

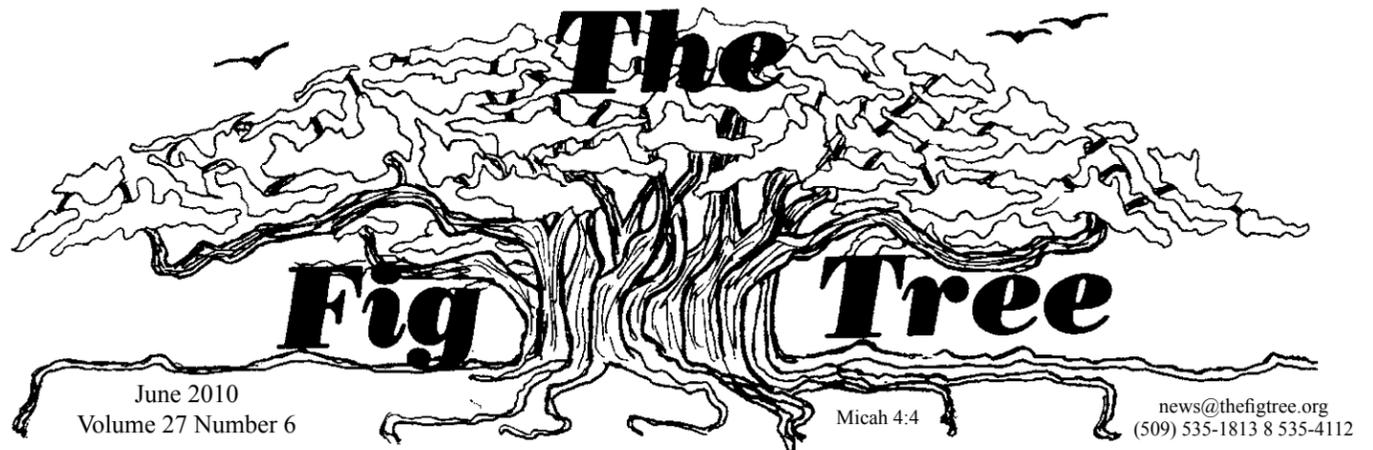
STORIES INSIDE

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Human trafficking happens here - p. 12



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

online in color at www.thefigtree.org

Welcoming newcomers opens hearts, minds

By Virginia de Leon

In her personal and professional life, Linda Unseth has welcomed refugees and immigrants, guiding them as they adjust to a life in the United States, and learning about their values and beliefs to promote a better understanding of people who are sometimes marginalized because of a lack of cultural awareness.

As a longtime director for World Relief, a network of church-based groups that helps resettle refugees, she has dedicated her life to people forced to flee persecution in Burma/Myanmar, Burundi, Bhutan and other countries.

Working with these newcomers to the community has opened her eyes to the plight of the poor and persecuted.

Her friendships with these families and individuals have also made her more aware of the many blessings and opportunities in her life, she said, and of God's presence in the world.

"Working with refugees changes our perspectives," she said. "The world has come to us. As a Christian community, we need to reach out to people who have made tremendous sacrifices to come here."

Linda believes that "we can



Linda Unseth has helped many people find new homes and new lives.

change the world one person at a time."

After 26 years of service to World Relief, Linda retires this summer to spend time with her children and grandchildren.

Her work with refugees, however, won't end. She and her husband, Stan, will continue to welcome refugees into their home and to volunteer with the Spokane Chin Church, a group of ethnic Chin from Burma who gather for worship each week at First Church of the Nazarene.

Linda and Stan, who are members of First Church, transport the Chin and coordinate donations of groceries, clothing and other items to these families.

The Unseths and others involved with World Relief have experienced the world by opening their hearts and homes.

In the early 1980s, they worked with Southeast Asians and Eastern Europeans. Toward the end of that decade, they became involved with many Russian-speakers from areas of the former Soviet Union. Since then, they've worked with various waves of immigrants—Iraqis, Haitians, Cubans, Bosnians, Liberians, Sudanese and many others. In

Continued on page 6

Organic farmer reaches out to train at-risk youth how to farm, gain land

Self-taught in life skills, business development and nonprofit organizing, Eden Brightspirit Hendrix has developed a model for a membership-based, for-profit food store supporting nonprofit organic farming through People for Environmental Action and Community Health (p.e.a.c.h.).

Attuned to teach the at-risk, low-income, diverse youth, she said she understands their barriers, self-talk, vulnerabilities and frustrations.

"I have no unrealistic expectations," said Brightspirit, who knows what they need to learn to

succeed as farmers.

She started the Fresh Abundance local, organic food store from delivery of produce boxes, and is developing the nonprofit Community Farms and Gardens, a food-system model to train sustainable farmers and supply low-cost, safe, nutritious food to low-income families, as well as families who can afford the food.

The model includes Farm Hands and Young Organic Urban Farmers for labor; Neighborhood Farm Stands for sales; a Farm School for training in small-scale sustainable agriculture, and a Farmland

Bank and Trust for land.

First coming to Spokane at 17 after early years in Detroit's ghetto, orphanages, foster care and an adoptive family, she left to study biology and chemistry at Texas Women's University from 1984 to 1991.

In her growing years in foster homes and orphanages, her life was touched by Baptist and Catholic churches. In college, she was in a Unitarian Church.

Without embracing one form of organized religion, Brightspirit sees some good in each. Her spiritual practice now centers on belief that all people are connected and affect each other.

Brightspirit left her studies in Texas and returned to Spokane without finishing her degree because of a family crisis. As a single mother, she decided to live off the land and home school her three children. Outside Newport, she built a house by hand before moving to live for seven years at Tolstoy Farm, an intentional community and organic farm near Davenport.

Continued on page 6

Bike ride raises funds to help homeless people

Gears for Change, a bicycle ministry of St. Luke's Episcopal Church in Coeur d'Alene, is sponsoring an Aug. 22 multi-difficulty-level bicycle ride, "Mica Peak Century Plus," in memory of cycling activist and homeless advocate Helen Lewerenz.

Last year, Helen came up with the name "Gears for Change" when the church held the 450-mile "Ride the Palouse" bike ride from Cheney through Moses Lake, Pasco, Walla Walla, Pullman and back to Cheney.

Among the four riders completing the fund raiser for Second Harvest was Father Pat Bell, priest at St. Luke's. A 2010 Ride the Palouse was scheduled, but has been canceled.

The fully-supported Mica Peak Century Plus Bike Ride begins at 7:30 a.m., Sunday, Aug. 22, at Vertical Earth at Riverstone Park.

It will offer four routes for riders to take to raise funds for homeless people at the St. Vincent de Paul Transitional Housing and the Fresh Start homeless drop-in center in Coeur d'Alene.

A 100-mile route will go to Rockford, Fairfield, Waverly, Valleyford, Spokane Valley and Post Falls. A 60-mile route will go to Fairfield and back through Rockford. There will also be two family-oriented routes—15 and 30 miles—on bike paths in Coeur d'Alene.

Pat began bicycling four years ago when his wife began competing in the Ironman bicycling, swimming and running triathlon. Two years ago when they hosted two Episcopal priests who were competing in Ironman, Pat learned about a

Continued on page 3

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German ecumenical convention sends message of hope

In May at Munich, an ecumenical church convention, which drew more than 130,000 participants from Germany and beyond, has given an impetus to the ecumenical movement, said two presidents of the Second Ecumenical Kirchentag. "Ecumenism is alive," said the Roman Catholic president Alois Glück. The "dream of unity and diversity of the churches" has partly become true already in Munich, his Protestant counterpart Eckhard Nagel added.

"The Ecumenical Kirchentag brings together many people to celebrate the common faith, discuss our call to unity and work for peace," the Rev. Olav Fykse Tveit, general secretary of the World Council of Churches, said. "It showcases ecumenical trends."

Joint celebration of the Eucharist by Protestants and Catholics was debated. No celebrations took place out of respect for the institutional order of the churches, but speakers and reform groups called for a change. Archbishop Robert Zollitsch, chair of the Catholic Bishops Conference, said: "I still hope that God is planning a surprise for us, in my lifetime, when we will be able to say: we have been granted more than we ever dared to hope for."

Pastoral letter urges equal access to public education

New York -- The Governing Board of the National Council of Churches (NCC) urges the President and Congress to remember that public schools are the basic institution for educating the nation's children, and the government must support them to guarantee each child's right to an education.

In a letter unanimously adopted in May, the board urges U.S. leaders to craft an education system that sees children as unique, valuable individuals, not "products to be tested." It cautions against scapegoating principals and teachers when schools fall short of arbitrary goals. The NCC, a community of 36 Christian communions with 45 million members in more than 100,000 U.S. congregations, said widespread childhood poverty should prompt politicians to seek an equitable, accessible education system.

"When families are under stress and schools are limited by lack of resources, public schools cannot be improved by concentrating on schools alone as the cause or cure," the writers said. "We must address with prayerful determination issues of race and class that threaten both public education and democracy."

The letter affirms that people of faith believe "public education—publicly funded, universally available and accountable to the public—while imperfect, is essential to ensure that all children are served." The writers are concerned that the No Child Left Behind Act has led to annual standardized tests of reading and math for third to eighth graders to assess school performance, "followed by punishing schools that cannot rapidly reach ever increasing test-score production targets. Marketplace instruments are not appropriate tools for educating children. The focus on testing basic skills has diminished attention to humanities, social studies, arts and child and adolescent development," the letter said.

Federal policy today encourages states to expand school choice with charter schools. The NCC is concerned that the civil right to education being re-defined as the right to school choice and that equitable access to opportunity is more difficult to ensure in a mass of privatized alternatives to traditional public schools or in school districts being carved into small schools of choice."

With traditional public schools educating more than 90 percent of the U.S.'s 50 million school children, the NCC calls members to focus on improving schools that the majority of children attend. They believe if government invests public funds in charter schools that report to private boards, government, not the marketplace, should give oversight to protect the common good.

