



Episcopal Network for Economic Justice Newsletter

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Heroes of Economic Justice

Bishop H. Coleman McGehee and Economic Justice

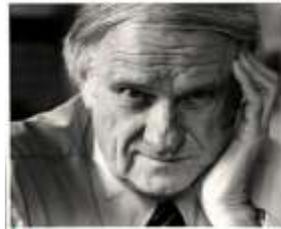
By John Hooper

Bishop McGehee, the eighth bishop of the Diocese of Michigan, died on March 14th after a short illness. He served as diocesan bishop from 1973 to 1990.

The eighty bishops of the Urban Coalition published a working paper in October of 1987 called "Economic Justice and the Christian Conscience". In the paper they spoke prophetically about the underside of a fragile economy: "...Stock prices lurch wildly at every signal, personal incomes level out as average weekly wages decline; jobless figures remain high; plants continue to close; small farms go bankrupt; bank failures increase; trade wars threaten; international debtors default." They went on to say that "Martin Buber was right in holding that the only way truly to reconstruct a culture of community is to begin in the here and now to build community-based economic and social institutions." The bishops voted without a dissenting voice to encourage dioceses to bring forward to the General Convention of 1988 resolutions for action based on their paper.

Bishop McGehee of the Diocese of Michigan came home from that meeting determined to take action. The 1988 Convention was to be in Detroit, which was already becoming something of a failed city, and he hoped that the Convention would speak effectively to the failure of the economy to address the plight of the working class.

McGehee, with his social justice advisor Rev. Hugh White, held meetings with social activists from different parts of the country. They learned of an exciting movement called community economic development that had risen up in many neighborhoods in the 1970s and 80s. Block clubs and neighborhood organizations had been formed, which in turn created neighborhood development corporations. These local corporations were successful in rebuilding areas



where commercial developers had feared to tread. They were building and repairing low income housing, supporting the development of small businesses, and financed their work through the creation of community development credit unions and loan funds that could make money available to accomplish this work.

McGehee's team set about preparing for the Convention. They researched successful models of community development, like the Community Land Cooperative in Cincinnati, the Self-Help Credit Union in Durham, and the Church of the Messiah Housing in Detroit. They wrote up a 40 page proposal explaining how the Church could be a very helpful partner in this work, whether in rural or urban America. They commissioned a theologian from the Church of the Messiah, James Perkinson, to develop a

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theological paper supporting the proposal (see Appendix A of "Economic Justice How-To Manual", www.enej.com). Jeannie Wiley Kellermann, editor of the Witness Magazine, with attorney friend Deborah Choley, planned a bus tour for the Convention delegates to illustrate both the urgent need for community development and some successful examples in the City of Detroit. That summer the Convention convened in Detroit and approved "Taking Action for Economic Justice", the resolution presented by Bishop McGehee and the Diocese of Michigan.

The Episcopal Church subsequently appointed an implementation committee to guide the program for six years following the Convention. The committee offered conferences in the provinces of the Church, assisted by national staff member Gloria Brown, and was successful in developing a national loan fund, with seven million dollars from the Episcopal Church treasury, to make loans for community and economic development throughout the country. In 1996 advocates of the Economic Justice Program founded the Episcopal Network for

Economic Justice to provide continuing support for the program in the Episcopal Church.

At the local level the church in many areas of the country responded to the serious human needs in their communities either by creating projects in local neighborhoods or by supporting such projects already organized. Since Bishop McGehee was on the verge of retirement, the Trustees of the Diocese of Michigan resolved to create a loan fund in his name that would draw investments from the Diocese, its parishes and members to make loans for community development in the State of Michigan. Both McGehee and his successor Bishop Stuart Wood set about raising an initial \$600,000 from the parishes of the Diocese, to which the Trustees soon added \$1,000,000 from their own funds. After this auspicious beginning congregations and their members continued the practice of investing in the Fund.

Since the Michigan Housing Trust Fund (MHTF) was already providing financing for the development of low income housing, the board of the McGehee Fund decided to invest part of its funds in the MHTF for low income

housing loans and the majority of its money for loans for small business development. Many businesses were either started or strengthened in Michigan by loans from the Fund, and countless units of low income housing were created or renovated through the MHTF.

In 2004, the McGehee Fund, which had become interfaith, merged with the Michigan Housing Trust Fund to form what is now called the Opportunity Resource Fund (ORF), which continues the work of the two funds, both in housing and business development.

