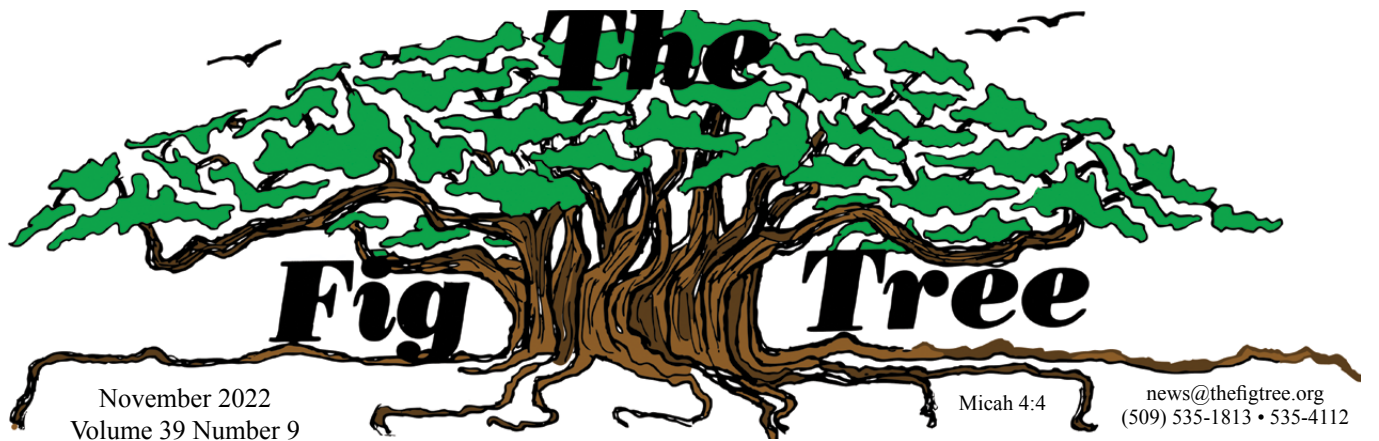


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Monthly newspaper and website covering faith in action throughout the Inland Northwest online at [www.thefigtree.org](http://www.thefigtree.org) • check The Fig Tree Facebook page daily for news and links

# Being thrifty needed to fight hunger

By Mary Stamp

Just as the families Second Harvest serves need to be thrifty, Jason Clark, CEO of Second Harvest of the Inland Northwest, reminds staff to be thrifty as they search for food from farmers, producers and grocery stores.

In addition, The Kitchen at Second Harvest, which reopened in-person classes in February after being closed two years because of COVID, introduces clients to ways they can be thrifty by learning how to prepare the food Second Harvest offers, said Carolyn Negley, nutrition education manager.

"I teach cooking to help people maximize what they have from our food pantries, so they can squeeze the most from their grocery dollars and have great tasting, nutritious meals for less cost," she said.

"We promote confidence that they can cook at home for their families and friends," she said, "and know the food they prepare will benefit their bodies."

Not only does Carolyn focus on foods, but also she talks about "low-equipment cooking," because she is aware some may not have access to the cooking



Carolyn Negley teaches cooking and nutrition to food bank clients.

equipment The Kitchen has.

"If someone doesn't have a blender, they can use a masher or a spoon against the side of a bowl. They can also put food in a plastic bag and squeeze it with their hands or pound it with a rolling pin or the bottom of a pan," said Carolyn.

Her passion for cooking began when helping her Nana in the kitchen, times filled with love and laughter. It grew when she discovered that good nutrition improved her health. After earning a bachelor's degree from Presbyterian College in South Carolina in English and creative writing, she worked in a hospital helping staff transition from paper to computer records.

Health struggles led her to realize the impact of nutrition on her wellbeing, so she decided to move from Savannah to Washington to study to be a registered dietitian and share with others the power of eating healthful foods.

Carolyn earned a bachelor's in nutrition and exercise physiology and a master's in dietetics, nutrition and exercise physiology at Washington State University. She graduated in December, passed

*Continued on page 4*

## Professor raises visibility of history, identities and issues for Chicana/os

Deena González, who came to Gonzaga University in 2019 as provost, is now a senior university fellow and a professor of history, working to raise the visibility of Latina and Chicana (women), the largest ethnic minority in the U.S.

She is considered by the Sophia Smith Radcliffe/Harvard project to be one of the top 50 living women historians in the U.S. Deena also authored the first major, comprehensive reference work on Latino/as in the U.S. with an academic press, "The Oxford Encyclopedia on Latina/

os in the United States," and authored a second reference work with Oxford University Press focusing on Latina/o politics, social movements and the law.

From 1991 to present, she promoted the field of Chicana Studies, first at Pomona College in Claremont, Calif., and then at Loyola Marymount University (LMU) in Los Angeles, both more racially and ethnically diverse communities than Spokane.

Because the Catholic Church is having more Latino/a and Chicano/a predominant membership churches Deena believes

it is important for priests and other clergy to be aware of diverse communities and needs, and to carry on intercultural dialogue so they can interact with increasing diversity.

One issue in dealing with diversity across the U.S. is confusion about who is referred to by the terms Hispanic, Latino/a and Chicano/a.

Deena believes the distinctions are important to understand. Latino/a and Hispanic are terms that don't fit many people, she pointed out.

• "Chicano/a specifically refers to people of Mexican origin living in the U.S. It comes from the Spanish words, 'Mexico' or 'Mexicano.' It was used during the Civil Rights Movement and social justice efforts for farm workers," Deena said.

• "Hispanic implies people are of Spanish origin, but most people who identify as Hispanic in the U.S. are mixed race and indigenous," she clarified.

• "Latino/a is not an ethnicity, but an artificial umbrella

*Continued on page 12*

## Fig Tree offers a matching grant for its fall fund drive

The Fig Tree's 2022 "Fall Festival of Sharing" Oct. 21 to Nov. 29 (Giving Tuesday) appeals for support from new and renewing sponsors for its monthly newspaper and its annual resource directory.

"We are inviting people by mail, email, phone and online to draw support from our regular readers and invite our sponsors to invite friends to join," said Marijke Fakasiieiki, development and editorial associate.

"Our board and staff are offering a matching grant of \$2,700 to inspire additional giving," she added.

"We invite our readers to make a difference by donating to our mission of sharing stories of people who make a difference, of connecting people with resources they need, of offering reflection, understanding and dialogue, and of building respect and solidarity among diverse people," she said.

In addition to a The Fig Tree Facebook fundraiser, anyone may set up Facebook fundraisers to help The Fig Tree reach its 2022 goal of \$18,000. By Oct. 28, The Fig Tree had received \$3,024 toward that goal, before the matching grant was announced. Funds received after publication go to the match.

"For 2022, we expanded staff roles, which means we have more 16-page monthly editions. We have also had increased costs for printing and distribution for the first time in a long time," said Mary Stamp, editor. "We published 18,000 directories and have given out all but about 1,000 copies."

"As we look to our future expansion of communication in the faith and nonprofit communities, we plan to add a networking project to help connect congregations and agencies," she added.

For information, call 535-1813, [mary@thefigtree.org](mailto:mary@thefigtree.org) or visit [thefigtree.org/donate.html](http://thefigtree.org/donate.html).

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CH - 1211 Geneva 2, Switzerland Tel: +41-22 791 6111  
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### WCC team visits Russian Patriarch Kirill

His Holiness Patriarch Kirill and World Council of Churches (WCC) acting general secretary Ioan Sauca met Oct. 17 in Moscow in a public conversation on how churches are called to be peacemakers.

"I appreciate that you have come to Russia in these hard times to talk about the difficult international relations we face, which naturally affect our interchurch relations," said Patriarch Kirill.

**Ioan said the delegation came because** of a mandate from the WCC Central Committee to visit WCC member churches with "bleeding wounds." Visits have included Syria, Lebanon, Israel and Palestine, then Ukraine, and now Russia.

"You are aware of the concerns" WCC member churches have on the war between Russia and Ukraine, Ioan said, "and of statements our governing bodies made condemning the war and violence. The statements were elaborated with the participation of delegates from the Russian Orthodox Church."

**He said the WCC team came to see** "what we can do together to build bridges of peace and reconciliation and stop the bloodshed and the danger of nuclear conflagration." Ioan suggested making a common statement, "saying to the world what you told us: stop the bloodshed, stop the killing, stop the destruction of infrastructure, and look for peace and reconciliation." He told Patriarch Kirill it would help for him to tell the world and the Orthodox Church his personal position on the war.

**The patriarch does not think any church** or Christian can support war and killing, and churches "are called to be peacemakers and to defend and protect life. War cannot be holy."

When one has to defend himself, things look different, Patriarch Kirill said: "We have many examples in our Christian history. As peacemakers, we have to make all efforts to bring peace through dialogue and avoid any conflict or violence." He said the current difficulties do not come from the churches, "but from the political context, and this context constitutes an extreme danger today."

**Churches today "must not add fuel to the fire,"** he said. "We must do everything within our power to put out the fire. In this regard, the WCC has a very important function."

He recalled the conciliatory role the WCC played in the 1970s when he was the Moscow Patriarchate representative to the WCC (1971-1974), dealing with international conflicts that troubled interchurch relations then. "Political crises then caused serious troubles for interChristian relations, even challenging the WCC's existence, but the WCC found a way to help churches engage in peacemaking," the Patriarch said.

**The current difficult situation takes its toll** on interchurch relations, he noted, mentioning that the COVID-19 pandemic was an aggravating factor affecting people and churches.

"I appreciate that in these trying times the WCC is up to the tasks and challenges facing it," he added. "We are going through critical times because of the new geopolitical configuration and world conflicts, especially on Ukraine," he said.

**Ioan said, "The WCC values the Russian Orthodox Church.** It is one of the biggest churches in it. We would like to see the Russian Orthodox Church continue to be a part of it because your contribution over the years has been important for the ecumenical movement and Orthodox unity." He added that the WCC is a good platform for dialogue between Orthodox Christians as well.

**In an interview after returning from Moscow,** Ioan said, "We understand how to be sensitive to the situation in which the churches live and while, saying the full truth, we make sure we do not do more harm."

**"We initiated a dialogue and saw the wish** from the Russian side to continue the dialogue," said Ioan, noting that the WCC will continue to follow up on dialogue focusing on church relations, peacebuilding, statements and communication.

For information, see [oikoumene.org/resources/documents/wcc-communicate-his-holiness-patriarch-kirill-meets-with-wcc-acting-general-secretary](http://oikoumene.org/resources/documents/wcc-communicate-his-holiness-patriarch-kirill-meets-with-wcc-acting-general-secretary).

## REGIONAL ECUMENICAL & INTERFAITH NEWS

### Faith Action Network sets Annual Dinner

The Faith Action Network (FAN) Annual Dinner will gather people in person in Renton and Spokane and will also offer an online option.

"Pathways of Solidarity" is the theme of the dinner that begins at 4:30 p.m., and the program starts at 5:30 p.m., Sunday, Nov. 20, at the Renton Pavilion, 233 Burnett Ave. S, and the Thrive Center, 110 E 4th in Spokane.

A YouTube link will be sent the week before to registrants.

"It will be wonderful to gather in person again in Spokane, after being online two years. It

will also be meaningful for our community to gather at the new Thrive Center, which has been welcoming Ukrainian refugees this summer and fall," said Jim CastroLang, FAN board member and Thrive staff. "I'm eager to welcome Eastern Washington friends and introduce FAN's two new regional organizers, Sarah McNew and Jeff DeBray."

The event supports FAN's advocacy work and celebrates the multifaith statewide movement.

FAN's Network of Advocating Faith Communities includes a growing network of about 160

communities throughout the state, partnering with FAN and each other to build a more just, peaceful, sustainable world.

FAN provides resources, training and strategies for advocacy, opportunities to communicate and collaborate, legislative updates and email alerts, representation in the state legislature, opportunities to communicate with legislators, an annual Interfaith Advocacy Day and assistance with community forums.

For information, email [fan@fanwa.org](mailto:fan@fanwa.org). Register by Nov. 11 at [bit.ly/FANDinner2022](http://bit.ly/FANDinner2022).

### NCC suggests 'poll chaplains' can help

The National Council of Churches (NCC) believes "poll chaplains" can "stand in the gap" to help ensure free, fair, safe elections that protect vulnerable citizens during this election season. With early voting underway, poll chaplains will provide a moral presence while answering voters' practical questions as

they cast their ballots.

"Now more than ever we need a positive, prophetic, peaceful presence at the polls," said Bishop Vashti Murphy McKenzie, interim president/general secretary, who participated in the inaugural poll chaplain training. "There are now more than 600 persons trained to volunteer, equipped

with toolkits and resources so no one feels alone or adrift in a sea of intimidation tactics."

The NCC is training people, especially in Alabama, Arizona, Florida, Michigan, North Carolina, Ohio, Pennsylvania, Texas and Wisconsin.

For information, visit [turnout-sunday.com](http://turnout-sunday.com).

### NAACP holds Freedom Fund Banquet

NAACP Spokane Branch President Kiantha Duncan will host a conversation with Roland Martin, journalist, author and television personality at the upcoming 101st Annual Freedom Fund Banquet, starting at 5 p.m., with dinner at 6 p.m. Saturday, Nov. 12, at the Davenport Grand Hotel, 333 W

Spokane Falls Blvd.

Roland, a commentator for TV One, is host of News One Now and Washington on Watch. A CNN contributor, he appears on The Situation Room and Anderson Cooper's AC360.

The work of the more than 100-year-old NAACP Spo-

kane Branch includes economic justice, environmental justice, youth and young adult engagement, legal redress, education, civic engagement, criminal justice and health care.

For information and to register, call 209-2425 or visit [naacp-spokane.com](http://naacp-spokane.com).

