

CELEBRATING
OUR 30TH YEAR

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Monthly newspaper and website covering faith in action throughout the Inland Northwest
online at www.thefigtree.org • check The Fig Tree Facebook page daily for news and links

Communication is key to ecumenism

By Mary Stamp

The Fig Tree is distinct among ecumenical entities in that it pursues its “ecumenical” mission through a focus on communication, said Michael Kinnamon, featured speaker for The Fig Tree’s 30th anniversary dinner on April 30.

Its purpose “to break through divisions among people to promote unity and action for the common good, and to support ecumenical, interfaith and community efforts by connecting people, building understanding, opening dialogue and sharing stories. Sounds ecumenical to me!” he said

Recognizing The Fig Tree’s 30 years, he reflected on the ecumenical movement as a movement of communication.

“If the point of the ecumenical movement is to break down walls between formerly-competing churches through dialogue that enables them to see each other’s gifts, if its goal is to foster genuine community through sharing information and experience, and if its intent is to move us to act together on behalf of others by giving them a human face, then surely it is fair to say that ecumenism is a movement of communication,” he said.

“I am thankful to God that The



Michael Kinnamon uses The Fig Tree in course on ecumenism at Seattle University.

Fig Tree is an important part of it,” Michael concluded.

With colleague, Michael Trice, at Seattle University’s School of Theology and Ministry, he taught a winter-quarter course on “Theology in an Ecumenical Context.” They assigned documents of the 10th Assembly of the World Council of Churches last November in Busan, South Korea. While they were excited about the new texts, the students were not.

“We sensed a waning enthusiasm for the idea of Christian unity,” Michael said. “The difficulty seemed to be in conveying the humanity behind the documents.”

A report from the WCC’s 2001-11 Decade to Overcome Violence, “An Ecumenical Call to Just Peace,” discussed how churches might help reduce violence.

The professors knew several people who helped draft the report—a Rwandan pastor who saw his community butchered in 1994, a Sierra Leone pastor who told of children whose arms were chopped off during the brutal conflict in his country, and a Sri Lankan church leader who had experienced horrifying violence during 25 years of civil war.

Continued on page 14

Latter-day Saints Relief Society finds many ways to reach out and serve

Because the Church of Jesus Christ of the Latter-day Saints’ Relief Society includes all of its women 18 years and older, it is one of the largest women’s organizations in the world, said Karen Spear, recent past president of the Stake Relief Society in the Spokane East Stake.

The mother of five has been in the Latter-day Saints Church all her life, moving through its programs: Primary for children up to 12, Young Women for girls up to 18 and now in the Relief Society.

The LDS church is divided geographically into stakes, and

the stakes are divided into wards. There are five stakes in Spokane.

The Spokane East Stake has eight wards, three of which—Bowdish, Ponderosa and Dishman-Mica—meet at the stake center, at 13608 E. 40th Ave., in Spokane Valley.

“Our stake has 450 women, with 50 to 60 in each of the wards, plus we have one ward, Terrace View, for young single adult women aged 18 to 30. There are three such wards in Spokane,” she said.

For four years, Karen, who attended Eastern Utah College

in Price, Utah, and now works in a medical office, was stake president. Janice Southwick is the current Spokane East Stake president, she said.

“The Relief Society promotes faith and personal righteousness. Worldwide. We study the same lessons,” she said.

“We strive to strengthen homes and families,” Karen said. “We often help in the community, teaming up with other churches.”

The past stake humanitarian leader, Jill Woolf, visited agencies and asked about their needs and requested a wish list. She gave the list to each ward. The relief society in each ward took the list and chose what they would do.

“The process has taught me to ask about needs and to be aware that there are plenty of ways to serve,” she said. “We are always looking for service projects and ways to give back to the community.”

In addition, each year there is a women’s conference, which they attend. They go into the community to find service projects.

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Holden trees supply tonewoods for guitars

Holden Village, a Lutheran retreat center, in collaboration with clean water charities and a leading supplier of tonewoods—wood used to construct musical instruments—has given new life to salvaged trees.

Taylor Guitars in El Cajon, Calif., is using them to create the Holden Village Limited Edition GS Mini guitar.

Funds from the guitar production, the result of a partnership between the guitar maker and wood supplier, will be used to help bring clean drinking water to those in need through two charitable organizations.

The inspiration for this guitar project began during a walk through a doomed forest at Holden Village. Hundreds of trees were slated to be cut to reroute a river polluted by the operation of an old copper mine.

David Olson, a frequent visitor to Holden Village, which has served as a Lutheran retreat center since the closure of the mine in the late 1950s, first recognized that many of the trees were old growth Engelmann Spruce.

He knew that guitar makers value that spruce for its warm tone and “quick” response to a light touch, making it a premium tonewood.

The soundboards of Holden’s special edition guitars are crafted of wood from 250-year-old Engelmann spruce trees, “creating a unique and beautiful instrument with exceptional sound,” David said.

The back and sides of the guitar are made from wood of a single maple tree from the Pacific Northwest. The wood of this Big Leaf Maple tree displays a unique “fiddleback” pattern.

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U.S. churches call for peace in Middle East, Sudan

At its first Christian Unity Gathering during May in Washington, D.C., the National Council of Churches of Christ in the USA (NCCUSA) called for protecting human rights, peace and security in the Middle East and South Sudan. The gathering expressed solidarity with all communities affected by violence.

"While the qualitative presence of the Christian communities is robust, as they fulfill their ministry, offer social programs, foster interfaith relations and support peace-making efforts, they are nonetheless impacted by such conflict," said the NCCUSA. "We therefore remain steadfast in our solidarity."

They called on "relevant parties both inside and outside Israel and Palestine to seriously engage, despite ever-present setbacks, in the search for a peace agreement between the Israelis and Palestinians."

On Syria and Egypt, they urged the parties to end conflicts and churches to continue to "pray, advocate and work for peace."

The NCCUSA said South Sudan is among places where crimes against humanity, mass atrocities and warning signs of genocide are occurring. In such crises, they said "the collective voice of the communions that comprise the NCC have been clear and strong in calling for policies and actions to prevent violence, to cease hostilities and to foster reconciliation as a means of transforming conflict and injustice into justice and peace."

In its efforts to advocate for peace, the NCCUSA and its members affirmed solidarity with its partner organizations, including the WCC, the Church World Service, the South Sudan Council of Churches, the Baptist World Alliance and United to End Genocide.

WCC general secretary sees positive outcomes

A recent meeting of Roman Catholic Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople is significant for global churches and the ecumenical movement beyond their two communions, said the Rev. Olav Fykse Tveit, general secretary of the World Council of Churches (WCC).

Referring to the Common Declaration issued by the two church leaders on May 25, Olav pointed to their confirmation of the call to church unity, the importance of their meeting in Jerusalem and the Holy Land, and their shared conviction that "we are all on our way as pilgrims together on a pilgrimage of justice and peace."

In their declaration, Pope Francis and Ecumenical Patriarch Bartholomew pledged to continue on the path toward unity between their churches. "Our encounter is a new and necessary step on the journey towards the unity, to which only the Holy Spirit can lead us, that of communion in legitimate diversity," the document said.

"It is important that they met to confirm this calling of the church toward unity just as their predecessors did 50 years ago," Olav said, "and that this is viewed as a necessary step toward communion in 'legitimate diversity.'"

"The need for an understanding of respectful diversity within the church was confirmed at our 10th Assembly in October last year, where both Orthodox and Roman Catholic leaders were present together with representatives of the WCC member churches and beyond," he said. "To hear this directly from them adds to the inspiration we experienced at the assembly."

The document also pointed toward the importance of their having met in Jerusalem and the Holy Land, and the significance of this fact for churches in the region of the Middle East. The leaders expressed their shared concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands: "In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East."

"Their recent meeting in Jerusalem and their joint prayer is a sign of commitment to justice and peace for all people in the region. It strengthens the church in the region, even while the church continues to struggle under pressure of conflict in the region, suffering under occupation, as with the Christians in Palestine, and regional economic hardship," Olav said.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Resource Directory deadlines approaching

Fig Tree's 2014-15 Community Resource Directory will be published in July. Advertising is still being recruited and will be until there is enough funding to publish.

"We are still contacting regular and new advertisers," said Mary

Stamp, The Fig Tree editor. Malcolm Haworth, directory editor, said there have also been changes to programs.

"With the changes, it's important to have an updated publication, so people can keep con-

nected, and so that so people know what services are available," he said.

Advertising and updates are due by June 18, emailed to resource-directory@thefigtree.org or call 535-4112.

Unity in the Community celebrates 20th

The theme for the 20th annual Unity in the Community diversity celebration from 10 a.m. to 4 p.m., Saturday, Aug. 16, at Riverfront Park will be "20 Years Together."

The area's largest multicultural celebration includes activities

such as cultural village booths with information on different cultures, performances, art displays, and education, career and job fairs. More than 8,000 attended in 2013.

Free school supplies are given

to children in grades K through 8 while supplies last.

Organizers seek donations from individuals, businesses, nonprofits and other organizations.

For information, call 444-3088 or visit www.nwunity.org.

Sravasti Abbey offers course in Buddhism

Sravasti Abbey, a Tibetan Buddhist monastery near Newport, is offering its ninth annual residential program for people aged 18 to 29, "Young Adults Explore Buddhism," June 6 to 13.

The event includes meditation

instruction, teachings from the Buddhist tradition, and daily discussions on current topics.

Participants will explore issues within the framework of Buddhist values, said Venerable Thubten Chodron, course teacher.

Buddhist values include non-harmfulness, living simply and cultivating compassion. Participants offer service on site.

For information, call 509-447-5549 or visit sravasti.org/program/youngadults.

CMTV offers programs on successful aging

CMTV14 is launching a community-service television series, "Successful Aging in the Northwest" to help people 55 years and older live healthy, independent, productive lives. Experts will share practical information, said

Ben Cabildo, executive director of Community Minded Enterprises.

The first episode, "Falls and Injuries Prevention," will air at 10 a.m. and 8 p.m., Tuesday, June 24, on CMTV Channel 14 on Comcast. It will run Tuesdays,

Thursdays and Saturdays for a month, and then be on the internet.

Other topics include fitness, legal rights and benefits.

For information, call 209-2634 or email benc@community-minded.org.

Center for Organizational Reform sets series

The Center for Organizational Reform (COR) is offering a Summer Seminar Series, "Leading Beyond the Myth: Taking the Red Pill," 10 sessions from 9 a.m. to 4 p.m., June 16 to 27 at 1100 W.

Sixth Ave. in Spokane.

Sessions will create awareness of group dynamics and offer ideas to improve dynamics on boards and in work places. Topics include egos, triangulation, emo-

tional intelligence, transitions, leadership, funding, multiple generations, workaholism, adaptive leadership and reinvigoration.

For information, call 879-9235 or visit www.corhome.org.

Night Out Against Crime is on Aug. 5

Spokane's National Night Out Against Crime will be held on Tuesday, Aug. 5.

The National Night Out is an annual celebration of neighborhood events held around the country on the first Tuesday evening of August.

The program is designed to strengthen neighborhood spirit and police-community partnerships

Spokane C.O.P.S. (Community Oriented Policing Services) encourages Spokane neighbors to use the national celebration as an

opportunity to hold neighborhood events to meet neighbors, meet neighborhood Spokane Community Policing Officers and show

support for their community.

For information, call 835.4572 or email mvulcano@spokanepolice.org | www.spokanecops.org

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Editorial Team

Editor/Publisher/Photos - Mary Stamp
Directory Editor - Malcolm Haworth
Admin/Volunteer Coordinator - Kaye Hult
Website Developer - Lorna Kropp
Editing - Eugenie Alexander, Diane Crow, Kaye Hult, Inga Jablonsky, Mary Mackay, Nancy Minard & Sara Weaver

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Two media leaders recognized for contributions to improving lives

The Northwest Alliance for Responsible Media (NW-ARM), which promotes media literacy, monitors the influence of media and urges media professionals to act responsibly, presented two community media leaders with the 2014 Bill Niggemeyer Media Excellence Awards at a May 16 luncheon at Gonzaga University.

The recipients are Pia Hallenberg of The Spokesman-Review and Claude Kissler who retired in August after 46 years as producer-director, operations manager and then general manager at KSPS.

