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Green living saves money

By Mary Stamp

Along with energy assistance, Spokane Neighborhood Action Program (SNAP) teaches basic energy conservation tips so low-income people learn how to save money on energy.

Its Living Green program emerged from realizing that helping people live more environmentally friendly lives in their homes will reduce their expenses as it reduces waste and use of toxic products.

Living Green specialists Argyle Baukol and Richelle Reid recently described their work.

"If people knew green living means spending less, more would be interested in it. It's more than saving water, land and resources," said Argyle, who began studying biology and botany at Eastern Washington University, where she earned a bachelor's degree in liberal arts and photography in 2002.

After early years in Montana and then 10 years in Pullman, she moved to Spokane. She started with Living Green through AmeriCorps in 2005, and stayed when SNAP opened a full-time position.

Richelle, a 2005 graduate of Whitworth College in political

Continued on page 4



Argyle Baukol teaches low-income people to save energy, use fewer toxic products.

Directory content is being finalized

As The Fig Tree completes compiling and updating data for the 2007-08 Directory of Congregations and Community Resources, community outreach coordinator Malcolm Haworth requests that people call in, email or mail updated information to include on their congregation or agency.

The directory will include more churches and resources, with larger categories for listing the agencies to reduce repetition of entries. The goal is to have more information in fewer pages so it is easier to use.

There will be tabs to denote the different sections and a page one table of contents to help guide directory users.

Mark Westbrook continues to sell advertising space to help cover the costs of publication. The deadline for ad copy is May 15. In addition to "tips pages" on finding residential care, finding in home help, avoiding confusion with prescriptions and requirements after a death, there will be a tips page on green living.

Kathy Olson, graphic designer, will place the data and advertising on the pages to prepare them for printing.

For information, call 535-1813.

Media values supplant influence of families, churches and schools

With media supplanting the influence of family, church and school, John Caputo has focused for many years on educating people to be aware of that influence through media literacy.

Believing that more than media literacy is needed to challenge the misuse of mainstream media, he found options for action at the national Media Reform Conference in January at Memphis.

Those options include advocacy and supporting small, independent, alternative media.

John, who is professor of communication and chair of the master's program in communication and leadership studies at Gonzaga University, directs the Northwest Alliance for Responsible Media (NW-ARM).

The alliance promotes the media literacy movement, which grew in the 1990s to address families' concerns about how TV program were changing social values and causing violence.

John often leads workshops and teaches on media literacy.

At the Media Reform Conference, he was one of 2,500 media

leaders, activists, entertainers, educators and community leaders challenging broadcast deregulation and proposing regulations to prevent the media from usurping the power of citizens.

"We have been oblivious for years, because media entertain us. Founders of radio realized mass media could be powerful. In the Radio Act of 1933, the Federal Communication Commission said radio should serve the public good and be part of the fourth estate as watchdogs of government," John said.

"With the 'massification' of media, there has been grassroots concern about media impact on community and life. The United States is the most media saturated society, yet we are slow to realize its impact," he said.

Teaching an undergraduate course, he first saw the video, "Killing Us Softly," by Jean Kilbourne, raising questions about the content and influence of media on the society we live in.

"In the male-dominated Italian culture I am from, it opened my eyes on gender issues," said John,

who earned his doctoral degree at Claremont Graduate School and University Center.

He has been teaching communication for more than 30 years.

Other societies began media literacy before the United States. Free trade treaties required other countries to accept U.S. media products, so they developed media literacy to protect their citizens.

"Media are some of our largest exports. Media in other countries cannot compete," John said. "It's like China exporting cheap products to the United States, so U.S. manufacturers cannot compete."

British TV, for example, couldn't buy "60 Minutes" without buying a package of other shows they didn't want, shows with sexual and violent content.

Because Canada was concerned about the content of entertainment but could not block out U.S. TV shows in several provinces, its leaders made media literacy a required course in schools. They sought to help people become critical consumers in the free marketplace of media.

Continued on page 6

Teacher's inability to protect children led her to study law

Teaching preschool and kindergarten during the 1980s in New Hampshire, Melissa Cilley knew that children in her care had experienced physical or sexual abuse.

Frustrated that laws made it hard to protect children, she decided to study juvenile and family law in Kansas, so she could help abused and disabled children.

When she began to practice, she focused on abuse and neglect cases, representing other children pro bono on the side.

"After I had my own children, abuse cases became difficult, so I began representing children and families in disputes with school districts, protecting rights of children with disabilities, mediating, negotiating, and doing some litigation," she said.

Such cases were also difficult, because she often confronted teachers in court. Having many teachers in her family, she knew how hard they worked.

When her husband, Rodger, became administrator at Gonzaga Prep in 2001 and they moved to Spokane, she stayed home with their three children for a while.

Not wanting to return to litigation, she looked for work with a nonprofit. She found that role in 2002 as director of the Victims Rights Response Team at Lutheran Community Services Northwest (LCSNW). The team needed legal expertise, as well as people with medical, advocacy, referral, and crisis counseling skills.

"Our approach encompasses the entire family. If you do not support a family, it's hard for them to heal. It's a family experience when a child experiences a crime," said Melissa, who has a bachelor's degree from the University of Kansas in theatre performance and in communication, and has a juris

Continued on page 7

Religion News Briefs Around the World

Ecumenical News International, PO Box 2100
CH - 1211 Geneva 2, Switzerland Tel: +41-22 791 6111
Fax: +41-22 788 7244 Email: eni@eni.ch

Salvadoran bishop opposes ethanol fuel

San Salvador (ENI). A Lutheran bishop in El Salvador has spoken out against a proposal for the Central American country to host a pilot project to produce ethanol fuel from sugar cane and yellow maize because escalating oil prices are leading to a search for alternative fuels for cars and other vehicles.

"We are opposed to it because its negative impact on the family economy will be greater than the benefits that it could bring," said Bishop Medardo Gómez of the Salvadoran Lutheran Synod.

El Salvador's foreign minister, Francisco Laínez, said a cooperation agreement had been reached between his country, the United States and Brazil for developing bio fuels.

"Given that El Salvador is a small country, poor and deforested, we do not understand how the government has committed itself to carrying forward measures that will be damaging for the country," said Bishop Gómez, noting, "We oppose developed countries telling us what to do."

Leaders dismayed at decriminalizing adultery

Nairobi (ENI). The scrapping of a law criminalizing adultery in Uganda has dismayed church leaders and is stirring debate.

"We want to see a new law in place," said the Rev. Grace Kaiso, executive secretary of the Uganda Joint Christian Council, which brings together Roman Catholic, Anglican and Orthodox Churches in Uganda.

Five judges on the Uganda Constitutional Court ruled April 5 on a petition by the Women Lawyers Association and an advocacy coalition that the country's penal code, which criminalized adultery, was inconsistent with the constitution. The law made criminals of women having love affairs with men, whether married or unmarried, but it was not an offense for men to do so.

It now means women in Uganda can legally have sex outside of wedlock. While some church leaders said the law was bad, others view decriminalizing adultery as a blow to marriage.

Ugandan Anglican Archbishop Henry Orombi said: "I urge Christians, Muslims and other religious people to have their religious commitments guide their conduct."

Churches warn about extremist candidates

London (ENI). The Methodist Church urged voters in Britain's May 3 elections not to vote for extremist candidates, and has published guidelines for its members on how to deal with extremist political parties.

The British National Party (BNP) is openly opposed to immigrants. Anthea Cox, Methodist coordinating secretary for public life and social justice, says, "The Methodist Church opposes all forms of political extremism and racism."

People of other faiths and from other Christian denominations have made the same calls. The BNP, which has 47 local government councilors throughout England, has nearly 800 candidates for local offices, running on anti-immigration tickets. Jews, Asians and eastern Europeans of many faiths express concern about its ability to win votes because of what some see as growing xenophobia in Britain.

Indian government praises AIDS work

The Indian government and UN officials have praised the minority Christian community in the world's second most populous nation for its dedicated care for those infected and affected by HIV and AIDS, and for its work to combat the pandemic.

Zimbabwe's Jesuit feeding fund faces closure

Harare (ENI). Jesuits in Zimbabwe, who have been feeding thousands of people displaced by a 2005 government slum clearance exercise, have appealed internationally for funds, saying money raised for their relief fund is running out.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Blitz Build will add to Habitat housing

On June 16, three more low-income families will join 169 others, living in decent, affordable homes built by volunteers through Habitat for Humanity-Spokane since 1987.

Their homes will be constructed from June 1 to 16 during the 2007 Blitz Build, an accelerated construction effort that draws more than 100 volunteers each day with daily media coverage.

The homes will be built on the 1600 block of East Boone Ave. with the assistance of professional builders, community volunteers and sponsor groups working side-by-side in partnership with the families.

Habitat-Spokane has built 23

homes by the "blitz method" in the past six years.

"This effort requires more than 1,500 volunteers and more than \$200,000 in sponsorship dollars and materials," said Michone Preston, executive director. "Our ongoing partnerships with area businesses and faith groups make our annual Blitz Build a success each year."

Last year, Habitat-Spokane dedicated 20 homes. Families purchase their home with no-interest loans from Habitat. Families are chosen based on need, ability to pay the average mortgage of \$350 a month and their willingness to contribute 500 hours of "sweat equity" to the

Habitat program and construction of their home.

Once selected, families start working on their "sweat equity" hours at the office, the Habitat Store and the construction site.

Applications are available at monthly Family Information Meetings at 6:30 p.m., on first Thursdays of each month at 732 N. Napa.

