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Welcome to the new issue of Occupy Eugene's newsletter! We hope you enjoy our articles and find a place to join Occupy Eugene in our efforts to bring about our vision. If you are looking for a way to get involved please visit http://occupyeugenemedia.org/volunteer/

Taking Back the Commons
Starting with Kesey Square

By Lee De Veau

Kesey Square is the only downtown public space where people can congregate 24/7. Occupy Eugene has been working to keep this space accessible to all the people all the time for over two years. If we allow the City to impose a curfew as some City Councilors would like, or if we allow the food cart owners to behave as if they are renting the entire square, the public loses. The most recent skirmishes in the struggle to keep Kesey Square accessible to all involved books and clowns.

It began with a June 17 event organized by Art and Scotty of Occupy Library, a public reading in Kesey Square of “Ulysses” in honor of Bloomsday. After all it is a public square and one of its purposes is as a performance space. Apparently the food cart vendor from Taylor’s Chuck Wagon who rents space in the square, thought otherwise, and called the police to report that Occupy Library was trespassing on his rented space. Well the police did show up and they did threaten to cite the Occupiers for trespass if they didn’t leave, but after the Occupiers pointed out their right to be in a public square, the police left to do other things. That weekend on Facebook, Sabra posted that someone told her that EPD had said he couldn’t sell the jewelry he made in the downtown area without a vendor’s license from Saturday Market. Well they brought a posting from Alley that she had already challenged in Municipal Court back in 2011, and won. The court ruled that vendors selling their art in public is constitutionally protected free speech.

That weekend on Facebook, Sabra posted that someone told her that EPD had said he couldn’t sell the jewelry he made in the downtown area without a vendor’s license from Saturday Market. Well they brought a posting from Alley that she had already challenged in Municipal Court back in 2011, and won. The court ruled that vendors selling their art in public is constitutionally protected free speech.

Mayor Piercy (and I respect her for this) got engaged in a long Facebook thread about it and finally wrote: “We would ask the city attorney for clarification. Round 3 goes to Occupy.”

Ambrose helps a woman relax with some pie therapy.

Integrating the Homeless and Addicted

By Jack Dresser

After psychoanalysis identified the childhood origins of most adult psychological problems early in the 20th century, it seemed sensible to nip problems in the bud through a national network of child guidance clinics. But successful treatment of children often had an unexpected consequence: increased psychological distress in one or more other family members. This suggested a fixed amount of psychic pain in each family that operates like a hydraulic system; as pain decreases in one member, it shifts to another with no net pain decrease in the system.

A new treatment model emerged: family therapy to identify and alleviate the pain source in the family. The child was seen as the “IP” (identified patient), the family’s entry ticket to treatment. The IP is typically scapegoated as a receptacle for family anger and anxieties.

As a political psychologist, I see larger, more complex social systems following essentially the same patterns, and employing the same mechanisms. Capitalism creates economic stratification, and our country has the most unequally distributed GNP in the world. As the Bernie Maddoffs, Joaquin Guzmans, corporate economic predators, and corrupt political leaders create systemic pain and reap personal comfort and prestige, people with addictions, psychological disorders, or membership in devalued groups are considered community problems. They become our scapegoats and bear the symptoms of our narcissistic society.

Vetran suffering PTSD from the horrors of illegal wars are heavily represented among our homeless and substance-dependent. We have the largest per capita prison population in the world, and 60% of our prisoners are functionally illiterate. Over half the people in U.S. federal prisons are imprisoned for drug offenses, largely reflecting desperate psychological self-medication.

Dr. Gabor Maté of Vancouver, B.C., has developed and tested a treatment model for addictive disorders that challenges this cultural script. He proposes that the addicted, the homeless, and the chronically unem-
By Michael Adams

Genetically modified organisms are crops whose genes have been modified in a laboratory; they qualify both as biofuels (life killers) and food under FDA rules. Some are resistant to herbicides like 2,4-D (a component of Agent Orange defoliant), tracers and Round-Up while others are pesticide producing. This means that poisons produced can’t be washed off because they are produced following instructions from the DNA blueprint. These instructions on production are carried by RNA (ribonucleic acid) from the nucleus to the rest of the cell and organisms for metabolism.