NW-ARM board member Jill Johnson, communications specialist with Community-Minded Enterprises and CMTV14, introduced Pia as "someone who uses media for positive aims."

Pia, who studied biology at the University of Copenhagen, Denmark, earned bachelor's degrees in journalism and sociology in 1998 at Eastern Washington University in Cheney.

From then until 2004, when she started at The Spokesman-Review, she was a news reporter and associate editor at The Inlander. At The Spokesman-Review she has been features editor, news columnist and profile writer. She now reports neighborhood news.



Pia Hallenberg

Pia is involved with the Society of Professional Journalists, which supports journalists and journalism students by providing legal defense funding, continued education, educational grants and scholarships.

"**Today, it's important** to be open to new possibilities of connecting through today's technologies," she said, noting that she uses her Facebook page to find tips for stories. "The new media technologies mean we have to be multi-tasking journalists."

NW-ARM board chair Dawn Bayman, director of development at KSPS, introduced Claude.

Claude began working as an intern at KSPS in 1967, when the Spokane School District started it. He was a student at Eastern

Washington University.

"His goal has been for TV to meet its potential to do good in the community," Dawn said.

Claude has served on various state, regional and national public television organizations. On the City of Spokane Cable Advisory Board, he helped write the cable franchise agreement that brought about funding for the Public, Educational and Government channels in Spokane.

He produced local shows and documentaries. Then PBS programs came. In 1980, he became general manager. In 1991, he started teaching broadcast management at Gonzaga.

In 1995, he tripled the size of the building at KSPS-TV and oversaw the transition to HDTV. He doubled the viewing audience by broadcasting into Canada. KSPS now also includes KSPS, World and the Create channels, Dawn said.

Claude has sought to hold "near and dear to Edward R. Murrow's vision that TV would be an instrument that can 'teach, inspire and illuminate.' The essence is to find ways to use this powerful media to tell stories that have meaning and value, and to bring many voices to the community."



Claude Kissler

Given his goal to uplift the community, he said he often bristles with use of "fourth-grade-level" words in TV news, rather than words that elevate people to be better communicators.

"**We have incredible media** in print, on the air and online to tell stories that reach the human condition and find values," he said.

"I always ask how we can have conversations so we engage each other in community, regardless of political opinions," Claude said.

"The power of media and print is that when we do a story we may make people mad enough that they think and engage with others so they work to solve problems," he said. "Those in leadership must continue to think."

"We need to teach, inspire, il-

luminare, lift, engage and improve lives," he reaffirmed.

John Caputo, professor in the communication and leadership studies program at Gonzaga and director of NW-ARM, said that the alliance started out of a community forum at West Central Community Center, looking at causes of violence and poverty.

Originally the called the Spokane Academy of Family TV, the NW-ARM grew out of a partnership with the University of Washington and used grant money from the Washington State Department of Health and the Spokane Regional Health District that was part of tobacco settlement monies in the U.S.

At first it operated at West Central Community Center. Then Gonzaga University gave it a home and grants to explore the influence of media on communities.

Luncheon guests also saw a video created by Riverpoint Academy student Kirsten Wyman, winner of the 2013 "Do You Buy It?" Teen Video Contest, sponsored by the NW-ARM.

In the fall, NW-ARM plans Media Fest 2014 for 100 high school students to explore media.

For information, call 313-3578 or visit nwaresponsiblemedia.org.

Immaculate Heart Center announces several summer speakers, programs

Ignatian scholar, author and speaker Paul Coutinho will lead three events in June at Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd.

A native of India, he brings an eastern flavor to western spirituality. He has a doctorate in historical theology from Saint Louis University.

His books include *How Big is Your God? The Freedom to Experience the Divine*.

The events are:

- "The Silence between the Notes Makes the Music of My Life: A Day of Reflection on Eastern Spirituality and Mysticism" from 9 a.m. to 3 p.m., Wednesday, June 25;

- A reading and book signing from 5 to 7 p.m., Thursday, June 26, and

- A Weekend Fishermen's Retreat, "Launch out into the Deep," based on Luke 5:4, Friday to Sunday, June 27 to 29. Participants will embark on uncharted waters to claim the greater gifts of God and tips by North Olympic Pen-

insula fishing guide, author and humorist Pat Neal and Spokane's Swede's Fly Shop owner Deacon Allen Peterson on fly fishing.

Other summer events at Immaculate Heart Retreat Center are:

- Two 5 p.m. Tuesday "Barbecues with Bishop Emeritus William Skylstad"—one on July 15 discussing "What Is This New Evangelization?" and one on Aug. 26 reflecting on "Francis says... 'Hop to It!'"

Sister Leslie Lund, OCDH, will lead a Marian Day of Prayer in Carmelite Spirituality on the theme "The Interior Castle: Spirituality in the Carmelite Tradition" from 9 a.m. to 4:30 p.m., Wednesday, July 16, at the center.

Sr. Leslie has been a Carmelite for 32 years and studied Carmelite spirituality both in the monastery and at St. Mary's College at Notre Dame, and has published a number of articles on Carmelite spirituality.

For information, call 448-1224 or visit www.ihrc.net.

Whitworth Institute considers 'Love One Another'

The 2014 Whitworth Institute of Ministry from July 7 to 11 at Whitworth University will center on the theme of "Love One Another As I Have Loved You."

These words of Jesus speak of the church being called to be people whose lives are transformed by a personal experience of God's love and who then transform the quality of community life, said organizers.

The newly presidents of Princeton Theological Seminary, Craig Barnes, and Fuller Theological Seminary, Mark Labberton, will be the co-preachers.

Marianne Meye Thompson, who is the George Eldon Ladd Professor of New Testament at Fuller Seminary, will lead the morning Bible study on Jesus' last discourse in John 13-17.

Whitworth University, in

partnership with Princeton and Fuller, will host reunions for alumni of these seminaries during the Whitworth Institute of Ministry.

Craig and Mark will spend time with alumni and speak about their visions for their seminaries.

For information, call 777-3275 or visit www.whitworth.edu/faithcenter/WIM.

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Religious, tribal and community leaders document damage by dams

As U.S. and Canadian leaders prepare to renegotiate the Columbia River Treaty, Gonzaga University hosted a conference in May for religious, tribal and community leaders to document damage from dam-building to stream flows, cultural traditions, fish habitat and indigenous people.

Many of the 100 participants endorsed an eight-point declaration that calls for "modernizing" the treaty to advance stewardship in managing the river system beyond the limited goals of flood control and power production.

Rights and authorities of U.S. Tribes and Canadian First Nations were not consulted in negotiations for the treaty ratified in 1964.

Indigenous people had depended on the return of salmon and other fish for half of their food.

The treaty will change in 2024. If one country wants changes, it needs to give 10 years notice—by September 2014. The State Department will announce the U.S. negotiating position later in 2014, said John Osborn, a conference organizer from the Upper Columbia River Group of the Sierra Club.

Speakers and participants at the conference on "Ethics and the Columbia River Treaty: Righting Historic Wrongs" committed to promote dialogue on ethics-based reforms to the treaty.

The Declaration on Ethics and Modernizing the Columbia River Treaty recognizes the 1993 pastoral letter by the region's Roman Catholic bishops, "The Columbia River Watershed: Caring for Creation and the Common Good," as a template for decision-makers in both nations to consider moral dimensions as they renegotiate the Columbia River Treaty (CRT).

Presentations followed the pastoral letter's format: 1) "The Rivers of our Moment: Ethics and Water," 2) "The Rivers through our Memory," 3) "The Rivers of Our Vision: The Treaty," and 4) "The Rivers as our Responsibility: Stewardship, Justice in Action."

The declaration, drafted prior to the event by planners—consulting with Steve Kolmes of the University of Portland who helped draft the pastoral letter—sets eight principles for a new treaty:

- Respect the rights, dignity and traditions of indigenous people by including them;
- Include healthy ecosystem function;
- Achieve balance among river uses for power production, flood management, and healthy waters and flows for abundant, sustainable native fish and wildlife;
- Develop water management to help people, species and ecosystems withstand climate change;
- Provide ecosystem management while protecting other river



Bishop Emeritus William Skylstad, Brian Henning and John Sirois share on "The Rivers of Our Moment: Ethics and Water."



Stevey and Virgil Seymour, Ruben Henry, Allan Scholz and Eileen Delehanty Pearkes discuss "The Rivers through Our Memory."

uses, including tribal, commercial, ceremonial and subsistence activities;

- Engage local communities in a meaningful, transparent, inclusive way in the renegotiation and future management of the treaty;
- Address economic and environmental justice for the poor, and economic development, and
- Restore anadromous and resident fish passage to historical locations throughout the Columbia River basin.

John said federal agencies recommend both countries develop a framework for the treaty that ensures "a resilient, healthy ecosystem-based function throughout the basin, while maintaining an acceptable level of flood risk and assuring reliable and economic hydropower benefits. The four Northwest states, 15 Columbia Basin tribes, fishermen and environmentalists support that recommendation."

In March, British Columbia released a draft recommendation that the treaty be renewed and changes occur in the existing framework. It holds that ecosystem values are, and should continue to be, a consideration along with adapting to climate change, John said. The federal government in Ottawa has not yet announced Canada's position.

Bishop William Skylstad said the Catholic pastoral letter was not an abstraction for him. He grew up in Methow on a tributary of the Columbia River and he knows the river well. Many listening sessions went into developing the

letter to frame ethical decision making.

"We saw the contradiction between human behavior and pollution of the beautiful countryside," he said.

The letter speaks of the sacred responsibility to be caretakers of the watershed for the common good, to conserve the watershed and wildlife, to respect the dignity of indigenous people, to promote justice for the poor, to balance economy and ecology.

"There is awe in seeing salmon come back to the same gravel bars where they hatched four years earlier," he said. "Talk of a miracle today. It's incredible, a wonder of wonders."

John Sirois, a tribal leader and member of the Okanogan and Wenatchi Bands in the Colville Confederated Tribes from Omak, said the indigenous worldview has always related with the river. While he has a bachelor's degree in history from Dartmouth and a master's in public administration from the University of Washington, he still values stories his mother, grandmother and aunts told him about Wenatchi ways, root baskets, river transportation, fish camps and water in creation stories.

"The river gives us our four foods, salmon (with omega 3s),

berries, roots and deer," he said. "Tribes have taken care of the river and watershed, because it feeds us. We are to leave it better. When we give to the river, it gives back to us."

"Grand Coulee Dam protected what is down river from floods by flooding our homes. We avoided floods by moving up the hillsides. We understood the river could be plentiful and could be dangerous.

He remembers the pain of people who told of digging up ancestors' bones to move them and their towns when the dams flooded their territory.

"We need to keep telling the stories and singing the songs of connecting to the river and watershed. We are caretakers for future generations," John said, concerned for children who have lost connection with the past but hopeful because of the 20 years of efforts to restore habitat at a salmon hatchery below Chief Joseph Dam.

Brian Henning, professor of philosophy and environmental studies at Gonzaga University, spoke of the tendency "to see ethics minimalistically: that anything legal is moral." He calls for a broader view of ethics that includes "what a good life is and how we ought to live" based on intrinsic value and meaning.

He said stewardship is a moral step beyond mere sustainability, because it "challenges the notion of ownership and privilege," and sees the environment as "given to us to care for and use responsibly for future generations."

Citing conservationist Aldo Leopold, he suggested that the "key-log" to "release the evolutionary process for an ethic is simply this: quit thinking about decent land (water) use as solely as an economic issue. Examine each question in terms of what is ethically and aesthetically right, as well as what is economically expedient. A thing is right when it preserves the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise."

Allan Scholz, biology professor at Eastern Washington University, used historic logs of missionaries, explorers, traders and early settlers on the abundance of salmon to establish the loss. He estimated that indigenous people consumed 41,754,800 pounds of salmon a year—50 percent of their diet.

He also shared descriptions of the Columbia, with its rapids and falls, as a "river of rainbows" formed as light refracted through perpetual mist and spray.

Eileen Delehanty Pearkes, a U.S. writer and researcher living near Nelson, B.C., is recording cultural and ecosystem impacts above the border. While 15 percent of the Columbia Basin landmass is in Canada, it supplies 40 percent or more of the water through runoff of mountain snow.