Investments in the ORF fund continue from the Episcopal Diocese of Michigan and its parishes and members as well as from many other sources. Through the end of 2012, Opportunity Resource Fund and its two merged funds have made 299 housing loans (2497 housing units) totaling 34.5 million dollars and 65 business loans with 3.2 million dollars.

It was the vision and audacity of Bishop McGehee and his associates in the Diocese of Michigan that inspired this new economic justice ministry in the Church. Thank you, Bishop McGehee and the Diocese of Michigan.

Divestment Movement Gets New Legs in the Diocese of Massachusetts

In 1988 General Convention adopted C030 (Establish and Fund a Ministry of Community Investment and Economic Justice) - which encouraged Episcopalians to establish credit unions and locally controlled economic development projects. Since its founding in 1994, ENEJ has been promoting and expanding upon the economic justice program outlined in this so-called Michigan Plan.

In 2012, the convention of the Episcopal Diocese of Massachusetts adopted a resolution calling on Episcopalians to divest in the big Wall Street banks and invest in credit unions and other local financial institutions. This resolution was promoted by a grass roots coalition which included an ecumenical clergy group, Episcopal City Mission and members of Episcopalians for Global Reconciliation. Bishop Shaw, the diocesan bishop, supported the concept and preached a sermon about it. The resolution is available at http://www.diomass.org/webfm_send/1946.

ENEJ Resources You Can Use

The following resources are available at www.enej.org:

Economic Justice How-to Action Manual: A Guide to Economic Justice Ministries for Episcopal Congregations, 2006.

Economic Justice Issues: A Guide to Church Teaching and Action Steps for congregations and individual activities on 26 issues facing the United States, 2011. Issue Papers include:

- Predatory Lending
- Taxes and Economic Justice
- Racism and Economic Justice
- Prisons and Incarceration
- Immigration
- Affordable Housing
- Fair Trade
- Human Trafficking

Twenty Years Later: Response to A Crisis: Strengthening Economic Justice Ministry in the Church in a time of Fiscal Crisis. This report addresses current national and international issues including the international economic crisis and the wars in Afghanistan and Iraq, 2009.

Community Investing: An Alternative for Religious Congregations Seeking Social as well as a Financial Return, 1999.

Share the Wealth. ENEJ's Community Investing Brochure, 2011.

Economic Justice Education Modules, six popular education units on such issues as inequality, worker justice and the impacts of recession. (Developed in conjunction with United for a Fair Economy)

Related Resources

"From Mammon to Manna: Sabbath Economics and Community Investing" is a 6 part, 2 disc DVD, produced by Bartimaeus Cooperative Ministries, featuring biblical scholar/activist Ched Myers and Andy Loving, social investment advisor. It was produced for study groups interested in exploring biblical faith and practical economic justice. It is available at (www.bem-net.org) for \$25 (plus \$2.50 shipping and handling). A facilitation guide is available without cost from the same website.

Money and Faith: the Search for Enough, edited and compiled by Michael Schut, with a substantial study guide for small groups. There are readings on many aspects of money by such authors as Walter Brueggemann, Henry Nouwen, Bill McKibben, Ched Myers, William Greider, Maria Harris, Andy Loving, and Michael Schut. The book is available from Morehouse Education Resources (www.morehouseeducation.com) with a retail price of \$20.

News Briefs

Immigration Reform

On March 7, ENEJ joined 360 church, labor, and advocacy organizations in sending a letter to President Obama and members of Congress in support of immigration reform that includes immigrants on the road to citizenship in the country's health care and economic support system.

Hospital Workers

Jobs with Justice San Francisco announces that the California Nurses Association reached a tentative contract agreement with California Pacific Medical Center. The tentative agreement expands patients' rights, strengthens the nurses bargaining and job security rights, and provides for economic gains. See www.jwjsf.org/solidarity.

Hotel Workers

Hyatt is still facing tough scrutiny for its treatment of workers. Current efforts of Jobs for Justice are to get a hotel worker appointed to the Hyatt board of directors.

Walmart Workers

For events to support Walmart workers see the Jobs with Justice web site.

President of the House of Deputies Calls for Action on Immigration Reform

On January 29, 2013, the Rev. Gay Jennings, President of the House of Deputies, issued a letter calling for action on immigration reform. <http://www.episcopalchurch.org/notice/president-house-deputies-calls-action-immigration-reform>.

