

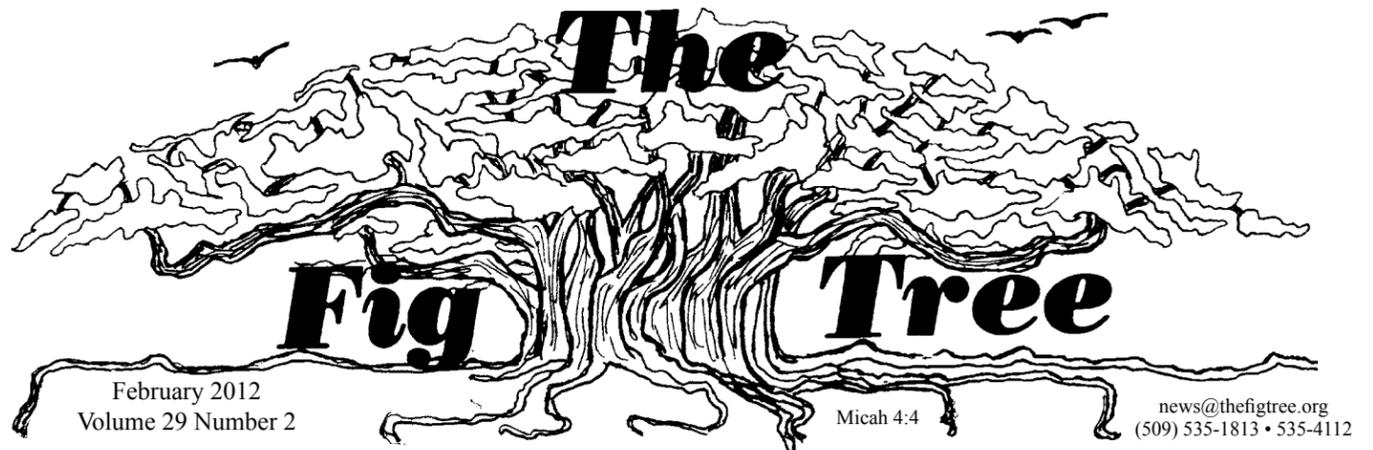
## STORIES INSIDE

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Monthly newspaper and website covering faith in action throughout the Inland Northwest

online in color at [www.thefigtree.org](http://www.thefigtree.org)

# Sharing stories helps heal historic trauma

By Mary Stamp

Robbie Paul, director of Native American Health Sciences at Washington State University, knows health and healing involve more than today's medical care and prescriptions.

She believes Native Americans entering health care careers need to understand their culture, lives and stories, and particularly the effects of historical trauma.

"I teach from my strength, which is Native American culture," said Robbie. "That means I tell stories and adapt them to the world today."

She teaches a class at the WSU College of Nursing titled, "Plateau Tribes Culture and Health." In the health class, Robbie has students do a three-generation genealogy of health history, education and hometowns to help students understand who they are. She knows that understanding her family history has been important to her own healing.

Part of her role is to recruit and retain Native Americans into the health science programs at WSU to help address the health care shortage and low numbers of Native Americans in the health care professions.

As one way to expand the number of students, she helped in 2007



Robbie Paul adapts stories to the world today.

to set up the Na-ha-shnee Health Science Institute, which offers a two-week camp in June at the Washington State University Pullman campus for Native American high school youth interested in health care careers.

The Na-ha-shee Health Science Institute's purpose is to encourage native youth to explore health sciences. The camp counselors are current Native American health care students from WSU. Some of the workshops at the camp are presented by native health care professionals, such as doctors, nurses, pharmacists, an exercise physiologist, speech and hearing therapists, and others. The counselors and professionals are role models for the high school students.

This institute for Native American high school students is a collaborative effort of several organizations and grants.

A grant called "Growing Our Own Native American Students and Faculty" is in partnership with Northwest Indian College, the lead institution, with WSU, the University of Washington and the Yakima Farm Workers Clinic of Yakima as subcontractors.

That camp is jointly held with  
*Continued on page 5*

## Rally and march draw record crowd, especially more whites and clergy

The more than 3,000 who rallied at Spokane's Convention Center and marched to Riverpark Square on Martin Luther King, Jr., Day—double many previous years—were "not afraid and would not be bullied," said event co-chair Ivan Bush, expressing gratitude to see the community come together as one.

Not only were there more people, there were more white people and clergy than in previous years.

"We are one community coming together. We're not going to let anyone turn us around," he said, referring to last year's bomb

threat on the march. "We've come too far. We have plans. There is no room for hate. Hate does not live here any more. I'm glad the community is standing for something."

A roll call revealed that people came from the Spokane area and from Walla Walla, Coeur d'Alene, Alaska, Montana, Louisiana and California.

Ivan called those gathered to extend the day from the third Monday of January through the year.

Spokane's Mayor David Condon said Martin Luther King Day

each year is an opportunity to "pause and recommit ourselves to equality. Although we celebrate one day, we work to live out the commitment to end racism and build his dream every day."

He promised that Spokane would continue to be a leader in that work.

State Senator Lisa Brown said the turnout was part of people standing up and speaking out around the world, from the Arab Spring to the Occupy movement.

Going out into the 14-degree temperature, she said, "I remembered that some folks are cold and have no home. We are here to stand up not just for ourselves, but also for them."

In the 60-day legislative session, she said Martin Luther King, Jr., would challenge legislators not to back off programs for those in need, education, economic opportunity, the social safety net or economic equality.

"In this affluent state in an affluent country," she said, "he would call us to be our best selves."

"We stand here for freedom to  
*Continued on page 13*

## Fig Tree benefit events raise half of donations

The Fig Tree's annual Benefit Breakfast and Benefit Lunch in March provide half of budgeted donations for the year.

"Just as public broadcasting's appeals on air, the benefits allow The Fig Tree a venue for celebrating our unique, non-profit communication media, both to celebrate our model of media, to introduce it to new people and to invite donations," said Mary Stamp, founder and editor since 1984.

Seeking to "Deepen Our Roots," the events will invite several speakers to share how The Fig Tree media are engaged in "Communicating Credibly," modeling media responsibility.

The Benefit Breakfast begins at 7:15 a.m., Wednesday, March 14, at Cataldo Hall at Gonzaga University, and the Benefit Lunch begins at 11:45 a.m., Friday, March 16, also at Cataldo Hall. The programs that share The Fig Tree story begin at 7:30 a.m. and noon.

"Media may seem remote from direct service, but it's clear that if people are informed they are inspired and become involved in caring for people and providing a myriad of direct services," Mary said. "It's particularly evident in times of natural disaster. The mainstream media focusing attention on the immediate devastation motivates people to give. After media attention wanes, it's up to media like ours to tell the stories of how the faith and nonprofit communities continue to be involved in restoring lives and hope for years."

Mary also pointed out that often coverage of the faith community by secular media emphasizes the negative—the abuse, hypocrisy, divisions and other stories that are sensational enough to sell their media.

*Continued on page 3*

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### Around the World

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#### The dignity of work is a common faith value

The dignity of work and workers, a common value among the faith traditions, is the focus of a policy handbook titled "Convergences: Decent Work and Social Justice in Religious Traditions," for which the World Council of Churches (WCC) has collaborated with the International Labor Organization (ILO).

In it, the WCC and ILO encourage policy-makers to work with faith communities for social protection and security for all, especially in the area of labor. Other partners in the project include the Pontifical Council for Justice and Peace and the Islamic Educational Scientific and Cultural Organization.

The publication explores concepts of solidarity and security in the ILO's Decent Work Agenda, acknowledging the contributions and commitments of religious traditions for social justice, dignity in work and economic rights.

Juan Somavia, the ILO's director general, said in the book's foreword that it is the outcome of an encounter he had in 2010 with Olav Fykse Tveit, general secretary of the WCC.

The handbook explains commitments of various religious traditions—Catholicism, Protestantism, Islam, Judaism and Buddhism—showing that spiritual values are essential in the quest for a fair globalization and wherever the subject of work is considered.

Olav commented that, "As Christians, we believe work is given to us as a way to steward our talents and time for the common good. When so many do not have work, we need to re-emphasize how work also contributes to justice and peace."

The WCC encourages churches to articulate the value of fairness in labor conditions and the market, which is part of the WCC Alternative Globalization Addressing People and Earth (AGAPE) process, discussed in 2006 at the WCC 9th Assembly in Brazil.

#### Youth support environmental justice

By George Arende

After two weeks of training on the theology and politics of ecological justice in Durban, South Africa, Christian youth from around the world pledged to start, in their contexts, initiatives that promote the understandings they have acquired.

Youth for Eco-Justice, a joint project of the Lutheran World Federation (LWF) and the World Council of Churches (WCC) brought together 30 young people for biblical reflection and dialogue on the environment from Nov. 28 to Dec. 10.

The young people were trained in advocacy, campaign strategizing, communication and eco-justice project planning and implementation.

Youth for Eco-Justice includes Anglicans, Lutherans, Methodists, Orthodox, Presbyterians and Roman Catholics.

Swedish Lutheran Joakim Book Jonsson, 20, will use Lent to urge other Swedish Lutherans to minimize their use of vehicles and products that increase carbon emissions. He is using the Christian understanding of Lent, as a period of self-denial and prayer, to call all Christians to do God's will and make God's reign first in their hearts by reducing carbon emissions.

Hungarian Lutheran Viktor Liszka, 30, will continue to promote artistic endeavors of youth from the Roma communities.

Venezuelan Presbyterian Raimy Esperanza, 24, plans to engage the youth in her home country to talk more about environmental concerns.

Australian Anglican Claire Barrett-Lennard intends to urge schools to work for water justice in the Philippines.

Jeyathilaka Prathaban of the Church of South India said his church will continue to use eco-theology to give hope to the Dalit community in India, to "reclaim land from upper castes and claim rights for water."

Such initiatives at the grassroots level are key to transforming the ecological and wider injustice people face daily, stated Rev. Roger Schmidt, secretary for LWF Youth.

## REGIONAL ECUMENICAL & INTERFAITH NEWS

### Groups honor 'watershed heroes' Feb. 18

The Upper Columbia Group Chapter of Sierra Club will celebrate the Spokane River and honor people who have contributed to conservation advocacy in the Spokane River watershed at "Winter Waters 2012" from 6:30 to 10 p.m., Saturday, Feb. 18, at the Patsy Clark Mansion, 2208 W. Second Ave.

The 2012 watershed heroes are former Spokane Mayor Mary Verner, for her commitment to water stewardship and sustainability in service to the city from 2003 to 2011, and Deb Abrahamson, founder of the tribal grassroots environmental organization, the SHAWL (Sovereignty, Health, Air, Water and Land) Society, as

a voice for protecting the environment and cultural values in the cleanup of uranium contamination on the Spokane reservation.

The event will support advocacy for the Spokane River by the Sierra Club and the Center for Environmental Law and Policy.

For information, call 209-2899 or email john@waterplanet.ws or

### American Indian Movement leader speaks

American Indian Movement co-founder Clyde Bellecourt will speak in the Inland Northwest from Feb. 1 to 7.

In 1968, he became the first chair and is still national director of the American Indian Movement (AIM).

Clyde, now 75, and his late brother Vernon Bellecourt, along with Dennis Banks, Russell Means, still-imprisoned Leonard Peltier, the late Anna Mae Aquash, Ward Churchill and others organized the 1972 AIM takeover of the Bureau of Indian Affairs Building in Washington, D.C., and the 1973 Indian occupation followed by a government siege of

Wounded Knee in South Dakota.

Clyde has worked to bring social, economic and political justice to Native nations.

Peace and Justice Action League of Spokane (PJALS) is hosting him to speak at 2 p.m., Saturday, Feb. 4, at All Saints Lutheran Church, 314 S. Spruce.

He will also speak at 7 p.m., Thursday, Feb. 2, at the Boswell Hall Schuler Performing Arts Center at North Idaho College in Coeur d'Alene. For information, call 208-769-3365

Clyde will also meet with Native elders and the Spokane Tribal College in Wellpinit to talk about AIM.

Over the years, he has helped found several government-funded and business-supported Indian-focused services, such as legal and jobs programs, health clinics, an Indian education system, and a housing complex.

Today he directs The Heart of the Earth, Inc., interpretive center in Minneapolis.

In May 2010 he addressed the United Nations Permanent Forum on Indigenous Issues, and, in December 1974, he addressed the World Council of Churches in Montreux, Switzerland.

For information, call 624-4712, email rzeller@cet.com or visit aimovement.org.

### March for Meals planned during March

The Greater Spokane County Meals on Wheels will hold Church Soup Suppers as part of its March for Meals during March.

In March the national Meals on Wheels raises awareness and funds to for senior hunger.

In the region, the Greater Spokane County Meals on Wheels (GSCMOW) will go to churches, bringing a meal and talking about what they do, said Pam Almeida, executive director.

"It's a time to educate the com-

munity about our services," she said, hoping for the congregations to pass on information about the programs so the GSCMOW can better connect those in need with its services.

The March for Meals national campaign, initiated by Meals On Wheels Association of America, raises awareness about senior hunger and urges action through events, partnerships with businesses, volunteer recruitment and fund raising.

In 2012, Meals On Wheels programs are celebrating the 40th anniversary of the inclusion of Senior Nutrition Programs in the Older Americans Act, federal legislation supporting nutrition services for Americans aged 60 and older, said Pam.

The Greater Spokane County Meals on Wheels operates Valley MOW, Lilac City MOW, Deer Park MOW, Cheney MOW, South County MOW and Silver Café.