She said the 1948 flood of Vanport, Ore., has been widely used to create urgency about protecting urban areas, but the city was mostly temporary housing for migrant workers built on a floodplain.

About 2,300 Sinixt of the Arrow Lakes Band were displaced without compensation as the Hugh Keenleyside Dam, autho-

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Speakers uplift need to right wrongs, apply ethics in future treaty

Continued from page 4)

ried by the treaty, flooded their traditional territory and sacred sites. There was no consideration of ecological principles, aquatics, wetlands or territorial losses in Canada, Eileen said.

“Positive effects were felt outside the region, but negative effects were and are experienced in the region, including barren reservoir banks during annual draw downs behind the dams,” Eileen said.

As **Sinixt, Virgil Seymour** and his daughter **Stevey Seymour**, are members of the Colville Confederated Tribes. They told of people being pushed out of their traditional territory—from Kettle Falls to Revelstoke along the Columbia, then at Kelly Hill, then at Lower Inchelium.

Ninety-five percent of 120 archaeological sites—from 150- to 3,100-year-old winter villages of pit houses—are under water or destroyed, said Stevey.

“By 1872, when many Sinixt were moved to the Colville Reservation, we had lost much of our language—our oral bible—and our songs,” she said.

Teck Cominco Smelter came 100 years ago and dumped toxic sludge into the river, making the salmon unsafe to eat, said Stevey.

The Colville Confederated Tribes, Spokane Tribe and the State of Washington joined in a lawsuit and held Teck Cominco liable and responsible to clean up the contamination.

Even though the Canadian government declared the Sinixt extinct in Canada in 1956, Virgil said, “We are still here, living by the river. We are reconnecting with our past and speaking for ourselves.”

Believing education is important to help people in Sinixt homelands learn about, connect with and understand the people who once lived there, he visits schools, museums and organizations in traditional Sinixt areas to promote awareness of first foods, sacred places, fish passage and sludge cleanup.

While few eat fish now, Virgil is hopeful, because the Salish School in Spokane teaches children and adults to speak Salish, and the Language House in Inchelium records elders’ stories.

Ruben Henry of Warm Springs, Ore., expressed concern about broken promises, coal and oil trains, and algae choking out salmon.

Jennifer Ferguson, who grew up on a cattle ranch on the Colville reservation near Inchelium following Catholic traditions, did not know her Indian traditions. She began to rediscover her heritage, when she was asked to do an honor dance at powwows when her daughter was Miss Colville.

In the 1980s, she visited a Sinixt elder in the Slocan Valley, B.C., to find her roots. To learn more, she



D.R. Michel, Randy Friedlander and Rachael Paschal offer ideas related to “The Rivers of Our Vision: The Treaty.”



Bishop William Skylstad, Pat Ford, Bishop Martin Wells and Pauline Terbasket shared about “The Rivers as Our Responsibility: Stewardship, Justice in Action.”

studied at the Institute of American Indian Arts in Santa Fe, N.M., then worked three years with the Native American collection at the Northwest Museum of Arts and Culture in Spokane, and five years with the National Park Service at Fort Spokane, before becoming coordinator of the historical and archaeological program at the Colville Tribal Museum in Coulee Dam.

Four years ago, she became ill after doing digs near Evans and Barstow, auguring down 30 feet through black sludge to the original ground.

She has helped prepare educational DVDs on legends, coyote stories, the fishing legacy, the impact of Grand Coulee Dam on tribes and tribal history stories of two elder women.

Rachael Paschal Osborn of the Columbia Institute for Water Policy spoke on the impact of climate change and the Public Trust Doctrine.

She showed slides of the marked decline in the Columbia Glacier between 1980 and 2005, reducing water flowing into the system and changing the timing of stream flows.

“Property rights to water do not include destroying the ecology,” she said. “The Public Trust Doctrine with roots in Justinian laws of 533 is gaining traction as a tool for addressing climate change.”

The ecological changes, she said, will have economic consequences.

D.R. Michel, executive director of the Upper Columbia United Tribes (UCUT) and member of the Confederated Tribes of the Colville Reservation, calls for ecosystem functions to be equal with flood prevention and

energy production.

“These are not just tribal issues, because ecosystem functions benefit all of us,” he said.

He believes the goals are politically achievable given the will of people to hold politicians accountable and the availability of inexpensive, new technologies—suction tubes to “whoosh” fish up over dams, trucks to carry fish around dams and fish hatcheries releasing fish into tributaries—making fish passage possible.

Randy Friedlander, fish and wildlife director of the Colville Tribe, is hopeful that in the future U.S. and Canadian tribes can work on fish passage. He once thought it was impossible to get salmon over Grand Coulee Dam, but red-band trout released above the dam are below Bonneville, and Pacific lamprey eel have been seen on rocks at Kettle Falls.

Action at each dam will inspire fish passage at the next. Arrow Lakes will install fish passage if there is fish passage at Grand Coulee and Chief Joseph. Brilliant Dam expansion includes diversion of juvenile fish from the powerhouse. Waneta’s expansion includes fish passage.

“We have come far,” said Randy, aware his grandfather had been beaten for speaking his language and now people speak it openly. “Yes, we can get passage.”

Bishop Martin Wells of the Eastern Washington Idaho Synod of the Evangelical Lutheran Church of America said that as he visits congregations he will

promote a theology that fosters respect for creation and values of the Catholic pastoral letter, and awareness of the common good and the public trust doctrine as part of the sacred trust of God.

“Public trust is fundamental to human life and inconsistent with private control,” he said. “I will be an ambassador to other faiths to embrace the Columbia River Watershed Pastoral Letter, connect with 22 tribes as protectors of water values and apply Lutheran ethics through our synod’s public policy advocacy.

“I feel the weight of radioactive material moving toward the river at Hanford. I’ve imagined myself on top of the Wauluke Slope, starting a prayer vigil of people from all over the world, praying that the radioactive materials not infect the river.”

Pat Ford, who is retired from Save Our Wild Salmon, spent his career since 1992 focused on salmon as “teachers” about human and natural life.

“Almost every one of us has been and is today a beneficiary of the dams, whether in electric-

ity, low power bills or commerce, so we must face and remedy the continuing costs of the dams and treaty to people, waters and lands,” he said. “What is our role for justice and stewardship?”

He calls for people to speak out in political and economic contexts, to acknowledge disruption to native people, to redress past harms in a treaty that better serves the future, and to engage in dialogue and action on climate change.

“We must take responsibility for this long-term task,” Pat said.

Pauline Terbasket, executive director of the Okanogan Nation Alliance, thinks miracles can happen when she looks at what is possible and what can contribute to stewardship. “Our people previously connected to the land and river for all they needed for life,” she said.

Bishop Skylstad said that in his last decade of ministry “in a church with a pile of hurts,” he found it important to say, “I’m sorry, forgive me.” He urged the dominant culture to ask the native people for forgiveness.

Along with that, he said it’s important to act to bring changes to right the wrongs.

John Osborn told of efforts to have more organizations, tribes, churches and faiths sign the declaration.

Gonzaga University’s new Native American Studies, its Environmental Studies and Political Science Departments hosted the day-long conference in May at Gonzaga. Organizers included the Faith and Environment Network, Upper Columbia United Tribes, the ELCA Lutheran Synod, the Columbia Institute for Water Policy, the Sierra Club, the Center for Environmental Law and Policy, and Save Our Wild Salmon.

For information, call 939-1290 or email john@waterplanet.ws.

A video is available at <https://vimeo.com/96632516>. The declaration is at waterplanet.ws/pdf/Ethics-Treaty_Declaration.pdf



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Anglican chaplain appreciates Muslim-Christian relations in Dubai

The World Council of Churches 10th Assembly in Busan, South Korea, Oct. 28 to Nov. 9, was an opportunity to meet people and to learn of the ministries they come from and return to do.

One person Fig Tree editor Mary Stamp met was the Rev. Ruwan Palapathwala, a native Sri Lankan who is senior chaplain with the Anglican Chaplaincy of Dubai and Sharjah with the Northern Emirates.

Coming to Dubai in 2011 after 19 years of teaching world religions and dialogue, and serving parishes in New Zealand and Australia, Ruwan Palapathwala found the Anglican Chaplaincy a unique opportunity for dialogue through daily life.

That dialogue, he said, dispels Christian-Muslim suspicions, which erupt into violence in other parts of the world.

"Dubai is a model of the globalized world," he said. "It is a global village in a small place with good security but no guns."

Most residents are international workers who are professional experts and the workforce for the oil industry, businesses, technology, tourism and education.

Most of the international people are from India, Pakistan, the Philippines, African nations, Europe, Great Britain and North America. They are among 200 nationalities.

Just 14 percent of the 4 million inhabitants are locals, Ruwan said.

Dubai is a new, modern city, ruled by monarchs. There are no elections and no taxes.

"There are no ethnic issues. People respect and honor each other's different customs, cultures and religions," he said. "For example, during Ramadan, no one eats or drinks openly as a sign of respect for the Muslim culture."

"In a world where there is so much suspicion between Muslims and Christians, I believe dialogue at a fundamental level can inform and help overcome those suspicions. In Dubai, we co-exist as the Christian church in the Muslim world," he said.

"Our dialogue is through our daily lives," Ruwan said. "We are not there to proselytize. The churches themselves are also global communities."

Ruwan explained that the Chaplaincy of Dubai and Sharjah was started 43 years ago in 1969, as more Christians came to the United Arab Emirates (UAE).

He describes the chaplaincy as a unique communion of Anglicans and other mainline Protestant churches from around the world that is constituted within the Anglican Diocese of Cyprus and the Gulf, in the Episcopal Province of Jerusalem and the Middle East.

"The ruler of the UAE granted the church land in 1969. It was once in the middle of the desert and now is in the hub of Dubai,"



Ruwan Palapathwala facilitates opportunities for Protestants, Catholics and Orthodox to worship.

said Ruwan. "We host all mainline Protestant denominations. Roman Catholics and Orthodox also have their own churches."

While the main church is Anglican and part of the Anglican Diocese of Cyprus and the Gulf, the church compound has 21 halls to facilitate worship for more than 35,000 people in 115 congregations, worshipping from 6 a.m. to midnight in 28 languages at Holy Trinity Church in Dubai.

St. Martin's Church in Sharjah draws about 20,000 people in 80 congregations. Christ Church at Jebel Ali and Academic City draws 15,000 in 40 congregations to worship Thursday evenings to Sundays. At St. Luke's Church in Ras Al Kahaimah, there are 45 congregations. St. Nicholas' Church in Fujairah is a mission post.

The chaplaincy facilitates 325 congregations—Protestant, Anglican, Coptic, Ethiopian Orthodox, Eritrean Orthodox and the Church of South India.

"We provide hospitality for other churches, because Anglicans and Roman Catholics are the only churches recognized in the UAE. There are more than 100,000 Protestants and 200,000 Roman Catholics," he said.

The churches have been built on land given as a result of dialogue between Anglican Christians and the UAE rulers, acknowledging the commitment of the Christians who are investing their talents to build up the UAE.

Ruwan is the senior priest of the chaplaincy. Four other Anglican priests serve churches. Three are British, and one is Indian.

As senior priest, he fulfills an ambassadorial role for the church and its work to build cordial relations with the UAE rulers and to facilitate coexistence with Muslims.

He works closely with the consul generals and ambassadors of various countries to extend the churches' ministry to the expatriate community.

"I am the first Asian-born senior priest to be appointed to this post," said Ruwan, who was born in Sri Lanka, and also lived in Australia and New Zealand.

"With Dubai at the heart of the

Muslim world, our co-existence moves us to a future of seeing how Christian witness at the heart of the Muslim world can engage us in dialogue with Muslim neighbors.

"Rulers give us freedom to worship God," he said. "Some might not expect that the Muslim world would have such openness to Christians."

Ruwan said that the chaplaincy presents the Gospel of Jesus Christ in a world of conflicts, violence, financial crises and environmental catastrophes, helping people recognize the "enormity of these changes in the world, as we seek to equip ourselves to live meaningfully, to engage in dialogue with the world around us, our neighbors and ourselves, and to pray for and work with the rulers, leaders and authorities to seek strategies and solutions to improve the lives of all people as global citizens."