Alaska Airlines Workers Protest

ENEJ member The Rev. Richard Gillett and other Episcopalians recently participated in a demonstration at the Seattle-Tacoma Airport (SEATAC) in support of underpaid Alaska Airlines Workers. Workers at SEATAC get paid an average of \$9.04 per hour, considerably less than what is considered a living wage. The Rev. Gillett is part of an interfaith coalition that has formed to help these workers get their rights.

Young Activist Awarded Hugh White Award

by Vicky Partin

Phillip Graybiel of Indianapolis was presented the coveted 2013 Hugh White Award at ENEJ's annual Gloria Brown luncheon on March 15 in Minneapolis. This award, created in 2003, is made to an individual who has done outstanding work in the area of worker justice advocacy.



After graduating from Indiana University in 2009,

Phil became involved in union organizing campaigns at the Indianapolis International Airport and the Hyatt Regency.

As an airport employee he helped in a UNITE HERE campaign to settle the first restaurant union contract in Indianapolis history.

During General Convention last summer Phil saw an opportunity to

put his faith in action with ENEJ

and UNITE HERE at the same time. He organized two actions that made a stand against the mistreatment of hotel workers at the Hyatt Regency. They delivered a letter signed by bishops and other leaders to the mayor and organized a picket with Episcopalians in front of the Hyatt. Phil was able to testify at the hearing on an anti-blacklisting resolution at Convention.

Phil currently serves as Vestry Clerk at Trinity Episcopal Church in Indianapolis.

First Nations Kitchen Receives Gloria Brown Award

By Vicky Partin

While conference attendees were eating roasted buffalo and organic vegetables on March 15 in Minneapolis, the Kitchen was recognized for its ministry to indigenous people in the Twin Cities. Not surprising since those usually served are residents of nearby Little Earth of the United Tribes, the largest indigenous urban housing community in the U.S.

First Nations Kitchen is primarily a justice-focused, Gospel-based ministry. The Rev. Canon Robert Two Bulls described the primary intent to provide food to indigenous people who would not otherwise have access to high-quality, fresh organic food in an environment

of radical hospitality and cultural empowerment.

First Nations Kitchen is launching an urban community garden project to build raised beds for cultivating the "three sisters" - corn, beans, and squash - for use in weekly meals. The garden will serve as a neighborhood gathering place, will provide an opportunity for traditional harvest ceremonies, and will bring indigenous people together to learn ancestral methods of growing their

own food.

Since 2001 the Gloria Brown Award is given annually to an outstanding faith-based economic justice project.



Art Lloyd and Dianne Aid with First Nations Kitchens' Robert Two Bulls and Phil Graybiel

Episcopal Urban Caucus Focuses on Reconciliation

by Vicky Partin

This year's annual conference, held in Minneapolis on March 13-17, was one of the finest opportunities ever to grow in solidarity with people among our most vulnerable – the children in low-wealth neighborhoods, our native Americans long forgotten by many, faceless people living on the cold streets, and folks who can't speak for themselves.

Speakers from Minneapolis repeatedly encouraged us to join them in forming coalitions, such as the Northside Achievement Zone where over 50 organizations and schools work to build a culture of achievement in North Minneapolis so that all youth graduate ready for college. This innovative program provides family support from pre-natal through age 18. Director Andre Dukes calls this wholistic approach at the Family Academy “a pipeline of opportunities.”

Three young people from the Alliance for Metropolitan Stability described a coalition of grassroots organizations that advances racial, economic, and environmental justice in growth and development patterns in the Twin Cities region. In simple terms, this Alliance makes sure that when any new development is considered by city and state



Diane Pollard and Canon Robert Brooks confer during Episcopal Urban Caucus

governments, the very people needing the service are at the table. Advocating for training and job readiness for the city's unemployed is a key component of the Alliance. Every city needs such an Alliance of lasting partnerships to create change and empower its most vulnerable citizens.

And there were some training moments, some buttons pushed to move us forward as advocates for justice. The Rev. Rex McKee, Deacon at St. Mary's Church and member of Episcopal Peace Fellowship since 1968, minced no words about our prophetic call to be the conscience of the church - to be the Jesus voice - to “get off that bus in Montgomery” and work for justice. He recommended reading the compelling book *Saving Jesus From the Church: How to Stop Worshipping Christ and Start Following Jesus* by Robin R. Meyers.

Minneapolis City Councilman Don Samuels gave us a delightful bus tour of North Minneapolis as he told stories of change in mixed housing, charter schools with high achievement scores, upscale senior housing and uprising of an art district and boutiques where drugs had infested the streets. One highlight for me was the Cookie Cart where kids under 14 are trained to make cookies for sale

all over the Twin Cities! The Cart has become the “go-to” cookie place!

