

Stories inside

- Fair trade brings stability in COVID - p. 5
- Restorative justice recognizes humanity - p. 7
- Samoan congregation keeps cultural ties - p. 9
- Haitian pastor serves Spokane church - p. 16

CALENDAR ON PAGE 15
FEATURES 60 EVENTS



Monthly newspaper and website covering faith in action throughout the Inland Northwest
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YWCA challenges violence, racism

By Mary Stamp

After years of serving as the CFO of YWCA Spokane and other nonprofits and accounting firms, Jeanette Hauck has a new letter, “E,” in her title: CEO. As chief executive officer she is readily becoming the administrator and spokesperson for the YWCA’s dual mission of empowering women and eliminating racism.

She works with a team of 23 community leaders on the board and more than 90 employees who promote programs to assure that women, children and families live in dignity, free from violence and discrimination.

YWCA Spokane programs prevent and respond to domestic violence, helping survivors through trauma to healing. Its programs also challenge racial and social injustice.

In addition to its programs providing shelter, housing, legal assistance and job skills, in partnership with other agencies, she said YWCA Spokane honors women who make a difference in the community.

Through Nov. 1, it is receiving nominations for Women of Achievement Awards to be presented at the Luncheon, which has



Jeanette Hauck’s financial skills led her into interest in social services.

been moved from fall to March 24 so it can be in person at the Davenport Hotel.

Jeanette started as finance director at YWCA Spokane in December 2011 and became chief financial officer in 2013. On Sept. 1, 2020, she was named interim chief executive officer, after CEO Regina Malveaux was named executive director of the Washington Women’s Commission. In February 2021, the board chose Jeanette as CEO.

During high school in Longmont, Colo., she decided to study accounting, earning a bachelor’s in accounting at the University of Denver in 1983. After college, she joined the international accounting firm KPMG in Denver, working with small business services for private and nonprofit businesses, doing both audits and taxes.

Auditing nonprofits sparked her interest in social services.

After four years, she moved with KPMG to Washington, D.C., and then to Phoenix, as her husband, Terry, was transferred in the Air Force. In San Antonio, she raised their two sons and was CFO for the Cancer

Continued on page 4

Holy Names Sister volunteers to welcome strangers at border

Karen Conlin, a Holy Names Sister, and cello teacher at Holy Names Music Center who has lived in Spokane most of her life, left her familiar world in June and traveled to Laredo, Texas, for the first time so she could join in efforts there to “welcome strangers.”

She went to volunteer at La Frontera Humanitarian Respite Care Center at the request of the Leadership Conference of Women Religious (LCWR) and invitation of the U.S.-Ontario Province of the Sisters of the Holy Names. The center is a

Catholic Charities sponsored respite center for migrants seeking asylum in the United States. Many other religious groups sponsor such centers and invite volunteers.

“When I first heard this invitation in April, it just wouldn’t let go, said Karen. “I wrote to the contact person and said I was thinking of going but wasn’t sure of my motivation. I started to explore possibilities in San Diego, San Antonio and several other places where LCWR said help was needed.

For the last four years, the

situation at the border has disturbed her.

“I thought of the scriptures telling us to ‘welcome the stranger’ and the teaching in the Hebrew scriptures: ‘When a stranger resides with you in your land, you shall not oppress him. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt.’ (Lev 19:33),” she said.

Karen realized that answering this invitation was something she could do in response to what was gnawing at her.

She felt blessed to have the physical energy and good health to be able to serve meals, make beds, clean rooms and the other tasks at a respite center that serves people desperate enough to make the journey to come to the United States and seek asylum.

The work is quite a contrast to her years in music, including many years of playing in the Spokane Symphony. She is

Continued on page 6

World Relief expects to resettle 300 Afghans

In Spokane, World Relief expects to resettle 300 of 50,000 Afghan evacuees who coming nationally between now and the end of this calendar year, so it is looking for landlords interested in renting apartments or houses to these new families.

“We are also receiving funds to help with needs such as medical expenses that are not covered by government funds,” said Mark Finney, executive director.

“This is a defining moment for us as people of faith. Will we step up to stand with our new neighbors as they seek refuge from Taliban brutality, or will we sit on the sidelines out of fear or indifference?” he asked. “I am confident congregations across Spokane will rise to this challenge and prove once again what makes our country so special. We welcome all who yearn to breathe free.”

To provide services for Afghan refugees, World Relief is hiring staff and seeking people who speak and can help with interpreting Dari and Pashto. Jobs are posted on the website.

Faith communities are engaging in practical ways, with several in early processes of assisting, offering housing, such as in unused parsonages,” Mark said.

Afghans who are part of the Special Immigration Visa Program worked with the U.S. government and contractors may have one family member who speaks English.

“We announced the need for volunteers and so many want to volunteer that we have filled our scheduled volunteer training through the end of December,” said Mark, encouraging individuals and congregations who want to help now to raise money. “Most Afghans coming do not qualify for social services, such

Continued on page 3

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Faith calls for interreligious solidarity

Speaking at the G20 Interfaith Forum "Faith calls us to interreligious solidarity" held Sept. 12 to 14 in Bologna, Italy, World Council of Churches (WCC) acting general secretary Ioan Sauca, commented that "Christian ecumenism is a model for Christian communities that find themselves in relationships of indifference, conflict or competition with each other.

"Ecumenism is therefore not a choice but an imperative for the churches despite—or because of—the counter-witness of their longstanding divisions," he said.

Churches lived for centuries in isolation or in conflict, and only in the last century did many agree to address together causes of their separation, he said, adding that "we still have a long way to go on the ecumenical road."

He called for Christianity to decolonize relations with other faiths, so in a global context, with the pandemic catalyzing inequalities and injustices, "our Christian faith calls us to interreligious solidarity in a time of healing—a solidarity sustained by hope nurtured by shared ethical and spiritual values such as the unity of the human family, and guided by principles of humility, vulnerability, community, compassion, common good, dialogue, mutual learning, repentance, renewal, gratitude, generosity, respect and love.

"The ecumenical calling encompasses our economic relations with each other and our relations with the environment," Ioan said. "The economic, the ecological and the moral are intertwined and cannot be considered separately. The pandemic, rising poverty and inequality, and the climate crisis teach us vividly of the global dimensions of the oikos, our shared vulnerability and shared fate as one humanity."

With people now feeling keenly the fragility of human life, he concluded that the global challenges "have revealed or reinforced not only our shared vulnerability but also our fundamental community as humans, our solidarity across divides and borders, and our capacity for empathy, understanding and sacrifice.

Faith commitments, however different, hold shared values that draw people to closer ties and collaboration with other faith traditions in cooperative work for urgent climate action, for economic justice and for basic human rights, Ioan said.

Ecumenical studies begin at Bossey

As the Ecumenical Institute at Bossey began a new academic year on Sept. 8, students from around the world embarked on an intense period of ecumenical community building, academic learning and an experience of a lifetime.

Bossey professor Simone Sinn, academic dean at Bossey since August, reflects on what now awaits the students in their ecumenical studies.

"Students will explore what it means to live in community with people from other countries, cultures and Christian traditions," she said. "This is an often challenging, but also deeply rewarding experience.

"Students engage with diversity and difference, and in doing that they discover profound connectivity between them. At Bossey, ecumenical studies is at the same time an embodied experience and an intellectual endeavor," she said.

The students' expectations are already high for the time ahead.

Sarah Betzig, a student from the LifeStone Church (Assemblies of God) in the USA, has been interested in ecumenism for a number of years, and saw this was a place to study ecumenism academically and to live it out. She said the cross-cultural community includes grace because people want to understand and learn.

Carolina Zamorano Martínez, a pastor from the Methodist Church of Mexico, values the multicultural interaction as a way to learn from other countries to help her ministry. "The

REGIONAL ECUMENICAL & INTERFAITH NEWS

Fig Tree announces fall and 2022 events

The Fig Tree has plans for three events:

- The Fall Festival of Sharing from Oct. 21 to Nov. 30 is an opportunity for new and renewing sponsors to support the publication's mission of sharing stories, connecting people, fostering understanding and inspiring respect and solidarity among diverse people. The goal is to raise \$7,500.

- The Eastern Washington Legislative Conference, with the theme, "Mobilizing for Our Fu-

ture," will be held Saturday, Jan. 22 on Zoom, given uncertainties about COVID and having drawn 180 online this year. Decisions are still being made about a keynote speakers and workshops. The planning committee invites interested persons to join in helping make arrangements.

- The 2022 Benefit Lunch and Benefit Breakfast are planned for Friday, March 4, and Wednesday, March 9, with it still not determined if the events will be in person or online or a com-

bination. Persons interested in helping with plans may contact The Fig Tree.

Copies of the 2021-22 Resource Directory may be picked up at The Fig Tree office or at grocery store racks where The Fig Tree is available. The directory and the COVID-19 resources are available online at www.thefigtree.org.

For information, call 535-1813 or 535-4112, or email marystamp@thefigtree.org or resource.directory@thefigtree.org.

Faith Action Network names policy leader

The Faith Action Network's new policy engagement director, Kristin Ang, begins work on October 4.

Kristin brings policy leadership experience as a port commissioner for Tacoma, and experiences as a Filipina-American immigrant and lawyer who collaborates with interfaith circles in Pierce County.

During the fall, she will be learning about FAN from cluster meetings, coalition partners and staff.

Kristin grew up in Pierce County, where she has been a community advocate, Port of Tacoma commissioner and Northwest Seaport Alliance managing member.

She was the first person of color elected as a Port of Tacoma commissioner, with the endorsement of the Puyallup Tribe. She is the Port's environmental, DEI and tribal liaison committees, and on the executive board of the Central Puget Sound Economic Development District.

Kristin, who earned a business degree at the University of Puget Sound and law degree at Cornell Law School, has been an advocate for sustainable development, civic engagement and human rights.

Believing in the power of faith, hope and love, she looks forward to engaging faith communities in fulfilling FAN's mission of building a just, compassionate and sustainable world.

For information, call 206-625-9790.

One River, Ethics Matter continues dialogue

One River, Ethics Matter, a multi-year ethics consultation on the Columbia River Treaty facilitated by the Ethics and Treaty Project, will be held online Wednesday and Thursday, Nov. 17 and 18, beginning at 9 a.m. each day.

With the theme, "k̄l̄ c̄p̄l̄k̄ st̄im̄ - restoring n̄tytyix (salmon) to the Okanagan River and the Upper Columbia," the eighth annual "One River, Ethics Matter" conference will focus on treaty renewal, restoring salmon

and the river, youth and climate change. It will explore remedial options related to the Columbia River Basin. Grounded in respectful dialogue, its goal to further public understanding.

The conference alternates between the United States and Canada. The 2021, it is co-hosted by the Okanagan Nation Alliance and the University of British Columbia Okanagan campus.

It addresses the history of the Columbia River Treaty and the treaty review process within a

framework that emphasizes social and environmental justice, collaboration for the common good, and the need for truth and reconciliation between Indigenous and non-Indigenous peoples.

Some themes are treaty-specific. Others include the history of Indian residential schools and calls to action of Canada's Truth and Reconciliation Commission.

For information, visit <https://ubc.zoom.us/j/9121212121>

Transitions 'People Who Care' is online

Transitions decided to move the 2021 "People Who Care" event to 100 percent virtual at noon, Thursday, Oct. 14. The program includes celebrating 30 years of community at Women's Hearth, hearing from Hearth alumnae and a university professor who recently did research on the Hearth's drop-in model.

Speakers include people who

have participated in programs and moved their lives forward and an update from the executive director, Edie Rice-Sauer, to invite participants to invest in the programs.

People Who Care helps fund Transitions efforts in Spokane to end poverty and homelessness for women and children.

Transitions promotes respect for human dignity, justice, community, and growth and wholeness.

Transitions will use its YouTube channel to stream the event and guests can participate

in chat.

For information, visit <https://help4women.org/pwc2021/>

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Vigil for Healing the Earth is Oct. 3

A Vigil for the Healing of the Earth will be held from 3 to 4:30 p.m., Sunday, Oct. 3, at the Old Mission Landing, down the road from Sacred Heart Mission at Cataldo, Idaho.

Faith Leaders and Leaders of Conscience of Eastern Washington and North Idaho (FLLC) organizes Healing of the Earth and Earth Day Vigils every six months. Those attending will hear from people affected by living on the nation's largest SuperFund site from the Montana border to the center of Spokane.

"We hope vigils are times to build friendships, strengthen our resolve, and put our thoughts and prayers into actions for the Healing of the Earth," said Gen Heywood, convenor of FLLC and pastor of Veradale United Church of Christ in Spokane.

People may participate in a grieving circle on ecological devastation. They also will learn about groups working to overcome pollution and climate change, and be invited to join in the solution.

The event is at Old Mission Landing at exit 39 on Interstate 90. After going toward Cataldo's Old Mission State Park, attendees are to follow The Dredge Road to the end.

