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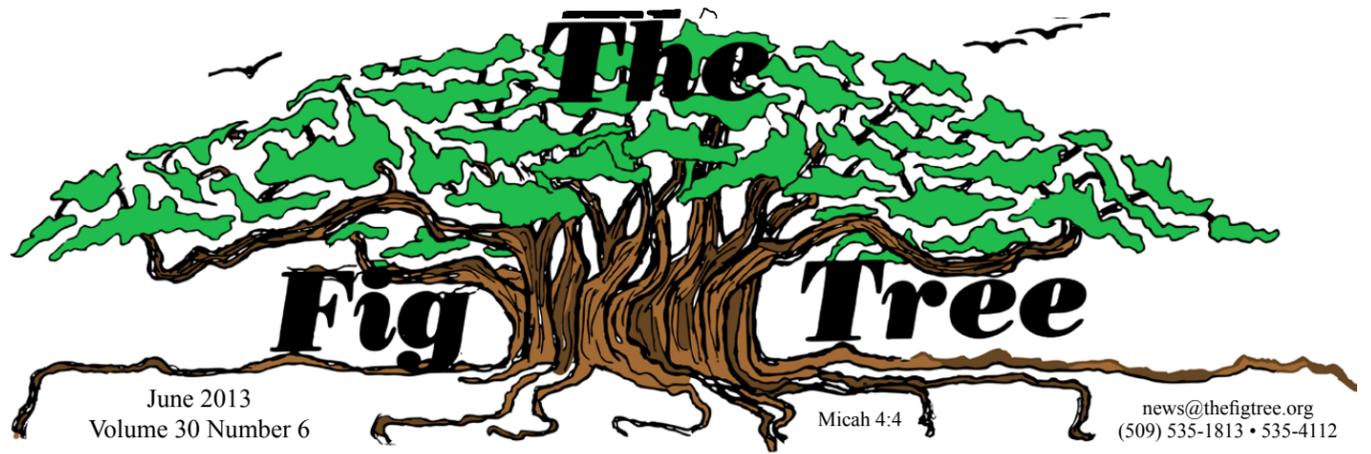
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# Sisters' classroom is the world

By Mary Stamp

Since three Sisters of the Holy Names of Jesus and Mary (SNJM) arrived by train on June 25, 1888, to teach at Our Lady of Lourdes' new school in Spokane Falls, Holy Names sisters have founded seven education institutions, taught at eight parish schools and diversified beyond classrooms to serve people and advocate for justice.

"Once, the classroom was our world. Now the world is our classroom," said Sister Mary Ann Farley, SNJM, community director of the Convent of the Holy Names at 2911 W. Ft. Wright Dr.

Their ministries now include collaborating with other women religious to serve underserved women in Spokane through the Transitions programs and to be a voice as stockholders calling for just practices at corporations' annual meetings.

The Holy Names Sisters are planning a public celebration of their 125th anniversary on Oct. 6, the feast of the SNJM's foundress, at St. Aloysius Church, 330 E. Boone.

"Blessed Marie Rose Durocher of Longueuil, Quebec, founded the order in 1843 for the mission of education, especially of girls,"



Mary Ann Farley, SNJM, recounts her experiences and 125 years of SNJM in area.

said Mary Ann.

The sisters were "the backbone of education ministry" in the Diocese of Nesqually/Nisqually that split to form the Diocese of Spokane in 1913.

In 1859, 12 sisters came from Montreal around South America's Cape Horn to Portland. The provincial superior in Portland sent sisters to Spokane.

Three arrived at Lourdes in a horse-drawn carriage and went inside. In a Wild West scenario, a dog frightened the horse. It ran down the street. The driver cursed the horse. A policeman fired a shot.

"The sisters sat pale in the pews, wondering about the place where they had come," said Mary Ann.

Father Joseph Cataldo, SJ, who founded Gonzaga University 125 years ago, had requested Holy Names sisters to teach. Sisters of Providence, who came for health care ministry, welcomed them.

In September, they opened their school on Main Street beside Lourdes with 102 students. Three more sisters arrived by the end of the year after enrollment tripled. In 1891, the Academy of the Holy Names was built in the Sinto Addition. After 80 years, in which

*Continued on page 4*

## Mine remediation and construction change life at Holden for three years

The serenity of Holden Village, the spiritual retreat center in the remote Northern Cascade Mountains and Okanogan National Forest, is being interrupted by rumbles and scraping of heavy equipment reshaping mine tailings and diverting runoff to clean up environmental contamination in this former mining town.

Each week, contractors for the mining company, Rio Tinto, are bringing three to five barge loads of heavy equipment to open gravel quarries, and to blast and haul rocks, said co-directors

Chuck and Stephanie Carpenter.

Given the disruption expected in the Lutheran retreat ministry for the next three years, the Holden Village Board decided to send Holden programs on the road and to upgrade village infrastructure and historical buildings. The structures were built in 1937 when copper, gold and silver mining began in Copper Peak.

The Howe Sound Holden Mine operated until 1957, when it no longer was financially viable. The 55 miles of tunnels in the mountain are now filled

with acidic water that seeps heavy metals into ground water and Railroad Creek, which flows 11 miles to Lake Chelan.

Chuck described the conditions and the remediation plans.

The tailings, powder from rock crushed at a mill to extract copper, silver and gold, cover 80 acres 100-feet-deep at a 50-degree angle above the creek.

After the \$100-to-200-million dollar mine remediation, water in the mine will be captured and directed to a new treatment plant, which will remove contaminants before it is discharged into the environment.

Tailings will be graded to decrease the slope and a wall will be built down to the bedrock beside the tailings to prevent them from collapsing into the creek and to direct water to the treatment plant. The tailings will be capped with two feet of gravel, seeded and reforested.

The remediation area is one mile long by half a mile wide, 200 feet across the creek from Holden Village.

*Continued on page 5*

### Media awards presented

## Educators, students tell impact of media on teens

Phil High-Edwards, assistant principal of Shadle Park High School, and James Wilburn, achievement gap intervention specialist at Lewis and Clark High school and president of the NAACP in Spokane, told of the influence of media on lives of young people and society as part of the 2013 Northwest Alliance for Responsible Media (NW-ARM) Awards Luncheon in May at Gonzaga University.

NW-ARM gave awards for high school and college students who created videos on media influence, and presented its 2013 Bill Niggemeyer Excellence in Media awards to Spokesman-Review feature writer Rebecca Nappi and Whitworth University journalism professor Jim McPherson.

In his presentation, Phil told of transitioning from being a social worker at the Martin Luther King Jr. Family Outreach Center after he began to teach reading to children in fourth to seventh grades.

"I found my calling," he said, telling of returning to college so he could teach and then of moving into administration. Education is not easy today, he said, because of cyber bullying through social media.

"Social media give an anonymity to bullying. When I was in school, we could leave a bully at school. Today, it follows students home with their 24-hour access to the media," Phil said.

Even if teens don't have a Facebook page, friends do, and snapshots they post of students' mistakes live with them for

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### Arab Christians have hope in hopeless situations

Arab Christians do not live in the mentality of a ghetto, with a minority complex nor as dependent people, said Bishop Munib Younan at a May 22 conference of the World Council of Churches and Middle East Council of Churches in Beirut, Lebanon.

"As Arab Christians, we have been building our societies, loyal to our countries and nationalities, bringing hope in hopeless situations," said the Palestinian Christian from the Evangelical Lutheran Church in Jordan and the Holy Land.

He said the process of reform continues to be at the heart of Arab and Middle Eastern Christians. Their hopes, he said, will not end until they see the Middle East transformed through values they cherish.

"Dialogue is important in some contexts, but we need full engagement with all monotheistic faiths," he said. "We must have stronger engagement with Muslim neighbors on the relation between religion and state. We must advocate for citizenship with equal rights and equal responsibilities that can be secured by stable and secure states with reliable constitutions."

"We advocate for pluralistic societies that respect diversity. We refuse to continue to be divided into sects or religious groups," Bishop Munib continued. "It is not a political conversation alone, but a perspective of our faith that all people are children of God."

He acknowledged the role of the Middle East Council of Churches in developing a constructive "intra-Christian" engagement, including involvement of the Evangelical family.

Bishop Munib, who is also president of the Lutheran World Federation, said churches in the Arab world need further engagement with the global church, especially in the West.

"We are tired of the speeches of churches and church-related organizations in the West. We want action," he said. "Middle East churches bear responsibility to build this relationship. So does the West."

On the Israel Palestine conflict, he mentioned ecumenical initiatives like the WCC's Ecumenical Accompaniment Programme in Palestine and Israel, Palestine Israel Ecumenical Forum and the Kairos Palestine document, which he said helped develop a common plan of action for how Christians can raise their voice against the occupation.