With genetic engineering, we have let loose on the planet a never before encountered danger. Because GMOs can reproduce, their seeds and pollen drift all around the globe and diverse local ecosystems and the livelihoods of local organic and other non-GMO farmers’ are threatened by their transgenic neighbors. These generic engineering marketing victims become dependent on chemicals and patented seeds. It is illegal for them to save these seeds for the next crop. Terminator or suicide gene technology was developed so that crops cannot produce and farmers cannot save seeds, but a worldwide UN-imposed moratorium was placed on this technology in 2000 in response to broad international protests; however, the moratorium is now threatened by pressure from large Brazilian landowners.

Organic crop growers are sued (often successfully) by multinational companies for violating their patents when exposed unintentionally to GMO pollen and seeds. This affects food sovereignty; the main profits don’t go to the farmers but to the big-ag companies that now own intellectual property rights to genes - the software of life.

Pesticides, herbicides and fungicides were designed to kill unwanted plants and animals but they also destroy all other beneficial organisms, including pollinators. This also negatively affects other crops that may be desired later since these type of poisons don’t know when to stop killing our living soil, effectively causing desertification. Their runoff into rivers and sewers pollutes fresh water and the oceans alike.

Agricultural chemicals are widely promoted and used by public and private parties because of the power exerted by our government which provides subsidies for them in response to the lobbying by companies like Monsanto, Dow, DuPont and their subsidiaries. Organic food systems can and do produce food of comparable quality for significantly less money. This is the result of the free market.

Goodbye MUPTE

By Michael Adams

MUPTE is best described as tax breaks for businesses that bring development to cities. For the city of Eugene, this is mostly associated with student housing, for example, the Capstone project. Most people will remember that PeaceHealth Medical Group closed its doors in early January 2010, after a longstanding place in our town’s history and that Capstone’s approval for MUPTE on May 9, 2012.

Two years later, Eugene is struggling to address a budget gap of $3 million. In its efforts to find ways to close this gap, the city of Eugene is making some drastic cuts to every area of life, including our food supply. We don’t trust Monsanto or other biotech giants to have the health of humans at the heart of their work anymore than insurance or pharmaceutical companies do. But one of our long-time Occupiers, has written a critique of our coverage of GMOs, and we publish it here with respect for him and for the principle of free speech.

Scotty Perry is a local musician and activist. He is a co-founder of the Occupy Eugene Library & Education Committee, but expresses his views here as an individual.

Editorial Disclaimer

The Occupy Movement opposes control of the people by multinational banks and corporations that destroy local autonomy and steal the range of individual choices in virtually every area of life, including our food supply. We don’t trust Monsanto or other biotech giants to have the health of humans at the heart of their work anymore than insurance or pharmaceutical companies do. But one of our long-time Occupiers, has written a critique of our coverage of GMOs, and we publish it here with respect for him and for the principle of free speech.

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Even this odd-looking fish is urging labeling of GMOs.

Photo by David Getzey Shemaliur
The powerful profit while the helpless pay and blame themselves.

Thanks to Marley Leonard for suggesting the help with this story. She captured the essence perfectly when testifying to support Whoville before the Eugene City Council, reciting the song lyrics, “There but for fortune go you or I.”

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**Update: Occupy Eugene’s Suit Against the Feds**

By Graham Lewis

On Thursday, June 19, 2014, a hearing was held in the continuing saga of Occupy Eugene’s lawsuit against the federal government. Represented by the Civil Liberties Defense Center and Mariannne Dugan, the plaintiffs—Brave Beatrice (aka Emily Semple) and Terrill Purvis—cited evidence that the Feds have treated OE unfairly. Civil Liberties Defense Center and Marianne Dugan, the plaintiffs—Brave Beatrice (aka Emily Semple) and Terrill Purvis—cited evidence that the Feds have treated OE unfairly. They did not provide for notice and comment to the public regarding changes to the permitting scheme for public assemblies upon federal property, as required by the APA. Therefore, it is not a valid regulation.

And who blocks pragmatic, common sense systems such as the Portland Hotel Society! Our prison-industrial complex feeds $2 billion annually to over 100 private companies that are impacted. This incentive to rehabilitate their involuntary guests. Law enforcement has received some 75% of War on Drugs funding with less than 15% to treatment and 5% to prevention. U.S. “intensity warfare” agencies (CIA, USAID, DEA) have colluded with drug cartels, established drug distribution networks, and used the illegal drug trade for off-the-books funding.

The powerful profit while the helpless pay and blame themselves.