While several volunteer groups and sponsors are committed to the 2007 Blitz Build, Michone said that more help is needed.

"Our Blitz Build is something people look forward to," she said. "It's a way for people to come together to build community."

For information, call 534-2552.

Initiatives emerge from 'Our Kids' campaign

In response to the recent coverage of child-abuse issues in the Spokesman Review as part of the "Our Kids: Our Business" campaign, many have asked what they can do to help, according to Sarah Howard, communications director at Volunteers of America.

Law enforcement, business and social service leaders have developed two new child-abuse prevention initiatives: Safe Place through Volunteers of America and Stewards of Children through Partners with Families & Children.

These projects offer opportunities for individuals and organiza-

tions, extending the ability of these nonprofit agencies to reach more children and youth to prevent abuse and neglect.

Safe Place makes it possible for youth to access help at many locations including banks, fast food restaurants, convenience stores, fire stations, libraries and organizations that display the distinctive yellow-and-black Safe Place sign.

Youth can also find help at Safe Place sites in their neighborhoods to connect with safety and support services. A similar Volunteers of America program, based on the

national Safe Place model, has been operating in Coeur d'Alene since 1999 and now collaborates with about 100 businesses, churches and organizations.

Stewards of Children is a sexual-abuse prevention training program to educate adults to prevent, recognize and react responsibly to child sexual abuse, taking action to protect children. It is designed for organizations and corporations that serve children and youth. Training will be provided through workshops run by staff of Partners with Families and Children.

For information, call 624-2378.

Jubilate festival offers commuter options

The Jubilate Summer Festival creates opportunities to experience and share worship, arts and theology in a week of workshops from July 23 to 28 at Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., in Spokane.

Robin Knowles Wallace, professor of worship and music at Methodist Theological Seminary in Ohio, will speak on "Re-Imagining Worship" at the four-day ecumenical retreat, planned this year for commuters as well as those staying overnight.

She has a doctoral degree in theology and worship from Garrett-Evangelical Theological Seminary and Northwestern University, a bachelor's degree in music from the University of Cincinnati, a master's in church music from Scarritt College and a master's in theological studies from Candler School of Theology. She previously served 25 years as church organist and choir director, and is author of four books on worship themes.

Erin Walker, who is faculty

advisor for the international programs at Shoreline Community College in Seattle, will direct the Jubilate Choir. She has a master's in vocal performance from the University of Idaho, was director of music at Blaine Memorial United Methodist in Seattle for six years and choir director for the 2006 Jubilate China Tour.

There will be public worship services created by the community at 5 p.m. each day.

For information, call 253-922-1410.

Oxfam hunger banquet will raise awareness

The Community Colleges of Spokane Service Learning and Student Awareness League is sponsoring an Oxfam Hunger Banquet at 6 p.m., Thursday, May 24, at the Spokane Community College Lair.

Speakers are Maurice Smith, director of Feed Spokane, and

Pat Munts of the Washington State University Spokane county extension.

Proceeds from the fund-raising event will go to the House of Charity. The promotional flier says: "Don't expect to go away with a full belly." The event will be an awareness-raising gather-

ing, promoting service to the community.

For information, call 533-8221.

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Students share in ministry of relationships and healing at City Gate

By Louisa Barber

A smile and a nod from some of the men, women and children chatting at tables in the dining room of City Gate express welcome as a stranger enters the ministry at 170 S. Madison to join them for a macaroni-and-cheese lunch.

City Gate is an outreach facility helping people who want to improve their lives.

In downtown Spokane, City Gate staff and volunteers work to accomplish its vision of "reclaiming, rebuilding and restoring lost and broken lives."

In biblical times, a city gate was where people gathered for the public market and other business. It was the place for interaction in the city.

Supported by 45 churches, six staff and several hundred volunteers offer services that include a drop-in center, where people eat meals and snacks; clothing and food banks, where people can choose what they want and how much they want, and a clean and sober housing unit, where people can build a good rental history, so they can move into an apartment

on their own.

"We are a ministry of relationships," explained Dennis O'Brien, the housing program overseer. "We believe that God is a God of relationships. Not only does God want to have a relationship with each one of us, but it's through the relationships that we have with others, that we share God."

Dennis, the "go-to" man, continued his comments about relationships with the people they serve.

As a 16-year veteran of City Gate, he is known on the streets. It was evident by how many times clients stopped him during a tour of the building. They exchanged greetings and small talk.

"When you know that you're doing what God has called you to do and when he uses you, there is no greater joy," Dennis said.

Although he is disappointed when people continue to make choices that hurt them, he knows some people were not taught right from wrong. In fact, some were taught to do wrong rather than right.

For example, he knows one child whose father taught him how

to steal cartons of cigarettes from gas stations. The father would sell the cigarettes to get money for heroin.

"To me, they're like my children," he said. "I don't have any children, but I have hundreds of street kids, people out there on the streets that I really care about and love. I want to see them make better choices."

He knows that all he can do is continue to encourage them.

A large wooden crucifix at one end of the room on a stage next to a keyboard sets the Christian context for the outreach. A purple-and-gold cloth drapes across its arms. Colorful banners hanging on the walls also offering words of encouragement through Scriptures.

Chi Alpha pastor Bob Elfers, who coordinates recruiting students from Eastern Washington University to go there to volunteer, said it's "one of many chances to help people and make a difference."

He hopes sermons he preaches there each month on forgiveness and hope has helped at least one person. He said he has difficulty

starting conversations with people at City Gate because he has a hard time relating to their situations.

"I don't know what they're thinking. I'm going home to a warm bed and food, and many aren't sure where they'll sleep that night," he said.

Once a month, a few students from Eastern Washington University's Chi Alpha Christian Fellowship volunteer to serve dinner at City Gate.

Senior Robert Hoffman said he volunteers at City Gate because it's an opportunity to serve people less fortunate than himself.

Sophomore Nate Nystrom, who

has helped pour juice and deliver plates of food, said he's just trying to help the community.

Aware that he often takes what he has for granted, Robert said he goes there as a student volunteer not to look good but to help. Volunteering there challenges him to re-evaluate his life.

Nate said, "It's something I should do. I don't want to live a life that ends with me dying without really helping out in my life. I will help wherever I can."

"I've been living my life for myself and I want to start making a difference," he said.

For information, call 455-9670.

Alliance proposes health accounts, energy retrofits

Drawing more than 350 people from 35 institutions to its April 23 meeting, the Spokane Alliance announced progress on several projects related to health care, environmental sustainability, energy conservation and job creation.

In partnership with Empire Health Services, the alliance is helping create WellnessWorks to provide free health screening, education and six-month follow-up screening.

Westminster Congregational United Church of Christ was the first of three congregations to offer the health screening program, said the Rev. Andy CastroLang, pastor.

The alliance received personal endorsement from Spokane County Commissioner Bonnie Mager, who will urge the county to set up Worker Health Care Accounts for contract workers, rather than pay contractors extra to buy their own health insurance. Because few have done that, the taxpayers have paid extra when those workers have needed care.

The Washington State Legislature recently passed a law to make it possible for counties to have Worker Health Care Accounts.

The Sustainable Works Team, which received \$280,000 from the Surdna Foundation, has hired a director and will launch an effort to create jobs while reducing carbon in the atmosphere by promoting

energy efficiency retrofits for small commercial and nonprofit buildings.

The alliance expects that those changes will result in saving 547 tons of carbon per year after the first three years and 4,500 tons per year after 10 years, saving those businesses \$180,000 per year after three years and \$1.7 million after 10 years.

United Food and Commercial Workers Local Union #1439 presented \$25,000 to begin a revolving loan fund for retrofits, supplemented by a contribution from the Unitarian Universalist Church.

Avista Utilities pledged to provide free energy audits for more than 80 buildings interested in

both the audits and retrofits by the end of the summer.

Thirty-three churches, nonprofits and small businesses have already signed up for audits.

Given that retrofits require up front costs, the Spokane Teachers Credit Union and Numerica announced that they will partner with the Spokane Alliance to provide loans to customers SustainableWorks identifies.

Members of the Sound Alliance who were present proposed that the Spokane Alliance join with them and the Central Washington Alliance to plan on several state-wide issues.

For information, call 532-1688.

Excellence in Media awards go to Jo Hendricks, Barbara Brock



Jo Hendricks accepts the award from Don Kinsey of NW-ARM.

The Northwest Alliance for Responsible Media presented its first two awards for Excellence in Media Literacy.

One went to Barbara Brock, Eastern Washington University recreation professor, for research on turning off TV.

The other went to Jo Hendricks, contributing editor of The Fig Tree, for her 24 years of editorial writing on issues of peace and justice.

The awards were given during the combined NW-ARM/Women's Leadership Conference on April 18.



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Living Green educators learn as they teach conservation tips

Continued from page 1
studies and art, said she was always interested in environmental stewardship as an expression of faith. She grew up Catholic in Spokane and now attends Vintage Faith Community church.

In January 2004, she participated in a Whitworth Jan Term trip to South Africa to learn about the legacy of apartheid on the church, media, politics and environment. She saw environmental devastation in townships with no infrastructure to handle waste or garbage. She also saw innovative ways people were responding, such as a micro-enterprise project weaving purses and hats from plastic bags, and stores requiring customers to pay for plastic bags or bring their own bags.

Richelle began working with Living Green in October 2005. She had been active in environmental groups at Whitworth and helped start the sustainability club there. Studying urban planning and environmental issues stirred her interest in environmental policy.