### VOA receives behavioral health grant

Volunteers of America Eastern Washington (VOA) was awarded a \$4 million grant by the Substance Abuse and Mental Health Service Administration to help it become a Certified Community Behavioral Health Clinic.

VOA will provide mental health, substance abuse treatment and physical health to youth, young adults, pregnant and parenting teens, veterans and foster youth in its housing and shelter programs.

"It will allow those we serve access to the care they need when they need it," said Fawn Schott, VOA president and CEO.

For information, call 710-8944 or email [rbardeen@voaspo-kane.org](mailto:rbardeen@voaspo-kane.org).

### PJALS Conference is set

"Transnational Solidarity: Anti-Racist Foundations for Peace" is the theme for the 13th Annual Action Conference of the Peace and Justice Action League of Spokane (PJALS) from 9 a.m. to 5 p.m., Saturday, Nov. 12, at the Spokane Convention Center and online.

The virtual keynote speaker is Maria Stephan, co-lead and chief organizer of The Horizons Project, a national organization

addressing systemic injustice, societal healing and American democracy. She promotes nonviolent action and peacebuilding to advance human rights and peace.

Workshops are: 1) "White Nationalist and Anti-democratic Solidarity," 2) "The World We Want to Live in," 3) "Transnational Intersectional Peace Movement" and 4) "Education for Action."

In-person participants are to be current on their COVID vaccinations and boosters.

For information and a link, email [pjals@action.pjals.org](mailto:pjals@action.pjals.org) or visit [pjals.org](http://pjals.org).

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**'Finding our Place' discussions held**

The last two discussions in the "Finding Our Place in the Inland Northwest" documentary and discussion series will be held from 6 to 8 p.m. Thursday, Nov. 10, on "Being Not White in North Idaho" and Dec. 8, on "Who Is My Neighbor?" at St. Luke's Episcopal Church, 501 E. Wallace in Coeur d'Alene. This is an opportunity for participants to hear and learn from their different perspectives in group discussions about realities and challenges that shape life in the Inland Northwest. For information, call (208) 664-5533 or go to hrei.org

**Latinos en Spokane offers a legal clinic**

Latinos en Spokane is offering a Free Legal Clinic from 6 to 8 p.m., Wednesday, Nov. 16, in their office at 1502 N. Monroe St. Participants can ask questions of an attorney and seek advice on family law, divorce, child support and eviction. For information, call 558-9359 or visit [latinosenspokane.org](http://latinosenspokane.org).

**Music Conservatory presents 'Messiah'**

Music Conservatory of Coeur d'Alene presents Handel's Messiah at 3 p.m., Sunday, Dec. 4, at Schuler Performing Arts Center, North Idaho College. There is a sing-along with space for 200 people who come early. The chorus of 50 singers is conducted by Kent Kimball. Soloists include Amy Porter, soprano; Amanda Glover, alto; Jadd Davis, tenor, and Max Mendez, bass. For information, call 509-993-6691 or visit [cdaconservatory.org](http://cdaconservatory.org).

**Center hosts leadership academy**

Northeast Community Center is hosting a Spokane Neighborhood Leadership Academy: Information Session at 6:30 p.m., Monday, Nov. 14, at 4001 N. Cook. The event is for those interested in improving their neighborhoods, facilitated by Gonzaga University and the City of Spokane. For information, visit [gonzaga.edu/snla](http://gonzaga.edu/snla).

**Valley advocates seek to identify gaps**

Spokane Valley Community Advocates (SVCA) will distribute a survey from Nov. 1 to 30 to identify gaps in services. SVCA provides resource navigation and a rapid response network for people in need. For information, call 312-7869 or visit [facebook.com/SVCommunityAdvocates](https://facebook.com/SVCommunityAdvocates).

**City and county survey tenants**

Community partners in Spokane City and County are conducting a survey to learn about needs of tenants for housing and rental assistance. Entries can come from renters who face eviction or increased rent, or need rental assistance. The survey is at [thezone.questionpro.com/housingsurvey](https://thezone.questionpro.com/housingsurvey).

**Whitworth lecturer discusses celebrity obsession**

Whitworth presents a lecture by award-winning journalist and author Katelyn Beaty at 7 p.m., Thursday, Nov. 10, in Weyerhaeuser Hall. She will discuss "Rediscovering Ordinary Faithfulness in a Celebrity-Obsessed Age," focusing on why Americans put celebrities on pedestals and the need to pursue ordinary faithfulness. Her latest book is *Celebrities for Jesus: How Personas, Platforms, and Profits Are Hurting the Church*. For information, call 777-4765 or email [apenfield@whitworth.edu](mailto:apenfield@whitworth.edu).

**Suicide survivors healing event planned**

Suicide loss survivors of all ages will be able to share, connect and find hope at the Healing through Suicide Loss: Sparking Hope Through Connection event 4 to 8 p.m., Saturday, Nov. 19 at Opportunity Presbyterian Church, 202 N Pines Rd., in the Spokane Valley.

Keynote speaker, Kimberly Starr, is a suicide loss survivor with Star-Bright Suicide Prevention Presentations.

The event includes HOPE Animal-Assisted comfort dog teams, childcare and age-appropriate grief activities.

There will be resource bags for

all participants.

In 2021, the Spokane County Office of the Medical Examiner reported that 109 residents in Spokane County died by suicide and an average of 135 people were impacted by each death. Based on those figures, 14,715 people may have been impacted by suicides in Spokane County last year, said licensed mental health counselor Heidi Ehrlich.

"It is critical that our community makes significant strides in wrapping around our suicide loss survivors," she said. "In understanding that suicide loss is a type of traumatic grief, there is

potential post-traumatic stress in addition to natural grief."

Often they are told to "get over" their grief so there is little opportunity to talk about their grief. As a result, about 65 percent of people who lose a loved one to suicide may make their own suicide attempt," Heidi said.

The gathering will highlight ways for the community to take action and to bring awareness and understanding on this issue.

For information, visit [eventbrite.com/e/healing-after-suicide-loss-sparking-hope-through-connection-tickets-306209580097](http://eventbrite.com/e/healing-after-suicide-loss-sparking-hope-through-connection-tickets-306209580097).

**Learning Project introduces new project**

The Learning Project Network will introduce its newest grassroots project, Black Babies Awareness Month, from 6 to 7 p.m., Saturday, Nov. 19, at Montvale Event Center, 1019 W. First Ave.

The event celebrates Black parents, early childhood educators, community leaders and

other community advocates by elevating their voices and stories, said Stephaine Courtney, organizer for The Learning Project Network.

It will be a time for sharing art from the community, celebrating community and building relationships.

There will be poetry, step

teams and "soulful appetizers" to empower participants and encourage them to see the beauty of Spokane, Stephaine said.

Sponsors are the Carl Maxey Center, EWU Africana Studies and Brown Girls Magic.

For information, call 217-2993 or email [tlrcenter@gmail.com](mailto:tlrcenter@gmail.com).

**Credit Unions help Habitat families build**

Two families will soon have affordable homes in East Central Spokane because of the efforts of about 600 volunteers from local credit unions in honor of International Credit Union Day, on Thursday, Oct. 20.

Kelsey, a single mother of three in the homeownership program, will soon move into a Habitat house at 1903 E. 6th Ave.

A second house next door goes to Nathan, a veteran, his wife, Jessica, and their two children, who need an ADA-accessible home for his wheelchair needs.

The homes, which will be ready this winter, are being built by the families with the assistance of volunteers from 19 local credit unions.

To help address the housing crisis, the credit union volunteers made this project possible, said Michelle Girardot, executive director of Habitat-Spokane.


Qualified homebuyers who earn below 80 percent of the area median income, help build their own homes beside volunteers and pay an affordable mortgage.

"The partnership with area credit unions highlights how affordable housing plays a critical role in a strong, stable commu-

nity," said Michelle. "By these volunteers lifting their hearts and hammers, two families will open the doors to a future with economic mobility and stability."

For information, call 598-9820, email [cschibel@habitat-spokane.org](mailto:cschibel@habitat-spokane.org) or visit [habitat-spokane.org](http://habitat-spokane.org).

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# Recipes and preparation hints save costs

Continued from page 1  
the national exam to be a registered dietitian in February and joined Second Harvest in March.

**Eric Williams**, communications director since August 2020, discussed some healthful, alternative recipes, such as “guacamole” made out of split peas, that costs less than avocados and recipes for lentils that are plentiful in this area.

Carolyn said split peas are a “nice alternative” because they are more reliable than avocados, which have a brief window between ripening and spoiling.

Another nutritious dish is West African peanut stew, made with a meat or vegetable soup stock, tomato paste, peanut butter, sweet potatoes, onions and kale or collard greens.

“Those vegetables last without spoiling. They are in season for Washington now,” she said. “We emphasize seasonal eating and using foods we have ready access to in our warehouse or from partner agencies.”

**The Community Kitchen** teaches 20 recipes for cooking lentils, including using them in desserts.

“Many think desserts are just extras, but our recipes make them with added protein and fiber from lentils and beans. We have a black bean brownie recipe,” Carolyn said. “We teach people how to use foods they are less familiar with, such as rice, beans and lentils.”

Because The Kitchen was closed during COVID, Melissa Johnson, the other nutrition education manager, temporarily worked in other programs.

**Carolyn and Melissa** now offer two onsite community classes a week. They promote the classes on the website, in fliers at community agencies, such as in libraries and veteran’s programs where people receiving food assistance and experiencing hunger go.

Attendees must pre-register so teachers have the right amount of ingredients to keep the costs low. Usually, 10 to 20 people attend. Some come back several times. Many invite friends to come, Carolyn said.

Eric turned to statistics, which Second Harvest reports through Feeding America. Recently they reported that one in six children and one in nine in the general population are food insecure.

“We do quarterly surveys of food pantries and meal sites, and recently found an increase in clients of more than 45 per-

cent from September 2021 to September 2022,” Eric reported. “We had a flood of new people in January and February before the economic experts realized the impact of inflation. It hit our folks early.

“Our clients have a hard time deciding whether to buy groceries, pay rent or buy gas. They have to juggle those priorities,” he said.

“We wish the number of food insecure and hungry people was zero,” said Eric.

**Jason, who has led** Second Harvest’s charitable food distribution in Eastern Washington and North Idaho for 20 years, has launched a “Crusade to End Hunger,” using videos to tell of the nonprofit’s work to challenge hunger. The first video is about the Bite2Go Program, and Lewis and Clark students helping put weekend food into backpacks for school children. The videos are at <https://2-harvest.org/hungercrusade>.

Eric said COVID skewed data, because it increased need and, for a time, increased government benefits and food.

“Now, most government food initiatives have ended, and statistics are discouraging,” he said.

“One truck driver recently refueled the semi-truck for \$906, compared with the usual cost of \$500. Like the families we serve, we need to look at different ways to support our budget,” Eric said.

“We need more donations of food and money, but in 2022 had a reduction in food donations,” he said, explaining that apple and potato crops have been down, and food is more expensive. Farmers are generous, but given the low crop yields, we need to buy more food than normal. Food costs are up substantially.”

He pointed to some empty shelves, saying that was rare when he first came on board.

Eric is glad that Second Harvest ordered Thanksgiving turkeys in January from the chain of suppliers and Rosauers, so while turkey has become less available because of bird flu over the summer, Second Harvest has a supply of turkeys for this year frozen and ready to give to people.

**Part of being thrifty** is having a database of 10,000 volunteers. Some come for just one day for the turkey drive, but others work every day.

“Four months after I came, I learned one man who was here every day was not an employee but a volunteer. Several volun-

teers come four days a week,” Eric said.

The Kitchen relies on 10 volunteers. Two of them help with each class. Others give out samples at mobile markets and lead off-site classes.

“Some volunteers and staff were once clients of the food banks we supply,” said Eric. “One woman began coming to a food bank while she was looking for a new job. After she found a job, she became a volunteer.”

**Carolyn shared that she** was raised Methodist in a family who were involved in altruistic efforts. She also went on summer youth mission trips.

“My childhood instilled in me a passion for service. As an adult, I have made it my practice to serve the community. It gives me joy,” she said.

Eric said volunteers and staff include people of all walks of life and faiths.

“At their core, they have serving others in their DNA,” he said.

“Every day I hear someone comment on why they are involved. Sometimes in their work, such as at a mobile market, they are in the midst of the emotional tug-of-war seeing the needs and saying, ‘Omigosh,’ feeling overwhelmed with the need,” said Eric. “Then they realize they help give the people food and help them stretch their food dollars. When they recognize how rewarding the work is and may again say, ‘Omigosh!’ They also are thankful realizing that the people who donate the food and money make it possible for them to help.”

**Many food pantries** are affiliated with churches, but even those through schools or other agencies fill their teams with many volunteers who are “faith driven.”

For some, faith is why they volunteer, he said.

For information, call 534-6678, email [carolyn.negley@2-harvest.org](mailto:carolyn.negley@2-harvest.org) or visit [secondharvestkitchen.org](http://secondharvestkitchen.org).