He said the UAE depends on

the work and expertise of people from around the world for their prosperity.

"There is no poverty. No one can live there without a job," said Ruwan, who served 12 years as a parish priest and academic in Melbourne, Australia.

After studying in Kandy, Sri Lanka, he taught religious studies at Victoria University in Wellington, New Zealand. He also served six congregations in New Zealand.

Ruwan, who studied systematic theology related to dealing with other religions, wrote his doctoral thesis in 1999 on the German-American theologian Paul Tillich and how his theology influences ways to engage with other faiths.

He did research for this thesis at Andover Newton Library at Harvard Divinity School in Boston.

In 2001, he moved to Melbourne and taught pastoral theology in an Anglican seminary at the University of Melbourne and world religions at the University of Divinity.

He took the opportunity to serve in the UAE as a challenge to put his skills in interfaith dialogue into practice in the Arab world.

"In dialogue, I see how deep understanding of faith traditions informs us and provides a path for understanding Islamic and Christian civilizations, and their contributions to the globalized world," said Ruwan.

Along with the dialogue in people's everyday lives, he said the chaplaincy is also constructing a dialogue center at St. Luke's Church in the Emirate of Ras Al Khaima to promote theological dialogue and education, leadership training and retreats that include dialogue experiences.

For information, email senior.chaplain@chaplaincyofdubai.org or visit chaplaincy-dubai-sharjah-northern-emirates.org.

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Faces of The Fig Tree - Celebrating 30 Years

Kaye Hult builds North Idaho interest, begins as volunteer coordinator

Kaye Hult, who writes freelance articles about North Idaho, coordinates events and serves on The Fig Tree board, has begun working as administrative and volunteer coordinator.

"The Fig Tree mission fits my sense of what the church needs to be about," said Kaye, who learned about it through First Christian (Disciples of Christ) Church in Coeur d'Alene and Veradale United Church of Christ.

She began volunteering at The Fig Tree to help build an archival database of articles. Living in Post Falls, she has been developing relationships and outlets for The Fig Tree in North Idaho.

After Kaye earned a bachelor's degree in social work at the University of Wisconsin in 1970, she attended the Catherine Gibbs Secretarial School in New York, worked six months with Merrill Lynch and then as a copy editor with A.D. magazine/United Church Herald from 1971 to 1973.

With a friend, she helped build a trimaran sailboat in Connecticut



Kaye Hult will provide a more regular presence in The Fig Tree office.

and sailed it with him for two months. She worked in different jobs, moving five times from 1973 to 1975. They married in 1975 at her home on Long Island.

In Boston, she did typesetting. She went to Boston University School of Theology from 1980 to

1983 and was ordained a United Church of Christ pastor in 1984.

Kaye served two small churches near Toledo, Ohio, for three-and-a-half years, then went to Cape Cod where her husband taught school. She became part-time minister of education at

North Falmouth UCC from 1988 to 1990. From 1990 to 1996, she was minister to single adults at First Congregational Church in Falmouth. When the North Falmouth UCC position ended after she divorced in 1992, she became secretary in a law office. She mar-

ried Al Torres in 1994.

She served as pastor of the United Church of Bellows Falls, Vt., from 1996 until she retired in 2010. While there, she helped start the Greater Falls Warming Shelter, an emergency overnight winter shelter for homeless individuals and families.

In 2010, Southeastern Vermont Community Action honored her as a "community catalyst" and Vermont's House of Representatives recognized her for "her religious and nonsectarian endeavors."

Al, an auto mechanic for 30 years, had a son and two grandchildren in Coeur d'Alene, so they moved to North Idaho in 2010.

Kaye volunteers for Hospice of North Idaho, serves on its ethics committee and leads a small chorus that sings to hospice clients and people in assisted living. She also does pulpit supply at Veradale United Church of Christ, which she attends, and at other churches.

For information, call 535-4112, 208-457-3142 or email kaye@thefigtree.org.

Lorna Kropp brings ecumenical commitment to her role as webmaster

Webmaster Lorna Kropp brings to The Fig Tree her sense of adventure as an "early adopter" of technology and her ecumenical commitment.

As a founder, volunteer and part-time librarian and technology teacher at Discovery School from 1983 until retiring in 2008, she consulted with and helped train Fig Tree editor Mary Stamp, who began The Fig Tree website about 2004.

Lorna started designing websites in 1999 with HTML code. As a volunteer, she helped Discovery School, Westminster Congregational United Church of Christ (UCC) and the Pacific Northwest UCC Conference develop websites.

In fall 2008, Lorna started working one day a week with The Fig Tree, because "I believe in the ecumenical cause and I wanted to keep growing and learning about technology as web designer."

The Fig Tree was using Dreamweaver as the website design tool. She and Mary learned and continue to learn about design. Lorna does research, tests and proposes tools, teaching Mary who helps with updates and corrections.

"The Fig Tree website has endless numbers of stories of people acting out of their faith, people in all walks of life," Lorna said.

She is learning the next generation of coding and technology to redesign the website, so the stories and directory are more accessible through keyword searches.

Lorna grew up in a Congregational Church in Fort Dodge, Iowa. While studying psychology at Iowa State University, she was active in the ecumenical campus ministry, the Iowa/Nebraska United Campus Christian Fellowship and the National Student Christian Fellowship Board.

Summer work camps with the American Friends Service Committee in Nashville, New Orleans and Ames introduced her to race relations, civil rights, poverty and efforts to improve conditions.

After graduating in 1964, Lorna



Lorna Kropp is the webmaster.

did two years of volunteer service at a German Evangelical Church young adult program in Stuttgart.

With the American Friends Service Committee in Paris, she did work camps—in Italy, England

and at the Ecumenical Institute at Bossey in Switzerland.

Lorna returned to study at Yale Divinity School, earning a master of arts in religion in 1968.

In 1970, she married Paul, who

also studied at Yale. She worked at a mental health center in Hamden, Conn., with families of developmentally delayed children and adults. In 1981, the Kropps moved to Spokane.

Lorna was church school coordinator at Westminster UCC and helped start Discovery School in 1983. When the church hired an associate pastor, she began studies for a library certificate at Eastern Washington University, taking

computer science classes.

Lorna also seeks to interest children in science, technology and robotics through First Lego League, coaching a team and helping organize regional events.

She serves on the Friends of Turnbull Wildlife Refuge board and on the Westminster UCC education board, and has served as a resource person on church school curricula with Pacific Northwest and national UCC.

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Fig Tree involvement has been 'backbone' of other volunteer commitments

As a volunteer, Marilyn Stedman said her involvement with The Fig Tree Board has been the "backbone of everything I've done."

That includes the Girl Scouts, Japanese Cultural Center, YWCA, Museum of Arts and Culture, Whitworth Auxiliary, Covenant Christian Church, Junior League and reading to preschoolers.

Because The Fig Tree "is always positive and I've tried to be positive in my life, it has helped me, and I hope it helps others."

"It represents the ecumenical vision of founding editors Sr. Bernadine Casey, SNJM, and Mary Stamp," she said.

Marilyn came on the board in 1996 and was chair/moderator during its transition to becoming an independent nonprofit corporation in 2000 and 2001.

After graduating from Lewis and Clark High School, she attended Washington State College in Pullman for three years, majoring in recreation to be a professional Girl Scout. She met and



Marilyn Stedman likes the positive focus.

married Dale, who worked with AAA in Spokane.

Her volunteering with Girl Scouts connected her with Mukogawa's Girl Day, the doll festival,

Hina Matsuri, and volunteering at the Japanese Cultural Center.

At nine, Marilyn had become involved with Girl Scouts because of her love of the outdoors. Her

father helped start Camp Four Echoes near Worley, Idaho. Her mother was a Girl Scout leader.

Marilyn was a camp counselor and has led troops for her daughter and granddaughters. She helped start the day camp at Valleyford County Park.

"Girl Scouts, like The Fig Tree, has international ties," said Marilyn, who has been to three of the four Girl Scout houses in England, Switzerland and Mexico. The fourth is in India.

In 1983, she took 30 Girl Scouts to Japan for three-week home stays. She has also traveled with Dale to Holland, Greece, Italy, Estonia, Russia, Rwanda and Tanzania.

"It's important to try to know other people's cultures, thoughts and religions. We are all one under God," she said.

In the early 1970s, Marilyn joined the Whitworth Auxiliary, previously only Presbyterian women. Now its ecumenical. Its support of international students gave her more international ties.

Tina Kamkosi, a graduate from Malawi, lives with the Stedmans. Marilyn has other ties with Malawi—sending a group of Girl Scouts on a visit and connecting with three Malawian Catholic priests, who studied at Gonzaga.

For 12 years, she and Dale have read to preschool children—at Bethel African American Church's preschool until it closed, and now at St. Charles' Catholic and the Hearts & Rainbows Preschool at Bethlehem Lutheran Church on S. Ray. Dale reads at St. John Vianney's preschool.

"I grew up in Central Christian Church on Third and Stevens until the freeway came. We moved to 57th and Palouse Highway, and became Covenant Christian Church. Several years ago, we sold that building and moved to 57th and Regal. Still a Disciples congregation, we recently renamed the church Origin Church and relocated to 5115 S. Freya.

She has taught Sunday school, was president of the board and involved in the women's fellowship.

Roger Ross helped The Fig Tree transition into being a nonprofit

Since Roger Ross joined the Spokane Christian Coalition board in 1989, his support of The Fig Tree has been strong. He was on the steering committee that helped it become an independent nonprofit in 2001. He served on both boards after that, as a Fig Tree liaison to what by then was the Spokane Council of Ecumenical Ministries.

He resonates with The Fig Tree's vision and seek to encourage people to think about what's in the newspaper. He believes it's important to have news of faith groups and how they approach life. It's also important for people to develop a sense of fairness toward people who are different.

"The Fig Tree shows us where people are different and similar," Roger said. "We need to respect each other's work, because Scripture says we are not to be divided, but to live simply and focus on Christ's unconditional love."

"The Fig Tree does a lot to thaw the ice so people understand and come to know each other," he



Roger Ross

said. "Too much of the world is in conflict of us vs. them, rather than knowing we are 'us.'"

He believes The Fig Tree is essential for the mental, social and spiritual health of the community.

"It bodes understanding rather than prejudice and helps people find balance in views toward one another," Roger said.

In the first grade, he spoke up when his teacher made a negative comment about interracial marriage. His family was good friends with an interracial family.

After graduating from Shadle Park High School in 1963, he joined the Naval Air Force Reserve, training for six months in Millington, Tenn., where he found racism "crackling in the air," as he helped rescue a white man beaten for befriending a black man. Roger was also surprised that a black trainee could not go into a restaurant with him. When they ate sandwiches in a park, they were taunted.

His 28 years in the Naval Air Force Reserve took him to such places as Florida and Morocco before he retired in 1992.

When he moved to Seattle in 1964 to study part-time at Seattle University while working at Boeing, he attended a Methodist church and college group.

Helping a Red Cross team clean

up after mud slides in Los Angeles, he met the canon at St. Mark's Episcopal Cathedral in Seattle and began attending there in 1969.

When Roger returned to Spokane to study at Eastern Washington University, he became active at the Cathedral of St. John, where he is still involved, sings in the

choir and plays hand bells.

He studied social work and juvenile corrections, working many years with youth. Then he became a registered nurse and continued work with corrections. He is completing a second doctoral degree to teach at Spokane's nursing or medical school.

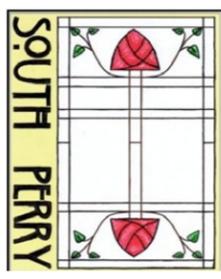


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Faces of The Fig Tree - Celebrating 30 Years - Board and Staff

Lutheran pastor has used some Fig Tree stories as sermon examples

Darrel Lundby, a retired Lutheran pastor who settled in Spokane in 2008, first appreciated The Fig Tree's ministry when he was a pastor in Portland, Ore. He joined its board in 2012.

"As a pastor, I've been grateful that The Fig Tree stories poignantly illustrate the Gospel. As I have shared stories in congregations, it has enriched, empowered and inspired members to live their faith.