She is heartened to see that in the last two years interest in environment has gained momentum and faith communities, especially in the evangelical Christian community. Many are now concerned about global warming and environmental stewardship.

Argyle said her "eco-consciousness" grew over years through reading. She wants to leave a "lighter footprint on the planet." She grew up in a Presbyterian church and has drawn her values from different religions. In all faiths, she finds that compassion for humanity is essential to life.

"We are one organism on earth. We are all interconnected," she said. "What enhances the environment enhances our lives, our neighbors' lives and our whole community."

For example, Argyle told of the correlation between American reliance on oil and the oil-based production of plastic products and chemicals now harming the environment. Dioxins are released in production, use and disposal of plastic products.

SNAP started in the 1960s as a Catholic Charities organization. In the 1970s, the federal government mandated community action agencies, so it transitioned from Catholic Charities. Community action agencies provide services—food, clothing banks, energy assistance, weatherization and economic development—to low income people.

Living Green, as one part of SNAP's Energy Conservation Program, focuses on individual decisions such as environmentally



Richelle Reid promotes environmental stewardship.

friendly shopping decisions.

"Single mothers struggle, so basic information is helpful," Richelle said.

"As I teach people to live environmentally friendly lifestyles, I learn, too. There is an overwhelming amount of information on energy conservation, recycling resources, toxic waste, food issues and alternative energy.

"There is always something new to learn and incorporate in our lives through our buying habits and public policy," said Richelle, who does advocacy outside her job through the Natural Resources Defense Council, Sierra Club and Priorities for a Healthy Washington. She is also on the Faith and Environment Network advisory board.

Living Green connects with the Faith and Environment Network to help churches learn about sustainable lifestyle choices and do energy and waste audits.

Richelle and Argyle teach classes at the SNAP Housing Improvements office at 212 W. Second. They talk with groups of five to 10 in homes or churches, and with gatherings of about 25 parents of children in ECEAP and HeadStart.

They lead energy conservation classes with Project Share to help people reduce electrical and heat energy use through weatherization and other simple actions. Participants receive a bag of energy-saving resources such as rope caulk, window plastic, a low-flow showerhead, an aerator for the faucet, compact fluorescent bulbs and electrical outlet gaskets.

"We also encourage people to

start a garden, reduce driving, share car rides, recycle and reduce waste, and make their own nontoxic cleaning products," Argyle said.

Popular nontoxic household cleaners include Castile soap, baking soda and vinegar, applied with scrub brushes, sponges and rags. Using more elbow grease means there will be fewer polluting chemicals in homes and rivers.

Natural landscaping and gardening are new topics for Living Green. Jim Blake, conservation education coordinator with Living Green, introduces drought-resistant native plants, alternatives to standard grass lawns, composting and organic gardens that use less water.

To support sustainable food systems, they encourage people to go to farmers' markets and buy organic food grown locally.

"Often people don't know what to recycle or where. I encourage them to separate mixed paper from trash and to buy bulk so they can reduce their garbage, use a smaller can and pay less."

Most requests for classes come from people who have heard from those who have taken previous classes.

Argyle and Richelle are aware that there are many trade-offs and issues to balance. For example, does it save water to wash dishes by hand or in a dishwasher? Washing in a pot or bowl without running water saves, but some new dishwashers save over washing by hand.

"The trade-offs can be frustrating and overwhelming. Even though there are many aspects to

consider, everyone can do something," Argyle said.

Richelle encourages people to start with three little changes and then branch out: "I'm hopeful, especially when each person's actions are added to hundreds and thousands of others," she said.

Living Green outreach stretches beyond what Argyle and Richelle do, because they recruit and train volunteers to help with education. Volunteers are encouraged to attend two hours of training each month and to give two to 10 hours of education programs each month. Community education volunteers are often students. When people want to do more, they may volunteer to teach others.

"We can't tell people what to think, but we can tell them the benefits and why it's important. It's daunting on the national scale with new coal plants and pressure to extract more resources," said Argyle. "When someone in a Project Share class is frustrated about energy bills rising, I can encourage the person to write to his or her legislators, but I cannot

tell them what to write."

SNAP is supported by federal, state and private foundation funds. Living Green is supported by the Department of Energy, Energy Assistance, the State Department of Ecology, private foundations and individual donors.

Argyle is hopeful that by sharing knowledge everyone can do something and make better choices, and when all act in solidarity with their neighbors, the state and nation, it will have major impact.

For information, call 744-3370 ext. 205 or see livinggreensnap.org.

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Telling stories of black Catholics makes the invisible visible

Being black and Catholic may be common in New Orleans, but it remains rare in Spokane. The Diocese of Spokane has ordained only one black Catholic priest.

In research on African-American Catholics for his doctoral dissertation in leadership studies at Gonzaga University, Bob Bartlett discovered that most stories of black Catholics remain untold, making their role in the church invisible.

That invisibility affects students he has worked with for 18 years as director of Unity House, Gonzaga University's multicultural center.

It also made it hard for him to find a place to tell the story of John Hopkins, the only African American ordained as a priest in the Diocese of Spokane—even during Black History Month.

"For people on the margins, the difficulty of telling stories is a constant reminder of trying to drive a square peg into a round hole," he said.

Bob often hears people on the margins asking if they are selling their souls in offering commitment to organizations, causes, communities or ideals in the dominant culture that fundamentally differs from their own.

"When we tell stories of people, we can learn from their lives," said Bob, who completes his degree in May and plans to teach. "There's value in 'counter storytelling,' sharing about the lives of people not included in the dominant narrative, people who can teach us who we are."

The dominant society tends to silence people who are critical of organizations—considering them crazy or dismissing them as cynics—rather than hearing them, Bob said.

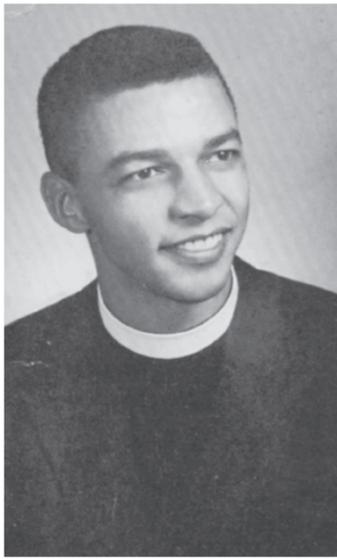
While lack of access to stories helps racism metastasize, he believes counter stories can pull people out of malaise.

"Hearing stories of people's lives verifies that their experiences exist and brings us to a different understanding of an organization, its leadership and structure," Bob said.

Learning about African-American Catholics reinforces his involvement in the church, even though there are few black Catholics in this area.

He has since found black Catholic churches, plus Xavier University in New Orleans. There are also black Catholic churches in Houston, Dayton and Milwaukee. Some of these churches have paintings of Jesus, Joseph, Mary, the wise men and stations-of-the-cross figures as black people.

Black Catholic churches are as diverse as white Catholic churches—some are liberal, some conservative, some sing the Hallelujah Chorus and some rock with Gospel music, said Bob, who holds degrees in sociology from Mesa State College at Grand Junc-



Father John Hopkins

tion, Colo., and a master's degree from Washington State University at Pullman in 1987.

He also has found stories about black theologians, bishops, priests and nuns who worked for civil rights in the 1960s. One was John Hopkins of Spokane.

Born in Missoula, Mont., John moved to Spokane as a child, graduating from Gonzaga Prep, where he was student body president, a member of the debate team and the class valedictorian.

He graduated from Gonzaga University with bachelor's and master's degrees in philosophy, and then completed a four-year course in theology at St. Bernard's Seminary in Dubuque, Iowa.

In June 1961, Father John became the first black priest in the Catholic Diocese of Spokane. Ordained at the Cathedral of Our Lady of Lourdes, he celebrated his first Mass at his home parish, St. Ann's Catholic Church, which is Bob's parish.

Father John served as assistant pastor at Our Lady of Fatima and at St. Anthony's in Spokane, before leaving ministry to pursue a career in social, political and legal affairs.

During the 1960s, he helped form a Spokane interracial council, drawing together religious, lay, business and civic leaders. They challenged racial bigotry in the city.

After leaving Spokane, Father John was the first black person to earn a doctor of philosophy degree at Columbia University. That was in 1976. Then he earned a doctorate in education from the Teacher's College at Columbia.

He taught both at the Bishop White Seminary at Gonzaga University and at the historically black Howard University in Washington, D.C.

Bob listed some of Father John's accomplishments:

- He wrote two books—*Racism: A Philosophical Perspective* and *The Continuing Mis-education of African American Youth*.

- He traveled throughout the United States, Europe and South Africa.

- He served on a team of 25 people responsible for negotiating and overseeing the implementation of sections of the 1964 Civil Rights Act that called for the elimination of segregation.

- He worked as a research associate at Columbia University's Institute on International Change.

- He conducted an extended study of interracial and multinational cooperation and conflict in South Africa.

In 1989, he died in Washington, D.C., at the age of 59. His memorial Mass was at Our Lady of Lourdes in Spokane.

"While Father John's life and works as Spokane's first black Catholic shepherd lies in obscurity, his story cries to be heard," Bob said. "His life, lived with a passion for justice as a black man in an overwhelmingly white place, exemplifies both speaking his truth and offering alternative ideas to the community and world.

"Separatism or surrender are not the only options. People can be who they are, seeking moderation, tempering blame with praise, becoming tougher by being heated and cooled, angered at incongruities between the values they hold and the values of organizations they serve," Bob explained. "Changes can come from the margins of organizations by those who do not fit."