For information, call 924-6976.

### Women in Agriculture event set on Feb. 16

Washington State University Extension is holding a Women in Agriculture Conference, "Women, Farms and Food," on Saturday, Feb. 16, simultaneously in 16 county locations in Washington.

The event gathers women to share stories and advice related to management skills and networking opportunities with other women entrepreneurs in agriculture said Jo Lynne Seuffer, risk management specialist for the U.S. Department of Agriculture's

Spokane Regional Office.

Lyn Garling of Over the Moon farm will share about being a woman farmer who started late in life. Rita Emmet, author of "The Procrastinator's Handbook," will talk on overcoming procrastination to be more successful at work, in relationships and in life.

At each of the WSU Extension office locations, which include Kennewick, Wenatchee, Republic, Goldendale, Nespelem, Spokane and Colville, plus at the Real

Estate Marketplace in Deer Park, Walla Walla Community College and Yakima Community College, local presenters will discuss local issues, market trends and production methods.

The U.S. Department of Agriculture and the WSU Extension Western Center for Risk Management Education are sponsors.

For information, call 745-8531, email jo.lynne.seuffer@rma.jusda.gov or visit www.womeninag.wsu.edu.

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The Fig Tree, 1323 S. Perry St., Spokane, WA 99202

The Fig Tree is published 10 months each year, September through June.

Deadlines:

COPY - 3rd Fridays ADS - 4th Tuesdays  
It is published by The Fig Tree, 1323 S. Perry St., Spokane, WA 99202, a non-profit 501 (c) (3) organization.

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WHITWORTH  
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### Help End Poverty. Start with This Premiere.

Thursday, Feb. 16, 7 p.m.

Robinson Teaching Theatre, Weyerhaeuser Hall • Free admission

As part of Whitworth's Heritage Month, the university will present the premiere of President Beck A. Taylor's documentary, "What Poor Child Is This?" After the premiere, a panel of regional leaders will discuss the film and local efforts to end childhood poverty. The documentary, directed by T.N. Mohan with Taylor as executive producer, investigates the plight of the poor in America and features insights from national authorities, as well as suggestions for improving the future of America's poor. We hope you'll join us for this and other Heritage Month events.

www.whitworth.edu/heritagemonth

**Fund-raising workshop will be on Feb. 9**

Greater Spokane Progress is presenting a workshop on "How to Be a Development Director When You're Not One: Effective Strategies for Successful Fund Raising" from 1 to 4 p.m., Thursday, Feb. 9, at the Saranac Building third floor conference room at 25 W. Main.

The event will build confidence and help participants explore strategies in raising money and fund raising.

For information, call 624-5657.

**Valley food bank plans concert Feb. 10**

Spokane Valley Partners' Food Bank is holding a benefit concert, "Journeys," with local professional and amateur musicians at 7 p.m., Friday, Feb. 10, at St. Joseph's Catholic Church, 4521 N. Arden Rd., in Otis Orchards.

There will be vocal, choral and piano works from classical, popular, country and jazz music.

For information, call 926-7133.

**Interfaith Council shows 'Globalized Soul'**

The Spokane Interfaith Council is sponsoring a presentation of "Globalized Soul," a film calling humanity to step into oneness followed by a discussion at 4 p.m., Sunday, Feb. 12, at the Unitarian Universalist Church, 4340 W. Fort Wright Dr. For information, call 928-4400 or email norhcs@comcast.net.

**Family Promise North Idaho shares quilts**

As part of the national Family Promise's partnering with the Company Store, a 101-year-old manufacturer of down bedding in Wisconsin, Family Promise of North Idaho will receive 300 comforters in February to distribute to local homeless children, said Cindy Wood, executive director.

In January, the store matched each purchase of a comforter with a donation to one homeless child in America in their "Buy One Give One" program.

For information, call 208-777-4190 or visit [www.thecompanystore.com](http://www.thecompanystore.com).

**Fig Tree readers will learn about communication model**

*Continued from page 1*

"The Fig Tree focuses not only on communicating credibly, but also on communicating that, despite people and institutions that fail, people in communities of faith continue to care, reach out, serve, overcome divisions, challenge bigotry and greed," Mary said.

"Does everyone in faith communities live up to their teachings, principles and ideals? No, but many do," she said, "but a surprising number do—giving us a plethora of stories to share."

Readers and supporters can participate not only by attending the Benefit Breakfast or Lunch, but also by hosting tables. Whether one hosts table, anyone can invite one or more people to come to learn about and support this unique venture, she added.

For 2012, The Fig Tree is expanding its online presence—including some redesigning of the website, increasing presence on Facebook and contributing to Twitter. In addition, The Fig Tree is already, has been and will continue to be working with several interns, students at Whitworth University, Gonzaga University, Eastern Washington University and other schools, to give them practical experience in The Fig Tree's model of journalism.

"We need to prepare young journalists for the new entrepreneurial forms of responsible community journalism, rather than just finding a job reporting or editing according to the old ways of doing journalism—ways that often discredit and reduce respect for religion and that tend to trap people in entrenched either-or political camps that threaten our democratic society," Mary said.

For information, call 535-4112 or 535-1813, or email [info@thefigtree.org](mailto:info@thefigtree.org).

**Activist is keynote speaker for PJALS event**

Community organizer and political activist Steve Williams will speak at the Peace and Economic Justice Action Conference Friday and Saturday, Feb. 17 and 18, at the Unitarian Universalist Church, 4340 W. Ft. George Wright Dr.

There will be a reception and performances from 5:30 to 8:30 p.m., Friday. Saturday will include Steve's presentation, a "young Activist Leaders" panel discussion and education for action workshops.

Steve was the founder and until January was the executive director of POWER (People Organized to Win Employment Rights), a 15-year-old organization of low-

income and working class African Americans and immigrant Latina women working for racial, gender and economic justice in San Francisco.

Steve has also worked to rebuild the left in the United States, helping to build anti-war efforts in Grassroots Global Justice, a national network of more than 60 organizations.

In 2005 with three co-workers, he authored *Towards Land, Work and Power: Charting a Path of Resistance to U.S.-led Imperialism*, a political economy and strategy primer for organizers.

The event is sponsored by the Peace and Justice Action League

of Spokane, in conjunction with more than 14 sponsors.

Workshops will include power building, leadership development, the middle class, economic justice, a state public bank, death penalty abolition, police accountability, costs of war, event planning, persuading others, radical inclusivity, intergenerational discussion, poetry, theatre activism, community economic development, community gardening, Palestine and Israel, democratization in the Middle East, imperial U.S., post-war Iraq and long term vision.

For information, call 838-7870 or visit [pjals.org](http://pjals.org).

**Three nonprofits collaborate to provide free health care services for low-income women**

With funding from Empire Health Foundation, three local nonprofits will collaborate to provide free health services to low-income and homeless women in Spokane.

The program, Access to Health and Hope, will provide registered nursing consultation and treatment to women served by Transitions' Women's Hearth and Volunteers Of America's Hope House.

The Women's Hearth and Hope House, both in downtown Spokane, serve hundreds of homeless women each month—the Hearth during the day and Hope House overnight, said Carlene Schwab of Transitions.

The third nonprofit, Christ Clinic/Christ Kitchen, will pro-

vide the services, becoming a "medical home" for uninsured women who come to Hope House and the Hearth.

The program will also provide education through classes at the Women's Hearth on health-related topics and preventive care.

Once a homeless woman establishes her "medical home" at Christ Clinic, she may qualify for free mental health services as well, Carlene said.

She explained that there is "a circular cause-and-effect relationship" between homelessness and health care.

"Receiving health care can result in homelessness when hospital or medication costs eat up rent money," she said. "Homeless people are three to six times

more likely to become ill and need health services than people who are housed, according to the National Health Care for the Homeless Council in 2008.

"Finding health care is a tremendous challenge for uninsured and under-insured low-income and homeless women served by Transitions' Hearth and VOA's Hope House," said Carlene.

By providing women a medical home, Access to Health and Hope should also reduce the burden on local emergency rooms where many of the women now go for medical treatment, including primary care and mental health services, she said.

For information, call 328-6702 or email [cschwab@help4women.org](mailto:cschwab@help4women.org).

*You are cordially invited to attend  
The Fig Tree's 2012*

**'Deepening Our Roots'**

**Benefit Breakfast**  
Wednesday,

**March 14**

Program is 7:30- 8:30 a.m.

**Benefit Lunch**  
Friday,

**March 16**

Program 12 noon - 1 p.m.

**BOTH will be held at Cataldo Hall at Gonzaga University**

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*Reflection on history, future and faith*

# Whitworth's Heritage Month brings concert, lectures, films

Throughout February, Whitworth University's Heritage Month will explore "Whitworth in the '70s."

Events marking its 122nd anniversary will include a gospel concert on Feb. 10, a film festival Feb. 16 to 18, and a lecture on "Expo '74 and the Transformation of Spokane" on Feb. 22.

Each February, Whitworth commemorates its founding on Feb. 20, 1890.

At 11 a.m., Thursday, Feb. 2, in Cowles Auditorium, the annual Founder's Day Convocation will gather students, faculty and staff to remember Whitworth's past and dedicate themselves to building upon that legacy in the coming year. Speakers are provost and executive vice president Michael LeRoy and campus historian and history professor Dale Soden.

A lecture, "The Real Israel: What You Haven't Heard and Don't Know," will be given by Jonathan Adelman, professor of international studies at the University of Denver, at 7 p.m., Tuesday, Feb. 7, in Weyerhaeuser Hall. He is author of *The Rise of Israel: A History of a Revolutionary State* (2008) and is a senior fellow at the Foundation for the Defense of Democracies, in Washington, D.C.

There will be a discussion on "The Lindaman Era: Whitworth in the '70s" at 7 p.m., Thursday, Feb. 9, in Weyerhaeuser Hall. During that era Whitworth's 14th president was Christian futurist Edward Lindaman, who was previously in the aerospace industry. The speakers are two

1970s Whitworth alumni and friends, Glen Hiemstra, 1971, founder and owner of Futurist.com for strategic planning, and the Rev. Dave Brown, 1976, the pastor of Immanuel Presbyterian Church in Tacoma. He left parish ministry in the 1990s to serve on the staff of the National Council of Churches on Public Education.

The 15th annual Gospel Explosion concert will be at 7 p.m., Friday, Feb. 10, in the Seeley Mudd Chapel. Whitworth students and choirs from throughout Spokane will gather for the annual campus celebration of Black History Month, sponsored by the Black Student Union.

At 7 p.m., Sunday, Feb. 12, the Whitworth Choir, Women's Choir and Men's Chorus will perform a Valentine's Day concert at Whitworth Community Presbyterian Church.

Writer, lecturer and founder of Ikon Peter Rollins will give a lecture on

"Christianity and the Death of the Idol" at 7 p.m., Wednesday, Feb. 15, in Weyerhaeuser Hall. Ikon is a faith group that creates "transformance art" with live music, imagery, theatre, ritual and reflection.

The fourth annual Leonard A. Oakland Film Festival Feb. 16 to 18 in Weyerhaeuser Hall pays tribute to Oakland, a professor of English and a member of the Core 250 team. He has taught at Whitworth for 46 years. The university is creating an endowment in his name to fund the annual film festival.

The films include the premiere showing of a 2011 documentary, "What Poor Child Is This?" produced by Whitworth President Beck Taylor and directed by T. N. Mohan. It will be shown at 7 p.m., Thursday, Feb. 16.

The film investigates the plight of poor children in America. It features insights from national authorities on ending childhood poverty and suggestions for

improving the future of America's poor. An art exhibit, "Smoke and Mirrors," showcasing the work of Whitworth's art faculty, runs through Saturday, Feb. 11 at the Lied Center for Visual Arts, 10 a.m. to 7 p.m., Monday through Friday and 10 a.m.-2 p.m., Saturday.

"Infinitesimal," an art exhibit by Gerri Sayler, opens at 5 p.m., Tuesday, Feb. 21 with a reception in the Lied Art Center, followed by a lecture by the artist at 6 p.m. The exhibit will run through April 5.

William Youngs, a professor at Eastern Washington University and author of *The Fair and the Falls: Spokane's Expo '74, Transforming an American Environment* (1996), will speak on "Expo '74 and the Transformation of Spokane" at 7 p.m., Wednesday, Feb. 22, in Weyerhaeuser Hall.

He will chronicle the planning and expectation of Expo '74, which transformed downtown Spokane, the smallest city to have hosted a World's Fair. He will also highlight Whitworth's role in the fair.

Former Spokane Mayor Mary Verner will give the Great Decisions Lecture on "The Geopolitics of Energy" at 7:30 p.m., Thursday, Feb. 23, in Weyerhaeuser Hall. She has a master's degree in environmental management from Yale and a J.D. in environmental law from Gonzaga.

For information call 777-4250 or visit [www.whitworth.edu/heritagemonth](http://www.whitworth.edu/heritagemonth).

### Programs cover

- 'The Real Israel'
- 'Whitworth in the '70s'
- 'The Death of the Idol'
- 'What Poor Child Is This?'
- 'Expo '74 and the Environment'
- 'Geopolitics of Energy'

## Gonzaga's Black History Month events address visionaries, bigotry and activism

Gonzaga University has planned several events for Black History Month during February.

Tim Wise, a social-justice writer and educator, will speak at 8 p.m., Wednesday, Feb. 1, at Cataldo Hall. He was recently named by Utne Reader as one of "25 Visionaries Who Are Changing Your World." He has spoken at more than 600 college campuses and in Canada and Bermuda on issues of comparative racism, race and education, racism and religion, and racism in the labor market.

