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*2011 EMO
Annual Report
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Prof. Gary Dorrien to speak on “God’s Economy” 2012 Collins Lecture will explore faithful response to economic crisis

Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s. – Matthew 22:21

With high levels of unemployment and underemployment in this country, a growing divide between those on the upper and lower economic margins, and economic uncertainty throughout the world, one question becomes increasingly important: “How do people and communities of faith respond to the economic crisis in our midst, which is impacting so many people and communities?”

It is vital that faith communities come together to discuss how to respond to today’s profound political

and economic changes and challenges, while meeting the spiritual and material needs of their members and the broader community. The 2012 Collins Lecture, “God’s Economy: Faithful Response to the Economic Crisis,” will provide a timely opportunity to pursue these issues.

Presented by Ecumenical Ministries of Oregon (EMO), the Collins Lecture will feature Professor Gary Dorrien on the evening of Nov. 1. Preceding the lecture that afternoon will be a half-day workshop, “Economics 101: What you should know about the economy.” The workshop will begin with a presentation by Martin Hart-Landsberg, professor of Economics/coordinator of

Political Economy at Lewis & Clark College, followed by a panel discussion with Tom Kelly, president of Neil Kelly Co.; Gina Ronning, Portland State University graduate student, Occupy Movement activist; Aurolyn Stwyer-Pinkham, member of the Confederated Tribes of Warm Springs; and Kay Toran, president/CEO of Volunteers of America Oregon.

About Gary Dorrien

Lauded as “the preeminent social ethicist in North America today,” by Princeton University philosopher Cornel West, the 2012 Collins Lecturer will be Gary Dorrien, Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary



Professor Gary Dorrien will be the 2012 Collin Lecturer.

and Professor of Religion at Columbia University. Dorrien is also an Episcopal priest and the author of 14 books and approximately 250 articles that range across the fields of ethics, social theory, theology,

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Understanding the impact of addiction, supporting recovery

Clergy and faith leader training offered to help congregation members suffering from addictions

Alcohol and drug dependence exact a huge economic, physical, and emotional toll on the lives of many people. The effects extend well beyond the individual who is misusing alcohol or drugs. Many families live in fear and confusion, not knowing where to turn for help. Often, when they do reach for help, they first turn to their communities of faith. Unfortunately, those seeking help often face a wall of silence.

Clergy are in a unique position to break down the walls of silence, shame and stigma that so often surround those suffering from addiction

94.4 percent of clergy surveyed consider alcohol and other drug abuse and addiction important issues in their congregations, yet only 12.5 percent received any coursework on this issue during their studies in seminary. — CASA, So Help Me God! ‘01

to alcohol or other drugs and their families. Given the right training, their efforts can be the catalyst in connecting hurting congregants with the healing resources in their communities. Once equipped, they are in a position to offer the knowledge, hope, and grace that can start individuals and

affected family members on the road to recovery.

Toward this end, a one day seminar will be offered on Oct. 9 in Portland to provide strategies, tools and resources to help the members of a congregation trapped in the confusion and pain of alcoholism or addiction to other drugs,

as well as introduce local prevention, treatment and recovery services.

The presenters include Sis Wenger, president/CEO of National Association for Children of Alcoholics (NACoA) and director of the Clergy Education and Training Project; and Jim Crowley, training consultant, NACoA.

The Portland clergy and lay leader training will be held at Montgomery Park, Campbell Banquet Room, 2701 NW Vaughn, from 9 a.m. to 3 p.m. (8:30 a.m. registration) on Tuesday, Oct. 9. The cost is

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Informed voting: An act of faith

Presidential election, congressional races, campaigns for the Oregon Legislature, and ballot measures and initiatives—it is the season for hyper political wrangling!

But as a potentially historic election approaches, public interest and involvement seems to be at a low ebb.

In a 2011 year-end survey, Gallup reported that 64 percent of Americans rated the honesty and ethical standards of members of Congress as “low” or “very low.” This puts them at the same level as used car salespersons, lobbyists and a percentage point above telemarketers. News reports on the current 112th Congress claim that it could be “the least productive Congress since 1947,” putting it in the same category as the 80th Congress, characterized by President Truman as the “do nothing Congress.” Add this fall’s incessant negative political advertising and efforts to disenfranchise voters through questionable voter identification requirements, and it’s enough to have us all forget about voting in November.

While tempting, giving up on the democratic process is not a faithful response to the issues of the day. Ecumenical Ministries of Oregon (EMO) is committed to the church, broader faith community and all Oregonians being actively engaged in the democratic process. As the *EMO Statement of Social Principles and Concerns* affirms, our religious traditions “call us to be thoughtful and active advocates for peace, social justice, human dignity and environmental stewardship” in the public arena. (View full statement at www.emoregon.org/witness_peacemaking.php.) This call is rooted in the impact that political decisions have on the poor and marginalized and in the awareness that, in all too many places in the world, the opportunity to vote and peacefully engage in the issues of the day are not a possibility. Thus, we believe that it is our privileged duty to get off the sidelines, study the



David Leslie

issues, organize and vote.

To help engage our members and others who are interested in statewide ballot measures and initiatives, Ecumenical Ministries of Oregon publishes the *EMO Voters’ Guide to Oregon Ballot Measures*. As a 501(c)3 religious charitable non-profit, EMO cannot endorse candidates or engage in partisan political activity. We can, however, engage in the initiative process, which is often referred to as the “fourth branch of government.”

Because the referendum and initiative process relies heavily on emotionally-driven, and not always factual, advertising on television, radio and print in favor of or against proposed initiatives, we believe it is important that voters take the time to research this year’s important issues—including proposals related to tax reform, casinos, gillnet fishing and marijuana—and how they impact all Oregonians. Toward this end, we hope that the *EMO Voters’ Guide* will be a useful tool in your discernment process.

