out at the our website www.enej.org

Taking Action For Economic Justice: *A History*



By John Hooper

"Taking Action for Economic Justice", often known as the Michigan Plan, was developed as a response to a working paper published in October, 1987 by the Urban Bishops Coalition. The bishops' document was prophetic in describing what they called "the paradox of a prosperity that generates poverty...the growth and extent of such poverty constitutes both a moral contradiction and a systemic social flaw that serves to undermine the very prosperity which helped create it."

The bishops cited unemployment figures, the severe hunger of children and the elderly, growing rural poverty, the inaccessibility of adequate health care for 50,000,000 citizens, the feminization of poverty, and a growing new underclass of "throwaway people." They called attention to the excessive drive for wealth and power for their own sake that produced new forms of social catastrophe: plant closings and relocations, rapid automation, the expansion of low-paying service jobs, the international trade deficit. At the same time they took new hope from the "exciting new developments" sponsored by "religiously sensitive people (who) along with others are getting vocal in advocating the restructuring of economic decision-making so that wealth produced by the common efforts of the many will benefit the many and not just the few."

Later in 1987 the House of Bishops, without a dissenting voice, voted to encourage dioceses to bring forward to the General Convention of 1988 resolutions for action based on the urban bishops' paper.

Bishop Coleman McGehee, then

bishop of the Diocese of Michigan, where the Convention was to be held in 1988, called his advisors together and suggested that the Diocese must respond to this challenge of the House of Bishops. He called upon urban and rural missionaries from around the country for their recommendations. Several months of research and study followed.

A forty page proposal was developed with a resolution to the Convention "that the Episcopal Church hereby establishes a ministry of community investment and economic justice directed to community-controlled economic development programs of the disadvantaged, with a special focus on land trusts, housing cooperatives, worker-owned business and community development credit unions." A theological statement was prepared by Dr. James Perkinson, a summary of which is printed in Appendix A of the "Economic Justice How-To Manual", published in June, 2006. A bus tour of the economic high-spots and low-spots of Detroit was prepared and offered to the delegates at the Convention. The Resolution was passed nearly unanimously by the delegates.

The proposal offered a short analysis of the need in lower-income communities for land, housing, jobs and finances. It highlighted "four examples of community self-help programs that respond to the current economic crisis: community land trusts, housing cooperatives, worker-owned businesses and community development credit unions." The proposal then described each of the models and gave examples of each, suggesting a number of elements that would form a supportive environment

A HISTORY Continued on page 3

A History

Continued from page 2

for these co-operatives to flourish: secondary co-ops and associations, revolving loan funds, community organizing, community development corporations, public and private sector support.

The proposal comments that it “is, of course, at one level a fund drive, a call to the economically advantaged to share of their abundance with those less advantaged: to assist their self-development projects. But it is also a call to the economically advantaged in the Church to become more engaged with the lower-income community in its journey to equal opportunity within an insensitive system.” In his theological paper, Perkinson asserts that “what is at stake for the Church in the relationship to the poor is ultimately a question of the Church’s own salvation. Judging not only from Mt. 25 but from the entire biblical tradition and not least from the passionate public struggle of Jesus of Nazareth, the option for the poor is in reality a ‘must,’ not an option.”

The resolution called for specific actions: that the Church at every level utilize its buildings, properties, personnel, financial resources and moral power in support of this ministry; that there should be an economic justice commission in each

diocese with financial support for the ministry; in addition it called for an implementation committee at the national level, a \$24 million dollar fund for “the economic empowerment of the disadvantaged”, and the support of public policies at every governmental level to advance community economic development.

After 19 years a study has yet to be done of the Church’s implementation of this resolution. The Episcopal Church established the Economic Justice Loan Fund, endowed it with \$7 million dollars, and made the money available to community development lenders to support the self-help projects of the disadvantaged. We know that many dioceses and parishes have developed housing organizations and housing units for lower-income families, often through participation in the work of organizations like Habitat for Humanity or through local community development corporations. They have also formed and/or funded community development financial institutions (development banks, community loan funds, community development credit unions) which invest in the projects of the disadvantaged. And many congregations and dioceses have offered these projects the use of

church buildings and skills and time of parish members and staff.