The 2001 movie, "Mooz-lum," will be shown at 7 p.m., Friday, Feb. 10, in the Foley Center Teleconference Room. The movie follows a college student from a strict Muslim household facing life after Sept. 11.

After the film, Vik Gumbhir, Gonzaga associate professor of sociology, will lead a discussion sponsored by Gonzaga's Unity Multicultural Education Center (UMEC) and the Student Wellness

Resource Center.

UMEC and Gonzaga's Black Student Union and Young Democrats will sponsor "The Melding of Spiritual Activism and Social Justice" at 7 p.m., Monday, Feb. 13, in the Jepson Center's Wolff Auditorium. The event features Ericka Huggins, an activist, poet, professor and former Black Panther leader and political activist.

Gonzaga's Black Student Union will present its Annual Dinner, "Back to the Roots," at 6 p.m., Saturday, Feb. 18, in Cataldo Hall.

For information, email [BSU@gonzaga.edu](mailto:BSU@gonzaga.edu).

[zagmail.gonzaga.edu](mailto:zagmail.gonzaga.edu).

The Unity Multicultural Education Center will present a Crafting Unity event, "African Art Showcase," noon to 2 p.m., Wednesday, Feb. 22, on the main floor of Crosby Student Center.

It will also sponsor a Cultural Awareness Night, featuring a Sironka African Art Workshop at 7 p.m., Friday, Feb. 24, in the Jundt Art Center and Museum's Art Studio.

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Kevin Connell, SJ, Mark Hoelsken, SJ  
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## Cultural sensitivity helps draw Native American students into health care

Continued from page 1  
another camp, called "Creating a Nursing Path," sponsored by a U.S. Health Resources Service Administration Diversity Nursing Workforce grant.

Robbie—Tow-le-kit-we-son-my—also does much public speaking and education related to her doctoral dissertation, on "Historical Trauma and its Effects on a Ni mii puu Family" in which she learned her family story, and worked to heal historical wounds and unresolved grief that can lead to acute grief, depression, substance abuse, somatization disorder or post traumatic stress disorder. She earned her doctoral degree in 2007 at Gonzaga University.

**Growing up in Craigmont, Idaho,** on the Nez Perce reservation, the daughter of a white mother from Kansas and full Nez Perce father, and during high school in Lewiston, she faced slurs from peers about being "a dirty, lying Indian." A teacher said her "race would die out," and a Sunday school teacher asked, "Aren't you glad you aren't heathen?"

Robbie earned a bachelor's degree in home economics in 1972 at the University of Idaho. When she wanted to provide day care at Whitworth Presbyterian Church, she earned a degree in early childhood education at Spokane Falls Community College in 1984.

**Her divorce in 1990 meant** she needed to support herself and her two children, so she began studies for a master's degree in psychology at Eastern Washington University, completing it in 1994.

In January 1995, she became coordinator for recruitment and retention for WSU's College of Nursing. In July 2007, she became director of Native American Health Sciences at WSU's Spokane campus. In that role, she helps recruit and retain Native American students for health sciences such as nursing, pharmacy, speech and hearing, exercise physiology and medicine.

Robbie has begun to track Native American students in those programs. There are 15 nursing students, two students in pharmacy and one in speech and hearing. "This year, we graduated our 51st Native American nurse," she said.

**To give insight** into some needs of Native American students, Robbie described her work healing historical trauma. She said her doctoral dissertation research led her to discover family stories over five generations and to learn how knowing about the wounds, suffering and injustices experienced by previous generations could begin healing in her life.



Native American youth hold helmets preparing to do ropes course.

"Pain from my divorce led me to feel. I realized there were times of the year when I experienced depression," she said. "As I began to learn my family stories, I realized those times were tied to the times of the Nez Perce War."

**Reading about that time,** she realized people in the story were her relatives, witnesses to the battle.

"My grandfather, Jessie Paul, then seven, awoke to a surprise cavalry attack Aug. 9, 1877, at Big Hole, Mont.," she said. "The cavalry was ordered to take no prisoners. He saw five brothers and sisters murdered."

About 90 of 700 Nez Perce were killed that day. More than 250 were killed in the entire Nez Perce war. Robbie's great grandfather, Seven Days Whipping, was with Chief Joseph when he surrendered in October 1877, ending the Indian wars in the West. She realized she needed to visit that site and others to heal.

**That began a healing model** for her family. In 1991, she invited her father, Titus Paul, to join her. He said no at first, but then decided to go. They were among 12 who went that year.

Now Nez Perce gather there each year to remember with a pipe ceremony and traditional dancing. She has taken her children and grandchildren—the seventh generation—to that site to tell them the stories.

"I walk the ground quietly and can feel the energy of my ancestors' spirits," she said. "The murder of women and children was an outrage."

"As Nez Perce became Christian and assimilated, we thought we did not need to know our history or tell our stories," Robbie said, "but our history is part of our genetic makeup and memory."

"People who are depressed may need to learn their family history.

Even third-generation Holocaust survivors experience trauma. The way to stop the trauma is to find and tell the story," Robbie said. "Effects are experienced by those who suffered the trauma, as well as the perpetrators."

**"Some don't want to tell** their stories, seeking to protect their children from the horrors," Robbie said, "but children still pick up on it. The feelings are still there. Historical trauma passes on as part of our psyche."

Robbie learned about the Seven-Drum, Longhouse and Christian religions. She learned about battles, slaughters, treaties made and broken, boarding schools and indignities previous generations suffered. Those are part of the stories she passes on to her children and their children.

Robbie traces back five generations to her great-great-grandfather, Chief Ut-sin-malkin, who at age 12 in September 1805 was in a meadow in the Weippe Valley gathering camas when he met explorers Meriweather Lewis and William Clark.

**"The 200 years since** were life changing for Nez Perce, creating unresolved grief about changes forced on us through war, assimilation—loss of language and culture—and treaties," she said. "We were to be 'Christianized, civilized and citizenized.' I grew up hearing we didn't need to learn our language."

The Dawes Allotment Act of 1887 affected all U.S. tribes. It divided tribal reservations into 160 acre lots for each male and female, in an effort to make Indians farmers to help them be more civilized, she said. If they improved the land, they would become citizens and land owners. The act brought about the system of proving one's "blood degree."

Those facilitating surveys under

the act did genealogies of everyone, their parents and grandparents to determine if they were full blood and were part of the tribe by blood heritage.

**"This system also was** the basis of tribal enrollments based on blood quantum," she said. "Tribes determine what blood quantum one must be to be enrolled in the tribe. When the facilitators surveyed the land, they broke it into allotments and what was left over was opened for homesteading."

"This is how some reservations became like a checker board. The Nez Perce Reservation is a checkerboard mixture of tribally owned and private land," she explained.

**Missionaries,** such as Henry Spalding, came to Christianize the Nez Perce, so Robbie and her family were Presbyterian.

Her father and grandfather were among those traumatized as they were "civilized" at boarding schools.

Giving lectures and telling stories to her children and grandchildren helps her work through the historic trauma and find ways to help people make amends.

**While many talk** about letting bygones be bygones, Robbie knows reconciliation takes work. In 2006, she joined Rwandans, Czechs, Irish, Israelis, Palestinians, Germans and others at a conference on "No Future without Forgiveness," held on the 10th anniversary of the South Africa's Truth and Reconciliation Commission.

Retired Archbishop Desmond Tutu spoke at the event at the University of Capetown.

The commission has gathered people to share their memories as narratives, recognizing the ongoing need for forgiveness because people continue to live together in community.

**Being with others** around the world who share similar experiences gave her impetus to finish her dissertation.

During a 10-minute private audience with Tutu, Robbie said,

"He was moved to tears about how my people withstood what they did and that humanity is capable of such atrocities. He also said we each have the choice to do good or bad, to heal or not to heal."

**"To tell our story helps** validate what happened," she said. "I hear similar experiences as I share stories across the country,

She hopes that as she hears and acknowledges people's pain, it will stop the tendency for those hurt to pass on the hurt.

**"As a psychologist, I hear** many stories," she said. "I have prayed, sweat in sweat lodges, laid on the ground and let the stories go, to be able to hear stories and honor each person," she said. "We need to listen to learn, and learn to listen—being connected to all things mentally, spiritually, emotionally and physically."

Robbie now lives in Deer Park with her second husband, Paul Wise, and attends the Open Door United Church of Christ. Recently, she gave the Sunday message, sharing under the title "Baskets and Discipleship" a theme common in her faith and teaching.

**"Sometimes we are** the teachers and sometimes we are the students," she said. "Sometimes we feel we can't do anything like weave a basket, but can be taught to do something great if we listen to the Creator and give thanks for the gifts we are given."

"In my relationship with the Creator, I am not just to pray but also to pray all around," she said. "We're put on this earth to give back and help make the world a better place."

**As she speaks about the need** for Native American health care workers or about historical trauma, she is cautious not to let statistics about native health issues or stories about the painful history perpetuate stereotypes.

"We are all human beings with common stories and issues," she said.

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# For 100 years, church's building has been open for daily prayer

Having St. Aloysius Catholic Church on the campus of Gonzaga University open 365 days a year for 100 years has given people the opportunity to enter and pray for more than 36,500 consecutive days.

"It's our gift to the city," said Don Weber, parish administrator.

Inside are statues, paintings and views of the stained glass windows to guide reflection, reminding people of biblical stories. Outside lighted crosses on the two steeples are visible from Interstate 90.

Each morning, Don sees people sitting in the sacred space to ponder how their faith and lives intersect.

"Most churches are locked because of security," he said, but with St. Aloysius on campus, campus security is nearby," he said. "There's always activity in the neighborhood.

"In the Catholic tradition, the church building is where people come to pray," he said. "It's the gathering point for Catholics and others in the community."

Originally, Catholic parishes were based on neighborhoods, but now people can go to any Catholic church, he said. Many St. Aloysius parishioners come from outside the neighborhood. In the last 20 years, many moved to suburbs, but with the freeway, they can come easily.

With the church on the campus and bound to the university by sharing the name of St. Aloysius Gonzaga, there's collaboration between the two institutions. The parish includes the faculty, staff and students of the university, as well as the university neighborhood.

St. Aloysius Church offers a Sunday evening liturgy, which many students attend. It also draws students into its ministry, involving them in liturgy, youth group, Sunday school, the St. Aloysius School and internships, Don said.

"It's life-giving to have the energy of young people," he said.

In addition, because many Jesuit priests teach at Gonzaga University, many help in the parish and preside at or help in liturgies.

For college students, Don added, it's a place to take off headphones and turn off cell phones.

"We live in a noisy world," he said. "Young people have little silence. They wake up to the radio. They walk around with headphones on, listening to radio or music, or talking with friends on cell phones.

"To 'be still and know that I am God' means being quiet and listening, at least for a few moments," he said. "Other buildings



Don Weber stands beside statue of St. Aloysius Gonzaga.

in our lives are not quiet and lack the sacredness a church has. I don't find enough quiet in my life to ask for Jesus' guidance to help me ponder options to discern what I'm called to do next from the different roads I might take in life."

"Often answers to our prayers come through people or the common energy of a group," Don said.

In 2012, the 85th annual Novena at St. Aloysius continues a Catholic tradition of prayer, drawing people for nine days of prayer for what's in their hearts and minds, he explained. People pray for their children, their families, their friends, and particularly for health concerns.

"With the Novena, people come together to pray. There's something about praying in a group, sharing needs with others. There's strength in numbers," said Don, noting that this year's Novena is March 10 to 18.

People put prayer petitions in a prayer box and the prayers are read.

Don, who grew up in Havre, Mont., said St. Aloysius draws people who are Republicans, Democrats, Libertarians and Independents, feeling comfortable coming there to gain the tools to

discern and make decisions in their lives.

After graduating in business management in the 1970s from the University of Montana in Missoula, he was director of the Big Brothers and Sisters program in Havre until coming to St. Aloysius 27 years ago as youth minister and business manager.

He had attended an ecumenical Young Life high school group, where the churches worked together. Because there was only one of each denomination, the churches did activities together, he said.

He earned a graduate degree in pastoral ministries in the 1980s.

"I felt a call to serve in the church with my degree in business and went back to school at Gonzaga University to gain background in theology," Don said.

The parish of 1,800 households with about 3,000 individuals includes an elementary school and a preschool, which serve 500 children, including 30 percent of whom are not Catholic. Don is their administrator.

As a practical person, he's there to help the church as it struggles with practical matters such as making budgets, paying bills and

raising income.

While the building is 100 years old, the parish began in 1890.

St. Aloysius Gonzaga, after whom the church and university are named, was an Italian in the 16th century who joined the Society of Jesus—Jesuits—renouncing his title of marquis and the wealth he would have inherited. As a student in Rome, he went into the streets to care for victims of the plague, which he contracted, dying at the age of 23.

Aloysius was known for his love of prayer and fasting, devoting his time to prayer and austerity. He was canonized in 1726 and declared the patron saint of youth.

A bronze statue of St. Aloysius outside the church depicts him carrying a victim of the plague.

There is Mass daily and four times on weekends, with Sunday the focus, plus small groups and ecumenical programs also use the building, he said.

Don said the parish used three years leading up to the building's 100th anniversary as an opportunity to bring the building into good shape so it's ready for more years of service. The parish has raised almost \$1 million for this purpose.

"The building is an important symbolic part of the parish life and a gift to Spokane," he said. "People often come to tour through it, so it's also important to keep it open and restored for that reason."