We also hope that you build the space within your congregation or faith community to study and talk about the initiatives and the issues before us this fall. *The Voters’ Guide* can be viewed at www.emoregon.org, and you are encouraged to print and copy to share with others. EMO staff and volunteers are also available to lead or participate in ballot measure forums this fall or legislative trainings throughout the year. Kevin Finney, EMO director of Public Policy Advocacy, coordinates this part of our ministry and can be reached at kfinney@emoregon.org or (503) 221-1054, ext. 204.

Central to the biblical witness and Jesus’ ministry is love for neighbor—exhibited in active concern for the poor and marginalized and how those in power use their privileged positions in ways that either promote peace, justice and the well-being of the poor or fail to do so. Based on this biblical witness, EMO affirms “a government and social order that is founded on the principles of human dignity and political equality, is responsive to human

needs and aspirations, sustains robust civic participation and religious freedom, and furthers social justice and the common good” (*EMO Statement of Social Principles and Concerns*). How these ends are realized depends directly on our active engagement in the public square.

So amongst the din of political rhetoric, advertisements, shrills and screeds, I invite all of us to take the time to study, dialogue and prayerfully consider the issues before us this campaign season. And while this approach may be a bit counter-cultural, it is critical to the best of the democratic process to which we have all been called.

Bishop Hagiya to serve new United Methodist episcopal area in West

The United Methodist Church has restructured its episcopal areas, creating the new Great Northwest Episcopal Area that will provide leadership for the Oregon-Idaho Annual Conference, Alaska United Methodist Conference and Pacific Northwest Annual Conference—making it the largest geographic United Methodist episcopal area in the United States. Bishop Grant Hagiya began presiding over the area on Sept. 1, with episcopal residence in Normandy Park, Wash.

In 2008, Bishop Hagiya was elected to the Episcopacy by the Western Jurisdiction and was assigned to the Pacific Northwest Annual Conference and the Alaska United Methodist Conference. He serves on the United Methodist Church Board of Higher Education and Ministry and the Ministry Study Commission. He has recently been assigned to the denomination’s Call to Action Steering Committee that is tasked to study major changes in the denominational structure in light of the current economic downturn.

Bishop Hagiya has been an active member of the Nikkei Interfaith Group—a community-based coalition of Christians, Buddhists, and Shinto Ministers. He was the ecumenical representative of the California-Pacific Annual Conference to the Los Angeles Religious Leaders, consisting of all the ecumenical leaders of the greater Los Angeles region. He is also a trained mediator, receiving most of his training through the Lombard Mennonite Peace Center.

Bishop Robert Hoshibata of the Oregon-Idaho Annual Conference has been assigned to the Phoenix Area (Desert Southwest Annual Conference). As of July 1, the district superintendents in the Oregon-Idaho Conference are: Rev. Margaret (Peg) Lofsvold, Cascadia; Rev. Dr. Lowell Greathouse, Columbia; Rev. Gwen Drake, Crater Lake; and Rev. Kim Fields, Sage.



Bishop Grant Hagiya

Upcoming EMO sponsored & cosponsored events

October 9

Understanding the Impact of Addiction and Supporting Recovery: Strategies and Tools for Clergy and other Congregational Leaders. 9 a.m. to 3 p.m. (8:30 a.m. registration) at Montgomery Park, 2701 NW Vaughn, Portland. See page 1 for details.

October 11

Leaps and Bounds. 6:30 to 8:30 p.m. at Colonial Heights Presbyterian Church, 2828 SE Stephens St., Portland. The Affording Hope Project presents this one woman show that explores the intersection of faith, ecology and the global economy, developed and performed by Teyvyn East. RSVP to awarren@emoregon.org. Sliding scale of \$8-12 to support the performance; nobody will be turned away for lack of funds.

October 18

Food Justice Fundraiser: Food at what cost? (featuring author Tracie McMillan). 5 to 7 p.m. (book signing at 4:30 p.m.) at First Christian Church, 1314 SW Park Ave., Portland. See page 3 for details.

November 1 & 2

The 2012 Collins Lecture with Prof. Gary Dorrien, “God’s Economy: Faithful Response to the Economic Crisis.” Gary Dorrien will be speaking in Portland, Eugene and Salem. See page 1 for details.

January 28

Earth Care Summit: Living Waters. 5:30 to 8:45 p.m. at St. Andrew Lutheran Church, 12405 SW Butner Rd., Beaverton. See page 3 for details.

New website promotes watershed and wildlife projects on congregational land

A new website helps congregations and religious schools to care for creation on their own properties as part of the Congregations Caring for Watersheds and Wildlife program (C2W2). The website, www.watershedsandwildlife.org, hosts a project handbook, forum and case studies for faith communities.

As suburban and urban areas become denser, congregations can make a vital contribution to providing space for nature in our lives, increasingly recognized as important for mental and physical health. Such spaces also create healthier, more resilient ecosystems and cleaner water.

The C2W2 program was created to help congregations in the Portland metro area and beyond use their lands to better support watershed health and wildlife habitat, while also benefiting spiritual and educational life. Ecumenical Ministries of Oregon's Interfaith Network for Earth Concerns (INEC) and the Southwest Watershed Resource Center, with support from West and East Multnomah Soil and Water Conservation Districts (EMSCD), collaborated on the program.

The handbook (available on the website) provides a step-by-step guide through the process of creating a project. It also helps congregations discover their faith traditions' environmental teachings and put these in practice with concrete project ideas, organizing practices, and resources for everything from tools to volunteers. While focused on the Portland metro area and watersheds west of the Cascades, most parts of the handbook are

created to be applicable to any region.