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**Oregonians Can Demand GMO Labeling in November**

By Jack Driscoll

The signature-gathering petition drive for a November ballot measure requiring GMO labeling has succeeded, garnering over 150,000 signatures in about five weeks. Oregon voters will have the opportunity to decide whether scientifically modified ingredients must be labeled. The threatened ballot measure requires voters to sign a petition. The measure will pass when a majority of the petition signatures is verified to support Whoville before the Eugene City Council, reciting the song lyrics, “There but for fortune go you or I.”

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**Kesey from p. 1**

came partly because on July 1 when Art and Steve with his grandson, showed up at Kesey with a table and chairs for people to sit and put a blanket on the ground with books for sale. No cops in sight, not a peep of an objection from the food cart vendors, a couple of red roses springing around but not making trouble. By then we had gotten, through a public records request, the movie between the food cart vendors and Saturday Market and in reading it Art discovered that actually it is the food cart vendors who are obligated to make room for “other dedicated” users. “Meaning you like the public?” Round 4 goes to Occupy. We won. We re-established that the public has a right to be in Kesey Square and to be an “unregulated” vendor downtown. Whose square? Our square! The people’s square!
Celebrating Pride

By Larry LeVerone

The Christopher Street Gay Liberation parade on June 28, 1970 was held on the first anniversary of the Stonewall uprising in New York City. It was the start of annual parades around the world that try to remind us of the importance of freedom and equality.

“Gay Pride” refers to a worldwide movement and philosophy asserting that lesbian, gay, bisexual, and transgender (LGBT) individuals should be proud of their sexual orientation and gender identity. LGBT pride advocates work for equal rights and benefits for LGBT people. The movement has three main premises: that people should be proud of their sexual preference and gender identity, that sexual diversity is a gift, and that sexual orientation and gender identity are inherent and cannot be intentionally altered. (See http://en.wikipedia.org/wiki/Pride#LGBT_pride)

Portland, Oregon, celebrated PRIDE with a rollicking parade starting at 11 a.m. on Sunday, June 15, lasting close to three hours and involving a wide spectrum of people and organizations. Oregon’s June rain did not dampen the joyful spirit of the crowd and celebrations preceded and followed the parade at a crowded festival along Portland’s beautiful waterfront.

Pride Northwest’s mission is “to encourage and celebrate the positive diversity of the lesbian, gay, bisexual and trans communities and to assist in the education of all people through the development of activities that showcase the history, accomplishments and talents of these communities. (pridenw.org)”

Eugene, Oregon, will celebrate PRIDE with a festival in Alton Baker Park along the Willamette River on Saturday, Aug. 9, 2014 from noon to 7 p.m. See www.eugenepride.org for more details.

I encourage all members of the wonderful community of Lane County to attend.

Scenes from the Portland Pride Parade

Senator Jeff Merkley rides in the Portland Pride Parade.

The Sophia Christi Community walks behind its banner in Portland’s Pride Parade.

Even Chase gets into the act in Portland’s Pride Parade.
On Monday, May 19, 2014, the ban on marriage for same-sex couples in Oregon was struck down by a federal judge, and gay couples began marrying immediately. Matt Friday and Bruce Carlson were the first same-sex couple in Lane County to marry following that decision.

Matt and Bruce have been together for 28 years. The two men come from different backgrounds and have different personal histories.

Bruce comes from a large family with an Italian mother and a father of Northern European descent. In high school Bruce played football, served as senior class president and edited the yearbook. However, all that changed at UCLA where, after a party-hearty term of academic probation, he dropped out and was immediately drafted into the Army. Stationed in Germany from 1964 to 1966, Bruce found an old Volkswagen bug and toured Europe whenever he could. When his tour of service ended, he returned to the U.S. and entered California State University, Sacramento, where he became president of Theta Chi fraternity, received a BA in journalism, and wrote for the Sacramento Bee. He returned to school for a teaching credential and, eventually, a master’s degree. After teaching school for five years, he moved to San Francisco in the mid-70s, attracted to the city’s gay subculture and found a job at Gump’s, an upscale retail store that was considered the place for a casual career. The job dovetailed with Bruce’s interest in exploring—and celebrating—gay life in the city.

Matt’s background couldn’t be more different. The oldest of three boys, he grew up in an unstable home with an abusive father who had been diagnosed with schizophrenia (a catch-all diagnosis at the time). Both parents were also alcoholics who suffered from depression. During his elementary and highschool years, Matt attended 11 schools in five states and spent time living with family friends and in foster homes, and was hospitalized twice for several weeks because of his father’s abuse.