"Once this conflict is resolved, many other conflicts can be solved," he said, calling Christians to see the current challenges in the Middle east as a Kairos moment, "a reminder that Middle East conflicts are not just religious. No one religion has a monopoly on extremism or violence. The future of Arab Christians is in our participation in our societies as an integral part of our peoples," added Bishop Munib.

### Buddhist-Christian encounter explores dialogue

A recent World Council of Churches (WCC) consultation in Bangkok worked in a new mode of inter-religious dialogue. The Christian Conference of Asia and WCC unit on Inter-religious Dialogue and Cooperation gathered an "interface" of 25 Buddhists and Christians in Bangkok on themes of life, justice and peace, central elements in the WCC 10th Assembly theme.

"Today's multi-religious environment does not just provide Christians with the 'context for' engaging in the pursuit of life, justice and peace, but opens the possibility of 'collaboration with' people from other faiths who are engaged in such pursuits," said Peniel Rajkumar, executive in the inter-religious dialogue unit.

The Asian locale, embodies religious plurality and includes religious conflict, environmental destruction, gender discrimination and economic exploitation, he said.

The conversation is aimed at "joint discernment" of constructive approaches to life, justice and peace and is premised on the idea that "being distinctively rooted in our respective religious traditions need not necessarily deter joint discernment but can rather deepen our thinking on and engagement with life, justice and peace in creative and concrete ways," he said.

## REGIONAL ECUMENICAL & INTERFAITH NEWS

### Resource Directory deadlines approaching

Fig Tree's 2013-14 Community Resource Directory will be published in July. Advertising is still being recruited and will be until there is enough funding to publish.

"Cuts with the budget sequester are hitting organizations locally, affecting the directory," said Mary

Stamp, The Fig Tree editor. "We are still contacting regular and new advertisers."

Malcolm Haworth, directory editor, said there have also been changes to programs because of the sequester, with changes and other aspects of the programs.

"With the changes, it's important to have an updated publication, so people can keep connected, so people know what services are available," he said.

Updates to listings are due by June 10, emailed to [directory@thefigtree.org](mailto:directory@thefigtree.org) or phoned to 535-4112.

### Catholic Foundation distributes 27 grants

The Catholic Foundation of Eastern Washington presented 27 grants at a luncheon on May 29, distributing more than \$33,000 to parish schools, youth programs, outreach ministries, retreat opportunities, spiritual growth, a forklift, energy assistance and online development.

The Fig Tree received a grant of \$500 to support improvements in its online presence to reach more people with content of the newspaper and the resource directory.

Since it formed as the Catholic

Foundation of the Spokane Diocese in 1981, the board has given out \$1.3 million.

"Our mission is to further the work of the church and to serve people in Eastern Washington by building, managing and distributing income from contributions and endowed funds," said Steve Kocharhook, executive director.

Board chair Jane Ewers commented that "the needs are endless. There are always more needs to be funded for starting funds, continuing support and helping

programs succeed."

Father Michael Savelesky, former board member, said that over his 40 years in the priesthood in this diocese, he sees that when the church gathers the same stable group of people make the church happen. He was referring to recipients and many others who are "listening to people around them in the new culture to bring the gospel to them."

For information, call 998-0654 or visit [spokanecatholicfoundation.com](http://spokanecatholicfoundation.com).

### Unity in the Community shares the world

"Sharing our World" is the theme for the 19th annual Unity in the Community celebration of diversity from 10 a.m. to 4 p.m., Saturday, Aug. 17, at Riverfront Park.

The area's largest multicultural celebration includes family-oriented activities like cultural "villages" that are booths with information on and activities related to different cultures, plus

an Interactive Children's Center. More than 8,000 attended in 2012.

Before noon, free school supplies will be given to children in grades K through 8.

To make the give-away possible, organizers seek donations from individuals, businesses, nonprofits and other organizations.

There will be a Job and

Education Fair, and AmeriCorps will offer a Health Fair.

All day, there will be music, art and food, performances on the main stage, and vendors sharing information on their nonprofits and community services.

Unity in the Community is a project of Community-Minded Enterprises.

For information, call 444-3088 or visit [www.nwunity.org](http://www.nwunity.org).

### Jubilate brings arts conference to Spokane

Sandy Rice, a spiritual director and retreat facilitator, is keynote speaker for the 2013 Jubilate Summer Arts Conference July 22 to 27 at Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd. She and workshop leaders discuss "All That I Am: Ready to Give and Ready to Receive."

In 2000, Sandy earned a

master's degree in transforming spirituality at Seattle University's School of Theology and Ministry. She and her pastor husband, Earl, have served the United Methodist Church for more than 20 years.

The chaplain, Mary Boyd, pastor of Langley United Methodist on Whidbey Island, was a liturgical artist, making

banners and vestments before seminary. Leslie Huberty will lead the Conference Choir.

A Scripture/drama workshop will be led by the Rev. Todd Scranton, of the Simpson UMC in Pullman; a liturgical movement workshop, by Marcy Ratzlaff, and a personal and communal prayer workshop, by the Rev. Dale Cockrum, Inland Northwest District Superintendent.

For information, email [earl@ricerice.org](mailto:earl@ricerice.org) or visit [www.jubilateworshiparts.org](http://www.jubilateworshiparts.org).

### Baptist Peace Fellowship sponsors conference at GU

Gonzaga University is the site for the annual national Baptist Peace Fellowship of North America conference July 15 to 20.

Miguel De La Torre, professor of social ethics and Latino studies at Iliff School of Theology in Denver, is keynote speaker on the theme, "Entertaining Angels: Peacemaking through Radical Hospitality."

Preachers include the Rev. Lonnie Mitchell of Bethel African Methodist Episcopal Church in Spokane and the Rev. Marcia Patton, the executive minister of the Evergreen Association of American Baptist Churches.

For information, call 704-521-6051 or visit [bpfna.org](http://bpfna.org).



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## SPIRITUAL CONVERSATIONS

with Spokane Bahá'is

Wednesday, June 5

'So powerful is the light of unity that  
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## Funding ends for veterans without insurance

Many veterans and their families lack insurance for behavioral health treatment, said Dan Fox, director of the clinical program at Lutheran Community Services of the Northwest (LCSNW) in Spokane.

A veteran, exposed to trauma in Iraq, returned recently to his wife and children. His return triggered disruptions at home, Dan said. As the family struggled to adjust, one child started having behavior problems. Overwhelmed, the wife and child had nowhere to turn. They had no insurance.

A grant LCSNW had to help uninsured veterans and families ended. Its veterans program still serves insured vets and families, specializing in treating trauma, sexual assault and children,

helping families cope with issues from military trauma, Dan said.

Mike Wilson, a counselor and veteran with experience working with veterans and military culture, is on staff. He said veterans who served 20 years on active duty qualify for military retirement benefits, which include medical insurance. That's 15 percent of those who join.

Those on active duty receive benefits with medical coverage.

Those who fulfilled service in active duty or the reserves, but did not serve long enough for retirement benefits need help.

A veteran with post-traumatic stress disorder or traumatic brain injury can file for benefits and be eligible for care, but that doesn't always happen.

Those who served a year in Iraq or Afghanistan, did many patrols, came home tired of the military and walked away without documenting anything may face difficulty a few years later, when they start having the shakes or struggle with jobs and family. Spouses and children need help as often as the veterans.

Funding dried up, but the need remains," Dan said.

So LCSNW seeks funding to rebuild the program through grants, events and donations.

"Our motivation is to heal victims. If traumatized veterans come to us for help, we will find a way to help them," says Dennis McGaughy, regional vice president for LCSNW.

For information, call 747-8224.

## Whitworth Institute of Ministry is July 8 to 12

Whitworth Institute of Ministry will address today's transitional and uncertain moment in the life of the church as speakers explore the theme, "For Such a Time as This: Ancient Christian Wisdom for Postmodern Times," July 8 to 12 at Whitworth University.

Presenters will discuss spiritual formation, spiritual reflection and inspirational preaching.

The speakers are James Smith, professor of philosophy at Calvin

College, speaking at 9 a.m., Tuesday through Thursday; Gerald Sittser, professor of theology, Karen Petersen Finch, assistant professor of theology, and James Edwards, Bruner-Welch professor of theology, all of Whitworth University, leading morning sessions Tuesday through Friday, and Carolyn Gordon, associate professor of communication from the School of Theology at Fuller Theological Seminary, preach-

ing at 7 p.m. worship Monday through Thursday, and at 10:30 a.m. Friday.

There are also workshops at 3:30 p.m., Tuesday to Thursday, and a Spouse-Support Workshop at 10:30 a.m., Tuesday through Thursday, led by Suzette McGonigal, counselor at Whitworth.

The event is a time for personal reflection and spiritual renewal.

For information, call 777-4345 or email [tsutherland@whitworth.edu](mailto:tsutherland@whitworth.edu).