The website also contains an interactive forum for congregations to share experiences and ask questions, as well as case studies of congregations that have successfully pursued projects at their location. One such congregation is Hillsdale United Church of Christ. This church has removed invasive species on the property and replaced them with native plants, which creates food and habitat for local wildlife and holds topsoil in place, thereby protecting water quality. This work builds on that of many of their neighbors, creating a habitat corridor in the area. Improving connectivity of habitats is a key goal of urban ecologists.

Funding from the East and West Soil and Water Conservation Districts is providing support for local congregations, particularly those with people of color or in low-income areas, to address the lack of access to quality outdoor space and ensure more equitable use of land enhancement funds. INEC is currently looking for congregations to support through the planning, organizing and action phases. Staff can provide time, other resources in addition to the handbook, and connections with outside organizations. INEC is also setting up mentor relationships between congregations that are just starting a project with congregations that have completed similar projects.

The long-term upkeep of such projects can be a challenge, but partnerships with local organizations, watershed groups and neighbors ensure sustainable support for many years.



Photo credit: Jim Ruyfe

St. Andrew Catholic Church in northeast Portland planted a native plant garden.

Many congregations are interested in being more connected with their community, as such partnerships are a good avenue for community involvement. Watershed restoration and wildlife habitat can also reduce the time and cost associated with lawn care, as well as reducing sewer and water charges. "With so many benefits for people and creation, we hope that the number of such projects will greatly increase in the years ahead," said Jenny Holmes, EMO's Environmental Ministries director. "C2W2 makes it easy to get started."

For more information, contact Alison Warren at awarren@emoregon.org or (503) 221-1054, ext. 210.

2013 Earth Care Summit to navigate "Living Waters"

The date for our 2013 Earth Care Summit is set for Jan. 28. This annual summit is a strategic opportunity for individuals and congregations from around the state to learn about greening resources in the faith community, be inspired by speakers and each other, and enjoy a seasonal dinner with old and new friends.

The theme of the 2013 summit is "Living Waters." The event will explore the water issues we are facing on global, regional and local levels, and provide practical ideas on how to address the issues at home and in your congregation. The event will include an optional tour of the green features of the host site, St. Andrew Lutheran Church in Beaverton, which is the steward of a wetland and forest on its grounds and recently completed a remodel with green features. The summit will also include a keynote address, a congregational case study, and roundtable discussions on a variety of topics including water and worship, caring for watersheds, and climate change and water. The event will be held from 5:30 to 8:45 p.m., with a building tour offered at 4:30 p.m.

We are currently looking for congregations, nonprofits and business cosponsors for the event (download form at www.emoregon.org). We encourage you to get a group together from your congregation, organization or school. Dinner table (seats eight) cosponsorships are \$200 or \$120 for students. Regular registration is \$25/person or \$15/student. You may register securely online at www.emoregon.org.

Food Justice Fundraiser: Food at what cost? Fair, healthy and sustainable food for all

Enjoy a great dinner, good company and a stimulating speaker for a good cause! On Oct. 18, EMO's Interfaith Food & Farms Partnership is holding its first fundraiser in conjunction with Food Day (Oct. 24) to support its work of making fair, healthy and sustainable food available to all.

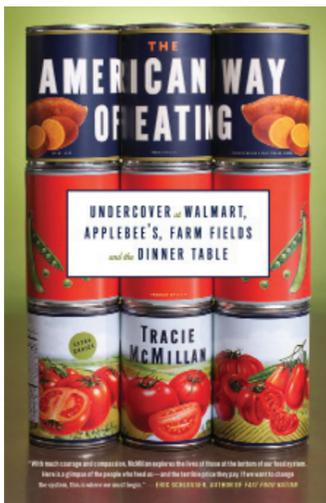
The featured speaker will be Tracie McMillan, an award-winning investigative journalist and author of *The American Way of Eating: Undercover at Wal-Mart, Applebee's, Farm Fields and the Dinner Table*.

McMillan went undercover to work alongside America's working poor in order to examine how we eat. She worked, ate and lived alongside the working poor; she went undercover as a harvest worker at industrial farms in California, produce clerk at a Wal-Mart supercenter outside Detroit, and kitchen worker at an Applebee's in New York City. She blends intimate and engaging stories with compelling research. McMillan's presentation will be followed by a panel of diverse local voices for food justice.

The Food Justice Fundraiser will be held from 5 to 7 p.m., with dinner served at family



Author Tracie McMillan will speak at the event about "The American Way of Eating."



style at 5 p.m., at First Christian Church in downtown Portland. There will also be a book signing by McMillan at 4:30 p.m. The cost of the event is \$45 (includes dinner prepared with seasonal produce); you may also purchase a table for eight for \$350. A limited number of work scholarships are available; for information, contact Alison Warren at (503) 221-1054, ext. 210, or awarren@emoregon.org.

To register for the event online, go to www.emoregon.org/events.php.

Faith & AIDS: Dignity denied and dignity supplied

By Lindsay Ross-Hunt, EMO's HIV Services senior program manager

I recently returned from Washington, D.C., where I joined more than 20,000 other individuals working in the field of HIV/AIDS for the 19th International AIDS Conference. The fact that this biannual conference was held in the United States this year was quite significant—something only possible because the ban prohibiting people living with HIV/AIDS from traveling to the United States was recently lifted. It was quite the momentous occasion, full of ceremony and science, frustration and hope.

One such piece of hopeful news is that new research has demonstrated what public health workers have long suspected: if positive individuals are able to access treatment and adhere to their medical regimen, they are substantially less likely to transmit the virus to someone else—up to 96 percent in heterosexual couples where only one partner is infected. That knowledge alone has the potential to greatly alter the trajectory of this epidemic—but only if there is the moral and political will to respond to it.