He wrote about John and other black Catholics as a way to make the invisible visible, the unknown known, the voiceless have voice.

"How can we inspire black Catholics to become priests if we do not know of any?" he asked. "How can we convince blacks to remain Catholic if we hide the history of black Catholics in this country?"

Bob grew up in Keyser, W. Va., attending Episcopal, Methodist and Church of God in Christ churches that different members of his family attended.

"I went from church to church, each one claiming it was the only true church—a 98-percent African American non-Bible-thumping Methodist church, a white Episcopal church his father's white parents attended, and the Church of God in Christ his mother's mother attended. A Catholic



Bob Bartlett

cousin wanted to be a priest.

From this background, Bob resonated with the eclectic background and the quiet in worship in the Catholic Church.

As he grew into Catholicism, Bob liked knowing that being Catholic he was a part of a global church that said the same Mass and prayers all over the planet.

"It's an awesome sense of being part of something bigger than myself," he said.

"Despite problems, the practices speak to me and touch me in a special way. There is power in the ancient traditions and in the sense of love and care I experience."

Why would a black man stay in the Catholic Church? he asked rhetorically.

- Aware that many organizations fall short of their mission statements, he appreciates that

Catholics call for Christians to address racism and sexism.

- He appreciates that when the Pope or church leaders speak, people listen: "If the momentum goes in the right direction, it can be awesome."

- The Catholic Church has had a positive influence on lives of U.S. black people through its churches, schools and universities.

- Beyond worship, the universal sense of the church means if people suffer in El Salvador, people elsewhere know their of pain and pray for them.

- The Catholic Church has divisions, but people do not break off over every disagreement or doctrine. So it includes people with many opinions on issues, sitting next to each other rather than going off to start new churches.

Bob attends St. Ann's Catholic Church, one of the most diverse parishes in the diocese with Africans, African-Americans, El Salvadorans, Native Americans and Euro-Americans.

In his research, he found other overlooked information: "Few know there have been 700 black saints, that there were black Popes from Africa, that Africans were Catholic before slavery or that there were black Catholics in the United States before the Irish and Italian immigrations," he said.

Now he seeks to educate young people, sharing information and experiences that escaped their awareness. His calling is to read, learn and be with people to share the information and stories.

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Profit motive often supersedes common good for corporate media

Continued from page 1

"U.S. media did not represent their culture, so media literacy helps people critically identify values promoted in entertainment media," John said, adding that fundamentalist Muslims are concerned about the western values in media products that are not compatible with their values.

The intent of media literacy is to train people to evaluate critically how media manipulate, what values they present, who they aim to reach, what the profit motives are in an ever increasing world of corporate global media.

"Media products with violence and sex are cheaper to produce and easy to translate because there is little dialogue," John said.

"Today parents give children permission to go around the world and see adult content before they give them permission to walk across a street," he said. "The TV is like a guest in the house, but if a guest spoke crudely or was violent, we would ask the guest to leave."

Local managers, national networks, writers, producers and advertisers each claim the other is responsible for content. It's a "vicious cycle," with each hiding under the First Amendment protection of free speech.

When the Chicago Tribune bought the Los Angeles Times, it decided 20 percent profit was not enough, so it downsized the Times' international correspondents, saying people don't want world news in a local paper.

"They felt they could increase profits and readers would not care about the content," John said.

"Is profit the main reason to have a newspaper?" he asked. "The corporate entity is not interested in the social contract media have traditionally had related to citizens' need to know."

Today, there are only three American news organizations in Iraq, the New York Times, the Washington Post and occasionally USA Today.

"In this war, there are no eyes to see, no ears to hear and no voices to tell the story. In whose interest is that? It's not in our interest as a society," he said.

So John believes both media literacy and media reform are needed. He said that the recent Media Reform Conference stirred voices of those who would change the media system and policies, making media accountable to provide dialogue needed for democracy.

"People do care," John learned. "The conference revitalized me. It was like a revival."

Held on Martin Luther King, Jr., weekend, the conference fo-



John Caputo pursues both reform and literacy to improve today's media.

cused on civil rights and human rights themes, with all asking for a voice in creating a more democratic process. Participants are concerned that media are run by just a few corporations.

"The problem has become worse as big corporations seek to control content and limit access to the internet for payment and advertising. There is little variety in newspapers. Many are dying, struggling to fill ad space as they compete with multimedia.

"Those who write and tell the stories influence our lives. If we do not have voice, if stories are not heard or told, they become invisible. The solution is not censorship but representation of voices," said John.

The voices of women remain underrepresented in media, he said, and pornography—driven by greed—abuses women.

John favors increasing voices to give people choices. He believes that if more voices are represented, we will receive different stories than are now reported.

"Hip-hop music, particularly gangster rap which has a negative impact on society, became popular, not because of widespread interest but because radio stations are paid to play it, eliminating competition," he said.

With few local radio stations and declining government funding of public radio, there are fewer choices and voices.

"While most discussion of media has centered around the First Amendment and free speech,

we need to talk about the Fourth Amendment, and work for the health and welfare of children," John said.

"We now have corporate speech, not individual free expression," he said. "The First Amendment is about individual rights, talking, conversing, discussing different ideas and forming religious groups. It was not written to protect corporate speech or to give the person with the most money and the biggest megaphone the biggest voice to the masses."

As media become beholden to the corporate entities that support political parties, John pointed out, they can't challenge the corporate entities, some of which are now economically larger than some countries. No other industry has as much lobbying power, with a media lobbyist for every Representative and Senator.

John, who attends Assumption Catholic Church, said reforms in other areas of society can't be made without media reform to make it possible for people to raise their voices on poverty, war, peace, abortion, human rights.

"How media tell stories affects how we see the world. They need to represent the underrepresented people's stories. There can be no campaign reform without media reform," he said.

John sees many people now concerned and ready to act, plus openness in Congress.

In addition, he believes support of local, independent media can also challenge other media to

be more responsible about their choices.

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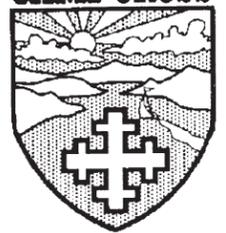
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Team surrounds crime victims with whatever support they need

Continued from page 1

doctor degree from the University of Kansas School of Law.

Melissa, who attends Sacred Heart Catholic Church, first thought LCSNW was just for Lutherans.

"It's for clients and staff of all faiths, ages, ethnicities, cultures and backgrounds. Faith is part of why many staff do the work," she said. "We believe we are servants for those who are unable to speak for themselves, to help them find their voices and heal."

In contrast to representing a client in a courtroom, Melissa said that her role as advocate and the role of the team are to give people tools to help them find their own voice, rather than speaking for them. In this way, victims are better able to heal and be functioning parts of society after they experience a crime and struggle with the trauma related to it.

"Our team of 14 professionals does crisis counseling, not long-term therapy," she said. "For example, they go to the emergency room to give urgent care to stop the victim's emotional and psychological bleeding. They also go to court or other legal proceedings to support or assist the victim. While some victims may call just once, we serve some clients for years while they are in the legal system. Some may eventually enter therapy, which is also available at LCSNW."

Clients can call a 24-hour crisis line any time of the day or night when they have a crisis, question or concern.

The team goes into the community to be where crime victims may be—at the Women's Hearth, Crosswalk, the House of Charity, Christ Clinic, Martin Hall, Pine Lodge, Alternatives to Detention, Hope House, the needle-exchange van, community centers and some churches.

"We are where we need to be to be accessible to clients, including providing Spanish- and Russian-speaking advocates. We reach into the community because many people who experience crimes will not go to a setting where they have to show ID or sit in a waiting area," Melissa said.

Many incarcerated people, especially juveniles, experienced sexual violence. Out of trauma, some may run away, then be truant, steal and self medicate with alcohol or drugs. Soon they are homeless or into drugs and crime. Some become perpetrators. Most never had an opportunity to work through the crime they experienced, to learn to cope using skills that would help them manage their trauma productively, she said.



Melissa Cilley uses legal skills to advocate for crime victims.

"By providing services around a crime, we help a person deal with underlying layers of trauma from a crime that may have occurred in childhood," said Melissa, who has participated in the "Our Kids Are Our Business" initiative.

"There are many layers," she explained. "We may deal with alcohol abuse, but a victim may go back to it because of underlying trauma. It's critical for children and adults who experience crimes to have access to support."

To make services accessible, LCSNW provides crisis services at no cost, funding them with grants.

The program began 25 years ago as the Rape Crisis Center. Then it became the Spokane Sexual Assault Center. In 2001, it became the SAFeT Response Center as it expanded to victims of other crimes.

In 2006, the SAFeT Response Center's Crisis Unit was renamed the Victims Rights Response Team (VRRRT). It became the lead agency for the Crime Victims Service Center in this region. The Spokane County Crime Victims Service center works collaboratively with the Spokane County Prosecutor's office, which is required to provide services to crime victims and witnesses.

In addition to providing emergency emotional and psychological support, the Victim Rights Response Team provides legal advocacy to help people understand

and uphold their rights just after the crime, during interviews, in court hearings or afterwards.

Because it is a community-based organization rather than part of a system, Melissa said the team can assist with a broad scope of the victims' and families' needs. It does not require that a victim report the crime and is not limited to the priorities of a particular system.

When someone goes to the hospital after a sexual assault or other crime, the victim can request the team to send a certified advocate to assist. If the case goes to the prosecutor, the VRRRT may stay with a victim for years, even after deposition of the legal case.