Founded in 2018, FLLC participants work to overcome racism, militarism, poverty and ecological devastation. Their goals are the principles set forth by the Poor Peoples Campaign: A National Call for a Moral Revival. All four barriers affect ecological devastation.

"The care of our planet crosses all cultures, class divisions, religions and non-religions," said Gen. For information, call 408-593-9556 or email genheywood@gmail.com.

PJALS raises funds for Salish School on Oct. 14

The Salish School of Spokane Autumn Harvest Virtual Fundraiser, hosted by Peace and Justice Action League of Spokane, Showing Up for Racial Justice Committee, will be held online at 6:30 p.m., Thursday, Oct. 14.

In a one-hour celebration of the school's work to revitalize the Salish language, the language of the original inhabitants of the Pacific Northwest, PJALS seeks to raise \$3,000.

The school educates children and youth ages one to 18 through immersion classes in the Salish language to keep the language alive so future generations can speak their language and know their cultural heritage. They also offer free Salish language workshops for parents and community members.

For information, call 848-7870 or visit pjals.org.

Riverkeeper urges viewing GU website

The Spokane Riverkeeper Jerry White reports that the Gonzaga Environmental Law Clinic website includes short videos on PCB pollution in the Spokane River. PCBs (polychlorinated biphenyls), a carcinogenic toxic chemical polluting the river, accumulates in the fish.

He said the Spokane River currently exceeds State Water Quality Standards (WQS) for PCBs, and the Department of Health recommends limits on how many fish can be safely consumed. The Washington Department of Ecology and EPA set up a Spokane River Regional Task Force (SRRTTF) to clean up the Spokane River, but Jerry said it put polluters in charge of defining how pollution is addressed.

The website offers resources that give an overview of issues and explore the complexities. It documents the 10-year legal challenge between Sierra Club, Center for Environmental Law and Policy, and the EPA. As the 50th anniversary of the Clean Water Act comes in 2022, Spokane Riverkeeper seeks to defend the river and develop a Clean Water Act with clean-up plans and pollution limits that result in real clean-up, said Jerry.

For information, call 464-7614 or visit the website at <https://spokaneriverpcbs.org>.

Hate Studies conference draws global voices

"Justice and Equity: Challenging Hate and Inspiring Hope" is the theme for the sixth Gonzaga International Conference on Hate Studies co-hosted virtually by the Spokane County Human Rights Task Force and the Kootenai County Task Force on Human Relations.

The International Conference on Hate Studies brings scholars and practitioners together with students and community members to bridge theory and practice, and to expand learning with and from each other, said Kristine Hoover of Gonzaga University's Institute for Hate Studies.

Participants hear from speakers from around the world, engage in workshops, name all forms of dehumanization and reignite passions to address the "dis-ease" of hatred, she said.

It draws academics, journalists, law enforcement personnel, educators, representatives of governmental and nongovernmental organizations, human rights experts, community organizers, activists and others to discuss hatred.

Sessions of the event are from 6:30 to 8 p.m., Thursday, Nov. 4, from 9 a.m. to 5 p.m., Friday, Nov. 5, and from 9 a.m. to 4:30 p.m., Saturday, Nov. 6.

Featured panels are:

- "Practitioner Perspectives: Building Coalitions and Organizations and the Research Needed to Support the Work" on Thursday with: Connie Chung Joe of Asian Americans Advancing Justice; Rachel Carroll Rivas, a

human and civil rights organizer, and Eric Ward of the Western States Center.

- "Academic Perspectives: What Is the Future of Hate Studies Research?" at 9 to 10:30 a.m., Friday, features panelists Kathleen Blee of the University of Pittsburgh; Thomas Brudholm of the University of Copenhagen; Mengyao Li of the Max Planck Institute, and Robert Sapolsky of Stanford University.

- "Academic Centers for the Study of Hate: What Is the Role of University Communities?" is from 9 to 10:30 a.m., Saturday, with panelists Ken Stern of Bard College; Brian Levin of California State University San Bernardino; Barbara Perry of Ontario Tech University, and Kristine.

- At the same time Saturday, "Human Rights Task Force Perspectives: Creating Inclusion and Countering Hate" will be addressed by leaders of human rights task forces in their counties or state Brenda Hammond of Bonner County; Dean Lynch of Spokane County; Tony Stewart of Kootenai County and Travis McAdam of Montana.

Those registering choose from sessions including Anti-Bias Lessons for Educators, COVID-19, Hate Incidents and Hate Crimes Against Asian Pacific Islander Americans, and "A Living Memorial to the Holocaust Inspires Youth to Confront Hatred Today."

A presentation on caucusing as a form of community building will be followed by caucusing

sessions for people from the Inland Northwest.

Gonzaga's Institute of Hate Studies supports research and education on the human capacity to dehumanize an "other" and processes to counter that capacity, said Kristine.

"**With local and global** partners, we are founders and leading contributors to the interdisciplinary field of hate studies. This work is central to Gonzaga's identity as a Jesuit university, following the ways of St. Ignatius of Loyola by naming harms of marginalization and taking action against bias and bigotry," she said. "This is our 'magis'—that is, doing more for Christ by doing more for others—to work against hate and in solidarity for a world with greater justice."

An virtual gala event will include presenting the Eva Lassman Take Action Against Hate Awards and other awards to honor people and organizations standing up for human rights.

For information, call 313-3665 or visit Gonzaga.edu/ICOHS.

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Justice & Equity: Challenging Hate and Inspiring Hope



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Join us for presentations, workshops and discussions from local, national, and international experts and organizations, including regional Human Rights groups, the Western States Center, Asian Americans Advancing Justice-Los Angeles, the University of Pittsburgh and Carnegie Mellon's Collaboratory Against Hate, and the University of Copenhagen, among others.

**Registration is open at
www.gonzaga.edu/icohs**

'living light' and scholarship registration available

YWCA found ways to serve community throughout the pandemic

Continued from page 1
Therapy and Research Center, which researched new cancer therapies. She negotiated with pharmaceutical companies to support patients with their medical bills. The patients were on experimental drug protocols and had related procedures their insurance would not cover.

“As a financial person in a nonprofit, I realized I could make a difference, advocating for patients to participate,” she said. “It was amazing to make a difference in someone’s life. I realized I enjoyed doing social service.”

After two military moves, Terry left the Air Force. They moved to Omaha for a year before coming to Spokane, where he became a partner in a former co-worker’s oral surgery practice.

Along with being at home with their sons, Jeanette worked at LeMaster Daniels until it was sold to CliftonLarsonAllen, and she started at the YWCA, where the finance work involved assuring it had funds to serve clients and support staff.

“Because nonprofits often pay staff less than for-profits, it’s important to care for and value staff who serve clients experiencing trauma,” she said. “It’s hard work to hear stories of trauma every day. We encourage self-care.”

In COVID, the YWCA supported staff decisions on childcare and schooling children at home.

“I have shifted from task-oriented work—preparing financial statements and making budgets—to relational work, such as making community connections with other CEOs about community needs, vaccine mandates, shelters and housing in a time

of low vacancy rates,” she said.

Jeanette also talks with staff legal advocates, visits early childhood education classes and meets monthly with program staff.

“I watched a teacher use her skills to resolve a playground conflict with simple words to help the children learn resilience and kindness,” she said.

Aware of staff interactions with clients, she realizes their impact.

At the beginning of the pandemic, the YWCA’s therapy, legal and advocacy programs went to online and remote phone services continue to be easier for some, especially those in rural areas, or when shuffling child care and work schedules, but more difficult for low-income women without internet connections.

During the stay-at-home order, the shelter was “essential” and open 24/7, so she mobilized to provide PPEs and develop protocols for the shelters, which have 15 units, with emergency units for families in Spokane Valley.

Some hotels also make rooms available for overflow. A contract with one expired, so the YWCA seeks to involve other hotels.

The average stay in shelters is 45 to 60 days, but during COVID it has been longer because of limited vacancies.

“To offer services remotely, we gave staff laptops and cell phones to use at home,” Jeanette said.

“We have had a 50 percent increase in crisis line calls since January 2020. In the pandemic, victims are stuck at home with their perpetrators. The crisis line is an opportunity to converse and develop a safety plan,” she said, noting national studies report an

increase in domestic violence.

During COVID, the YWCA received funds to hire a teacher to work with children and parents in shelters so the children could do virtual learning.

Because protection orders are too complicated to explain on the phone or online, it set protocols so some staff could meet in person at the shelter or downstairs offices at its main building at 930 N. Monroe. Clients appreciate having a legal advisor in court with them. More than 30 staff work remotely on domestic violence cases.

The ECEAP early childhood program closed its five classrooms, but teachers kept in contact by email, phone, and delivering food, craft supplies and worksheets.

When Jeanette started as interim CEO, half of staff was back in the office or working remotely one or two days. ECEAP was back to in-person learning.

“We have been fortunate to have limited positive cases in our agency and clients,” she said.

“We worked closely with the Spokane Regional Health District to navigate protocols,” she said, noting that they changed from cloth furniture and carpets as part of measures to improve sanitizing the facilities.

Staff wear masks and socially distance. Despite relaxing in June, with the delta variant and low vaccination rate sparking the governor’s current mask mandate, staff wear masks for meetings and in common areas.

Through its Women’s Opportunity Center, the YWCA backs up its weekly advocacy and therapy sessions with activities for trauma recovery with art

therapy, parent training, training in workplace skills and communication, group meetings to share stories, resumé building and selecting appropriate clothing for jobs in Our Sisters Closet.

Along with helping women find opportunities, the YWCA advocates for racial and social justice, such as through “Stand Against Racism,” which offered a panel on “Racism Is a Public Health Crisis” in April and its “14-Day Racial Equity and Social Justice Challenge” in June.

For the 2021 Challenge, 455 signed up to receive emails, do extra reading and learn what other communities are doing. The resources are still online.

“Racial and social justice are intertwined in the YWCA’s mission. We cannot empower women if we do not eliminate racism. Women of color face more barriers when experiencing domestic violence,” Jeanette said. “We want all to be safe and secure, regardless of gender, identity, sexual orientation, race or religion. We partner with other organizations working for racial and social justice.

“My core values are to emphasize respect and to welcome all to our agency and focus on activities that promote equity,” Jeanette said, values emphasized during her youth and amplified after joining the YWCA Spokane.

Jeanette said that in 2015

the national YWCA changed its name from Young Women’s Christian Association of the United States, Inc., to YWCA USA, encouraging local organizations to include their location, such as YWCA Spokane.

Making “Christian” less visible in the name was done to say that there is no requirement to be Christian to be involved or served. It does not take away the focus on service to others, she said. It ensures all individuals feel welcome regardless of religious affiliation.

“When faith is important to clients, we help them find healing through that faith,” she said. “We collaborate with many faith organizations.

“Seeking to empower clients, we do not want barriers to access,” she said.

In 2020, 5,012 used the helpline; 4,998 received counseling, legal assistance, education and services; 3,675 children had trauma-informed services; 1,343 used early care, preschool or elementary school services; 1,033 gained skills, and 628 used shelters and housing services.

Whether from a financial or executive lens, Jeanette appreciates “the big village” of mission partners, corporate sponsors and donors who make YWCA Spokane’s work possible.

For information, call 326-1190 or visit ywcaspokane.org.

World Relief seeks housing and funds now

Continued from page 1
as Medicaid, to help support getting COVID, hepatitis, polio and measles vaccinations,” he said. “So fundraising is important.

“We are also experiencing a housing shortage locally, so we seek help from faith communities to find housing,” Mark added. “That includes unused apartments, guest homes, student housing, church properties and anything that could serve as a new “home” for someone for six to 12 months or more.

Housing is needed in the next four to six weeks, but housing available any time in the next several months would be helpful.

“We are willing to work with whatever we find. We need places that are clean, safe, sanitary and affordable for a family on a minimum wage income,” he said.

“Awakening a Christian conscience on behalf of the vulnerable is a core call of World Relief and an integral way that we empower local churches to serve and stand with the vulnerable,” he said. “We consider it an essential task to engage American churches and remind leaders and congregations alike that our Christian faith should compel us

to seek justice and mercy for the vulnerable and suffering.

“In increasingly divisive times, we are proud of our leading role as a thoughtful voice in the U.S. evangelical community,” Mark continued.

For information, call 484-9829, email mfinney@wr.org or visit <https://worldrelief.org/spokane/get-involved/donate-items>.



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Fair trade has assured stability to families of producers in Nepal

Despite the pandemic and shutdowns in Nepal with COVID-19, Ganesh Himal Trading Co. reported that the second and third quarters of 2021 were its strongest ever and Conscious Connections Foundation (CCF) in Spokane organized its largest menstrual hygiene training, distributing 3,000 kits in 18 villages in April, said Denise Attwood, co-owner of Ganesh Himal.

“Fair trade and our outreach are doing well despite COVID,” she said, elaborating on that report and then introducing Kesang Yudron, a second generation fair trader in Nepal and the first Nepali member of the CCF board, to share her story.

In the last 18 months, Denise has seen the fair trade community thriving at all levels.