Before the frenzy of the main conference began, there was a smaller gathering of leaders and representatives of diverse faith communities from around the world—Christians, Hindus, Jews and Muslims—responding to the AIDS crisis in their local communities. I was fortunate to be among these individuals over the course of two and a half days, as we wrestled with the themes of dignity and justice in regards to HIV/AIDS and how our respective faith communities have and have not embodied these values in our HIV response.

For example, the Christian community's response to HIV/AIDS has been a conflicted one. On the one hand, our faith tradition holds up and affirms the inherent dignity of individuals as bearers of the Imago Dei, created in the image of their Creator. Some of the first responders to the crisis were the local congregations of faith connected to those affected. Faith-based organizations, such as EMO, responded by creating programs to meet the needs of individuals dying from AIDS. EMO's HIV Day Center was the first community-based day center for folks living with HIV in the nation. Some denominations developed a broad response and educational tools for their congregations.

On the other hand, communities of faith were also the places where HIV positive individuals were told they were reaping the punishment of God's vengeance for their

immoral behavior and that AIDS was a plague sent to demonstrate the "perversion of homosexuality." Many witnessed the Christian community turning its back on those afflicted with HIV—a painful Christian experience that has not been forgotten. I see it at the Day Center everyday—people who are convinced (even though the Day Center is hospitably housed within a church) that the church has no use for them, doesn't care about them and certainly doesn't love them.

This tension—that of "dignity denied and dignity supplied"—was the subject of our communal exploration and wrestling, not just during those two and a half days, but over the course of the entire conference. How do we recognize the historical (and contemporary) trauma caused by faith communities, while recognizing the unique role they can contribute to the affirmation of dignity among highly stigmatized folks living with HIV? How do we not just move forward, but acknowledge and make amends for the real and deep hurt that still exists as a result of the things we have done and left undone?

HIV in Oregon

- 8,753 Oregonians have been diagnosed
- 3,540 have died
- 275 cases are diagnosed every year
- Blacks and African Americans are about 3.7 times more likely than whites to acquire HIV
- Women account for 13 percent of all living Oregon cases of HIV

Source: Oregon Health Authority (figures are from Dec. 31, 2010)

A few important suggestions that emerged from the conference included:

1. *Continue to support and strengthen programs that seek to affirm the dignity of individuals living with HIV/AIDS.* For many people living with HIV/AIDS who are bounced around in an impersonal system and forced to jump through hoops and frequently prove how "needy" they are, "dignity supplied" is in short supply. Programs like EMO's HIV Day Center play a critical role in creating space for people to reconnect with their intrinsic dignity,



Rev. Michael Schuenemeyer, United Church of Christ executive for health and wholeness advocacy, with Lindsay Ross-Hunt, senior program manager of EMO's HIV Services.

while building a community of support and a surrogate family around them.

2. *Start talking about HIV/AIDS in our places of worship.* HIV is still a highly stigmatized diagnosis, so much so that many folks won't even get tested—resulting in one in five positive individuals not knowing they are infected. Communities of faith can play a critical role in de-stigmatizing HIV in breaking the moral silence surrounding it—whether that silence has been historically intentional or otherwise. Acknowledge it. Talk about it. The reality is that HIV/AIDS impacts and is a part of our communities, whether we know it or not.

3. *Talk about the local face of HIV/AIDS.* Christianity has a beautiful tradition of calling for care for the "widows and orphans"—that is, those living on the cultural margins—and discourse on HIV/AIDS in the faith community often centers on this when discussing the epidemic, particularly as it occurs in the Global South. While this is not untrue, it is only part of the picture. There is indeed much need in other countries, but there are also our neighbors living with HIV/AIDS right next door and down the street from us, some of them women and children. There are also sexually active gay men, injecting drug users, people living outside, and people wrestling with mental illness. Together, we are called to serve one another be they at home or on the other side of the globe.

Let us fulfill that rich tradition of responding to the needs of the marginalized among us. Like a pastor I met from the Washington, D.C., area at the conference—where the rate of infection rivals that of East Africa and, like the rest of the United States, disproportionately affects communities of color. He shared that his congregation discussed heatedly and at length how to respond to the reality of HIV in their church. Ultimately, he said, the immorality of people dying when they don't have to trumped everything else. They began talking about HIV/AIDS from the pulpit and started a community-based prevention program, including the distribution of condoms out of the church.

We must affirm the dignity of all individuals, each one created in the image of God, and talk about those things we don't like to talk about in the church. Let us be honest—until we can fully embrace all those living with HIV/AIDS, not just the so-called "easy-to-love," we will not truly be effective in bringing about an end to HIV/AIDS in our communities.



Before the International AIDS Conference began, there was a smaller gathering of leaders and representatives of diverse faith communities from around the world responding to the AIDS crisis in their local communities.

SOAR Immigration Legal assists “Dreamers” applying for deferred action

On June 15, 2012, the Obama Administration announced that it will provide deferred action for childhood arrivals, a discretionary form of relief, for certain undocumented Dream-eligible young people who were brought to the United States as children.

The Immigration Policy Center estimates that approximately 10,400 young people in Oregon are currently eligible to receive this two-year renewable grant of deferred action. They also estimate that an additional 6,200 young people will be eligible in the coming years. Although deferred action does not pave a pathway to citizenship, it does provide relief from deportation for two years and work authorization during that time frame.

In order to qualify for deferred action, individuals must demonstrate that they:

- Came to the United States before the age of 16;
- Have continuously lived in the United States since June 15, 2007, and were present in the United States on June 15, 2012;
- Are currently in school, have graduated from high school, have obtained a general education development (GED) certificate, or are honorably discharged veterans of the Coast Guard or Armed Forces of the United States;
- Have not been convicted of a felony, significant misdemeanor, or three or more other misdemeanors, and do not pose a threat to national security or public safety; and
- Were under the age of 31 on June 15, 2012.