Parishioners support it as a sacred space accessible to the community. There are about 60 weddings and 55 funerals a year.

St. Aloysius' community interest extends beyond the building through members' involvement as a support church in the Families of Promise program serving homeless families.

"We have also been involved with the Eastern Washington Legislative Conference and Catholic advocacy trainings, encouraging people to act for the common good," Don said.

Beyond this community, the parish has a sister parish in El Salvador and holds a fair-trade sale each year.

Each month, it helps raise funds to benefit different organizations and takes a monthly offering for the needy.

A ramp makes the basement accessible for a senior lunch on Thursdays.

The building is also a gathering point for symphony and choral concerts, ecumenical speakers, group meetings and public lectures.

For information, call 313-5896 or email [dweber@dioceseofspokane.org](mailto:dweber@dioceseofspokane.org)

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## Eastern Washington Legislative Conference educates faith community

Theology frames statements on economic justice

# Faith communities challenge individuals, society based on principles

At the Jan. 21, 2012, Eastern Washington Legislative Conference, a panel of three regional church leaders reflected on their churches' statements on economic justice to help frame some of the theological thinking and teachings behind their faith communities' advocacy efforts.

### Methodists set social principles

The Rev. Dale Cockrum, United Methodist Inland District superintendent, recalled a high school ethics exercise asking students who they would throw overboard if they were in a lifeboat with too many people and limited supplies.

"It seems like the economy today is run like my wiseacre classmates who would throw over all but the strongest," he said.

He oversees 50 United Methodist churches of farmers, teachers, small business owners and workers, who he said are "the heart of the disappearing middle class." They also encompass a range of opinion, exemplified by former President George W. Bush and Secretary of State Hillary Clinton, who are both United Methodists.

"Current national economic practices fall far short of United Methodist ideals," Dale said.

Every four years the national General Conference updates and adopts "Social Principles of the United Methodist Church."

"The last ones were in 2008 before the housing bubble burst and the economy tanked," Dale said. "This year, conference will adapt them to the new times.

"Our social principles are strong, prophetic, biblical perspectives, that stand against not the ideals of our economic system, but the way it is currently practiced," Dale said. "All economic systems are under God. We believe government is to provide economic opportunities to ensure full employment and adequate incomes.

"These principles address deficit spending, living wages, health care, environmental protection and job creation," he said. "We challenge monopolies and wealth in the hands of a few.

"The six banks we bailed out could have used executive bonuses they paid in 2010 to create 3.5 million living wage jobs," Dale said.

The principles also challenge consumption habits, pointing out that 100 million people shop at Walmart, even though that corporate chain store often drives small local retailers out of business.

"Vulture capitalism throws people out of the lifeboat," he said, noting that with fewer people in the "lifeboat" there are fewer consumers left to power the economy. "That will damage the lifeboat—economy—so no one may make it."

Seeing the economy as a network of mutuality, he said, the United Methodist Church supports working together for the common good.

Consumers can do that by buying fair trade products, buying local products, buying from companies that support collective bargaining and avoiding buying from companies that ship jobs overseas, Dale suggested, noting that it may mean paying more.

He also said that the church questions privatizing Social Security, because it means people



The Rev. Dale Cockrum



The Right Rev. Jim Waggoner, Jr.



The Rev. Patrick Hartin

would have to pay for private management fees. It also invites consumers to question HMOs that charge 25 percent in administrative costs.

"We must be vigilant about the privatization of public resources," Dale said.

### Episcopal leaders seek justice

The Right Rev. Jim Waggoner, Jr., bishop of the Episcopal Diocese of Spokane, visits people in many churches and communities from the Cascades to Montana.

Jan. 21 is St. Agnes Day, which recognizes a teenage Christian martyr who died in 304 because what she said was a threat to higher authorities, he said. "One voice matters; every voice matters, and 200 phone calls matter.

"Why is economic justice so important? My faith tradition says God is the Creator and we are the creatures, God's children, sisters and brothers. Everyone is our neighbor. We can turn our back on no one.

"Loving God with all our heart, mind, soul and strength is incomplete if we do not love our neighbors as ourselves," Jim said.

He said there are many church statements on economic justice, grounded in the Bible, based on the incarnation, that "we are flesh, living in a material world. Things and people matter as we live our faith," he said.

### Jim quoted some church leaders:

- Anglican Bishop Charles Gore

called for the church to advocate for and liberate the poor and powerless.

• Archbishop of Canterbury Rowan Williams recently said Jesus would be present with the Occupy Movement, sharing the risk and asking hard questions of everyone.

• U.S. Episcopal Presiding Bishop Katharine Jefferts Schori has said that most cities are economically segregated and the most scandalous divisions in the church are economic.

"The wealthy gravitate to a theological position and turn inward to preserve buildings rather than being out and giving to their neighbors," she said. "The challenge is to be the voice, even though no one has all the truth, and communicate with legislators."

• The House of Bishops said it is great to have beautiful buildings, but not if people are not fed and nourished there. Often we fail to speak a compelling word on injustice. We need to speak the truth to power."

Jim said that often people of faith let the culture form them.

"We must not serve capitalism, but must make it serve us," he said. "We must read the Gospel through the eyes of the poor and those our culture demeans. We must also look at the unintended consequences.

Jim calls for working together to connect and collaborate to pro-

mote the common good.

### Catholics teachings historic

Father Patrick Hartin, ecumenical officer for the Catholic Diocese of Spokane, came to the United States from South Africa in 1994 when the first free, fair elections were held, electing Nelson Mandela.

"Since grade school, I have been struck with concern about solidarity with the poor and less fortunate," he said. "I was 10 when apartheid took over Anglican and Catholic schools so the education system would keep blacks subservient. Our bishop refused to hand over the Catholic schools and ran them on collections from parishes until 1994.

"Identity as Catholic transcended race and class there," Father Patrick said. "Our schools made us aware of the evils of apartheid."

He affirmed a long tradition of Catholic teachings on social and economic justice.

In 1893, Pope Leo XIII in *Rerum Novarum* addressed inequalities and evils of people forced to work in the industrial development. It set the basis for Catholic social teachings and concepts of the common good, subsidiarity and solidarity, he said.

Everything is under the sovereignty of God, and human beings are created in the image of God, as children of God to treat each other as members of a family, Father Patrick said: "If one member suf-

fers, all suffer. Jesus was involved with the poor and marginalized."

St. James said the purpose of religion is to care for the widows and orphans. Matthew 25 says when "we do something for the least, we do it to Christ." Papal encyclicals repeat those themes.

The common good is not only from Scriptures but also from Plato, Aristotle and Cicero. The social, collective nature of human beings means each individual is affected by the common good.

"We are not to live isolated or to retreat into ourselves," Father Patrick said. "We are to gather and to seek the common good together. The common good is the sum total of social conditions that allow humans to achieve fulfillment as God intended. It presupposes respect of each to live according to their convictions and it resides in natural freedoms of conscience, privacy and religion."

The second principle, subsidiarity, means the state should not do what a person or group can do for itself, and must empower people, groups or structures to act.

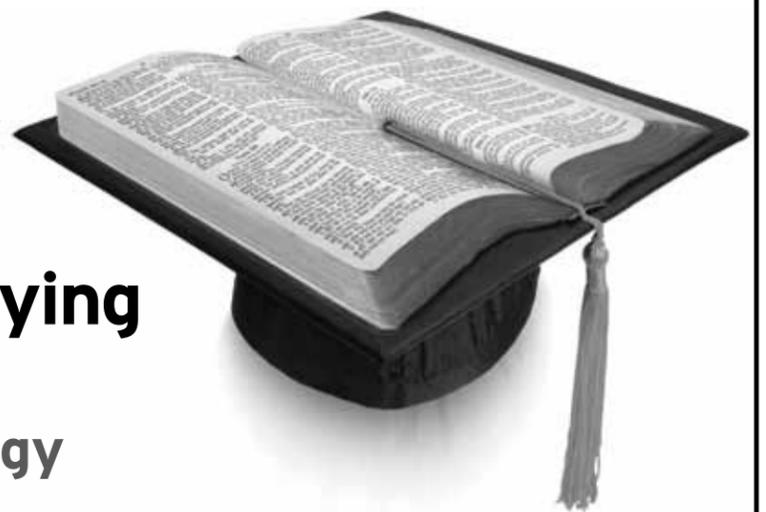
"We often hand to the state what we can do with support and help," he said. "We need to allow people to do what they can do and not arrogantly assume we have all the solutions and others are ignorant."

The concept that people are connected to one another leads to the third principle, which is solidarity: "We are to walk in the shoes of another person," he said. "We need to be sure that what we do is helpful."

Pope Benedict XVI's recent encyclical on Truth and Charity urges a dialogue on the church and the economy. He predicted that greed and corruption in the economic system would lead to fundamental instability.

"Greed is one of the greatest evils," Father Patrick said. "Beyond greed of others, we must also look at how our decisions, actions and values may empower structures and corporations to do what they do."

For information, email Dale at [revdlc@comcast.net](mailto:revdlc@comcast.net), Jim at [jimw@spokanedioocese.org](mailto:jimw@spokanedioocese.org) and Father Patrick at [hartin@gonzaga.edu](mailto:hartin@gonzaga.edu).



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## Julia Stronks calls for thinking and acting globally and locally

Assuming participants in the Eastern Washington Legislative Conference understood the connection of faith and justice, God's concern for the poor and the call to sacrifice, Julia Stronks, political science professor at Whitworth University, challenged them to act.

She said the conference's theme from Matthew, where Jesus says, "Render unto Caesar what is Caesar's and unto God what is God's," is often misunderstood, either as saying people need to pay taxes or people need to resist government.

"Jesus avoided the question meant as a trap, because he believed everything belongs to God, who is sovereign over governments, markets, the global economy and individuals," she said. "The right wing says government is bad and markets are good. The left says markets are bad and governments are good. Christians understand that everything is under God, markets and governments."

In today's global world, most U.S. problems have a global tie, Julia affirmed. Terrorism, immigration and trafficking, for example, would not be problems if the economies of all nations were healthy. Similarly, pollution and global warming cannot be resolved by the United States alone.

"We need to think and act globally and locally," she said, noting that even when people try to act responsibly, their actions may have unintended consequences.

She encourages people to be aware of consequences of their actions and consumption and decide one thing they can do locally, nationally or internationally.

An example of unintended consequences, she said, happened a few years ago. Churches, aware children were exposed to disease by mosquitoes at night, sent thousands of mosquito nets to mission areas. As a result, local mosquito net makers were put out of business.

Another example was that two authors, who learned young women were sold into prostitution by their families to pay \$100 debts that grew to \$400 with interest, decided to rescue two girls and paid \$400 to free them. However, with \$400 in his hands, the neighborhood lender offered \$100 loans to other families, setting up more girls to be sold into prostitution.

Julia challenges Whitworth students who want to change the world and do justice that change will have a cost to them.

For example, many students buy diamond engagement rings. So the call to justice requires purchasers of diamonds to be aware that many are mined by child labor in Africa and are sold by gangs to fund violence and injustice, she said.

"What caused the global economic crisis?" Julia asked. "Unregulated, risky loans and mortgages by institutions were part of the cause, but with interest rates going down,



Julia Stronks

people decided to buy larger and larger homes and make more risky investments. Excitement about the stock market and retirement funds going up is tied to the crisis. It's not just pointing our fingers at bad acts of others. Many people benefited from the rising values and we are indirectly connected to the crisis that resulted."

"People wonder what they can do given the complexity of the global economic crisis. Whatever action one picks, there are local, national and global interests and elements that require each person to change behavior," Julia said.

Last year, students she worked with chose to tackle problems related to bottled water. They learned that companies are digging one huge well in Michigan, draining water used to irrigate farms and putting the farms in jeopardy. One action that the students chose was to reduce their own consumption of bottled water. This year they are addressing sex trafficking.

As they explore an issue, they seek to learn how changing their own actions could have influence. They evaluated where they went for pedicures and which beauty salons to use.

Julia shared a poem attributed to assassinated former Bishop Oscar Romero of El Salvador, calling for people to take "a long view," aware that what one accomplishes is "a tiny fraction of the magnificent enterprise that is God's work."

He wrote: "Nothing we do is complete," no statement, prayer, confession, pastoral visit, program or set of goals. Instead, he said that people plant and water seeds that "hold future promise" and lay foundations that need to be developed. What each does is a beginning, a step and an opportunity for God to "enter and do the rest."

For information, email [jstronks@whitworth.edu](mailto:jstronks@whitworth.edu).

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## Local leaders explore ramifications of income gap on real people

In a Jan. 21 workshop on the state budget at the 2012 Eastern Washington Legislative Conference in Spokane, three speakers shared their commitment to call for more revenue to support the state budget and prevent poor, low-income and middle-class people from absorbing more cuts to programs that help them.

• Gonzaga University law professor Dan Morrissey offered statistics on the national economy and the growing gap between the wealthy and the rest.

• Marilee Roloff, executive director of Volunteers of America, spoke as head of an agency that relies on state funding for one fourth of its budget.

• Kris Christensen, urban missionary at Holy Trinity Episcopal, told of serving in West Central Spokane, a neighborhood rimmed with wealthy homes along the Spokane River, but otherwise considered one of the poorest neighborhoods in the state.

### Some citizens are doing well

Dan began by pointing out that while most citizens are struggling, "some corporate citizens are doing quite well."

While income inequality has always been a problem, he said, it's greater than any time since the Great Depression. He attributes the gulf to exorbitant compensation paid top executives.