## Ellensburg pastor leads 'Mission u' sessions in July

"Mission u," the new name for the Pacific Northwest United Methodist Conference's Cooperative School of Christian Mission, will focus on "Learning Together for Transformation of the World" July 12 to 15 at Central Washington University in Ellensburg.

The Rev. Shalom Agtarap, a

Filipina American and newly ordained elder serving as pastor of Ellensburg United Methodist Church, will lead the spiritual growth study on "The Call: Living Sacramentally, Walking Justly." Her presence during a 2011 Immigrations and Customs Enforcement local raid led to

bridges between her church and Hispanic neighbors. For information, call 208-267-3859 or email [judydirks@meadowcrk.com](mailto:judydirks@meadowcrk.com).

## South Perry Street Fair is July 20

The 2013 South Perry Street Fair will be held from 10 a.m. to 5 p.m., Saturday, July 20, at Grant Park and includes a 10 a.m., Sunday, July 21, worship service at the park.

The fair will include booths with food, crafts, art, and information on community groups and politicians running for office. There will be music, a demo area,

interactive workshops and a children's area sponsored by Emmaus Church.

Funds raised will be shared by two neighborhood nonprofits, Team Grant and Odyssey Youth Center.

For information, call 325-6911 or email [southperrystreetfair@gmail.com](mailto:southperrystreetfair@gmail.com). Updates are on the South Perry Fair Facebook page.

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For information or to register, please visit [www.whitworth.edu/wim](http://www.whitworth.edu/wim) or contact us at 509.777.4345 or [wim@whitworth.edu](mailto:wim@whitworth.edu).

## Early Holy Names sisters came to Spokane to teach at new schools

*Continued from page 1*

thousands of students were taught in that building at 1216 N. Superior, it became the Academy Apartments for seniors.

More sisters came. In 1914, there were 62 sisters in the Oregon-Washington Province. By 1962, when the province divided by state, there were 900. Seven years ago, Washington, Oregon, California, New York/Florida and Ontario provinces formed the U.S.-Ontario Province. Other provinces are Manitoba, Quebec, Africa and the Mission Sector. Of 1,300 active and retired Holy Names sisters worldwide, 600 are in the U.S.-Ontario Province.

When Mary Ann attended St. Aloysius School in the 1950s, there were 800 students, and only two lay teachers.

**"When I started to teach** in 1964, my salary was \$30 a month. Our lodging, utilities and furniture were provided. We pooled money for food and lived simply, better than early sisters' diet of potatoes, onions and rice. We each had two dresses. One car was enough for 20 of us, because we lived next door to our ministry.

"We lived in a cloister in peace, quiet and renewal, but we are an apostolic community. So although our lives of prayer, spiritual exercises and community are a priority, our ministries sometimes require that we adapt our schedules to accommodate the needs of others," she said.

After graduating from Holy Names Academy in 1957 at 17, she entered the order and went to the SNJM center at Maryhurst, Oregon. After formation and two years of college, she worked in the infirmary until she pronounced her last vows. When the province divided, there was no infirmary in Washington. So she did a crash course on teaching.

**Mary Ann taught first grade** for six years at two parish schools in Seattle, and first grade for four years in Richland. She earned a master's in education in 1972 from Eastern Washington University. After earning a master's in curriculum, she was a principal for five years at St. Francis of Assisi and seven years at All Saints Primary in Spokane.

Evenings and summers she earned a master's in moral theology and ethics at Gonzaga University. After a year of clinical pastoral education at Deaconess,

she was director of pastoral care and ethics 11 years at St. Joseph Regional Medical Center in Lewiston, where she dealt with end-of-life ethical issues, and offered spiritual support to patients and families through pastoral visits and support groups.

**In 1998, she returned** to Spokane to serve at the convent, where she supports sisters as they lead the lives they choose. She arranges daily Mass, annual retreats and other opportunities for retired sisters who live there.

"People talk of serving the poor. No one is more vulnerable than elderly people unable to be independent," Mary Ann said. "At the convent, 17 are in the care center."

She finds it life-giving to learn from the 42 "wisdom women" at the convent, the home for sisters who served or had roots in the former Washington Province.

**Mary Ann said the community lost** many sisters in the 1960s and 1970s, both those who missed having a stable, tight-knit community, and those called to other ministries. Those who stayed find energy in the freedom to pursue their dreams for ministry in the context and support of the community, she said.

The main change since Mary Ann entered is that there is more personal choice with accountability to the community.

"How I live our charism and values is my responsibility, being open to be challenged by the community," she said.

**Locally, sisters volunteer** at Our Place, The Fig Tree, the Women's and Children's Free Restaurant, Pax Christi and the Spokane Alliance. They do spiritual direction, retreats, advocacy, chaplaincy, peace and justice education, aging and spirituality workshops, care of creation, music and art, ministries of presence and the apostolate of prayer. Some are English conversation partners with Japanese students at Mukogawa. Some from here serve in Boston, New York and Arizona.

In 1976, Sister Mary Hurley opened a community home for developmentally disabled men. It was turned over to L'Arche in 1986.

In 1984, Holy Names sisters estab-

lished Mississippi Mission programs—an early childhood education center and a service center—with poor black families in Jonestown, Miss.

For several years, the convent has been raising funds to support AIDS orphans in the SNJM Province in Lesotho.

In 1985, Dominican Sisters of Spokane helped fund expansion of the care center.

In 1986, Miriam's House of Transition for abused women opened as a collaborative venture of Dominican, Franciscan,

Good Shepherd, Providence and Holy Names communities.

Holy Names sisters have also supported ministries to Hispanics in Central Washington and to people in Haiti.

"Living in community is as much a decision as

living in any relationship. With 42 living in the house in peace, it gives me hope for peace in the world," Mary Ann said.

Working in schools, a hospital and the convent, she has helped people find the holy in their lives.

"God calls us to wholeness, goodness and holiness," she said. "Wired to love, we need to be open to the fullness of life and to opportunities to grow."

**When Holy Names sisters first came** to Spokane, they wore plain, matching dresses with capes and bonnets like what lower- and middle-income women then wore. Over the years, as they wore the same style, they stood out, she said.

In the 1960s and 1970s, they again began to wear clothing like what contemporary lower- and middle-income women wore. No longer dressing alike, they do not stand out.

**While less visible in dress,** she said, Holy Names sisters make their presence known in other ways.

They pool investments through the Northwest Coalition for Responsible Investment, an arm of the Intercommunity Peace and Justice Center, formed in 1990, so they can change the world and challenge systemic injustices.

Their representatives on corporate boards have challenged such corporations as Walmart on the discrepancy between pay of CEOs and workers, accountability

in the global supply chain, workplace inclusiveness and sustainability practices; Glaxo SmithKline, Pfizer and Merck on global health; Halliburton on human rights; Hersheys on the food supply chain and child labor; General Electric on lobbying expenditures, and Chevron on environmental impact and groundwater contamination from hydraulic fracking.

Holy Names sisters founded UN-AIMA, non-governmental organization composed of 16 religious communities. They work to stop trafficking of women and to ensure that everyone has access to potable water.

**Holy Names sisters' legacy** of education and formation in Catholic faith, began with the founding of the Holy Names Academy at Our Lady of Lourdes in 1889 and moving it to N. Superior St. in 1891.

They started the two-year Holy Names Normal School in 1907 in the Academy. It became the four-year Holy Names Liberal Arts College in 1939, moved to Fort Wright in 1960, and was renamed Fort Wright College of the Holy Names in 1963. When Fort Wright College closed in 1982, sisters retained Holy Names Music Center on campus. That year, they opened Heritage College for rural, multicultural students on the Yakama Reservation in Toppenish.

The Convent for the Holy Names was built in 1967 on 57 acres of former Fort Wright property they purchased.

Sisters taught in schools of Our Lady of Lourdes, St. Patrick, St. Aloysius, Sacred Heart, St. Francis of Assisi and St. Paschal parishes in Spokane, St. Boniface in Uniontown, Holy Rosary in Pomeroy and Christ the King in Richland.

**"For more than 50 years, we have been** involved with lay people in the parishes, doing Bible studies, religious education and advocacy," she said. "As our numbers decrease, lay men and women have increasingly become teachers and role models. Our teaching and ministry continue to have impact locally and globally."

Since 1978, there have been Holy Names associates, with 63 lay men and women now serving in Spokane. Associates identify with the SNJM charism, support and are involved in SNJM ministries.

For information, call 328-4310.

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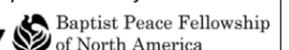
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# While Holden programs are on the road, facility will improve the site

*Continued from page 1*

When the mine was at its peak, about 600 people lived in Holden, then a modern village with dormitories, chalets and private homes. When copper prices fell, the village was abandoned.

In 1960, Wes Prieb, a student at Lutheran Bible Institute (LBI) in Seattle, had learned the company was asking \$100,000 for it. He suggested it would be a good site for the LBI or the church to use. The company gave it to LBI.