“Producers have been able to stay at home knitting or weaving as long as they can get materials,” she said. “I have been so proud to be in fair trade, watching fair trade producer groups in Nepal be stable through the crisis, so people reach out to help others,” she said.

In America, communities have stood behind fair trade stores as they moved their sales and community building online.

“While the last 18 months have been stressful, people have cared for each other and built community, thinking of each other before the almighty dollar,” Denise said. “The fair trade community around the world has stepped up.”

“**CCF was not set up** to do disaster relief, but we step up when we can. Our focus is on girls education, menstrual hygiene and breaking barriers for women so they gain access to resources,” she said.

When the Delta variant hit, CCF helped food relief reach people in the lockdown. Now 15 percent Nepalis—up from 2 percent—are vaccinated.

“We are keeping business going even though it is hard to send shipments out of Nepal. People there rallied to put together a shipment and keep people working. We received a shipment in August, and all the items are sold now,” she said.

“It was heartwarming in the midst of everything,” Denise added.

Kesang, whose parents were among the early producers Denise and her husband Ric Conner met in 1986 at their bag shop in Kathmandu, now also a fair trade producer. She is in Spokane from July to December to discern options for her future, which includes graduate studies to learn about people and systems to gain



Kesang Yudron is discerning future plans.

insights for fair trade.

Kesang’s parents were refugees from Tibet. Her father, Namgyal, came with his family in 1960 at the age of one from Eastern Tibet and her mother, Pema Dolkan, came with her family in 1970 at the age of 12 from Lhasa. They had an arranged marriage.

Her father’s father, Dawa Tsering, was a yak trader, who carried loads on yaks from Lhasa to Calcutta. He carried salt in sturdy bags he made and brought back oranges and goods from Calcutta. He had been a monk, but after losing 11 brothers fighting the Chinese, he became a trader.

Namgyal and Pema Dolkan wove and sold sturdy bags, like those Dawa made. On a Swiss scholarship, Namgyal had studied in India, so he sent their three daughters to study at a boarding school in India.

When Denise and Ric needed someone to ship fair trade goods, Namgyal started a shipping company. Before he died in 2006, Nepal’s prime minister honored him for running the biggest cargo company in the country.

Pema Dolkan now runs a knitwear clothing business, giving women opportunities to make a living.

After Kesang returned from college she started the knitting cooperative, Padhma (Lotus) Creations, for nearly 60 single women trafficked from Nepal to India, so they could work at home and be independent.

“Lotus is a metaphor for the women having gone through difficult times but being uplifted by their work,” said Kesang, who lives in Kathmandu and travels

to the border towns where a manager oversees the work. “Income from Ganesh Himal purchases helps pay for scholarships for the knitters’ children. Fair trade gives the women a chance to make a living.”

In addition to selling to Ganesh Himal, they sell to other wholesalers in Scotland, Japan and the U.S.

Kesang also promotes the Conscious Connections Foundation menstrual hygiene education project, helping women learn to make menstrual pads from kits and doing training in villages on how to use them, as well as helping women understand menstruation, their bodies, reproductive health, hormones, hygiene and overall health. Training also addresses traditions that make menstruation a taboo time, sending women to live seven days in a hut away from family when they have their periods.

In three years, the project has grown so they reach more villages. Women train other women to take the kits and do training in villages.

Kesang and others created illustrations of women in Nepali dresses, wrote text in English and Nepali, and designed training guides.

“We use simple words so village women understand,” she said.

Denise said the guide has a “creative commons license,” so others can credit CCF and use the materials.

“We want the guides to be accessible for people in Nepal and other countries,” she said.

Last spring, CCF recruited three people—a community leader, health leader and municipal leader—from each of 18 villages in the Arun Valley in Northeast Nepal. They distributed 3,000 kits among the villages when the leaders returned to share the training.

“They finished before the second round of COVID hit,” Denise said.

“In addition, as a trusted resource, CCF provided on-the-ground direct relief, sending me funds to distribute through organizations I know are effective at feeding people to keep them alive,” Kesang said.

“The goal during the pandemic was to make sure people were not hungry, because the government does not have social service programs and there are no soup kitchens,” she said. “Many people lost their jobs in COVID. Some survived by drinking sugar water.”

Kesang contacted local leaders to have them buy and distribute food with CCF funds. A trans woman bought food and gave it to LGBTQ people who had no family support. Single moth-

ers in Southern Nepal were impacted early by COVID, as were day laborers, who live on what they earn day to day. They had no access to work during the lockdown.

“More people died of starvation than of COVID,” Kesang said. “Many moved to the streets and were exposed to COVID. We wanted to keep people fed and at home. People have little access to vaccines or oxygen.”

Denise said Kesang’s story is like many who work with Ganesh Himal. As the daughter of fair traders, she has been educated and returned. Her caring increases the impact of their work in Nepal’s Tibetan and Nepali communities.

Kesang was inspired recently taking online classes from Kathmandu University on psychology, the history of Buddhism and colloquial Tibetan.

“As a Buddhist, we focus on the idea of right efforts, right knowledge and right actions,” she said. “It goes with fair trade, which builds communities.”

“Buddhism overlaps with all I do to build a community based on loving, kindness and helping others. I see it in the work of Ganesh Himal and CCF,” she added.

“I want to give Nepalis opportunities and bridge understanding of the two world views that fair trade embraces,” said Kesang, who wants women to have more equitable and fair lives.

While she has worked on a micro level, she wants to change systems to benefit more people.

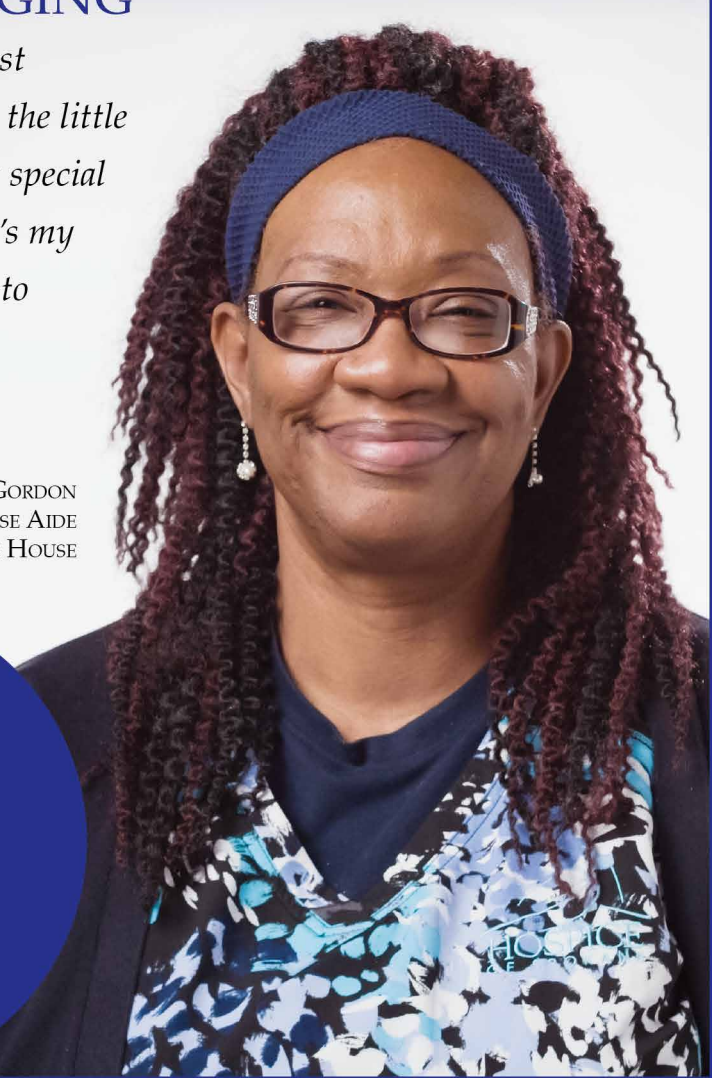
“It’s fun sharing in depth with Kesang about her visions. She is young with ideas. That gives me hope,” said Denise.

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Volunteers are human faces letting immigrants know people care

Continued from page 1
retired from that now.

Karen recently shared her observations of what is happening at the border there.

“As I met the people and heard some of the stories from the center director, Rebecca Solloa, I realized that these were truly desperate people who had only left their homes because of violence and oppression that made it impossible for them and their children to survive there,” Karen said.

She heard the story of a Guatemalan family whose older daughter was kidnapped and held for ransom when she went to the market to buy supplies for their bakery. The family couldn’t raise all the money the kidnapers were asking but they tried to raise as much as they could. They told the kidnapers they were getting what they could and asked that they not harm the girl.

They managed to raise some of the money, and the girl was returned to them but she had been raped and beaten. They were then told that if they reported the kidnapping to anyone, someone would come after their 11-year-old daughter.

“How” Karen asked, “could they stay in this place with such violence, especially to their children?”

The respite center where Karen volunteered is typical of many along the U.S. southern border. This one welcomes those seeking asylum who have already been processed by U.S. Customs and Immigration, have been tested for COVID and have sponsors.

Once asylum seekers come out of the immigration building, they are transported to the Respite Center for assistance in contacting their sponsors and buying bus or plane tickets for transportation to wherever the sponsor lives. Once this is done, if the asylum seekers are leaving the same day, the center helps transport them to the airport or bus station. If not, there are overnight accommodations—one building for men, and one for women and children.

Most of those coming to this center were families or single persons seeking asylum.



Musician Karen Conlin serves at respite center near border.

According to the United Nations High Commission on Refugees (UNHCR), an asylum seeker is one who seeks international protection, someone whose claim has not yet been finally decided on by the country in which the claim is submitted.

In other words, the center is only a temporary stop on the refugee’s journey. Their sojourn with their sponsors is also only a temporary stop, Karen explained.

At some point, each asylum seeker is given an immigration court date. During their appearance, they will present their case for asylum, which the presiding immigration judge decides. It is unknown how many of those currently being processed at the border will eventually be allowed to remain in the U.S., but in 2019 the U.S. admitted only 29,916 refugees, down significantly from the 84,998 peak in 2016.

When immigrants arrive at the Respite Center and the arrangements are made for transport, they are given hygiene supplies and clothing if needed, as most do. Because shoelaces and belts are taken from them at customs, the center has supplies of these for everyone. It also offers an opportunity to shower.

Volunteers help prepare and serve meals for everyone at breakfast and lunch. There are cases of bottled water to quench their thirst because some have waited in line outside the cus-

toms office until their case was processed. Some have even waded across the Rio Grande, which is narrow near Laredo.

Many now coming through customs are persons who were either not processed or expelled during the Trump era. In some cases, this was because Title 42, a little-known provision of U.S. health law, allows any customs officers to “prohibit ... the introduction” into the U.S. of individuals when the Director of the Centers for Disease Control

and Prevention (CDC) believes “there is serious danger of the introduction of [a communicable] disease into the United States.”

Effectively this allows any customs officer to expel asylum seekers from the U.S. without allowing them to apply, Karen pointed out.

In other cases, the U.S. government, using the “Migrant Protection Protocols” (MPP), also known as the “Remain in Mexico” policy, returned asylum-seekers to Mexico to wait for the duration of their cases pending in the U.S. immigration court system. These people now seek to enter the U.S. to await their immigration hearings because of dangers they face from gangs along the Mexican border.

“The bus driver, Sandy Ramirez, told us a story of two little girls snatched from their family while waiting in line to cross the bridge,” Karen said. “Another time, we expected two refugees—one from Haiti and one from Ethiopia. They never showed up and no one knew what happened to them.

“The experience was important for me. Those who ran the Respite Center came over the border each day from Mexico where they live,” she said. “They worked

hard to ensure a safe and welcoming center for the immigrants.”