The NCC board pledged to partner with government leaders for reform, encouraging congregations through sermons, worship and prayer to value public education by supporting parent education and adult literacy; providing tutors, school supplies, exposure to computers and other supports; supporting pre-school and after school programs, and educating members about the value of public schools with social supports.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Spiritus, Hospice sponsor workshop June 12

Richard Groves, co-founder and director of the Sacred Art of Living Center in Bend, Ore., will lead a workshop on "Understanding Spiritual Pain," from 10 a.m. to 3 p.m., Saturday, June 12, at the Episcopal Cathedral of St. John, 127 E. 12th Ave. in Spokane.

He is the author of *The American Book of Living and Dying: Les-*

sons in Healing Spiritual Pain. As director of spiritual care at Hospice of Bend, he learned about the art of living as he worked with people who were dying. He holds master's degrees in theology, world religions, bio-ethics and law. His doctoral thesis addressed spiritual pain from cultural and psycho-spiritual perspectives.

An ordained Catholic priest for 15 years, he was chaplain in the Oregon Correctional System and an assistant chaplain in the U.S. Air Force.

Event sponsors are Hospice of Spokane, Spiritus Center for Spirituality and St. John's Cathedral.

For information, call 448-3037.

Whitworth Institute gathers pastors, families

The Whitworth Institute for Ministry, featuring Bible study, convocations, workshops and worship for pastors and families, will be held July 12 to 16 at Whitworth University.

Andy Dearman, director of Fuller Seminary's Texas Regional Campus and professor of old Testament, will lead the Bible study.

Convocation leaders are Peter Barnes, pastor at Westlake Hills Presbyterian Church in Austin, Tex.; Kathy Goodrich, co-general presbyter of the Presbytery of Yellowstone in Bozeman, Mont., and Jim Singleton, pastor of First Presbyterian in Colorado Springs. Luke Powery, assistant professor of homiletics at Princeton Theo-

logical Seminary in Princeton, N.J., will lead evening worship.

Bill Robinson, retiring president of Whitworth University, will lead a communion and commissioning service. Keynote speakers, and Whitworth faculty and staff will lead workshops.

For information, call 777-4345 or email tsunterland@whitworth.edu.

Jubilate shares ecumenical worship, arts

The Jubilate! 2010 Summer Ecumenical Festival and Retreat of Worship and the Arts July 26 to 31 at Immaculate Heart Retreat Center, at 6910 S. Ben Burr Rd. in Spokane, features the Rev. Ron Davids speaking on "Worship That Transforms."

Ron, a homiletics coach for the Christian Reformed Church and adjunct faculty at Seattle Pacific University, served 22 years as a Presbyterian pastor. His grand-

father was a rabbi in Reform Judaism and his family traces its Jewish scholarly roots to the medieval Talmudist, Rashsi.

Erin Walker, the Jubilate Choir director, has directed the music ministries at Blaine Memorial United Methodist in Seattle for six years and directed the choir for the 2006 Jubilate China Tour.

The Rev. Phil Harrington, of Snoqualmie First United Methodist, is the Jubilate chaplain,

leading worship on "The Prayer that Transforms: Hopscotching the Lord's Prayer."

Workshops include liturgical Scripture, prayer and personality, giving voice, visuals, worship planning, worship SIGNing, anthem sharing, Taizé worship, knitting as meditation, creating prayer flags, creating a mandala and using Facebook.

For information, call 330-1811 or 208-882-7653.

Mission school integrates faith and works

The Cooperative School of Christian Mission, offered annually by the United Methodist Church, is a gathering for study, prayer, praise, worship and conversations to be held July 30 to Aug. 2 at Central Washington University in Ellensburg.

"This event integrates what we experience as competition between faith and works," said

the Rev. Deb Conklin, pastor of Liberty Park United Methodist Church in Spokane and one of the organizers. "Mission studies remind us that being a disciple involves acting for justice."

The Bible study will use the book, *For the Love of God: the Epistles of John*, by Justo and Catherine Gunguluz Gonzales. Coming from a liberation theology perspective, the study, taught by the Rev. Bill Green, a pastor in Bellingham, will look at ways the letters of John give hope to a church experiencing conflict from

within and without.

The 2010 mission study focus is "The Beauty and Courage of the Sudan: Why a Dream of Peace Is Possible," looking at understanding the forces behind the genocide in Darfur and giving an update on the situation in Sudan.

Group leaders, including the Rev. Joyce O'Connor Magee of Manito United Methodist Church, will explore "Mission in the Age of Global Christianity."

For information, call 535-5588 or email LibertyParkUMC@yahoo.com.

Women's restaurant holds free picnic

The Women's and Children's Free Restaurant is sponsoring a Free Community Picnic from 4 to 7 p.m., Tuesday, July 29, at 1620 N. Monroe. Along with traditional picnic foods and games, there will be music by Sammy Eubanks, Spokane jazz musician.

For information, call 324-1995.

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

Deadlines:

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

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Abuse recovery ministry plans benefit

Abuse Recovery Ministry and Services (ARMS) is planning a benefit dessert and presentation on "Freedom from Oppression of Abuse" at 6:30 p.m., Friday, June 11, at Hillyard Baptist Church, 2121 E. Wabash Ave.

Pastor Rich Schaus, resource director at Anna Ogden Hall and director of the Union Gospel Mission Crisis Shelter for women and children since 2002, will speak about his work educating potential victims and perpetrators.

"God's plan is to move families out of the bondage of domestic abuse into freedom available to future generations," said Rich, who has a bachelor's degree in mission and Bible and a degree in rescue missions from Central Bible College in Springfield, Mo.

Since 1997, ARMS has provided counseling and education to people facing domestic abuse, using biblical principles to encourage beliefs and behaviors that promote healthy lifestyles.

For information, call 484-0600 or email admin@armsonline.org.

Groups sponsor event on climate change

The Spokane Faith and Environment Network and Earth Ministry are partnering to present an evening of prayer, information, conversation and action at 6:30 p.m., Wednesday, June 9, in Spokane to discuss threats of climate change—from the Gulf oil spill to a coal plant in Centralia, Wash.

Local clergy will lead prayer and reflection, and LeeAnne Beres, executive director of Earth Ministry, will lead a faith and denominational overview of environmental issues.

Doug Howell of the Sierra Club's Beyond Coal Campaign will talk about the TransAlta coal plant in Centralia, it's cost to the State of Washington and health effects on people east of the mountains.

Jessie Dye from Earth Ministry will give updates on the American Power Act, a key climate and energy bill in the U.S. Senate. Bryson Nitta, a senior at Seattle University and 2006 Gonzaga Prep graduate who is an outreach associate at Earth Ministry, will explain actions people of faith can take to protect Washington's climate and move the state to clean and sustainable energy.

For information, visit www.faithandenvironmentnetwork.org or www.earthministry.org or call 206-632-2426.

Spokane Interfaith Council offers a film series

The Spokane Interfaith Council is sponsoring an educational event, showing the film, "Not in God's Name," at 5:30 p.m., Sunday, June 13, at Unity Church, 2900 S. Bernard. It is part of a series of films on "From Intolerance to Understanding."

The film, produced by the Dalai Lama's organization, looks at the causes of religious intolerance and presents messages from leaders of several faiths about how to move beyond intolerance and hate, said Joan Broeckling, a member of the board. The program is the first of a series entitled, "From Intolerance to Understanding."

The film tells how the human quest for something greater than oneself runs through all cultures and leads to the development of religions to promote peace and harmony, Joan said.

Filmmaker Paula Fouce learned, however, that sometimes faiths clash. In 1984, she became trapped in religious violence in India after the assassination of Prime Minister Indira Gandhi by her Sikh bodyguards. Hindus took revenge against Sikhs in days of carnage. Paula, immersed in a peaceful land where normally eight faiths coexist, could not understand the conflict that spread in the name of God.

The film records her quest to understand the hatred that can arise in the name of religion. After meeting His Holiness, the Dalai Lama, she joined in a pilgrimage to learn about India's eight religions.

Joan, who reported that 15 people from seven faith groups attended a recent reorganization meeting for the Spokane Interfaith Council, said the group hopes to show more films in the series. For information, call 536-2811.

Certificate in Lay Ministry

September 2010 - June 2011

The Certificate in Lay Ministry is designed to help train, equip and support men and women to serve more effectively as commissioned lay pastors, church elders and deacons, and church administrators, as well as a variety of other leadership positions in local congregations.

The course meets one Saturday each month for 10 months, beginning September 11, 2010.



WHITWORTH

For further information and to register, visit our website at www.whitworth.edu/faithcenter or contact Michelle Pace at (509) 777-3275 or mpace@whitworth.edu

Unity in Community stirs cultural awareness

For the 16th year, Unity in the Community will organize a family-oriented event that will include cultural villages, cultural musical performances, a resource fair, career fair, education fair and health fair.

From 10 a.m. to 4 p.m., Saturday, Aug. 21, at Riverfront Park in Spokane, participants will explore "2010 Ways to Celebrate Diversity" in the largest multicultural event in the Inland Northwest.

Before the event, organizers are involving people in a discussion

on Facebook on how to celebrate diversity.

Last year, more than 6,000 people and about 80 organizations participated.

People interested in entertaining, reserving a booth, volunteering and donating may email info@nwunity.org.

Unity in the Community will hold a fundraiser, "Up on the Roof: A Taste of Unity," at 6 p.m., Thursday, June 3, at the Saranac Building, 25 W. Main Ave.

Unity in the Community, a proj-

ect of Community-Minded Enterprises, is an educational event to raise awareness of the diversity that exists in and contributes to life in the Inland Northwest.

The event has roots in a neighborhood celebration and networking event that was first held in 1995 in Liberty Park.

Unity in the Community eventually expanded to the point that it moved to Riverfront Park and became a region-wide event.

For information, call 838-1881 or visit nwunity.org.

Pastor gains spiritual insights from bike riding

Continued from page 1
1,000 mile bicycle ride that dioceses in Iowa and Missouri were holding to raise funds for water projects in Sudan and Swaziland. After he and a friend did the miles in the Inland Northwest, they decided to do a project in Coeur d'Alene. That was the seed for "Ride the Palouse."

Now there are 10 people involved in Gears for Change, riders and people supporting them.