When the national Economic Justice Implementation Committee was disbanded after six years, participants in the program in 1996 formed the Episcopal Network for Economic Justice to support the ministry of economic justice in the Church. The Network is a membership-based organization of dioceses, congregations, outreach organizations and individuals who seek further implementation and support of this ministry. The Network is financed by its members with additional support from The Episcopal Church.

Over 19 years the work of the economic justice movement in the Church broadened out beyond the support of cooperatives to include projects like community organizing, the worker justice movement, and advocacy at every governmental level.

As we anticipate the celebration of 20 years of economic justice ministry in the Episcopal Church at the 2009 Convention, we will call for the adoption of a revised resolution which reflects existing conditions and our experience of 20 years. And we hope for a renewed and stronger commitment of the Church to this ministry.

What Would It Mean To Have A Culture Of Justice In Our Congregations?

A culture of justice helps a congregation to move beyond traditional charity efforts to those which change the economic and social circumstances of those we help. Charity programs such as food pantries and emergency services are still necessary, of course, but justice calls us to “defend the rights of the poor and needy (Ws. 31:8-9)” namely, the right to an education, economic opportunity, safe neighborhoods, and health care. ENEJ promotes programs that help people and communities help themselves.

Here are some examples drawn from ENEJ’s Economic Justice How-To Action Manual and recipients of our annual Gloria Brown Award:

- All Saints, Hoboken, has
- Developed a worker-owned cleaning service
 - Secured cleanup of contaminated land where people live.
 - Operates a homeless shelter with job training and other services that enable people to return to the community.

Throughout the country, individual congregation and coalitions of

congregations have helped renew entire neighborhoods by sponsoring housing, education, social service, and job development programs with the materials and programs we have to offer.

Episcopal Network for Economic Justice (ENEJ) has provided a variety of educational resources which are available at www.wnwc.org/resources.

Although most of these materials are available from the web site, please let us know if you would like to have copies in print or CD-ROM form.

Pacific, Washington

Grassroots organizing for immigrant justice

By Dianne Aid, TSSF

On any given day one can find reports from across the United States concerning municipalities attempting to enforce federal immigration law. Some of it is frustration at Congress failing to pass immigration reform early last summer. Some of it is based in racial hate using “enforcement of the law” as an excuse. It is not a pretty picture. The following is a brief story of some ongoing work being carried out by one Jubilee Center in Washington State attempting to bring about a change in policy in a small town in Washington State.

At the end of July, 2007, our immigration attorney asked one of his clients to come talk with us concerning his case. It seems, this man, legally in the United States was pulled over in the small town of Pacific. He was driving a rented car and the tail light was burned out. The officer spotted a flyer from the previous day’s immigrant’s rights march in Seattle. The officer said “We do not go for that kind of thing here” The man could not produce documents that were convincing

enough for the officer, and so he was transported to the Northwest Detention Center where he was held for eight days until he could have a hearing and be released. A few days later, a reporter from the Seattle Times called me and asked if I knew of cases where local police were arresting and transporting people to the detention center for traffic violations – you guessed it, Pacific. Comparing notes we knew we were talking about different cases. We put out a request on a local Spanish language radio station, and within a week had documented four more incidents.

Our initial response was to deliver a letter to the mayor asking for a meeting with himself and the chief of police. The press had gotten wind of this meeting and were present with cameras rolling. The mayor expressed concern and wanted to correct the situation. He stated one of the problems is the police had no written policy concerning immigration questions. He apologized to the Latino community of Pacific for the fear they were feeling. He made this apology on camera and it

was aired on the evening news. We left that meeting with hope.

During the month of August, the stops and transports to detention increased. We began attending City Council meetings and plead for conversation with City Council Members. They could not understand how people that were sent to detention were back on the streets the next day. Most were not, however some were able to be released on bond. We talked with as many people who had been detained as we could and filled out incident reports. Patterns began to emerge concerning the stops.