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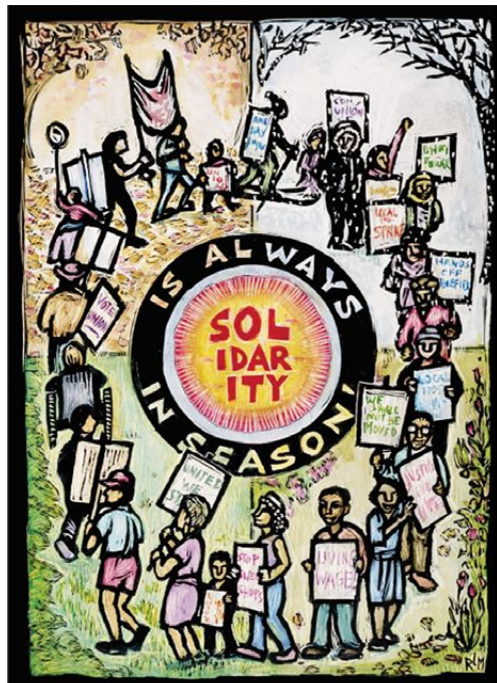
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# 'One River, Ethics Matter' speakers tell of salmon returning to rivers

Opening "One River Ethics Matter" (OREM) Conference Sept. 27, Carol Evans, chairwoman of the Spokane Tribal Business Council and the first woman to serve as tribal chair, said her family links her with the many conference speakers.

"We as indigenous people are connected, related. That means we take care of one another," she said, inviting people to embrace the ninth annual conference to "help us find ways to protect and preserve our environment. Land, air and water are sacred," Carol said.

"My ancestors were river people, salmon people, relying on the return of salmon to survive," she said. "Salmon have not returned for 100 years, but now thanks to the Spokane, Colville Confederated, Coeur d'Alene, Kalispel, Kootenai and Nez Perce tribes working together through the Upper Columbia United Tribes (UCUT), we are bringing back salmon."

UCUT released 700 fish on Aug. 24 in downtown Spokane on the Spokane River where their ancestors had fished as a sustainable way of life.

"We also need to repair our environment from poisons on the land and in the river," she said.

Carol said former Tribal Chair Alex Sherwood would find a lonely spot where the river ran wild and ask the river if it remembered the canoes, fish and fish platforms used for thousands of years.

Ralph Allan, Jr., a Coeur d'Alene Tribal member, feels privileged to have lived, worked and hunted in his traditional homelands all his life. He has worked 25 years with the tribe's Fisheries and Wildlife Program.

"Most of my time is spent working on efforts to reintroduce salmon into the blocked areas," he said. "I hold the return of salmon into traditional waters high in my heart."

For information, email [ralph.allan@cdatribe-nsn.gov](mailto:ralph.allan@cdatribe-nsn.gov).

Emcee and Spokane Tribal member Margo Hill of Eastern Washington University coordinated the event with physician John Osborn.

She reaffirmed, "We are all



Carol Evans

connected in the effort to restore salmon."

John helped develop OREM events to connect streamside ethics with bedside ethics he developed at Providence Sacred Heart and the Veterans Administration Medical Centers in Spokane.

"We need ethics whether it's treating a sick patient or a chronically-ill river," he said, quoting the late elder Virgil Seymour who said, "The river is sacred. People need to put aside their differences to bring the salmon back."

The OREM series grew out of 1990s work to apply medical ethics to the environment. Since the first conference in 2014, events have alternated between Canada and the U.S. The impetus is the renegotiation of the Columbia River Treaty that was ratified in 1964 for hydropower production and flood risk management.

In renegotiations, the tribes ask that eco-system functions and the river's health be included, John said.

"Dams benefit some at wrenching costs to indigenous people upriver where their valleys are flooded to prevent flooding downstream," he said. "The river has been converted to a system benefiting companies but bringing poverty and mental health struggles to people."

John described indigenous efforts to restore salmon to the Okanogan, Upper Columbia and Snake Rivers.

OREM speakers raised multi-disciplinary concerns advocating for the spiritual, ethical and social transformation of the



Ralph Allan, Jr.

watershed, applying South Africa's Truth and Reconciliation process to healing related to the Columbia River genocide.

The Columbia River Watershed Pastoral Letter of the region's Catholic bishops in 2001 framed the conference's parts: Water Is Life, Water Is Memory, Water Is Past, Water Is Our Responsibility.

"Indigenous people are the best protectors of the rivers," John affirmed.

For information, email [osborn1956@gmail.com](mailto:osborn1956@gmail.com).

In the "Water Is Memory" panel, Bill Matt Sr., 72, a member of the Spokane Tribe and fifth-generation Kalispel, told of growing up beside the Spokane River in Peaceful Valley. He learned Spokane Tribe traditions and stories from his grandfather, who was born in 1881, grandmother, mother and aunts.

In his 36 years working with the Tribe's Natural Resources Department, he has been involved in the environmental and cultural programs.

"I liken people who stood on the shore waiting for salmon to come back to people going to the grocery store and finding



Bill Matt, Sr.

the shelves empty," he said. "My grandparents had plentiful food."

His grandfather told him of 1,000 Indians from 12 tribes catching 250 pounds of salmon a day along the Spokane River.

"We lost so much," Bill said. "They took our children to boarding schools and took our traditions from them."

"When European settlers came, it was like the Garden of Eden here. Salmon were so plentiful we could walk across the Hangman Creek on their backs. We always shared. It is who we are," he said. "Now we are trying to bring back part of what our people had before poisons were put in the water at Kellogg."

If we can land on the moon, we can develop technology to bring salmon back.

"Now it is good to be native people. In the 1950s it was not cool to be Indian, but now we can fight for the water and bring the salmon back," said Bill, who recently brought his 17-year-old grandson to a salmon release on Hangman Creek.

"We can make it happen with the cooperation of all entities," he said

For information, email [bill-matt@spokanetribe.com](mailto:bill-matt@spokanetribe.com).

To view videos of the four panels, visit [riverethics.org/2022-orem-spokane-agenda](http://riverethics.org/2022-orem-spokane-agenda).

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# Lutheran pastor lends spiritual, ethical perspectives to salmon return

Martin Wells, an Evangelical Lutheran Church in America (ELCA) pastor, who retired in 2017 after 18 years as bishop of what is now the Northwest Intermountain Synod, offered a spiritual perspective on his ties to the region and salmon during the recent One River Ethics Matter (OREM) conference.

When he was bishop, Martin realized that the Columbia River Watershed coincided with the synod with 112 congregations from the Snake River in Wyoming through Southern Idaho to the Oregon border, the Clearwater River west to the Columbia River at Tri Cities and all of Eastern Washington with the Spokane, Methow and Wenatchee Rivers.

**“The Columbia nourished towns I served and fed my spirit as I visited them. The map issued my call,”** said Martin, who grew up in Alaska, eating sockeye, king and chinook salmon.

As a merchant seaman on the Gulf of Alaska between Seward and Kodiak during college, he knew the abundant sea life could be lost by overfishing. So he saw that people needed to be stewards.

Standing on the shore, watching a creek boil with salmon ready to spawn, he was moved by their



Martin Wells saw that the synod and watershed overlapped.

tenacious homing instinct to follow the stream to the mountains.

**“I stood in awe,** as indigenous people have, and felt called to stewardship of the land, river and forest,” said Martin, who calls people of goodwill to advocate for ecology as part of Columbia River Treaty renegotiations. “I urge us to see how economic greed challenges the rights of others.”

“I consider the watershed our

common home. It belongs to everyone yet no one,” he said.

**The OREM conference** calls for the new treaty to include more than power production and flood control. He calls for it to include justice for those excluded by the first treaty.

“We also need to admit the betrayal of spiritual values for centuries since my church and other churches adopted the Doctrine of

Discovery in the 16th century. It allowed Europeans to take lands of indigenous people,” he said.

Martin said that helpful Nez Perce met Lewis and Clark, sheltered them through winter, taught them to build canoes and follow the Clearwater to the ocean.

**In contrast, settlers** made treaties that they ignored, took land for private ownership, and brought diseases and religion.

“My people and church took lands and waters. We took their children to schools to learn our language and assimilate,” he said.

In 2021, the ELCA disavowed the Doctrine of Discovery and is looking into the abuses, including those at the residential schools they sponsored.

“I confess my church benefited from white supremacy that built churches on stolen land, assumed people were less than human and broke treaties,” he said. “Assimilation policies marginalized, oppressed and denigrated indigenous people.”

**Pope Francis recently** met with First Nation parents and children in Canada to hear their bitter memories and open wounds of children being taken from their communities, families and traditions. He asked for forgiveness for ways Christians supported colonization and as-

similation of indigenous people.

“The Pope’s words stay with me,” said Martin. “Some wounds were economic from the loss of livelihood and salmon. Injustices continue in ongoing violation of the watershed. The river’s flow has slowed to warm pools. Women and girls are lost to the culture of violence and dispensability. There are many losses.”

He sees the treaty as a way for U.S. and Canadian governments to address the wounds after 50 years of inequality.

**“This is a spiritual issue,”** Martin said. “The river needs champions. We have new technology to move salmon. We can return the river’s use to the common good as part of the Creator’s sacred commons. Our hope is that individuals and communities honestly evaluate their conduct. Every person is responsible for the watershed so water nurtures trees, life and fruits, all are treated justly, and people are caretakers for creation.”

“I love being present when the Spokane call the salmon home, go out in canoes, release salmon in Latah Creek and promise everyone a fair share of the catch,” Martin said. “We must do better than easy solutions.”

For information, email [mismwells@aol.com](mailto:mismwells@aol.com).

## ‘Tribal people are forgiving people’

In the panel on “Rivers through our Memory,” Warren Seyler, who is Spokane and Coeur d’Alene, served 16 years on the Spokane Tribe of Indians Business Council, was tribal chair, is now tribal historian and curriculum developer, and works with the Natural Resources Department.

Responding to Martin Wells’ comments, he said, “Tribal people—often to their detriment—are forgiving people. That is important in helping the tribes work together with state and federal governments.

**“We need to know history,** not to be angry but to give perspective,” he said. “While some have been here seven generations, we have been here for 700 generations. We are storytellers, who have been finding and sharing solutions in stories for more than 12,000 years as we came to the Spokane River annually to fish and hunt.”

His Coeur d’Alene ancestors knew Creator created the plants and animals: “the four-legged, those with wings, those in the waters, the two-legged and all the plants,” he said, explaining that is why “the two-legged

considered all the animals our brothers and sisters of the earth. Then Creator gave them laws to live by. When they could not live up to these, they were stationed lower down on the platforms of the living. This was done until their was one that if he chose could live up to Creators laws, this was the two legged.

“Creator then gave us a special heart and a special mind. A mind that would always remember the ancestors and the past and to always look and prepare for seven generations into the future,” Warren said. “He gave us a special heart and told us to not only take care of our brothers and sisters of our lodge but also to take care of our brothers and sisters of the forests, rivers and sky.

“We lived along the wild and free river until Europeans arrived and wanted to change the river, exploit nature and build dams,” Warren said. “Not knowing the impact, we helped build dams to control the river.”

Salmon came to Kettle Falls where tribal people gathered to teach the young people stories, ceremonies and sharing until the falls were silenced.

“Fifty to 55 canneries were built on the lower Columbia River. The canneries destroyed fish runs that came each year to the tribes of this region,” he said. “The salmon were caught, canned and sent around the world. Chief Garry wrote to the Indian agent telling him those down river were fishing too much. His people were starving.

**“Missionaries taught** the 10 Commandments. Our ancestors thought they matched the tribe’s way of living, honoring parents and not killing. The Bible’s words matched the way we were living,” he said. “We thought the people who came would follow them, but under the Doctrine of Discovery and Manifest Destiny, they waged wars against us and pushed us out. The salmon population dwindled.”

In 1881 they established the Spokane Reservation.

“The boarding schools took away our language, songs and prayers,” Warren said. “Today we again teach our children our language, songs, prayers and stories about the river.”

For information, email [wseyler@spokanetribe.com](mailto:wseyler@spokanetribe.com).

To view videos of the four OREM panels, visit [riverethics.org/2022-orem-spokane-agenda](http://riverethics.org/2022-orem-spokane-agenda).

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# While DNA carries traumatic experiences, traditions give resilience

Offering perspectives on the health legacies people carry in their DNA from trauma and toxins that impact their lives today, Martina Whelshula, a member of the Arrow Lakes Nation of the Colville Confederated Tribes and a descendent of the Coeur d'Alene Tribe, and Twa-le Abrahamson-Swan, a member of the Spokane Tribe, spoke in a panel on "Rivers through our Memory" during the Sept. 27 One River, Ethics Matter Conference.

**Martina, CEO and partner** in Swan Innovations LP with her daughter Cree Whelshula, is an educator, trainer and consultant in intergenerational trauma impacting indigenous communities.

After earning a doctoral degree in 1999 at California Institute of Integral Studies, she taught tribal language and was the Spokane Tribal College president. With Empire Health Foundation, she has co-developed an integrative cultural healing model to address trauma, mental health and substance use disorders for tribes.

For seven years as director



**Martina Whelshula**

of a Native American inpatient treatment for drug and alcohol addicted youth, she developed a "revolutionary" approach to behavioral health care.

**Martina sees both trauma and resilience.**

"There were massacres, hangings, violence, abuse and murders. Boarding schools killed thousands of children to assimilate them to settlers' language and ways," she said.

Fed a minimum amount of food, boarding school children were starving. The death rate among the Sanpoil was 90 percent, she said.

The diet and deaths started "epigenetic intergenerational trauma, changing chemical signatures that determine what genes are expressed," said Martina. "We are what our grandmothers ate. We know our mothers, grandmothers' and great-grandmothers' trauma.

"While some think we start clean at conception, epigenetic markers are persistent," she explained. "Traumas create genetic markers that tell genes what to do—turning them on or off, just as a smoker sends markers to genes that determine a predisposition for cancer."

Parental care is critical in utero and during early years for those who inherit psychological, emotional and environmental tendencies, she said.

Part of the genocide at boarding schools was cutting children from their parents and traditions that would have calmed their

stress, Martina said.

**Adverse childhood** experiences (ACES) of neglect and abuse, witnessing violence, experiencing racism and historical loss all have impact, she said, adding that the average ACES score of Native Americans is 50 percent higher than whites.