From an early age, he had wanted to be a diplomat—to be a part of solving larger problems, traveling and speaking foreign languages. The summer before turning 16, he became involved in summer programs for migrant families, first in Florida’s Project Self-Help for Migrant Families and later, after moving to California, in a Head Start program serving migrant and immigrant families in the Salinas Valley. While the intent of these programs was to educate, integrate and mainstream migrant and/or immigrant children and families in the American culture, Matt found purposefully like-minded people as well; the experience was to prove pivotal.

In the fall of 1967, Matt hitchhiked across the country from St. Petersburg, Florida, to join the counterculture in the Haight-Ashbury. And, unlike Bruce, who did not question the draft, Matt became a non-cooperator during the Vietnam War, maintaining that position until President Carter’s 1974 general amnesty. After trips back and forth across the country, and to Mexico, Canada and Hawaii, searching for the “perfect” home, Matt settled on the Monterey Peninsula where, at the age of 21, he decided it was time to help form the kind of community he wanted to live in. It would, finally, become home for him.

Moving forward 15 years to the evening of the day after Valentine’s Day 1986, Bruce and Matt met at a gay bar in Monterey. Both knew right away that this was it; here was the man with whom each wanted to share his life. That said, joining their lives would offer some adjustments. Bruce agreed to leave San Francisco and move to Pacific Grove. Because Bruce didn’t drink, Matt (deeply pleased and relieved to find a partner who didn’t) immediately quit, so alcohol wouldn’t be a part of their relationship.

Over three decades, their love, goodwill, and affection for each other has been extended to families, friends, and shared communities. Both say that their relationship, the family members, friends, and the issues in which they’ve played a part have formed how they see each other, changing both of them appreciatively and gently over the years, when asked what the freedom to marry legally meant to them.
The Burrito Brigade started out early in March 2014 as “Burrito Sundays.” The three founding members — Heather Beck, CJ Myers, and Sean Reber — made just under 45 burritos to distribute to hungry people in the Eugene-Springfield area and have over 160 supporters, with new people joining every week.

The group felt that these problems — from the instability of massive mono-cultures in industrial agriculture to the precariousness of a system that relies on man institutions, anarchy.

The Occupy Movement gave us a rare opportunity to come together with people of different social background, ages, and life experiences united by a common purpose, to enact positive change in the way we are governed. We can use this solidarity to explore our own desires towards what is best for everyone can be entrusted with anarchy.

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The group met every Sunday to cook rice and beans, chop vegetables, and deliver food to homeless people wherever they are. The growth in the past few months can mainly be attributed to the contributions of others, their collective wisdom to create something new, and the experience united by a common purpose.

On Anarchy

In the author’s view of anarchy, small communities rule themselves by consensus and governance is limited in what it is allowed to do. Thus people have the freedom to behave as they see fit, as long as they follow the only real rule: treat others as you would wish to be treated, and expect to be treated the same.

Let me begin by saying that I am an anarchist. While I would love anarchistic principles to be part of the Occupy movement, I realize that in our current situation, anarchy is far from ideal. Until human beings are capable of separating themselves from their egos and base desires, and to become more aware of the implications of their actions, anarchy is not the best model. After living in an Occupy camp for 42 days, I see that anarchy, at this juncture, is impractical, but I still see it as something to work towards. Early in Occupy Dallas’ encampment, change can be difficult, and it’s hard to know what we should do, although our opinions were largely formed in a vacuum without consulting others. As I observed events unfold, I noticed the following: People were making decisions that affected others based on emotion. People were unable to follow the golden rule, the cornerstone of human-animal. And people were unable to empathize with one another enough to actually understand where the other person was coming from. In addition, very few of the decisions were made by consensus, a concept I will discuss in more depth.

I attribute these failures to several things. First, as we said earlier, we are living in an society that emphasizes individual desires with little to no regard for the needs of others. Additionally, our society is largely based on the idea of instant gratification, which has the effect of pushing people to do rash things without considering the implications of their actions.

Right now, we are not prepared for true, moral anarchy. We are not mature enough. Just as a rat cannot be taught to run a maze, we are not mature enough to be taught to run a maze, we are not mature enough to be taught to run a maze. In order for anarchy to work, people must exercise better judgment than the ones they have ever had. In order to say that we need masters, we must first be able to honestly say that we have mastered our selves.