Pat, who has served St. Luke's for more than eight years, grew up the fifth generation in a Rockford farm family and fourth generation of people who built train engines in Hillyard. After studies at Whitworth College, he completed seminary studies at Fuller Theological School in 1977 and served Open Bible churches in Spokane

for 10 years.

Then he completed Anglican studies at the Seminary of the Southwest in Austin, Tex., in 1989 and a doctoral degree in congregational development at Seabury Western in Chicago in 1996.

He served churches in the Episcopal Diocese of Eastern Oregon before coming to Coeur d'Alene to St. Luke's, which he said is active in pastoral care and in social outreach ministries, particularly with the homeless.

Pat plans to give a sermon in

August on spiritual wisdom from bicycle riding. He offered a taste of his learnings:

- A bicyclist is always in control when engaged in the hard work of going up hill, compared with coasting downhill.

- A bicyclist always goes where he or she is looking, so looking down could lead to a fall.

- Riding in a group goes easier and faster than riding by oneself.

For information, call 208-659-2325 or email frpbell@verizon.net.

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Church summer camps introduce youth to mission mixed with fun

Several area church camp directors and managers recently shared their expectations for summer camps and reported on new developments at their facilities.

Through the economic slow-down, camps are finding ways not only to keep their programs steady but also to expand them.

'Living Water' is theme

Camp Cross, the Episcopal Diocese of Spokane's camp since 1923, will help campers connect with God as stewards of creation, using its 2010 theme, "The Living Water."

For the second year, the camp on the western shore of Lake Coeur d'Alene prepared its facilities for summer with the help of a Gonzaga University student service organization. Their weekend of service and community-building closed with a ceremonial tree planting. Episcopal Bishop Jim Waggoner blessed the students, camp and new trees, as a sign of hope and symbol of the passion for stewardship of the environment, said Maureen Cosgrove, executive director of the camp.

A Canadian community service youth group will come for several days in July to help with environmental initiatives, maintenance and facilities tasks.

"We are continuing to develop a program of forest management and do future visioning about how best to use our gifts of the natural resource of this land," she said.

Maureen also commented on connecting with camps in the area, and looks forward to ongoing collaboration among them—such as hosting one-night stopovers for Lutherhaven's sailing camp and Sweyolaken's canoe camp. Camp Cross has used Lutherhaven's high ropes course for team-building in the past.

For information, call 624-3191 or visit www.campcross.org.

Camp is holding steady

Bob Baker at Lutherhaven said the season is "business as usual" as the area emerges from the recession. While camper numbers have been soft nationwide, "we are holding steady compared to last year," he said.

Lutherhaven just bought Shoshone Base Camp on the Idaho-Montana border from the U.S. Forest Service, a purchase that required two acts of Congress. It has used the site for 11 years under a special user permit.

High school students use the camp as a base while doing service projects around the Silver Valley through Lutherhaven's Idaho Servant Adventures. About 1,500 students have participated the last three summers, giving



Lutherhaven sailing camps travel around Lake Coeur d'Alene. Each of the sailboats hold eight campers

Photo provided by Lutherhaven

more than 17,000 hours of volunteer work building Habitat for Humanity houses, fixing porches, painting, cleaning garages and doing other maintenance tasks for needy families and older adults.

Lutherhaven has completed a \$750,000 remodel of their chapel that now seats 320 at its site on the western shore of Lake Coeur d'Alene. It also renovated a cabin and added recreation options with grants and donations by individuals and congregations.

For the fourth year, 12 junior high students from Taiwan will join the junior high camp.

"Some speak English and some don't," Bob said. "Regardless, the youth develop great relationships and gain a global sense of the body of Christ beyond Spokane and Coeur d'Alene."

For 12 years, Lutherhaven has drawn campers from 14 states and a variety of churches, he said. Some come as groups with their own leaders.

Lutherhaven has space for 225 campers and Shoshone for 130. It also conducts off-site adventures like sailing camps on three 26-foot sailboats, white-water rafting and bicycling on the Hiawatha rails-to-trails above Wallace, Idaho. For information, call 208-667-3459 or visit lutherhaven.com.

Camps adapt to changes

Now in his 20th year as executive director of Camp Spald-

ing and Clearwater Lodge near Newport, Andy Sonneland said camping in the region and nation is changing.

"We seek new ways to broaden our reach to families and churches that have not heard of us, while remaining true to our calling," he said, adding that he is using social media to reach beyond the 50 churches in the Presbytery of the Inland Northwest, which the camp has traditionally served.

"Camps that are adapting to cultural changes are doing well, welcoming and being accessible to more people without changing our message," he said.

For summer 2010, Camp Spalding is emphasizing its Pioneer Camp outpost camp, half a mile from the main camp. It hosts 24 children or youth in age-group camps each week, in contrast to 180 at the resident camps. Pioneer campers use the same swimming area, but at different times, and have food trucked in from the kitchen.

It appeals to children and youth who like camping, roughing it and small groups.

"We have offered pioneer camps since the 1970s," he said.

This year, they have added new games appropriate to the setting and a ropes course element, which are important to keeping the experience fresh for returnees.

With a grant from the Murdock Charitable Trust, Camp Spalding

hired Kristi Burns, former vice president at Whitworth University as director of development to build relationships and share the camp story in ways that broaden the support for operations and the annual fund among more friends of the ministry. For information call 509-447-4388 or visit campspalding.org.

'Grand Camp' offered

Twinlow Camp and Retreat Center operated by the United Methodist Church on Lower Twin Lake near Rathdrum, is extending its day camp program from nine to 12 weeks, building its annual giving fund and remodeling Pinecrest House, a 1915 structure on the lake for family and small group retreats. The remodeling will be done by June. The building is available for weekly rental.

August 20 to 22 will be a weekend "Grand Camp" for grandparents and grandchildren to bond and make life-long memories while sharing in traditional camp activities, reported Brian White, director. For information, call 208-687-1146 or visit www.twinlowcamp.org.

Camp 'pulls info together'

John Batchelder, director at Ross Point Camp on the Spokane River at Post Falls, said the 2010 theme is "Putting the Pieces Together," with the aim of helping children, youth and families who know many scattered bits and verses about God and Jesus pull that information together.

Youth camps have about 70 participants and family camps, about 200 for each of two weeks.

John said Ross Point, which is owned and operated by the American Baptist Churches of the Northwest has offered family

camps for 30 years.

"We primarily serve our denomination, but as a small denomination, we welcome other groups, serving as caretakers of this amazing piece of property God has given us," he said.

Ross Point provides hospitality services and staff supervision for activities for other groups who come and do their own programs.

The American Baptists sponsor five weeks of camps, and other groups use the camp the other six weeks. For information, call 208-773-1655 or visit rosspoint.org.

Camp serves own, others

Eric Woods, manager of Twin Lakes Friends Camp, said Friends churches in Hayden Lake, Post Falls and Spokane plan day camp for young children, and four other camps for different age groups for children and youth from many denominations.

"We have low prices, giving children who would otherwise not be able to go to a camp the opportunity for a camp experience. Of our campers, 22 percent are on scholarships," he said.

Each camp draws 48 children. Other summer weeks, the camp is available for other churches to use for retreats or camps.

Eric, who is in his second year as manager, said he grew up going to camp there and was a counselor many years. Camp was where he came to know Christ in a setting in nature, away from the rat race.

He is at the camp full-time in the summer and works the rest of the year as a carpenter, living at the camp. For information, call 208-687-1026 or visit twinlakesfriendscamp.org.

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Leaders serve as models, challenging youth to live their faith

Continued from previous page Camp provides hospitality

Nico McClellan, manager of Zephyr Christian Conference Grounds for the Northwest Region of the Christian Church Disciples of Christ, said the regional office is in charge of programs and volunteer staff for two weeks of camps—one for grade school children and one for junior and senior high youth—on the grounds during the summer.

Campers swim and canoe, and have space for play fields, campfires, volleyball, outdoor meeting and chapel.

Many of the other summer weeks at this camp on Liberty Lake are already booked by family reunions and other groups.

Year round, different denominations, business groups and churches book it for seminars, retreats, conferences and meetings.

Owned and operated by the Disciples Church since 1946, the camp includes the historic Zephyr Inn, built in 1902. It accommodates 90 people in its meeting and dining room, and sleeps 48. Lakeview Lodge, built in 1982 and several cabins house an additional 90 people.

For information, call 255-6122 or visit www.zephyrlodge.org.

Camp leaders are models

The theme for the National Council of Churches outdoor ministries curriculum used at N-Sid-Sen is "Be a Hero: Live Like Jesus," said Randy Crowe, managing director of the Pacific Northwest Conference United Church of Christ camp on the East shore of Lake Coeur d'Alene.

The model of heroes, he commented, are the volunteer directors and counselors who plan



At N-Sid-Sen, musicians wade in the water so campers benefit from acoustics and join in singing.

Photo provided by N-Sid-Sen

programs for each camp.

"The message is that we model with our lives to teach the children and youth to model with their lives, to take the teachings of faith and understandings of Jesus into today's world," he said.

The curriculum encourages campers to reflect on current situations in their lives and people in the news. Resources include biographies of people like Rosa Parks and information on the situations in Iraq, Iran and Afghanistan, and looking for models of Jesus in the contemporary context.

Randy said it shows the children and youth that "it's not a dead, old Bible," but connects with what happens today.

Family camps, he said, continue to be strong, as a way for families to recreate in a church setting.

"We remind churches that we are an extension of their Christian

education programs," he said.

N-Sid-Sen, which will celebrate its 75th anniversary Labor Day weekend, added a new lodge last year, and values it as a place for worship and gathering in inclement weather. It's been used for some weddings, for folk dancing, quilting and retreat activities.

A highlight of last summer, he said, was a band ensemble with four counselors and four campers who accompanied singing for the senior high aqua camp's campfires. The first evening they waded knee-deep in the water, and played, "Wade in the Water."

Counselor-guitarist Duane Nightingale of Veradale United Church of Christ explained that "water is a perfect, reflective acoustic surface. At campfires, we want campers to participate in singing. They are more likely to sing if accompaniment is loud,

so they don't fear they will stand out if they sing off key.