"As epigenetics turn DNA on or off, we see health disparities, psychological disorders, PTSD and lower life expectancies," she said. "Children's genes were affected by abuse at residential schools. As adults they have had the same rate of PTSD as soldiers who fought in Iraq and Afghanistan.

"Trauma responses include fight, flight, freezing or fawning. For some children, bullying, narcissism and anger explosions are responses to the genetic trauma," Martina said, urging teachers to know punishment does not help.

"Along with trauma, we have intergenerational cultural resilience that suppresses boarding school trauma. That resilience is fostered by bonding and feeling loved, safe and supported," she said, adding that cultural tradi-

tions build spiritual strength, self-sufficiency and adaptive skills. Other factors fostering resilience are connection with the natural world, caring for creation and awareness that all of creation is equal.

**The idea that** "I am the river, and the river is me" is empowering, Martina said. "Water is a sacred gift."

Science affirms the healing benefits of living beside water, she said, a biological connection that "generates a neurochemical producing wellness and serenity. We need to increase access to rivers for youth.

"We also need to preserve our language to regain some of our traditional knowledge, so we can teach children ways that lead them to feel pride. Children need to spend time with elders to gain knowledge and learn the nuances of river life," she added.

Martina concluded that neurobiology science validates the value of cultural practices and traditions.

For information, email swaninnovations2@gmail.com.

# Daughter continues efforts for uranium cleanup and health clinic

Twa-le, with her late mother Deb Abrahamson created SHAWL (Sovereignty, Health, Air, Water, Land), a grassroots organization on the Spokane Indian Reservation to provide education on environmental justice in the face of health risks from uranium mining in her community.

Twa-le, who studied the effects of radiation and heavy-metal exposure on her community as they used traditional, medicinal plants and subsistence foods, advocates for establishing a cancer treatment center for tribal members in the region.

**For years, there were no** fences to prevent Spokane tribal members from going on the uranium mining site. Not knowing about the radiation, people would dig and pick traditional foods and medicines there.

A graduate of the University of Washington in environmental studies and restoration ecology, she has advocated for social and environmental justice through her work in natural resource management with the tribe and community education. She previously conducted indoor air and water quality and radon testing on the reservation.

Now she works as a civil rights investigator for the Washington State Human Rights Commission.

"My mother and I also worked to restore the legacy of canoes on the river and our role as water protectors," Twa-le said. "It is



**Twa-le and Deb Abrahamson**

important to hear our language and learn our history, so we make different decisions in the future."

"Only a handful of our people speak the language. If we do not know our language, we do not know our land or river," said Twa-le.

Now she connects people to the rivers—paddling, swimming and fishing—along with working

to bring healing to the intergenerational impacts by asserting sovereignty, restoring traditional foods and relearning traditional words and ceremonies.

Showing a satellite photo of the Midnite Mine's location on the reservation above the river, she told of her Spokane, Coeur d'Alene and Navajo families' relationships to water.

"Here, we are blessed with abundant water," Twa-le said. "Water is precious to the Navajo, who carried it to their homes that had no running water.

"Dams were built in our region about the time of uranium mining and when the impact of heavy metal mining was being felt on the Coeur d'Alene reservation," she said. "Environmental damage passes down in our DNA. We need to know the dangers we will face."

Historically, after epidemics and settlers taking land, government leaders promised health and land, but the Spokane, Coeur d'Alene and Yakama are left

with toxic legacies.

"It's hard to see radiation in Tshimakain Creek across the street from the Dawn Mine, but fish hatchery workers have some of the highest levels of radiation on the reservation," said Twa-le.

While aware that some radiation there was natural, she knows much came from mining bringing it to the surface and from being downwind from Hanford processing uranium for power and weapons. Radiation in people and salmon changes their DNA, she said.

"Our communities need a voice at decision-making tables.

We need to understand the complexity of issues," she said.

For information, email river-warriorsociety1@gmail.com.

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# WCC Assembly worship resources are available for churches to use

By Catherine Ferguson SNJM

Praying and worship are central activities for churches.

The World Council of Churches (WCC) 11th Assembly exemplified this in its resources. Its prayers, readings and songs are available online for churches to integrate, adapt and make part of their worship experiences.

Each resource was carefully planned to engage members and lead to prayerful reflection and action at the Assembly.

The resources are multicultural and multilingual. The music was a trip around the world and through different Christian cultural and theological traditions.

The key resource for worship services, "Oasis of Peace," is a volume of spiritual resources that inspired the collective prayer and praise of Assembly participants. That resource for the nine-day event contained 332 pages because many sections are repeated in the Assembly's four languages: German, French, Spanish and English.

The assembly theme, "Christ's Love Moves Us to Reconcilia-



tion and Unity," was set to draw participants into the heart of their Christian faith: the mystery of redemption through the transformative potential of divine love

as given in Christ's incarnate, salvific presence.

The Oasis of Peace resource includes the opening worship and daily morning and midday

prayers, exploring the theme in its multiple dimensions, especially as seen in the life and work of Jesus portrayed in the gospel readings that formed the core of the assembly's morning prayer, Bible studies and thematic plenaries.

Each day's service evoked praise for the Creator, invocation of Christ's salvation, reassurance of God's forgiveness and petition for the needs of participants and people around the world.

The resource also includes chants, songs and liturgical actions to invoke the inspiration of God's Holy Spirit, active in and around God's people, the cosmos and all creation.

Because it is available online—at [oikoumene.org/sites/default/files/2022-08/Oasis-of-Peace\\_WEB\\_Pages.pdf](http://oikoumene.org/sites/default/files/2022-08/Oasis-of-Peace_WEB_Pages.pdf)—liturgists and worship leaders in this region and around the world can develop worship services and prayers drawing on those resources.

Other Assembly resources are available for the use of those in this region and around the world.

Other resources include Bible

study materials in a publication online at [oikoumene.org/sites/default/files/2022-08/WhenHeSawtheCrowd\\_Web\\_Pages.pdf](http://oikoumene.org/sites/default/files/2022-08/WhenHeSawtheCrowd_Web_Pages.pdf).

Each Bible study includes a scripture passage, a reflection by participants from different parts of the world, and questions for those doing the study for their reflection, inspiration and action.

Other publications to help persons planning ecumenical events are available. For example, the Ecumenical International Youth Day 2022 Event Toolkit on Indigenous Youth and Land Rights Activism was launched during the Assembly. Other publications are online at [oikoumene.org/resources/publications](http://oikoumene.org/resources/publications).

In addition, at the WCC YouTube channel all the sessions, morning worship services, evening worship services by different confessions, daily news reports, speeches, business plenaries, thematic plenaries, press conferences and interviews remain online, along with videos taken since the assembly.

Videos are [youtube.com/c/worldcouncilofchurches/videos](http://youtube.com/c/worldcouncilofchurches/videos).

## WCC Assembly worship was a journey around the world in music

By Mary Stamp

Music in the daily morning worship services during the World Council of Churches (WCC) Assembly in early September moved hearts, hands and feet, transforming people of different races, cultures, doctrines, theologies, politics and traditions as they gathered from around the world.

Music was joyful, traditional, somber, confessional, lamenting, praising, pensive, celebrative, ethereal, spirited, mellow, fervent, repetitive, pentecostal, hopeful, melodic and thankful. It inspired clapping, dancing, swaying, hand waving and stillness.

A Russian Orthodox participant was amazed hearing music different from his tradition.

An African woman enjoyed sharing "music we sing in African churches."

A woman from South India appreciated hearing music from diverse cultures and seeing faces of people from all over the world.

Jonathan Hehn of the University of Notre Dame, who was part of the worship planning team, said, "The more diversity we represent in our liturgies and music, the more we represent the depth and breadth of creation."

Because the Assembly was in Germany, the first hymn was "Nun danket alle Gott"—"Now Thank We All Our God."

**Words in the opening** worship recognized: "We gather to pray in unity of the Spirit, to talk and listen, to share and build. We gather to sing God's glory and to be blessed by God's love."

Music was accompanied by organ, piano, guitar, mandolin, ukulele, violin; trombones and brass; snare, conga and djembe drums; maracas, shakers, scrapers and other rhythmic instruments.

Some songs, hymns and chants were traditional, and some were written for the assembly by the international music team, combining words from one language with a tune from another culture.

**Many were traditional** liturgical songs like the Kyrie Eleison (Lord Have Mercy) response to a confessional prayer or a Hallelujah or Alleluia before



Photos show people of many cultures and languages singing.

the reading of a Gospel lesson.

A Cuban composer offered in Spanish, "Senor, ten piedad de nosotros"—"Lord have mercy on us."

Syrian Orthodox, Jamaican, Japanese, Ukrainian Orthodox, Haitian, Coptic, Indonesian and Zimbabwean "Hallelujahs" were sung in varied tunes and tones.

**Several refrains and songs** praised "Holy God" in Finnish, "Pyhä Jumala," in Estonian, "Püha, Issand" and in Romanian, "Sfinte Dumnezeule."

A Spanish refrain to a Colombian tune was "La fe el amor et la esperanza de un mundo mejor"—"With faith and love and hope, we shall fight for a better world."

Micah 6:8 words, "Act justly, love mercy, walk humbly with our God," were set to a Scottish tune.

A Swedish tune was used for the English words of the official theme song: "Christ's love moves the world to reconciliation and unity."

**There were also traditional** hymns. "In Christ There Is No East Nor West" was set to a tune by a composer from Singapore who lives in Canada.

Another hymn common at Assemblies was "All Creatures of Our God and King" to the traditional 1623 German tune.

"Hear our prayer for one another, Lord make us one," was set to a Jamaican tune.

A Zulu freedom song from South Africa, "Hamba-nathi mkhululi wethu" which means "Come walk with us, the journey is long," was sung over and over at the end of two services.

A song from previous assemblies from the Xhosa people of South Africa was "Ma-si-thi: Amen, si-ya-ku-du-mi sa"—"Sing amen we praise your name, O Lord."

**English words sung** to an Antiguan tune were also repeated: "Lord, what a time to celebrate, hear our joyous roar."

So was the African-American song, "Jesus is my Savior, I shall not be moved."

From the South Pacific came a Tongan song and dance, "Ofa fungani e" (the embrace of God) "Me'a 'ofa 'ae 'Otua" (is given to us). "Tau laka peki mu'a fiefie 'ia Kalaisi" (together in Christ we move.)

**A Namibian song**, "Ohole ya Jesus ikumwif," said Jesus' love is incredibly amazing.

Worshippers joined in a Jamaican song, "Kom mek wi worship Im, Kom mek we daans an sing. Giv Tangs an priez tu di king of kings."

Words of other songs in English, Thai, Egyptian and Spanish were: "Open up my eyes so that I may see." "Come let us worship God." "In my distress, I cry to you, O God," and "My love colors outside the lines."

A refrain, "The garden of the world, the paradise we share, the greening of all life is dying in our care," was interspersed in a confessional prayer that began: "Have mercy on those who have to leave their homes due to climate change and its consequences, while others refuse to change their excessive lifestyles."

**In Hawaiian, worshippers** sang, "Ka mana'o 'I 'O o ko kakou Akua," which means "Faithful, faithful is our God."

The Aaronic closing blessing—"may the Lord bless and keep you"—was sung to an indigenous Sami melody.

At each worship service, as is a tradition at World Council of Churches gatherings, each person said the Lord's Prayer in their own language.

This is a taste of the words and songs available in the worship book, "Oasis of Peace," that is available online at [oikoumene.org](http://oikoumene.org) under assembly resources.

**Assembly videos**, including the morning worship services are online at [youtube.com/c/worldcouncilofchurches/videos](http://youtube.com/c/worldcouncilofchurches/videos).

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# Plenary examined questions on wholeness of life in truth-telling dialogue

By Catherine Ferguson SNJM

With a focus on Jesus' compassion, "Affirming the Wholeness of Life" was the theme of the third plenary Sept. 5 at the 11th Assembly of the World Council of Churches (WCC) in Karlsruhe, Germany.

In the biblical anchor, John 9:1-12, Jesus heals the man born blind. WCC Acting General Secretary Ioan Sauca explained that "at some point in our lives we have been blind and Christ in his compassion opens our eyes to the sufferings of others."

**Tara Tautari, a delegate,** pastor and general secretary of the Methodist Church from New Zealand, led the plenary as a Talanoa, a Pacific Islander style of meeting.

"We offer the gift of the Pacific, Talanoa, which is a way of meeting, encounter and dialogue," she said.

"In the Pacific, we sit on mats and share in conversation. Talanoa is a space where truth telling and vision embrace each other," Tara said. "We come as we are, for we are enough in a world of so much suffering and brokenness. We bring our own stories of pain, challenge and hope."

**Tara introduced five guests** to share their truth.

- Rudelmar Bueno de Faria, general secretary of ACT Alliance, is from the Evangelical Lutheran Church in Brazil.

- Ruth Mathen, a youth delegate of Malankara Orthodox Syrian Church in India, is a former consultant with the Christian Conference of Asian Churches.

- Canon Gideon Byamugisha, an Anglican priest in Uganda, is an HIV/AIDS public health and social activist who founded Religious Leaders Living with or Affected by HIV.

- Jocabed Solano from the Gunadulag people in Panama, is an indigenous theologian specializing in theology and memory. She is the director of Memoria Indigena and a missionary with the United World Mission.

- Iemaima "Maima" Jennifer Vaai from the Methodist Church in Samoa was an ecumenical enabler for the Ecological Stewardship and Climate Justice Desk at the Pacific Conference of Churches. She is doing postgraduate studies on climate change at the University of the South Pacific in Fiji.

**The speakers responded** to three questions on the wholeness



**Iemaima Vaai, Jocabed Solano, Tara Tautari, Rudelmar Bueno de Faria, Ruth Mathen and Canon Gideon Byamugisha**

of life: "Where are we now? Where do we want to go? How do we get there?"