The Occupy Movement gave us a rare opportunity to come together with people of different social background, ages, and life experiences united by a common purpose, to enact positive change in the way we are governed. We can use this solidarity to explore our own desires towards what is best for everyone can be entrusted with anarchy.

Right now, our social system is in great peril: Greed, selfishness, desire to dominate, and negligence are not just the traits of the 1%, they reside in us as well, and if we are to change the world, we need to begin by changing ourselves.

Value actions far more than words. We all see the problems we face, but seeing the problem and doing something about it are two different things. First, we must change ourselves, so that we are not just voices of dissent, but actors capable of providing solutions. We should create a forum in which we can freely exchange ideas, and do peer-to-peer education. This, in essence, is what Occupy encampment is about.

As we educate ourselves on the plight of others, empathy is born. We use the information we have gathered and filtered through our empathy to answer questions like “How will my actions affect others?” Will my actions create or reduce suffering, especially for those who have no voice, our society’s children and other creatures that sustain the Earth’s well-being?” And, perhaps most importantly, “Is this the last decision I ever make, will I have a clear conscience about it?”

Only after answering these questions, should we take our perspective to others to share and integrate with their ideas. With this process, we eliminate the fallibility of individuals and filter ideas through our collective wisdom to create something new, humane, and a true reflection of the change we, the 99%, want to see in the world.

Then, and only then, should we be entrusted with the most fragile and beautiful of humankind institutions, anarchy.
As an Army officer in the 1960s, I swore an oath to “support and defend the Constitution of the United States against all enemies, foreign and domestic.” I have never foreworn this oath, often opposing what seem to me obvious “domestic enemies” who occupy our elected and appointed offices, corporate board rooms, and power-manipulating lobbies. But there is more to it. My daughter Lara, a law librarian, explains that the Constitution itself is badly flawed. Property rights dominate human rights. This is understandable since its authors were among the slave-owning 1%. Voting rights were originally limited to white, male property owners. The Bill of Rights was written to protect the wealthy few from the “tyranny of the majority.”

This intention to protect the interests of the few has been apparent in the serial evictions by the City of Eugene expelling and scattering homeless Whovians from vacant patches of dirt, on the grounds that these patches are “public property” but only for selected uses by selected members of the public at selected hours of the day.

As a political psychologist, I find the relationship between Whoville and the Eugene city government a sign of “success” as an individual goal, defined by position in the social hierarchy. As a consequence, human worth is being redefined by neighborhood address and number of model cars, ranking the homeless well below any minimally successful criminal.

And the natural world ranks even lower than the homeless. Thomas Linzey, keynote speaker at last year’s Public Interest Environmental Law Conference, explained a corollary Constitutional flaw. Property rights also exclude any arguable rights of the myriad other life forms with which we cohabitate the natural world and upon which all depend. Historically and worldwide, the worldview of “civilization” differs by 180° from that of indigenous peoples, who almost universally treat land as communally shared and perceive a responsibility to respect and protect rather than possess and exploit it. In order to survive as a species, we too must adopt this worldview. Perhaps we must learn from those we have dehumanized, conquered and robbed.

First, let’s overcome our phobia of “socialism.” Let’s embrace the concept of the “commons” as shared space for all. The UN’s International Bill of Rights recognizes the ‘right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing.’ A right is an entitlement of citizenship, a responsibility of each society and its elected government, independent of public sentiment or public opinion. The housed majority, however numerous, cannot rightfully deny the needs of the unhoused minority, however few. Next, let’s add collective responsibility for the earth and the other life forms with which we share it.

It’s time to reboot and install a new operating system founded upon humility.
Sue Sierralupe: Occupy Medical Clinic Manager with a Heart

By Catherine Siskron

Sue Sierralupe: Occupy Medical Clinic Manager with a Heart

Sue Sierralupe, a supporter of unhoused people made a decision early days of Occupy Medical as “holding the clinic together with bubble gum, scotch tape and toothpicks.”

Over time, the Occupy Medical staff decided that Occupy Medical should separate from the OGA to make medical decisions because of HIPPA regulations. All the time, because the staff sees social injustice up close on a daily basis in their work, they still share values with Occupy.

Sue is passionate about single payer as the answer to the current problems with health care in this county. “The medical field has no place for capitalism. You should not have just the health care you can buy.”