Although deferred action provides some relief, it is a temporary two-year grant of relief that must be renewed, and it does not provide a pathway to citizenship. This is an important first step towards immigration reform, but it does not replace the urgent need for action by Congress.

SOAR Immigration Legal, a program of EMO, has been preparing immigrant youth for the application process by holding informational sessions at our office in Portland (see box on right for details). Additionally, SOAR has been providing attorneys to answer legal questions at other information sessions around the Portland metro area. SOAR will represent deferred action clients both in our office and through the provision of legal workshops around the state. SOAR, in partnership with other nonprofit legal service providers in Oregon, will be a source of legal representation, as well as information for young people affected by this new directive.

If you have additional questions about this program or would like to receive a consultation, please contact Caroline van der Harten, SOAR Legal managing attorney and senior program manager, at cvanderharten@emoregon.org or (503) 284-3002.



The Immigration Policy Center estimates that approximately 10,400 young people in Oregon are currently eligible to receive a two-year renewable grant of deferred action.

Calling all Dreamers! DreamAct information sessions at SOAR Legal

Free information sessions will be held at the SOAR office, located at 2906 NE Glisan in Portland. The sessions begin at 6:30 p.m. on the following Tuesdays: September 4 and 18, October 2 and 16, and November 6.

For more information, call the SOAR office at (503) 284-3002.

Keeping the food bounty fresh: Emergency food program in need of cool cash for walk-in refrigerator

By Howard Kenyon, EMO's Northeast Emergency Food Program senior program manager

One of our clients from China lights up whenever she sees me. This recent immigrant knows I'll understand her, having lived in China for 17 years. “Any eggplant?” she asks in Mandarin Chinese. I smile gratefully—we have lots of produce today.

In the past year, the Northeast Emergency Food Program's (NEFP) supply of perishables—fresh produce, dairy products, meat and bread—has increased by over 2,000 pounds per week, maxing out our storage capacity. To conserve this bounty and ensure more of it gets to our clients without spoilage, we need a new walk-in cooler/freezer. The planned nine-foot by 27-foot unit with seven glass doors will enhance our ability to meet the needs of the 40,000 people we serve annually.

Every summer during his high school years, Alex volunteered at NEFP, assisting clients as they shopped in our food pantry. As he finished up last summer, he told his father about how we needed more refrigeration space, and his father promptly brought us a check for \$1,000—seed money for our dream.

Earlier this year, the Swindell Foundation donated \$20,000, and the Oregon Food Bank gave \$5,000 toward this project. Just last month, the Portland Kiwanis chipped in \$750,



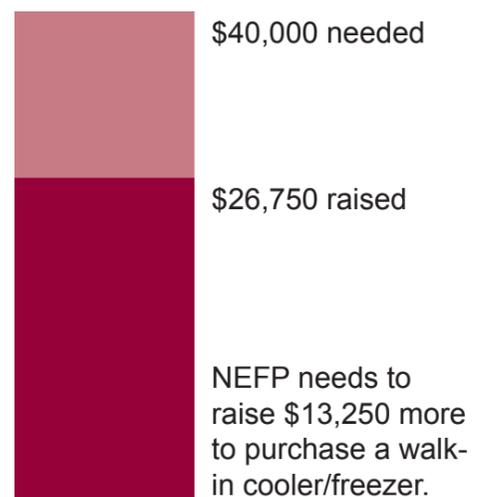
A walk-in cooler will enable the Northeast Emergency Food Program to distribute more perishable food such as fresh produce, dairy products, meat and bread.

bringing us only \$13,250 short of our goal of \$40,000 to buy and install the unit. Our desire is to have the money raised and the cooler-freezer in operation before the holiday season rush begins later this fall.

Since NEFP moved four years ago to the Luther Memorial Lutheran Church in Portland's inner northeast Cully neighborhood, we have seen demand for our services increase by over 40 percent. This cooler-freezer unit is one of three phases of our campaign to bring our serving capacity up to speed by the time

of NEFP's 30th anniversary next year. The other two phases include a permanent outdoor market pavilion and a separate entrance for deliveries.

If you would like to help NEFP meet its goal of raising \$40,000 for a walk-in cooler/freezer, please send your donation to EMO/NEFP, 0245 SW Bancroft St., Suite B., Portland, OR 97239, or make a secure online donation at www.emoregon.org.



Is solitary confinement a form of torture?

“Human beings are social creatures.” With that simple sentence, Atul Gawande began his important 2009 New Yorker essay on whether solitary confinement, as practiced in U.S. prisons, is a form of torture. Since the publication of his essay, a growing movement has emerged to reduce and, where possible, eliminate the use of prolonged solitary confinement. Moreover, religious organizations and communities are playing an important role in this movement.

What conditions do prisoners held in solitary confinement face? They vary from state to state and even prison to prison, but typically prisoners spend 22-23 hours a day alone in their cell. They often have limited or no visitation privileges. Their meals are delivered through a slot in their cell door. They usually are only allowed out of their cells for one hour each day for exercise, often alone in an enclosed cage-like exercise room or yard. This is particularly normative in a “supermax” prison.

In response to these harsh conditions, U.S. Senator David Durbin (D-Ill.)—chairman of the Senate Judiciary Subcommittee on the Constitution, Civil Rights and Human Rights—held in June the first-ever U.S. Senate committee hearing on the use of solitary confinement. The hearing, “explore[d] the psychological and psychiatric impact on inmates during and after their imprisonment, fiscal savings associated with reduced use of solitary housing units, the human rights issues surrounding the use of isolation, and successful

state reforms in this area.” Durbin intends to offer legislation to reduce the use of solitary confinement.