**On "where are we now,"** Rudelmar highlighted, "We are in a world facing a serious crisis of values, a world where violence is everywhere, a world based on fake news, new truths and narratives that are used to sustain economic models undermining life."

He saw two blocs of people. The first supports excluding groups like migrants, women, blacks and indigenous people to keep their culture "safe." The second bloc promotes values of compassion, inclusion, solidarity, equality and justice.

He challenged, "If more than 80 percent of the world's population identifies with a religion or faith, why is the world like this?"

**Ruth said India is** largely agricultural, but farmers receive negligible attention, leaving 18,000 farmers in debt because of unfair remuneration, extreme weather and expensive genetically modified seeds. Thousands have protested, and many thousands have committed suicide.

She decried vaccine nationalism driven by greed of pharmaceutical companies and noted the doubling of wealth for the world's richest.

"For every person that died in a rich country, four died in a poor country," Ruth reported.

She said the statement from the ecumenical youth gathering was mostly lamentation: "Young people are motivated but not supported. The future of young people is on fire."

**Maima agreed and spoke** of the moral crisis in Samoa from injustices caused by forced relocation and the loss of sovereignty of indigenous peoples.

"Those in power tell us as front-line people that we need to water down our language. They want to control our knowledge and narratives where the whole of life approach shapes our everyday living," she said.

**As an indigenous theologian** from Panama, Jocabed identi-

fied her people as the sons and daughters of the earth, singing with all creation and resisting colonialism in society caused by the imposition of western knowledge.

**Gideon, an African** religious leader with HIV, sees the two worlds the others talked about. One follows Jesus' path of justice and solidarity. Because of that world, when "I should have died in 1998 after the doctor said I had two months to live, we were able to get medicines and now I am here."

The other world he sees is one of self-righteousness and selfishness, which leads to the crises communities and the planet experience now.

"The world is heating up and flooding. It costs millions of lives. Millions of young people, not educated or employed, lack resources that could keep them from dying early," Gideon said.

"Every 20 minutes a young girl somewhere gets HIV. In the same two minutes, another faces gender injustice. Thank you for calling us to the path of justice and reconciliation so no young person is left behind."

**Listening to those responses,** Tara noted that in Talanoa, the stories weave together. The weaving continued as participants discussed the next two questions: "Where do we want to go and how do we get there?"



Maima called for people to unweave the mask of development, reweave the ecological mat in the Pacific and let indigenous people define their own form of development.

In a similar vein, Rudelmar called on the assembly to motivate people of faith to help each other and rethink structures from legacies of post-colonialism and neoliberalism that prevent everyone from sharing a place at the table.

**Ruth challenged** participants to a metanoia as a foundation for focusing on the needs of others and nature.

Gideon agreed, "If we do that, then coming from this assembly must be our ardent prayer and action as faith communities to have the moral courage to reconcile with those who have sinned against us. Unless our strategies include those who suffer, the strategies won't work."

**Jocabed dreamed** of a world without evil, based on harmony with land producing food for all and no violence, where the Christians do not demonize the spirituality of indigenous people but see in them Christ's love.

With these dreams, the answer to "how we get there" is simple.

Ruth said: "All we need is ready to be employed. We don't need more. We need to stop talking, start acting and commit to the uncomfortable compassion

of Christ. Our young people are showing us that a reimagining, a re-creation is possible."

The others echoed her call for urgent action that is interfaith and inclusive.

**Rudelmar emphasized** engaging in policy-making spaces.

"We cannot leave the future of humanity in the hands of a few people," he said. "As faith actors, we need to stand in solidarity with all marginalized groups. We cannot support God's plan for humanity if we exclude them."

Gideon proposed three outcomes he wants from the assembly: 1) a reflective, thoughtful, theological look at the questions raised, 2) a wholistic accompaniment of those at most risk, including young people living in poverty, and 3) churches and faith communities undertaking their roles in advocacy.

Maima ended the Talanoa by calling on all not only to empower voices of youth but also to embrace them to transform philosophies and theologies driven by the commercial market that underpins today's world.

**"In telling our stories,** we make the whole-of-life ideology a process of changing the story, so it is not someone else's story but our own and provides a spirituality that makes the world a home for all," she concluded.

Visit [youtube.com/watch?v=GHNvwhzwh8&t=4084s](https://www.youtube.com/watch?v=GHNvwhzwh8&t=4084s).



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## Fair trade has best year in funds, relationships build opportunities

After two years of not holding the Festival of Fair Trade over Thanksgiving weekend at the Community Building, Ganesh Himal Trading Company and Kizuri are planning the three-day event Friday, Saturday and Sunday, Nov. 26 to 28.

“The community loves to get together for this event,” said Denise Attwood, co-owner of Ganesh Himal Trading Co. with Austin Zimmerman.

Ganesh Himal is a wholesale company that has partnered with artisans in Nepal since 1984.

“The last two years we have seen how important community involvement is. We have helped fair trade retail stores and they have helped us,” Denise said.



Riza Prajapati

“Fair trade producers have been concerned about selling their products, especially with shipping costs up. We realize none of us does fair trade by ourselves. We do it together.

“This year, 2022, has been the best year ever in fair trade in my 38 years of fair trade,” she said.

“I’m heartened that so many people are stopping to think about what is important and they have stepped up to support small business and fair trade. People are paying attention to where their money is going.”

Ganesh Himal Trading has community support beyond fair trade, in donations to its non-profit the Conscious Connections Foundation (CCF). Through Nepali-North American partnership, CCF invests in women and girls to be key participants in their society, said Austin.

CCF’s 2021 Annual Report tells of Riza Prajapati, a Power of 5 Education Fund recipient since it began in 2012. She then received a Joy Attwood College Scholarship,

a need- and merit-based scholarship for grades 11 and 12. Starting in 2019, applicants for that scholarship have to apply for the WomanLead 12-month training program. In 2021, Riza was one of 30 chosen from 300 applicants for the program.

She tells how the training changed her life, learning about time management, leadership style, learning style, public speaking, gender stereotypes, emotion matters and civic engagement.

Riza said she used to feel awkward, but now has new friends and wants to improve herself further.

In another effort, CCF assisted marginalized communities during COVID, people who

were not receiving government assistance. The LGBTQ+ community was one group that was ostracized.

A leader in the community, Nilam Poudel, helped CCF distribute cooking gas and food. Nilam then asked for funds to train 65 LGBTQ+ individuals to be makeup artists. Many started in business, giving them regular work and moving many out of the sex trade.

“In Nepal, makeup artists are an accepted way for the LGBTQ+ community to interact with the wider community and earn a living,” said Denise.

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# PJALS Academy helps participants re-imagine before they vote

By Catherine Ferguson SNJM

Under the title, “BOLD Academy II: Build, Organizing, Leadership Development,” the Peace and Justice Action League of Spokane (PJALS) offered weekly sessions from Sept. 22 to Oct. 26 to invite people into coordinated action in preparation for the midterm elections.

The series continues an educational program begun in March 2022 and culminating in canvassing in the local community.

“With the movements within our community to re-imagine public safety and housing policy, and with the first-time election of newly-districted Spokane County Commissioners, now is a critical time to build united grassroots power,” said PJALS executive director Liz Moore.

The fact that on Nov. 8, Spokane County will elect a county prosecutor, five county commissioners and two judges, all of whom play key roles in the local criminal-legal system, makes this election important for county residents concerned about public safety and housing policy, she explained.

The organizers educated themselves last spring in a shared analysis of race and class using Ian Haney Lopez’s Race-Class Academy. Some who attended the first cycle formed a team to write the BOLD Academy curriculum for the second series.

Jac Archer and Michaela Brown co-facilitated the BIPOC (Black, Indigenous, People of Color) Caucus of this session, and Cori Keager and Becca Matthews co-led the White Caucus.

Ian spent time with the team helping them develop a curriculum for Spokane to address how the community can build cross-racial and cross-class solidarity to overcome divisiveness in Spokane’s politics.

The organizers premised the sessions on the notion that many people are silent about race and class—topics that determine who belongs in a community, who’s worthy, who’s a threat and who deserves to be safe. Those are key factors in developing effective public policy for public



Jac Archer, caucus facilitator, helped organize event.

safety and housing.

The first four sessions this fall were held in race-based caucuses. In the fifth, the groups joined.

“White people and people of color have work to do separately and together to dismantle racism, because each group has different experiences of racism. It’s important for white people to ask frank questions, address areas of ignorance and work explicitly and intentionally toward understanding the realities and impacts of whiteness. However, white people can do harm to people of color while learning,” explained Jac.

“For people of color, a caucus is a place to work with peers on experiences of internalized racism, on healing and on liberation,” Jac added.

The organizers acknowledge that “BIPOC” represents diverse communities who are oppressed by white supremacy in unique ways. There are tensions and conflicts between BIPOC communities that they do not feel free to address with white people present, Jac said.

In the first four sessions, participants watched videos where they learned to recognize “dog whistle politics”—such as using terms like “welfare queen” or “tough on crime” to imply Black and Latinx people are dangerous, while identifying hard-working taxpayers as white.

They identified examples of effective and ineffective strategies to name and counter these “dog whistles.” To better understand effective strategies, they viewed a video of Kimberlé Crenshaw on “Intersectionality” to understand why conversations using an intersection of race and class are more effective than ones that use a reference to only race or class.

After the first caucus sessions, activists from both groups are coming together on Nov. 5 to do “deep canvassing” of members of the Spokane community whom they believe care about ending racism and poverty.

“Deep canvassing means that participants go in pairs and have conversations that average 15 minutes about what they see and experience in our community with the aim of building relationships and expanding the community of people struggling together to make the Spokane community better,” Jac explained.

In these conversations, participants hoped for two outcomes: a pledge to vote for racial and economic justice in Spokane County in the Nov. 8 election and a commitment to join the ongoing fight for justice.

From the organizers’ perspective, however, the most important element of “deep canvassing” is to connect with

neighbors.

“Subtle forms of racism and classism cannot thrive under the gaze of a community dedicated

to justice,” organizers said.

For information, email [jarcher@pjals.org](mailto:jarcher@pjals.org) or visit [pjals.org/boldacademy](http://pjals.org/boldacademy).

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# Most prefer to operate in space they claim, identity they create for selves

*Continued from page 1*  
for people from Mexico, Puerto Rico, Cuba and any of the 31 countries of Central and South America," she explained.

Deena believes most people prefer to operate in a space they claim and find empowerment with a positive identity they create for themselves.

"Now there is the piece of adjusting for sexuality, using Chicana and Latina for those not wanting to be identified by gender," she added.

"With the Spanish language, which is heavily patriarchal and gendered, gender identity and designations become complex," she said.

"Chicano/a is a scholarly field of study that started in the late 1970s in Northern California. Three universities have doctoral programs in Chicano/a Studies," she said.

After teaching Chicano/a Studies, in 1981 she co-founded Mujeres Activas en Letras y Cambio Social (Women Active in Letters and Social Change), that offered summer seminars. Women professors went to the University of California Davis or Berkeley to present papers. It led to The Journal of Latina and Chicana Studies that includes works by Indigenous women. For five years, it was published at LMU. Now it is published at New Mexico State University.

The organization and publications have spread interest in Chicana Studies to bring out Chicana voices and Chicana history, said Deena, noting that when she began graduate school in Berkeley, there were only five Latinas with doctoral degrees in history.

Now there are 108 historians in Chicana Studies and there is a 21-volume book series, "Chicana Matters," published by the University of Texas Press that Deena and Antonia Castaneda edited. It provides opportunities for Chicana professors to publish.

These organizations and publications have raised awareness of Chicanas, who were once an invisible minority.

Hispanics, Latino/as and Chicano/as are now an influential constituency in the U.S.—nearly 20 percent of the population, with 60 percent of Mexican origin.

The invisibility and underemployment of Latina and Chicana (women) has been countered with hundreds of books and novels, in contrast with four books on Chicanas in 1987.

Coming to Gonzaga after 18 years teaching Chicano/a Studies at Loyola Marymount University



Deena González finds students eager to learn about race.

in Los Angeles, Deena appreciates working not only at a faith-based university but particularly at a Jesuit university.

"Gonzaga has a tradition of bringing in first-generation working class and lower-middle class students seeking higher education in a Catholic setting," Deena said.

"Students are eager to learn new realities of race and culture. They are surprised to know that half a million Mexicans were deported from California after the Great Depression. They were rounded up and put on trains," she said. "Why do students not know that? There is much work to be done.

"Students are eager to learn and change the world. Many are worried about financial security and the future, so they are interested in practical majors like business," she said. "Because the core curriculum exposes them to a variety of options, they find what ignites their interest and what they are good at doing.

"In a post-Covid environment, our students do not shy away from difficult questions because they have participated in 'productive discomfort' dialogues. Covid has taught us that we can work through a crisis with resilience and emerge cognizant of our mission and values," she said, noting that through spiritual exercises considering economic, racial and social injustice, "students are learning to view the world through the eyes of others.

"The purpose of a Jesuit education is to explore. Students leave well prepared," said Deena, who earned a bachelor's degree in 1974 at New Mexico State University, a master's in 1976 and doctorate in 1985 in history at the University of California Berkeley.

She began teaching ethnic and Latin American Studies at Berkeley before teaching history and Chicano Studies at

Pomona College from 1991 to 2001. Then she taught at the Chavez Center at the University of California Los Angeles. From 2009 to 2019, she was professor of Chicana/o and Latina/o Studies at LMU in Los Angeles and became a provost of faculty affairs before coming to Gonzaga.