"In the 1950s and 1960s, the gap was less and the economy grew rapidly, with average incomes increasing about 3 percent. In the 1970s, the surge for corporate executives began, their income tripling, while the average family's income grew only 15 percent in 30 years. By 2007, the top 10 percent drew 50 percent of the country's wages and the top 1 percent owned nearly 35 percent of America's assets and the next 19 percent owned more than 50 percent of assets, so one-fifth controlled 85 percent of U.S. wealth," he said.

"The Great Recession has put this disturbing situation in the public spotlight," Dan observed. "Average Americans have been hurt more severely than the wealthy, with the net worth of the median family dropping 36 percent since 2008, while assets of the top 1 percent have fallen by only 11 percent, widening the gap."

### Inequality draws attention

Recently the income inequality has caught the attention of economists, pundits and bloggers who are now commenting on the injustice, as Americans have been watching protests against op-



Dan Morrissey



The Rev. Kris Christensen



Marilee Roloff

pressive regimes that concentrate wealth in the hands of an elite few, he said, quoting Nobel Prize winning economist Joseph Stiglitz.

"Few gained purchasing power between 1989 and 2005. The average income in Spokane is \$38,000, lower than the national average, where the hourly wage was 8 percent lower in 2005 than in 1973, while the national output per hour was 55 percent higher," Dan said, citing labor lawyer Thomas Georghagan.

By fall 2011, discontent about the unfairness gave rise to populist protest in the Occupy Movement, he said.

### Executive pay zoomed in 1980s

Executive pay zoomed in the 1980s because of increased use of incentive pay, backdating, stock options and manipulating the financial system, said Dan, calling the system perverted and extortion.

When power toolmakers Stanley and Black & Decker merged \$3.5 billion in assets, they eliminated 3,000 duplicative jobs, but retained both executives, who were paid \$30 and \$40 million.

When paying health insurance premiums, he suggested people think of the executive making \$170 million and promised a \$400 million "golden parachute" when he leaves.

The top 1 percent want the wealth and power, Dan said.

"It's theft," he repeated. "Scriptures decry it. We rise and fall

together if we do not help the many who are poor because consumer demand and purchasing power drive the economy and make it possible for businesses to flourish."

Dan said there is about \$2 trillion sitting idle in corporations' investments that could be passed on to shareholders or be used to make more jobs and strengthen the economy.

He reminded participants of auto manufacturer Henry Ford's commitment in the early 1900s to employ more people, so they could earn enough to buy the cars they produced. He believed that the greatest way to use profits is to put them back into the business.

Dan suggested that if corporate executives face lawsuits or have to go before Congress related to their tax benefits, then "maybe we can fulfill the promise that the wealth of America will be put to use for all Americans, not just a privileged few."

### People confront power

Marilee said 2012 is her 26th year of going to Olympia to lobby for children with the Children's Alliance.

While she is pessimistic when looking at the issues, she is optimistic when she sees ordinary people willing to confront power to restore justice.

Volunteers of America of the Inland Northwest, she said, has a \$4 million budget, \$1 million of which is from the state for its

of the hits," Marilee said.

Cuts to General Assistance for the Unemployable—now called the Disability Lifeline—for people with multiple mental and physical disabilities put people on the streets.

"We complain about people on the street panhandling or we put them in jail and the cost is many times more than current programs," she said.

Similarly, children not on Apple Health Care go to the emergency room for health care, often having waited until their condition is worse.

"We all pay for that," she said.

"We need to talk about revenue," she said. "You—participants at the conference—have more influence than I do, because I am paid by an agency receiving funding. You will be taken seriously."

She urges people to develop a relationship with their representatives and to go to Olympia to meet with them.

### Small church feeds hungry

Kris said that while 30 to 40 attend Sunday worship at Holy Trinity, which began in 1895, 80 to 100 regularly come to its community dinner on Wednesdays. The meal is possible because of financial and volunteer support from St. Stephen's, St. David's and St. John's Episcopal churches.

While it used to be that about 40 came early in the month and more later, now about 80 to 100 come

*Continued on page 12*



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# Advocates give briefings on current issues and national trends

An advocate for a new inter-faith state network and for a ministry of Catholic Charities Spokane shared insights into policies before the state legislature in Olympia and concerns about the increasing numbers of people in poverty dropped from governmental assistance and programs funded through faith-based agencies.



Paul Benz

The Rev. Paul Benz, co-director of the Faith Action Network of Washington, and Scott Cooper, director of Parish Social Ministries of Catholic Charities Spokane, discussed some issues before the 2012 Washington State Legislature of concern to the faith community.

They agreed on the need to generate more revenue for the 2011-2013 biennial budget to close the \$1.5 billion deficit. They also agreed on many proposals to protect the most vulnerable.

The 60-day session, which ends March 9, is constitutionally mandated to adopt a balanced budget, Paul said. He encouraged conference participants to inform their congregations of the need to call legislators. He urged them to put the number to reach legislators—800-562-6000—in their bulletins and newsletters so members can have influence.

**“The need for revenue is dire,** because the state has already cut \$10 billion from health, human services and the environment,” he said.

The best chance he sees to increase revenue is a proposed three-year half-cent increase in the sales tax to generate \$500 million to \$1 billion. It would need to go to voters.

Paul suggested taxing on capital gains to bridge the disparity between the 1 percent wealthy and the 99 percent. It would affect only 3 percent, he said, adding that revenue can also be raised through charging a real estate documents recording fee.

**FAN has seven priorities,** but the ordering is not by importance, Paul clarified.

The first Faith Action Network priority is to reduce hunger, homelessness and poverty. To do that, they urge preserving programs providing school meals, state food assistance and the Housing Essential Needs Program.

A second priority is to increase affordable, accessible housing and health care. FAN advocates preserving the Basic Health Plan, Apple Health for Kids, the eligibility level for Medicaid and the Housing Trust Fund, and supporting Fair Tenants Screening.

“If we lose the Basic Health Plan, we lose the state structure for implementing federal health

care reform,” Paul said.

Under FAN’s third priority to reform the criminal justice system, they support Second Chance Sentencing Reform that would put people with a good record on track for parole after 15 years, saving the cost of incarcerating them. They also advocate abolishing the death penalty, believing that it does not deter capital crime, that prosecuting capital crimes drains county budgets for prosecution and that its application is racially disproportionate, he said.

The fourth priority is to care for the environment and promote sustainable agriculture. FAN seeks to preserve the \$100,000 WIC and Senior Farmer’s Market Nutrition programs, supports the Toxic-Free Kids bill, promotes the Clean Energy Initiative and is vigilant to prevent efforts to weaken, delay or roll back environmental laws and programs.

The fifth priority, advocating for civil and human rights, includes support for human trafficking reforms, the Farm Worker and Pesticide Drift bill, a prevention-focused gang bill, the E-verify Ban bill and the Marriage Equality Act.

Paul clarified that while the FAN supports the Marriage Equality Act, partners in Catholic and Evangelical churches oppose it.

“The religious community is not of one mind on this issue, and we need to respect both sides,” he said.

The sixth priority is advocating accessible, quality public education by preserving Levy Equalization funding.

The seventh priority is supporting revenue through an increase in the sales tax, a capital gains tax and establishing a state bank.

In discussion, Andrew Brewer of the Cathedral of St. John commented on the State Bank Bill, explaining that North Dakota has

a state bank and no budget crisis. It was formed to allow North Dakota farmers financing so big urban banks do not foreclose on family farms, he said.

**Scott shared perspectives** from a recent Bishops’ Conference in Washington, D.C., on social ministry, also attended by leaders of the National Association of Evangelicals.

“We are pleased to see coalitions on issues come together, which did not happen 10 years ago. We are not alone. We have many allies,” he said.

**Census Bureau figures** from 2010, reveal that one in seven people lives in poverty, the third increase since the bust of 2008 and the highest since 1998, Scott reported, adding it was a higher rate in 1992, but population growth means more people are poor—46.2 million—the most on record.

“The percent of people living in “deep poverty”—or below half of the government’s poverty line—is 6.7 percent, a record of 44.3 percent of those living in poverty, he said.

In addition, the percent of adults living in poverty, 13.7 percent, is the highest since 1956, with 11.7 percent in suburbs, the highest since 1967.

The Conference of Catholic Bishops urged public health programs to offset the erosion of employer-provided health plans.

“In 2010, only 58 percent of non-elderly adults had an employer-provided health plan, down 10 percent from 1999,” Scott said.

**“We heard that social safety net** programs are effective in keeping people out of poverty and deep poverty,” he said, noting that once people are in “deep poverty” the cost of stabilizing a family is greater.

In 2010, unemployment benefits kept 3.2 million out of poverty and Social Security kept 23



Scott Cooper

million out of poverty.

“Social safety net programs are an immediate force multiplier in local economies. Every \$1 spent for unemployment benefits generates \$1.50; for food stamps—now the Supplemental Nutrition Assistance Program—\$1.70; for Earned Income Credit, \$1.70, and for the children’s tax credit, \$1.40.

**Those funds circulating** in local economies help create 1.3 million jobs and ripple through local economies, he reported.

“Catholic Charities in Spokane is responsible for 13 Eastern Washington counties with many rural communities, where the only social service agency is the Community Action Agency,” Scott said. “Those agencies are conduits for state and federal funds. They may have few private

donations and then there is a handful of small churches that attempt to pick up feeding programs.”

**Beyond the image** of poverty in Spokane as someone on the street corner holding a cardboard sign, he urges people to remember the poor in rural communities.

“Through sister congregations, we hope you will listen to stories of rural communities, which increasingly have a disproportionate poverty level,” Scott said.

He told the conference attendees of the Circle of Protection, a one-page statement signed by “an unprecedented range of religious leaders,” calling for federal leaders not to balance the budget on the backs of the poor. It’s at [www.circleofprotection.us](http://www.circleofprotection.us).

**Scott encourages churches** to publish it in their bulletins or online “so people in the faith community know that the U.S. faith community is speaking in a rare, singular voice.”

He also urged people of faith to advocate for systemic changes to the Farm Bill, which will be renewed this year in Congress.

“Parts of it support hunger and nutrition programs for the poor, while other measures determine the larger direction of our whole food system, such as whether we will send subsidies to large, multi-national agribusiness or to small and medium family farms,” he said.

For information on specific efforts of the Faith Action Network and the Washington State Catholic Conference, visit [www.fanwa.org](http://www.fanwa.org) and [www.thewsc.org](http://www.thewsc.org), or call 206-625-9790 or Scott at 358-7243.



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# Environmental leaders warn about impact of coal trains on area

In a workshop on the impact of transporting coal, oil and nuclear waste through the region, presenters focused on the impact of moving coal through Spokane and Eastern Washington from Montana to ports near Bellingham and Longview, Wash., St. Helens and Coos Bay, Ore., and Vancouver and Prince Rupert, B.C.

Jessie Dye of Earth Ministry/Washington Interfaith Power and Light from Seattle, and City Council members Amber Waldref, formerly with The Lands Council, and Jon Snyder of Out There Monthly, were the presenters.

Jessie said while coal was important to the Industrial Revolution, it's now "the worst most ubiquitous fossil fuel polluter, damaging our lungs and water supply," she said, describing the United States having as much coal resources as Saudi Arabia has oil.

"A solution to stop coal from contributing to global warming is in our back yard," she said, calling for local activists to take action, as those who stopped more than 20 coal plants from being developed in Texas in the last 10 years.

Coal from the Powder River Basin in Montana and Wyoming could be headed to China, where it would be burned, enter the atmosphere and return to pollute the air here, Jessie said.

Around the United States, the Sierra Club is also working to close old and dirty coal plants. Only a handful of new coal plants have been proposed in the last five years. In Washington, it partnered with local groups to close the Trans Alta plant in Centralia by 2020 and 2025, she said.

While there will be no coal plants in Washington or Oregon in 13 years, Jessie said, "we cannot rest. The Powder River Basin coal has to stay in the ground, even though it's profitable to coal companies because China wants more energy. The future is renewable sources, like wind and solar, made here.

"For Spokane, as a railroad hub, up to 50 mile-long coal trains a day would pass through to cross Washington to go to the deep-water ports and return.

"We urge faith leaders to oppose the trains," she said. "Stopping coal from going through Spokane can make a huge impact."

Jesse described some effects of trains going through Spokane:

- It would mean several hours



Jon Snyder, Amber Waldref and Jessie Dye lead session on coal trains.

of delay and safety hazards for people who drive across railroad crossings each day. Trains would also limit access for emergency vehicles.

- More overpasses would be built, costing taxpayers millions of dollars.

- Coal dust will fly off open freight cars, whether they are full or empty, creating air pollution and settling in buildings.

- Water quality would decline on a strip along the tracks as dust flies off.

- Trains would just pass through, bringing no jobs to Spokane.

"As communities in Texas said no to 'no' to new coal-fired plants, communities in Washington can say 'no' to coal trains," Jessie said. "Because all the rail lines pass through Spokane, it has enormous power in preventing a climate calamity."

Amber calls for looking at "the cumulative impact on all communities and population bases" of 1) coal dust as a public health concern, 2) diesel from train fuel entering the air, ground and water, and 3) railroad lines currently operating near capacity for freight shipped to the community and bringing jobs.

Jon, who has been involved with the Complete Streets effort, said much of Spokane's development has created sprawl because oil subsidies make oil cheap.

He said that with City Council passing Complete Streets, the quality of life will be enhanced by having the streets more friendly to walkers and bicycle riders.

With the city responsible for maintaining streets, he said, federal transportation funds are needed for many local transportation projects, not for trains to pass through town faster.