About 50 years ago, the nonprofit Holden Village, Inc., formed and began to reclaim village structures. It has a special-use permit to lease the land from the U.S. Forest Service.

Stephanie said Holden's vision of renewal melds with the mine remediation, which began with studies in 1995.

"Our values of ecology, place and being good stewards of this valley and this world support the clean up of waste and heavy metals left from the mining era," said Stephanie.

Construction and programming skills Chuck and Stephanie bring mesh with the unique time for Holden Village, as it sends summer programs on the road from New York to California to accommodate for construction on the mine and village.

Holden will be closed to guests for two seasons. Winter will be a normal season. On site, spring, summer and fall will be construction seasons, drawing volunteers for work projects.

Usually Holden, which is accessible by a boat ride halfway up Lake Chelan and an 11-mile winding road, hosts more than 6,000 guests and volunteers, plus a staff of 100 to 150 each summer.

This summer, about 400 will be onsite, including the 200-member remediation crew, that Holden will house and feed.

**Volunteers and staff will work** to replace the water main, sewer system and wildfire sprinkler system. Drinking water comes from glacial runoff above the mine remediation site.

Off the grid and powered by hydro generators, Holden carefully plans and limits energy consumption. From May through September, generators produce up to 300 kilowatts. In the winter, they produce down to 40 kilowatts, so the village burns wood to heat water, the chalets and lodges. The village



Stephanie and Chuck came to Holden Village seven years ago.

also recycles and composts. Otherwise, what comes up the hill must go back down.

The buildings need new porches, roofs, insulation, remodeling and new lighting to improve efficiency, Chuck said. Because it is a historic landmark, remodeling has to follow guidelines for preservation.

Another summer project for Holden guests and volunteers will be week-long work camps on the Pacific Crest Trail, beyond the several miles they already maintain. Two staff will take teams each week to do the work and engage in Bible study, worship and discussions.

**The Carpenters have been** directors since 2010. They came to Holden five years before that.

Both Chuck, who grew up Presbyterian, and Stephanie, who grew up Lutheran, earned liberal arts degrees in 1990, he from the University of Minnesota and she from Gustavus Adolphus College in St. Peter, Minn. They met at the Wilderness Canoe Base in Northern Minnesota, where he worked six years and she four years before they married. They spent several more years there.

Before coming to Holden, Chuck worked five years working on construction near their small family farm in Minnesota.

Because Holden is among the Lutheran outdoor ministries programs, the Carpenters had met people who encouraged them to go there.

**When Holden needed** to remodel a building, they came for a year as volunteers. The operations manager position opened, and Chuck was hired.

Being in a remote area, Holden has one of Washington's "remote and necessary" K-12 public

schools—a three-room school with two teachers. Their children, August, 15, and Cailan, 18, have attended it. Cailan spent her senior year in Minnesota and begins at St. Olaf College this fall.

**Over the 50 years, thousands** of different people have come through Holden Village. Coming involves a journey with at least three modes of transportation, so it's like a pilgrimage, said Chuck.

"Among Holden's core values are inclusion, hilarity, play, ecology and stewardship," said Stephanie.

People come to experience community, and to reflect and regain perspective and encouragement.

Although there's no phone service—only an emergency satellite phone—it's connected to the world by email. It is also connected as it receives people from the world and sends them back energized to do what they are called to do, Stephanie said.

While people of all faiths or no faith come, they agree to join in worship every day.

**"Being removed** from the daily routine opens people to explore their faith, rest in it and affirm it," she said.

For Chuck, the community process develops relationships as people worship together and allow themselves to be in God's and each other's presence.

"When our human brokenness stands in our way, we break bread together, reconcile, and are born anew every day by God in the risen Christ," he said. "We recognize we are both saints and sinners."

Stephanie said people bring the baggage of the world. In the wilderness and in community, that baggage is exposed.



Digger is one of many pieces of heavy equipment for remediation.

**She looks forward** to partnering with other outdoor ministry sites around the United States for programs through "Holden on the Road." She and other staff will go to different sites.

On site, Chuck and his team will work with the mining company, the forest service, the Chelan ranger, the Department of Ecology, the Environmental Protection Agency and the

Yakama Tribe.

Given the shared vision and cooperative effort of the agencies, mining company and contractors, he hopes that as they mingle in the village of the spiritual retreat center, they will experience transformation as others who come there do.

For information, email [directors@holdenvillage.org](mailto:directors@holdenvillage.org) or visit [holdenvillage.org](http://holdenvillage.org).

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# Fun times in camps away from routines of life solidifies faith

After a decline in the number of campers during the recession, several area church-related camps experienced increased numbers last year and expect more this summer.

Each camp director/manager said a week at camp is key in strengthening faith understandings in the context of time away from the usual routines of life at home, in

school, in church, in the community and in front of "screens."

Each camp has different approaches to drawing people to their summer camps, as well as to renting space year round for retreats.

Keeping up with maintenance and improving facilities also keeps campers interested in coming to camps.

## At Lutherhaven Camp

### Campers experience challenges of outdoors

Camp unplugs youth from their many media screens, engages them outdoors and surrounds them with young adult Christian mentors, summed up Bob Baker, executive director of Lutherhaven Ministries.

"That drives Christian faith," he said. "Camp is not just a force in faith formation, it is the driving force today in faith formation in the lives of children and youth," he said.

In 2012, Camp Lutherhaven on the western shore of Lake Coeur d'Alene and the Shoshone Mountain Retreat on the North Fork of the Coeur d'Alene River welcomed more than 4,100 campers in the summer and had 12,000 people use the sites year round.

To build year-round use,

Lutherhaven is remodeling its historic Retreat Center to house 75 people in suites with private baths.

"It's a response to changing demographics, changing society and campers' changing needs" said Bob, noting that parent surveys say they send their children to Lutherhaven for the quality programs, outdoors experiences and faith formation, and because it's a safe place.

Although that's what parents want, a generation of young parents do not know about church camps, because they have no religious affiliation and possibly no camp experience in their own childhoods.

Lutherhaven Ministries seeks to draw a third from congregations, a third from

campers' friends and a third from families with no faith affiliation.

Lutherhaven has expanded opportunities for campers to experience team-building and develop personal and interpersonal skills in trust and team building.

Itron Corporation of Liberty Lake recently built a new 21-element high-ropes course at Lutherhaven for their own corporate team building, and Lutherhaven campers will use the ropes. The new challenge course adds variety to the 24 low-and high-elements the camp has had for 25 years, so more camper groups can use the course at the same time, said Bob.

For information, call 866-729-8372 or 208-667-3459 or visit [lutherhaven.com](http://lutherhaven.com).



Campers enjoy riding inflatable rocket behind boat on Hayden Lake at Seventh-Day Adventist Camp MiVoden.

Photos provided courtesy of the camps.

## At N-Sid-Sen

### Camp's sanctity has power to melt stresses

Mark Boyd, managing director of N-Sid-Sen, the Pacific Northwest Conference of the United Church of Christ camp and retreat center, said: "Many people say their stresses fade and they are ready to relax when they enter the parking lot. The camp has a power and sanctity for all people who come here, because it belongs to everyone."

Completing his first year at N-Sid-Sen, Mark said he has been intentionally visiting United Church of Christ (UCC) congregations to share about

camping. Coupled with those visits and a new camp video put out by Outdoor Ministries at N-Sid-Sen and Pilgrim Firs, the UCC's western Washington camp, circulating among the churches, he expects to draw more campers this summer.

He also continued a tradition at N-Sid-Sen of inviting clergy to a retreat to allow them a chance to step away and remind them of the power of camp experiences and the importance of their participation.

Last summer, Mark spent

time with camp staff to learn the systems. This year, he will spend more time with directors, counselors and campers to learn what works and what doesn't.

"For years, people asked me when I was going to become a minister," Mark noted, affirming that God has called him to a ministry of hospitality at camp, "where people come, grow in faith and are transformed. A good friend pointed out that this is my ministry."

For information, call 208-689-3489 or visit [n-sid-sen.org](http://n-sid-sen.org).

## Ross Point uses curriculum with 'All Things New' theme

Ross Point uses the National Council of Churches' curriculum, "All Things New," which Marta Walker, administrative assistant, said encourages time to explore new creation, new life, new understandings and new community as campers look outside themselves and think about how God wants them to express love for God, each other and the world.

At the American Baptist camp on the Spokane River near Post Falls, Marta said, camps give children a chance to step away from the busyness of home, TV and computer games to connect with God and discover how others live their Christian faith.

"Swimming, high ropes, a climbing wall and camp games help campers stretch more than physically. It's amazing to see how they blossom in faith when they go home," Marta said

Ross Point draws about 250 youth campers and 200 family campers in a summer season—coming primarily from churches from Central and Eastern Washington, North Idaho and Western Montana.