"I grew up in New Mexico, the 14th generation of my family continuing to live there even after the southern U.S. border shifted south. I was raised with a deep interest in social and cultural history, loving my studies at New Mexico University in the archives with original research," she said.

At Pomona, she taught history and became more interested in Chicana/o Studies in a community with a large African American, Mexican American and Latino/a immigrant population, where she helped people apply for IDs, Social Security cards and citizenship, and to register to vote.

Seeking a faith-based university and community, she moved in 2001 to LMU and then Gonzaga, both Jesuit schools.

Growing up a family that was Catholic across the generations,

many of Deena's relatives were priests and nuns.

Her family reflected the history of the area. In the 1890s her hometown, Loma Parada, changed to a European-American name, Garfield, so it could have a post office.

"My great-great-great-grandfather to the 10th generation back took out a land grant for a ranch near Albuquerque, where two generations of my family lived, grazing cattle and farming before moving to Loma Parada. My great-great-great-grandmother's family was from the mountain village of Placitas, renamed Monticello, where they were one of seven original families.

"It makes sense that I am drawn to stories about the longevity of Chicano/a families in that location," she said.

In 2010 to 2011, she took a sabbatical to work with an American Council on Education leadership training program, which was preparing diverse faculty for leadership roles. She returned to build diversity in the faculty, moving it from being predominantly European-American white males to be 40 percent faculty of color and from underrepresented groups.


The student population went from 25 percent Latino/a to 50 percent students of color, most whose parents had no college education, she said.

When the opportunity at Gonzaga opened, Deena was ready to serve at another Jesuit university.

"I value faith traditions in higher education, not only in promoting interfaith dialogue with Christians, Jews, Muslims, Buddhists, Hindus, other faiths and of no faith, but also in promoting dialogue on race/racism and on sex/sexism," said Deena.

Since coming to Gonzaga six months before COVID hit, she shifted from a provost role of working with faculty to working with special projects with Gonzaga's President and teaching a class in history.


For information, call 313-4780 or email [dgonzalez@gonzaga.edu](mailto:dgonzalez@gonzaga.edu).

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**WHAT** Grants for performance, literary, musical, craft, traditional, visual arts, educational programming...

**WHO** Local individuals, non-profits, and businesses for operational costs, projects, and programs can apply.

**WHEN** Applications are due online FEBRUARY 1, JUNE 1, and OCTOBER 1 every year.

**APPLY NOW!**  
[www.spokanearts.org/grants](http://www.spokanearts.org/grants)

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# Giving to faith communities assures partners are ready to respond to disasters

Faith communities, along with the American Red Cross, launch hurricane disaster relief funds as part of their ongoing response to humanitarian needs. With hurricanes affecting Florida, Puerto Rico, Cuba, Bermuda and Canada, relief agencies of various faiths have emergency appeals to help with response and recovery.

The Florida **United Church of Christ (UCC)** Conference minister checked congregations for immediate needs. Its “Hurricanes 2022” appeal helps those impacted by Fiona, Ian and others. Nationally, Karen Georgia Thompson, associate general minister for the UCC Wider Church Ministries (WCM), said, “We continue to respond with partners to support emerging needs of those whose lives have been disrupted and begin the long-term journey to rebuild.”

WCM’s Global HOPE team initially sent \$20,000 to its partner church, Iglesia Evangélica Unida de Puerto Rico (IEUdePR), after Fiona. Delivery of food, drinking water and medical supplies was hindered by downed trees, mudslides and washed-out bridges. Homes were severely damaged. UCC grants assist with immediate needs while infrastructure is repaired and assessments are made.

Contact: support.ucc.org/donate---hurricanes-2022.

**Presbyterian Disaster Assistance (PDA)** contacted presbyteries and the synod of Puerto Rico, and partners in the Dominican Republic, distributing initial aid and committed to work for the long-haul.

Mike Bullard of Coeur d’Alene works with PDA. He said many in Puerto Rico and the Southeast are still without power for hospitals, food storage or heat relief. From helping in Fort Myers after Hurricane Irma in 2019, he knows the PDA is helping presbyteries and partners assess the aftermath of Ian and offer resources.

Contact pda.pcusa.org.

**United Methodist Committee on Relief (UMCOR)**’s Disaster Response and Recovery is ready

to respond to disasters with ongoing local church donations that provide training, funds, expertise and collaboration so communities are more resilient in disasters.

A United Methodist grant to the Florida Annual Conference will address immediate needs. Lara Martin, UMCOR’s disaster response director, traveled to Florida six days after the storm to meet with conference leaders.

Contact: UMCmission.org Advance #901670.

**Church World Service (CWS)** helps many U.S. denominations pool resources for a greater impact in disasters, refugee resettlement and development work. It invites people to engage with national and state Volunteer Organizations Active in Disasters (VOADs) for local response to monitor needs. CWS provides supplies, kits, blankets and assistance with basic needs.

Contact: cwsglobal.org.

**American Jewish World Service** offers immediate humanitarian relief to people on the front lines. Then they help with “long-term support—so the hardest hit communities can recover while building more just

and equitable societies.”

Contact: ajws.org

**Catholic Charities** is the primary Catholic agency serving domestic disasters in the U.S. like Hurricane Ian. It supports emergency needs, such as water, food, shelter, medical care and long-term recovery efforts.

Contact: catholiccharities.org.

**Episcopal Relief & Development (ERD)** partners with the Diocese of Southwest Florida to provide supplies and funds to help communities buy gas, groceries, blankets, sleeping bags and food and to assist unhoused people and storm survivors. Lura Steele, program officer for ERD, said, that in recent years, the Florida dioceses have prepared, so they can quickly assist where help is most needed in the short term and long term,

Aid is also being sent to Episcopal and Anglican partners in Puerto Rico, the Dominican Republic, the U.S. Virgin Islands, the Bahamas and Turks and Caicos in response to Fiona.

Contact: episcopalrelief.org.

The **Assembly of God** coordinates with local churches to respond to disasters. Along with

offering prayers, Doug Clay, general superintendent, noted that they can respond swiftly because they partner with Convoy of Hope, which deployed teams immediately in a multi-million-dollar response.

Contact: disasterrelief.ag.org.

**The Church of the Nazarene’s** Compassionate Ministries offers assistance in relief efforts through local churches, which have the support of the global church’s funds. Technical support comes from partnerships of churches, organizations and governments to meet immediate needs and provide long-term, holistic care addressing physical, economic and spiritual needs.

Contact: ncm.org.

**ICNA Relief USA**, a Muslim relief organization, monitors the situation in Puerto Rico and works with national, regional and local partners.

In Florida, it connects with women’s transitional homes, domestic abuse shelters, food pantries and mobile health clinics. Mohamed Dahsheh, director of disaster relief services, said they provided 500 hot meals a day for the first 10 days.

For communities in Florida they provide mobile health clinics, food and hot meals, and repair homes. With most damage from flooding, teams are helping with debris and fallen trees, gutting drywall and floors, and taking out wet furniture and anything that could mold.

Contact: icnarelieff.org/hurricaneian.

**The American Red Cross Greater Inland Northwest**, said Ryan Rodin, executive director, and its partners provided 27,000 overnight stays for more than 6,600 residents in more than 70 emergency shelters in Florida. More than 125 emergency response vehicles, feeding vans and relief supplies from around the country arrived.

From the 15-county chapter in the Pacific Northwest, there are 10 volunteers in Florida, with more planning to go, said Ryan.

In response to Fiona, there are about 300 Red Cross volunteers there providing supplies and assessing damage. They provided 17,000 relief items, buckets, rakes and mops to nearly 3,000 households.

Contact: redcross.org.



## PRIORITY SPOKANE

### A Community-Wide, Coordinated Needs Assessment:

Helps us understand and prioritize issues in Spokane County.

Nonprofit hospitals, public health, accountable communities of health, and others are required by federal law, state mandates, or agency policy to conduct assessments reviewing data every three to five years that result in a focused list of priorities and a community improvement plan. Historically, these processes have been planned and conducted independently. Stakeholders are interested in aligning planning and assessment cycles to leverage resources and improve collaboration for collective impact.

Attend as many assessment meetings as are relevant to you.

There are two meetings for each topic. The first are in the fall and the second in February and March.

Register to attend at [www.PrioritySpokane.org](http://www.PrioritySpokane.org)

1. Education - Tuesday, Oct. 25 • 2:30 to 5 p.m. at Gonzaga’s Cataldo Hall
2. Economic Vitality - Wednesday, Nov. 2 • 2:30 to 5 p.m. at 4 Degrees Real Estate
3. The Environment - Thursday, Nov. 3 • 2:30 to 5 p.m. at Saranac Building
4. Housing - Tuesday, Nov. 15 • 2:30 to 5 p.m. at The Hive Library
5. Public Safety - Thursday, Nov. 17 • 2:30 to 5 p.m. at Downtown Central Library
6. Health - Wednesday, Nov. 30 • 2:30 to 5 p.m. at Spokane Regional Health District

The assessment helps us understand and prioritize issues facing Spokane County.

Nonprofit hospitals, public health, accountable communities of health, and others are required by federal law, state mandates, or agency policy to conduct assessments every three to five years that result in a focused list of priorities and a community improvement plan. Historically, these processes are planned and conducted independently. Stakeholders are interested in aligning planning and assessment cycles to leverage resources and improve collaboration.

By June 2023, community members will select 3-5 priority areas through a county-coordinated assessment process that identifies community needs. Community partners can align resources and efforts to have a greater impact to make Spokane better. Partners will be positioned to align time lines and coordinate future improvement cycles.

In 2009, educational attainment was the priority and led to improved high school graduation rates.

In 2014, student homelessness was the priority and led to a model in four county elementary schools to house and stabilize 272 children and families—95% were housed 3 years later.

In 2019, reducing trauma and violence was the priority and led to expanding Peer Support in Spokane County and creating a trauma and stress prevention program, STEP, now being used nationally.



Priority Spokane and 27 member organizations partner with Eastern Washington University to staff and implement the assessment and improvement plan.

For information, email [PrioritySpokane@outlook.com](mailto:PrioritySpokane@outlook.com)

### Bazaar Day In Cheney Is Back Live

Saturday, November 5<sup>th</sup>  
Five Churches to Visit!!

**Congregational Church**  
9 am - 1 pm

Soup Lunch, Raffle, Baked Goods  
423 N 6th St

**Church of the Nazarene**  
10 am - 4 pm

Gifts, Crafts and Food  
338 Betz Rd

**Emmanuel Lutheran Church**  
9 am - 3 pm

Property Liquidation-Everything Must Go  
639 Elm St

**St Rose of Lima Catholic Church**  
9 am - 2 pm

Crafts, Baked Goods, Gift Items  
460 N 5th St

**United Methodist Church**  
9 am - 1 pm

Crafts, Gift Shop Baked Goods  
Cookie Bar, Raffle  
204 4th St (4th & G)

## Fear tactics may exacerbate issues, care tactics can bring shalom

What started as a protest to challenge the lack of shelter beds and need for appropriate housing for homeless people was broken up in front of City Hall. Camp Hope moved in late 2018 to vacant lots owned by the Department of Transportation at Second and Ray.

The camp includes tents and RVs, now enclosed in a fence, that give homeless people personal space for themselves and their belongings. Many prefer the dignity and the community they have experienced there while they work to find housing suitable for their needs rather than having to share space with three or more strangers, as they have experienced in shelters.

“In a shelter, we are out of sight, out of mind,” a resident said.

Whatever the timeline, Camp Hope is working to close. Must it be with shouting and accusations? Can the players demanding a “sweep” to close it in a few weeks, sit and talk with the Camp Hope residents, providers, the state and other entities working to find long-term solutions rather than a swift political action.

Nuisance! Crime! Drugs! Mental illness! Homeless people! NIMBY! We hear some cry.

Shalom! Solutions! Identity cards! Good Neighbor Agreements! Appropriate Housing! Others cry.

In late October, County Commissioners established a state of emergency, giving the county sheriff permission to break the camp down by mid-November. The

state Department of Transportation wants flexible time to find appropriate housing solutions for residents.

At the Oct. 6 Homeless Coalition meeting at Camp Hope, providers and residents spoke about what Camp Hope means to them.

Maurice Smith, a Camp Hope manager and coalition member, has shared stories of homeless people in documentary films. The coalition meeting was filmed. It’s an opportunity to hear voices and stories of Camp Hope residents and providers.

Camp Hope residents said they value it as a community of love, trust, empathy, compassion, civility and hope. One said, “I want people to know there are amazing people here.” Another said, “Our needs are heard here.” Yet another said, “We are getting the support we need to move forward with our lives.”

Maurice tells of solutions underway and the need to recognize that sweeping the camp will undermine long-term solutions:

- Recent Wednesdays, representatives of state departments of health and licensing came from Olympia and helped residents restore their IDs with birth certificates, Social Security cards and state IDs. They came to one location, rather than requiring people go to three locations. The pilot program brought the services to homeless people where they live and 150 signed up.

- Recently, 102 Camp Hope residents moved into meaningful housing—drug

treatment, transitional and permanent housing, and back with families—and 40 went to the Trent shelter.

- In October, Camp Hope set up Good Neighbor Agreements and badges for those wishing to stay at the camp to work on issues and find housing. They agreed to be accountable for their behavior.

“Camp Hope is being used as a model for five other homeless camps in the state, pioneering solutions that don’t involve forcing people into shelters that may be inappropriate to their needs,” Maurice said.

“This is how we build the shalom—the well-being—of our homeless friends, by working outside the box to solve real problems that are keeping them stuck and meaningfully address homelessness by offering practical solutions,” he commented.

What could happen if the city, county, businesses, state, coalition, residents and providers sit together to hear each other’s voices and respect each other’s needs? Might it be comprehensive solutions rather than moving people away from help that is in progress?