"The accepting nature of a camp community forgives if a camp musician or singer plays or sings off key," he said, suggesting it gave him confidence to sing. "I want to involve everyone so they have fun. Music is a key element of community building."

For information, call 208-689-3489 or visit www.n-sid-sen.org.

'It's about changed lives'

Silver Lake Bible Camp, in its 48th year near Medical Lake, rents its facilities for summer camps from June 17 to Aug. 30.

The camps are organized by the Northwest District of the Assemblies of God, the Foursquare Church in the region, and a coalition of Community Churches.

Open year round, the 425 beds in hotel rooms, cabin suites and basic cabins are available for retreats for adults, schools, churches and nonprofits, said Terry Andrews, manager for five years.

The camp provides staff who prepare meals, clean, lifeguard and run the zipline and giant swing. Churches provide their own program content.

"It's about changed lives—children and youth making a decision for Jesus, rededicating their lives or deciding to go into ministry," said Terry who previously was youth pastor at Spokane First Assembly of God and brought youth to the camp.

For information, call 299-3721 or visit silverlakecamp.org.

These are just a few of camps in the region. For more information, visit thefigtree.org/connections/resources/Camps.pdf.

Farm center serves as mission station

Each summer, the 40-acre Campbell Farm serves as a mission station and hospitality center for week-long youth groups from across the United States.

Youth who come engage in missions on the Yakama Reservation, and in Yakima and Wapato.

From June through mid-August, church groups book the small conference and retreat center, which is an outreach of the Presbytery of Central Washington.

After morning devotions each day, youth go out to do service projects: building ramps or repairing homes through Volunteer Chore Service, building homes with Habitat for Humanity, helping sort or glean food for Northwest Harvest Food Bank, helping at the Union Gospel Mission homeless shelter, meeting elders through the Yakama Indian Nation Area Agency on Aging or working with local school children in Wapato Parks and Recreation programs.

Carman Pimms, director, coordinates service activities that allow the youth to be "missionaries," sharing Christ's love in a cross-cultural community of Yakama, Hispanics and Anglos.

The youth also have time to explore and learn about the area's

cultures and sights, visiting the Yakama Nation Museum, hiking to Boulder Cave, floating on the Yakima River and swimming in a local pool.

Carman, who has been at Campbell Farm nine years, sees growth in the young people who come.

The 2010 theme, "Who Me?" will help them explore God's call for them and how they can prepare for their calls in life, she said.

"We want them to realize they can serve, even in little ways," she said. "Some return as leaders."

In addition to youth mission groups, community women have gathered at the farm for three years, gaining leadership skills and access to resources—cloth-

ing, food and transportation.

Up to 50 children come to the farm for lunch Mondays and Tuesdays, and dinner Thursdays, supported by a hunger grant from the Evangelical Lutheran Church in America and local sponsors.

After school Thursdays and Fridays, Campbell Farm offers a youth program for devotions, crafts and leadership skills. A core group of 26 come. In the summer, more than 40 come when migrants are in the area.

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Couple's involvement with refugees continues

Continued from page 1
 recent years, a growing number of refugees from Burma, Bhutan, Iraq and Afghanistan have made their way to Spokane.

Linda has many stories to share of the families they've met over the years—people who barely survived the journey to the United States and started with nothing, but now own their own businesses, work as managers and have children whose names appear on the honor rolls at area schools.

"The biggest challenge for many refugees is learning English," Linda said, "but they work hard. They want to be part of the community."

From an early age, Linda knew she wanted to work with people from other parts of the globe.

While growing up in Colorado Springs, Colo., where she and her mother attended the Central Church of the Nazarene, Linda felt called to be a missionary, she said. She figured she needed to travel outside the country to do this. She later realized that mission work involving people from different ethnic and cultural backgrounds can be accomplished without leaving the United States.

Linda's mission work with refugees and immigrants actually began in her own neighborhood. After she married Stan, the couple lived in Pasadena, Calif., several small towns in Colorado, Vancouver, Wash., and eventually Seattle in 1983.

Stan served as pastor of Highland Park Church of the Nazarene, in a diverse, urban neighborhood south of Seattle. Several newcomers were Cambodian and Southeast Asian families who lived in a public housing development. After learning about World Relief, Stan asked the church board if the congregation would step up to help their refugee neighbors.

"In our ministry, we believe in reaching out to other people," Linda said. "A church should reflect a community's faith life."

As a pastor's wife who spent many years supporting her husband's work in small, rural areas, Linda always opened her home to others, especially to those passing through town and needing a hand. Working with the refugee community in her neighborhood was simply an extension of the goodwill and hospitality she always gave to others.

So she and Stan, along with their three sons, took in a Cambodian family—a mother with three daughters who had just arrived in the United States. On the evening they arrived, she wanted to prepare them a special meal but didn't know much about cooking rice. She bought a box of Rice-

a-Roni, prepared it and served it with fried chicken.

"It was exciting but I was also afraid," said Linda, about hosting her first refugee family.

The mother, Saroeun Ieng, and her children stayed with the Unseths for two weeks. After they moved into an apartment of their own, they continued to visit Linda, Stan and their sons. The Unseths picked them up Sundays for church. During the week, they drove them to English-as-a-second-language classes. They became good friends and have kept in touch over the years.

"It takes a long time to gain trust and learn what people have been through," she said. "Once we become friends with a refugee, we learn that they think and feel just like we do. They're hard workers and want to do something with their lives. They want to learn English and are grateful for the opportunities in this country."

In June 1984, Linda accepted a job offer from World Relief. Three and a half years later, she became the director of World Relief's Seattle office.

In December 1987, Linda moved to Connell, Wash., where Stan was called to serve as pastor of the Connell Church of the Nazarene. Linda, who made her husband's ministry a priority, didn't expect to continue her resettlement work in the small farming community, but after moving there, they found a growing population of Laotian refugees.

Linda was immediately drawn to these families and started working with them through the church. She wrote a proposal to the U.S. State Department to open an Eastern Washington office for World Relief in the fall of 1988.

The grant was approved three months later during the same period that the former Soviet Union began to open its borders to allow the migration of political and religious refugees seeking asylum in the United States.

When she opened the office, Linda thought she would work part-time, serving about 25 refugees a year. In the first four months, she resettled 160 people who had fled the former Soviet Union. The next year, she helped 330 refugees out of a small office in the Connell church.

Somehow, families in Eastern Washington found a way to contact her. Many wanted to help by sponsoring or hosting a Russian-speaking family.

"I had no idea that we were going to have so many people resettle here," she said. "It was

only a miracle of God that I was able to find those families."

As numbers continued to grow, she hired a part-time office worker and enlisted dozens of volunteers to host newcomers. In the early 1990s, she wrote proposals to the U.S. State Department that enabled World Relief to open offices in Coeur d'Alene and Boise.

In 1995, the Unseths moved to Spokane, where Linda and Stan worked for World Relief. A year later, she became area director of 14 World Relief offices in California, Washington, Idaho and Montana.

Today, World Relief's Spokane office has 30 full and part-time employees, as well as hundreds of regular volunteers. The staff speak 25 languages.

"We prayed a lot," said Linda, who often found people to host refugees through word of mouth. "I tried not to put pressure on people. I only wanted them to host if they believed that this was what God wanted them to do."

In her work with refugees, Linda often looks to the Bible for spiritual support and direction. She turns particularly to Matthew 25:35: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in."

Mark Kadel, the new Spokane World Relief affiliate director for the Spokane office, began on May 10, overlapping with Linda, whose last day was May 31.

For 17 years, he has worked with refugees and victims of persecution, abuse, torture and unjust imprisonment. Working for nine years as missionaries in the Balkan area of Eastern Europe, he and his family provided humanitarian aid to victims of civil war in Albania and Kosovo. When he returned to the United States in 2002, he started working with World Relief as a case manager.

As affiliate director in the North Carolina office since 2007, Mark has overseen refugee resettlement and human trafficking programs.

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2010 Ways to Celebrate Diversity

Journalist's roots help him see ways culture impedes churches

After 27 years in the United States teaching at Whitworth University, Gordon Jackson finds that his South African roots still shape him in two ways. One is his desire to promote free expression as he teaches journalism. The other is his view that life in American churches is often more in tune with the culture than the faith.

Coming from another culture, church setting and political system, he seeks to open eyes of people in U.S. churches to differentiate between Christ's ways and secular, cultural ways that have seeped into churches.

Aware that a direct prophetic voice stirring discomfort might be ignored or rejected, he has written satirical vignettes with a twist of humor to expose hypocrisies, cultural impediments, consumerism and fear of open discussion.

Gordon has compiled the vignettes written over the years into a book, *Jesus Does Stand Up and Other Satires: Parables, Pictures and Parodies for Today's Church*, published in 2009 by Wipf and Stock in Eugene, Ore.

His commentaries, he said, challenge progressives and conservatives alike.

Gordon moved to Spokane in 1983 with his wife, Sue, who works with international students at Whitworth. Both graduated from the University of Cape Town. Gordon earned a master's degree in journalism in 1975 at Wheaton College in Illinois and then worked for a South African newsmagazine. He and Sue studied at Indiana University in Bloomington, where he earned a doctoral degree in communication and she earned a master's in ethnic music.

Although they did not expect to stay in the United States, he found no position in South Africa, and Whitworth needed a journalism professor. He taught journalism 15 years, served as dean of academic affairs seven years and returned to teaching journalism in 2006 after a year's leave of absence, spent writing and on a short-term mission in Lebanon and Egypt.

Since he began teaching journalism, Gordon has seen two major changes: 1) the internet revolution and 2) the increased use of technology in the classroom. However, he said that neither changes his conviction that writing skills are essential.

"I tell students the internet creates new job opportunities, so they need to be more versatile, learning web design and video as well as writing. They need more diverse skill sets and need to adapt as they go," said Gordon, who



Gordon Jackson applies wit to observations of church life.

is still learning how best to use PowerPoint as a teaching tool to help students learn.

"We can overdo new media. In teaching we need to find how to use tools to serve learning goals, not to dazzle students," he said.

He and Sue, who have attended Whitworth Community Presbyterian Church since 1992, plan to visit South Africa this summer with their adult son and daughter—the first time they have gone as a family in eight years.