For information, call 208-773-1655 or email [service@rosspoint.org](mailto:service@rosspoint.org) or visit [rosspoint.org](http://rosspoint.org).

## At MiVoden

### Extreme sports camps popular

Relationships built while engaging in outdoor recreation help youth connect concepts to faith, said Denise Kinsey, assistant director at the Seventh-Day Adventist's Camp MiVoden on Hayden Lake.

Each week they house 12 extreme-sports campers in a new cabin. Those camps are popular, because teens ride wakeboards, water ski, mountain bike, do an adventure course and go white-water rafting.

MiVoden also has remote-control boats, trucks and planes, and a cowboy camp to learn equestrian skills and caring for horses.

For information, call 208-772-3484 or visit [mivoden.com](http://mivoden.com).

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## Camp Cross introduces campers to environmental stewardship

“Camp is a place for people to let down their guard and be who they are,” said Colin Hafner, who is in his second year as director at the Episcopal Diocese of Spokane’s Camp Cross on the western shore of Lake Coeur d’Alene.

“That opens us to build a Christian community that is responsible for the people and space around us. It builds leaders for the diocese and the world, people who are willing to serve others,” he said.

Colin added that Camp Cross emphasizes Christian values about relationships, prayer, discipleship and service.

“We show campers that prayer is around us in many forms, not just part of Sunday worship,” he said.

For Colin, the measure of the effectiveness of camp is that campers take what they learn and translate into their homes,

schools, churches, sports and other activities of their daily lives.

“We hope to instill these values in campers so they will take them back to their communities to become disciples for the transformation of the world,” he said.

To emphasize care of the earth, Camp Cross, hired an environmental coordinator to integrate more environmental awareness in camp programs, including introducing campers to composting, raised-bed gardening and care for the camp’s 100-acres of shoreline, forest and rocky terrain.

Campers will learn how to live sustainably, how to test water for pH levels and clarity. On nature hikes, they will learn about vegetation and ecosystems, said Colin.

For information, call 624-3191 or visit [campcross.org](http://campcross.org).



Camper jumps in at N-Sid-Sen.



Ross Point camper experiences challenge of high-ropes course.



Children build relationships with each other at Camp Gifford.

## Camp Spalding markets beyond church

New features help draw campers to Camp Spalding, the Inland Northwest Presbytery’s camp near Newport, providing return campers with new activities to engage them, said Andy Sonneland, executive director.

This year the camp plans to build a suspension bridge to a rock island with a grant from Country Homes Kiwanis.

Camp Spalding is also planning to design some elements and

structures to encourage campers to engage with the natural environment.

Andy said that after a record attendance of 1,608 in 2008, there was a drop during the recession, but he expects the camp is “on track to regain most of that decline with an anticipated third summer in a row of increase.”

Camp Spalding’s marketing has shifted in recent years to using billboards, public radio spots and internet to widen

appeals beyond its historical constituency of children and youth in Presbyterian churches and their friends.

“Today, about 66 percent of our campers come from families outside of our denomination,” he said. “At the same time, we still have more Presbyterian campers today than we did during our denomination’s greatest membership in the mid-1960’s.”

For information, call 731-4244 or visit [campspalding.org](http://campspalding.org).

## Twinlow improves facility for hospitality

Traditional camp activities still have a draw, said Gary Simpson, program director at Twinlow, the camping and retreat ministry of the Pacific Northwest United Methodist Conference

In the context of having fun doing traditional camp activities—swimming, fishing, waterboarding, tubing, sailing, playing games, doing arts and

crafts, singing around campfires and learning about God’s natural world—campers find they are “in a sanctuary of Christian hospitality and renewal,” he said. “They discover what is meaningful for their lives as they grow as people and as Christians.”

Twinlow, an 85-year-old facility on Lower Twin Lake near

Rathdrum had volunteers from two congregations—Kennewick First United Methodist and Coeur d’Alene Community Methodist—help refurbish the interiors of two cabins with tongue-and-groove pine walls and expanding a deck on one. Improvements also included changing to more energy-efficient lighting.

For information, call 208-253-2671 or visit [twinlow.org](http://twinlow.org).

## Camp Gifford’s goal is to give campers hope

Few of the campers at the Salvation Army’s Camp Gifford on Loon Lake are from that faith community. Many are from low-income families.

“We hope to give the campers hope,” said Jeff Potts, camp director. “Campers coming from difficult circumstances lack vision and purpose in life. We help them see that they have unlimited potential.”

Nearly 1,000 children and youth come to camp each year and have fun while learning about themselves, the environment and God. For information, call 233-2511 or visit [www.campgifford.org/summer-camp](http://www.campgifford.org/summer-camp).

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# Adult day center offers respite to caregivers

By Sara Parker

The Providence Adult Day Health Center provides an adult caregiver support group to give stress relief for caregivers.

"A few months ago, a woman was ready to place her husband in long-term care," said Oscar Haupt, business manager for the center and one of the facilitators of an adult caregiver support group. "There was so much anger and resentment. She started bringing him here three times a week, and within a few weeks, she said, 'We're being nice to each other again.'"

The adult caregiver support group is one of the many services provided by the Adult Day Health Center.

Other services range from rehabilitation and high-level nursing care to daily activities that provide clients with an opportunity to socialize outside their homes and access mental stimulation.

The support group has been in existence throughout the various incarnations of the Adult Day Center since Marie Raschko started the Holy Family Adult Day Care in 1978.

The program has grown from one room in Franklin Nursing Home into a full-fledged facility with high-level nursing care and restorative therapy.

Relationships between the caregivers and their loved ones can often be fraught with tension as both struggle to deal with the new reality dealt to them by an illness or injury, he said.

"Our goal is to keep people out of long-term care and in their own homes for as long as possible," said Megan McCoy, the clinical program manager at the Adult Day Health Center.

The group provides a forum for caregivers to support each other as they discuss issues they face and the inevitable emotional toll caretaking exacts.

"It's like being in an airplane and having the oxygen masks deploy," he said. "The stewards always tell you to fix your own mask before you help someone else with theirs," Oscar said.

"Caregivers are in a position where they're always putting another person first, and not taking care of themselves because they're always thinking of someone else 24 hours a day."



Hannah Teachman, Oscar Haupt and Megan McCoy Photo by Sara Parker

Caregivers deal with many of the same issues, such as grieving the way a relationship has changed because of illness or traumatic injury, and the strain of adapting to new tasks such as helping with bathing and other daily living issues.

Caregivers feel grief and anger as they witness the deterioration of their loved ones, said Hannah Teachman, an Eastern Washington University social work intern and one of the group coordinators.

"They grieve the loss of the relationship that they had with this person who had been everything to them, and is now unable to do basic self-care or may be completely different than they once were."

Hannah became a nurse's assistant at age 17, when her great-grandmother went into a nursing home.

"She remained feisty until the day she died. By the time she passed away when I was 18, she didn't recognize me. She would think I was my mom," she said.

Although caregivers tend to follow a pattern of grief, frustration and emotional overload, Hannah has seen a wide spectrum of emotional responses among the clients of the Adult Day Center.

"It depends on where they are in the stages of dementia. If they're aware that they're losing

their memory and cognitive functioning, they might feel anger and fear. I've seen some people who are accepting, and others who are frustrated and upset that they can't do all the things that they used to do."

Because of those concerns, the Alzheimer Association partners in facilitating the support groups.

The caregiver population is diverse, comprised of people who maintain a variety of roles within a family. They are children, spouses or long-term partners, and occasionally parents.

However, the group facilitators have noticed a marked split in how men and women caregivers deal with the emotions that arise as a result of their role.

"Many men tend to focus on the financial aspects of care giving," Hannah said. "That's more how they define caregiving, rather than expressing emotions."

One of the most rewarding aspects of the group for the facilitators is seeing how relationships between the caregivers and clients improve over time.

"What I love most about being a social worker and participating in this program is seeing people change," said Hannah. "We provide the tools so they can do the work."

For information, call 482-2475 or email Oscar.Haupt2@providence.org.



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# Computer business retiree brings problem-solving skills to volunteering

By Kaye Hult

When Ken Gilbert retired in 2011 from a career in the computer business and marketing in California, he and his wife Maureen moved to the Coeur d'Alene area, which they discovered on visits to the area when their daughter was a student at Whitworth University.

Ken, who was involved in problem-solving with ministries in the San Francisco Bay area, sought involvements here that would fulfill his passion to serve people who are down and out.

He visited organizations like the InterAgency Group, the Christian Community Coalition, the Region 1 Homeless Coalition, the 10-Year Plan to End Homelessness and the Kitchen Connection. He met Bob Driscoll of the Idaho Department of Health and Welfare (DHW), Carolyn Shewfelt of the Community Action Partnership and Sherry Wallis of the Post Falls Food Bank.

He learned that some people have no car or gas money to travel to meal sites and food banks. Some are home bound and need food delivered.