Two challenging workshops on reconciliation were presented by ENEJ. Sue Lloyd's discussion of Community Investing calls us to place our financial assets in more local and global institutions for the benefit of our society and those in need rather than investing all in the stock market. Dianne Aid described the Landscape of Immigration Reform in an effort to encourage us to learn the laws, systems, and family support needed for those in our community who daily face the fears of deportation.

The Episcopal Service Corps was even represented at Urban Caucus this year. This church network provides partnerships with Episcopal churches and organizations to provide yearlong internships in community service to new college graduates. Check it out! What an intentional way to engage our millennial generation in the Church!

Conferences matter most when we actually take something home to pray over and try. This one gave me new energy and new models of hope.

Vicky Partin serves as Vice President of the Episcopal Network for Economic Justice. She is the Lay Missioner for the Chattahoochee Valley Episcopal Ministry, a Jubilee Center in the Diocese of Atlanta.

The Landscape of Immigration Reform Possibilities

By Dianne Aid

Hope on the Horizon

An estimated 12 million undocumented immigrants live and are rooted deeply in US communities, and to go with this number, there are as many personal stories – a uniting thread of these stories is hope. Among my immigrant friends, colleagues and acquaintances hope is higher than it has been for the last seven years.

When I travel for meetings I make a point of talking with airport workers (cleaners, skycaps and other service workers) and housekeeping staff in hotels. I recently had three back to back meetings in one city, so, I was in the same hotel for a week “Teresa”, a housekeeper from Mexico and I took time to exchange pleasantries almost daily. She asked one day where I had learned Spanish, I told her “mostly through church work, which in these days is focused on immigration reform” Teresa closed her eyes, bowed her head, put her hands together in prayer and looked heavenward. Immigrants, their families, friends and allies are united in the prayer/hope that Teresa expressed.

The Current Debate/Negotiations on Immigration Reform

I hesitate to even write this section because information will surely change by tomorrow, if not before. We are however in a time where immigration reform seems to be a reality in 2013. “The Gang of Eight” (four Republican and four Democratic senators) are negotiating a deal. There are some “bad ideas”, and some “good ideas”. The Episcopal Church through

General Convention and Executive Council has long supported humane comprehensive immigration reform which includes: a path to citizenship, worker rights and protection, due process and family re-unification. We are also strong supporters of family immigration benefits for same sex spouses, and dreamers (an expedited path to legalization to immigrant children brought to the US at a young age and for all but the paper work identify the US as their home). The Episcopal Church also opposes the criminalization of immigrants who have committed no crimes and asks for accountability of for profit prison like detention centers.

In the current negotiations the “Enforcement First” model requires the border be secured first – the problem with this is there are no clear indicators as to what that means, and no agency has been designated to proclaim the border secure (referring to the southern border with Mexico of course).

We do know that un-documented crossings are way down from where they were under the Bush Administration and we do know that deportations under the Obama Administration are much higher.

Restrictive proposals tend to cut down on family reunification categories and visas and increase labor and highly skilled worker visas. It also stretches out the time from quick fix legalization to citizenship to 13 years, and some plans do not provide a path to citizenship at all, which would create a second class residency

with few rights to participate in civic life. Humane Comprehensive Immigration Reform would offer more generous family reunification measures, an expedited path for students (The Dreamers) who were brought to the US as young children.

“Go to the end of the line” is another anti comprehensive reform battle cry we hear. There is no line, and with multi pathways to visas, the question is which line – currently family members of US citizens can exceed 20 years before a visa is available.

Our current immigration system simply does not work.

Some Not So Good Ideas

****It is important to note that being in the US without authorization is not a crime, it is an administrative matter. Immigration proceedings are not criminal proceedings.***

There are some “enforcement” programs currently in operation which seem like ok ideas on the surface, but they are riddled with errors that trap non criminal immigrants in painful family break up. The push for these programs in any immigration reform is something we need to pay careful attention to:

E VERIFY – A program which mandates employers to electronically verify Social Security numbers of employees. This is a costly program which traps many who have legitimate Social Security numbers/Work Authorizations in an imperfect system. Name

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changes for example can send red flags; the employee loses work while the matter is being investigated. Programs like E-Verify intensify the drive to an under-ground, in the shadows work force where worker rights are not protected. It is not uncommon for work to be performed on a cash basis, and too often, the cash payment is never given. My friend "Carlos" is out \$4000.00 – and his Social Security number is valid; the employer did not want to deal with government paperwork. The employer also seems to have disappeared from the face of the Earth.