In 1994, Gordon and John Yoder, a Whitworth professor of political science with an emphasis on Africa, began a January term study program in South Africa. Three faculty members take about 20 students every two or three years. Gordon went four times. Students stay in homes, learn about AIDS efforts and meet church, political, nonprofit, civic, academic and business leaders.

It's an chance to step out of U.S. culture and see life in new ways.

"It's life-changing for some. Staying with a range of South Africans, students gain a sense of what the country has been through and what it is dealing with now," said Gordon, now a U.S. citizen.

In 1994, they went before the election when people still wondered what South Africa would look like. Now, 16 years after the African National Congress came to power, he is disappointed that "massive poverty" continues.

"The government has not made headway in addressing poverty," said Gordon, aware that South Africans are disappointed that after the "remarkable change" under Nelson Mandela, corruption influences the new government.

In assessing U.S. culture, he said that like anyone with differ-

ent roots, he sees through different eyes. From that perspective, his motive to do the book was to take the church to task for being seduced and contaminated by the culture, he said.

"I look at the American church having not grown up in it but caring deeply about it. I play the role of the court jester, putting my finger on the sore spots few see," he said.

One parody asks: "If you were charged with being a Christian would there be enough evidence to convict you?"

"Most middle class people want to buy the same things and are into the same political agendas as their secular neighbors, whether they are conservative or liberal," he observed. "Christians are also as obsessed with entertainment issues as the culture as a whole."

Another theme is individualism, which has both positive and negative aspects, Gordon said.

"A downside is that individualism can lead to bad theology and narcissism," he said. "The starting point is, 'It's about me.'"

He exemplifies that in a satire that begins with the opening words of the Lord's prayer, and after "hallowed be thy name," the prayer continues, "but enough about you, here's my problem."

Many denominations, he noted, market the church in a consumer mode trying to fit in society.

"Power structures of the church are seduced by the power systems of society. The church's definition of success mirrors society's value of growing numerically. We are in danger of a mindless takeover of market techniques," he said.

In the book, he reworded the hymn, "The Church's One Foundation," to suggest that Jesus is

used as a brand or trademark, used to "boost our market value."

By contrast, the biblical definition of success is stated in Micah 6:8: "Do justice, love kindness and walk humbly with God."

An entry on "The Donut Man," speaks to pettiness—how church members are prone to disagree, argue and split into factions.

He appreciated when a friend from church suggested the book be required reading for every pastor and church session/board.

The book is directed at church leaders and those who take their faith seriously, to help them see themselves in the mirror, as well as pointing a finger at others for a bit of comic relief.

His goal is to call the church to be what God would have it be.

"Many entries are also drawn from tensions related to my awareness of the world's massive poverty," he said. "Should we have two cars and buy this or that? U.S. and Western European Christians need to ask these questions.

"We should not be comfortable in the church to the point that we stop asking questions about faith and society," he said.

Another reason to raise the questions is that young people see and ask them, and are turned off by the hypocrisy of institutions.

Gordon said Whitworth's student body of 2,500 students—compared to 1,100 in the early 1990s—is committed to service and seeks ways to bring their gifts to bear for the good of the community and world. He finds students and faculty—which has also doubled to 140—more globally aware than students and faculty when he first came.

He attributes that to the internet, heightened interest in study abroad and the United States' di-

minished role as a super power.

He also sees a growing perception that "the United States can't afford to be arrogant and isolated," and Americans need to learn other languages and ways of doing things.

"Students are more alert to global opportunities," he said.

"It's important in teaching to remind students of the unique role freedom of expression plays in this country," Gordon said. "I grew up in a restricted, censored society. It was like growing up in a polluted area and moving to where there is clean, fresh, free air. Americans can breathe freely and do not realize what it is like in other settings.

"We have the gift of free expression and jolly well better use it. Each generation needs to claim and assert this right," he said.

Beginning with a sabbatical in the fall of 2008, Gordon has been working on another book addressing censorship in the church. He plans to title the book, *Shut up in Jesus' Name*.

"Christians need to be open to disagree lovingly and intelligently," he said, noting that churches tend to "censor" those who disagree on doctrines, driving them out or silencing them.

"There are times we need to draw the lines, but we often draw lines in unChristlike ways—sometimes wanting the state to silence others on hot-button issues," he said

Often people avoid talking about issues to keep the "peace."

"Look at Jesus' readiness to plunge into hot topics," he said. "We need to look at what in local churches limits our ability to be a more authentic church."

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Youth leader learns ways to address changes in lives of youth

Edie Rice-Sauer has found insights for working with her church's youth group from her several years of writing grants for the Crosswalk program for street teens as development director at Volunteers of America and from her years of working in youth ministry programs.

The small group of junior and senior high youth differs from the youth group she grew up in and ones she led in college and seminary, because few are in two-parent, stable families or have funds for common activities.

Seven years ago, when her children—Sophie, now 18 and Josh, now 24—were youth she became youth leader at Covenant Christian Church (Disciples of Christ), where her husband, Michael (Redhawk), is pastor.

"I'm probably too old to do youth work, but it feeds my soul, and I think I feed the kids' hearts," she said. "I do it partly because it was done for me and made a difference in my life."

Eddie, however, is experiencing a shift from traditional youth work. That shift brings a challenge that makes her think the changes may not be unique to youth in her church.

"The shift demands we work with a transformed, creative heart," said Eddie.

"When I was going to Christian Youth Fellowship before I graduated from high school in 1975 in Massillon, Ohio, most of my peers came from fairly stable, economically solid two-parent homes," she observed. "Those who didn't, didn't come to church, at least not to my middle-class church home in middle America."

In contrast, many youth coming to Covenant's youth group have had few healthy group experiences. Several are from formerly homeless, single-parent families that have participated in the church's Voiceless Choir. Some are foster children who move from home to home and still come even if they have to make several transfers on the bus.

"Most haven't done band, choir or scouts, because their mothers are abuse victims, their families are homeless, or someone at home has a disability. Group experiences cost more money than they have," Eddie said.

"Basic life skills are often lacking: Some don't know how to properly address an envelope. Passing food around a table doesn't occur to them unless I suggest it. Visiting a shut-in is getting into someone's business. Interrupting is a way of life. Starting a fight is an honorable conflict resolution solution in their minds," she observed.



Eddie Rice-Sauer applies ideas from Crosswalk.

Among the five to eight youth who attend, "trusting an institution isn't on their radar," she said.

Many think church, like school, looks for reasons to find something wrong with them, she noted.

"Some have no money, so activities a youth group might do—ice skating, going to a camp or visiting a theme park—are out of their reach. It limits who can come," she said.

Some activities relate readily. Before the CROP Walk this year, the group set up a tent, a water faucet and a bucket to learn about water use and life in a refugee camp. For example, she asked how far they would walk for the water they use to drink, and how much water they use to brush their teeth, wash or flush.

At Halloween, their church's youth prepare a scary house with scary music and smoke machines at Zephyr Camp and Conference Grounds. They invite other youth groups in the region to come.

Eddie has wrung her hands, wishing for the good old days she realizes probably never were.

How does church respond to new situations, in which it attracts people who crave community and what it has to give? How does a church make it possible for youth from diverse backgrounds to find church a welcoming place?

Eddie, who graduated in 1979 from Hiram College in Ohio with a bachelor's degree in psychology and earned a master's of divinity in 1984 at Vanderbilt Divinity School in Nashville, Tenn., finds youth work today a continual learning process. She worked in youth ministry at First Christian, her home church in Massillon, and

at Hiram Christian Church during college. In addition, she has led church camps.

Her background also includes work with women in Nashville as an education specialist on peer pressure and decision making at Planned Parenthood and as director of a domestic-violence shelter, followed by 10 years as a county mental health planner after she moved to Spokane in 1993.

At the end of June, she begins as program director at the Women's Hearth, a drop-in center for women in downtown Spokane, succeeding Mary Rathert, OP, who begins a sabbatical in June.

Eddie shared some ideas for youth work.

"Congregations need to budget for youth—for food, camp expenses, bowling and activities," she said. "The church can do ministry for youth by helping make things possible for them. Some youth may disappear, but the fact that the church was in their lives even an instant can change everything."

The consistent presence from youth group leaders earns trust from youth, when adults in their lives continually change.

"Youth group leadership is not a place for adults to have their needs met. It's for youth," she said, urging adults to avoid playing a savior role or being in control.

For youth who experience inconsistency elsewhere in life, simple, experiential activities provide lessons in life. For example, Eddie often cooks with youth and has them set the table together, sit down and pray before the meal.

"These family-type activities provide training and build com-

munity," she said.

As youth gather and talk, the group needs to be a safe place for them to share about their lives and concerns. She assures what is said in conversations stays there, unless it's a danger to self or others, and she discourages gossiping.

"The group needs to be a space where mistakes can happen without leading to a loss of community," Eddie said. "Youth need space to self-correct without recrimination and space to bow out of things without guilt. It's important not to freak out over sexual orientation, tattoos or Goth—black attire, hair and makeup."

Providing transportation means youth can attend even if they have no car or can't afford gas.

Eddie added that once the way to communicate with youth was to call or mail fliers, but now it's by texting.

From work at Volunteers of America, she has picked up the idea of being "strength based," using the Positive Youth Development Philosophy that reminds youth leaders that youth are the experts about their experiences and their varied histories add richness to the church.

The "core competencies of youth development" from that philosophy say that youth gain a positive identity through structure, safety, self worth, mastery, vision, belonging, responsibility, autonomy, self-awareness and spirituality. They gain abilities by developing physical and mental health to enhance their intellectual, civic, social and cultural abilities, and employability.

"We celebrate successes and accomplishments, especially as they join efforts to give back to the church and community, such as sending cards to shut-ins or participating in community service," she said.

"From interacting with youth at Crosswalk, I have learned not to judge youth by their exteriors," she said, aware that youth who come to church "Goth" may find that style interferes with their ability to relate with adults.

"When I see a youth open up in the group about issues in their lives, I know it's worth it and I know that creating a safe place—a home—can happen at church and change someone's life. It changed mine," she said.