"Each bridge would divert \$20 million from safety, complete streets or street repairs," he said.

"Spokane keeps annexing, because the county keeps doing urban style development on the edges of the city," Jon said.

Workshop moderator Lynda Maraby of the Faith Action Network and the Faith and Environmental Network, said that while the Keystone pipeline will not go through Nebraska, another site may be through Eastern Washington near Spokane.

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She urged participants to inform faith communities of the need to consider health, not just costs.

Jessie said community action was key to challenging the pipeline going through the watershed in Nebraska, as it was in Texas.

She called for organizing groups to say no not only to the coal trains, but also to the possibility of the oil pipeline.

"If community groups protest and do lawsuits, it raises costs so coal is less profitable," Jessie said.

In discussion, Rachael Osborn

of the Center for Environmental Law and Policy in Spokane said she fought the railroad fuel depot in North Idaho and lost, despite community activism. She asked who is the decision maker to stop the trains. Jessie said it's State Commissioner of Public Lands Peter Goldmark.

On nuclear waste, Amber has worked to block trucking nuclear waste to Hanford, noting that along transport routes, there could be up to 800 cancers based on past impact studies.

"Hanford is the most contaminated nuclear site in the world. The governor has consistently pushed the federal government to clean up the waste," she said. "Spokane is a potential route for transporting waste there. Before any new waste comes to Hanford, the millions of gallons of radioactive waste there should be cleaned up and turned into glass. We don't need to add more waste to the contamination already seeping into the Columbia River.

The City Council has passed a resolution not to send waste through Spokane to Hanford, but corporations and the federal government pit states and communities against each other.

"We need constant vigilance to clean up that waste," Amber said.

For information, visit earthministry.org or call 456-337.



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# Workshop informs on bill to regulate toxins and water issues

By Sam Fletcher

A bill that would regulate toxins in products used by children is before the Washington State Legislature. Information about that bill was presented during a workshop on environmental issues at the 2012 Eastern Washington Legislative Conference on Jan. 21 at the Cathedral of St. John.

Jessie Dye of Earth Ministry/Washington Interfaith Power and Light and Rachael Osborn of the Center for Environmental Law and Policy discussed issues affecting their lives and habitat.

Jessie told about about the "Toxic-Free Kids Act" (SB 6120/HB 2266), which aims to protect children from harmful chemicals.

"We would think the federal government would have an agency to regulate the chemicals in consumer products," she said.

Distinguishing between consumer products—such as toys, furniture, cosmetics—and food and pharmaceuticals, which are regulated by the Food and Drug Administration, Jessie said current law allows industry to self-regulate what chemicals it deems unsafe to use in its own products—sometimes, in contradiction of scientific findings. This includes products manufactured in China for U.S. companies.

The Toxic-Free Kids Act will ban Tris flame retardants in children's products. Tris is known to

cause cancer, she said, and was removed from baby's sleepers in the 1970s. The bill also bans BPA (bisphenol A), formaldehyde and antimony in children's items, and asks manufacturers to disclose other chemicals of concern in their products. For information, visit [www.earthministry.org](http://www.earthministry.org)

Rachel, who specializes in legislative issues on water use and quality, said water issues are "mostly on the defensive" in the state legislature.

She said dry areas in Washington are under threat from large farming operations that have nearly unregulated access to well water. One industrial feed lot in Eastern Washington was pump-

ing a million gallons a day from the ground in a farming community that receives only nine to ten

inches of rainfall per year.

For information, call 209-2899 or visit [www.celp.org](http://www.celp.org).

In workshop on budget revenue and cuts

## Speakers challenge corruption, exemptions

*Continued from page 9*  
every week. With donations declining, the dinner program seeks to find sources to reclaim food that would otherwise be thrown away.

The church, with a budget of \$60,000 to maintain three century-old buildings and her half-time salary, has just \$300 in its discretionary fund.

### Serve neighbors by partnering

"We do what we do by partnering with other Episcopal churches, West Central churches—St. Joseph Catholic, Salem Lutheran and St. Paul United Methodist—and Our Place Community Ministry, which is supported by grants and private donations, not state funding," she said.

"For the first time in years, Our Place is running out of food consistently because demand is up," she said.

Kris was discouraged last fall when Governor Christine Gregoire challenged churches to step up. She wrote the governor, saying that churches are already serving and did not need to be convinced to care for those in need, especially when many members are unemployed and have less ability to donate.

She told of a Russian-speaking naturalized citizen who has a cognitive problem and had his GAU payment cut from about \$400 to

\$190. He has to pay \$390 a month in rent. Kris knew his landlord and worked with him to keep the man sheltered while he awaited social security disability.

"I rustled folks in the diocese for money to supplement his rent, and Our Place kept his utilities on," Kris said. "We know that once someone loses shelter, it costs more to get the person into shelter, but not everyone has connections to stay sheltered."

"I think of how many people there are like the man we helped. The poor are taking big hits, losing TANF and subsidized child care," she said.

### Speakers call for more revenue

Participants then discussed the need for raising revenue.

Dan said that if taxes are raised even modestly on the wealthy, it will go a long way.

"In the 1990s before President Bush's tax cuts, the economy was prosperous," he said.

He said it's not just about Democrats or Republicans, but about corruption of both. He hopes the American people's sense of injustice will be stirred by the inequity.

### Funding for politics is corrupted

Dan had considered running for Congress, but when he went to Washington, D.C., to find out about funding sources, he found favoritism to incumbency. A Democratic funding source would

not give him funds, but would fund Rep. Cathy McMorris Rogers, because she had done things for them.

### Several ideas are offered

Kris said that there are multiple suggestions for raising revenue, including raising half a cent on sales tax. There are also efforts to question the constitutionality of requiring a two-thirds vote by the legislature to raise taxes.

"The more options that are on the ballot, the less likely it is that any will pass," Kris said.

### Benefits for poor build economy

Benefits paid to the poor, she pointed out, go immediately back into the economy. When someone pays rent, the landlord can pay for the mortgage.

### Questions raised on exemptions

Marilee shared items on a four-page list of tax exemptions in Washington—such as for private jets, cosmetic surgery, fertilizer and hair removal.

She said if 200 people from one legislative district called their legislators to say they would pay higher taxes, they would be heard. She urges people to write letters, make phone calls and visit, rather than just relying on emails.

For information, contact Dan at [dmorrissey@lawschool.gonzaga.edu](mailto:dmorrissey@lawschool.gonzaga.edu), Marilee at [mroloff@voaspokane.org](mailto:mroloff@voaspokane.org) and Kris at [kris@trinityspokane.org](mailto:kris@trinityspokane.org).

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J. Christoph Bach, *Oh, had I but tears enough*.  
J.S. Bach, *Mass in G Minor, BWV 235*  
Luigi Rudolfo Boccherini, *Symphony No. 26 in D Major, Op. 42*  
Katherine Growden, mezzo; Rockland Osgood, tenor; Donald Wilkinson, baritone  
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Music of Johann Kuhnau, C.P.E. Bach and J.S. Bach's *Goldberg Variations*  
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# Laws and lives have changed, but some hearts have not changed

In honoring the “man God raised up to be our Moses” and addressing today’s political and economic struggles, the Rev. Stephen Thurston, president of the National Baptist Convention of America, Inc., challenged people to join in the effort to challenge the pharaohs of today to “Let my people go.”

He gave the sermon to about 400 gathered for the commemoration service Sunday, Jan. 15, in Spokane. He also spoke at other Spokane events.

“We pray for these difficult times, with trouble and turmoil all over the land, with inequities still abounding,” he said, pointing out that God raises “us up, as the Rev. Martin Luther King, Jr., so we will fulfill the dream in our everyday commitments in this particular time in history.”

Thurston pointed out Dr. King was wise at an early age. He earned a doctoral degree before he was called as a young man to Dexter Ave. Baptist Church in Montgomery, Ala.

When Rosa Parks, who was tired from working all day, decided not to give up her seat on a bus, Dr. King worked to form a peaceful movement with the pastors to move beyond the inequity of segregation. African American clergy rallied to support the cry to “let my people go.”

Thurston said that even though Dr. King was the youngest pastor, the other pastors laid on him the mantle to lead the stand against unjust and unfair laws of segregation in Montgomery’s bus system and many southern cities’ separate-but-unequal laws.

Their civil disobedience was the start of the civil rights movement, Thurston said.

“In 2012, the laws and our lives have changed, but many hearts have not yet changed as inequality and unjust laws still pervade in the land we call the land of the free and home of the brave,” he said. “In 2012, we again see segregation in the heart of many individuals who do not want to let people in the country be free.

“In 2012, we see in the highest levels of government, even within the walls of Congress, that the hatred of segregation and hypocrisy are having a trickle-down effect so they are seen in all 50 states.

“In November 2012, we are



The Rev. Happy Watkins sits with the Rev. Stephen Thurston at the rally.

on the brink of the most important election for president of the United States,” he said. “Concern about who sits in the seat goes beyond skin color. It goes into the color of one’s heart,” Thurston said. “Choices will affect the direction of the country in the future days.”

Thurston said Dr. King used the Bill of Rights as a tool to challenge the morality of the people. He pointed out that even though the U.S. founding fathers included no individuals of color—black, brown, red or yellow—they shaped the Declaration of Independence, which declares that God made everyone equal and

with inalienable rights to life, liberty and the pursuit of happiness.

Thurston said that Dr. King’s full “I Have a Dream” speech challenges the nation to know their rights in the Bill of Rights.

“There are not sufficient funds in the vaults of justice in Washington DC., so brothers and sisters, these are difficult times with many checks bouncing in our communities, cities and states,” he said.

While many in the country declare that this is a Christian nation, those speaking loudest claim to be conservative Christians.

“The term ‘conservative Christian’ is an oxymoron,” Thurston asserted. “In light of reading the Bible set on the foundation of a relationship with Jesus Christ, the Bible indicates it’s impossible to be a Christian nation or person and be conservative.

“If we are true to Scripture, the founder of Christianity says if you come after me, you must deny yourself and take up the cross and follow,” he said.

In Christian theology, the commandment is “to love our neighbor as ourselves, to love God with all our heart, mind and soul,” Thurston added.

“Paul wrote in the Epistles that if we say we love God whom we have not seen and do not love our fellow men and women, we are liars and hypocrites,” he continued.

“Dr. King established the civil rights movement on love, which is

the ethic of our relationship with God and one another,” Thurston said. “On that principle, he called for challenging the whole nation until justice runs down like waters and righteousness like an ever flowing stream.”

Thurston pointed out that Jesus calls people “to love those who hate you; to love those who despitely use you; to go the extra mile and to give your cloak, too, if someone asks for your coat.”

He said Dr. King repeated that challenge, adding that honoring him is not enough.

“They killed the dreamer but can’t kill the dream. We have to bring about Dr. King’s dream

of freedom,” he said. “Freedom is not given up by the oppressor but must be demanded by the oppressed. Darkness does not drive out darkness. Hate does not drive out hate. We see that is true in the U.S. Congress with Republicans against Democrats.”

Dr. King said that when love and light shine in the darkness, a lie can’t survive.

“Change is not inevitable, but takes struggle,” Thurston said. “We can’t rise unless our backs are bent. Dr. King left us the tools to change the course of the country and bring the state to God.

Reading from Luke 7:11-13, Thurston said Dr. King was a man like Jesus, who was involved in the lives of the people he met.

“No one Jesus met left the same,” he said.

In Luke, Jesus meets an unnamed widow, who is grieving, on the way to the cemetery to bury her son.

Thurston said Jesus saw her—looking beyond her outer appearance to see her real need. Someone sitting in the seat of President of the U.S. needs to look beyond people’s appearances to see their real needs, he suggested.

“We need someone to see the needs of millions of people without jobs, millions on welfare because they cannot work and millions who want to work,” Thurston said.

“The people are not lazy. Many are people with college degrees who were forced out of their careers,” he said.

“Who do we feed when they are hungry, clothe when they are naked and give a hand to?” he asked.

Thurston said Jesus not only saw the woman but also was sympathetic, something he thinks those in Congress need to be—understanding that those who work hardest are paid the least and understanding that women are still paid less than men for the same work.

Jesus saw the woman, sympathized with her, and said, “Don’t cry any more.” He put his hand on the coffin, and told her son to get up. He used his power to give life and suspend death.

“When we put our lives in God’s hands, we are in good hands,” Thurston said.

For information, call 455-8722 or visit nbcainc.com.



Candis Rattray and her granddaughter, Brooklyn Murphy



Marcher calls people to join hands as sisters and brothers.

## Rally speakers call for vigilance to assure justice and equality

*Continued from page 1*  
speak, freedom to march, freedom of religion and equality. What does equality mean if it’s not in our social policy?” Lisa asked.

State Senator Mike Baumgartner said the size of the crowd made it one of the proudest days in Spokane’s history.

“We are here to celebrate racial equality and tolerance, the best of



Crowd of thousands packs the old Convention Center hall for the rally.

America. Given what we saw last year, we are standing up against the worst of America—intolerance and extremism,” he said.

“Each person here is a witness that the Inland Northwest is not a refuge for bigotry or intolerance, but a beacon of equality, freedom and justice,” Mike said.

The Rev. Stephen Thurston, president of the National Baptist Convention who also serves a church in Chicago, expressed

his joy at celebrating the life, labor and legacy of a great man, a martyr who modeled Jesus and his ethic of love for people everywhere, “not just people of ebony hue, but people of all colors.” He also called for marchers to work to bridge “the wealth gap.”