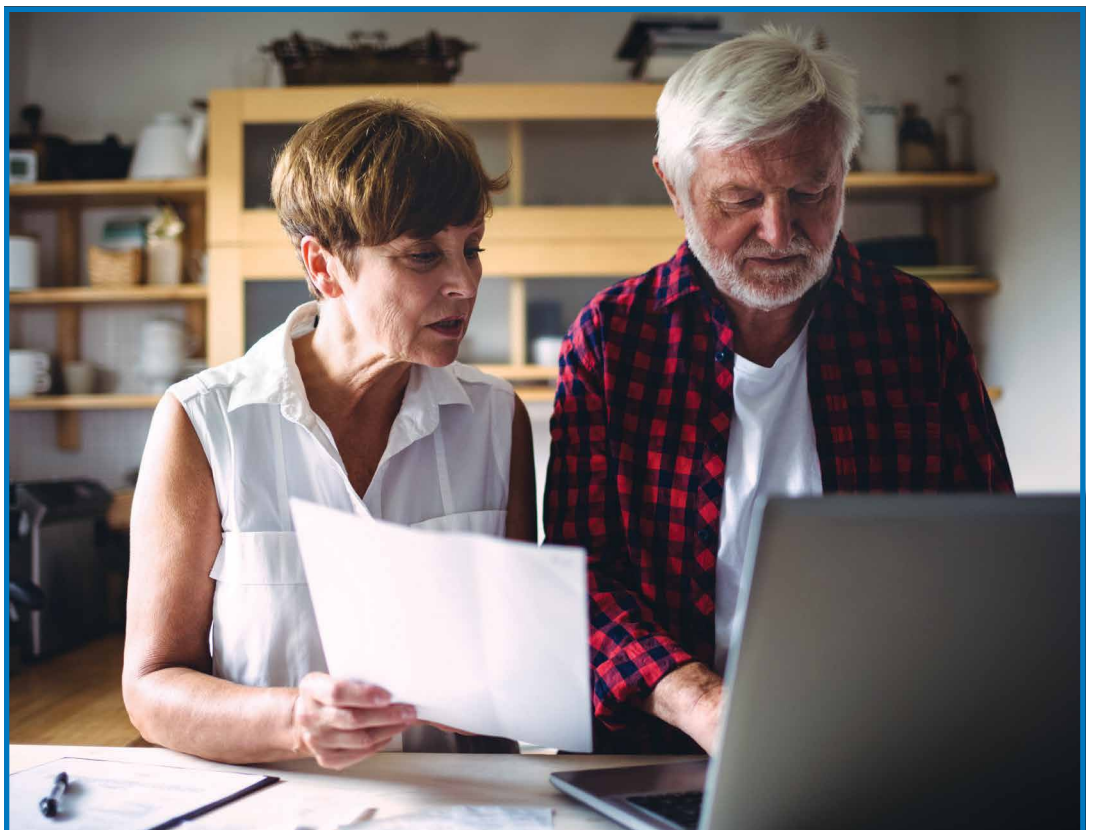
During Karen’s 10-day stay, the center had about 16 other volunteer Sisters primarily from the Midwest. Although there was no set length of time for volunteering, the number of volunteers stayed fairly constant during her stay. She was particularly impressed by three volunteers from Texas who would help for two weeks, travel home to rest up for a couple of weeks and then return to assist again.

“The volunteers were competent, caring, able to respond to the needs around them without having to be told what to do at each step. Some spoke Spanish fluently. Others like me didn’t, but there was still plenty I could do to ‘welcome the stranger’ there.”

The center had resources to provide meals, clothing if needed, transportation to the bus or the airport, and overnight stays if needed.

Volunteers were the human face to all of this. They greeted people, served at mealtimes and, if needed, overnight. They assisted by giving the people a sense that someone cared and was there for them, Karen said.

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Professor says restorative justice is way to see everyone's humanity

By Lillian Piel

Not only does Inga Laurent teach law at Gonzaga University, but also she advocates for restorative justice, which she believes brings resolution to issues that come before the courts by working to find a solution that recognizes the humanity of everyone involved, figures out their needs and holds people accountable, while recognizing everyone's dignity and value.

Inga started as an attorney under the Violence Against Women Act and has been involved in alternative dispute resolution throughout her career because she saw the legal system reinforcing conflict, rather than focusing on healing and looking at a situation holistically.

That's where the theory of restorative justice provides an alternative approach, which changes the focus from reinforcing conflict to addressing conflict through dialogue.

Inga explained restorative justice as a form of justice in which those involved directly in a conflict communicate with each other, so the person who was hurt can explain the full weight of how they were hurt, and the community can work to restore relationship with the person who has fallen outside of the community norms.

"Restorative justice advocates, at their core, believe in human agency and capacity to solve problems, and believe that government can't do that in a fully meaningful way," Inga said.

Restorative justice has been around for as long as humankind, she said. It wasn't until the 1500s when a system of feudal aristocracy began to take place that humanity shifted away from restorative justice and toward the retributive justice system in place today, she said.

Because people used to live in smaller interdependent groups for survival, they would solve conflicts on an individual basis. As societies grew bigger and hierarchies developed, those at the top wanted consistency, and so they wanted to streamline the process of conflict resolution by including a neutral third-party arbitrator, Inga said.

However, this new system of justice forgot about the merit that restorative justice has, she said. While previously the two people who were closest to the problem were also a part of the solution, now people with no direct stake in the conflict are involved in deciding the outcome.

"The values of the restorative justice system occur when people are out of alignment with the



Inga Laurent teaches 'regular' law and restorative justice.

community norms and values. Restorative justice attempts to bring them back in," she said. "We have to realign that person's values and norms with the community by letting them hear how much they hurt the injured party, letting them hear and feel the full weight of the community and the communal support behind what they have done and what that meant."

The first time Inga formally studies restorative justice work was when she received a Fulbright scholarship and spent nine months in 2017 in Jamaica researching as the country implemented a nationwide restorative justice system.

Going into the research project, she had an agenda of what she wanted her project to look like, although it ended up being much harder than she expected for multiple reasons.

The culmination of her research project was "From Retribution to Restoration: Implementing Nationwide Restorative Justice Initiatives - Lessons From Jamaica," which was published, turned into a series of reflections on what it looks like when restorative justice is implemented in a community on a nationwide scale and lessons society can learn from it.

Inga also spoke to the importance of understanding the underlying theory of restorative justice, because one must understand the theory to be able to effectively implement the system.

Currently, she works to operationalize restorative justice

in different organizations and situations.

For example, she works with Spokane Public Schools on restorative justice projects and advises in one-time situations such as working with Oregon's criminal justice commission, which recently has been trying to implement restorative justice in its systems. She also teaches community members about restorative justice and how it works.

"**I do a lot of RJ** (restorative justice) 101, because the most important thing is trying to get people to hear that it's something that old but new in our age, and so much of it is proclaiming the gospel of it," Inga said.

It is important that people understand the theory behind restorative justice so they can hold true to its core values when implementing it, she said.

However, Inga explained that teaching at a law school often reinforcing the status quo because we have to teach what the law currently is and that can isolate students who view the law as a vehicle of creating change.

Because restorative justice

does not have a formal home as an academic discipline, it can be challenging to teach about its tenets, she said.

In the classroom, her goal is to prepare students for the challenges and opportunities of the legal profession, "equipping them with tools for honest and critical assessments of systems and people," she said.

In addition to her work in the community, Inga also teaches about restorative justice at Gonzaga's Law School. She teaches a class on restorative justice and places students who are particularly interested in restorative justice on projects in the community where they are needed.

"It's my joy and privilege to be in that space where we can propose an alternative, where we can look critically at the current system as it exists and unpack it. I bring that lens with me into my regular classes but especially enjoy spending a whole semester doing that in restorative justice," she said.

Inga received her juris doctorate in 2005 from Cleveland-Marshall College of Law in Cleveland after receiving her bachelor's in political science in 2002 from Westminster College in New Wilmington, Pa. She was manager of student affairs at Cleveland-Marshall College of Law from 2008 to 2010 and was a staff attorney with Southeastern Ohio Legal Services, providing holistic civil legal services to victims of domestic violence.

She has been a member of the Gonzaga community since 2010.

Influenced by Bible stories she read in Catholic schools up to eighth grade—in Brooklyn, NY, and Cambridge, Ohio—Inga still holds to the radical Jesus who cared about people being in right relationship and going to the heart when interceding in problems.

"The best chance at resolving conflicts is not to let rumor, conjecture or assumptions impede action," she said, acknowledging that modern-day iterations of restorative justice come from the Quaker religion and the belief of being in right relationship with people.

She has attended non-denominational Christian and Unitarian Universalist churches, but focused on the heart of Jesus' message to care deeply about people's wellbeing, which she believes is a value that transcends all religions.

She believes it's all about seeing the true person, figuring out their needs, and holding folks accountable and allowing them to reconcile with the person they harmed, as well as recognizing everyone's dignity and value.

Inga also believes that restorative justice is needed in our world, because we are deeply troubled as a society, and she admits that it is hard to say that because many don't like to hear that.

"However, I believe that if we truly love something, we are honest and reflective about it, the only way to help something we love to grow is to treat it and care for it and be honest with it," Inga said.

With a father who is Haitian and a mother who is German and Czech, Inga grew up with the languages, foods and perspectives of those cultures, and sees herself as "a merger of the clash of cultures and values."

Aware that western ways are one way to do justice and traditional ways of other cultures are another way, she advocates for racial equity in terms of both addressing racial disproportionality in the criminal justice system and diversifying the legal profession.

For more information, call 509-313-3747 or email laurent@gonzaga.edu.

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Kiantha Duncan hosts descendants series

Kiantha Duncan, NAACP Spokane president, will converse with Tina Wyatt, third great-grand niece of Harriet Tubman from 3 to 4:30 p.m., Sunday, Oct. 17, online.

Harriet escaped from slavery and helped others gain their freedom as a “conductor” on the Underground Railroad.

“I want to learn, beyond the romanticized story, what her aunt’s life and legacy mean for the family,” she said. “Is there a gene for advocacy and activism that passed on to her descendants?”

This presentation is part of the “Descendants Series” of the Northwest African American Museum (NAAM) in Seattle with Kiantha conducting interviews.

In August, she hosted Arthur McFarlane II, the great-grandson of W.E.B. DuBois, one of the founders of the NAACP in 1909. He was a civil rights activist, author and historian who lived until 1963. Arthur is a population health analyst at Children’s Hospital of Colorado.

“Arthur shared pictures of his great granddad, one of him with a child’s cup with DuBois., who lived to be 91. Arthur was five when he died,” she said.

Kiantha invited him to be introspective about how DuBois as an activist might see the things he fought for 100 years ago and whether they had enough of an effect. She also wondered what that had to say about how activ-

ism of people in 2021 might be seen 100 years from now.

NAAM reached out to invite her to do the two series and has asked her to do four in 2022, which she hopes will be in person.

NAAM opened its doors in 2008, realizing a 25-year dream of having 36 affordable apartment units above a museum established to expand knowledge, understanding and enjoyment of African American histories, arts and cultures.

For information, call 206-518-6000, or email kiantha.l.duncan@gmail.com or visit <https://www.naamnw.org/events/descendants-series-tubman>.

CdA Chorale plans concerts

Pent-up music will find its voice when the 70 Chorale Coeur d’Alene singers gather for the first time after more than a year since the pandemic started. The chorus plans two public concerts to celebrate new beginnings in music.

The first, “Sing On,” is 7 p.m., Tuesday, Oct. 26, at Peace Lutheran Church, 8134 N. Meyer Rd., in Post Falls. Three Christmas concerts, are at 7 p.m., Friday and 2 and 7 p.m., Saturday, Dec. 10 and 11, at Trinity Lutheran Church, 812 N. 5th St, in Coeur d’Alene.

The concerts are the first under the direction of the chorale’s new artistic director Keith Whitlock, director of choirs at Gonzaga Preparatory School in Spokane.

The fall concert will highlight works by two contemporary American composers, Mack Wilberg and Elaine Hagenberg. The Christmas concerts will feature works by Randol Bass and Ola Gjeilo, a Norwegian-born composer who’s been living and working in the U.S. since 2001.

There is a freewill offering at the Post Falls concert and there are tickets for the Coeur d’Alene concert available at www.choralecda.com or from a chorale member.



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Children Run Better Unleaded gives ongoing oversight to remedies

By Kaye Hult

Children Run Better Unleaded is one of the community groups—along with federal, state, tribal and industrial groups—helping provide ongoing oversight to ensure completion of remedies to the 1,500-square-mile Bunker Hill Superfund Site that extends 166 miles along rivers and streams from Northern Idaho into Eastern Washington.

Several women who see the impact of lead poisoning on children are carrying on its work.

In 1983, the U.S. Environmental Protection Agency (EPA) established the U.S.'s largest Superfund Site to clean up contamination from mining and milling silver, lead and zinc beginning in the 1880s. Mines left lead, zinc, silver, cadmium and arsenic toxins in slag piles that entered streams and rivers, blew into yards, homes and parks. The toxins are not only hazardous to fish and waterfowl, but also to the health of people, especially small children and pregnant women.

Children Run Better Unleaded (CRBU) is an outreach of the Silver Valley Community Resource Center (SVCRC).

In 1986, Barbara Miller returned to the Silver Valley, where she grew up, to address the devastation from mining. After exploring needs, she formed and is now executive director of the SVCRC.

Carla Bassemier, a school bus driver and an original volunteer with the SVCRC, recently became active again, teaming up with Betty Belisle, a home health aide, and Gail Rowe, who works with children at the library who joined in February.

They revived the work of Children Run Better Unleaded (CRBU), started in 2005 to address mandated lead testing laws for children exposed to lead.

CRBU educates people about lead exposure and tests people for lead levels.

“Carla sees daily the repercussions of how lead harms children, both in her daughter and in the children riding the school bus,” said Gail, who joined in February. “I also see the effects of lead poisoning in children I work with at the library.

Betty, who was also involved in the program’s early years, rejoined the committee last fall. She lived in Kellogg from the 1950s through the 1970s.

“We didn’t know anything about lead. We just smelled the smoke,” she said.