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Desire for safe food for her children led mother into business, farming

Continued from page 1

As she had three more children, Brightspirit grew concerned about what toxic chemicals her children were exposed to in food she could buy on food stamps and through the WIC (Women Infants and Children) program.

She turned her frustrations into advocacy, speaking at and working with mothers' groups. In 1998, she volunteered at non-profits on environment, children's health and pesticide exposure.

In 1999, she successfully campaigned for WIC to allow purchase of organic milk, a policy that was recently overturned. At an Earth Day 1999 booth, she urged closing the city's trash incinerator because of dioxins it emits. That year, she also formed p.e.a.c.h., continuing to use her science background to educate people about children's health, toxins and incinerator emissions.

She gathered mothers to form PEACH Safe Food Co-op to buy locally grown, organic food and pick it up at a member's garage.

In 2002, she opened a membership-based grocery store in the west end of downtown Spokane, an area with little traffic then. It closed in 2004. P.e.a.c.h.'s non-profit board of mothers dwindled, but she persevered.

Realizing she lacked information on how to run a business or a nonprofit, Brightspirit began reading library books and taking courses on business, and then filed incorporation papers for Fresh Abundance to sell boxes of produce to 15 families.

As friends told friends, memberships and deliveries grew.

From 2004 to 2008, she expanded Fresh Abundance from deliveries into a store. Without bank financing, she leased building at 2015 N. Division. Gross revenue was \$800,000. Fresh Abundance now serves 2,000 members, who order online and shop at the store, which also has non-member customers.

"It's a model customers trust," said Brightspirit, who married Jacque Hendrix in 2006.

In 2007, she hired Anna Bacon, an activist with a business degree who grew up on a farm and shares Brightspirit's vision of providing organic food for people of all income levels, supporting—now 60—local farmers and producers, and directing the store's eventual profits to support the nonprofit p.e.a.c.h. community farm.

Anna runs Fresh Abundance, which sells 7,000 pounds of organic produce a week and had more than \$1 million gross income in 2009, despite the recession, Brightspirit said.

"Everything is organic, and no chemicals, hormones or antibiotics are used in the meat production," she said. "Along with the USDA certification, we add our own Local Safe Farm Certification, based on our own verifica-



Eden Brightspirit Hendrix began store, organic farm.

tion of a farm's practices.

Two days a week, Brightspirit is in her office at Fresh Abundance, and five days a week she commutes 26 miles by bicycle to the farm near Cheney.

After leasing a farm in Spokane Valley in 2008, Brightspirit realized its two acres were too small for the plans to train future farmers. The farm moved temporarily to 10 acres between Cheney and Spokane until they were offered the 30-acre Pine Meadow Farm at 10425 S. Andrus Rd. and moved there in February.

Linda Moulder, who has owned the farm since 1973 and managed it sustainably, felt p.e.a.c.h.'s plans would carry on her vision to use the land to teach, demonstrate and expand sustainable farming. Her tenant, Kate Healey, a wildlife biologist who has lived there eight years since Linda left the farm, will stay to share her skills with the farm program.

Brightspirit has designed a "map" that portrays the interplay of school field trips, labor sources, farm stands, the Farm School, and the Farmland Bank and Trust.

Knowing education begins early, p.e.a.c.h. hosts field trips to introduce children to local food sources.

Free labor sources are from required-labor programs, volunteers and interns through Farm Hands and Young Organic Urban Farmers (YOUF).

Labor is a required part of Work Source's Next Generation program; the Department of Corrections; Juvenile Justice's weekend community service

program; welfare-to-work job-training programs through Career Path Services.

Boy Scouts, college and university service-learning programs, church groups and businesses—seeking short-term, team-building activities for members and employees—send volunteers.

An AmeriCorps member will build a database of organizations that can provide volunteers.

"There are people on the farm most days," Brightspirit said.

Recently eight engineers built a greenhouse. One weekend a mother and two children planted 45 trees for a cider orchard.

Using no-cost labor makes it possible to grow and market quality, locally-grown food to marginalized people, she said.

Young Organic Urban Farmers, which starts in June, will recruit eight ethnically-diverse, low-income, at-risk 16- to 20-year-olds. They come each day from their homes to plant, tend, harvest and market the crops each year from March through November.

"We will select participants through agencies working with marginalized youth, providing the worksite, while the programs will provide the payroll," she said.

"Our goal is to create life-long relationships, so the young farmers will come back for support and resources to help them succeed," said Brightspirit.

The YOUF program will include life-skill courses in communication, wellness, budgeting and nutrition. As the sales team in farm stands, the youth will also help build community in the

neighborhoods.

The Farm Stands offer a mixed-price system—for low-income and regular customers. Signs explain it. Customers who say they are low-income pay 20 percent off the price. If they have proof—WIC or food stamp cards—they receive another 20 percent off.

The Spokane Regional Health District provides support for statistics related to production and sales on the p.e.a.c.h. Community Farm.

The Washington State Department of Health granted a \$25,000 partnership to p.e.a.c.h., Washington State University Food Sense and WIC to provide vouchers for WIC clients to receive cooking classes and a free voucher in addition to the farmers' market voucher.

The mobile farm stands will be open from 4 to 7 p.m., Wednesdays in Hillyard and Thursdays behind One World Café in East Central Spokane, beginning June 17. There will also be a stand at the farm open from 9 a.m. to noon, Saturdays. The South Hill location—yet to be determined—will open in early July. They will also sell food at the Cheney Farmers' Market.

For the model to be sustainable, p.e.a.c.h. plans to sell half the produce to low-income people and half to those able to pay full price, Brightspirit said.

The Farm School teaches future farmers small-scale, sustainable farming. The interns can gain access to land through the Farmland Bank and Trust.

In August, she hired Chrys Ostrander, from whom she learned organic farming, as director of farm operations. He spent 20 years at Tolstoy Farms developing skills in organic farming.

The farm has 25 goats, five-acres for no-till vegetable and berry production, 15 acres for alfalfa and grains for goat food, 1,000 meat chickens, 20 turkeys, 100 laying hens, 15,000 bedding

plants, a half-acre apple orchard, a seed-production garden and seed saving throughout the farm. Plans include a certified dairy, certified poultry butchering and a commercial kitchen.

To preserve farm land, the Farmland Bank and Trust, which is being formed as a related nonprofit, will buy farmland from the real estate market, using federal, state, municipal and foundation funding, plus donations and bequests. In addition, because many farm children have gone to universities and entered other careers, they do not want to farm when they inherit the land. Brightspirit has had calls from 40 such families, seeking people to farm their land.

The Farmland Bank and Trust is drawing up model contracts for new farmers to lease the land at low rate if they agree to provide a third of their produce for marginalized people for three years.

In March 2011, p.e.a.c.h. plans to start a three-year intensive farmer training and internship program at the farm school. They will build a four-bedroom retreat facility at the farm with classroom and space for the dairy, butchering and kitchen.

Interns will live at the farm all year while they learn to farm.

The first year will focus on life skills, nutrition and farm production. Interns will learn about soil-science and talk with people in nearby city planning and ecology departments to understand their impact on agriculture.

In the second year, interns decide their focus and are matched with land.

In the third year, the farmers will be on p.e.a.c.h.'s payroll. If they do well, they are on their own after that with access to p.e.a.c.h.'s resources.

"We provide a model to localize the food system to increase food security. We will publish how we do it, so others can do it and add their ideas," Brightspirit said.

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Faiths help people overcome enemy images and dividing walls

Enemy images are powerful means of manipulating people. Think of those awful _____. Fill in the blank. Yes, it's about filling in the blank to deal with the unknown and feared: real, imagined and hyped up threats. Faith says, "Fear not." Faith knows our human frailties and insecurities, often born from within but projected outside, making us vulnerable to voices from corporate and political elites who manipulate our fears to make money.

Enemies—an ever-shifting array of nations, groups and people—justify our unquestioning gushing of billions into military forces and weapons, the gotta-have insurance policies in this scary world. When we talk of cutting the federal budget, it's always cutting it from the poorest and most vulnerable, rather than from those whose contract profits mean the military pays more for everyday supplies, appliances and furnishings than the rest of the society. Only occasionally do media point out these over-expenditures, but then they go on to something else, leaving the over-charges pocketed by corporate interests

with little "regulation."

Anything to "fight" the enemy, even if it means most of the general population suffers.

Maybe "the enemy" is within:

Maybe the enemy is pollsters who pressure us to vote in the popular ways by their too frequent temperature taking of too few people.

Maybe the enemy is pundits who assume that university presidents should be paid \$1 million, based on the market to draw the "best qualified" person. Maybe the most qualified person is one who would work for less so state funds can be spread to assure professors provide a quality education.

Maybe the enemy is pressure for laws that deny the civil rights, education and equal opportunity that make this country strong.

Maybe the enemy is members of the press who blindly follow what corporations and governments want, diverting our attention from real issues to trumped up, sideline issues that keep us divided and unwilling to work together on solutions.

When the sliding scale of our range of differences—smaller to bigger government, regulation to privatization, corporate to citizen control, public to charter schools, secure to open borders—are presented as poles, it gives the appearance that an uncivil war rages. Any real enemy knows "divide and conquer."

Are the divisions fed from outside or within? Is the way we frame our issues and discussion conducive to solutions? How do our faiths help us sift through the mire? Some fear that religions make divisions worse.

Muslims plan to build a reconciliation center near Sept. 11's "ground zero."

Christian, Jews and Muslims gather youth and adults to overcome political and media-fed enemy images, fears and walls in the Holy Land.

Most faiths teach adherents to love their neighbors, but cultural, political and economic influences incite wall-building, as if fences make good neighbors.

We build walls on the border with Mexico, between Palestinians and Israelis,

around prisons, and most of all in our hearts and minds. If we are imprisoned by enemy images and fear, we are ripe to be influenced by propaganda of those in power.

Germany tore down its Berlin Wall, but walls in the hearts and minds are still breaking down. South Africa ended the wall of apartheid that separated blacks and whites, but corruption maintains ghettos that keep poor people poor. Throughout the world, jagged-glass and barbed-wire topped walls surround homes to keep out the poor. Walls are primarily economically motivated to keep wealth in the hands of a few.