To meet the needs, Ken and Maureen formed Shepherd's Table, which he called "our little niche of the community's food banks."

The Shepherd's Table's mission is to "provide food in Jesus' name for Kootenai County people who are having difficulty making ends meet."

In 2012, it served 90 households with 116 children. Through May 28 in 2013, it served 68 households with 110 adults and 71 children.

Just providing food for people does not fulfill Ken's call.

"My goal is to go to where people are, and to help beyond their need for food," he said.

Last year, he helped a woman with children on the run from an abusive relationship.

"Her church found her an empty trailer and she cleaned it up," Ken said. "We arranged for a store to donate a carpet and found someone to install it. We learned the city had turned the water off, so we asked DHW to have the city to turn it back on."

This year, he began to work with a young man who appeared to be agoraphobic, afraid of public places. He would not leave his home. Ken would go and talk to him. He asked him if he had a warm coat and warm clothing. The young man said no. After Ken provided him with clothes, he began going out.

Fresh Start provided the young man with a bike, so Ken told him



Ken Gilbert retired to Coeur d'Alene to serve. Photo by Kaye Hult

about nearby food banks. He printed directions to meal sites that were close. He has not heard from the young man since.

"It takes a personal touch," Ken said. "People don't always let me in, but when they do, I find ways to help."

Beginning in college, he has found ways to help solve problems, working in the newly burgeoning computer field.

He spent his early years in New York City and on Long Island, before going to Rensselaer Polytechnic Institute in upstate New York. He worked three summers in college for Goddard Institute for Space Studies.

Ken did programming for scientists on staff. Before the Internet, he worked on mainframe computers, number crunching to analyze solar flares.

In college before computer sciences had a department, he worked for the math department's computer program, debugging programming language.

After earning a bachelor of science in mathematics with a minor in electrical engineering, Ken worked with IBM and technology companies such as Intel and Apple. He helped simplify and speed up the process for computer programming and networks. He worked with Bill Gates, Steve Jobs and Bob Metcalf—the inventor of Ethernet.

Realizing he had more than technical skills, Ken created software programs. Understanding people who used technology, he moved into marketing.

At Apple, Ken ran the Giveaway Program, providing computers to schools.

Creating Ken Gilbert & Associates, he worked for himself for 12 years, helping with start-ups, marketing and business

development. He watched the development of Silicon Valley from orchards to buildings.

When Ken was almost 45, a friend asked if he knew Jesus was the Messiah. Jewish by birth and the grandson of a rabbi, Ken said this was impossible. Seeking to prove Jesus was not the Messiah he began a six-month study of the Bible, comparing the Old Testament and New Testament.

Visiting the friend's church one Sunday in 1990, Ken experienced a revelation and has been a believer since, "seeking to serve Jesus." Maureen followed a similar faith journey.

In San Jose, he began volunteering for the City Team Ministries, helping solve problems and develop programs with homeless people, teens and families.

Mentoring, counseling and leading Bible studies, he started a Shepherd's Table there.

"God put the move to Idaho in our path," said Ken.

He and Maureen started Shepherd's Table in Coeur

d'Alene as a way to live out the gospel calling to help others. He has also joined the board of the Christian Community Coalition to address community needs.

Looking for holes to fill in serving the homeless, Ken saw no year-round entry point for shelter and meals. Two emergency shelters are open just 50 nights in the winter.

Recently, he gathered people to set up a homeless mission that will help people put their lives back together by addressing three stages to the process: helping stabilize participants with drug, alcohol, and mental issues; giving them life and job skills training, and helping them find jobs and permanent housing. He envisions walking with clients through every step.

"This is a community effort," he said. "It will use people, agencies and programs already in place to meet goals of the three stages. We will show Christ's love, and if clients are interested, we will share the gospel."

For information, call 208-964-4144 or email [info@ShepherdsTableInc.org](mailto:info@ShepherdsTableInc.org).

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## Nonprofits, faiths need to challenge sequester cuts in their sector

The nonprofit world needs to make its voice heard so the basic safety net of human services and caring is not eroded while the fortress protecting “too-big-to-fail” corporations means they are again undermining regulations put in place in recent years to prevent another major recession.

Media report that those with the wealth gained more wealth during the downturn most experienced. The typical household has regained less than half of its wealth. Those in power, however, demand everyone else continue on a path of austerity with sequestration—a political game thought to have cuts so bad it wouldn’t happen.

As voices have been raised about the need for air traffic controllers, they were kept. As voices were raised to preserve pet military projects, Congress acted. We in

the nonprofit world must make our voices heard. The vulnerable are more vulnerable.

The greedy who want more through the political and economic systems play on ideologies to strengthen their grip on power.

Based on headlines, it’s back-to-business as usual, putting down those with little change in their pockets, even as economic signs seem to be improving, and markets seem to be rising—for some.

We at The Fig Tree find as we work to update information for the Community Resource Directory that the sequester cuts are taking root and being passed on.

The cuts mean that programs for the most vulnerable people are being reduced or eliminated.

That means more work to find out what programs still exist, what programs are

modified and who are leading the programs.

It means we are receiving more calls of people seeking resources and we are helping direct people to appropriate services.

Why do some insist on passing austerity around now when economic growth seems to be picking up? Austerity furthers the trickle-up economy, rather than letting the wealth everyone helps create with their work flow repeatedly throughout the economy.

The story of the disciples and apostles in Acts speaks of early Christian communities sharing what they had—putting it in common. In addition, in the story of the feeding of the 5,000, everyone is fed and there is more left over. Jesus didn’t suggest that we take and keep, but that we spread the abundance. That’s the way we can create

more abundance for more people.

In the nonprofit/faith communities, it’s important to operate by caring and sharing values, by the economy of keeping funds in circulation through donations to support each other on an ongoing basis.

Over the summer, may we take time to play, be outdoors, enjoy the scenery—rivers, mountains, lakes, clouds, blue sky, gardens, fields and sunlight.

May we reflect on what we see, grateful for all God’s gifts.

May we be refreshed and renewed, to keep on raising challenges to systemic injustices and abuses, to twisted words and thinking, to power plays and propaganda.

May our hope be renewed so we act.

**Mary Stamp**  
Editor

## Happy Planet Index offers another way to measure well-being

Curiosity about the Happy Planet Index (HPI) led me into the sometimes murky world of economic indicators, which include the Gross Domestic Product (GDP) and Genuine Progress Indicator (GPI).

The HPI probably should have been given a different name. The name is too cute, and it encourages giggles, ridicule and general snarkiness by bloggers.

However, it is a genuine effort by the New Economics Foundation, a British think tank, to formulate a “global measure of sustainable well-being.”

The index website, [www.happyplanetindex.org](http://www.happyplanetindex.org), explains that the index measures “the extent to which countries deliver long, happy, sustainable lives for the people that live in them.

The index uses data on life expectancy, experienced well-being and ecological footprint to calculate this.”

“Experienced well-being,” to oversimplify, is a measure of satisfaction with a variety of factors in everyday life, such as employment, government and community matters.

The data for it is drawn from the Gallup World Poll, a well-regarded instrument. The numbers for life expectancy are from

the United Nations Human Development Report, and the ecological footprint is a measure developed by the World Wildlife Fund.

The formula is: experienced well-being multiplied by life expectancy and the product divided by ecological footprint.

The index does not consider human rights issues in its calculations. It is not meant to stand alone but to be used with other measures related to economics and the environment.

In the HPI report for 2012, the United States ranks 115th among the 151 countries for which data was available.

The GDP and its close relative Gross National Product (GNP) are the most-reported measures of our economy. For simplicity, we will use just the GDP.

GDP doesn’t give us all we need to know about our economy. It is a measure of the flow of money in our economy. It is not a measure of personal income or of the economic well-being of our country.

The investorwords.com website describes the GDP as “the total market value of all final goods and services produced in a country in a given year, equal to total consumer, investor and government spend-

ing, plus the value of exports, minus the value of imports.”

The GDP was never intended as a measure of well-being, but it has been used as one because it is all we have had. Also, it is used worldwide, which allows comparisons.

Adding up all the things on which money has been spent does not tell us anything about the quality of our lives.

Lumped in with the production and sale of new housing, large appliances, cars, clothing, computers and all the other stuff of our existence are the costs of cleaning up oil spills, crime, prisons, drug abuse, hurricanes, floods and tornados.

The Genuine Progress Indicator (GPI) was developed in the mid-1990s by the Center for Sustainable Economy and the Institute for Policy Studies as a measure of economic growth and its impact.

It uses the same basic data as the GDP, but it analyzes the results of economic growth to determine whether they benefit people overall. Because it does use the same data, it has been possible to go back to 1950 to make comparisons.