In spring 2021, she wrote on a Facebook page entitled “You know you’re from the Silver Valley ...” She ended that sentence saying, “... if you know what smelter smoke is.”

Other responses included:

- “Most of us who grew up in the area in the 1950s ended up with something wrong with



Betty Belisle, Barbara Miller and Gail Rowe call attention to site near playground.

them, mainly lung problems. I have scar tissue in my lungs and have to be careful about colds.”

- “I remember my mom hanging sheets out to dry. She forgot them overnight. The next morning they were full of holes from zinc plant smoke.”

- “I remember the taste in my mouth walking to school.”

- “If smelter smoke killed vegetation, it wasn’t a healthy environment.”

- “My daughter was born with one kidney.”

Many said that “unless you lived there, you have no idea how we lived or what we dealt with as kids or teens in Smelterville, Silver King, Kellogg, Wardner through Wallace and nearby areas. That’s the way it was.”

Gail and her son, Eli, moved to the Silver Valley in 1991 to be with her parents. Some of her family members died from long-term lead exposure. Her son is affected, too.

According to the Center for Disease Control, lead poisoning in children can damage the brain and nervous system, slowing growth and development. That results in learning, behavior, hearing and speech problems.

“Eli was tested for lead every year,” Gail said, “but there was no paperwork. They just told him, ‘You’re okay. See you next year.’ I didn’t know what was going on. I realized that the law wasn’t followed.”

Barbara said no data can be found in Idaho on any children tested for lead since 1974. There’s no paper trail.

Through CRBU, Betty learned about lead. She also did research, viewing YouTube videos.

She learned about the pervasiveness of the slag piles. She learned that slag was used to repair roads.

“We had a flood in the early 1970s,” she said. “I helped fill sandbags with slag. Later, we found out how terrible that practice was.”

A video told of families realizing their children weren’t developing well mentally. They saw other families experiencing the same problems and requested help, but never received it.

“I learned that money was doled out to test houses for lead

and clean up the land. The houses were not remediated,” Betty said. “There is no mental health help other than Medicaid.”

Betty and Gail are distressed that the EPA decided in 2016 to locate a waste repository in lower Burke Canyon above Wallace. Barbara said few people know it exists.

“It’s right next to a low-income housing development,” said Gail. “Children live across the street from the repository. There is just a sign saying, ‘Do Not Enter.’”

“There’s a sandy area where children play,” said Betty. “Just beyond that area is the repository. When the area was tested for lead, they found more than 16,000 micrograms per million. Eight micrograms is the current ‘acceptable’ level. No lead is the actual acceptable level.

“I joined CRBU because I want to see regular testing and offer help with follow-up on medical care,” she said. “Families need help with their children. They need family support systems and a local clinic that they will not be afraid to visit.”

Betty thinks few people know about lead poisoning. She only learned of it because of her own research.

“We have a beautiful area, but it’s filled with waste dumps and repositories beside housing and schools,” said Betty, who believes Panhandle Health should inform new families with children so they find housing away from contaminated areas.

Gail also seeks to inform people on issues and to work for improvements.

“Awareness for children living here today is important,” she said. “We can help make a difference by communicating with people, sharing resources and answering people’s questions about their own health.”

In 1992, community members identified the need for a Community Lead Health Clinic/Center. By 1996, Barbara had a design.

SVCRC has taken the request for the health center to the EPA 20 times, said Barbara, who also seeks help from the Coeur d’Alene Tribe. In 2005, SVCRC began its own health program with the help of Bob and Jeri

McCroskey, who donated a van. That’s when it formed CRBU.

The original project was to work with seven children in three families. They did the testing. When testers found elevated lead levels, they followed up with the children and families to identify the source of exposure, moved families into other housing, offered medical referrals and monitored the children. Money for that project ran out. So CRBU writes grants for education.

“We have to continue to educate parents,” said Barbara. “We can refer to a list of medical people. The community still seeks funds to build the lead health center.”

Gail said the library, Head Start and day care offer families education on the need for testing.

“I’m angry we are still in this mess,” Betty said. “I hope with CRBU, we can draw help, clean houses inside and remove toxic waste repositories. If we had a lead health clinic, we would help children and families. There should be a mandate for money to come from the EPA. They should be accountable.

“I grew up in a good neighborhood. Neighbors helped us because my dad was paraplegic,” she added. “I decided to give back to my community because my neighbors’ actions showed me that’s what one should do.”

“Children are our future. We need to make sure they’re taken care of,” Betty said.

For information, call 208-784-8891 or email svcommunityresourcecenter@gmail.com.

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WSU students team up with Palouse Habitat on energy efficient homes

Washington State University and Palouse Habitat for Humanity (HFH) announce a long-term partnership to study practical ways to create affordable, energy efficient housing.

They held a celebration Sept. 2 at the Uniontown build site, 503 Prairie Ave., as the final walls were raised in their first partnership home.

“How do our low- and moderate-income neighbors afford a home when there is a significant shortage of affordable entry level housing?” asked Jennifer Wallace, executive director of Palouse Habitat for Humanity. “It’s a problem nationwide, and it’s a problem here in our own backyard.”

Habitat for Humanity is an international housing ministry that builds affordable housing.

One element of affordability, Jennifer said, is a home’s long-term energy use. The group is addressing this challenge by building homes with extended eaves, high R insulation and low E windows.

“We know there is more we can do. The home building industry as a whole must do more, especially with the energy code just adopted by the State of Washington,” Jennifer said.

The Housing Energy Affordability Lab, or HEAL, is a partnership to test energy use across a number of Habitat built homes.

The homes will be designed

by WSU students and built with the help of staff and student volunteers. Researchers in WSU’s School of Design and Construction will study construction elements in the homes that might improve energy efficiency and affordability.

WSU’s Center for Civic Engagement (CCE) has a key role in bringing about the partnership, working with faculty to incorporate service learning into their coursework.

“We can look critically at design, new materials, innovative methods, and find ways to make energy efficient homes affordable,” said Ryan Smith, director of the School of Design and Construction who is leading the effort.

“Our research could improve affordable housing not just here on the Palouse, but worldwide.”

Energy costs are expected to continue to rise, so improving energy efficiency in homes is going to be increasingly important for long-term affordability and comfort, he said.

“Those energy efficient elements have to come with an affordable initial price tag, or we defeat the purpose,” he added.

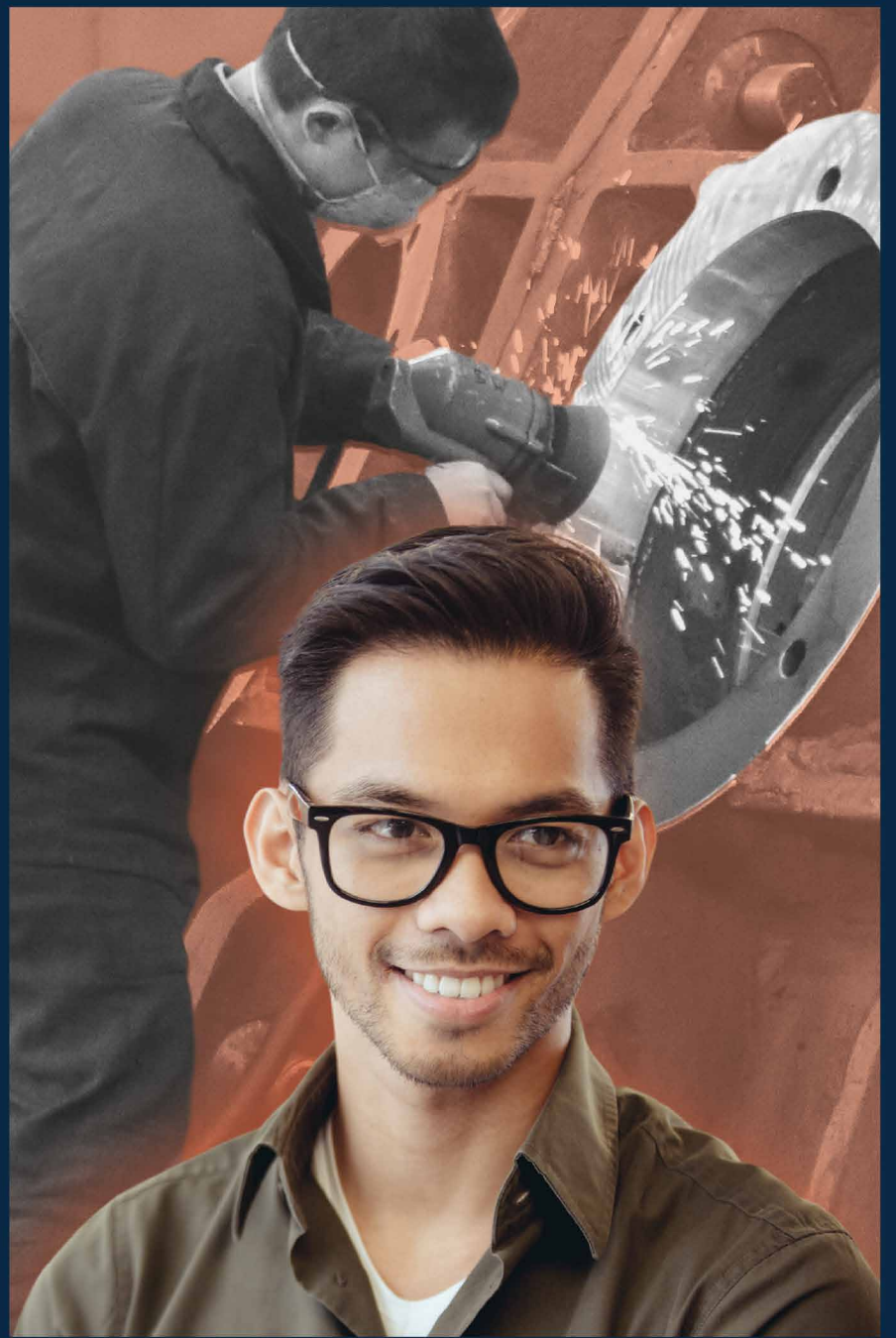
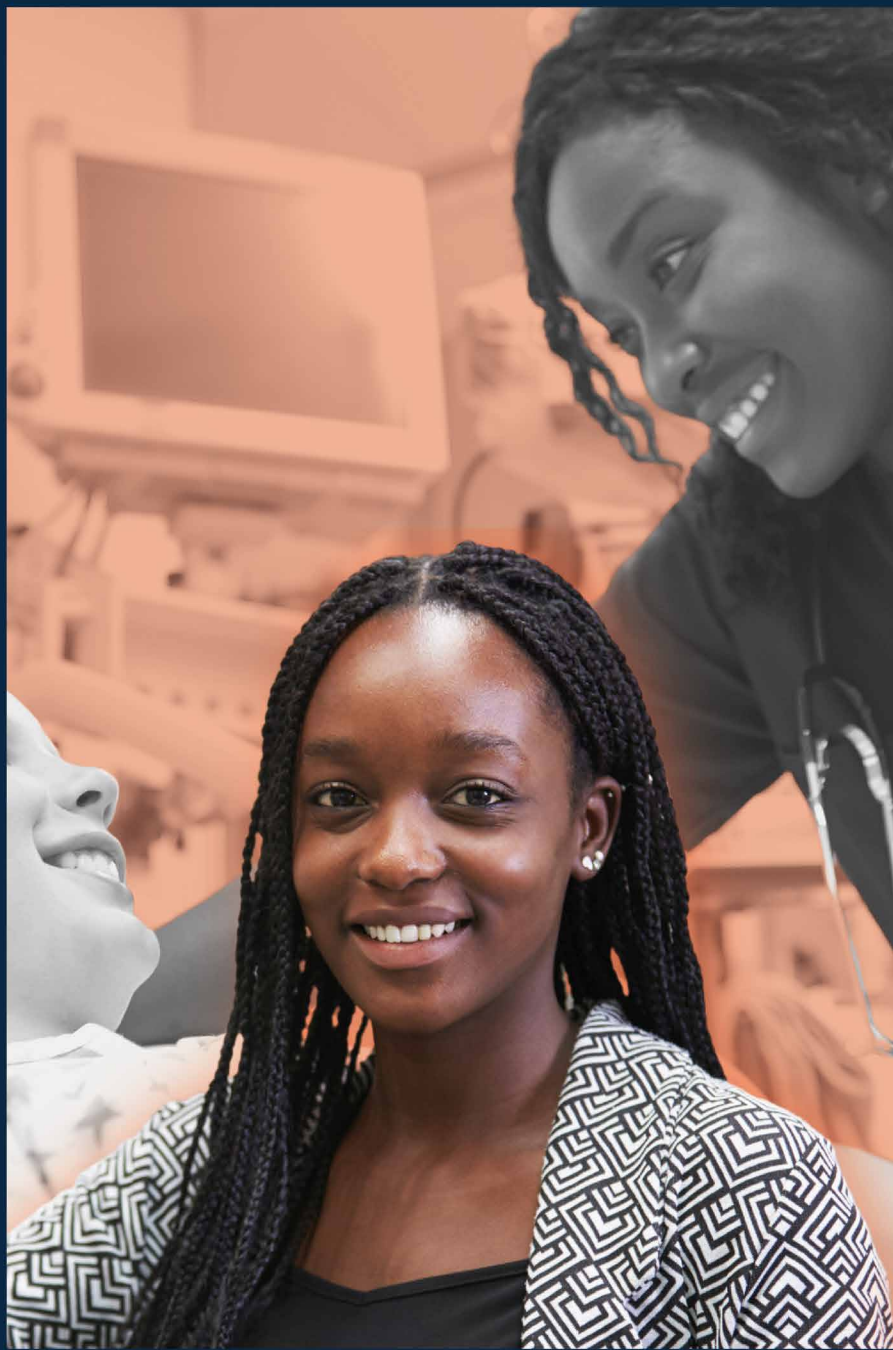
The first home, HEAL House 1, is the Hansen family home under construction in Uniontown. For that home, the partnership has added gift, materials designed for use in an energy efficient home left over from a WSU project.