George Critchlow, retired faculty of Gonzaga’s Law School, urged on the ShelterSpokane2022 listserv that the players collaborate to fund a permanent program to provide this kind of assistance in a neutral space where people would not feel further marginalized or judged.

We echo his words of calling the players to come together for the common

good, without the “biases, preconceptions, media spin, and real or imagined fears that drive us apart.” Support for people obtaining IDs is a first step to their being able to access housing, services and opportunities.

Spokane already has a myriad of agencies dealing with the interrelated issues of homelessness, transitional housing, residential drug treatment, rapid rehousing, permanent supportive housing, low-barrier housing, affordable housing and more. The Fig Tree’s Resource Directory lists many homelessness and housing resources that help people find hope.

If Spokane rushes to close Camp Hope and impedes efforts to find appropriate housing solutions for residents, it merely pushes the question to the future of how to support unhoused people, especially as inflation leads more people to instability and losing housing.

Where is loving our neighbors? Where is welcoming? Where are creative solutions forged in dialogue with people living in community at Camp Hope, their immediate neighbors, the diverse businesses, the faith community, the nonprofits, and the city, county and state?

It is a complex issue that requires more than a quick fix for the moment.

Our hope is that we all can live in shalom, under our own vine and fig tree in peace and unafraid.

**Mary Stamp**  
Editor

## God cares what we do ‘with our one wild and precious life’

The story told by Jesus in Luke’s gospel is about a desperately poor man named Lazarus who sat outside a very wealthy man’s house for years but was ignored. After the wealthy man died, he was tormented by the fact that he failed to see, let alone care for the poor man who had sat at his gate for years. The message is clear. It warns us to not squander our opportunities to help those who are suffering and in need.

In this age of information and worldwide electronic connection, we are all more than aware of the desperate poverty, suffering and brokenness in our world. Like the rich man in Luke’s gospel, brokenness sits at the gate of our awareness and challenges us to respond.

It is literally God making a plea to us for connection and compassion.

I call attention to this story on the eve of our 2022 midterm elections. While The Fig Tree is dedicated to telling stories of those who are responding to the world’s brokenness with compassion and dedication, I would like to remind us that how we vote must also be an expression of compassion and dedication to doing God’s work for rebuilding the world.

The Fig Tree does not endorse political parties or candidates, but what it does endorse is God’s justice and care for all of creation by telling stories about people of faith and goodwill making a difference in the world.

The people whose stories run in the

pages of this publication are working for justice and right relationships in the world. They are doing the work that people in elected positions ought to be partnering with.

As a person of Christian-Mennonite faith, I strongly hold to the separation of church and state, but I do want and expect my elected representatives to follow God’s mandate to “seek justice, love kindness, and walk with humility.” So, I vote accordingly.

Do I put my faith in any one candidate? Do I think any of the candidates perfectly meet my standards? No.

I do expect them to hold to a certain basic level of decency, fairness and love for the common good.

At the end of the day, we are all going to be held to account for what we did or did not do with the precious, fragile and fleeting moment of time we are given on this planet. At the end of this life it won’t matter whether one holds political office or not. Though there is a warning to all who hold political power, “to those who are given much, much is expected.”

Politician or not, when all is said and done, I believe what God cares about most is our ability to answer the one great question posed most succinctly by the poet Mary Oliver, “And tell me, what will you do with your one wild and precious life?”

**Gary Jewell**  
Mennonite Pastor  
The Fig Tree Board

Clergy Appreciation

## Sounding Board

Commentary

## Saying ‘thank you’ for the ways clergy assist people is important

For October, National Clergy Appreciation Month, Bishop Kristen Kuempel of the Intermountain Synod of the Evangelical Lutheran Church in America, wrote the following article, noting she includes deacons, as well as pastors, under the term “clergy.”

Clergy folk don’t go into ministry for the gratitude they expect to receive—which is a good thing, because many clergy don’t get much gratitude. At best they avoid criticism, but rarely approach “appreciation.”

They’re OK with that. God created them to do this ministry, and they love members. A parent doesn’t need to be thanked every time they do something for a child. Pastors and deacons don’t need to be appreciated for everything they do. In fact, if someone tried that, it would probably freak them out.

That doesn’t mean appreciation isn’t warranted. So I want to take a little bit of time to share just a few ways I appreciate our pastors and deacons:

I continue to be in awe of the multitude

of ways they figured out how to continue church life in the years of the pandemic. It was not easy. The need to innovate was immediate. They had to cannonball into a season of trial and error. In the time of the pandemic, our pastors and deacons showed up over and over again. Thank you.

I am grateful for the fact that they research, plan, write and deliver an original theological dissertation every week. I’m not sure we really appreciate what it takes to pull that off, particularly when so many “other duties as assigned” land on their plate in the course of any given week—funerals, deaths, hospital visits, Bible studies, confirmation classes and more. On those Sundays when I sit and listen to a sermon: I am grateful. Thank you.

Pastors and deacons are incredibly generous with their time. They don’t have a 9 to 5, Monday to Friday kind of gig. Which means that when I need them, either as the bishop who needs support in the work of the synod or when I need my own pastor, even with everything else they have on their plate, they give me their time.

What a gift! What an act of compassion! Thank you.

They make sure that I am not alone when I’m walking through the valley of the shadow. When my mother was undergoing cancer treatments several years ago, I remember chaplains coming in to check with us, holding us in prayer. They do that every day! For the ways in which pastors and deacons come alongside us in times of trouble. Thank you!

They challenge me in all the very best ways to expand my ideas of what “Church” looks like and where church is located. Their imaginations ignite my imagination, populating our vision of the future with a church that might not look like what we have now, but will have the same spirit and sacramental touchpoints that mean so much to us today. Thank you!

As our world becomes more and more secular, their lives, vocations and work are given less respect and fewer resources. There are fewer folks volunteering to help. There are fewer folks who value the difference spiritual care can make across any number of environments, but pastors

and deacons keep working, keep praying, keep loving and preaching, keep teaching and leading. Thank you!

They put up with the people of God, which is mostly awesome, but occasionally really difficult. Thank you!

They forgive our sins in the name of Jesus, and hand us the Body and Blood of Christ. Freely. Thank you!

Take a moment to appreciate the ways in which your pastors and/or deacons show up for you. Don’t wait until Hallmark tells us to appreciate them. Our gratitude doesn’t need to be elaborate. A post-it note in their mailbox “You’re the best! Thank you!” will do more good than you can imagine. I promise you. All the ways clergy show up for us comes at a cost. A cost they knew about. A cost they are willing to pay, but a cost, nonetheless.

A simple expression of appreciation can refill their bucket to overflowing.

To the pastors and deacons of the Northwest Intermountain Synod, I see your hard work and your sacrifice, and I am grateful.