The advocate strives to minimize the victim's trauma, helping deal with the emotional trauma so he or she can give accurate information to medical staff and law enforcement.

"Our follow through in court means we are there when the accused is found guilty or acquitted," said Melissa. "If the offender faces no repercussions, the trauma arises again, as it may on the anniversary of the crime. Victims can maintain a relationship with our organization as often and long as they need."

The VRRRT advocates for the victim in other ways, too. If an employer is upset by the time the victim spends in court, the advocate can help enforce laws protecting employees who are

crime victims. If a client has to leave the building where the perpetrator lives, the team informs the landlord the victim has a right to break the lease. When the team refers someone for drug or alcohol treatment or other services, they stay in connection to be sure the referral is successful.

"We surround clients with support to assure their success within each system," Melissa said.

Statistically, one in six people in Spokane experiences a crime. In 2006, the crisis line received 10,000 calls and met with 2,500 people in person.

The program also raises awareness around all crimes, including sexual violence.

"There are still barriers for victims of sexual violence. Many people still blame victims. It's the most violent crime a person can survive, but those victims are often treated as if they did something wrong," Melissa said. "Nothing they did made them deserve it, even in acquaintance cases. If they said no, they were raped."

Melissa is concerned that "in media and everywhere in society, we objectify women. Making women and children objects makes some think it is okay to hurt or violate their rights, as if they are of lesser value."

"Media help create perpetrators," she said, "and we need to be aware of how they do that."

"What happened in the Catholic Church is the tip of the iceberg. It happens throughout the community and to people we care about," said Melissa, who found

the focus on "Our Kids Are Our Business" helpful.

"It was easy to point to Catholic priests. When the scandal broke, people blamed it on celibacy, but it's in every social, economic, religious, ethnic and cultural group. It's everywhere. It's pervasive. People need to grasp that a person down the street may molest a child. Statistics show that an average of six out of 30 children in any classroom will experience child sexual abuse or other sexual violence before they turn 18."

"What happened in the diocese outraged people, but happens all around us. People throughout the community are abused. We need to see and respond to every crime against children," Melissa said.

Aware that sex offenders are released into society every day, the VRRRT participates in the Partnership for Community Safety, which works to assure that supports are in place for offenders to reduce recidivism.

That partnership, like "Our Kids Are Our Business," is a community effort to commit ourselves to insure the safety of our community and children, she said.

Melissa added that members of the faith community need to see it is part of their responsibility to care for all God's children.

"If we, as a whole community, do not care for children and their families, in 10 to 15 years those children may commit crimes and change the quality of our lives," she said. "They need to know the community cares."

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African peacemaker calls for better leadership to end conflicts

Betty Bigombe left a comfortable condo in Chevy Chase, Md., and took unpaid leave from the World Bank in 2004 to return to Uganda to help again with peace negotiations between the government and the Lords Resistance Army (LRA), which had massacred more than 200 villagers.

"I couldn't believe it was still happening," said Betty, who was elected to the Ugandan parliament in 1986 and became minister of state for pacification of northern Uganda in 1988.

In 1993, she was named Uganda's Woman of the Year for her peace efforts. She led negotiations that had brought the government and rebels to a settlement in 1994.

After earning her master's degree from Harvard University in 1997, Betty became senior social scientist at the post-conflict department of the World Bank.

She knew when she heard of difficulties in 2004 that the time for action would be short.

Betty told about 300 gathered for the U.S. Institute of Peace Conference in March in Spokane that she had thought she would be away three weeks. Instead, it took 18 months camped out at a motel in rural northern Uganda, working as a one-woman peace effort with no official role or funding, just the trust of both sides.

Betty came to Spokane in her role as senior fellow with the U.S. Institute of Peace through July 2007. She is preparing a paper on "The Challenge of Managing Mediation: The Northern Uganda Experience," telling of bringing rebels and government ministers face-to-face. She spoke on "The African Role in Conflict Prevention, Management and Resolution."

She had been coming to the United States for short visits since the 1980s, drawn by the growing U.S. interest in Africa.

"Students are now asking what they can do," she said, wishing she could go to speak at



Betty Bigombe discusses dealing with conflict in Africa.

universities every weekend.

"If U.S. young people are concerned about people deprived thousands of miles away, we are heading for a better future," Betty said. "If Americans need to know, they will lend a voice. In the past, they were just consumers."

Before talking about conflict resolution or management, she said she starts with causes. She seeks to foster tolerance, human rights, accountability, transparent government, an independent judiciary and a free press.

Betty considers leadership issues a primary cause of conflicts. Leaders can guide people to deal with ethnic differences, rather than letting problems grow and exploiting them to stay in power.

"In some African countries, people find power is sweet and don't know when to exit," she said. "They become corrupt and then fear if they leave power, they will not be safe or able to enjoy the wealth they stole. So they change constitutional term limits."

She said more leaders need to relinquish their power as did Nelson Mandela in South Africa and Julius Nereere in Tanzania.

Over 50 years since colonial independence, conflicts generally have been intrastate—not interstate—like genocide in Rwanda, Uganda and Sudan. She said it took 35 to 40 years of independence for some countries to correct the impact of colonialism.

"Governments encourage them to see their different shades, to exclude people based on religion, tribe and ethnic group, and to pick up arms. It's about power and greed," Betty said.

In Rwanda before the genocide, government leaders authorized media to spread fear of the other ethnic group. The international community saw it as an internal matter and continued aid.

In Uganda under Idi Amin's dictatorship, no one challenged his brutality to opponents.

"Armed conflicts in Africa are more civilian than military

conflicts. Women are raped, child soldiers are trained, and girls are turned into sex slaves," Betty said. "Cultural values erode among people in the internal displacement camps. People suffer from diarrhea, TB, malaria. With HIV/AIDS rampant, rape becomes a weapon.

"Wealth from natural resources is not used to improve the lives of people," she said.

Betty knows that if African leaders were committed to preventing conflict, they could do it.

"I am disappointed at the corruption, which creates haves and have nots. Opposition is not allowed, despite claims of political pluralism," she said. "Countries drift back to war when leaders refuse to leave power."

For example, in Zimbabwe, President Robert Mugabe will not relinquish power. Children don't go to school or live decent lives. Groups around him tell him what he wants to hear. Critics are arrested. Instability rises, she said.

For years, many considered the Ivory Coast stable. It had a good GDP, seemed democratic and won praise in the West.

"We must look below the surface to see life in rural communities. There the situation was boiling from the lack of democracy," she described. "While international monitors found elections there free and fair, they did not see how the state rigged elections.

"We need to see if economic development flows into rural areas to the majority who are poor," she said. "Poor people have nothing to lose if dissidents give them arms and force them to fight."

In Sierra Leone, poor boys who were 12 to 13 volunteered, because they couldn't go to school and had nothing to eat. One meal a day was a luxury. A gun was a status symbol.

"Poverty causes conflict, feeding the growing number of child soldiers. Children are also abducted, lose their innocence and become killers," she said.

"About 50 percent of Africans are uneducated. We need to invest in education so people will know their rights, stand up, talk and create civil society," she said.

Despite the "sad situation," Betty is hopeful and sees change in the bloodless transition from apartheid in South Africa, North and South Sudan settling their civil war, Burundi mediating its conflict, and the settlement in Congo before elections.

"There are no military solutions. If people are defeated, their issues are not resolved," she said.

Betty hopes that as Africans become involved in resolving African conflicts, they will gain tools to prevent conflicts in their own countries.

"Africa has a brilliant future," she said, "if we correct problems, prepare leaders with vision, allow Africans to benefit from their natural resources, involve the international community and take risks."

For example, Betty knew satellite phones were key for mediation with rebels. So she spent about \$8,300 of her own money to buy satellite phones and pay for calls to negotiate with rebels.

Her coming on behalf of the international community gave credibility to negotiations for both the rebels and the government.

"We need to be friends with more than leaders so we have sustainable relationships," she said. "Presidents come and go."

Betty pointed out that problems in Africa cost the United States billions in humanitarian aid for refugees, hunger relief and development projects.

"It's crucial to help hopeless people fend for themselves," she said, calling for moving beyond blame of colonialism, Christianity, independence, structural adjustments or aid that blind leaders from seeing internal issues.

Betty suggests Christians abroad stand in solidarity with Christians who stand up as opposition voices challenging dictators.

For information, call 202-457-1700 or visit www.usip.org.

U.S. Institute for Peace promotes peace studies programs, peace building

With a budget of \$22 million a year, the U.S. Institute of Peace seeks to counteract the \$650 billion a year spent on military solutions to conflict, said David Smith, senior program officer for the agency funded and created by Congress in 1984.

At the U.S. Institute of Peace, about 110 employees and fellows promote solutions in which military are peacekeepers in crises and promote civil societies.

The USIP seeks more visibil-

ity about publications, training and education programs. For example, it coordinated the Iraq Study Group.

One step to visibility is its planned education center on the national mall, where Americans of all perspectives can learn tools of nonviolence and ways to "win peace," rather than trying in vain to win wars, he said.

"Our goals are prevention, mediation and post-conflict peace building," David said.

Recently a team helped create Christian-Muslim agreement in Iraq, training people to mitigate conflict, insure the constitutional process and involve people.

"Even the military realizes it needs to lay down arms in Iraq and seek non-military solutions," he said. "There are more tools in the tool kit of nonviolence than there are for armed responses. We can't keep up with the demand for our work."

David has been visiting Gon-

zaga University recently to help develop a peace and conflict studies program as a model for higher education to teach peace.