Additional data that is taken into consideration include the distribution of income

and the value of unpaid work such as child care, elder care, household work and volunteer work. To determine negative impacts on economic growth, it considers the costs of disasters, crime, medical care after accidents, and results of poverty, pollution, resource depletion, long-term environmental damage, the lifespan of consumer durables and public infrastructure. At [genuineprogress.net](http://genuineprogress.net), 26 specific items are listed.

The GPI increased in the 1950s and 60s, but it has declined about 45 percent since 1970.

It is used to some extent in the United States and Canada, and it has gained worldwide attention.

A healthy economy is one in which the immediate bottom line for the few is not the first consideration. Yes, manufacturing, buying, selling and creating services are integral.

Creating living wage jobs and maintaining the health of our workforce, government and environment are also complexly interwoven in our overall economic well-being.

**Nancy Minard**  
contributing editor

Pastors' Reflections

## Sounding Board

Newsletter Excerpts

**Folks often joke** that the only constant in life is change. In the church, as in families, we can choose to be a bulwark against change, building a fortress of language or practice that never reforms. Or, we can set a table in the presence of all that swirls around us, letting new ideas, reforming practices and renewed language pull up the seat and be in dialogue with us. The latter, I think, is the practice of the gospel, and it is much harder...

Greeting change and the fear it triggers in us is yet another way to greet the Lord, who is forever teaching and growing us, making ways for us through the wilderness...

In letting some chaos in, we also learn about our strength. This is a tremendous gift of God. That in experiencing fear, we discover the solidity and steadiness of our own two feet. Moreover, we see the strength we share together.

**The Rev. Liv Larson Andrews**  
Salem Lutheran newsletter

**The purpose of Christianity** is to proclaim to the world...that God has broken down the barriers that people erect in order to sort out who is acceptable and who is not. What matters is not your religion. What matters is whether you are open to being transformed by that love made known in Christ. That transformation can occur whether you are a Jew, a Christian, a Muslim, a Hindu or a Buddhist.

That is wonderful news, because it means we are no longer condemned by our culture, our socio-economic status or the

era in which we were born. We are in fact condemned by nothing within the sphere of human activity, because God has decisively intervened in it to reveal that the truth about the relationship between the divine and the human is one of unconditional love.

In a world that is as divided now as it ever was, and a great deal more dangerous, someone has to be saying this, and saying it over and over again. We are those people. We are that community. Let no one wonder why be a Christian if you don’t have to be one in order to be saved. The reason to be a Christian is to proclaim the Good News of God’s love for everyone.

**The Very Rev. Bill Ellis - Episcopal Cathedral of St. John newsletter**

**The Kingdom of God** is the place where seeds of peace and justice have taken root, the place where Shalom reigns. . . .

One image Jesus uses is the mustard seed, the idea that from something so small, a large shrub or tree grows. There is something about the mustard seed that we don’t often acknowledge. Mustard plants tend to take over, growing out of control where they are not wanted. They attract birds and creatures that are not always wanted.

God uses different seeds than we do. God’s seeds are wild and uncontrollable. God’s seeds include everyone, not just those we define as worthy; not just those plants we would allow in our garden. We like to think of our garden as neat and orderly, nice rows of lettuce and carrots, mounds of potatoes, cages for tomatoes,

stakes and strings for the beans and peas; nothing but wheat in one field, corn in another; vegetables separate from fruits; an orchard here and alfalfa there—neat and controlled. We’re talking about God’s garden, not ours.

We are left with an image of God’s Kingdom being like a weed in a cultivated place. It disrupts the “order” of things—the order we forced upon it. We try to force our will on God’s and wonder why we can’t see the Kingdom. God would have us see the Kingdom in the example of the wild hope that is planted here. God says there is something more we can learn about God and where God would have us live, if only we have ears to hear and eyes to see.

**The Rev. Greg Skinner**  
Country Homes Christian newsletter

**I believe I am alive today** because I am not a gun owner. I don’t like guns. They make too much noise and put big holes in things that I love: little children, teenagers and old people; people with depression. If one was handy 18 years ago, I would have . . . well you know. I didn’t. Instead I had many praying friends who somehow got people I will never know to pray for me, too.

I also had a Church. Ironically, the Church, local and universal, helped drive me to despair, but mostly it was I. The United Methodist Church, both by its organization and its spirit cared for me, financially supported me when I couldn’t earn a dime, helped me find the help I

needed and in due time welcomed me back into the circuit rider’s saddle.

The recent suicide of Matthew Warren, son of Rick Warren of *The Purpose Driven Life* fame, caused me to realize it could have been me. It could have been you, too, any of us or our children. *Christianity Today’s* recent cover story refers to it as “The Depression Epidemic.” It is hell when you lose hope, inside or outside the Church. The Church’s greatest gift to the world, to each of us, is this gospel of hope we share.

It’s not just once a year on Easter, but every week. Each Sunday, somebody or somebodies among us need to know there is hope even if they don’t feel it.

It can be enough sometimes to be reminded that somebody else is feeling it. So we rehearse the sacred story of Word and Table again and again. It is both a defense of our souls and a tearing down of strongholds of evil. Even the evil whose shadow sometimes lurks in the human heart along with the light that no one can put out.

In his article in *Christianity Today*, Dan Blazer, who teaches psychiatry at Duke University, said, “The church is God’s hospital...full of people on the mend...The depressed populate not only secular hospitals and clinics, but our churches as well... Depression indicates something is amiss... Those who bear the marks of despair on their bodies need a community that bears the world’s only sure hope in its body.”

**The Rev. Carl Martin**  
Audubon Park United Methodist newsletter

## Zephyr puts camp, historic lodge up for sale

Declining church membership, especially with young families with children to go to camp, and difficulty maintaining the historic Zephyr Lodge at the Christian Conference Center on Liberty Lake led the board for Zephyr to put the camp up for sale as it enters its last camping season, said John Loucks, board moderator.

Zephyr Lodge was built in 1910 on Liberty Lake as a supper club and dance hall. After World War II, a men's group affiliated with the Christian Church Disciples of Christ bought the 100-acre property, and transferred it to the Northwest Region of the Christian Church.

Over the years, John said, they sold some land, so it's now on 52 acres with a half-mile of shoreline. In addition to the lodge, there are several cabins and a dormitory.

"It's a beautiful facility with charm, but the plumbing, electricity and the structure are dated and need more maintenance than our churches can provide," John said.

In a survey last October, 186

### Group seeks hosts for Afghan children

Solace for the Children seeks host families for Afghan children aged seven to 12 coming for six weeks this summer for medical care in North Idaho/Spokane.

Volunteers are also needed to provide host-family respite and do activities for the children.

Three boys and two girls arrive June 20. An interpreter will accompany them. Host families provide full-time care for the children—housing, transportation to and from medical appointments and taking children on excursions.

Solace for the Children is a national nonprofit that offers time and financial gifts, and medical expertise with the goal of building peace by establishing international partnerships to provide medical care, education and leadership development for the children of war-torn countries.

Last summer, the North Idaho/Spokane branch hosted an 11-year-old Afghan boy who is an amputee.

For information, call 208-660-8088 or visit [www.solaceforthechildren.org](http://www.solaceforthechildren.org).

respondents said either to bring the property up to standards for camping or to sell it. The 14 churches that own it met April 27 and decided to sell it.

"We will put funds into our national Christian Church Foundation and use it for camp scholarships for children to go to other area camps, and for scholarships to Whitworth, Gonzaga or seminaries," he said.

Zephyr's board, however, does not want to sell to someone who would build lavish homes, but to someone who will maintain it as an historic site.

Zephyr is frequently used for weddings, reunions, conferences and retreats, which help pay the bills. Activities for summer and fall will continue until it is sold.

For information, call 360-929-4056.