**Bishop Kristen Kuempel**

# Calendar of Events

Phone area code is 509 unless otherwise listed

- To Nov 29 • **Fall Festival of Sharing**, Fig Tree Campaign to raise \$18,000, [thefigtree.org/donate.html](http://thefigtree.org/donate.html)
- To Nov 18 • **NE Community Center Boot and Sock Drive**, 4001 N Cook, [tkelley@necommunitycenter.com](mailto:tkelley@necommunitycenter.com)
- Nov 1-30 • **Coats for Kids Distribution**, [kxly.com](http://kxly.com)
- Nov 2 • **Women Lead Fall Luncheon**, Gonzaga Leadership Studies, Hemmingson, 11:30 a.m. to 1:30 p.m., [womenlead@gonzaga.edu](mailto:womenlead@gonzaga.edu)
- **Coyote Made the Rivers**: Indigenous Ecology and the Sacred Geography of Song, Chad Hamill, Gonzaga Myrtle Woldson Performing Arts, 6 p.m.
- **Diamonds in the Rough: The Gentrification of Rural Washington**, 7 p.m. online, [humanities.org](http://humanities.org)
- Nov 3 • **Community Assessment: The Environment**, Saranac Building, 25 W. Main, 2:30 to 5 p.m., 499-0536, [priorityspokane.org](http://priorityspokane.org)
- **Bra-LLoween**, Breast Intentions, Barrister Winery, 1213 W. Railroad Alley, 5:30 to 8 p.m.
- **Visiting Artist Lecture: Felipe Horta**, Purepecha Mexican Masks, NW Museum of Arts and Culture, 2316 W. 1st, 6 p.m., 456-3931
- **A Solution to Homelessness** in North Spokane County, New Hope Resource Center, Weyerhaeuser Hall, Whitworth, 7 p.m. 467-2900, [hewhoperesourcehhtf@gmail.com](mailto:hewhoperesourcehhtf@gmail.com)
- Nov 4 • **Giving Back Packs/Spokane Quaranteam Masquerade Gala**, Shriner's Event Center, 7217 W. Westbow Blvd., 6 to 9 p.m., 624-4199
- Nov 4-5 • **Silent 24-Hour Retreat** "Living A Life of Gratitude," Fr. Max Oliva, S.J., Immaculate Heart Retreat Center, 4:30 p.m., 448-1224 x 100, [kparker@ihrc.net](mailto:kparker@ihrc.net)
- Nov 5 • **Quilter's Bazaar**, Pilgrim Lutheran, 2733 NW Blvd., 9 a.m. to 4 p.m., 325-5738, [pilgrimchurchspokane@gmail.com](mailto:pilgrimchurchspokane@gmail.com)
- **33 Artists Market, The Hive**, 10 a.m. to 6 p.m.
- **"Out of the Gravel, The Business of History,"** Spokane Valley Heritage Museum, 2426 N Discovery, 1:30 to 3:30 p.m. 922-4570
- **Spokane Symphony Pops 2: John Williams' 90th Birthday**, Martin Woldson Theater at the Fox, 1001 W. Sprague, 7:30 p.m., 624-1200
- Nov 6 • **Voting for Survival Fest**, Reimagine Spokane, Washington Cracker Building, 304 W. Pacific, 12 to 9 p.m., [reimaginespokane.us](http://reimaginespokane.us)
- **SPA Annual Historic Preservation Awards**, Montvale Event Center, 1017 W. 1st, 6 to 8:30 p.m., [spokanehistoricalpreservation.org](http://spokanehistoricalpreservation.org)
- Nov 7, 14, 21 • **"Collective Healing: Breaking the Cycle of White Supremacy"**, Nonprofit Association of WA, 11:30 a.m. to 1:30 p.m., [nonprofitwa.org](http://nonprofitwa.org)
- Nov 7, 14, 21, 28 • **Social Services Resource Fair**, Central Library, 10 a.m. to 4 p.m.
- Nov 7, 9, 10, 14, 16 & 17 • **YWCA Spokane: Domestic Violence Action Month**, [ywcaspokane.org](http://ywcaspokane.org)
- Nov 8 • **Peace and Justice Action Committee**, 5:30 p.m., [jarcher@pjals.org](mailto:jarcher@pjals.org)
- **EWU Composers Forum Concert**, EWU Recital Hall 119, 7:30 p.m., 359-2241
- **WSU Symphony Orchestra Concert**, WSU Bryan Hall Theatre, 605 Veterans Wy, Pullman, 7:30 to 9 p.m., 332-9600
- Nov 9 • **Hispanic Business Professional Association** Monthly Meeting, Fiesta Mexicana, 1227 S. Grand, 6 to 7:30 p.m., [hbpaofspokane.org](http://hbpaofspokane.org)
- Nov 10 • **Annual Veterans Dinner**, Spokane Southside Center, 3151 E. 27th, 4:30 p.m. 535-0803
- **Finding Our Place in the Inland Northwest: Documentary and Discussion Series**, St. Luke's Episcopal, 501 E. Wallace, Coeur d'Alene, 6 to 8 p.m., 509-664-5533
- Nov 10, 24 • **Showing Up for Racial Justice**, PJALS, 5:30 p.m., [slichty@pjals.org](mailto:slichty@pjals.org)
- Nov 11 • **Hope, Peace and Healing 2022**, Fr. John Murphy, S.J., Immaculate Heart Retreat Center (IHRC), 6910 S. Ben Burr, 6 to 9 p.m., [ihrc.net](http://ihrc.net)
- **Hip Hop for Hunger**, T's Lounge, 703 N Monroe, 8 p.m., 218-4165
- Nov 12 • **Peace and Justice Action Conference**, Transnational Solidarity: Antiracist Foundations for Peace, Spokane Convention Center, 334 W. Spokane Falls Blvd, hybrid, 9 a.m. to 5 p.m., 279-7000, [pjals.org](http://pjals.org)
- **Cathedral of St. John Christmas Faire and Bazaar**, 127 E. 12th, 9 a.m. to 2 p.m., 838-4277
- **Master Composters, Recyclers and Zero Waste Info Booths**, Shadle Park Library, 11 a.m. to 1 p.m.
- **101th Annual Freedom Fund Banquet**, NAACP Spokane, Davenport Grand, 6 p.m., 209-2425
- Nov 12,13 • **Spokane Symphony Masterworks 4: Fire & Ice**, Martin Woldson Theater at The Fox, 1001 W. Sprague, 7:30 p.m. and 3 p.m., 624-1200
- **Fall Folk Festival**, Spokane Community College, 1810 N. Greene, 11 a.m. to 10 p.m., 828-3683, [spokanefolkfestival.org](http://spokanefolkfestival.org)
- Nov 13 • **Sharing the Dharma Day**, Sravasti Abbey, online, 10 a.m. to 3:30 p.m., 447-5549
- **Art History Lecture Series: Impressions of the New Woman**, NW Museum of Arts and Culture, 2316 W. 1st, 2 p.m., 456-3931
- Nov 14 • **Spokane Neighborhood Leadership Academy**, Northeast Community Center, 4001 N. Cook, 6:30 p.m. to 7:30 a.m., [beal@gonzaga.edu](mailto:beal@gonzaga.edu)
- Nov 15 • **Kwame Christian**, How to Have Difficult Conversations on Race, online, 9 a.m., [sold.org](http://sold.org)
- **Washington Climate Policy Panel: How Is Climate Change Driving Policy Changes in Washington State and Are We Resilient Enough?** The Lands Council, Zoom, 10:45 to 11:45 a.m., [nsherazi@landscouncil.org](mailto:nsherazi@landscouncil.org)
- **Community Assessment: Housing**, The Hive, 2904 E. Sprague, 2:30 to 5 p.m., [priorityspokane.org](http://priorityspokane.org)
- **The Credibility of Climate Models**, Gonzaga Center for Climate, Society and the Environment, Zoom, 5:30 p.m. [ClimateCenter@gonzaga.edu](mailto:ClimateCenter@gonzaga.edu)
- Nov 16 • **Silent Day of Prayer**, Fr. Jeff Lewis, IHRC, 9 a.m. to 3 p.m., [ihrc.net](http://ihrc.net)
- **Nonprofit Association of Washington**, Executive Director Coffee Hour, 9 to 10 a.m., [nonprofitwa.org](http://nonprofitwa.org)
- **Around the Table Gala**, World Relief, The Davenport Grand, 6 to 8 p.m., [worldrelief.org/Spokane/around-the-table-2022](http://worldrelief.org/Spokane/around-the-table-2022)
- **Free Legal Clinic**, Latinos en Spokane, 1502 N. Monroe, 6 to 8 p.m., 558-9359
- Nov 17 • **Community Assessment: Public Safety**, Central Library, 906 W. Main, 2:30 to 5 p.m., [priorityspokane.org](http://priorityspokane.org)
- **Friends' Feast**, KSPS PBS Kids, Spark Central, 1214 W Summit Pkwy, 4:30 to 6:30 p.m., 279-0299
- **Campfire Stories: Tales from our Public Lands**, The Lands Council, 19 W. Main, 6 to 9 p.m., [landscouncil.org](http://landscouncil.org)
- Nov 18 • **Celebrate the Season Bash**, Salvation Army Spokane, The Centennial Hotel, 303 W. North River Dr., 5:30 to 7:30 p.m., 329-2733
- Nov 19 • **Healing Through Suicide Loss**: Sparking Hope through Connection, Opportunity Presbyterian Church, 202 N. Pines, 4 to 8 p.m., 951-3713
- **Artist Talk: LR Montgomery and Ruth Gifford**, Dishman Hills Conservancy, Liberty Building, 402 N. Washington, 5 p.m., 768-1268
- **The Grassroots Project**, Recognizing Black Leaders in the Community, The Learning Project and EWU Africana Studies, Montvale Hotel, 1005 W. 1st, 6 p.m., 217-2993, [tlprcenter@gmail.com](mailto:tlprcenter@gmail.com)
- Nov 19-20 • **Handel's Messiah**, St. John's Cathedral, 127 E. 12th, 7:30 p.m. and 3 p.m., [spokanesymphony.org](http://spokanesymphony.org)
- Nov 20 • **Spokane String Quartet**, Bing Crosby Theater, 901 W. Sprague, 3 p.m., 227-7404
- **Faith Action Network Annual Dinner**, Pathways of Solidarity, Thrive Center, 110 E. 4th, and YouTube, 5:30 to 8:30 p.m., [fan@fanwa.org](mailto:fan@fanwa.org)
- Nov 21 • **NAACP General Membership Meeting**, zoom, 7 p.m., [spokanenaacp@gmail.com](mailto:spokanenaacp@gmail.com)
- Nov 25 • **30th Annual Lighting Ceremony Parade**, Coeur d'Alene Resort, 115 S. 2nd, 5 to 7:30 p.m.
- Nov 26 • **MAC Holiday Kick-Off Celebration**, NW Museum of Arts & Culture, 2316 W. 1st, 4 to 6 p.m., 456-3931
- Nov 29-Dec 11 • **Christmas Tree Elegance, benefit for Spokane Symphony**, River Park Square, 808 W. Main, 624-3945
- Nov 30 • **Fig Tree Distribution and Mailing**, 10 a.m. to 1 p.m. 535-4112, [kaye@thefigtree.org](mailto:kaye@thefigtree.org)
- **Community Assessment: Health**, Spokane Regional Health District, 1101 W. College, 2:30 to 5 p.m., [priorityspokane.org](http://priorityspokane.org)
- Dec 1 • **The Fig Tree Benefit and Board Meeting**, 12 to 3 p.m. 535-4112, [mary@thefigtree.org](mailto:mary@thefigtree.org)
- Sundays • **SCAR Burritos for the People**, Main Market, 44 W. Main, 9 to 10 a.m., [scarspokane.org](http://scarspokane.org)
- THANKSGIVING MEALS**
- Nov 18 • **Sinto Activity Center**, 1124 W. Sinto, 1 p.m., 327-2861 senior, sit down
- Nov 19 • **Calvary Spokane** - sign-up for meal, food or donation, 511 W. Hastings, 467-2860, RSVP for delivery by Nov 16, [spokanethanksgiving.com](http://spokanethanksgiving.com)
- Nov 20 • **St. Ann's Catholic Parish Dinner**, Parish Hall, 2120 E. 1st, 1 p.m.
- **Holiday with the Homeless**, Kingdom for Christ Ministries of Bethel African Methodist Episcopal Church, 218 S. Howard, 2:30 p.m., 994-3538, public
- Nov 22 • **Tom's Turkey Drive**: Spokane County Fairgrounds, 494 N Havana, 477-1766, 2-harvest.org/turkeydrive - drive-thru, 7 a.m. to 5 p.m.
- **KREM Cares STA Transit Rider Tom's Turkey Drive** Distribution STA and walking, 1234 E. Front, 10 am. to 2 p.m., 2-harvest.org/turkeydrive
- **Women and Children's Free Restaurant**, Thanksgiving Meal & Groceries, 1408 N. Washington, 324-1995 - drive thru or walk-up, 11 a.m. to 1 p.m.
- **Shalom Ministries**, 518 W. Third, 1 to 2:30 p.m., 455-9019 - sit down, in person
- **Shadle Park Presbyterian**, 5508 N. Alberta, 5:30 p.m., community dinner, 327-5522 to RSVP
- Nov 23 • **Friendsgiving Feast** - Mid City-Concerns, 1222 W. Second, 8 a.m. to 3 p.m., for members, 747-3257
- **Otis Orchards Seventh-day Adventist**, 4308 N. Harvard, 11 a.m., 842-2355 - boxed dinners
- **Greater Spokane County MOW Silver Café**, 11 a.m. to 1 p.m., [gscmealsonwheels.org](http://gscmealsonwheels.org), Airway Heights, Deer Park, Spangle, Spokane, Spokane Valley
- **City Gate**, 170 S. Madison, noon to 2 p.m. 455-9670 - sit down for 30 at a time,
- **Cup of Cool Water**, 1106 W. 2nd, 12 to 3 p.m. 747-6686, for ages 14-25
- **Union Gospel Mission**, Men's Shelter, 1224 E. Trent, 5 to 6:30 p.m., 535-8510
- **Blessings Under the Bridge**, 4th and Division, 6 p.m., 294-7265 - to go or seated
- Nov 24 • **Fresh Soul**, 3029 E. 5th, 10 a.m., 242-3377, to go
- **Meals on Wheels**, regular hot meal delivery for clients (Monday to Friday)
- **VFW Post 3067** Deer Park, 29 E 1st St, 1 p.m. until food is gone, 276-5761
- **Feed Medical Lake**, St. John Lutheran, 233 S. Hallet, 2 p.m., 714-1150, RSVP
- Nov 28 • **Feed Cheney**, 615 4th St, Cheney, 5:30 p.m., seated

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Fall Folk Festival Live Broadcast

Nov. 12 @ 11 AM on KPBX 91.1 FM

Explore the rich tradition of folk music in our region as the annual Fall Folk Festival kicks off.

SPR's Steve Jackson & E.J. Iannelli will host a diverse group of folk performers at Spokane Public Radio.

Classical Favorites KPBX Kids' Concert

Nov. 19 @ 1 PM on KPBX 91.1 FM

Host Jim Tevenan will join local musicians for beautiful performances and insightful commentary on some of the world's most iconic classical pieces.

Visit [SpokanePublicRadio.org](http://SpokanePublicRadio.org) to learn more.

The Fall Folk Festival Broadcast is brought to you by Northern Quest Resort & Casino and Spokane Folklore Society.

The Classical Favorites Kids' Concert is brought to you by STCU, Rocket Bakeries, and Harvard Park Children's Learning Center North.

# St. Andrew's, now 95, dedicated to serve hungry neighbors, children

In 2022, St. Andrew's Episcopal Church celebrated 95 years of serving the Emerson-Garfield neighborhood of Spokane.

It also marked its ninth year of offering summer Stone Soup Café meals to children in West Central Spokane.

The church began when St. Michael's and St. Agnes Episcopal churches merged in June 1927. They chose to move the St. Michael's building to 2404 N. Howard. It was the size of a one-room schoolhouse. The former St. Agnes building on W. Cleveland is now St. Gregorios Orthodox Church.

This year, the congregation celebrated in June, the month the churches merged, and again on Oct. 9, the date their first permanent priest was installed.

St. Andrew's started with 60 members and grew to 150 in the 1950s and 1960s. In 1952, they built a new sanctuary and an education wing with an office and a chapel.

**Tracey Waring**, the church's parish administrator said that "being small, the church made improvements by recycling its stained-glass windows, altar rail, cross, a carpet and even priests."

• In 1952, it installed stained-glass windows from a church that was being torn down.

• In the late 1960s, when Woolworth's downtown was being torn down, a church member on the construction crew asked for the balcony rail. It became St. Andrew's altar rail.

• In 2010, after one of three break-ins that happened at the church from 2009 to 2011, the cross was stolen. An Episcopal Church in Pasco that shut down in 2010 gave St. Andrews their cross.

• In another of those break-ins, carpet in the guild room was taken. A member brought a carpet from her home.

"We have even 'recycled' our last three priests, because they came to us from other traditions and became Episcopal priests," Tracey said.

• Nolan Redman, who served from 2000 to 2008, was previously Christian Scientist.

• Margaret Fisher, who served from 2008 to 2016, was previously Methodist, and so was Jonathan Myers, who served from 2016 to 2022 and is now at West Central Abbey.

St. Andrew's is in the final stages of calling its next priest.



Tracey Waring says church keeps mini food pantry stocked.

Tracey then told more about the church offering school children the Stone Soup Café for summer breakfasts and lunches with funds provided by the U.S. Department of Agriculture.

They served more than 1,600 meals this summer at West Central Abbey, 1832 W. Dean.

St. Andrew's is near Garfield Elementary School, where 75 percent of the children qualify for free and reduced-price lunches. West Central Abbey is in the Holmes Elementary School area, where 100 percent of the children qualify for free and reduced-rate lunches.

"It is one of the poorest neighborhoods in the state," Tracey said.

The cost for food for the meals was sponsored by the Episcopal Diocese of Spokane and the Kallispel Tribal Foundation.

Tracey, three youth and member James Brown from the St Andrew's prepared the meals and sat at the tables with the children to converse.

"The church youth, who like to interact with the children, say they have gained different perspectives from getting to know these children," Tracey said.

Stone Soup Café served 20

to 30 lunches a day Mondays to Fridays.

A mother and daughter who love to bake provided baked goods for the meals. With the end of summer, they are now partnering with Volunteers of America of the Inland Northwest to provide home-baked goods for their shelters.

For the 18 months during COVID, the Stone Soup Café served 45,000 meals to homeless and hungry adults, as well as children. Funds were raised to support the meals for the adults.

In addition to the meals, St. Andrew's set up a mini food pantry outside their building in 2016. Caritas installed it. In it, church members place 200 pounds of food each week. A room near the front door stores food to keep the mini food pantry filled.

Before the pandemic, a member donated 500 books so the church could set up a mini library beside the mini pantry.

"Twenty of our 45 church members are involved in our ministries," Tracey said.

"My faith motivates me to serve," she said. "I believe in the Benedictine rule that we are to treat everyone who comes

through the door as Christ, because everyone has value."

Tracey was baptized in an Episcopal church, but her mother sent her to Sunday school in Congregational, Non-Denominational and Salvation Army churches. While she came back to the Episcopal Church as an adult, she said the Salvation Army shaped her focus on helping others and her outlook on giving.

While she did not experience hunger growing up in Stamford, Conn., many in subsidized housing in her low-income neighborhood did.

"My mother believed that no matter how much food we had, there was always room for one more at the table," Tracey said. "A stone soup can always be stretched to provide for people experiencing hunger."

Her mother grew up in Okanogan near the Colville Confederated reservation, where her grandfather worked with the Bureau of Indian Affairs. Her parents met when her mother was working at Woolworth's. They married after the war and moved to Stamford where her father's family was. They lived there 16 years. Her mother wanted to buy her own home, but they couldn't afford one there, so they came west and lived in the Portland area for many years.

"I worked in various jobs from janitor to operations supervisor," said Tracey. "I wanted to go back to school and found a program at Eastern Washington University that gave credit for

life experience."

She graduated and earned a master's degree in social work in 2010.

During her undergraduate studies in 2006 and 2007, she set up a Clothing Closet for people coming out of jail. First, it was based at St. Andrew's and then at Salem Lutheran.

As parish administrator, Tracey is responsible for day-to-day operations and for encouraging and supporting members to be involved in mission and outreach.

Tracey is also a member of The Fig Tree board.

For information, call 325-5252 or email office@standrewsspokane.org.

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