SECURE COMMUNITIES – Secure Communities is set up to target and deport criminal aliens by sharing fingerprints upon jail bookings with Immigration and Customs Enforcement. It is true when it is said "someone can be deported for a minor traffic violation". My Godson, married to a US Citizen as brought to the US as a small child is currently in deportation proceedings. His Spanish is faulty and he totally identifies with US Culture. He had scheduled a mitigation hearing for a traffic ticket, made his first court appearance and did not receive notice of a follow up hearing. One afternoon while driving with his wife, they were struck by another vehicle, the police arrived and upon checking his ID discovered a bench warrant for the missed court – boom, he ended up in immigration detention. Two years later and high attorney fees he is finally

seeing his way to residency as spouse and parent of US citizens.

What Can We Do As Church(es) in the Rising Light of Immigration Reform

As immigration reform comes closer the efforts of anti-immigrant groups will ramp up with the sound bites "No amnesty for law breakers", "get in line", "they are stealing our jobs", and the list can go on. We as churches can become informed, engage our communities in conversation and, if we are not in relationship with an immigrant community, seek those relationships out, form partnerships with immigrant ministries in our dioceses.

Engage in advocacy, signing up for the Episcopal Immigrant Advocacy Network (contact Katie Conway at kconway@episcopalchurch.org) and The Interfaith Immigration Coalition (IIC.org) one will find a wealth of resources and be updated on immediate needed actions.

Provide for legal services: Once immigration reform is in place the need to assist with applications will be tremendous. Some churches, Jubilee Centers, etc. may consider becoming Board of Immigration Appeals Recognized with accredited representatives. This is a long and specialized process which allows trained, knowledgeable individuals and agencies who are not attorneys/law firms represent immigrants in immigration proceedings and assist with applications. To find out more, visit Cliniclegal.org or USCIS.gov

A reminder, without accreditation or immigration attorneys on staff,

we cannot give legal advice. Immigration law is extremely complex and one wrong check in a box could trigger a deportation. In this same vein, we need to be aware of "Notarios", a practice especially in Latin American immigrant communities of scammers setting up "legal services", cheating people out of thousands of dollars by claiming to have inside knowledge to legalize on the fast track – the result, lost money, disappointment and the possibility that immigrants who use these services risk missing application deadlines or fall out of status. This was common during the "Amnesty Act" of the 80's, and it will happen again. We need to be informed as to legitimate immigration legal services in our communities.

Our Faith Tradition

Informs us of centrality of immigration in our Biblical stories from Abraham and Sarah to Mary and Joseph seeking sanctuary in Egypt with the Baby Jesus. Levitical Law speaks of welcoming and fair treatment of aliens – and so, may we continue the Tradition.

Dianne Aid

I welcome the opportunity to converse further 206 280-9453 or at sanmateo921@yahoo.com.

Update: On June 27, the Senate passed a comprehensive immigration reform bill. House Speaker John Boehner announced that the House of Representatives would not just adopt the Senate bill but would work on its own version.

President's Letter

By Dianne Aid

One of the elements that attracted me to the Episcopal Church over 35 years ago was the liturgy. It is quite predictable, and regardless of where I am, if the service is in English or Spanish I follow from my heart, no prayer book necessary. Orders of Ministry make sense, not as hierarchy, although it may appear hierarchical to many who do not quite understand what it means to organize gifts for ministry within the various orders.

This will date me, but a song that has stuck with me is Buffalo Springfield's "Hey what's That Sound"

The song begins with "There's something happenin' here, what it is, ain't exactly clear". For me, this is a metaphor for the current church. The talk of restructure kind of shatters the comfort of predictability.

We can look at this however as a Genesis moment – chaotic winds blowing seeds around creating the possibilities of new plants. There is pain, deep pain, I am grieving some apparent losses, but know that with God nothing is lost – we live in perpetual Resurrection.

Church as Institution and Grassroots Movements

Institutions are established from response to the human experience which seems to organize it in reasonable ways. Parish annual meetings, diocesan conventions in some form mirror the grand gathering of General Convention with vestries, Diocesan Council and Executive Council empowered to carry out the work during the interim periods. There is that

predictability again. The danger is that predictability becomes maintenance of the institution for the institutions sake – thus losing connection with movements around issues facing large communities. Then the Church institution appears irrelevant.