"There is a demand in academics to teach young people how to be negotiators and peacemakers. Many Catholic Jesuit universities have peace and social justice programs to help them understand conflicts abroad and at home, he said.

For information, call (202) 429-4709 or contact dsmith@usip.org.

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Seminarians' civil rights action inspired future seminarians

Forty years after a four-day trip to Selma to support Martin Luther King, Jr.'s efforts to promote voting rights, the Rev. Jim Burford learned that action had more significance than he had known.

Chicago Theological Seminary had held up the model of 14 students who went as a challenge for future seminarians to bear witness to their faith in their times.

In 2005, Jim and Sue went to Chicago for the 40th reunion of those who went to Selma as part of the CTS summer ministers' convocation.

The Rev. Jesse Jackson, a classmate who formed Breadbasket and the Rainbow Coalition, spoke.

"I was interested that faculty and classes after us considered us heroes for going to Selma," Jim said. "They saw it as critical in the history of the civil rights movement.

"It was an example of the people-oriented, social-justice-oriented ministry that was part of the seminary's commitment. Along with training people to be pastors and teachers, CTS taught that pastors need to extend their faith into the world and all its messiness," he said.

The long-term perspective had not entered Jim's thoughts in 1965 when he was deciding whether to go. He thought only of his fear about the danger and repercussions.

While his ministry has focused on pastoral care, he knows social justice concerns often emerge from pastoral concerns.

Growing up in a Disciples family in the Central Valley of California, he had moved while his father was in the Navy in World War II from New York to Miami and back to California. In Sacramento, Jim completed high school and two years of college, before studying at the University of California at Davis.

He and his wife, Sue, were active in the campus ministry, through which they tutored farm workers' children nearby.

Jim described his call to and journey in ministry as "trusting and meandering, taking a step, then looking back."

After graduating from Davis in psychology in 1964, he went to Chicago Theological Seminary.

The spring of his first year there, Martin Luther King, Jr., called for clergy and seminarians to come to Selma, Ala., to support his work for voter registration.

Jim talked with classmates. It was close to finals. They worried about the impact of going on their grades and future plans.

"For some there was no question. They had to go. Some did



The Rev. Jim Burford reflects on seminary experience.

not comprehend the significance. Some decided to stay," Jim said. "We had less than two days to decide, not enough time to reflect. I was pulled in two directions."

Jim talked with Sue and with another couple from the West Coast, Gary and Betty Massoni. They had stayed at CTS over Christmas and become close friends.

They decided to go. Jim drove his Volkswagen bus. Jesse, the only black seminarian, took his Corvair. There was one white woman and a Japanese woman. The rest were white men, typical of 1960s seminary populations. It took nearly two days to drive to Selma.

"When we entered the South, Jesse moved from the driver's seat to the back seat of his car, aware that for a black man to drive or sit in the front seat would draw attention," Jim said. "When we entered Alabama, a state patrol car began to tail us."

The group stayed in the black section of Selma, Jim's first experience in a poor black community. The students slept in their cars or on the grass. They rarely left that section, because Selma residents seemed angry at them.

The several hundred clergy and seminarians who went wore clerical collars or white shirts and ties to identify them as church leaders. They knew others had been injured or killed there. They had signed forms and given names of relatives in case of violence.

Each morning, they gathered in Brown Chapel to sing, pray and hear King preach.

"The worship was a rally to build our courage," Jim said.

Leaving the chapel, they lined up—about six to eight wide for two blocks—and then walked to where Alabama State Patrol cars blocked the street. King, Ralph Abernathy, CTS President Howard Schomer and other leaders talked with the police.

"We waited. We stood, sang and conversed. We talked about it being our first experience of this kind and about what we would do if the police attacked us with clubs," Jim said. "We had been told to drop and cover, to say nothing, to protect ourselves and remain nonviolent in response to any provocation. We talked about how scared we were."

Jim hoped his skills in avoiding contact with other players in high school football would help him as he stood up for the civil rights of his black brothers and sisters.

They waited two hours, dispersed for a break, met again at the church, stood in line and waited again while leaders talked.

On one break, Jim and a friend walked around the shack homes. They stopped and sat on the front porch to talk with a woman. Only in the black neighborhood did they feel safe.

"Our goal was simply to walk as a group across Petit Bridge into town, stop at the steps of the courthouse to pray and then leave," Jim said. "After several days, we were allowed to do it."

They walked on the side of the road, passing by state patrol officers every 10 feet on each side and people shouting and jeering as they passed.

"We were not to respond to obscenities they shouted. We stayed together as a group. Once

we crossed the bridge and went through the gauntlet, we prayed at the courthouse and came back to Brown Chapel.

"We felt relieved that we did what we came to do," Jim said.

Soon after that, the CTS students decided to head back.

Later, the March from Selma to Montgomery made the news. Thousands joined it, in contrast to several hundred clergy crossing the bridge that spring day.

"It was one of the first marches for voting rights," said Jim. "It was a small event, but for those involved it was as important as the March from Selma to Montgomery. Our march into downtown Selma was a step that made the later march possible."

They drove back without stopping. He and Gary shared their experiences with their wives. Gary later worked with Breadbasket and the Rainbow Coalition, so Jim has kept in touch with that work.

Jim did not tell his parents until he returned. He wrote a long letter, uncertain how they—with a more conservative theology than his—would respond.

His parents were proud and took his letter, about what he did and why to the Santa Rosa, Calif., newspaper. It ran an article on the local young man who joined the civil rights movement in Selma.

"My upbringing generated a commitment to the wellbeing of our brothers and sisters and a commitment to ecumenical and interfaith dialogue," said Jim.

The summer of 1965, Jim worked with black children in a

community Christian education and day-care program, learning about their lives.

Jim spent his third year on an internship with a Church of Scotland congregation. After graduating in 1968, Jim served nearly five years at a Disciples church in Stockton, working with Filipino, Japanese, Chinese and black Presbyterian and Methodist churches doing community action, including starting a food bank and promoting racial justice.

After serving two years as youth minister of a Disciples and United Church of Christ church in Modesto, he became pastor at the Christian Church in Ephrata, where he was involved in ecumenical and regional ministries.

Coming to Spokane in 1988, he served six years as pastor of Covenant Christian Church and seven years as associate regional minister for the Northwest Region of the Disciples of Christ.

Jim participated in the South Hill Ecumenical Ministerial Association, the Spokane Council of Ecumenical Ministries, the Martin Luther King Family Outreach Center, Camp PEACE anti-bigotry training and Rotary.

Recently he has done interim ministries at Kennewick Christian, Clarkston Christian, Millwood Presbyterian and now Emmanuel Presbyterian.

Jim has helped church members join in the community, ecumenical and interfaith outreach addressing societal issues, standing up to say, "Stop!" to injustices.

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Media decisions about news create realities that may stretch reality

News stories in recent weeks, a recent media campaign to protect children and insights from media literacy presentations have intersected in these reflections.

As a journalist committed to reporting news as truthfully and accurately as possible, I am discouraged to hear the assessment of media educator Jean Kilbourne at the April 18 Inland Northwest Women's Leadership/Northwest Alliance for Responsible Media Conference: The objectification of women and the use of sex and violence in media are now worse than when she produced the first of three videos on "Killing Us Softly."

She showed several graphic examples, noting that one change is that men today are also treated by media as sex objects. She showed an ad in an advertising trade publication selling TV viewers as eyeballs of consumers.

Beyond advertising, the instant dynamic of TV news, the view of a news story as a commodity and the competition of reporters chasing the same story leads to saturation coverage of news, until reporters tire of a story. When news becomes a commodity to increase the bottom line of media

corporation shareholders, balancing news decisions with economic goals becomes an ethical issue.

In coverage of the murders at Virginia Tech, news reporters erroneously announce it's the "record" mass murder, forgetting Wounded Knee or even Sept. 11. Does that context of weighing news value stretch reality to the point that it unwittingly challenges the next depressed, alienated, media-violence-filled gun consumer to kill more and provide yet another media frenzy?

Thankfully, media stepped back from airing all of Sueng-Hui Cho's videos and words. Why is it we focus so on the perpetrators of crime, showing their faces and analyzing their actions over and over?

What difference would it make to focus "equal time" on *each* victim, to turn the victims from statistics into human beings who experienced joys and pains, and whose families now suffer. When one network learned their identities, the news report ran through their photos, names, ages and home towns so quickly it was hard to read and absorb. Respect for families in their grief means it's a story for later, but too often by later the reporters' fatigue has set

in related to that story and then they are on to the next big saturation story.

News media need to be cautious about using entertaining coverage that may glorify or give more attention to the killing and the killers, than the killed.

When news media feed the notion that hate, sex, violence, celebrity and the unusual "sell," then truth is twisted.

For a while, print media tried to compete by trying to mimic the instant media. Now, some print media may be taking a more reflective, in-depth approach, offering more ethical, truthful and thoughtful coverage. People, especially those who value democracy and ethical human relations, are hungry for that approach.

The Spokesman-Review (S-R) and local media have shown the positive potential of media in lead-story feature coverage of many facets of child abuse, giving faces to victims, insights on solutions, humanity to the struggles, reality to unresolved issues. We believe the commitment will continue beyond the saturation coverage, because it has taken thoughtful planning, and reporters have been educated and established relationships with new news sources.

Media can also defuse hot-button issues as S-R columnist Pia Hansen did in describing the abortion "debate" as so polarized there is no "rational nor constructive" discussion. She points to what is needed, but missing from most news and entertainment: Women protecting themselves do not get pregnant. In a media climate of jump-in-bed or slip-into-a-closet entertainment TV sex, free speech needs equal time for the drama of men and women respecting each other and making healthy, intelligent decisions to refrain, build relationships, marry and strengthen the relationships around sex for parenting children produced.