A leading organization in this movement is the National Religious Campaign Against Torture (NRCAT). NRCAT has issued a statement calling for an end to the use of prolonged solitary confinement, which people of faith can sign on at www.nrcat.org. NRCAT is also working with state partners, like Ecumenical Ministries of Oregon (EMO), on developing state-level campaigns against solitary confinement. In Oregon, EMO has organized a working group to examine how solitary confinement is being used in Oregon prisons. On Aug. 1, the group held its first meeting with Director Colette Peters and other management-level staff at the Oregon Department of Corrections about this issue.

Several states have already taken steps to reduce their use of solitary confinement, including Mississippi, Colorado and Maine. In addition to contributing to a more humane prison setting, these efforts also make practical economic sense, since solitary confinement can be significantly more expensive than keeping prisoners in the “general population.”

Efforts to reform solitary confinement also offer other potential benefits, including increased public safety and reduced prison recidivism. Most inmates who are kept in solitary confinement will eventually be released from prison and will need to get a job, live in a community and be functional human beings.

Unfortunately, prolonged solitary confinement involves a form of “de-socialization” that leaves many ill-prepared for a life in society.

Gawande cites psychology professor Craig Haney’s research at California’s Pelican Bay supermax prison: *First, after months or years of complete isolation, many prisoners “begin to lose the ability to initiate behavior of any kind—to organize their own lives around activity and purpose. . . . Chronic apathy, lethargy, depression and despair often result. . . . In extreme cases . . . becoming essentially catatonic.” Second, almost 90 percent of these prisoners had difficulties with “irrational anger,” compared with just three percent of the general population. Haney attributed this to the extreme restriction, the totality of control and the extended absence of any opportunity for happiness or joy.*

Despite the extreme effects isolation can have in breaking-down the social skills and mental integrity of individuals who are kept confined for prolonged periods, prisons often have no program in place during the weeks or months leading up to their release for “transitioning” inmates out of solitary confinement and preparing them again for social interaction.

A future inter-religious forum is being developed to explore these issues more fully. If you are interested in attending or in becoming involved in efforts to reduce prolonged solitary confinement in Oregon, contact Public Policy Director Kevin Finney at (503) 221-1054, ext. 204, or kfinney@emoregon.org.

Coal exports: What is at stake for the common good?

Five coal ports are now planned for Oregon (Coos Bay, St. Helens/Clatskanie and Boardman) and Washington (Longview and Bellingham), capable of exporting 135 million tons of coal. (The Port of Gray’s Harbor in Hoquiam, Wash., pulled out in mid-August.)

Is the common good served by devoting a significant portion of the Columbia River corridor infrastructure to transport Wyoming and Montana coal overseas? What would be the environmental, health and community impacts, especially along rail lines and in port communities? How many jobs would really be created, and what jobs would be lost in industries that depend on a clean environment? How would Oregon’s international image as a center for clean energy innovation be affected? What would be the impact of burning this coal on the global environment?

These are some of the questions that emerged from the investigations of EMO’s Oregon Interfaith Power & Light (OIPL) project and a June 14 forum it held in St. Helens, Ore., to listen to community concerns around a proposed coal port. Comments at the forum underscored the need for accurate and unbiased information on how coal export impacts communities.

Although there are many local and state jurisdictions and federal agencies involved in decisions around coal exports, the Army Corps of Engineers is the key agency at this stage. Governor Kitzhaber, Senator Merkley and a growing number of groups, including local governments and Native American tribes, are

asking the Corps to conduct a cumulative and comprehensive, area-wide environmental impact statement that takes into account the impacts of all the proposed coal export terminals currently on the table, before issuing any permit. The Corps will decide soon whether to require an Environmental Impact Statement (EIS) or a comprehensive statement that accounts for cumulative impacts of the coal export system called a Programmatic EIS (PEIS).

The EMO Board of Directors in June voted to support a PEIS that would look at cumulative impacts for the proposed coal export facilities. The board also voted to encourage denominations and faith groups to study and engage with the issue and charged EMO’s Environmental Ministries to support this outreach.

Opportunities for Public Input

In September, there are two important opportunities for public input. People of faith can help sharpen the public dialogue on coal export by providing public input from a faith perspective. Go to www.poweringpastcoal.org for background and opportunities in your area.

1. Washington DEQ is requiring an Environmental Impact Statement (EIS) on Bellingham’s proposed port (Cherry Point). A 60- to 90-day scoping process, which allows for early identification of potentially significant environmental issues, should be underway by mid-September. Since coal trains would head through the Columbia Gorge and southwest Washington, Oregonians can comment; a public meeting will likely be held in Vancouver, Wash.



Plans to export coal to Asia’s developing economies would bring open container coal trains and barges from Montana and Wyoming to ports in the Northwest.

2. Oregon’s Department of State Lands will be opening up a 30-day public comment period in September for the cut and fill permit for the proposed Port of Morrow coal barge facility in the Boardman area. To register your comments, go to <http://cms.oregon.gov/dsl>.

For more information on coal exports and how to get involved, go to www.emoregon.org/power_light.php. If you would like to be connected to presenters and advocacy efforts, contact Jenny Holmes, EMO Environmental Ministries director, at (503) 221-1054, ext. 214. To receive action alerts on coal export and other climate and energy issues, send an e-mail to awarren@emoregon.org.

Hope for homeless families Congregations rally to “be the village”

Members of Ecumenical Ministries of Oregon (EMO) are joining the broader faith community in bringing stability, relationship and new vision to families experiencing homelessness. Thanks to the Village Support Network, a new program launched by New City Initiative, Portland Homeless Family Solutions and the Methodist Portland Metro District, congregations will have the opportunity to “be the village” for homeless families as they transition into housing.

We all know the expression, “It takes a village to raise a child.” Every child needs a village, but especially children from families who have experienced homelessness. For these children, a network of supportive adults in their life can make all the difference when it comes to educational success, literacy and a healthy self-image, and it can even reduce the incidence of homelessness for future generations.