Look around us to grassroots movements involving worker justice, environmental justice and cultural shifts.* Many local faith communities are partnering with these grassroots movements – we see these as the heart of sacred texts. My own congregation (St. Matthew/San Mateo, Auburn, WA) is deeply engaged in immigration advocacy through grassroots organizing and the accompanying core to the ancient/Biblical concept of Sanctuary. Immigrant members of this small congregation with encouragement and support from long standing nonimmigrant members have been a driving force advocating for public policy which calls for county and state protection of human rights. They also form much of the leadership team of the annual May Day march for immigrant rights, which attracts thousands. Why are we involved? Very simply, it is Gospel values that call us.

The people I am referring to are incredibly brave, articulate, dedicated and have strong leadership skills, yet for the most part are not sitting among the Commissions, Committees, Agencies and Boards of the Episcopal Church. This leads us to question, how do we as a church bring together the affirmation of the institutional church and the power of the grassroots?

Around the Corner

I was originally asked to write something on the status of Poverty Alleviation, Jubilee Ministries and ENEJ following General Convention. I have no answers. Interviews for Poverty Alleviation Officer were being conducted in early April. I have no answers and need to have the grace to allow time for new people to settle in and get a grip on the daunting task of this work. What I can do is work locally, form relationships and through networking encourage a growing relationship and mutual respect for The Church Institution and The Church Grassroots. Networks such as ENEJ can be really valuable because they work in tandem with grassroots movements and have a strong affinity with the Church Institution. We can be the story tellers and advocates, always being open to change.

I began with being attracted to the Episcopal Church because of the predictability of the liturgy. I am able to incorporate much diversity in this from The 1979 Book of Common Prayer, The New Zealand Prayer Book to Supplemental Liturgies – they are all iconic of Anglican worship. The Church Institution and The Grassroots are not that far apart, they are made up of devout, committed people sharing the Gospel in many forms and through stories and relationship building we can respect and strengthen each other's work.

**Dianne Aid, TSSF
April 18, 2013**

**Three areas identified to be addressed at "Love Mercy, Do Justice Conference" of the Diocese of Olympia, May 4th, 2013.*

General Convention Resolutions Update

By Verna Fausey

What becomes of the 2012 General Convention resolutions after they are passed? What has become of ENEJ's hard work? This is the first of resolution updates.

Human Trafficking. On March 6, Presiding Bishop Katharine Jefferts Shori hosted a church wide online forum on human trafficking, the Presiding Bishop noted that more human beings are in bondage today than at the height of the slave trade. This is a \$32 billion business second to the illicit drug trade. This modern slavery holds more than 27 million people worldwide; women and girls comprise 80 percent.

According to ENS (March 7) the forum focused on the human trafficking role in violence against women and girls. The Presiding Bishop commissioned the participations to reduce demand for products (like coffee, smart phones and cotton clothing) made by slave labor. Panelist Brian McVey commanded that we reduce demand for commercial sex and pornography. During the meeting participants were urged to thank Congress for reauthorizing the Trafficking Victims Protection Act, part of the Violence Against Women Reauthorizing Act. Also involved is the Executive Council's Committee on the Status of Women. See D042 Human Trafficking

Poverty A135 Poverty Focus Mission Funding on Alleviating Poverty and Injustice went to the Standing Commission on Social Justice and Public Policy. At least one local community and one diocese followed up on the 5 on some way. For Columbus, Georgia,

see "Ending Poverty One Family at a Time" by ENEJ vice chair Vicky Parton, elsewhere in this issue. At its convention November 2-3, 2012, the Diocese of Massachusetts passed a resolution using key elements of A135.

Wealth. A087 on wealth disparity also went to the Standing Commission on Social Justice and Public Policy. A087 calls on the commission to hold at least three hearings on the topic during the triennium to explore the significance of the disparity of wealth.. Of interest the commission also has a subcommittee on wealth.

Immigration. General Convention passed two resolutions on immigration: D011 Reform Unequal Immigration Law and D059 Halt Unjust Immigration Enforcement. ENEJ president Dianne Aid and katie Conway, immigration and refugee policy analyst, Office of Government Relations, are working on immigration issues. The are educating communities through workshops, and the Episcopal Church's Immigration Advocacy Network. See "The Landscape of Immigration Reform Possibilities" by Dianne Aid elsewhere in this issue.

ENEJ Funding. C078 Restore Episcopal Network for Economic Justice funding. At this writing the Executive Council has not acted on a final budget.

Note: The following provided information for this article: Dianne Aid, Rev. Jane S. Gould, Vicky Partin and Laura A. Russell.