“The gift of lumber and other

building materials couldn’t come at a better time,” said Jennifer. “The cost of materials has gone through the roof. With funds to build Habitat homes raised from the local community and online fundraisers, our income has reduced at the same time as costs are going up. We don’t currently have enough raised to finish the home, but are closer.”

Students can register to volunteer through the CCE website: <https://wsu.givepulse.com/event/237619-Palouse-Habitat-for-Humanity>.

For information, call 509-335-3066 for Ryan or 208-883-8502 for Jennifer or email r.e.smith@wsu.edu or director@palouse-habitat.org.



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Samoan congregation instills ties to language, culture and families

For members of Spokane's American Samoan community and church, maintaining the language and the cultural traditions keep connection to immediate and extended family living in the U.S. and American Samoa.

Isa'ako Mata'utia, pastor of the First Congregational Christian Church of Samoa, which meets at Country Homes Christian Church, described the importance of those ties for Samoans living in the islands and living in every state, particularly on the West Coast.

There are more Samoans in the U.S.—100,000—than in the islands—about 66,000.

“Living here, we don't miss Samoan culture, because we carry our culture with us and practice it wherever we go,” he said. “The church helps, giving us Samoan community here and connecting us with home.”

For example, the Samoan tradition of *faalavelava* continues even in the United States. It is about everyone pitching in to bless the family, particularly for a wedding or a funeral.

“We come together to help one another. We also have a blessing for someone who leaves Samoa to come to the U.S., hoping they will bring blessing for the future of the family in Samoa,” he said.

Many Samoans move to the U.S. for education, military service or sports. Often family members who work abroad send money to family on the islands.

American Samoa, established as an unincorporated U.S. territory in 1904, consists of five main islands and two coral atolls in the South Pacific, southeast of the independent state of Samoa and north of Tonga. American Samoa has a governor.

“We kept our land and our society with villages run by chiefs who head extended families,” Isa'ako explained.

American Samoans, although born in a U.S. territory, are considered “nationals” with the right to reside in all parts of the U.S. without immigration regulations, but they have to apply to be U.S. citizens, as Isa'ako has done, to vote in U.S. elections and to work in some jobs. If they are U.S. citizens, they cannot vote for the governor of American Samoa.

(Persons born in other U.S. territories like Puerto Rico are citizens at birth and can vote in federal, state and local elections when they move to one of the 50 states.)

Isa'ako said Christian missionaries had a positive impact on Samoan life and culture. Before they came in the 1830s from



Lanuola and Isa'ako Mata'utia

the London Missionary Society, Samoan culture lived by strict rules with severe consequences for wrongdoing. Like “an eye for an eye.”

If rules were broken the whole family might be punished, for example by providing food for the village of the victim or having the family's chief sit in front of the victim's family's house to beg for forgiveness. If the family did not accept his plea, they would punish the chief in front of everyone, he said.

“Christianity brought forgiveness, second chances and loving one another,” he said. “So now there is forgiveness, and there are jury trials.”

Worship in Spokane is in both Samoan and English, because most Samoans are bilingual.

Isa'ako said it's important for the children in the seven families of 60 people related to the church to speak Samoan at home and in the church, because those are the only two places for them to learn Samoan.

“Children are in school and with friends all day speaking English. They are receptive and understand Samoan, but many find it hard to speak,” he said, noting the importance of learning Samoan so they can accept leadership when they are older and become the “chiefs” in their families.

“To return to Samoa, it's important to know the language and culture,” he said.

Traditional dancing, singing and skits help teach language, culture, respect and Bible stories. On the second Sunday of October, called White Sunday, children, wearing white, lead worship, performing skits and reciting Bible verses.

The church performs *fa'a-eva-gelia*, evangelical and spiritual dancing and plays to teach Christian values, in addition to doing community performances on occasion.

“We understand better by seeing actions rather than just by listening,” said Isa'ako. “The only way we can really teach others is through our actions that show how we work together. For people to understand, we need to put our values into action.”

“We bring our children to church to teach them by showing them how to relate, so they can teach others when they are older,” he said.

“Many things are hard to change—like disease, hate and global warming. As people of faith, we can pray that God will help bring changes,” he said, adding, “I believe in faith and work, so we need to do our part to put our faith into action.”

Isa'ako explained that there are different levels in the language—everyday language and the chief's language used by elders to convey proverbs and deep understandings of life.

The Samoan language, he added, has many ways to say “thank you.” In Samoan, “please” and “thank you” are key words, conveying respect and appreciation, and expressing that the people are grounded in respectful relationships of adults to adults, adults to children, children to adults and children to children.

Isa'ako's father completed studies at the Kanana Fou Theological Seminary (KFTS), in Pago Pago, which trains clergy for the Congregational Christian Church of American Samoa (CCCAS). Then he was pastor at a church in the village of Tafuna, where Isa'ako and his siblings graduated from high school and went on to careers. His father is now a minister in Masausi.

After Isa'ako graduated in 1999, he studied criminal justice at the American Samoa Community College, graduating in 2002 and serving several years as a police officer.

“None of my siblings entered ministry, but I felt called to min-

istry and went to KFTS, graduating with a diploma in theology in 2010 and a bachelor of divinity in 2011,” said Isa'ako, who then moved to Vancouver, Wash., to begin a master of divinity at Multnomah Seminary in Portland.

Graduating in 2014, he moved to Airway Heights to live with his brother, who was stationed at the Spokane Military Entrance Processing Station.

“I applied to the Congregational Christian Church of American Samoa (CCCAS) Conference to be a missionary minister and found that Samoan people in Spokane were seeking a pastor. We started the church here in 2016,” he said.

As a missionary minister with the CCCAS, he is also affiliated in the U.S. with the CCCAS Conference, a partner with both the United Church of Christ and the Christian Church (Disciples of Christ), which work together in Global Ministries.

Sharing a building with Country Homes Christian Church means that after the Disciples worship is over by 11:30 a.m., the Samoan worship begins at 1 p.m. and they can arrange to use the building any day.

“We had many events before the pandemic, but since then we have only had the service online,” Isa'ako said. “Many members grew up in the U.S. in military families and are westernized, but before the pandemic

we met to dance. Now we can't do that yet, even though most are vaccinated.

“We are trying to grow and reach out to involve more of the Samoans in the community,” he said.

Because the congregation includes students who have attended or graduated from Whitworth, Gonzaga and Eastern Washington universities, members have participated in their Pacific-Asian Heritage Days.

Isa'ako has worked during the week for a brother's construction company in Seattle. Recently he began another job. He is in Seattle during the week and home weekends.

The church pays him a missionary allowance. His wife, Lanuola Gidlow Mata'utia, also works as a caregiver with The Arc of Spokane. They have five children aged from two to 16, and two of his sisters live with them.

Isa'ako said he is called to help his community, especially youth, focus on the ways that the Gospel's spiritual understandings and Samoan cultural understanding of respect go hand in hand.

“My mission is not only to bring together our people in Spokane to worship and give glory to God, but also to build the community as family to help one another,” Isa'ako said.

For information, call 202-6256 or email famematautia@yahoo.com.

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Project gives voice to people who have experienced housing injustice

By Marijke Fakasiieiki

Duaa-Rahemaah Williams, a statewide organizer for Washington Low Income Housing Alliance (WLIHA) and manages its Resident Action Project (RAP).

Started in 2016, RAP is a statewide network led by people who have experienced housing injustice and use their voices to build power to change state policy through storytelling, civic engagement and advocacy.

"People want to use their voices to fight injustice," said Duaa-Rahemaah.

For example, at a Sept. 13 WLIHA Listening Session, Eastern Washington participants shared concerns about rents increasing, lack of affordable housing, criminalizing homeless, home flips and other issues impacting housing in the region's cities and rural communities.

WLIHA is planning a virtual state Conference on Ending Homelessness from Wednesday to Friday, Oct. 6 to 8, drawing people who are working to end homelessness to exchange ideas, share advice, be inspired and organize to expand their efforts. It's for service providers, justice advocates, organizers, elected officials and people just learning about homelessness.

"I started in March, and I'm learning as I go. We've been in COVID, so we are just getting back into the swing of things," said Duaa-Rahemaah.

As she meets with organizations and young adults on Zoom about RAP, she gains ideas of ways people can help their communities.

"I want people to believe they have a voice, their voices count and voting is a way to use their voice," said Duaa-Rahemaah

Right now, she seeks to build community, reaching out to people she knows, has worked with in the past or has not yet met.

To create community, RAP realized trainings help people be more effective in lending their personal voices on local and statewide panels and committees.

"We want all voices to be heard, and WLIHA is supporting community change," she said.

To hear diverse voices, WLIHA hopes to build chapters across the state, especially in Eastern Washington, where voices are less often heard and where many think most resources are in the Seattle area. People in rural areas, where there is limited housing, believe it is hard to have their voices heard, she said.

There is a need to help people move into suitable housing and remove barriers to homeownership so more are homeowners and can build generational wealth.

For example, few know that first-time homebuyers may have over \$100,000 in assets, yet qualify for down-payment assistance.

Having lived experience in housing injustice, Duaa-Rahemaah became involved with housing issues while working with people experiencing homelessness when she was studying for an associate of arts degree in social services at Highline Community College in Seattle from 2008 to 2010. She completed her bachelor of applied science in behavioral science at Seattle Colleges finishing in 2012.

While at Highline, she did an off-campus internship at Operation Emergency Operation Center in Skyway in Seattle, which offered a food bank, clothing bank, life skills classes and EBT for the neighborhood and

beyond. After leaving that program, she was an AmeriCorps VISTA at Valley's Cities, a Mental Health Agency, which has a housing program

At a South King County Forum on Homelessness meeting, she began to understand housing issues better.

She started working as a program and outreach assistant housing with The Salvation Army-Pike Street in 2008 when the recession and housing crisis hit, and many people were losing housing. She also did an off-campus internship with The Salvation Army-Renton in 2010.

"The housing crisis overlaps with the mortgage crisis, when people were losing their housing and jobs, they couldn't qualify for help because they had assets like boats, cars and funds in bank," Duaa-Rahemaah said. "That opened my eyes that housing is an issue that can impact everybody."

Once she graduated in 2012, she worked at Catholic Community Services in Seattle as an emergency assistance coordinator and later as a case manager for families in transitional housing.

"I realized that without stable housing people cannot have stability," said Duaa-Rahemaah.

Over the years, she has attended housing and homeless advocacy days in Olympia and helped the One Night Count to recruit and train volunteers to count people in Kent.

"I'm Muslim and attend the Mosque here," she said. "My faith helps me stay grounded and look at the good in people," said Duaa-Rahemaah. "We want for our brothers and sisters what we want for ourselves."

"My grandparents, who were Catholic, were helpers and foster

parents. My uncles and aunts went to Catholic school. In Seattle, my uncle started the Christian Restoration Center Church and co-founded Zion Preparatory Academy, a private Christian school for one-year-olds to eighth graders," she said. "Caring runs in my family."

In 2016, Duaa-Rahemaah came to Spokane and worked with people who were unhoused, supporting services to help veterans families be rehoused.

Since housing became her passion in 2008, she has nurtured that passion and now puts it to work managing the WLIHA Resident Action Project and helping people use their voices to create legislative change.

"Over the years, I have experienced and seen the difference in how BIPOC (Black, Indigenous and People of Color), low-income people and poor people are treated by the system," said Duaa-Rahemaah.

"If rents keep increasing, it means people can't stay or work here. That will hit the economy hard. It will have a domino effect. If people can't afford to pay their rent, they are going to leave," she said.

Not only does RAP bring people together to fight for housing justice, but also they are leaders who lend their voices on different committees and boards.

WLIHA worked on the Washington State just-cause eviction bill and advocated for the eviction moratorium to be extended again. The extended "bridge program" ended Sept. 30.

Duaa-Rahemaah is looking for people with lived experience who want to use their voices to create legislative change.