## Calendar of Events

- June 5** • **"Honoring Life:** Compassionate Discussion on the Death Penalty," Cathedral of St. John, 127 E. 12th, 6:30 to 8:30 p.m.
- June 5, July 3, Aug. 7** • **Spiritual Conversations** with Spokane Bahais, Chairs Coffee, 113 W. Indiana, 5:15 p.m., [spokanebahais.org](http://spokanebahais.org)
- June 6** • **"Dr. Mossadegh: The Gandhi of Iran** and Sanity in Foreign Policy, Moji Agha, Salem Lutheran Church, 1428 W. Broadway, 6 p.m., 838-7870, [www.pjals.org](http://www.pjals.org)
- June 7** • **Our True Colors Shining Through:** The Healing Power of Art, Women's Hearth, 920 W. 2nd, 5 to 8 p.m., [marytracey@help4women.org](mailto:marytracey@help4women.org)
- June 12** • **"Grease,"** benefit for Family Promise of Spokane, Civic Theatre, 747-5487
- June 12-14** • **Spiritual Renewal,** the Rev. Curtis Taylor, New Hope Baptist Church, 409 S. Greene, 6 p.m.
- June 13** • **Roll of the Dice,** Washington State Racial Disproportionality Advisory Committee, interactive training game for community leaders and professionals, Northern Quest Resort, 100 N. Hayford Rd., Airway Heights, 9:30 a.m. to noon, 319-621-8930, [www.roleofadice.org/Home\\_Page.html](http://www.roleofadice.org/Home_Page.html)
- June 14-30** • **The Marriage of Bette and Boon,"** Ignite Community Theatre, 10814 E. Broadway, [ignitecommunity.org](http://ignitecommunity.org)
- June 15** • **Juneteenth,** "Developing Community through Education," Liberty Park, 1 to 5 p.m., [inwjc.org/about-inwjc.html](http://inwjc.org/about-inwjc.html)
- June 20-Sept 28** • **Spokane Tribe Gallery** and Cultural Center, Skywalk in Old City Hall, 221 N. Wall, 258-7844
- June 22** • **Logan Neighborhood Block Party/Community Resource Fair,** 1002 E. Montgomery, 1 to 5 p.m., [anjylib@gmail.com](mailto:anjylib@gmail.com)
- June 23** • **Madhatter Tea Fund Raising Event,** St. Joseph Family Center, 1016 N. Superior, [www.sjfconline.org](http://www.sjfconline.org)
- June 29, 30** • **Hoopfest,** Downtown, [spokanehoopfest.net](http://spokanehoopfest.net), 324-2414
- July 8-12** • **For Such a Time as This:** Ancient Christian Wisdom for Post Modern Times," Whitworth Institute of Ministry, 777-4345
- July 12-15** • **"Learning Together** for Transformation of the World," Mission u, Central Washington University, Ellensburg, 208-267-3859
- July 15-20** • **"Entertaining Angels/Peacemaking** through Radical Hospitality," Baptist Peace Fellowship of North America, Gonzaga University, 704-521-6051
- July 18** • **Human Rights,** the Drug War and Grassroots Nonviolent Resistance in Colombia," Salem Lutheran Church, 1428 W. Broadway, 6 p.m., 838-7870, [sss.pjals.org](http://sss.pjals.org).
- July 20** • **South Perry Street Fair,** Grant Park, Saturday 10 a.m. to 5 p.m., Sunday worship 10 a.m., 325-6911
- July 22-27** • **"All That I am: Ready to Give and Ready to Receive,"** Jubilate Summer Arts Conference, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., Spokane, [earl@ricerice.org](mailto:earl@ricerice.org), [jubilateworshiparts.org](http://jubilateworshiparts.org)
- July 25-Aug 25** • **Retreat Week,** "Grace, Consider, Contemplate," Patricia Novak, OSF, and Mary Lonergan, OSF, The Franciscan Place, 1016 N. Superior, 483-6495
- July 26-28** • **Julyamsh Pow Wow,** Greyhound Race Track, Post Falls, [cdcasino.com](http://cdcasino.com), 800-523-2464 x7273.
- July 29 & Aug 26** • **South Perry Pizza Nights,** farewell to Madelyn Bafus and welcome new director, Family Promise, 1011 S. Perry, 5:30 to 8 p.m.
- Aug** • **Sacred Encounters** of Father DeSmet and Coeur d'Alene Indians, Old Mission State Park, Cataldo, Idaho, 9 a.m. to 5 p.m. daily, 208-682-3814
- Aug 17** • **Unity in the Community,** Riverfront Park, 10 a.m. to 4 p.m., 444-3088, [nwunity.org](http://nwunity.org)
- Sept 2** • **Fig Tree Distribution,** St. Mark's Lutheran, 24th & Grand, 9 a.m., 535-1813
- Sept 3** • **Fig Tree Board,** Emmanuel Family Life Center, 631 S. Richard Allen Ct., 1 p.m., 535-4112

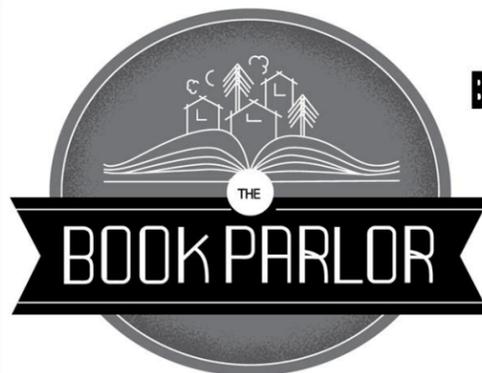
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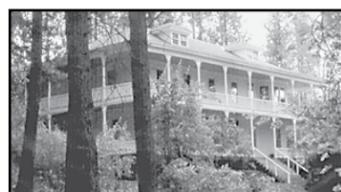
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# Media leaders honored for promoting media literacy, responsibility

*Continued from page 1*  
months, regardless of whether they are true.

Phil worked with Facebook to take down “Spokane Whores” and “Shadle Park Gossip,” pages that had anonymous posts.

“So far, 24 students have left the school,” he said. “I know where only two of them are. These were students earning good grades, involved in extracurricular activities and expected to contribute to society. In a split second, someone said something, and they were gone.

“We need to take responsibility when someone is hurt in our school or community,” Phil said.

In his presentation, James Wilburn pointed out that because



Rebecca Nappi and Jim McPherson receive media awards.

media is as important as how we educate them in schools. We need to monitor media on how they create self image and biases. Media need to be accountable,” said James, a graduate of the Columbia School of Broadcasting, who has a KYRS radio talk show, “Humaculture” that allows him to educate on how subtle racism is in both the community and the media.

NW-ARM collaborated with Our Kids: Our Business in April to hold a video contest for high school and college students to make videos that show effects of media.

Shelley Clark from Mead High School received first place for her video, “A New Way to Terrorize,” dramatizing the repercussions of cyber bullying on high school girls. Her video shows three girls texting demeaning messages to another girl—like following her on a

lonely road, cornering her and writing put-downs in permanent markers on her arms and face. The girl later tries unsuccessfully to wash off the words.

College winners Eduardo Coehlo, Melissa Helgeson and Nathan Webber of Whitworth University visually presented statistics about TV and video games, citing the exposure to violence.

Melissa described the negative impact of media creating what she calls the “mean-world syndrome.” Eduardo hopes parents will be aware of how media affect their children.

Since 2000, the alliance has monitored the influence of media on society, educated the community on that influence, and worked to influence media to act responsibly to create a healthy environment.

NW-ARM envisions a community that understands the

effects of media on people’s lives and the culture; that empowers youth and adults to be critical consumers of media, and that encourages media to act as responsible, effective stewards of their public trust.

Bill Niggemeyer, after whom the award is named, helped develop a statement on what it takes for media to help create a culture of peace. Because media replace other storytellers, he said media need to find nuances of peace and solutions compelling, dramatic and exciting.

Rebecca received one of two 2013 Bill Niggemeyer Media Excellence Awards for her feature stories that help create community conversations on social responsibility and values. NW-ARM chose her because her writing exemplifies responsible reporting, particularly her series on baby boomers as it educates about gender, age, values and cultural issues.

Working with the Spokesman-Review for 28 years, she contributes to the Today section and the recent “Boomer U” series.

Rebecca recently said that as the oldest woman in the newsroom, she appreciates listening and allowing people to tell their stories, without trying to follow a preconceived idea of what a story should be.

In doing that, Rebecca said she allows the storyteller’s “authentic story” to unfold.

The second 2013 award went to Jim McPherson, a former professional newspaper

journalist who teaches media studies, media history, media criticism and journalism at Whitworth University.

He is a past president of the American Journalism Historians Association and a member of the NW-ARM Board.

His two books are *The Conservatism Resurgence* and *The Press: The Media’s Role in the Rise of the Right and Journalism at the End of the American Century, 1965 to Present*. Jim advises Whitworth’s student newspaper.

He teaches and mentors future journalists in ethical use of media.

His blog on media and politics is at <http://jmcpherson.wordpress.com>.

For information, call 313-5560 or visit [nwarresponsibledmedia.org](http://nwarresponsibledmedia.org).



Phil High-Edwards

“images affect how we see ourselves” and because media are a form of education, what media do is a civil rights concern for the NAACP.

Ads and video games inform opinions and shape health, he said, noting that companies spend \$15 billion to market to children to instill brand preferences.

“Media create children’s consciences in subtle and not-so-subtle-ways, and influence attitudes on race, class and gender,” James said, “making children believe some people are more valued, privileged and included in society.

“While 44 percent of U.S. children 19 and younger are children of color, they are not visible on prime time,” he said. “Similarly, women outnumber men, but men predominate in prime-time TV shows.

“How we educate children in

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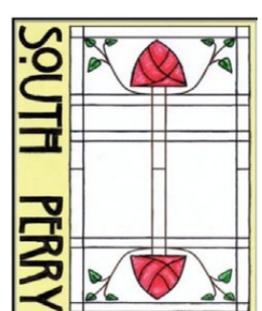
# One of these women is terminally ill.

# The other is 84.



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