ENEJ Leadership

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*Heroes of Economic Justice***By Mike Maloney**

Gloria Brown was the first justice officer of the Episcopal Church. She became director of the Coalition for Human Needs (CHN) in the 1980s. Under her direction, CHN made grants to dozens of advocacy ministries throughout the country. Many were in inner city neighborhoods or in areas of rural poverty such as Appalachia and the Delta region of the South. Gloria was instrumental in establishing the Los Angeles Federal Credit Union (EFCULA) and the Chattahoochee Valley Credit Union in Columbus, Georgia.

John Hooper remembers that Gloria organized hearings on the landmark economic justice resolution (aka "The Michigan Plan") which was adopted by the 1988 General Convention. ENEJ has used this resolution as a foundation for its work and expanded on the concept and program in *Twenty Years Later: A Response to a Crisis* which Hooper and others drafted for ENEJ for the 2009 General Convention.

Gloria Brown was a hands-on person. She knew and mentored many of the people who founded and staffed this far flung network of anti-poverty programs. She provided a very human face to the church bureaucracy. Those who knew her will never forget her. "She flew below the radar," says Canon Ed Rodman of Episcopal Divinity School and well known churchman, "but she



Carole Jan Lee with Gloria Brown

Remembering Gloria Brown

had a unique knack for working both inside and outside church circles. She was active in building the Coalition for Human Needs, the Episcopal Urban Caucus and the Appalachian Peoples Service Organization (now EAM). She never lost her focus on economic justice. She did not flit from one issue to another. She had a comprehensive view of American poverty and was known in both urban and rural ministry circles. She and The Rev. Earl Neal were key figures in the social justice movement of the Episcopal Church.

Urla Gomes remembers Gloria Brown as a member of Good Shepherd Episcopal Church in Los Angeles. After the Rodney King riots in 1992 the Episcopal Church granted \$250,000 to the Diocese of LA to help with rebuilding South Central. Gloria insisted the money be used to found a credit union so it could have a lasting impact. Because of Gloria's tireless advocacy and organizing, EFCULA was formed in 1994. Urla Gomes became Executive Director and still holds that position today. The credit union has helped hundreds of Angelinos to stabilize their financial position.

Gloria Brown was born in Detroit in 1939 and died in 1996. She did her undergraduate work at Wayne State and Berkeley and earned her Ph.D. in Urban Studies at USC. She taught at USC and Pepperdine. She married Willard

Brown in 1968. Willard is a very successful Master Barber and wigmaker. His clients have included top Hollywood stars and entertainment figures including Michael Jackson. The Browns life together was quite cosmopolitan and included world travel.

Gloria came from a family that was involved in worker justice concerns. Her uncle, Buddy Battle, was vice president of the United Auto Workers union under Walter Reuther. He funded the Watts Labor Community Action Committee Gloria was a vocational counselor in California. She worked at HEW under Elliot Richardson and helped design the Child Care Act.

After the Rodney King beating (incident?) and ensuing riots Gloria said to Willard, "I have helped you be successful and now I want to do something for myself. I want to be a consultant to the Church."

"She wanted to help people who had lost their homes and businesses," says Mr. Brown. With the help of Claude Alexander of the California Bank she organized the EFCULA.

I remember Gloria as a person of great empathy and ability to relate to the concerns of others from all walks of life. Her work continues through the many people and programs she nurtured.

We hope this article about Gloria Brown will find its way into the archives of the Episcopal Church. Please send additions or corrections to this writer at meamon@aol.com

Community Investing: Why a Credit Union?

by Vicky Partin

Cornelia's voice sounded panicky on the phone when she blurted out, "I need a refrigerator. My food is ruining, and I don't have \$800 to get a new one!" "Calm down. I'll bring out a cooler to save your food. Then we'll talk about what to do."

That brief phone call and our next conversation would set the Chattahoochee Valley Episcopal Ministry on a different course in our new partnership in the low wealth neighborhood of Beallwood in northwest Columbus, Georgia. Cornelia could not borrow any money at a bank; her credit has been bad for years. Her domestic job hardly supported her monthly bills. So how do people get small loans at times like this?

As a Jubilee Center of the Episcopal Church, I knew Gloria Brown ...the national community development guru of the Church based in California. Jubilee had already offered her services to those interested in grassroots organizing and community investing. Now I was interested.

Gloria came to Columbus and trained our team in several models. In 2001 this Episcopal Ministry, in conjunction with the Beallwood Area Neighborhood Development (BAND), opened the Chattahoochee Federal Credit Union with a low-income designation and set up shop within walking distance of our partners in Beallwood.