For information, call 425-414-2001, email duarahemaah@wliha.org or visit residentactionproject.org. Conference information is at coeh2021.hubilo.com.

Mediation centers will assist tenants, landlords

With the end of the state pandemic eviction moratorium "bridge" on Sept. 30, the state has called dispute resolution centers, like the Northwest Mediation Center, to expand services to provide Eviction Resolution Pilot Programs (ERPP) for tenants and landlords. The protections were extended because rental assistance had a slow start.

Olivia Brownlee, the center's administrative assistant since November 2020, said staff have been prepared to help since fall 2020.

Despite a moratorium on rental evictions, there was no moratorium on mortgages, creating hardship for landlords, as well as tenants, she said.

ERPP, set June 29 by Governor Inslee, provides a free mediator if a tenant opts for it.

The Northwest Mediation Center like other organizations statewide hired and trained staff. In Spokane, there are two dispute resolution centers listed on the ERPP landlords send tenants: NW Mediation Center

and the Fulcrum Institute Dispute Resolution Clinic.

"Mediation helps people with a disagreement resolve it with a facilitator," Olivia said. "It precedes court, litigation or arbitration. It can involve a lawyer or not. It is based on people being self-determining," said Olivia.

Mediators are not judges, lawyers or legal advisors. They do not advocate or take sides, but remain impartial, she said. They are not rental assistance providers, but can connect people to local rent assistance and resources.

She said mediators are facilitators who help people in a conflict work together toward a solution that works for everyone.

The ERPP piloted in six counties in October 2020 and was

state mandated in August.

Tenants behind or late on rent will receive an ERPP notice from their landlord, recommending they resolve their dispute out of court. The notice gives a date two weeks later to respond. By then the tenant is to talk with a mediator. Once they connect, the eviction process pauses.

The facilitator schedules a phone meeting with the tenant and talks with landlord to inform both of the conversation. The tenant can apply for rental assistance or determine a payment plan. Both parties work together on a plan. If it is not resolved by phone, they can meet on Zoom or take the case to court.

For information, call 456-0103 or visit nwmediationcenter.com.



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Vietnam era conscientious objector seeks to connect with other COs

Summer news about a Senate bill requiring women to register for the draft and the death of a Buddhist acquaintance he had learned was a conscientious objector (CO) brought up old issues for John Hancock.

Now retired, he wants to connect with other Vietnam-era conscientious objectors to share their stories for the sake not only of themselves but also of the community, and people today who are unable to register as COs.

"This summer was also the 50th anniversary of the Pentagon Papers on the U.S. role in Indochina and some of those lessons seem to have been forgotten," he said.

John decided this summer to share his story of applying to be a conscientious objector to the draft in 1970 in hopes of finding people to listen without judgment and drawing out people who may feel marginalized or silenced as pacifists living in a militaristic society.

"Society is still divided and lacks accountability about government leaders and war-making," he said.

"Professionally I have focused my energies on solutions to problems, seeking to make the world better," he said. "I did not protest the Vietnam War and was not a draft resister, just a conscientious objector, which was a legal status defined and recognized in the system."

To seek solutions, for three years with Friends of Compassion in Spokane he helped faith communities explore compassion and, concerned about suicides among Vietnam veterans, helped many through Warriors Heart to Art healing story-sharing retreats.

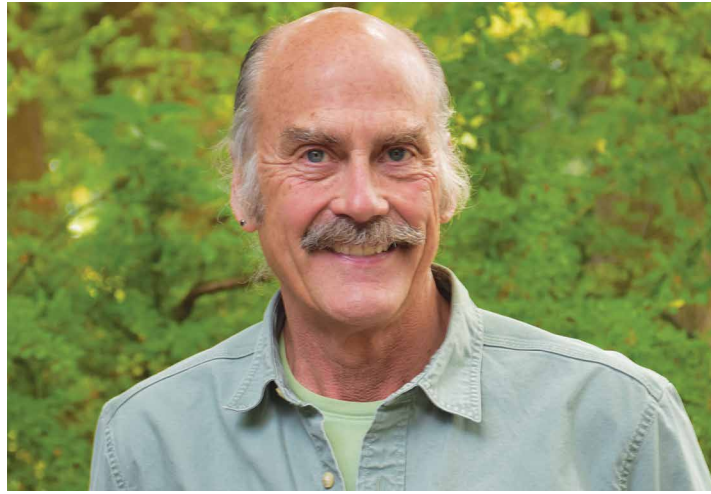
A graduate of Boston University in music, John played French horn professionally and taught at the University of Michigan and Murray State University in Kentucky. He came to Spokane and was executive director of the Spokane Symphony from 1999 to 2004.

In 2003, he studied executive education at the Stanford University Graduate School of Business and in 2007, he founded Deep Creek Consulting to help nonprofits in organizational development. He was executive director of Spokane Housing Ventures from 2019 to 2021.

John values the three sources of guidance in Methodist tradition—the Good Book, the pastor and God speaking directly to each person. At 13, he joined the Methodist Church, understanding he was fully empowered to make up his mind.

His draft trouble began when in March 1970 as a dutiful 17-year-old he registered for the draft in Marion County, Iowa, checking the box to say he was a CO—conscientious objector.

"I just had a pamphlet as back-



John Hancock shares his story to draw out others.

ground, Jesus on my mind and my dad, a Methodist minister, quietly supportive and inspirational," said John, whose father had taken him to Chicago to see "Hair," likely knowing it was about a soldier.

"It launched my imagination about my role in the world," he said.

John delivered and his parents read The Des Moines Register, and his father read it with him as a child.

"**I took for granted** the paper's quality and progressive editorial stance in a then-Democratic state," he said.

Vietnam news and photos were on the front page every day.

"It was not hard for any feeling person, no matter his politics or religion, to be opposed to that war based on what we learned about faith—what my dad and Walter Cronkite explained," John said.

"I wasn't a protestor. I was just a guy looking forward to growing up. I had no reason to think in checking the CO box that I needed a counselor, attorney or advocate," he said. "How wrong! My 1-A draft card arrived quickly. There was no correspondence or explanation, just a card in an envelope."

John learned how to appeal, and wrote a three-page explanation, heavy on what Jesus had to say "in my best and most respectful handwriting," he said. "I had been well trained to respect my elders, and obedience is one of the 12 points of the Scout Law."

He had read enough news and listened to Methodists enough to know his path mattered and he intended to follow through with it. He was surprised that what he had assumed was part of the culture was not.

John's written appeal yielded

an invitation for a meeting with the County Draft Board on his sincerity.

They were all veterans, he later learned, and disdainful of his religious views. They defended their own views and were annoyed by "my impertinence" exhorting him on "manliness and duty."

"It was the scariest experience of my life, scornful and sarcastic," John said.

The result was another 1-A rating, with a one-word explanation—*expedient*—received around his high school graduation day 50 years ago now.

"**The summer was difficult.** I was college-bound, with dreams of a music career," said John, who was upset to be considered unpatriotic or a coward.

John had a pamphlet from the American Friends Service Committee, and his father learned they had an office in Des Moines.

"I called them, in spite of the long-distance telephone cost, and made an appointment," he said. "That meeting was a life-changer. I received both instructions on how to appeal to the state draft office and advice about how I might plead my case and better defend my conscience."

"That appeal, they said, should include what other people had to say about my truthfulness," he said. "The people who knew my beliefs best were ones who helped teach them, lay leaders of my little church."

The church leaders were all men and vets, as he found out. In a similar probing interrogation at his request for their endorsement, John had nearly the same treatment as he received at the draft board.

"That was a heartbreaker, and I didn't know where to turn. Nobody I knew was a draft resister, and adults

seemed the enemy," he said. "I had not grown up with that sort of dismissive treatment from anyone but my football coach. Endorsement by my pastor and my dad was thought by the Friends to be easily dismissed."

"I didn't want to stir up what I expected would be friction with my father's bosses on the church board, the men who earlier refused to help me. By this time, my mom was worried I would land in jail or run to Canada, as Walter Cronkite often reported," he said.

The Quakers offered John an interview with their Clergy Review Board. Monthly in Des Moines, a committee of ministers who met as needed to hear stories of individual men and vouch for personal truth when they decided they had heard it.

"I got a thumbs up in writing from that group—an endorsement letter to the State Selective Service. That was the only new element to add to the written appeal I had sent to the county," he said.

John spent the summer waiting and worrying.

"I had plenty of political views but I knew expressing them in draft correspondence would be evidence for rejection, not confirmation that I was acting within the law," he said.

Pleasures of being a college freshman provided a respite from worry. In October, to his amazement, John received a 1-O draft card—with no correspondence.

A few weeks later, the Quakers called. On the strength of his appeal, they said the state had investigated the county draft board. Over the history of the draft, it had never awarded a single CO. All members were replaced, and all CO applications from still draft-age men were reconsidered. A handful of CO's were awarded.

"This caused a flutter in the Iowa resistance movement, but I was too relieved and busy to engage with it. I went underground as a person on the subject of my beliefs in anything, as a result of this experience," he said.

John felt personal relief, but the lesson he learned at the time was "keep your head down,

because nobody else will agree with you."

"That's been hard to shake in my public life ever since, and continues to be challenging now," he said.

The Quakers called again to ask if John would be a draft counselor to men in his college. They'd provide tactics and printed information. Grateful for their assistance, John agreed, but after about six months and meetings with a handful of students, he gave up, because some were draft-dodgers.

"They wanted rationale from beyond themselves, and I was not a legal strategist. I had just wanted to be helpful, to pay forward," John said.

The following January in 1972 was the lottery and his number was 155. He worried anew about what alternative duty would do to his career dreams. By then the war was close to ending, and public opposition to inequities of the draft had diminished support for it. That was the next-to-the last lottery.

"**Since then, I tell** this story sparingly and reluctantly, and people who know me are almost always supportive or at least kind, but for many, it's destructive of their politics," John said.

Younger men he knows and their parents don't comprehend. They take for granted what the "volunteer army" means for them.

"I'm now over caring so much about what people think. I'm eager to engage with others with similar experiences, because we Americans have not yet learned the lessons of militarism," he said. "I welcome engagement on these ideas."

For information, call 244-4422 or email john.hank@icloud.com.



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Global symposium tackles challenges of digital technology and justice

Participants at an international symposium on digital justice Sept. 13 to 15 in Berlin offered a global view of issues and challenges as they developed principles to promote socially just communication and call for a “transformative movement” based on human rights, human dignity and democratic principles.

They developed a “Manifesto for Communication for Social Justice in a Digital Age,” that says digital technologies provide opportunities and challenges.

“Digital technologies are transforming our world,” the document begins. “These technologies offer new ways to communicate, and advocate for human rights and for our voices to be heard.”

The symposium was co-organized by the World Council of Churches (WCC) and the World Association for Christian Communication (WACC) along with Bread for the World, the Evangelical Church in Germany (EKD), Association of Protestant Churches and Missions in Germany and the World Student Christian Federation (WSCF).

“Digital platforms are deliberately spreading disinformation and hate,” the text reads. “Politically motivated digital campaigns of ‘fake news’ undermine democratic processes and responsible journalism.”

Growing digital monopolies threaten the diversity of voices and perspectives, it says, as “users become the new commodity. Private data is requested, collected and controlled by a small number of platforms to take advantage of people economically and politically.”

Participants identified surveillance, marginalization and militarization as significant threats.

“Cybersecurity concerns increase, particularly in health care,” it says. “In seeking to respond to issues raised by digital transformation, we find in many faith traditions a depth of insight about what it

means to be human and live justly.”

The symposium also explored ecological concerns: “Political, cultural, civil society and communities of faith struggle to respond effectively. We need an international and intergenerational approach that is inclusive, holistic, participatory and based on social justice.”

It calls for technologies that promote life, dignity and justice.

“We need principles for all people to engage in transparent, informed, democratic debate, with unfettered access to information and knowledge essential to peaceful coexistence, empowerment, civic engagement and mutual accountability,” it says, calling for “a transformative movement of individuals, communities, educational institutions, media agencies and civil society—including communities of faith—and we need informed government policies and actions supported by civil society, founded on human rights, human dignity and democratic principles.”

Fundamental rights will not prevail on their own or through voluntary commitments of corporations, the document says. It calls for a grassroots, faith-inspired resistance to forces challenging human dignity and flourishing in digital spaces.

Participants were theologians, church leaders, politicians, students, journalists and professional communicators, who are digital communicators.

WCC moderator Agnes Abuom believes much is at stake: “This topic is recent, urgent and multidimensional,” she said. “The symposium gathered research, experiences from different regions, expert input, and ethical and theological reflection to build a vision of a more just digital and human society.”

Churches embraced digital technology in COVID-19, she noted, commenting, “The longstanding concern in the ecumenical world about modern communication and technology has been sharpened

by the pandemic and the need to ‘go virtual’ in our organizations, businesses, churches and families.”

Youth played a pivotal role helping clergy and church workers use technology, she said, noting that along with its potential to build community, there are problems.