Faith communities continue to foster opportunities to connect people to overcome walls of fear and enemy images. Faiths bring people together through volunteer opportunities, accompaniment programs, refugee resettlement, youth activities, community building, global partnerships, inter-faith dialogue and more—helping make strangers friends and opening channels of communication. Loving neighbors and enemies is no easy task, but it's our call.

Mary Stamp - Editor

People of faith can foster safe, civil and sacred spaces for discourse

That you can disagree without being disagreeable would seem to be what an old friend would call an "obviousity," but these days it seems to be like a goal that is just out of reach.

Too often we can see or hear basic disrespect toward anyone who holds an opinion that deviates even slightly from some rigid norm on either the left or the right.

Disagreements about public policy and nominees for public office result in name-calling, threats of violence, abusive telephone calls to family members and accusations of most of the misbehaviors listed in Leviticus.

The same disrespect is shown in the area of faith.

Across the spectrum, any attempt to find common ground is seen as a lack of principles.

Our country needs a change of attitude and a wide application of the Golden Rule.

In his editorial in the June issue of Sojourners magazine, Jim Wallis notes that churches reflect the culture, and they need to do better. "People of faith from all our religious traditions could help create much-needed safe, civil, and even sacred spaces for better public discourse at this critical moment in our nation's history."

He is part of a group of about 100 Christian leaders who have become increasingly concerned with the abrasiveness of public discourse and have been praying, talking and discerning how churches "might lead by example to help create a more civil and moral tone in our national politics."

The result of their work is "A Covenant for Civility: Come Let Us Reason Together."

In the hope that the statement will be used by as wide a group as created it, we are sharing its introductory statement.

"As Christian pastors and leaders with diverse theological and political beliefs, we

have come together to make this covenant with each other, and to commend it to the church, faith-based organizations and individuals, so together we can contribute to a more civil national discourse. The church in the United States can offer a message of hope and reconciliation to a nation that is deeply divided by political and cultural differences. Too often we have reflected the political divisions of our culture rather than the unity we have in the body of Christ. We come together to urge those who claim the name of Christ to 'put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.' (Ephesians 4:31-32)"

The full text, which can be found at www.sojo.net/index, continues with seven specific areas of action supported by biblical citations.

We need to divert some of our energy

—and manners—to the seven goals which are summarized here:

- We commit to being quick to listen and slow to anger. (James 1:19)
- We are created in the image of God. How can we curse others also made in the likeness of God? (James 3:9-10)
- We can disagree respectfully and "be patient, bearing with one another in love." (Ephesians 4:2)
- We must be mindful of our language when disagreeing. (Proverbs 18:12)
- We must be mindful of how we treat each other as we pursue the common good, "for we are all members of one body." (Ephesians 4:25)
- We will pray for our political leaders and "all who are in high positions." (1 Timothy 2:1-2)
- We commit to pray for those with whom we agree and those with whom we disagree, "that they may be one." (John 17:22)

Nancy Minard - Editorial Team

Letter to the Editor

Sounding Board

Newsletter Excerpts

My mother left me no tangible inheritance to speak of. I have a few pieces of delicate china, which she hand painted. That's about all. There was no money, property, stocks or bonds. None of these did she have to give, but what she left me was far more important. She left me untarnished dreams. "Impossible" was not in her vocabulary, at least as far as her children were concerned. If we could visualize it, we could attain it. She equipped all of her children with the wings of imagination and the strong muscles of determination. She left me a strong collection of love and hates. She loved peace and hated war. She loved kindness and hated injustice. She loved beauty and hated ugliness.

She left me her religion as well. She never intended that her faith be a "finished product." There was always room for expansion, adjustment, growth and adaptation. I'm quite sure that if she could examine my present religious conviction she could not see the connecting roots to her own, but they are there nonetheless.

Rev. Wilbur Rees - Shalom United Church of Christ - Richland

Church is not a place you would expect to come to see a doctor or get a shot of antibiotics, but that does not mean that a church is not a place of healing. Every Sunday we open the service with the confessions of sins. Being honest with God and ourselves is the first step of healing. If

we are not honest, if we deceive ourselves and others, we are sick. Confession not only lays our defects open to God, but says to everybody around us that we are aware of our tendency to put ourselves first and others second. We don't stop with confession. We hear a word of forgiveness from God that tells us we need not to be consumed by our faults, but begin each day as a new creation, led by the Spirit, and washed clean by God's love. There is a wonderful hymn that says, "Healer of our every ill, light of each tomorrow, give us peace beyond our fear and hope beyond our sorrow." May that be our daily prayer as we serve our risen Lord.

Rev. David Ophus Emmanuel Lutheran - Cheney

One of my favorite childhood toys was a kaleidoscope. The surprising and beautiful patterns captured in the kaleidoscope were unpredictable and stunning and captivating. I could not imagine how such beauty could be created in that little tube of glass and mirrors and colored pebbles. My childhood curiosity led me to learn that the ancient Greeks were the first to create the kaleidoscope, which is a word made up of three words meaning an instrument with which we can see things of beautiful form. The viewer looks in one end and light enters the other end reflecting off the mirrors. As the tube is rotated, the tumbling of the glass beads present the viewer with varying

colors and patterns. Always changing, the patterns delight the viewer with each turn of the tube. I invite us to consider the kaleidoscope as another symbol of transition. Transition at its best will nuance, refine, challenge, and enrich our understanding of how God is at work here. Just maybe if we keep our kaleidoscope close at hand, it will remind us of the unlimited, vibrant possibilities that infuse life in this vibrant community.

Rev. Joan Yetter All Saints Episcopal - Richland

Years ago I lived in a town that understood Sabbath, that time of rest to be renewed spiritually. It took some time for us newbies to get the hang of it. No shopping on the way home from church, gas up the car on Saturday night, find something to do other than hanging out at the mall on Sunday afternoons. Through my eight years there, I found this rhythm that God gave us: time to work and time to rest is a real gift. When we aren't mindful of the rhythm of our life, when we fail to find Sabbath, our spirits sag, our life of faith gets stale and we often find we really are just going through the motions, with little to give others.

Rev. Joyce O'Conner-Magee Manito United Methodist

I believe God has been teaching me lately. I sometimes wonder, is the sheer number of hours and effort put into worship

and preaching the Gospel worth it? Does it really make a difference? The answer has been clear: Yes!

Our world is full of voices, many of them competing. Voices of success: keep up with your peers, put yourself first, etc. Advertisers say buy, buy, buy and get, get, get. Fast food says eat, eat, eat, and our obesity growth shows it. Some of these voices are good: think green, or eat organic, and exercise, but many are not healthy. They have led to unhealthy addictions, lifestyles that lead us to be empty and broken.

What I have found in the "voice" of the Gospel is that it all leads to good. There is nothing in it that is unhealthy. When I read and really dig into scripture it causes me to become more "fully human." When I eat foods that are highly processed where the nutrients are absent I find myself less than satisfied and soon hungry again. But when I eat food that's more organic with less artificial additives I feel so much better and the hunger pangs do not return soon.

The voices of the Gospel are so much more whole and healthy than almost all of our competing voices. I hear God saying "keep preaching the Gospel, keep studying the Word, keep loving your neighbor." There is nothing that can compare and besides, it's eternity we are talking about, a life that will live on forever with God.

Rev. Dave Johnson Spokane Valley United Methodist

Habitat Blitz Build runs June 1 to 25

Habitat for Humanity-Spokane's annual Blitz Build kicks off at 8 a.m., Tuesday, June 1, at the 2010 Blitz Build site, 1600 E. Boone.

Habitat-Spokane will build an American Disabilities Act compliant duplex in partnership with two families. It will complete another duplex and a five-plex. With these nine homes, Habitat-Spokane will have built 205 homes in Spokane County since 1987.

"Although we build year-round, the Blitz Build is an accelerated building schedule that brings the community together," said Michone Preston, executive director. "It is a fun way for the community to make a difference that will last for generations."

Over 25 days, hundreds of skilled and unskilled volunteers, sponsor groups and Habitat families work together to build decent, affordable homes. The Blitz Build concludes with a home dedication at 5:30 p.m., Friday, June 25.

For information, call 534-2552 or visit habitat-spokane.org.

Counselor offers help for veterans

Marian Beaumier, director of All Come Together (ACT) ministries to help faith communities engage with people struggling with mental health challenges, is leading a session on "Where Is God in the Midst of War?" at 7 p.m., Thursday, June 3, at St. Joseph Parish, 3720 E. Colbert Rd. in Colbert.

The session will address spiritual challenges faced by members of the military as they transition home and will deal with ways a faith community can provide welcome and share their spiritual journeys.

For information, call 483-0428.

Peace advocates offer study on nonviolence

Rusty and Nancy Nelson, former co-directors of the Peace and Justice Action League of Spokane, will facilitate a three-part study of nonviolence, "Exploring Nonviolence," from 9:30 a.m. to 2 p.m., Saturdays, June 19, 26 and July 10, at the Saranac Building, 25 W. Main.

For information, call 838-7870.

Summer Parkway closes streets

Summer Parkways will come to Spokane from 9 a.m. to 1 p.m., Sundays, July 11 and Aug. 22, closing two miles of Howard St. from Riverfront Park to Corbin Park to cars and opening them to bikes, pedestrians, skaters and human-powered transportation.

Summer Parkways is an idea inspired by an event in Bogota, Columbia, called Ciclovía—"bike path" in Spanish.

At both ends of the course and points along the way, there will be live music, physical fit-

ness activities like yoga, dance, exercise classes, bike rodeos and martial arts.

The event, which promotes recreation, fitness and community, is presented by the City of Spokane Parks and Recreation Department and local businesses.

Training for volunteers will be at 6:30 p.m., Wednesdays, July 7 and Aug. 18 at the Riverfront Park North Bank Shelter. Volunteers, vendors and exhibitors may email summerparkways@gmail.com for information.