Not only was Urla Gomes, founder and CEO of the Diocese of Los Angeles Federal Credit Union, our chief consultant, she donated funds and spoke at our official kick-off at Trinity Church. Over 400 members joined the credit union.

It wasn't just about Cornelia's panic over a dead refrigerator, it was about the seniors without bank accounts, neighbors flocking to predatory lenders nearby, people needing car loans to maintain jobs.

In today's economy, credit unions should be growing big time, but I'm told that the bigger growth is among the car title pawns, cash advances, and fast tax shops which abuse people through high interest rates and entrap them in cycles of debt for years to come.



A delegation organized by Interfaith Worker Justice of East Tennessee marches down Market Street on Thursday toward the downtown Knoxville office of U.S. Sen. Bob Corker to deliver a letter urging Corker and U.S. Lamar Alexander to support immigration reform. Participants included June Jones, Julio Fernandez, Jim Sessions, Nancy Stewart, Rev. Erik Johnson, Suzanne Coile, Tupper Morehead, Lance McCold, and Rev. John Gill.

Our credit union merged with a millworker union for more solid financial foundation in 2005. It kept our name and still functions, even after the mills closed. Now it offers small interest loans to help people get out from under the predatory lenders

**Province VIII Peace and Justice Summit
September 6-7, 2013
Seattle, Washington**

Four Learning Tracks for each session

- Economic Justice
- Immigration
- Human Trafficking
- The Environment

For information contact Warren Wong at wjwstjames@aol.com.

Dear Friend of ENEJ,

Let me share with you some of what ENEJ has been up to. **We have developed resources on Community Investing**, providing information on how dioceses, parishes and individuals can put some of their investible funds into community-based projects benefiting low-income people. One of these resources is a DVD and community investing. See Resources on page 3.

We have produced a "How To" Manual, to help congregations start community development corporations and credit unions, support affordable housing and strengthen local community economies. Advocacy has been an important part of the work of ENEJ. We continue to address **immigration issues**, for example the poor treatment of many families and children in the large for-profit immigration detention centers, and to advocate for **low-wage workers** and the **rights of workers to organize**. **Also we work to support justice for Church lay workers.** Are living wages being paid such workers, for example?

Collaboration is essential to the work of the Church's networks. So over the years we have collaborated with the Episcopal Urban Caucus and Jubilee Ministries. **Recently, ENEJ has begun work with the Episcopal Ecological Network (EpEN).** Together we are exploring ways to encourage Church people to join with others to work on food sustainability and urban gardens. How can we respond to those who live in **"food deserts,"** lacking access to healthy food because of geography and lack of resources? In this collaboration we help link those concerned for the environment and for economic justice.

In recent years, ENEJ has focused its network building at the Provincial level. We have begun to develop networks in several provinces. In April and May we have participated in two conferences in Province VIII.

The environment, immigration, the rights of workers are issues relevant to people within our own parishes and communities – people who are being squeezed by the economic crisis and an economic system which, quite frankly, favors large corporations over small businesses, the wealthy and powerful over the poor and middle-class.

We invite you to join us in this work, to become a member of ENEJ, and to support our work as generously as you are able. We also invite you to join us in our work of advocacy, communications and education. Please visit us at www.enej.org or send your donation to ENEJ at 5829 Wyatt Ave., Cincinnati, OH 45213.

Faithfully, Dianne Aid, TSSF, ENEJ President

We need your support!

The Episcopal Network for Economic Justice is the only group within the Episcopal Church whose sole focus is to encourage the Church at every level - from individuals to congregations, from Dioceses to Provinces - to stand with those in economic need. For over twenty-five years ENEJ has helped educate and energize

Episcopalians to invest in community economic development, start credit unions or community development corporations, stand with janitors and other low-income workers or immigrants trying to organize for their rights.

To do our work of educating and energizing Church members we need financial support - to create educational materials, send members to conferences, organize workshops, have a presence at General Convention in support of resolutions and more. Please send your contribution using the form on the right. Checks should be made payable to ENEJ.

ENEJ Membership Form

Suggested amounts

- Individual membership \$50
- Congregations/other organizations \$100
- Diocesan membership large \$1,000
small \$250
- Sponsors \$100-499
- Benefactors \$500-1,000
- Low income membership \$10

We welcome contributions over-and-above the dues.

Name: _____

Address: _____

Phone: _____

Email: _____

Mail this form with check (payable to ENEJ) to:

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