It has been extremely difficult for us to access public records in the City of Pacific, but we have obtained some. One report, which the police chief gave to the city council as a “secret” document was released to us because it was in fact part of the public record. In it is an instructional sheet from one officer called “How to find out if you have an illegal on your hands”, then how to question that person. It states that if they say they have a right not to

PACIFIC *Continued on page 5*

Southern Ohio Convention Addresses Economic Justice

Economic justice was a major topic at the 2007 convention of the Diocese of Southern Ohio. Two resolutions relating to economic justice were adopted. One regarded the practice of payday lending and urged the state legislature to regulate this activity. Another called for “just, reasonable and sustainable community economic development throughout the diocese with special attention to communities of color, Appalachian communities, and other vulnerable communities” which bear the brunt of our abuse of God’s good earth.” This resolution came about because economically distressed communities are often put in the position of having to choose between current conditions of high unemployment and outmigration or accepting large projects such as pulp mills, waste dumps, or surface mining which destroy the health of the people and the land. This resolution was submitted by the



The Rev. William Carroll, Good Shepherd Athens, Ohio testifying at Diocese of Southern Ohio Convention on the need for Sustainable Economic Development in Appalachian and Minority Communities.

answer certain questions they are immediately detained. The instructions go on to give directions to the detention center, and the officer volunteers to come out at any time of day or night to assist.

In September we held the first march ever held in the City of Pacific. The police department tried to stop it. An off duty officer was sent to visit Pastor Mark Gause of New Hope Lutheran Church in Pacific, and told him if we marched arrests would be made. We met as a community, and people said "Marchamos" (we will march) although they knew the risk. The ACLU stepped in and convinced the City of Pacific attorney and police chief that it would be a violation of first amendment rights to block the march. The march went on with about 150 people, mostly families. It was very peaceful, but one would wonder what the city expected, they called in a S.W.A.T. team from another city, they were taking pictures of us with cell phones and cameras.

We continue to meet with council. The goal is for the City Council to put policy in place that directs police to do what they are supposed to do, enforce local laws and protect the residents of Pacific. We have had a representative for the governor's office speak with Council, Latinos who have been impacted, and representatives of faith communities, teachers and private citizens.

This is not a completed story. The work to come is extensive. There has been movement however, to date three law suits have been filed by individuals who were transported to the detention center though they are legally in the U.S. The transport to the detention center has come to a halt (not because of policy, but we are sure because of the pressure we are putting on the city).

We know of five people who have been deported. One who awaits appeal and is still in the detention center and



three that have orders to leave the U.S. All of these individuals have family here who are U.S. Citizens. They are part of the work force of this country, they are members of their communities, loved by family and friends – it is for them that we continue to struggle.

Please feel free to contact us for further information.
Dianne Aid, TSSF Saint Matthew/San Mateo Jubilee Center of Auburn
Sanmateo921@yahoo.com
Phone: 206 579-3011.

ENEJ Seeks Nominations for Officers, Awards

Officers

ENEJ is seeking nominations of individuals willing to serve on the steering committee of the organization. Individuals should have experience in economic justice ministries and leadership experience.

Gloria Brown Award

The Gloria Brown Award was established to honor the late Gloria Brown, former director of the Coalition for Human Needs who distinguished herself promoting social justice ministries. The \$2000 award is given to an outstanding economic justice project each year at the Episcopal Urban Caucus Assembly. Nominations include contact information, project description and how the \$2000 grant would be used. The award is sponsored by the Office of Jubilee Ministries and the Los Angeles Episcopal Community Federal Credit Union.

Hugh White Award

The Hugh White Trumpet of Justice Award is presented each year at the Episcopal Urban Caucus Assembly banquet. The award is presented to an individual who has done outstanding service in worker justice advocacy.

Nominations for officers should be sent to Dianne Aid at sanmateo921@yahoo.com. Nominations for both awards should be sent to Urla Abrigo at creditunion@ladiocese.org and copied to Michael Maloney at meamon@aol.com.

Who is my neighbor?

by Matthew Heyd

For Christians, history's most dramatic transformation has a single human face: Jesus Christ. Over time theologians came to understand this divine spark – the Incarnation of God – as dwelling not only in Jesus but in all of us. Through this new relationship, Incarnation changes everyone. If God dwells in each person, then everyone is important – the scruffy old man murmuring beside you on the bus and the young mother juggling crying children in the grocery line.

Incarnation not only defines who we are but requires us to act. In the Gospels of Matthew, Mark, and Luke, the Great Commandment – proclaimed by Jesus – joins loving God to caring for our neighbors. In Luke, this declaration is followed by the familiar story of the Good Samaritan. Jesus' clear point: God's people are those who take action for their neighbors.

And so, for people of faith, social change becomes a Gospel mandate – a mandate we have gladly taken on. A 2001 Hartford

Seminary survey found that 96% of Episcopal churches participate in a feeding program at least once a year, offering hospitality through a hot meal or bags of groceries.