So far the Affordable Care Act led to an increase in patient load from about 30 patients per week, to a load that varies from 40 to 60. A huge number of people come who have health coverage, but can’t find a doctor.

Sue says that this is how hospitals start. We may become a brick and mortar clinic. The longer-term vision includes micro-housing, a greenhouse, and a community garden.

The return to the Park Blocks serves the clinic well. The Park Blocks is a gathering place on Sundays because of its central location and because food not bombs feeds people there already. Occupy Medical staff sees a lot of malnourishment among its patients and also accepts and distributes food donations.

The clinic clientele keeps growing. So OM applied to the Oregon Community Foundation to purchase a bus. “Getting the bloodmobile to change every day,” Sue says, “Suddenly we have a giant mobile clinic. It required a large crew. It also served as a mobile billboard for Occupy Medical. Previously people driving by the clinic would shout ‘Get a job, hippy.’ With the bus in place, they wave now with all their fingers not just one. Maybe people finally saw us grow up and started to take us seriously.”

As clinic manager, Sue spends 40 hours a week getting donations, attending meetings, recruiting, training, scheduling, and providing support for team leaders.

Each team makes decisions for its own group unless the decision affects the entire organization. In that case, decisions are made by Occupy Medical as a whole.

Occupy Medical has won numerous awards, grants, and national recognition and works closely with the County Department of Health. Sue-downplays her role as a catalyst, when she says that in a way, she mostly fetches and carries, that whatever the team leaders tell her to do, is what she does. She stresses that if it were not for the team of volunteers, there would not be an Occupy Medical.

Sue maintains an excellent working relationship with the city. In return, the city supports Occupy Medical by waiving the fee for being in the Park blocks every Sunday and by providing such necessities as hand washing stations and a pop-up tent. Next, Sue would like to see the installation of permanent toilets like the Portland loo.

Nightingale Health Sanctuary Poised to Fly

By Vickie Nelson and Mary Broderick

At April 4, the day the City of Eugene closed down Whoville, a supporter of unhoused people made a decision to step forward and help. She told a friend she planned to donate $400,000 to buy land on which to create a safe place for people without housing to live.

Her donation caused a stir. For months advocates had been working to create a city-approved double rest stop that would provide a safe and supportive community for approximately 30 unhoused people, some with physical and/or mental health issues. The city had offered two properties, one with physical drawbacks for such a rest stop and one that fell victim to NIMBY — Not In My Backyard — attitudes. But with this donation, advocates could search for a lot that would meet the needs of the people who would live there.

Advocates created an organization called the Nightingale Health Sanctuary (NHS) and formed a seven-person steering committee. The NHS has recently leased a large lot in the Whittaker neighborhood on which to operate the health sanctuary.

The site is over an acre in size and has many desirable qualities, such as easy access to the White Bird Clinic, the Dining Room, the Eugene Library and other downtown services. Bus service is also nearby, and the site can easily be made accessible to people with wheelchairs.

The residents of the sanctuary will initially live in tents on tent platforms. Plans call for using several community tents/tarps in addition to the private tents. These community shelters will include a cooking area and a community gathering area.

The longer-term vision includes micro-housing, a health clinic offering services similar to what Occupy Medical provides, a resource/info center, and a shelter for overnight guests similar to Egan Warming Centers. The overnight guest program will help the neighborhood by providing temporary shelter for people now sleeping in alleys and porches.

NHS will be open 24/7 and residents will be free to remain on site during the day. This provision is critical for the residents who will live here because their health and needs will be best served by providing them with a safe place to be during the day, a place where they can build community and benefit from the support of other residents. Additionally, this eases the burden on the downtown area and greatly improves the security of the site.

All residents and visitors will sign and abide by a set of Community Agreements that will create and protect a safe environment both in the sanctuary and in the neighborhood. A process will be in place requiring those failing to live within the agreements to leave if they do not, or cannot, abide by the Community Agreements.

The Nightingale Health Sanctuary will be self-managed with steering committee oversight. The steering committee will be responsible for the ongoing availability of port-a-potties, hand-washing stations and garbage and recycle service. It will provide neighbors with a phone number and email for neighbors to contact with any concerns or suggestions.

The next step is to begin the process for getting approval of the site plan from the city.

How can you help? We welcome ideas, donations, and volunteers to help with things such as creating a website, fundraising, and construction. If you want to help us get NHS up and running please call 541-485-1753.

THANK YOU