"The Fig Tree tells powerful, life-changing stories of people acting out their faith by making a difference in the community, region and world. It tells stories of people advocating for peace, justice, unity, reconciliation and health in a world where we are so inundated with media that shouts stories of violence, war, conflict and greed," he said.

"It is a positive alternative, sharing stories of hope and promise that inspire the larger community to think in terms of healing and hope, so we are not overcome by sensational media that tends to overwhelm us with hopelessness and despair," Darrel said.

When he served congrega-



The Rev. Darrel Lundby shares his skills with The Fig Tree

tions, he used Fig Tree stories in sermons, in community and leadership meetings, to show how members could extend and expand their witness.

"Examples shared in The Fig Tree are activities a church could initiate or participate in," he said.

After graduating in sociology and philosophy in 1958 at Augustana College in Sioux Falls, S.D., he worked four years there in public relations and communication.

After graduating from Luther Theological Seminary in St. Paul, Minn., in 1967, he was an intern to Holden Village. He stayed to do public relations. In 1968, he traveled around the world as an ambassador for Holden, visiting

retreat sites in Europe, connecting with the World Council of Churches in Geneva and visiting Lutheran missions in Africa, Asia and Australia.

"That experience was pivotal in my life, faith and worldview," Darrel said, "strengthening my awareness of the power of people's stories to change others."

After marrying Joanna in 1969 and doing a year of clinical pastoral education in Chicago, he returned to Holden as pastor and development director. He was ordained there in 1970 by American Lutheran Church bishops who were on a retreat.

Darrel was pastor of Holden's new congregation for more than three years. Then he served a church in Seattle for five years and one in Portland for 10 years. He first saw The Fig Tree while volunteering with Ecumenical Ministries of Oregon (EMO).

"EMO was interested in ways to identify ministries and tell the stories of the church," he said. "I also realized the power of networking and drawing churches and inter-faith congregations together."

In 1988, the Evangelical Lutheran Church in America formed. Darrel served as assistant to Oregon's bishop until he retired in 2001. He did interim ministry in Portland until Bishop Martin Wells of the Eastern Washington Idaho Synod in Spokane called him to be his assistant in 2004.

From then until 2008, he also served 15 interim ministries in Oregon, Washington and Montana. When he came to Spokane, he encountered The Fig Tree again. "There was no parallel organization to EMO. The Fig Tree was an ecumenical expression that grew out of an ecumenical ministry," he said.

In and out of Spokane while serving as an interim pastor in different places, he and Joanna bought a house in 2008. As they became residents, The Fig Tree emerged as a major interest, and he joined the board two years ago.

Darrel has been active both in planning the benefit events and the anniversary dinner, and in using his fund-raising and development skills with the development/finance committee.

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Happy Watkins helps keep The Fig Tree in tune with community issues

The Rev. Happy Watkins has been an integral part of the life of The Fig Tree.

He served on the board of the Spokane Christian Coalition when Mary Stamp came from Tekoa and presented the idea of starting an ecumenical newspaper to cover religion news.

"There was some skepticism about how to pay for it then, but over the 30 years, it has paid for itself," said Happy, describing the publication's birth and growth.

Over the years, he has been involved in many ecumenical endeavors, the Interfaith Task Force on Human Relations, Nightwalk Ministry, a South Hill interfaith ministers group, the Spokane Ministers' Fellowship,



The Rev. Happy Watkins

the NAACP, Martin Luther King Jr. Family Outreach Center, and many coalitions that have worked

in the community to improve the correctional system, the police department, the justice system, the school district and youth programs, especially addressing racial issues.

He has also served on community, interfaith and ecumenical bodies to bring reconciliation among churches and faiths. For many years, he and Ivan Bush collaborated to plan the annual Martin Luther King Jr. Day service and march.

Happy started as pastor of New Hope Baptist Church in 1990. He said the church's call was for him to serve the community, not just the congregation.

Not only has he committed to memory many proverbs that lend

insight on life and faith, but also he is well known for giving Dr. King's 1963 "I Have a Dream" speech, keeping the words and their meaning alive today.

The oldest of 10 children, he grew up in a family in the Bronx amid millions of blacks and whites, Puerto Ricans, Irish, Poles, Italians and Jews. He was shocked by the lack of diversity when he came to Spokane in 1961 with the Air Force.

He attended Morningstar Baptist, then helped restart the Sharon Christian Methodist Episcopal Church, where he served from 1982 to 1985 while he became a full pastor.

After five years as assistant pastor at Calvary Baptist, mentored

by the Rev. C. W. Andrews, he went to New Hope Baptist.

Happy worked 13 years in security at Deaconess. After studying clinical pastoral education, he served several years as chaplain and patient advocate at Holy Family Hospital.

Happy, who has served since 2008 on The Fig Tree board, often shares article ideas, including a recent series on six local African-American pastors who have been married more than 50 years. He helps The Fig Tree connect with people and issues of the African-American community.

"The response is overwhelming when the African-American community regularly sees people who look like us featured," he said.



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Deidre Jacobson is committed to sustain The Fig Tree into the future

Deidre Jacobson wrote her first article for The Fig Tree in 2001, an article on the Women's Drop-In Center, where she was leading a writers' workshop for women.

Her husband, Lance, and she were recruiters for Calvary Lutheran (later Prince of Peace Lutheran) for the CROP Walk. Lance saw Mary Stamp there and told her, "My wife likes to write."

In 2002, Deidre joined the board.

"The biggest thing The Fig Tree does is provide hopefulness," she said. "There is so much fear-based information that beats on us.

"I'm afraid, for example, realizing that by 2025 two-thirds of the world's population will not have stable water sources," she said. "I'm hopeful, however, knowing that people in quiet ways lift up and care for others.

Deidre has written a number of articles over the years.

One woman she interviewed in Coeur d'Alene had Gulf War Syndrome from uranium in missiles.

She interviewed another woman three times, taking time to



Deidre Jacobson has been involved since 2001

hear her story and learn, because "sometimes we can't rush stories," she said.

Growing up in Spokane, Deidre attended St. Luke's Lutheran. She attended Pentecostal Bible studies and prayer groups during high school.

"My experience of The Fig Tree over the years has expanded my experiences of God," she said, telling of new respect she has gained for the faith of others.

For example, interviewing Jane Comerford, formerly a spiritual director at St. Joseph Family

Center, she learned about Celtic spirituality.

"I used to wrestle with who's saved and who's not, but in interviews I hear people's authentic spiritual experiences that are different from mine," she said. "It has widened my view."

She was also challenged when a friend's mother, who was Presbyterian, died. The friend, who was Catholic, thought only Catholics went to heaven.

Now Deidre sees each person's experience of faith as a different piece of the puzzle.

"It has had impact on my faith journey. I have learned to respect other's beliefs," said Deidre, who earned a bachelor's degree in 1989 and a master's degree in 2000 in social work at Eastern Washington University.

For seven years, she worked in geriatric care management with Care Connections. Then she was a part-time, and later full-time counselor at Miryam's House for several years. When she left, she started her own business in care management.

Last year, she began teaching mental health and caregiver classes at Bethlehem Lutheran Church. Then she began teaching at adult family homes and assisted living homes.

She and Lance are both caregivers for their parents, her mother who lives near Whitworth and his father who lives near 31st and Bernard.

On The Fig Tree board, she hopes to reach the goal of raising an additional \$30,000 a year to bring on new staff for enough years to build a base to support and keep The Fig Tree going for many more decades.

"We are also looking at the future of how The Fig Tree will change as denominations shrink and unify, and how The Fig Tree will continue to be the voice of people of faith," Deidre said.

"Visioning for our future and for financial stability—as other nonprofits—is not easy," she said. "We are bringing more young people into the mix. We will find ways to connect with more non-denominational churches growing more in what unites us rather than what divides us."

Deidre, as treasurer and as someone dedicated to The Fig Tree's mission, has been the one who gives the appeal for donations at Benefit Breakfasts and Benefit Lunches. She helped to establish those events.

Her vision for The Fig Tree includes replicating the publication in other areas of the nation.

In the September 2014 Fig Tree, learn about more board members and people who volunteer to help with distribution, mailings, displays and other tasks.

'Forest will sing' through guitar project

Continued from page 1

Pacific Rim Tonewoods is processing the guitar components. The Washington-based specialty sawmill supplies most of the domestic guitar industry.

"The Holden guitar project is an example of what can happen when diverse entities come together, transforming the environmental errors of yesterday into actions of hope for tomorrow," said Chuck Carpenter, Holden Village's co-executive director with wife Stephanie.

David said his role was to set the ball rolling on a bigger story involving Bob Taylor of Taylor Guitars, Steve McMinn of Pacific Rim Tonewoods, the Whatcom Community Foundation, Holden Village and the two main beneficiaries, Living Waters for the World and El Porvenir, a clean water project in Central America.

With these partners, the project "is unprecedented in the guitar industry. Thanks to the skill and ingenuity of the organizations involved, this forest will sing again, through many hands," David said.

The remediation at Holden Village is essentially a water pollution project, and through this mandated effort, the stream will soon be clean once again, he said.

"Large parts of the developing world are not so fortunate," said

David. "United Nations statistics say more than a third of the world's population, 2.5 billion people, lack access to clean water. Water-borne diseases are a major cause of illness and mortality in areas, particularly in the developing world."

With that in mind, proceeds from the sale of the Holden Village special edition guitar will support work to address these issues through Living Waters for the World and El Porvenir.

"The spirit of collaboration that surrounds the project dovetails with our mission to provide sustainable clean water, fostering long-term, mutually beneficial relationships between volunteers and communities in need," said Steve Young, executive director of Living Waters for the World. "Through this gift of music and craftsmanship, a widening circle of community will help children and their families have clean water for the first time."

Jenna Elisabeth Saldaña, director of U.S. Operations for El Porvenir, commented, "This is a story of full-circle benefit to the

environment and to the people whose health depends on a healthy environment. Thanks to the co-operation of many, we are able to take the necessary byproduct of an environmental remediation project, craft it into quality instruments and generate funding for projects that will save lives in Central America."

The Whatcom Community Foundation is helping with philanthropic aspects of the project, said Mauri Ingram, its president and CEO. All the wood for the guitars and the effort to transport and mill it has been donated.

Steve McMinn of Pacific Tonewoods "loves the idea of using local woods for an international benefit, via this diverse ensemble working together. It's almost alchemy; transmuting water into wood, into guitars and then back into clean water, with a side benefit of creating music for years to come."

For information visit <https://www.taylorguitars.com/taylorware/holden-village-gs-mini>.

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Church camps find innovative ways to draw more campers

Church camp and conference centers in the Inland Northwest continue to find innovative ways to expand their programs to serve young people and adults in their denominations, and to reach out to the wider community to benefit from their settings and programs.

Servant leadership will be part of all Lutherhaven Ministries camps

Lutherhaven Ministries believes so strongly that children and youth can be leaders at home with their families and friends, in their schools, in sports and other activities, and in their communities, that they recently hired Adam Peters as director of servant leadership. He has a master's degree in servant leadership from the University of Nebraska.

Bob Baker, executive director of Lutherhaven Ministries, which operates Camp Lutherhaven on the eastern shore of Lake Coeur d'Alene and the Shoshone Mountain Retreat on the Idaho-Montana border near Wallace, said servant leadership is integrated into all Lutherhaven programs from grade school through junior high, high school and adults.

"It's about raising up leaders for our church, communities and God's kingdom," he said. "Leadership is about communication skills, earning trust and making positive social choices. It's also about serving others in the community as the hands, feet and voice of Jesus."

Lutherhaven tries to involve campers in such volunteer projects as giving the camp entrance a facelift, creating an outdoor chapel and maintaining trails. Such projects give young people not only a sense of pride in improving the camp but also a sense of the "big picture of leaving their fingerprints on the future of the nearly 70-year-old ministry."

Programs at the Shoshone

Mountain Retreat in the Bitterroot Mountains include overnight horseback trips into the Idaho Panhandle National Forests, thanks to a federal outfitters and guides permit.

Lutherhaven's head wrangler, Danyal Coon from Colorado, watches over the camp's 17 horses. Each week, 16 campers from fourth through 12th grades become acquainted with the horses, go on trail rides, learn horsemanship skills in the arena and, at the week's end, experience an overnight trail ride.