Yet, despite our best efforts, devoted volunteers now face longer lines of people requiring assistance. There is more need now than when we began. Can our congregations take on transformational ministry – challenging the underlying problems that bring people to our front doors for food or sanctuary?

It seems like a loaded question. For every parishioner or priest who longs

for more activism, there is also a vestry member worried about hearing political speeches from the pulpit or draining budgets and staff time with large social programs.

Despite these real issues, the answer is yes. Every faith community can discern a call to transformational ministry, if they pay attention to their relationships. There are tiny congregations that Google Maps can't find, and parishes on the social and economic margins of cities with part-time clergy and small budgets that have become the center of social action in their communities. Like the Good Samaritan, they have listened to their neighbors and sought change.

Beyond The Soup Kitchen

Wouldn't "relational" describe soup kitchens as well as it does St. David's rebuilding efforts? Potentially. The best soup kitchens and shelters welcome those in need as guests and not as clients. The Holy Apostles Soup Kitchen in the Chelsea neighborhood of Manhattan serves lunch to 1,200 people every day and knows nearly all of their names and stories. Holy Apostles guests register to vote, write together (and have published books), and perform therapeutic drumming together. Incarnational mission allows ministries of hospitality to become transformative because "charitable" efforts offer the possibility of moving

SOUP Continued on page 7

Parishes of any size, in any location, can tackle the hard work of nurturing transformational connections to their neighbors because relationships are transformation's real core. There are few better examples than St. David's Church in the South Bronx, not far from Yankee Stadium. Where once there were only vacant lots and burned-out apartment blocks, the parish has organized with other congregations to build 2,000 single family homes – most bought by first-time homebuyers. The parish has also helped launch two high-performing high schools and run crack dealers out

of doorways a stone's throw from their front steps. Changes are so dramatic that a community organizer friend recently wrote that leaders like St. David's vicar, the Rev. Bert Bennett, deserve as much credit for turning around New York City as former mayors like Koch and Giuliani. This claim sounds presumptuous until you walk around St. David's neighborhood.

St. David's experience dispels conventional wisdom about what resources parishes need to pursue transformational ministry. They have exactly one full-time staff person – Bert – and maintain a modest budget. Though the congregation sponsors youth programs, they have no affiliated outreach center

or community development corporation. St. David's members didn't begin by signing petitions or firing off bullet-point press releases outlining their platform. They don't have a certified social worker on staff.

Instead, they helped found South Bronx Churches, a local affiliate of the national Industrial Areas Foundation organizing

group. They spent long days conducting one-on-one meetings with neighborhood residents to identify their most important needs. Then they gathered a coalition powerful enough that City Hall was obliged to listen and respond to their concerns. Big projects grew from quiet, focused conversations.

This article was first published in Trinity Magazine. Matthew Heyd is associate director of the Trinity Church Grants Program and the chair of the Social Concerns Commission for the Episcopal Diocese of New York.



Soup

Continued from page 6

beyond providing a single bag of groceries or hot meal.

How can soup kitchens and new townhouses both represent transformation? Both seek Christ in the world around them. Holy Apostles and St. David's are different faith communities that serve very different neighborhoods. The parishes' diversity represents good news for other congregational outreach committees and vestries – and also a big challenge, because these examples remove every excuse that we can find (no staff, no money, no time) to avoid taking that next step toward transformation.

The truth is, transformation never happens quickly. It requires a commitment to hard, slow work. Think about how much time it takes for your congregation to accept risk or to trust those who believe differently or come from diverse backgrounds. The measurement is usually in years, and not months or days.

With change, conflict becomes inevitable. We are misled by evening news bulletins that suggest clashes over social transformation equal marches, placards, and political slogans. The most uncomfortable conversations occur in vestry rooms and parish halls where we discuss with our friends and fellow parishioners what it means to find Christ in the world around us, and incorporate that understanding into our activities and ministry budgets.

There is no finish line. Incarnational mission means continual rediscovery of those around us, one step at a time. The difference between accepting lengthening food-pantry lines and an incarnational, transformational mission is that, by sorting out root causes, we understand that the needs and possibilities of those who knock on our front doors will continue to change. St. David's is planning for four new schools in its neighborhood...and who knows what's next? The first step to changing your neighborhood or mine is to ask repeatedly the same question the young man asks Jesus: Who is my neighbor? – and to help our communities to listen with patience to the answer.