William Basl, executive director of the Washington Commission on Community Services, said AmeriCorps takes youth off the streets, “putting hope where there

was hopelessness.”

“Across the country today, people are talking of service,” he said. “I work with 1,500 who take a year of their lives to serve others. Dr. King said, ‘Everyone can be great because everyone can serve.’”

Ivan reminded as he has in many marches: “If it is to be, it’s up to me.”

David Browneagle, an elder of

the Spokane Tribe, sang a prayer for “those who came here, those who were brought here and those who were here. For all of us, however we came here, this day we need to remember and thank our ancestors, who fought, died and suffered.

“As we stand here, our children and future generations, for whom we will be the ancestors, will be able to say we talked about hate and did something. The only way things will change is for us to come together like today,” said David.

The Rev. Happy Watkins, pastor of New Hope Baptist Church, came forward. He and Ivan announced they were looking for the younger generation to take over leadership for the event, and then he fired up marchers with an emotional presentation of Dr. King’s “I Have a Dream” speech.

For information, call 455-8722.



Two teenage girls join march.

## As we once-young weather history, may we share the need to persevere

Faith communities develop consensus statements, have leaders who speak out to challenge their members and society, and know they have ongoing work to inform and empower their members to move beyond loving God to loving their neighbors.

Their governing bodies develop principles for engaging in ministries of social and economic justice, and invite members to volunteer and to find vocations in serving. The effort to teach members is an ongoing one.

Often late teens and young adults move away from their faith communities, disillusioned by the gap between the teachings and the lives, actions and commitments of those who carry on in attendance, involvement and leadership.

Often youth and young adults have not seen that—despite the realities of hypocrisy in congregations—they also have a community they could help educate into the kinds of social justice commitments they want to undertake.

The Rev. Martin Luther King, Jr., was a

young man when he was assassinated in an attempt to silence his voice and stifle his dream. The 2012 rally and march in Spokane exemplified reaching out to and involving children in marching and hearing the story. The day also involved young people in opportunities for serving the community. Long-term organizers are stepping aside, willing to mentor a younger generation to take over responsibility to organize it.

Similarly, the Eastern Washington Legislative Conference was a chance to challenge young people, turned off by organized religion, about the relevance of religious institutions in the legislative process. Those bodies carry political power and voice, even as some decline in membership.

Yes, the community of faith is divided on some issues, but on the spectrum of issues related to economic justice there is common ground for raising a common voice and engaging in common action on behalf of the poor and the middle class who are becoming poorer.

Telling stories and drawing younger generations into the stream of knowledge, pain, joys and insights, keeps legacies, traditions, values and cultures alive.

Thinking of legacies and wisdom to pass on to children and grandchildren, I recently saw a several-part documentary series on PBS's Independent Lens, recounting the decades of effort to overcome the system of apartheid in South Africa.

It was a global effort. I remember our regional church annual meeting debating whether to join in promoting a boycott and then later divestment. I remember educational events. I remember a black South African pastor at the ecumenical graduate studies program of the World Council of Churches memorizing Martin Luther King, Jr.'s speeches as the only way to take them home. I remember observing World Council of Churches' assemblies in 1983 and 1991 as delegates supported boycotts and divestment. I remember the controversy.

Years and years and years of seemingly

endless efforts eventually paid off. Apartheid ended, and there was a free, democratic election. We watched this past year as African and Arab nations threw off multi-decade dictators and unrepresentative government.

As I watch the emerging Occupy Movement, the lesson for them is that there be the tenacity through difficult, seeming hopeless times. Challenging corrupt, powerful, super-wealthy folks is not that easy.

Yes, we need to look at ourselves and our complicity. That's why boycotts and divestment are useful tools. They clear us from unwittingly supporting that which is counter to our beliefs and values. They challenge us to realize we'll never reach a purity, but that should not inhibit us from acting and persevering.

May our children and grandchildren hear our stories and understand our place in global history and our role in bringing and accepting challenge where needed.

Mary Stamp  
Editor

## Educating and empowering women improves lives in the next generation

When Nicholas Kristof and Sheryl Wu-Dunn began reporting on world affairs in the 1980s, they thought they would be covering esoteric stories at the highest level.

They were observers at Tiananmen Square, where 400 to 800 demonstrators were gunned down. The following year, they ran across a study reporting that each year in China 39,000 girls died before their first birthday because they were not given the same medical attention that boy babies received.

One revelation led to another until they found themselves digging into the facts and figures of such topics as maternal mortality, sex trafficking, bride burning, microcredit, gender equality and family planning. They had found their niche, and it was not overcrowded.

"We journalists tend to be good at covering events that happen on a particular day,

but we slip at covering events that happen every day—such as the quotidian cruelties inflicted on women and girls," they comment in the introduction to a new book.

Their reporting on such subjects has resulted in the book *Half the Sky: Turning Oppression into Opportunity for Women Worldwide*.

The subjects are not widely covered in our media and, when they are, it is too often for shock value. However, the widespread implications should arouse everything from our consciences to our self-interest.

The World Bank is, of course, interested in the economic bottom line. When he was chief economist there, Lawrence Summers reported, "Investment in girls' education may well be the highest-return investment available in the developing world. The question is not whether countries can afford this investment, but whether countries can

afford not to educate more girls."

A subsequent study stated that promoting gender equality is necessary if we are to combat global poverty. "Women's empowerment helps raise economic productivity and reduce infant mortality. It contributes to improved health and nutrition. It increases the chance of education for the next generation."

In a somewhat wry aside, the authors observe, "When the Joint Chiefs of Staff hold discussions on girls' education in Pakistan and Afghanistan, you know that gender is a serious topic on the international affairs agenda."

This book is not recommended for bedtime reading, especially if you have trouble turning your brain off at the end of the day. It's a difficult book to start.

Each chapter is divided into two parts. The first section describes a problem and

specific instances of its consequences. The second describes a specific example of how it is being approached.

The problems may be spread across the world, but solutions aren't one-size-fits-all. They tend to depend on locally appropriate education and training.

The last chapter, "What You Can Do" also centers on education and facilitating education. An appendix lists, "Organizations Supporting Women," offering everyone opportunities to participate in the solutions.

Too often, individuals and groups want to work on problems on their own terms, but those terms are not always relevant to all cultures.

The title is half a Chinese proverb: "Women hold up half the sky."

Empower, empower and empower.  
Nancy Minard - Editorial Team

Letters to the Editor

## Sounding Board

Newsletter Excerpts

**I just wanted to let you know** how relevant the article, "How are media the message? How do they shape perceptions of faith?" in the Dec. 2011 issue, was to me. The presentation of the divisive impact of only polarized views on issues was effective. The idea of polarization diverting attention from thoughtful discussion of issues and ideas has given me much to reflect on regarding my own conversations. Thank you for the great article. It has given me a new insight.

Mary Ann Marciel - Spokane

**Wow! The pictures and summary** of the Jerusalem Peacemakers were excellent. The connection between Eliyahu, Ghassan and "our own" Geshle Phelyge, a Buddhist monk teaching at Gonzaga University, made the meeting here in Spokane special. Thanks for all you do.

There is great hope alive if we would all sing more, share more, dance more, pray together more, praise together more, eat together more.

Quan Yin Lynne Williams - Spokane

**In a time of transition**, there is a lot of uncertainty about what the future holds in store. There are more questions than answers, and when there are many questions and much uncertainty, there is also sometimes a bit of anxiety.

We human beings want to be in control. We want to know what's coming next. We want to have the answers. When all of that is in short supply we tend to get worried.

So, in the face of what we don't know, it is important to keep before us what we do know. What we do know is that God continues to be with us in every moment of this journey.

There is an old saying, "We may not know what the future holds, but we do know Who holds the future." With the confidence of Julian of Norwich we can proclaim, "All shall be well, and all shall be well, and all manner of things shall be well."

We may not yet know the details, but we can be certain that as we follow Christ into God's future the God who has brought us this far will surely continue to be with us as the future unfolds.

Roger Lynn - Country Homes  
Christian Church newsletter

**I have just read a book** by Rabbi Brad Hirschfeld entitled: *You Don't Have To Be Wrong for Me to Be Right: Finding Faith Without Fanaticism*. He was in Yakima last year speaking at the Town Hall Lecture series. The book says we can hold our own views of faith and God, for example, without putting down people who have different opinions or religious views.

In the last chapter, the author quotes a Rabbi Kook, "I search endlessly for the content of my soul, and external entanglements divert me from this internal search. We all search the four corners of the earth in vain for that which can only be found within the depths of our own souls."

I could spend my entire life exploring the

fascinating places of this world. There are many places I would love to visit. Blessed are those who have the opportunity to enjoy some of these sites on this amazing planet. We have enough here in the Northwest to keep us busy for a long time.

Searching the world to find meaning and purpose in life may be a means of avoiding the most challenging journey—exploring the depths of our own soul.

To stand in front of the mirror and look deeply into my eyes and try to find answers to who I am, what are my hopes and fears? Why am I here? What am I made of? The external things of this world can frequently distract us from the more difficult work of fathoming the uniqueness of our own lives. It is easier to skim the surface, live just for the moment, indulge in pleasures without examining the amazing question of life and my existence.

Our walk with Jesus Christ calls us to explore the depths of our lives. In so doing we will discover that life is a gift, it is complex, we are not made to live in isolation, there will be joy as well as pain, we are not alone. Life is more than the visible and physical. The fullness of life opens up to us when we dare to explore the depths of our own soul.

Where are you exploring?

The Rev. David Helseth - Englewood  
Christian Church newsletter - Yakima

**The person sitting next to you** in church might be an atheist. Several new studies explain why an atheist may go to

church. Almost one in five scientists who are non-believers go to church "for the kids." They want their children to make up their own minds about belief, and they know then cannot do that without being exposed to Christianity.

On the other hand, someone who never takes the children to church and says "they can make up their own minds when they are older" severely handicaps the child from making an informed decision. How can you make a decision if you don't know anything about one side?

You can't make a decision about Christianity from the outside. You have to be exposed to it, try it on.

In times of crisis or at the end of live, most people revert to their childhood faith. What if you never had a childhood faith?

Over the years, I have talked with many faithful churchgoers who waffle somewhere between being an atheist or an agnostic with occasional bouts of belief. Those occasional periods of belief keep them coming to church.

Faith is often overrated in the church. Doubts are as much a part of believing as is faith.

Doubt plays an important part in the development of faith. There is room in Lutheranism for healthy agnosticism, which frankly admits that we don't have all the answers. Lutherans are not afraid to doubt. God bless any parent who comes to church for the children.

The Rev. Dick Finch - St. Mark's  
Lutheran Church newsletter

## Group holds benefit on International Women's Day

For International Women's Day on March 8, Sheila Fox, a Yiddish/Ladino singer and performer,

and other women artists are giving a multi-media presentation, "Women Say Oy!" for International Women's Day at 7 p.m., Thursday, March 8, at nYnew Bar and Bistro, 232 W. Sprague.

The event will benefit Post Traumatic Stress Disorder Healing in Israel and Palestine.

"As women artists, we are in touch with our spirit wisdom,

intuition, pain, joy and desire to see the world become a healthier place for generations to come," said Sheila, who visited people in Israel and Palestine in May 2011 and plans to return to work with Kairos Institute of Sound Healing in PTSD clinics and offer classes.

For information, call 206-898-5090 or email shejofox@gmail.com.

## Catholics plan Advocacy Day

The Eastern Washington Catholic Advocacy Day will be held from 8:45 a.m. to 2 p.m., Saturday, Feb. 4, at St. Anne's Children and Family Center lower level, 25 W. Fifth Ave.

Sr. Sharon Park, OP, executive director of the Washington State Catholic Conference (WSCC), will address "Our Consciences—Can They Really Be Formed?" Donna Christenson, WSCC lobbyist, will offer policy briefings.

Catholic Charities clients will tell their stories about "How Services Affect Real People."

For information, call 358-4273 or email scooper@ccspokane.org.

## Benefit provides for senior meals

Mid-CityConcerns/Meals on Wheels Spokane is again partnering with Cinnabon to offer a Valentine's Day fund raiser on Tuesday, Feb. 14. Proceeds will provide nutrition to homebound seniors, said Mollie Dalpae, executive director.

Each Cinn-a-gram purchased—delivered with a personal message—provides a week of hot meals. Last year, more than 1,200 Cinn-a-gram purchases provided more than 6,000 meals.

Often when volunteers deliver a meal it's the only time seniors see or speak to someone that day.

For information, call 458-0151 or visit [www.mowspokane.org](http://www.mowspokane.org).

## Guatemalan shares stories of women

Guatemalan poet Julia Esquivel shares stories of women and communities working to end violence and injustice in a video to shown at a dinner and program at 5:30 p.m., Saturday, Feb. 11, at the United Church of Christ, 8455 Main St. in Peshastin.

The Washington State Coalition Against Domestic Violence and SAGE, a Wenatchee advocacy program, will present their work with immigrant women and farming communities in Central Washington. For information, call 509-863-7005.