In his 20 years at Lutherhaven, Bob has seen a shift from 85 percent of campers coming from area churches to a third coming from them, a third coming as friends and "a third hearing about camp from the community and coming as unchurched."

"The off season is busier," Bob said. "In fact, there is really no off season. About 2,700 children and youth come in the spring and fall alone for school outdoor environmental education programs.

Another change is that Lutherhaven, which once drew primarily from Greater Spokane, Coeur d'Alene and North Idaho, now draws from around the Northwest and the country.

"We also do more contracted group camps, like big churches that bring 150 youth. We have five weeks of those camps this summer," Bob said.

For information, visit lutherhaven.com.



Lutherhaven campers join in a sing-a-long activity.



Campers paddle a canoe on the Spokane River at Ross Point Camp.

Ross Point provides age-related church camps and offers Camp Journey for children who have cancer

In addition to four age-related youth camps and a family camp, Ross Point Camp and Conference Center at Post Falls, Idaho, is offering Camp Journey for children with cancer.

"We hosted the camp for nine years," said John Batchelder, executive director of Ross Point. "Some of the parents and children wanted it here. We are staffing it and using volunteers."

Beyond four weeks of Ameri-

can Baptist church camps that are open to everyone, the rest of summer other groups will use the camp for their programs—St. Mary's of Egypt, Alderwood Community Church from western Washington.

There are also programs for team building, servant leadership, communications and veterinarians.

"Typically denominational churches are declining in youth," John said. "The challenge is to reach beyond church walls, because once children and youth

come, there is great loyalty to the program. They come back to be with their friends.

"With technology and young people spending so much time inside, many are less excited to go to camp, but once they come, they are excited. The one week of camp can have a deep impact," he added.

John promotes the camp through building relationships visiting churches, which hold Camp Sundays.

For information, visit www.rosspoint.org.

Campers serve community while enjoying camp life

Tyler Wagner, director at the United Methodist's Camp Twinlow on Twin Lakes north of Rathdrum, Idaho, said that high school groups come for four weeks of the Idaho Mission Program and go out to serve in the community while enjoying camp, going to Silverwood, biking on the Hiawatha Trail and backpacking.

"It's a chance for youth groups to experience Idaho and partner with such agencies as Shalom Ministries in Spokane, the Twin Lakes Association to restore a creek for water quality and Elder Help to help low-income people in Idaho care for homes and yards.

Twinlow, which is in its 86th

year, is offering eight weeks of camps, doing Bible studies, discussions and activities around the theme, "All Things New."

Kristen Moon, the guest group coordinator, said Twinlow is offering a two-week session of Counselors In Training for ninth to 12th graders.

"One week, they learn about what it means to be a counselor and then they pair with a counselor at one of the three to four camps that run simultaneously each week," she said.

Twinlow offers two weeks of primary camps and three sessions of junior camp, junior high and high school camps. Junior

and senior high camp options are explorer camp—sleeping in tents—regular camp, water sports and MADD (music, arts, dance and drama) camps. There is also a three-day family camp in the summer and one in the fall.

Camp Twinlow hires 20 summer staff and has volunteer leaders, too.

Four of nine rustic cabins have been renovated, and volunteers continue to remodel cabins one-by-one. Volunteers are also renovating rooms at the retreat center and adding a cement floor to the boathouse.

For information, visit twinlow.org.

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Numbers back to near-record level

Andy Sonneland, executive director of Camp Spalding outside Newport, said that it had record numbers of campers in 2008. During the recession, camper numbers fell 22 percent, but have grown back to near-record levels.

"The decline caused us to market broadly in the community beyond our historic and main constituency in the Presbyterian Church USA. We have used billboards and underwriting KPBX, among other marketing efforts.

"We have also seen a significant increase from families outside our denomination," Andy said.

Camp Spalding is in the midst of a \$1 million capital campaign to enhance and expand what they do. They are developing a nature pavilion by the water to expand the camp's nature program and as a year-round meeting space for 50. The campaign also includes

landscaping to create a creek-side park in the center of the camp with plants and seating as an inviting space for small groups and for sitting in solitude. There will also be a new entry area and a \$150,000 endowment for financial aid for low-income campers. Part of the campaign will purchase property to create another campsite to the north.

Andy estimates that 75 percent of campers and about 40 percent of summer staff come back each year. Camp lets young people get away for a week in a beautiful natural setting with college-age role models enthusiastic about faith.

"For many, camp is the best week of the year," he said. "I'm optimistic long-term about church camping."

For information, visit camp-spalding.org.



Camper climbs on Camp Spalding ropes course.



Counselor and camper work on craft project at Camp Cross.

Facebook connects campers all year long with camp

The number of registrations coming in to N-Sid-Sen on the east shore of Lake Coeur d'Alene is strong and most of the volunteer directors are returning.

"Get Real with Jesus" is the theme for the 2014 curriculum.

N-Sid-Sen is looking to launch a capital campaign to build a tunnel under Highway 27 so campers can more safely use the other side of the road, where 200 of the camp's 270 acres are.

With access, Mark Boyd, director, said they plan to rebuild the ropes course there and will build tent platforms, so some of the campers can stay in the more remote area up the hill with a view. They will prepare their own meals and stay there for two days of their week.

"We want the campers to realize there is more to the camp than the waterfront," he said.

"When campers come, I see that returning campers feel immediately at home, and new

campers are readily welcomed so they relax," Mark said. "The camp belongs to all of us, so everyone should feel welcome and at home."

Mark tells campers there are two rules: "1) You have to have fun. 2) If you see someone who is not having fun, you have to share some of your fun."

Year round, he now uses Facebook to keep connected with campers and people in the Pacific Northwest Conference of the United Church of Christ.

"It's a way to keep in contact when I'm out here alone in the beautiful setting and to remind people of its beauty," said Mark, who also has used Facebook to introduce the new camp dog.

Along with Facebook, he has been connecting with people in the United Church of Christ congregations that are part of the Pacific Northwest UCC Conference, particularly east of the Cascades.

For information, visit n-sid-sen.org.



N-Sid-Sen has kept up year-round camp consciousness on Facebook, such as by photos of enticing sunsets, winterscapes and other scenes around the 270 acres.

Diocese camp will winterize to extend the season for use

The Episcopal Diocese of Spokane's Camp Cross on the western shore of Lake Coeur d'Alene has two projects underway in 2014.

One is to winterize part of the water system to expand the season for using the camp from February to November for small retreats and community groups. It would make it possible to use the kitchen, conference facility and bathrooms for a longer season.

Access is by boat, so when winter hits, the camp has to close. This year, it opened the third week of April. The first session was May 16, the annual Labor of Love Retreat to help set up the camp, clean, put the canoes out.

The other project is the camp's five garden beds and three compost bins, which are being used to teach campers about sustainable growing, so they can grow their

own food and make compost.

"We are building the outdoor education program to acquaint campers with what surrounds us here," said Colin Hafner, executive director. "We have five trees native to Idaho on our grounds that are surrounded by the lake. We will teach campers to identify trees and plants, and to take care of the water and ecosystems here."

Camp Cross is drawing more campers and involving them in meaningful experiences so they invite friends, he said.

"We have leaders from the diocese. Each camp has clergy and program leaders, exploring the theme, 'Share Your Treasure,' to help campers realize their unique abilities and God-given talents. Leaders take the theme and build the program from there."

Another change is adding a day to the young adult weekend retreat that has been held at Camp Cross for eight years.

"We want to encourage young adults to continue camping," Colin said.

"Camp does not have to end with graduating from high school. It's hard to find a time for that age group, so we will hold it July 27 to 30 to be before semester colleges start in August," he said.

"We have a good base of campers who come back every year and bring friends," he said. "It's an experience outdoors in a caring community, benefiting from the spirituality of being outdoors, not connected with cell phones, TVs or computers. It's an opportunity to 'disconnect.'"

For information, visit camp-cross.org.

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Therapist educates people to understand emotions, control actions

In workshops at both St. Joseph's Family Center and the Women's Hearth, and in therapy with individuals, families and couples, Diana Hornbogen educates people to understand their emotions and to control their actions.

A marriage and family therapist at St. Joseph Family Center, her goal is to help individuals and families find hope and encouragement.

She is one of the counselors at the Catholic-based center, helping people of any faith with depression, anxiety, relationship issues and other life challenges through therapy, spirituality, retreats and healing arts.

Ten years ago, she started a private practice on the grounds of St. Joseph Family Center, 1610 N. Superior. Seven years ago, she became a staff therapist, teaching classes on parenting children of divorce, and on women and anger.

After earning a bachelor's degree in psychology in 1985 from the University of Utah, she married and was a stay-at-home mother with a blended family for 12 years. Then she earned a master's degree in counseling at Marquette University in Milwaukee, Wis., before coming to Seattle for a two-year program in marriage and family therapy at Presbyterian Counseling Service, followed by a two-year internship and becoming a licensed marriage and family therapist.

Key to her marriage and family therapy training was learning to look at individuals as part of different systems. When one piece of a mobile hanging over a child's crib is touched, all are affected, Diana pointed out

A system may include family, school, workplace or any other setting of interaction with others, she said.

Each month, she helps teach two three-hour court approved classes at the center on Parenting Children of Divorce.

"I think of separation and divorce as a death—the death of a relationship, a dream," Diana said. "For children, it is the death of the family as they have known it. What follows is a period of grief, loss and finally acceptance for all family members."

The class explores parenting behaviors that lessen the trauma of the divorce on children.

Diana teaches two other court-approved courses offered at St. Joseph Family Center: "Men and Anger" and "Women and Anger." The classes educate participants to understand their emotions and control their actions.

"Anger is one of five emotions: mad, sad, glad, scared and bored,"



Diana Hornbogen understands those who suffer depression.

she said. "None of them is good or bad. As human beings, we have feelings, thoughts and actions. As human beings, we have a choice about how we want to manage these feelings and thoughts.

"For example, if I feel love for my family and think they are the most important part of my life, but come home, kick the dog and shout at everyone, I need to know that actions speak louder than words," she said.

Diana believes that the more aware people are of their emotions and thoughts, the more power they have to make choices about how they manage or express them.

"There are both destructive and constructive ways we can communicate," she said. "We can decide to rant and rave, or take time out to collect our thoughts and express them in a respectful way."

In a recent workshop at the Women's Hearth, she told participants that she is solution-focused rather than problem-focused.

"Problem-focused people tend to complain," she commented.

The solution-focused method, which she takes from the business world, defines a problem, generates possible solutions, picks one, implements it and then evaluates how it affects the problem.

"We then have resolution or we try a different possible solution," she explained. "It is a positive way of living and helps us use our power to make improvements."

Diana also teaches Fair Fighting Skills, using "I statements," such as "I feel angry when you leave your shoes on the floor because if I don't see them, I trip."

"These types of statements lead to generating solutions, so the tripping doesn't reoccur," she explained.

Diana also facilitates workshops on Couples Enhancement, Pre-Marriage Preparation, and Blending Families and Step-Relationships. For example, when

working with people before they form blended families, she urges them to liken themselves to two successful companies deciding to merge.

They have a process, she said.

- First, the company heads meet to develop a mission and a mission statement.

- Second, they write their short-term goals and long-term goals.

- Third, they develop job descriptions for each employee.

- Then they schedule quarterly reviews.

"I like families to have weekly or at least monthly meetings, so they stay on track," Diana said. "The more structure there is in relationships, the more time people have to be spontaneous and romantic, because they are not having the daily argument about whose turn it is to take out the trash. Ongoing meetings create the opportunity to evaluate what is or is not working."

She advises families to write out what they agree to do and to be accountable to each other.

When implementing new behaviors or techniques in their

lives, Diana reminds clients there is a "learning curve."

"We may need to fake it until we make it. To drive a stick shift, I have to practice. At first, I intensify focus. Each movement is deliberate. I may become frustrated and want to go back to an automatic," she said. "Sports research indicates we have to practice something (correctly) about 250 times before we begin to develop a 'body memory.' That's why athletes practice.

"The learning curve is the same when we want to change our thoughts or learn new ways of communicating," she explained.

She believes if people can address their differences in healthy ways, the world can find healthy ways to resolve differences.

Diana shared that her decision to become a therapist was influenced by the loss of her mother, who had been diagnosed with bipolar disorder and committed suicide when Diana and her siblings were children and teens.