The lead S-R story April 27 portrays the human conflict related to Avista's request to raise rates. Along with the business perspective, the article quotes leaders of two nonprofits serving low-income people. They know the good Avista does and value its support, but risk to say the increase is too much for their constituents.

There are many compelling stories. Hope sells. Thoughtful people want to wrestle with issues to make life more healthy, peaceful and just for everyone.

Mary Stamp - editor

National Response

Sounding Board

Website Excerpts

Soon after the tragedy at Virginia Tech in Blacksburg, Va., churches and faiths around the nation shared resources of their faiths through letters of condolence, personal visits, worship services, prayer litanies, counseling services, advocacy perspectives and their websites. The following are a few examples of responses:

The Presbyterian Church (USA) offered on its website resources to help congregations respond to the mass murders at Virginia Tech. The National Korean Presbyterian Council also sent a letter of condolence to the Virginia Tech president.

The Presbyterian Peacemaking Programs response to the Virginia Tech tragedy includes worship, study, counseling, theological and news resources, including resources already available to help congregations grapple with the tragedy. Resources include: "Where Is God When Disaster Strikes?" "Forgiveness," "Gun Control: Is There a Christian Response?" and an excerpt from the book *Letters to a Young Doubter* by the late Rev. William Sloan Coffin.

United Church of Christ general minister and president, the Rev. John Thomas, prepared a litany in response to the violence using the Gospel lesson for the third Sunday after Easter, Jesus telling Peter to "Feed my lambs." His litany was also distributed on the United Church of Christ website.

He wrote: "Jesus said, 'Tend my sheep.' Yet today your flock is scattered by fear at Virginia Tech and throughout the world where guns and bombs kill and maim. For those paralyzed by fear in Blacksburg and Baghdad, Kabul and Karachi, Gaza and the Golan Heights, we pray."

The Lutheran Disaster Response of the Evangelical Lutheran Church in America and the Lutheran Church-Missouri Synod is providing emotional and spiritual care for the campus community at Virginia Tech, the town of Blacksburg, the surrounding area and beyond.

It will also host consultations for Lutheran clergy and leaders in the area to consider their congregational needs.

The United Methodist Church (UMC) website shared thoughts of UMC leaders:

"We've been shocked into remembering our purpose as the body of Christ. ... We are to be intercessors on behalf of the whole world. The highest calling at this time is to pray," said the Rev. Karen Greenwaldt,

chief executive, Board of Discipleship, asking all United Methodist congregations to include special prayers on Sunday, April 22, for those touched by the tragedy.

"Last night, just before I hung up from talking with my son, I told him that I loved him, and loved him a lot. I realized that many people were not being given that same opportunity because it had been violently taken away from them," said Erik Alsgaard, communications director in Florida, whose 23-year-old son, a senior at Virginia Tech, was not on campus during the shootings.

The National Council of Churches (NCC) general secretary, the Rev. Bob Edgar, asked: "How many more senseless deaths will have to be counted before we enact meaningful firearms control in this country? Faith leaders have spoken up continually about the epidemic of gun violence in our country. The NCC will renew call for meaningful legislation to prevent such gun violence.

"How many more will have to die before we say enough is enough? How many more of our pastors, rabbis and imams will have to preside over caskets of innocent victims of gun violence because the nation refused to stop the proliferation of these small weapons of mass destruction?" he asked.

The national Southern Baptist website reported that two of the students killed were identified as active members of Southern Baptist churches: Jarrett Lane and Lauren McCain.

"All of us are still deeply stunned and in shock over the loss of our son, grandson and brother, Jarrett Lee Lane," his family said in a statement. "He was a fun-loving young man, full of spirit. He had a caring heart and was a friend to everybody he met. We are leaning on God's grace in these trying hours and appreciate all the prayers, expressions of sympathy, and thoughts." Jarrett was a senior civil engineering major at Virginia Tech.

Lauren was a freshman in international studies. Her family and friends gathered at her church the night of the shooting to await news. Her pastor said that she didn't just talk about Jesus, but loved Jesus "with all her heart and it showed."

The Church of the Nazarene national website reported that Blacksburg area Nazarene pastors and lay persons were offering emotional and prayerful support for those affected.

Virginia District Superintendent Phil Fuller said on April 17: "So many families have been affected. A number of Virginia Tech students are from Nazarene homes and congregations. While we have not heard of any direct, personal impact to Nazarene families, we believe that this tragedy affects all of us deeply."

He told of two pastors counseling and bringing food to victims and families at the Montgomery Regional Hospital.

"We know that the final word is not horror, but hope. Pray with us that we will be a living reflection of the Word of hope to all," he said.

David Kyncl of the **Nazarene Secular Campus Mission** in Norman, Okla., offered some insights for response. He encouraged congregations to pray for the Virginia Tech community, and for college students and campuses around the nation. He suggested visiting campuses and being available to students.

The Disciples of Christ general minister, the Rev. Sharon Watkins, wrote: "A familiar wave of disbelief followed by numbness followed by anguish has washed over us. We've been this way before. A broken individual has again visited personal pain on the world in an avalanche of destruction. Our hearts break—again."

She quoted Coffin that "God's heart was the first to break"—for each one lost in the violence, for the injured, for the injured of spirit who will suffer the long-term psychic wounds of the day, and for the young man himself, so beyond the reach of help and hope. She reminded that "God is our refuge and strength," and "God's spirit is working through many to bring healing, comfort and hope."

Korean Disciples were quick to speak. The Rev. Geunhee Yu, executive pastor of the North American Pacific/Asian Disciples of Christ (NAPAD), offered condolences to families and friends of victims on behalf of NAPAD and Korean Disciples. He said: It is my heartfelt prayer that our gracious God sends comfort and healing. I also steadfastly and tearfully pray for the souls of the victims." He urged that the "heinous act" not drive "an ethnic wedge to make a bad situation worse."

Roman Catholic Korean Bishops also expressed in a letter to Bishop William Skylstad, president of the U.S. Conference of Catholic Bishops, their profound shock and sorrow, conveying their condolences and prayers for the innocent victims and

the wounded. They also expressed hope that the tragedy not generate new prejudice or violence, but be an "occasion for all of us today to reflect anew on the suffering of our neighbors and the supreme dignity and value of human life."

Bishop Skylstad, of the Diocese of Spokane, sent the message to Bishop Francis DiLorenzo of Richmond, the diocese in which Virginia Tech is located, and to the wider Roman Catholic community.

At Good Shepherd Church of the Brethren in Blacksburg, the Rev. Marilyn Lerch, said, "Pour prayers in this direction. Surround us with prayer."

Brethren general secretary Stan Noffsinger said that congregations in the area include university students and staff, first responders among police and medical staff, and the whole community of Blacksburg: "They all need our prayers." He called for embracing all—the innocent victims, their families, and the perpetrator's family—with understanding "that they do not walk alone."

The Assemblies of God website reported on response of Chi Alpha campus pastors, Jon and Jenny Rice. They were overwhelmed and felt "disbelief mixed with fear" at first. They realized the students would need a place to go and be, so they gathered their community for prayer, after learning a good friend of many members had been killed. They said the campus ministries would come together for a campus memorial, showing "we're unified as the body of Christ," and "we want to serve the students however we can."

At a gathering of Evangelical leaders, Geoff Tunnicliffe, international director of the **World Evangelical Alliance**, referred to Romans 5 in which the Apostle Paul spoke of how suffering produces perseverance, which produces character, which leads to hope. Other Evangelical leaders expressed an urgency for the church to re-evaluate how it is reaching out to lost and angry youth.

The World Council of Churches general secretary the Rev. Samuel Kobia expressed his "deep sorrow" over "this new horror of random violence." He offered the sympathies and prayers of churches around the world, and pledged to continue to guide the faith community as it asks why such killings happen so easily. He calls for controls on the global trade in small arms.

StepItUp Spokane challenges carbon emissions



About 150 gathered in Riverfront Park and formed a human banner across Spokane Falls to ask Congress to reduce carbon emissions 80 percent by 2050. It was one of 1,400 events in a national StepItUp campaign on April 14. More than 500 total were at events in Spokane, Cheney, Coeur d'Alene, Sandpoint, Moscow, Clark Fork, Colville and Republic.

Photo by Nancy Minard

Global health is topic of UN talk

Kristin Edquist, director of the international affairs program at Eastern Washington University, will speak at a meeting of the United Nations Association of Spokane on "The United Nations' Role in Global Health Governance: Framework or Follower" at 7 p.m., Monday, May 14, at the Unitarian Universalist Church, 4240 W. Fort Wright Dr.

For information, call 456-2382.

Group schedules benefit brunch

The Inland Northwest Ministers' Wives/Widows Fellowship is sponsoring a Pre-Mother's Day Benefit Brunch from 11 a.m. to 2 p.m., Saturday, May 12, at East Central Community Center, 500 S. Stone.

The fellowship meets at 10 a.m., first Saturdays, at Holy Temple Church of God in Christ, 806 W. Indiana, at the same time as the Ministers Fellowship Union.

For information, call 443-6440.

Fair Trade Day set

World Fair Trade Day will be celebrated from 10 a.m. to 5 p.m., Saturday, May 5, at the Community Building in Spokane.