Calendar of Events

- June 1-25** • **Habitat-Spokane Blitz Build**, 1600 E. Boone, 534-2552
- June 3** • **Fig Tree Annual Meeting and Volunteer Barbecue**, Highland Park United Methodist, 611 S. Garfield, 3 p.m., 5 p.m. BBQ
- **Unity in the Community Up on the Roof Benefit**, Saranac Building, 25 W. Main, 6 p.m.
- **"Where Is God in the Midst of War?"** Marian Beaumier, St. Joseph Parish, 3720 E. Colbert Rd., Colbert, 7 p.m.
- June 3, 17** • **Peace Works Committee**, Peace and Justice Action League of Spokane, 35 W. Main, 5:30 p.m.
- June 4-6** • **ArtFest**, Northwest Museum of Arts and Cultures, Coeur d'Alene Park, Browne's Addition in Spokane, 456-3931
- June 8** • **Spokane Interfaith Council**, Center for Spiritual Living, 33rd and Regal, 6 p.m.
- June 9** • **Faith and Environment Network** and Earth Ministry gathering, 6:30 p.m.
- **Hispanic Business Professional Association**, Agave Restaurant, 830 W. Sprague Ave., 11:30 a.m. to 1 p.m., mikeg@kxly.com
- **"Pilgrimage: A Life Journey,"** Msgr. Kevin Codd, Immaculate Heart Retreat Center, 448-1224
- June 10** • **Police Accountability Coalition**, Peace and Justice Action League of Spokane, 35 W. Main, 5:30 p.m.
- June 11** • **Abuse Recovery Ministry** and Services dessert benefit, Hillyard Baptist Church, 2121 E. Wabash, 6:30 p.m.
- June 11-13** • **"Healing through the Living Word,"** Sr. Mary Matthew CSJP, and Kathy Moore, Immaculate Heart Retreat Center, 448-1224
- June 12** • **"Understanding Spiritual Pain,"** Hospice of Spokane and Spiritus, St. John's Cathedral, 127 E. 12th Ave., 10 a.m. to 3 p.m., 448-3037
- June 13** • **"From Intolerance to Understanding: Not in God's Name,"** film and discussion, Spokane Interfaith Council, Unity Church, 2900 S. Bernard, 5:30 p.m. 536-2811
- June 15** • **Catholic Charities Volunteer Information** Coffee & Orientation, Family Services Center, 25 W. Fifth Ave., 10 a.m., 358-4270
- **Health Care Community Forum**, Unitarian Universalist Church, 4340 W. Ft. George Wright Dr., 6 p.m., 325-6383
- June 16** • **Mid-City Senior Center Benefit**, "Annie Get Your Gun," Civic Theater, 1020 N. Howard, 456-6597
- June 19** • **"Celebrating 100 years of Families and Father's Day,"** National Reunification Day, Riverpark Square Kress Gallery, 808 W. Main, 11 a.m. - 2 p.m., 475-8404
- **His Holiness Getse Rinpoche**, friend of the Dalai Lama, Spokane Buddhist Temple, 927 S. Perry, 6 p.m., 534-4288
- June 19, 26 & July 10** • **"Exploring Nonviolence,"** Rusty and Nancy Nelson, Peace and Justice Action League of Spokane, 25 W. Main, 9:30 a.m. to 2 p.m., 838-7870
- June 21** • **Green Business Networking Luncheon**, Sustainable Local Investment Partners, Spokane Club, 11:45 a.m., 209-2861
- July 12 to 16** • **Whitworth Institute for Ministry**, Whitworth University, 777-4345
- July 29** • **Free Community Picnic**, Women's and Children's Free Restaurant, 1620 N. Monroe, 4 to 7 p.m., 324-1995
- July 30-Aug 2** • **Cooperative School of Christian Mission**, Central Washington University, Ellensburg, www.pnwumc.org
- Aug 7** • **Lutheran Community Services Eight Lakes Bike Ride**, Group Health Corporate Office on Sunset Hill, 343-5020
- Aug 21** • **Unity in the Community**, Riverfront Park, 10 a.m. to 4 p.m., 838-1881
- Aug 22** • **Gears for Change**, Mica Peak Century Plus Bicycle Ride, Riverstone Park, Coeur d'Alene, 7:30 a.m., 208-659-2325
- Sept 1** • **Fig Tree distribution**, St. Mark's Lutheran, 316 E. 24th, 9 a.m.
- Sept 2** • **Fig Tree board**, Manito United Methodist, 3220 S. Grand, 1 p.m.

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From Intolerance to Understanding Part 1: Not in God's Name

SPOKANE INTERFAITH COUNCIL FILM & DISCUSSION

5:30 to 7:30 p.m., Sunday, June 13

Unity Church - 2900 S. Bernard

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Anti-trafficking program dispels misconceptions

By Yvonne Lopez-Morton

Subtleties of human trafficking for labor or sexual exploitation, often make it difficult to identify, protect and provide resources for its victims.

So part of the anti-trafficking program at Lutheran Community Services Northwest (LCSNW) under the guidance of Azra Grudic is educating the community to identify signs of trafficking.

Azra, who started her career with LCSNW in July 2008 as a foster parent retention and recruitment specialist, began as anti-trafficking specialist in August 2009.

The anti-trafficking program at LCSNW is the Washington Anti-Trafficking Response Network (WARN), a coalition of non-governmental organizations providing comprehensive services to victims of human trafficking in Washington state.

Azra explained that WARN works closely with local and federal law enforcement to fight trafficking by identifying victims, helping them escape their exploitation and restoring their lives.

She acknowledged there are misconceptions about human trafficking because media coverage focuses on sexual trafficking.

"Many think trafficking is about sexual exploitation, but trafficking related to labor is much higher," Azra said. "People also do not understand how hard it is for victims to leave their situations."

According to WARN labor trafficking is using force, fraud or coercion to recruit, harbor, transport, provide or obtain a person for labor or services in involuntary servitude, bound to service for repayment of a debt or slavery. WARN defines sexual trafficking as commercial sex induced by force, fraud or coercion or in which the person induced to perform the act is under age 18.

People confuse smuggling with trafficking, Azra added. Smuggling involves people who want to be moved across a border and pay money for someone to help them. Their relationship with the smuggler ends at the destination.

Human trafficking, on the other hand, is a state of ongoing exploitation and often there is no travel, she said. In addition, victims do not consent to their conditions or their consent is considered invalid because of the victim's age or because of deception and/or abuse on the part of the trafficker.

Azra said that obstacles victims face when trying to flee include language barriers, threats against themselves and family members,



Azra Grudic creates awareness of human trafficking.

Photo by Yvonne Lopez-Morton

physical abuse, conditions of imprisonment, fear of law enforcement or immigration authorities and especially lack of knowledge of their rights.

"Our program is in the early stages, but we connect to similar programs in Western Washington and Yakima," she said.

The program is funded by a two-year grant for Washington State and by the International Rescue Committee. The U.S. Office of Refugees and Resettlement oversees the program.

Azra is pleased with support from law enforcement, immigration, shelters and agencies that provide direct services. She attributes the success of her collaborative efforts to the positive relationship LCSNW enjoys in the community.

In 2003, Washington was the first state to pass a law criminalizing human trafficking.

The U.S. Department of Justice estimates that from 14,500 to 17,500 people are trafficked into the country each year.

Washington's Task Force Against Trafficking of Persons reports that the state is a hotbed for the recruitment, transportation and sale of people for labor.

Factors that make Washington prone to trafficking include its international border with Canada, its many ports, its rural areas and its dependency on agricultural workers, she said.

Human trafficking occurs in a wide range of industries including construction, agriculture, restaurants, food processing, domestic

service, salons, massage parlors and small businesses, Azra said.

"We are building a network to increase identification of victims and connect them with resources they need to feel safe," she said.

Because the program is new in Spokane, she said that Spokane and surrounding areas are being assessed to determine the level of human trafficking. LCSNW's service area stretches from Idaho's eastern border, north to the Canadian border, west to Moses Lake and south to Pullman.

There are many challenges in working with identified victims, Azra explained. They lack trust and worry about the consequences of coming forward.

"Trafficking victims experience trauma when telling and retelling their stories," she said, "and it is important to build trusting relationships carefully and slowly to ensure they feel safe and receive the support they need."

Human trafficking victims are entitled to protection and assistance regardless of immigration status, she asserted.

Through LCSNW and WARN, trafficking victims have access to a variety of resources, which include: 24 hour urgent response; access to food and safe housing; immigration advocacy and legal assistance; physical and mental health treatment; interpretation services, and education and job readiness training.

Azra lived in northern Bosnia until her late teens and moved to Germany as a refugee in the middle of the Bosnian War, which

lasted from 1992 to 1995. She lived in Germany for seven years before coming to Spokane 11 years ago, sponsored as a refugee through World Relief.

After arriving, she worked in odd jobs, including child care, while earning a bachelor's degree in psychology in 2006 and a master's in social work in 2008 from Eastern Washington University. While at EWU, Azra interned with the Northwest Fair Housing Alliance, where she is still a volunteer.

She identifies herself as "deeply spiritual" and has a passion for human rights because she understands the consequences when people are denied their rights.

Azra hopes LCSNW's program will be sustained after the grant period to increase awareness of human trafficking, ensure accurate identification of victims and provide resources needed for victims to pursue safe, self-sustaining lives.

"Our goal is to identify and assist victims, not to catch traffickers. That puts victims more at risk," she said. "If concerned citizens witness something, they should not intervene, but call the police."

Azra provides free training for community groups and organizations that want to learn more about human trafficking.

For information, call 343-5091.

Bureau lists several signs of trafficking

The Bureau of Justice Assistance Department lists several human trafficking indicators:

- General signs are living at or near work; restricted or controlled communication and transportation; moving frequently; many people living in the same space; lack of private space, personal possessions or financial records, and limited knowledge about the community.

- Physical signs include injuries from beatings; signs of malnutrition or torture, like cigarette burns, and brands or scarring indicating ownership.

- Financial and legal signs may be someone else having possession of legal and travel documents; debt; a third-party insisting on interpreting; no signed contract, or an attorney claiming to represent multiple legal aliens detained at different locations.

- Signs of a labor camp or sweatshop are security to confine victims—barbed wire, bars on windows, bouncers, guards or guard dogs—and shopping allowed only at a company store.

- Signs of a brothel include large amounts of cash; customer log book or receipt book; sparse rooms, and men coming and going frequently.

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