At her mother's funeral, she promised that, even though her mother felt her life was not worth living, "I would make my life worth living and would make my time meaningful," she said. "When I face adversity and negative situations in life, I try to find an opportunity for learning, improvement and growth."

Believing life ends quickly enough, she discourages people from thinking about taking "a permanent solution to end temporary problems."

"When we are depressed, we do not imagine the sun will come out again. Depression may be an inherited predisposition, like diabetes, so if the gene is in our family, we need to be aware," she said. "We need to recognize biological and genetic tendencies in our families, so we can educate ourselves and succeeding

generations about self awareness and care," she said.

Diana has suffered from depression and battled suicidal thoughts, eventually learning to manage her mood disorder with medication.

"We need to alleviate any shame of needing medications. My mother refused to take them and denied she had a problem," she said. "It's like a diabetic needs to adjust insulin levels. With depression, brain chemicals—serotonin, dopamine and norepinephrine—are out of balance."

To monitor their moods, she urges those at risk to use tools such as identifying where they are on a scale from 0 (suicidal) to 10 (a peak experience).

"We can aim to be at a 6, 7 or 8. If we find we are below 5 for two weeks or more, we may talk to a professional. The slide into a deep depression can happen slowly, so learning to recognize the downward spiral can be life-saving," she said.

As an educator on depression, the human mind and communication skills, she suggests: "When we are in trouble or hurt, it can be a signal that we need new skills. Most people are doing the best they can with their current tools.

"When we're 'stuck,' we might just need more or different 'information,' to reveal options we were not able to envision," said Diana, adding that faith can be a source of strength for many people.

Spirituality can help people find meaning when they go through losses and transitions, she said, noting that she works with people where they are in their faith, respecting different traditions.

"Faith can give inspiration and the will to go on. We each need to find our source of meaning," she added.

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Communication connects multiple pieces to give perspective of whole

Communication helps us connect the multiple pieces or aspects of what otherwise might seem to be a complex, unsolvable puzzle, a problem that seems insurmountable, an injustice that seems daunting, a relationship that seems irreconcilable. Because history is written by the winners, the powerful and those profiting off the way things are, they control the stories told and the spin presented.

The Columbia River Treaty conference is an example of many people gathering and sharing their pieces of information to give a new picture of what was, is and can

be. They told of the devastation upriver from efforts to control floods downriver. They told of people declared extinct as their traditional lands were flooded. They told of a lost language with songs, stories, insights and culture being restored. They told of salmon blocked from their spawning grounds and new technologies to whoosh them over dams or sidetrack them from power plants on the way downstream. They connected climate change with declining glaciers and stream flow. They told of contamination, liability, illness and cleanup.

They pledged to share the now connected

stories and perspectives with others in their congregations, organizations, tribes/nations, communities and governments.

They pledged to pray and sing to stir spiritual energy, loving compassion, justice advocacy and empowering action to forgive, to clean up, to restore, to value and to challenge.

Communication across borders, among indigenous peoples, religious leaders, community groups and government entities helps us emerge from the isolation of hurt and divisions to enter the cycle of pursuing possibilities, in which everyone benefits.

By communicating, we gain the words and wisdom to make the impossible possible.

As a new treaty is negotiated, people must communicate with each other.

As therapist Diana Hornbogen notes, when one piece of a crib mobile is touched, all parts move. She invites people to choose constructive, solutions-focused ways to communicate. "When we're stuck, we might just need more or different information to reveal options we could not envision," she said.

Communication is key to possibility.

Mary Stamp - editor

Volunteering with school children can open eyes to celebrating

Currently, twice a week, I work with a third grader from Vietnam who reads at the first grade level. The teacher and I think she is about to make a breakthrough. I want to be there when she does.

In Pittsburgh I had a friend who was born in Hungary during World War II. At the end of the war, when she was about three, they moved to West Germany and two years later to the United States.

She told me about a phenomenon she called being "between languages." During that time, she saw Joseph Welch tell off Senator McCarthy with the "Have you no decency?" reprimand. She knew something

good had just happened, but she didn't know exactly what it was.

One morning recently, I saw a demonstration of creative teaching and enthusiastic learning as a parade of first graders pulled decorated shoe boxes on wheels. Some were wearing national outfits. The boxes were their floats.

Cheering them on were classes of older children, some waving homemade pennants, and an assortment of parents, grandparents and friends.

The parade route circled the building and ended at the playground. There they sang their school song, which includes a verse

celebrating their diversity: "We've got people from Africa ... Ukraine ... Vietnam ... Mexico, China and Peru. We've got people from Tibet, you bet! And we've got you!"

We were invited back to classrooms where the paraders sat with their floats on tables, ready to explain how the decorations and symbols on their floats and clothes they wore.

The parade and classroom explanations were a demonstration and celebration of what they had learned in a unit of study about families.

After the celebration, I thought about the variety of knowledge and skills they

had experienced. My list covered a page and included, in part, history, sociology, geography, writing, map reading, art, public speaking and the level of mechanical engineering necessary to make wheels for a float out of jar lids.

Many of the observers are also volunteers in those or other classrooms, and they are almost as diverse as the classroom population.

I encourage everyone to attend some event at a nearby school to find a niche in the volunteer corps to keep ourselves joyful and hopeful.

Nancy Minard - Contributing editor

Reflections

Sounding Board

30th Anniversary

At The Fig Tree's 30th Anniversary Dinner

Michael Kinnamon connects ecumenism and communications

Continued from page 1

"We were taken aback when some students dismissed the report as "waffly," even "hypocritical," because it said—clearly through gritted teeth—that "there are extreme circumstances where, as the last resort and the lesser evil, the lawful use of armed force may become necessary to protect vulnerable groups of people exposed to imminent lethal threats."

"The words on the page did not convey the human drama and struggle behind them," Michael said.

Without dropping the readings, the professors told stories that put a human face on the ecumenical movement.

Michael told of living in Midway, Ky., a community of 1,200 with 10 Protestant churches: two Methodist (one black and one white), two Baptist (one black and one white), and two Disciples (one a former slave church and the other mostly white). Members of his predominantly-white Disciples church had never set foot inside St. Matthew's African Methodist Episcopal Church, 100 feet from its back door.

"The biggest fissure in American Christianity is not from the legacy of the Reformation but division inherited from the legacy of slavery," Michael said.

He told of a Kenyan friend, Jesse Mugambe, whose jaw clenched whenever he described how the British assigned denominations to evangelize different parts of the East African colony so Christian rivalry would keep "natives" from uniting in political opposition—a pattern repeated globally.

Michael also told of his experience at the WCC's assembly in Harare in 1998, a year before Zimbabwe's economic collapse. Some Pentecostal friends invited him to worship at one of the African Instituted Churches, non-denominational, usually Pentecostal fellowships.

"We crammed in two taxis and headed for the edge of the city where Christians, dressed in white, were worshipping under trees," he said. "We approached a group and asked if we could worship with them. "Of course," they replied, "and one of you can bring a testimony." One of his friends volunteered Michael.

"So there I was, preaching on the work of

the Holy Spirit in the Book of Acts, while around me, African Christians knelt on the grass, hands raised, speaking in tongues or the Shona language.

"I was overcome with the conviction that this was part of my family," he said. "This experience has shaped my ministry, contributing to my involvement in the Jubilee 2000 campaign to obtain debt relief for African sisters and brothers."

He also told of a 1960s dialogue sermon by the U.S. Presbyterian ecumenical leader, Eugene Carson Blake, and the German church leader and Nazi resister, Martin Niemöller, who was a German U-Boat officer in World War I.

Blake, who had learned to hate Germany and the "new barbarism" symbolized by U-Boat warfare, realized that if he had been older, the two would have been in the position to kill one another. What made the sermon possible?

The ecumenical movement so transformed his understanding that Blake said he was "more interested to hear what this German Lutheran will say...than to hear almost any other preacher in the world."

"Once we began to tell stories of real individuals in the wider church, students started to share their own experiences of why church unity matters," Michael said.

• "My sister is married to a Catholic and couldn't take communion with him, even at his mother's funeral."

• "My Southern Baptist family said I left the family when I joined the United Church of Christ. The religious split keeps them from spending time with their grandchildren."

• "An ecumenical Thanksgiving service we hosted last November was a highlight of the year for our congregation."

During the last session of the course, the professors read aloud from three recent issues of The Fig Tree.

A December article from the WCC assembly reported how telling stories of violence against women—in India, Zimbabwe, Great Britain, Uganda, Nigeria, Thailand, Indonesia, the Congo—helps begin the process of healing and prevention.

A January article on the assembly covered speakers from Pacific islands

who call for ecumenical solidarity to resist militarization of their region.

From March, they read that the Rev. C.W. Andrews and his wife, Doris, celebrating 40 years of ministry at Calvary Baptist, urge people to respect one another despite differences and, in his words, "not to get bent out of shape over nothing."

They quoted an article on the installation of the Rev. Roberta Wilburn as president of the Spokane Ministers' Fellowship. Its motto is "dwelling together in unity." When people are one, she said, "nothing can be withheld because each brings different talents to share to bless the city."

"Sounds pretty ecumenical to me! It is putting a human face on the movement," said Michael.

He considers The Fig Tree's work particularly important, given the state of communications in this society.

"Communications media should promote healthy, vital community," he said.

The 1968 WCC assembly spoke of media as providing "the bone structure of a responsible world society" because potentially "media enable us quickly to know about the suffering of others and, thus, to grow in awareness and compassion."

Michael said that "communal bonds are formed when people learn about others as individuals and about the complexities of our environment. Civic engagement is encouraged when, through the media, the nation's attention is directed to issues of consequence. True investigative reporting builds up community through the revelation of matters that, if kept hidden, unravel the fabric of our common life."

Today's 24-hour news coverage, cultivates a taste for sound bites and celebrity gossip that eclipse stories that need in-depth attention, Michael said. The internet gives unprecedented access to information, but also gives what a colleague calls a "smorgasbord of dubious pundits," catering to political prejudices of a segment of the population, undercutting community.

In a recent op-ed piece, New York Times columnist Maureen Dowd wrote of "the viral, often venomous, world of the internet, Twitter, and cable news, where fake rage is the rage all the time," and of the "Mur-

dochization of the news, where a network slants its perspective because it sells and sells big."

As general secretary of the National Council of Churches, Michael was frustrated that media tended to write about religion when it was controversial—involving conflict or broken community.

In the 2008 frenzy over President Barack Obama's former pastor Jeremiah Wright, Michael was at a news conference at Wright's church, Trinity United Church of Christ in Chicago, where the Rev. Otis Moss, the Rev. John Thomas and Michael called for "a sacred conversation on race" to help heal wounds caused by the nation's racist heritage.

"Guess how much coverage that got compared to Wright and his occasionally divisive rhetoric!" he said.

In August 2010, a troubled pastor of a tiny, fringe Gainesville, Fla., congregation gained too much media attention when he announced he was going to burn 200 Qur'ans on the anniversary of 9-11. The NCC heard from colleagues in Egypt, Pakistan, and Indonesia, where extremists were using this "news" as a pretext for violence against local Christians.

"The way stories are covered has consequences," said Michael, whose interviews with such international networks as Al Jazeera, tried to put a different face on U.S. Christianity.

"That is why we need The Fig Tree. We need serious, faith-based or faith-sensitive communication that can help us learn about other perspectives and experiences to help us see others as individuals, not stereotypes, and to lift up religion's ecumenical efforts, not just those that reinforce fragmentation," he said.

"When I was at the NCC, it had five commissions: Faith and Order, Justice and Advocacy, Interfaith Relations, Education—and Communications. Some on the NCC Governing Board saw communications as an apple among oranges. "Isn't communications," they asked, "more of a tool than a basic theme of ecumenism?" Michael's answer was and is an emphatic "No!"

For information, call 206-296-2534 or email kinnamon@seattleu.edu.