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Calendar of Events

- May 3** • **Great Decisions** Lecture, "Emerging China-U.S. Relations: Flashpoints on and Below the Radar," Joe Borich, executive director, Washington State China Relations Council, Whitworth's Weyerhaeuser Hall, 7:30 p.m. - call 777-3270.
- **PeaceWorks**, Peace and Justice Action League of Spokane, 35 W. Main, 5:30 p.m. - call 838-7870
- May 5** • Fourth Annual **Hispanic Culture Festival**, "La Fiesta/Cinco de Mayo," Lair Center, Spokane Community College, 10 a.m.-10 p.m. - call 483-2523
- **World Fair Trade Day**, Global Folk Art, 35 W. Main, 10 a.m.-5 p.m. - call 838-0664
- May 8** • **"Deconstructing Empire: The Face of Empire,"** Michael Poulin, 35 W. Main, 7 p.m. - call 838-7870.
- May 10** • **"Avoiding Leader Burnout**, Compassion Fatigue and Soul Sadness," Nancy Isaacson, Institute for Congregational Leadership, Clare Center, 4624 E. Jamieson Rd., 6:30-9:30 p.m. - call 879-9223
- May 11** • **"Connecting Across Intercultural Differences: Developing a Community Action Strategy,"** Centerplace at Mirabeau Point Park, 8 a.m. to 4:30 p.m. - call 359-7380 or visit www.ewu.edu/Parham
- May 12** • **Pre-Mothers' Day Benefit Brunch**, Inland Northwest Minister's Wives/Widows Fellowship, East Central Community Center, 500 S. Stone St. - call 443-6440
- May 13** • **"I Remember Mama Luncheon,"** Volunteers of America, Red Lion Hotel at the Park, 303 W. North River Dr., 1 p.m. - call 624-2378
- May 14** • **"The UN's Role in Global Health Governance,"** United Nations Association, Kristin Edquist, Unitarian Universalist Church, 4340 W. Ft. Wright Dr., 7 p.m. - call 456-2382
- May 15** • **Spokane Citizens for a Living Wage**, 35 W. Main, 5 p.m.
- May 17** • **PeaceWorks**, 35 W. Main, 5:30 p.m.
- May 18** • **Peace and Justice Action League of Spokane Annual Auction**, Comstock Room, YWCA, 6-9 p.m. - call 838-7870.
- May 22** • **"Deconstructing Empire: The Feet of Empire,"** Bob Dean, Eastern Washington University professor, 35 W. Main, 7 p.m.
- May 24** • **"Oxfam Hunger Banquet,"** Spokane Community College Lair, 6 p.m. - call 533-8221
- May 23** • **Community Symposium** to reduce disproportionate minority contact in the juvenile justice system, Washington State Juvenile Rehabilitation Administration, Spokane Convention Center, 9 a.m.-3:30 p.m. - call 363-4660
- June 1-16** • **Habitat for Humanity-Spokane Blitz Build** - call 534-3553
- June 6** • **Fig Tree Distribution**, St. Mark's Lutheran, 316 E. 24th, 9 a.m.
- June 7** • **Fig Tree Board**, Manito United Methodist Church, 3220 S. Grand, 1 p.m.
- Alt. Tues** • **Need to Know**, Emmanuel Lutheran, 314 S. Spruce - 848-4409
- Tues-Sats** • **Habitat-Spokane work days** - 534-2552
- Fris** • **Colville Peace Vigil** - 675-4554
- 3rd Mon** • **NAACP** - 467-9793
- 1st Sat** • **Ministers' Fellowship Union and Ministers' Wives/Widows Fellowship**, Holy Temple Church of God in Christ, 806 W. Indiana 624-0522
- 2nd, 4th Weds** • **Pax Christi**, St. Joseph's Catholic, 1503 W. Dean, noon - 844-4480

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Mentors strengthen resiliency of children of prisoners

Known for its thrift stores, Goodwill Industries transforms 85 percent of funds from the stores into programs that serve ex-offenders, job seekers, individuals with disabilities, youth and children.

Its Mentoring Children of Promise program matches children whose parents are in state or federal prisons with volunteer adult mentors committed to strengthening their mentee's resiliency.

"These children's lives are often in chaos," said Katherine Showalter, mentor specialist.

"Children experience abandonment and may fear for their own safety and the safety of their parents in prison. They may worry that their caregiver will disappear. They may feel shame or stigmatization, which could lead to anger or inappropriate behavior."

Katherine dispels the myth that "the apple does not fall far from the tree." That is not true if a child has choices, she said.

Whether children are from poor to affluent homes or live with grandparents, mothers or other relatives, mentoring can intervene so the children break from statistical patterns.

In June 2006, the Washington Department of Corrections reported there were 4,217 children with one or both parents in prison.

"Statistics show that 70 percent of them will be in the criminal justice system—in trouble with the law—and 60 percent will be incarcerated," said Katherine.

"When children are mentored, they are 52 percent less likely to skip school and engage in risky behaviors that may lead to crime," she said. "The more positive people children have in their lives, the better their relationships are with peers, parents, teachers and caregivers. It gives them hope."

Katherine told of a boy whose sister was matched with a mentor through Big Brothers Big Sisters. He was not. His shoulders sagged and he was hunched when he first entered the Mentoring Children of Promise program. Now he sits up straight and smiles.

Mentoring Children of Promise (MCP) recruits, processes, interviews, does background checks, trains and facilitates matches of mentors and children.

It follows Big Brothers Big Sisters "best practices" and training, adding practices to address criminal influence, abandonment and drug or alcohol abuse.

Its three-hour training includes policies, procedures, relationship-building skills, development stages, activity suggestions, and understanding of psychological and emotional effects of incarceration, said Katherine, who became involved through AmeriCorps.

Mentoring Children of Promise is in the third year of a three-year federal grant awarded to Educational Service District 100.



Katherine Showalter recruits mentors for children of prisoners.

Goodwill Industries of the Inland Northwest is subcontracted to do mentoring, matching support, recruiting children and training mentors. The grant ends in July, but she hopes it will be renewed.

Other Goodwill staff involved in the program are Amanda Guthmueller, MCP program coordinator, and Oscar Harris, mentee specialist.

They match children quickly, continually recruiting and training new mentors.

Schools, the Department of Corrections, food banks and community agencies send referrals. It's sometimes hard to find children of prisoners, because families may move elsewhere, just as prisoners' families from elsewhere move here.

Now, 40 of 52 children are in mentor relationships and 12 are being matched. Children range from four to 15 years old.

Mentoring Children of Promise follows the Amachi Program, a national program started by Philadelphia's former mayor, Wilson Goode. "Amachi" is a Nigerian word that means "who knows but what God has brought us through this child."

In Amachi, congregations contract to provide mentors, a volunteer coordinator, monthly reports, financial support, activity ideas and church activities.

Three congregations are involved—Opportunity Christian, with three volunteers, First Presbyterian with three and Unity Center of North Spokane with five. MCP seeks more churches.

MCP also recruits mentors at college service learning fairs.

Mentors make a one-year commitment to give at least six hours of face-to-face a month with weekly contact that may include emails, phone or cards.

"One mother has seen a 180-degree turnaround in her son, who was skipping school. His grades are up. His hygiene and self-esteem have improved," said Katherine, whose interest in children started while taking in 29 children over 11 years as a foster

parent when she and her husband lived in Colville.

Volunteering at the Columbia River Christian Academy in Kettle Falls to help with special education children piqued her interest in education. She and her husband moved to Nine Mile and then Spokane so she could go to college.

After earning a bachelor's degree in teaching at Eastern Washington University, she did substitute teaching for eight years. Then she became the mentor recruiter under AmeriCorps.

Katherine, who grew up in an Assembly of God church, attended Suncrest Family Church in Nine Mile and now visits various churches in Spokane.

"I want to see these children's

lives changed. I know change comes from a relationship with God, but we ask mentors to respect the beliefs of mentees and their families," she said. "Even though we are not overt about faith, we can make a difference in children's lives."

"We can change not only individual lives, but generations," Katherine said.

"A parent, teacher, grandparent, mentor, coach or others can help a child resist peer pressure and temptations that come through media, peers and gangs," she said. "The relationship means they let pressures slide off, so they make good decisions. You can't have too many people loving you."

She said mentors are not to "fix" children, but to add one more positive dimension to their lives. Children often take responsibility for their parents' actions, believing if they are good, their parent will be good. Mentors help them understand they are not responsible for their parents' decisions.

"Mentoring gives mentors a chance to experience life from a child's point of view," she said. "One said, 'I met a mini-me.'"

In addition to MCP, Goodwill Industries of the Inland Northwest offers other programs.

• Community Gateway helps released offenders, because those who have jobs, a place to live and ties with family are less likely to re-offend.

• Planning Action for Youth Success helps youth aged 17 to 21 overcome barriers to employment from disability, homelessness,

pregnancy, parenting, foster care, low income and low academic skills.

• Workforce Development provides job training and placement, helping people discern interests and skills by placing them for up to 30 days in various work sites to evaluate their computer skills, customer service skills and work readiness.

• Goodwill provides childcare for 72 children from the community in its ABC Discovery Center in its headquarters.

Once Goodwill operated only as a sheltered workshop for handicapped and mentally retarded people to repair items to sell in its thrift shops. Since the late 1980s, it has emphasized services that enable people with disabilities to obtain jobs in the community to help them become self-sufficient.

Goodwill, one of 200 members of Goodwill Industries International, employs 600 people in 17 sites from Wenatchee to Lewiston, Sandpoint to Moses Lake. They serve 2,800 people a year.

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