Through funding from the Bill and Melinda Gates Foundation, this new partnership will be recruiting and training “Village Support Teams” from congregations to provide support for homeless families, as they transition into housing, and creating “Village Support Centers” located in local schools and congregations for formerly homeless families housed in east Portland.

The Village Support Network builds on the success of the award-winning Covenant of Hope project, whereby congregations “sponsored” families living in shelters and accompanied them in their transition to permanent housing. Sponsors provided rent and move-in assistance, as well as ongoing community support over a six-month transitional period.

From January to August 2012, 22 congregations in the Portland metro area collaborated to sponsor 12 families, raising over \$32,000. These congregations represented a wide variety of faiths, including Christian, Jewish, Muslim and Buddhist traditions. EMO members include Central Lutheran, First Congregational United Church of Christ, Moreland Presbyterian, St. Philip Neri, West



Photo courtesy of JOIN.

Ricky, a member of one of the Covenant of Hope families, received a new bike and back-to-school backpack, provided by his Covenant of Hope sponsors.

Linn Lutheran and Westminster Presbyterian.

On July 18, the Covenant of Hope project received the “Collaboration of the Year” award from the Coordinating Committee to End Homelessness (CCEH) of the City of Portland and Multnomah County.

For more information about how your congregation can “be the village” for a homeless family, contact Paul Schroeder of the New City Initiative at paul@newcityinitiative.net or (503) 913-7853, www.facebook.com/newcityinitiative.

Collins Lecture with Gary Dorrien

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philosophy, politics and history. These works include four books on social ethics and economic democracy, two acclaimed books on political neoconservatism, and a trilogy titled “The Making of American Liberal Theology.”

Dorrien won the Choice Award for *Social Ethics in the Making* as the outstanding book in ethics of 2009. His book *Economy, Difference, Empire: Social Ethics for Social Justice* (Columbia University Press, 2010) features his lectures on economic democracy, racial and gender justice, and anti-imperial politics. His newest book is *The Obama Question: A Progressive Perspective*.

Learn more and register

On Thursday, Nov. 1, the “Economics 101” workshop will be held from 2:30 to 5:30 p.m. (registration/check-in opens at 2 p.m.), and the Collins Lecture with Gary Dorrien will be held from 7 to 9 p.m. Both events will be held at Trinity Episcopal Cathedral, located at 147 NW 19th Ave., Portland, Ore. The registration fee for both the workshop and lecture is \$40 (includes dinner); if attending only the lecture, the fee is \$10. Students with ID are half price. Register securely online or download a registration brochure at www.emoregon.org; the registration deadline is Oct. 25.

The Collins Lecture is an annual event designed to provide an opportunity for clergy and laity to explore issues related to religion and social ethics. The lecture is supported by the Collins Foundation. For more information, call the EMO office at (503) 221-1054.

Gray Dorrien speaking in Eugene and Salem on Nov. 2

Eugene On Nov. 2, Prof. Dorrien will speak in Eugene on “Economy, Livelihood and Our National Priorities.” Sponsored by the City Club of Eugene, the event will begin at 11:50 a.m. at First United Methodist Church, 1376 Olive St., Eugene. Tickets are \$14 (includes lunch). To register, go to www.brownpapertickets.com/event/269604.

Salem Also on Nov. 2, Dorrien will give a lecture from 7 to 9 p.m. on “Economic Democracy in Question: Social Ethics for Social Justice.” Sponsored by the Center for Religion, Law and Democracy at Willamette University, the lecture will be held at Cone Chapel, 900 State St., Salem. Free event; no registration required. For more information, contact Reyna Meyers at (503) 370-6046 or rmeyers@willamette.edu.

EMO welcomes new members throughout Oregon

Ecumenical Ministries of Oregon welcomes the following new members, which have been approved by the EMO Board of Directors: *First Christian Church in Medford*, *Iconographic Arts Institute* and *Junction City/Harrisburg/Monroe Habitat for Humanity*.

Our growing list of members reflects the dynamic community of faith in Oregon and allows us to establish collaborative partnerships, through which we can better serve the needs of the people in our state and throughout the Northwest. One of our many member benefits is access to EMO’s medical and dental insurance plans for individuals employed by our member congregations and organizations. Membership also provides opportunities for education, joint service, and a growing momentum for positive change and growth in our neighborhoods.

Member Highlight:

First Christian Church in Medford

We are grateful for the unique gifts our members brings to EMO and for their work in Oregon and beyond. New EMO member First Christian Church in Medford is a vibrant congregation whose leaders and members are continually thinking of new ways in which to serve their neighbors, challenge themselves, and contribute to the community in positive, life-giving ways.

One avenue through which First Christian has accomplished this is their community garden. Neighbors come from surrounding areas to tend their raised beds and harvest food and flowers for their households. In doing so, they form new friendships, strengthen community bonds, and enjoy access to fresh produce.



Photo credit: Alicia Speidel

A community garden was established at Medford First Christian Church.

To learn how your congregation or faith organization can become a member of EMO, contact Rev. Jenny Pratt, director of Membership Relations, at jpratt@emoregon.org or (503) 221-1054, ext. 208, or download an application for membership at www.emoregon.org/membership.php.

8 Development & Fundraising

EMO celebrates recent grants & gifts

Ecumenical Ministries of Oregon's Board of Directors and staff extend their appreciation to those who have supported EMO's ministries. The following is a partial list of foundation and community support received by EMO since the last issue of the *Voice*.