Calendar of Events

- June 4**
 - **Visit Moses Lake Hutterite Community**, Inland Empire Tours, 747-1335, ietours.net
 - **Pages of Harmony Chorus**, INB Performing Arts Center, 334 W. Spokane Falls Blvd., 6:30 to 9:30 p.m. 999-1598, pagesofharmony.org
- June 5**
 - **"Finishing Well: Investing in Your Values and Passing on Your Legacy,"** Loran Graham and Jeff Smith, Whitworth Foundation, Weyerhaeuser Hall, Whitworth University, 6:30 p.m., 777-4268, bdavis@whitworth.edu
- June 5-13**
 - **Habitat for Humanity-Spokane Blitz Build**, Hope Meadows in Deer Park, 534-2552, habitat-spokane.org/blitz-build-2014
- June 6**
 - **Spring Soiree and Benefit Auction**, Peace and Justice Action League of Spokane, Cathedral of St. John, 127 E. 12th Ave., 5:30 to 9:30 p.m., 838-7870, pjals.org/2014Auction
- June 6-13**
 - **"Young Adults Explore Buddhism,"** Venerable Thubten Chodron, Sravasti Abbey, 692 Country Ln., Newport, 447-5549, sravasti.org/program/youngadults
- June 7**
 - **Bill Wiese**, author of *23 Minutes in Hell*, Word of Faith Christian Center, 4001 N. Cook Ave., 4 p.m., 891-5253, wordoffaithspokane.org
- June 10**
 - **Unity in the Community Planning**, Community Minded Enterprises, 25 W. Main Ste 310, 5:30 p.m., mahenderson@west.com
- June 13**
 - **World Relief Concert with Crème Trangerine**, Life Center Foursquare Church, 1202 N. Government Way, 7 p.m., 484-9829
- June 14**
 - **Pride Parade**, Gondola Meadow, Riverfront Park, noon to 5 p.m.
- June 16**
 - **Juneteenth**, "Answering the Call to Action by Celebrating the Pillars in our Community," Liberty Park, 11 a.m. to 2 p.m., inwjc.org/about-inwjc.html
 - **John Michael Talbot**, Saint Mary's Catholic Church, 304 S. Adams Rd., 7 p.m., 928-3210 or stmarysspokane.org
 - **NAACP Meeting**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 7 p.m., spkncpbr@gmail.com
- June 16-27**
 - **"Leading Beyond the Myth: Taking the Red Pill,"** Center for Organizational Reform (COR) Summer Seminar Series, 1100 W. Sixth Ave., 9 a.m. to 4 p.m., 879-9235, corhome.org
- June 19**
 - **Women's Power Networking**, music and dance, Greenbriar Inn, 315 Wallace Ave., Coeur d'Alene, Idaho, 5 to 8 p.m., charitydoyl@yahoo.com, 928-9664
- June 20, 21**
 - **Book and Bake Sale** Benefit for Guatemalan Women's Leadership Project, Bethany Presbyterian, 2607 S. Ray, Friday noon to 6 p.m., Saturday 9 a.m. to 2 p.m., 844-7607 bethanyspokane.org
- June 21**
 - **Evening in Tuscany Italian Dinner and Auction**, benefit YWCA's Alternatives to Domestic Violence Safe Shelters, YWCA, 930 N. Monroe, 6 p.m., 863-2882, melaniew@ywcaspokane.org
- June 22**
 - **2014 Mariachi & More Festival**, Columbia Park, Kennewick, 11 a.m. to 7 p.m., tricityshcc.org
- June 24**
 - **"Falls and Injuries Prevention,"** Successful Aging in the Northwest series, CMTV14 on Comcast, Tuesdays, Thursdays and Saturdays, 10 a.m. and 8 p.m., 209-2634, benc@community-minded.org
- June 25**
 - **"The Silence between the Notes Makes the Music of My Life: A Day of Reflection on Eastern Spirituality and** Mysticism," Paul Coutinho, Immaculate Heart Retreat Center (IHRC), 6910 S. Ben Burr Rd., 9 a.m. to 3 p.m., 448-1224, ihrc.net
 - **Crude Awakening Oil Train Tour**, Dana Lyons & Matt Krogh Concert, Spokane Riverkeeper, Saranac Rooftop, 21 W. Main, 7 p.m.
- June 26**
 - **Paul Coutinho**, reading and book signing, IHRC, 6910 S. Ben Burr Rd., 5 to 7 p.m., 448-1224 or ihrc.net
- June 27-29**
 - **"Launch out into the Deep,"** Weekend Fishermen's Retreat, Paul Coutinho, IHRC, 6910 S. Ben Burr, 44-1224, ihrc.net
- June 29**
 - **Family Fun Fair Expo**, Celebrating Parenthood in Spokane & North Idaho, Silver Lake Mall, 200 W. Hanley Ave., Coeur d'Alene, 11 a.m. to 4 p.m., nwfamilfun@yahoo.com, 928-9664
- July 7-11**
 - **Whitworth Institute of Ministry**, Whitworth University, 777-4345
- July 8-Sept 26**
 - **Legacy of Expo '74**, Chase Gallery, City Hall, 808 W. Spokane Falls Blvd., Monday through Friday, 8 a.m. to 5 p.m., 321-9614, info@spokanearts.org
- July 11-14**
 - **Mission U**, Central Washington University, 400 E. University Way, Ellensburg, 476-3462 or 208-267-3859
- July 15**
 - **"What Is This New Evangelization?"**, Barbecue with Bishop Emeritus William Skylstad, IHRC, 6910 S. Ben Burr Rd., 5 p.m., 448-1224 or ihrc.net
- July 16**
 - **"The Interior Castle: Spirituality in the Carmelite Tradition,"** Marian Day of Prayer, Sister Leslie Lund, OCDH, IHRC, 6910 S. Ben Burr Rd., 9 a.m. to 4:30 p.m., 448-1224, ihrc.net
- July 21**
 - **NAACP**, 631 S. Richard Allen Ct., 7 p.m.
- July 21-25**
 - **Jubilate Summer Arts Conference**, "All That I Am: Ready to Give and Ready to Receive," IHRC, 6910 S. Ben Burr Rd., 448-1224, jubilateworshiparts.org
- July 23-27**
 - **Germans from Russia Heritage Society** Convention, Davenport Hotel, 220-6321, grhs.org
- July 25-27**
 - **Julyamsh**, Greyhound Park, Post Falls, Idaho, Friday, 5:30 to 7 p.m., Saturday 10 a.m. to 6 p.m., Sunday, 11:30 a.m. to 2 p.m., julyamsh.com
- July 26**
 - **South Perry Street Fair**, Grant Park, 10 a.m. to 5 p.m., 325-6911, SouthPerryStreetFair@gmail.com
- July 27-Aug 2**
 - **"Dwelling in God's Love: A Week Long Retreat,"** Sr. Patricia Novak, OSF, The Franciscan Place at St. Joseph Family Center, 1016 N. Superior Street, Friday, 7 p.m. to Sunday, 1 p.m., sjfconline.org
- Aug 5**
 - **National Night Out Against Crime**, Spokane Community Oriented Policing Services (C.O.P.S.), 835-4572, spokanecops.org
- Aug 16**
 - **Unity in the Community**, "20 Years Together," Riverfront Park-Clock Tower, 10 a.m. to 4 p.m., 444-3088
- Aug 17-22**
 - **"The Sacred Art of Iconography,"** Father Damian Higgins, Monastery of St. Gertrude, 208-962-2000, Spirit-Center.org
- Aug. 18**
 - **NAACP**, 631 S. Richard Allen Ct., 7 p.m.
- Aug 26**
 - **"Francis says ... 'Hop to It!'"**, Barbecue with Bishop Emeritus William Skylstad, IHRC, 6910 S. Ben Burr Rd., 5 p.m., 448-1224, ihrc.net
- Aug 27-Sept 1**
 - **Pig Out in the Park**, food and music festival, Riverfront Park, 10 a.m. to 11 p.m. daily, spokanepigout.com
- Sept 3**
 - **Fig Tree Distribution**, St. Mark's Lutheran, 316 E. 24th, 9 a.m., 535-4112
- Sept 4**
 - **The Fig Tree Board**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 1 p.m., 535-1813

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Relief Society finds creative ways to care for people, matching interests

Continued from page 1

“For example, we went to the school district and found that special needs children, such as those with cerebral palsy, need weighted vests to help them control their movements. The weighted vests help calm them and slow their body movements,” Karen said.

So the women donated vests to Central Valley School District.

“Our ward also made faces on hundreds of tennis balls, which the children use to help with dexterity and motor skills,” she said.

In addition, women from all wards donate nice clothing for the YWCA’s Our Sisters Closet. They take it to the stake center at Highway 27 and 40th Ave., where they filled two big closets.

Women in the stake who need clothing then “shop” there, before they take the clothes to Our Sisters Closet for women who are re-entering the job market, she said.

It took three vans to deliver the clothes recently, Karen said.

“It’s fun to see what we can do together for a good cause,” she commented.

At a women’s conference in February, a panel of sisters talked about how to help families study Scripture. Stake President Gregory Mott told the women, “The love the Savior has for us defines who we are.”

“Each ward is involved in community service and looks for ways to help established organizations,” Karen said.

Last August, her ward helped the Community of Christ Church on Bowdish and Broadway feed children who receive free and



Karen Spear

reduced lunches in school. The summer food program runs through June and July, but in August children still needed meals.

That church also has a Homework Club, where women can volunteer for three hours to help tutor children. The stake helps with that program.

She also described two projects of the Evergreen Ward as other examples of outreach:

- For four or five years, they have held a symposium with at-risk girls at Barker High School Charter School. A guest speaker encourages girls to stay in school.

They have a brunch, at which girls learn and practice good manners. They also learn about care of hair, nails and makeup.

• After one woman died and left two rooms full of fabric, women in the relief society bought sheet sets and made quilt tops for 34 beds at Hope House. The bottom sheet is used for the beds with the matching quilt and pillow covers.

One ward had a Brown Bag Brigade and took 150 lunches to give out to men lined up for beds this winter at the House of Charity. It also had enough for the 34 women at Hope House.

“We provide lunches for Hope House on an ongoing basis,” she said. “For years, we have also taken turns to fix lunches for Crosswalk, so each ward does one month.”

For a Relief Society Birthday Dinner in March, leaders asked people to bring protein items to donate to Spokane Valley Partners.

The Bishops’ Storehouse at 9423 E. Fourth Ave. distributes food purchased and produced by the Church of Jesus Christ of the Latter-day Saints. Stake members in need can go there for produce, commodities and other food. The storehouse often donates surplus food to Spokane Valley Partners.

Some members of the Relief Society assess needs and prepare a shopping list to supplement commodities. Others take turns purchasing the food. Wards donate funds and volunteers.

“The storehouse is for members and nonmembers approved by ward bishops,” she said.

“Service unites us,” Karen said.

For some, service may be cleaning the stake buildings as a way “to show Christ-like love,” she said.

For Easter, there was a “Messiah” sing-along.

For others, it might be sending a team to help the city replace gravel in a park with bark.

“Participating in community projects, we make many new friends,” she said.

“We like to be like Jesus Christ in feeding the hungry, clothing the naked and liberating captives,” she said.

“I have always grown up doing acts of love as a lay Christian,” she said. “I spend time helping my husband with books for his business of detailing cars.

“Part of being like our Savior is to show our love for our Savior by our actions. It’s easy to be wrapped up in monetary things. What brings true happiness is service to others,” she said.

Members fast once a month and donate money to help people with different projects.

Karen, who has been in Spokane 30 years, is also a supporter of LDS camps at Camp Naborlee on Lake Roosevelt.

“It’s all volunteer run, so we do cleanup projects and build simple structures,” she said. “It is open from Memorial Day to Labor Day.”

The website, LDS.org, lists humanitarian projects world wide, such as a Red Cross team in Salt Lake City.

“It encourages us to be involved in our communities,” Karen said. “The same instruction is true worldwide.”

The East Spokane Stake Center building has many classrooms and many pictures of Christ.

Ward meetings on Sundays last three hours. The first hour is for sacraments. The second hour is Sunday school with lessons and singing, and the third hour is divided into the groups—the women’s relief society, the men’s priesthood, the men’s youth groups, the women’s youth group and the children’s group.

For information, call 230-9921 or email Karen@marksppear.com.

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Hospice of Spokane’s first priority is patient care so our patients can focus on what’s important to their lives.



“I knew that once we got to the Hospice House, I could just be with my mom. It was the best choice we ever made.”

– Kristi, daughter of Hospice of Spokane patient



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