The Church and Its Money

The ENEJ Education Committee has just unveiled its new learning module, "The Church and its Money". The Facilitator's Guide and the Participants' Packet are both available in a downloadable format on the ENEJ website. The Participant Packet contains illustrative charts that can be blown up and used as visuals for the learning session. The module was a joint project of the ENEJ Education Committee and United for a Fair Economy in Boston. The first draft of the module was carefully critiqued and then revised following a presentation at a recent conference of the Episcopal Urban Caucus.

The module begins by looking at the budgets and investments of the Episcopal Church at the national level. It asks what Christian values are operative as the Church develops its budget (particularly how does it address its program priorities) and invests its savings (socially responsible investing, alternative investing in community development projects). It asks how these values are the same and/or differ from the values of the market place.

The module then turns to the local level: the parish and the diocese. What questions can the parish or diocesan councils and their budget committees ask about the priorities of the local church? What Christian values might challenge us as our local church acts in its role of employer, consumer, investor, and neighbor? How do different kinds of churches respond to these questions: a well-endowed city church, a rural church, a declining urban church or a growing suburban church?

The module does not answer all these questions. Rather it poses the questions and asks participants to apply the Christian values they identified earlier in the session. The module is interactive and participants are very involved in the process

Resources

- **Economic Justice How-To Action Manual** Economic justice ministries are those which go beyond basic charity and help improve the economic circumstances of the poor. They do this through public policy advocacy, socially responsible investments, community organization, and through setting up programs that provide jobs, income, and other resources needed to move up the economic ladder. This manual produced by the Episcopal Network for Economic Justice (ENEJ) serves as a practical guide to congregations, dioceses, organizations and individual activists in how to set up these ministries. Model ministries and consulting resources are described in detail. **Hard copy or CD \$25.00 email: meamon@aol.com or call 513-531-8799**
- **Resources for community loan funds**, Episcopal Network for Economic Justice, Sue Lloyd, Co-Chair, 1104A Mound Street, Madison, WI 53715. Telephone 608-256-7250, Fax: 608-256-9991 email: aslloyd@mailbag.com
- **Various resources** available through our president, Michael Kendall, and other ENEJ Steering Committee Members listed on our website under Steering Committee. Telephone 212-316-7432, email: mkendall@dioceseny.org
- **Jubilee Ministry:** Has your parish ministry been designated as a Jubilee Center by the National Church? Jubilee Centers are eligible for grants through the Episcopal Relief and Development fund and other valuable support through participation in a national network. For more information, contact your diocesan Jubilee Ministry officer or Rose Brunell, Office of Jubilee Ministries, Episcopal Church Center, 815 Second Avenue, New York, NY 10017. Telephone 800-334-7626
- **Related Web Sites Interfaith:** Worker Justice www.iwj.org
- **Economic Justice Loan Committee:** The committee is given stewardship \$7 million to make loans to projects to benefit poor and marginalized people, for such purposes as low cost housing or establishing credit unions. Contact: Harry Van Buren, 504 Orchard Drive, Cedar Falls, IA 50613, Telephone 319-266-4088, email: HarryVB@aol.com
- **Episcopal Relief and Development Fund:** Episcopal Church Center, 815 Second Avenue, New York, NY 10017, Telephone 800-334-7626 #6023, Grant deadlines are March 15 and August 15.
- **Living Wage Campaigns:** www.livingwagecampaign.org
- **Education Committee:** now have available six alternative economic justice training modules. John Hooper, 17424 Quincy, Detroit, MI 48221. Telephone 313-864-9562, email: hoopington2@yahoo.com or download at www.enej.org.

Register Now for ENEJ/ EUC Events in Oakland

ENEJ plans to hold a Province VIII conference on February 12-13 and its Annual meeting on Saturday, February 16. To register for EUC, go to www.episcopalurbancaucus.org. To register for the ENEJ events, write to Mike Maloney at meamon@aol.com or call (513) 531-8799. There will, as usual, be an economic justice track at the EUC Assembly. Dianne Aid and Katherine Salinaro are helping plan these events.

ENEJ

1131 North Laura Street
Jacksonville, Florida
32206

Non-Profit
U.S. Postage
PAID
Jacksonville, FL
Permit No. 3037