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## Calendar of Events

- Feb 1-10** • **Dump Hunger Food Drive**, Second Harvest Food Bank, Western States, Albertsons and Wells Fargo, 534-6678
- Feb 3** • **First Friday with the Bishop**, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., 11:15 a.m. to 1 p.m., 448-1224
- **"Eva's Song"**, oratorical poem on Eva Lassman by Michael Gurian, Temple Beth Shalom, 1322 E. 30th Ave., 7:30 p.m.
- Feb 4** • **Eastern Washington Catholic Advocacy Day**, St. Anne's Children and Family Center, 12 W. 5th Ave., 8:45 a.m. to 2 p.m., 358-4372
- **"Spirituality"**, Fr. Armand Nigro, SJ, The Ministry Institute, 405 E. Sinto, 9:30 a.m. to 1 p.m., 313-5765
- **American Indian Movement**, Clyde Bellacourt, co-founder and director, All Saints Lutheran, 314 S. Spruce, 2 p.m., 624-4712.
- Feb 7, 21** • **Thomas Merton's Bridges of Contemplative Living Series**, Franciscan Place, 1016 N. Superior, 6 p.m., 483-6495
- **The Real Israel: What You Haven't Heard and Don't Know**, Jonathan Adelman Lecture, Weyerhaeuser Hall, Whitworth University, 7 p.m., 777-4263
- Feb 10** • **"Mooz-lum"**, a film, Cultural Awareness Night, Foley Teleconference room, Gonzaga University, 7 p.m., 313-4105
- **"Gospel Explosion Concert"**, Seeley Mudd Chapel, Whitworth University, 7 p.m.
- Feb 11, 18, 25** • **Engaging the Artist's Way**, The Franciscan Place, 1016 N. Superior, 9:30 a.m. to noon, 483-6495
- **"Scripture, Poetry and Journaling: Writing from the Heart of God"**, Shann Ferch, Gonzaga leadership studies professor, The Ministry Institute, 405 E. Sinto, 9:30 a.m., 313-5765
- Feb 12** • **"Globalized Soul"**, a film, Interfaith Council, Unitarian Universalist Church, 4340 W. Fort Wright Dr., 4 p.m.
- Feb. 13** • **"Melding of Spiritual Activism and Social Justice"**, Jepson Center at Gonzaga University, 7 p.m., 313-4105
- Feb 14** • **Interfaith Advocacy Day**, United Churches of Olympia, 110 11th Ave. SE, Olympia, 8:30 a.m. to 3:30 p.m., 206-625-9790
- Feb 15** • **Spokane City Forum**, "Autism: Understanding the Challenges for the Child, Families/Caregivers, Schools and Society," First Presbyterian, 318 S. Cedar St., 11:45 a.m. to 1 p.m., 777-1555
- Feb 16** • **Inland Northwest Nonprofit Conference**, Spokane Masonic Center, 1108 W. Riverside Ave., 8:30 a.m., 206-355-7514
- Feb 16, 17, 18** • **Leonard Oakland Film Festival**—including premiere of "What Poor Child Is This?" by Whitworth President Beck Taylor on Feb. 16—Weyerhaeuser Hall, Whitworth University, 7 p.m. and 11 p.m., 777-4250
- Feb 17-18** • **Peace and Economic Justice Action Conference**, Unitarian Universalist Church, 4340 W. Fort Wright Dr., Friday from 5:30 to 8:30 p.m., Saturday, 8 to 5:30 p.m., 838-7870
- Feb 17-23** • **Centering Prayer Intensive**, Spirit Center Monastery of St. Gertrude, 465 Keuterville Rd., Cottonwood, ID, 208-962-2000
- Feb 18** • **Winter Waters 2012**, Patsy Clark Mansion, 2208 W. 2nd Ave., 6:30 to 10 p.m., 209-2899
- Feb 18-19** • **Defining Your Destiny Retreat**, The Franciscan Place, 1016 N. Superior, 9 a.m., 483-6495
- Feb 21** • **Jazz Mass**, Fat Tuesday, St. Mark's Lutheran Church, 316 E. 24th, 7 p.m.
- Feb 22** • **Ash Wednesday**
- Feb 22** • **Expo '74 and the Transformation of Spokane**, J. William T. Youngs Lecture, Weyerhaeuser Hall, Whitworth University, 7 p.m., 777-4250
- Feb 23** • **Great Decisions '12**, Mary Verner Lecture, Weyerhaeuser Hall, Whitworth University, 7 p.m., 777-4937
- Feb 28** • **Bach Festival begins**
- Feb 29** • **Fig Tree distribution**, St. Mark's Lutheran, 316 E. 24th, 9 a.m., 535-1813
- Mar 1** • **Fig Tree Board**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 1 p.m., 535-1813
- **March for Meals Walkathon**, River Park Square, 10 a.m. to 1 p.m., 924-6976

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**THIS AMERICAN LIFE** with Ira Glass  
Mostly true stories, about everyday people.

Mondays on KPBX 91.1 at 9pm & Saturdays on KSFC 91.9fm at 9pm

This American Life is a one hour program with essays and stories revolving around a common theme. Visit the website at: [www.thislife.org](http://www.thislife.org)



# Human trafficking has a local face, say agency leaders

By Josiah Brown

Education efforts by World Relief, direct services by Lutheran Community Services and legislative efforts seek to raise awareness, serve victims and curb the spread of human trafficking in the Inland Northwest.

In February, World Relief's Coalition to Abolish Human Trafficking is offering worship resources and speakers to faith community leaders to take part in Freedom Sunday on Feb. 26, the first Sunday of Lent.

Last year, more than 2,500 churches in 45 countries took part in Freedom Sunday to raise awareness about trafficking.

Rose Martin, volunteer coordinator of Freedom Sunday, said that while reading a book about modern slavery several years ago, "God radically changed the direction of my life."

The Whitworth University graduate had thought human trafficking was rare and just in Southeast Asia or western Africa.

Learning that it was not only in the United States, but also in Washington state and Spokane, she sought a way to become involved and has been volunteering with World Relief for a year.

She previously coordinated the Race 2 End Slavery and a Facebook page for the coalition.

"People don't realize we can meet victims of human trafficking in our daily lives. At a fast-food taco restaurant in another part of the country, many of the workers were victims," said Kevin Parker, State Representative from Spokane.

According to Mark Kadel, director of World Relief in Spokane, "human trafficking can be present almost anywhere from agriculture and construction to restaurants to nail salons and massage parlors."

With Spokane's close to Canada, as the next big city east of Seattle and West Coast ports, and in the heart of an agricultural region, human trafficking is a reality here.

Mabel Elsom, anti-human trafficking coordinator for Lutheran Community Services, said "many people don't know or want to acknowledge there is a problem."

The National Association of Attorneys General consider human trafficking the fastest growing crime in the world.

The U.S. Department of State Trafficking in Persons Report estimates that 10 to 20 million people are being trafficked globally, and 17,000 new victims are brought into the United States every year.

Washington State Attorney General Rob McKenna estimates it's a \$32 billion global industry.

While many people think that it doesn't happen in their backyard, Washington is a high trafficked

state and according to Washington State University's Survey of Human Trafficking in the Spokane Region in 2007, there are 400 to 500 victims in Spokane on any given day, either residing here or being transported through.

The Department of Health and Human Services Campaign to Rescue and Restore Victims of Human Trafficking defines human trafficking as using force, fraud or coercion to recruit, harbor, transport, provide or obtain a person for labor, commercial sex or services in involuntary servitude, peonage, debt, bondage or slavery.

Some things are being done to address the issue.

A year ago, Mark formed the Coalition to Abolish Human Trafficking in the Inland Northwest.

When he came to Spokane, World Relief wasn't involved in anti-human trafficking, so he formed the coalition to bring together people working on it. He sees the coalition as a way to share resources and discuss what is happening.

With the coalition, World Relief started the Race 2 End Slavery, held with Bloomsday. Last year,

450 runners wore T-shirts to raise awareness and recruited sponsors to raise money.

World Relief's efforts focus on education.

"Unless we address the demand side of human trafficking, it will continue to grow," Mark said. "I believe God weeps that the church has been largely silent on it."

He considers it part of World Relief's mission "to empower the local church to serve the most vulnerable."

World Relief's resources in refugee resettlement help victims.

Lutheran Community Services, which is also part of the coalition, provides services to victims under a contract with the Washington Anti-Trafficking Response Network (WARN), said Mabel.

In January, she started a task force to network the people who provide direct services for victims, so they are aware of each other and know where to refer victims. The group includes detectives, lawyers, case managers, and emergency housing providers.

Mabel also organized a vigil for victims on Jan. 11, National Human Trafficking Awareness Day.

More than 70 people came, including mayors of Spokane and Spokane Valley, who read proclamations, voicing their support for raising awareness of this issue. Participants lit candles and had a moment of silence for the victims.

Kevin sees a rise in concern about human trafficking in the Washington State Legislature.

"When I first talked about modern day slavery a few years ago, most representatives were unaware of the issue," he said.

This year he is submitting a bill to increase penalties for johns and pimps from a few hundred to several thousand dollars.

"We need to make it worthwhile for authorities to prosecute. If we set a high dollar penalty, human trafficking moves onto everyone's radar screen," he said.

"However, some issues aren't solved by legislation. It can play a role, but we need people to be educated and know what to look for. People, not legislation, will take care of this issue," said Kevin.

Those interviewed suggested some ways to be involved with anti-human trafficking efforts:

- There are local to global edu-

cational resources at worldrelief-spokane.org.

- People can join coalition meetings at 4 p.m., first Mondays at World Relief, 1522 N. Monroe.

- World Relief offers a Human Trafficking 101 seminar each month. The next is at 5 p.m., Wednesday, Feb. 29.

- Action options include writing legislators. Nationally, the Trafficking Victims Protection Act, which guarantees services for victims, is up for renewal.

- People can use their purchasing power to buy products that aren't made in sweatshops or by people enslaved.

- People can learn the signs of human trafficking and call the WARN hotline (206) 245-0782.

Signs of abusive employment situations include controlling employees' identification documents, locking people in a residence or work place, people being unable to leave their job, threats to an employee or employee's family, or a "debt" owed to the employer.

For information, call Mark 232-2814, Mabel 747-8224, Kevin 360-786-7922 or visit [www.worldrelief-spokane.org](http://www.worldrelief-spokane.org).

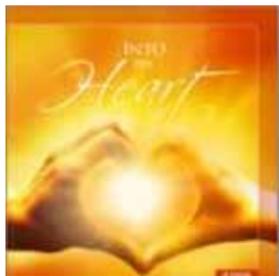


## The Ministry Institute

Center for Spiritual Renewal  
at Gonzaga University

The Ministry Institute (TMI) at Gonzaga University is offering **TWO** seminar opportunities.

We will continue our **Second Saturday 'Skills for Service'** seminars focused this year on **'Seeing with the Eyes of the Heart: Recognizing God in Wisdom, Mysticism and Daily Life.'**



### Seeing with the Eyes of the Heart

*"In wisdom, the heart is primarily an organ of spiritual perception, a highly sensitive instrument for keeping us aligned as we journey. . . The heart picks up reality in a much deeper and more integral way than our . . . minds even begin to imagine."*  
*The Wisdom Jesus, Cynthia Bourgeault*

**February 11 Scripture, Poetry and Journaling**  
Writing from the Heart of God

**Dr. Shann Ferch**, professor in the Gonzaga doctoral program in leadership studies, brings his creative intellect to this seminar focusing on reconciliation, forgiveness and hope, and the spirituality of writing.

**March 10 Wisdom from India – Meditation**  
Practices from Various Traditions

**Dr. John Sheveland** of the Gonzaga Religious Studies Department returns to The Ministry Institute to share insights on the religious traditions of India, and meditative practices we can use in daily life.

**April 14 Wisdom in Native American Traditions**  
Prayers for Observing God's Presence in our Daily Lives

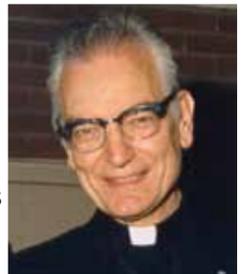
**Drs. Catherine and John Reimer** will offer wisdom from their own Inupiat culture and other Native traditions, and explore how they intersect with their strong commitment to the teachings of Jesus.

**Seminars begin at 9:30 a.m. at the Ministry Institute, 405 E. Sinto, with a presentation, usually by a Gonzaga professor, followed by a related prayer experience, time for sharing, and suggestions for incorporating prayer practices into our daily lives.**

**Seminars end with lunch. The cost is \$35 per workshop.**

### Fr. Armand Nigro, SJ,

much-beloved professor emeritus at Gonzaga University, and leader of retreats around the globe, will present this workshop on a Saturday to be more widely available. It will be videotaped as part of TMI's efforts to honor the legacy of Fr. Nigro and to acknowledge how he has touched the hearts of students, retreat participants and so many other friends.



The seminar from 9:30 a.m. to 1 p.m. includes Fr. Nigro's talk, Mass, lunch and time for reflection.

### Saturday, February 4 – "Spirituality"

Join us for this unique opportunity for learning and prayer!  
To make reservations or for more information, contact Shonna Bartlett, Program Director.  
\$35 per seminar (includes lunch) - limited scdhsolarships available



### Taizé on Tuesdays 4:15 to 5 p.m.

Taizé is a form of prayer rooted in song, silence and readings, often from scripture. A Taizé prayer service includes simple, repetitive chants and times of meditative silence for people of all faiths. The Ministry Institute adds poetry to prayers and Scriptures.

We invite you to join us for reflection and contemplation.  
There is no cost for attending.

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### Volunteer with The Fig Tree

- 5 minutes a month - hand out Fig Trees after worship
- one morning a week - help in our office
- once a month - help do deliveries, mailings, displays
- any time - interact online

**CALL 535-1813**

**For more information, contact Shonna Bartlett**  
Program Director at TMI: (509) 313-5765  
or e-mail [bartletts@gonzaga.edu](mailto:bartletts@gonzaga.edu)  
[www.gonzaga.edu/ministryinstitute](http://www.gonzaga.edu/ministryinstitute)

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