Donor (Fund)	Program
Ann & Bill Swindells Charitable Trust	NE Emergency Food Program
Archdiocese of Portland in Oregon	Annual Fund, Interfaith Network for Earth Concerns
Broadway Cares Equity Fights AIDS	HIV Services
Central Pacific Conference of the United Church of Christ	Annual Fund
Christian Church (Disciples of Christ) in Oregon	Annual Fund
The Collins Foundation	Annual Fund, Theological Education & Dialogue
Community Foundation of Louisville Depository	Russian Oregon Social Services, SOAR Legal, Sponsors Organized to Assist Refugees
Confederated Tribes of Grand Ronde	Annual Fund
Crane Building Restaurant	HIV Services
Dignity Memorial	Annual Fund
Energy Trust of Oregon	Oregon Interfaith Power & Light
Equity Foundation	HIV Services
Evangelical Lutheran Church in America	NE Emergency Food Program, Russian Oregon Social Services
Fifth/Alder Associates, LP	HIV Services
First United Methodist Church, Portland	Annual Fund
Herbert A. Templeton Foundation	Annual Fund
Holy Trinity Greek Orthodox Cathedral	NE Emergency Food Program
Income Property Management	Annual Fund
Jackson Foundation	Interfaith Food & Farms Partnership
Laughing Planet Café LLC	HIV Services
Legacy Health	Annual Fund
Multnomah Bar Association	SOAR Legal
National Council of the Churches of Christ in the U.S.A.	Interfaith Network for Earth Concerns, Oregon Interfaith Power & Light
Northwest Health Foundation	Annual Fund
Oregon Food Bank	NE Emergency Food Program
Oregon Idaho Conference United Methodist Women	Interfaith Network for Earth Concerns
PGE Foundation	HIV Services
Portland Women's Foundation	Russian Oregon Social Services
Providence Health & Services	Annual Fund, NE Emergency Food Program
St. Luke Lutheran Church	NE Emergency Food Program
Southminster Presbyterian Church	Shared Housing
Sunset Presbyterian Church	Annual Fund
Susan G. Komen for the Cure	Russian Oregon Social Services
University of Oregon	Public Policy Advocacy
USI Northwest	Annual Fund
Valley Community Presbyterian	NE Emergency Food Program
West Multnomah Soil & Water Conservation District	Interfaith Network for Earth Concerns
Westminster Presbyterian Church	NE Emergency Food Program
Windermere Foundation	Shared Housing
Women's Care Foundation	Russian Oregon Social Services
Wright Land Company	Annual Fund

Honor & memorial gifts

March through July 2012

Gifts in Honor

In honor of Rania Ayoub
Muslim Educational Trust

In honor of Marcy Westerling
Emily Gottfried

In honor of Rocky Blumbagen
Eleanor Blumbagen

Gifts in Memory

In memory of Kathryn Austin
Joanne Austin

In honor of Alcena Boozer
Barbara Ross

In memory of Nobuko Azumano
George Azumano

In honor of Maribeth Collins
Donna Pritchard

In memory of Ray Balcomb
Rosemary Dodds,
Richard Palmiter

In honor of Jacquelyn Dvorak
Maria Gales

In memory of Oscar Beech
Billie Beech

In honor of Bonny Groshong
David Loftis

In memory of Brian Bounous
Brenda Mendiola

In honor of Kent Harrop
Carol Wyatt

In memory of Ellsworth Culver
Esme Culver

In honor of Nancy Haught
Emily Gottfried

In memory of Anthony Frederick
James Jandacek

In honor of Daniel Isaak
Jeffrey Reingold

In memory of Lenore Frimoth
Elmer Frimoth

In honor of Howard Kenyon
Gaile Baack, Lowen Berman,
R. Mark Miedema,
Matthew Starrett-Bigg

In memory of Ronald Gustafson
Bernice Gregg, Sandra Hawkins

In honor of Andrea Leoncavallo
Karen Leoncavallo

In memory of Wayne Hill
Rynn Mazur

In honor of David Leslie
Patricia Brockman

In memory of Betty Key
Cupid Alexander

In honor of Héctor López
Lynne Smouse López

In memory of Genevieve Martin
Patricia Walker

In honor of Robin Martin
Dan Blair

In memory of Harry Shaich
Patty Locke, Sally McGrath,
Frank Nusser, Judith Werner

In honor of Rodney Page
Andrew Wheeler

In memory of Robert Morris Smith
Chris Cradler, Robert McNeil

In honor of Donna Pritchard
Allison Anderson

In memory of John Wysock
Terri Hoffmann

In honor of Mary Jo Tully
Providence Health & Services,
Allan R. Abravanel, Stephen P.
Balog, Janice L. Burger, Paulette
Furness, Emily Gottfried,
Kenneth Haydock, Judith
Hubbard, Daniel Isaak, Sara
McHugh, David Underriner,
Greg Van Pelt



Clergy training on addiction and supporting recovery

Continued from page 1

\$25 per participant.

Clergy and faith leaders don't need to know how to provide intervention counseling, they just need to know who they can refer their congregants to in order to receive services. The training will include a discussion of the role of clergy and congregations in offering information, hope and recovery support for individuals and family members, as well as local resources that are reliable for faith leaders to use on a consistent basis. Attendees will receive six contact hours from the Association of Addiction Professionals.

The training is presented by EMO and Lines for Life (formerly Oregon Partnership).

Please make your reservations early. To reserve your seat at the training, go to tinyurl.com/portland-clergy-training.

voice

Ecumenical Ministries of Oregon

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MEMBER DENOMINATIONS

African Methodist Episcopal Church • American Baptist Churches of Oregon
Christian Church (Disciples of Christ) • Christian Methodist Episcopal Church
Church of the Brethren • Community of Christ
Episcopal Diocese of Eastern Oregon • Episcopal Diocese of Oregon
Evangelical Lutheran Church in America • Greek Orthodox Church
Presbyterian Church (USA)—Presbytery of the Cascades
Religious Society of Friends (Quakers) • Roman Catholic Archdiocese of Portland
United Church of Christ • United Methodist Church
Universal Fellowship of Metropolitan Community Churches