Marcelo Leites, WSCF general secretary, said, “Many have discovered a whole world of complex relationships between digital technologies, the digital platform economy, media, social networks, algorithms and big data.”

The WSCF will include digital justice into its strategic planing.

“In this age of information and digital platforms, people are the product, and corporations are customers,” he said. “Algorithms learn from user preferences and can manipulate the information we receive based on interests that go beyond the economic. It is about shaping our ways of thinking, acting and feeling according to the highest bidder.”

He is concerned extremist movements have found in the technologies a way to get themselves into traditional narratives.

“They adopt terms and concepts used by progressive movements,” he said. “Digital tools are not neutral. They respond to people who pay for clicks or for information on users who click.”

Based on a business model, the digital age has increased the inequality gap, he said, calling faith communities to build in-person community.

The symposium’s work will be incorporated into the WCC’s 11th Assembly in Karlsruhe in 2022, Agnes said “to help us discern values to nurture and identify opportunities for social justice action in the digital age.

Besides dangerous monopoly structures in the digital economy, there is a danger for liberty and justice crucial for pluralistic democracies in the digital world, said keynote speaker Heinrich

Bedford-Strohm, bishop of the Evangelical Lutheran Church in Bavaria.

“The digital economy’s commercial logic and its effect on personal and public communication threatens the fabric of discourse for democratic societies. The fact that the internet is full of fake news, hate speech, conspiracy theories and extremist content is no coincidence,” he said.

Heinrich said studies show that platforms like YouTube attract users towards more extreme content through their recommendations and algorithms.

“They don’t assess the political content or create algorithms according to truth or values, but according to its potential advertising,” he said. “If more extreme content generates the most financial revenue, algorithms push them, no matter how detrimental they might be for democratic culture or human dignity.”

Churches are “in the thick” of discussions about opportunities with some seeing digitization fulfilling a biblical vision.

“You can sense a little of the Pentecostal spirit blowing in possibilities of the digital world and its non-hierarchical communication model,” he said, clarifying differences between the Pentecostal and the digital language miracles. “Algorithms that govern the digital world, are not God-made but human-made.

“What appears in the digital arena is controlled, so it needs to be subject to conscious human agency—hopefully guided by God’s spirit, but still a result of human agency,” he said. “Christians should be online wherever it can help move the world to reconciliation and unity.

For information, visit <https://www.oikoumene.org/resources/documents/manifesto-of-the-symposium-communication-for-social-justice-in-a-digital-age-draft>.

World Council of Churches and World Alliance for Christian Communication

Letters

Sounding Board

Commentaries

Fair traders ties pay. Orthodox say to vaccinate. NCC speaks on freedom.

I love Fair Trade now more than ever. I feel so wrapped in care, in community and in visions of the possibility of how we can all live together in the world. Strange since we are also surrounded by massive uncertainty with COVID, huge political divisions and huge income inequalities.

Still, there is something about fair trade that helps me navigate, helps me stay on course through it all and I see it now with greater depth. It involves standing beside one another, extending our arms, helping each other up and living into a future where we can all be there for one another and thrive.

- I have watched as fair trade retail businesses plummeted with COVID and their communities gathered to support them, showing them they are a treasured part of their community.

- I have watched as producers in Nepal and other countries had stability due to their long-term fair trade partnerships allowing them to reach out to others who were suffering to provide them with life giving support.

- I have watched as store owners supported wholesalers with understanding and increased purchases despite the uncertainties.

- I have watched as retailers, wholesalers and makers got creative and collaborative rather than small and competitive.

It hasn’t been easy, not one bit of it, but it has shown me the power of community and relationship. When we have others to stand beside us we know we can make it through and when we have a common

thread to hold onto it is like a life rope and it can pull us through, the toughest of times, together.

Thank you to all who share the thread, for being a part of such a vibrant and caring community and for being part of a bigger vision for the world. Never let go of the thread.

Denise Attwood
Co-owner Ganesh Himal

On Thursday, September 16, 2021, His Eminence Archbishop Elpidophoros of America convened a regular meeting of the Holy Eparchial Synod via video conference, in order to deliberate on significant matters that affect the Archdiocese of America....

Discussing the topic of the vaccination of the faithful, the hierarchs unanimously affirmed that the Church not only permits vaccinations against diseases (e.g. polio, smallpox), but that She encourages Her Faithful, after medical tests and approbations, to be vaccinated with the approved vaccines against SARS-CoV-2 (COVID-19).

In addition, although some may be exempt from the vaccination for clear medical reasons, there is no exemption in the Orthodox Church for Her faithful from any vaccination for religious reasons, including the coronavirus vaccine. For this reason, letters of exemption for the vaccination against the coronavirus for religious purposes issued by priests of the Archdiocese of America have no validity, and furthermore, no clergy are to issue such

religious exemption letters for any reason.

The Holy Eparchial Synod urges the faithful to pay heed to competent medical authorities, and to avoid the false narratives utterly unfounded in science and perpetrated on the Church by those who have succumbed to the disinformation and conspiracy theories that are widely available on social media sites.

The Synod also re-affirmed that the following two petitions continue to be included in “The Litany of Peace” of the Divine Liturgy and the other sacred services:

“For our deliverance from all affliction, wrath, danger and necessity, and from the peril of the coronavirus against us, let us pray to the Lord.”

“For our brethren, those who lead the fight against the coronavirus, the doctors, the medical workers and the scientists, let us pray to the Lord.”

From the Chief Secretariat of the Holy Eparchial Synod - Shared by Fr Stephen Supica, retired priest

The First Amendment of the United States Constitution states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances” and the 14th Amendment states that all citizens should have equal protection under the law.

We have been on a long road in the

United States to live out those words and to ensure that everyone can exercise their faith freely and peaceably. The NCCCUSA recognizes the importance of being in discussion with people of other faiths and we therefore maintain formal dialogues with Jews, Muslims, Buddhists, Hindus and Sikhs so we can stand in solidarity with one another and protect one another’s right to worship.

Religious freedom requires that we do no harm to others, that we do not discriminate against others in the public sphere, that we do not restrict the teaching of science, that we do not force others to follow the rules of our religion, that we do not tell others whom they can marry, and that we do not restrict the travel of others because they are adherents of a different religion. We believe it is healthy for houses of worship to avoid endorsing political parties and candidates, thereby becoming centers of partisan politics beholden to candidates and parties.

Religious freedom reinforces, rather than diminishes, other human rights and the overarching dignity and rights of all persons. We have this dignity because each of us is created in the image of God. Being free to choose one’s belief and practice, or none at all, is part of this sacred worth. We must oppose any claims to the right to impose one set of religious beliefs onto others. We must oppose all cases where religious freedom is ignored and abused.

Excerpt from recent speech by National Council of Churches USA general secretary Jim Winkler

Background photos
pages 2, 14 & 15
by Lauri Clark-Strait

Calendar of Events

Phone change to use (509) before Eastern WA numbers begins Oct 24 - use 509 unless another area code is given

- Oct 1** • **3 Minute Mic**, Auntie's Bookstore, 402 W. Main Ave., 7 to 8:30 p.m., 838-0206
- **Samsara, Nirvana & Buddha Nature**, Ven. Thubten Chodron, Sravasti Abbey, livestream, 6:15-7:30 p.m., sravastiabbey.org
- **Humanity in Print**: Literature and Human Rights, Richard Middleton-Kaplan, Humanities Washington, 302 Park St., Metaline Falls, in person, 4 p.m., humanities.org
- Oct 1-Nov 11** • **The Spiritual Wisdom of Trees**: Insights from Our Elders, Center for Spirituality in Nature, 6-week online course, centerforspiritualityinnature.org
- Oct 2** • **Spokane Coalition of Color** Candidates Forum, Spokane School Board, facebook.com/SpokaneCoalitionofColor/events
- **Community Health and Wellness Fair**, Southside Community Center, 535-0803
- **Mennonite Country Auction and Sale**, Menno Mennonite Church, 20 miles west of Ritzville, 659-0926, mennomennonite.org
- **Women's March**, Spokane, facebook.com/events/211525374364823/?active_tab=discussion
- Oct 3** • **Run for the Angels**, Northwest Infant Survival and SIDS Alliance, McKuen Park in Coeur d'Alene, 2:30 p.m., nwsids.org
- **Vigil for the Healing of the Earth**, Old Mission Landing, Cataldo, 3 to 4:30 p.m., genheywood@gmail.com
- Oct 4-10** • **"Lights, Camera, Auction!** Virtual Partnering for Progress, "Into Africa Auction, 9 a.m. to 5 p.m. daily, livestream bidding 7 to 8 p.m. Oct 7, partneringforprogress.org/virtual-into-africa-auction/
- Oct 5** • **How Latina/Latino Representation** Can Improve Democracy, Humanities of Washington, online, 6:30 p.m., humanities.org
- Oct 5, 6** • **Affordable Housing Conference**, virtual, 9 a.m. to 5 p.m., housingwa.org
- Oct 5,13,20** • **"Diamonds in the Rough**: The Gentrification of Rural Washington," Jennifer Sherman, professor of sociology, Humanities Washington, online, 7 p.m., humanities.org
- Oct 6** • **Library of Wisdom and Compassion**, Ven. Thubten Chodron, Sravasti Abbey, online, 4 to 5:30 p.m., sravastiabbey.org
- **Spokane Candidates Climate Change Forum**, Cataldo Hall, Gonzaga University, with Brian Henning, director Gonzaga Climate Center, 6:30 p.m. gonzaga.edu/center-for-climate-society-environment/events/spokane-candidates-climate-change-forum
- Oct 6-8** • **Conference on Ending Homelessness**, Washington Low Income Housing Alliance, wliha.org/conference, coeh2021.hubilo.com
- Oct 7** • **Fig Tree Benefit / Board Meetings**, 631 S. Richard Allen Ct., 12 benefit, 1 to 3 p.m. board, 535-1813
- **"How to Plan an Action,"** Know Your Rights, Spokane Coalition Against Racism, 6 p.m., scarspokane.org/take-action
- Oct 7, 14, 21, 28** • **Showing Up for Racial Justice**, online, 5:30 to 7 p.m., slichty@pjals.org
- Oct 7-17** • **Social Justice Film Festival**, in person and online, socialjusticefilmfestival.org
- Oct 8** • **Together Again (Virtually) Bedtime Stories**, Humanities Washington Annual Fundraiser, virtual, 6 p.m., humanities.org
- Oct 9** • **Spokane Coalition of Color**, Candidates Forum, Spokane Valley City Council, facebook.com/SpokaneCoalitionofColor/events
- **TEDxSpokane 2021**: Celebrating 10 years, The Bing, 6:30 p.m. bingcrosbytheater.com
- **Spokane Pride Parade and Festival**, 882-7190, info@spokanepride.org
- **Spokane Parks Planting**, The Lands Council, Audubon Park, 10 a.m. to 1 p.m., Comstock Park, 1 to 3 p.m., landscouncil.org
- Oct 9-23** • **Fall Compost Fair**, learn virtually from home, spokanecity.org/wastereductionclasses
- Oct 12-14** • **Spocanopy Tree Planting**, Lands Council, Northeast Spokane, 9 a.m. to 2 p.m., landscouncil.org
- Oct 12, 26** • **Eastern Washington Legislative Conference** Planning Committee, Zoom, 1 p.m. 535-4112, kaye@thefigtree.org
- Oct 13** • **Climate Girl Effect**, Carolyn Cunningham and Heather Crandall, Gonzaga University, Wolff

- Auditorium at Jepson, 4-5:15 p.m.
- **Department of Health Virtual Board Meeting** and Public Hearing on PFAS Drinking Water Standards, Earth Ministry/WA Interfaith Power and Light, online, 1:30 p.m., earthministry.org
- **Silent Day of Prayer** on the Archangel Raphael Healthier, Guide, Match-maker and Friend, Mary Eucharista, SMMC, Immaculate Heart Retreat Center, 9 a.m. to 3 p.m. ihrc.net
- **Monthly Climate Action Roundtable**, Unitarian Universalist, online, 5 to 6 p.m. earthministry.org/event/uu-monthly-climate-action-roundtable-9/
- Oct 14** • **Transitions "People Who Care"** Breakfast and Lunch, online, noon, 358-6702, help4women.ajoinmeorg
- **Autumn Harvest Virtual Fundraiser**, Salish School of Spokane 6:30-7:30 p.m., pjals.org
- **Know Your Rights: Jail Support**, SCAR, Morning Star Baptist Church, 3909 W. Rowan, 7 p.m.
- Oct 15-17** • **Weekend Retreat** for Men and Women on St. Joseph Hidden Hero: The Man Christ Called Abba, Mary Eucharista, SMMC, 6910 S. Ben Burr Rd., 6 p.m. to 1 p.m. ihrc.net
- Oct 16** • **Climate Justice Summit**, United Church of Christ Pacific Northwest, Central Pacific and Montana/Northern Wyoming Conferences, online, 9 a.m. to 1 p.m., jennifer@uccmissoula.org
- Oct 17** • **Sharing the Dharma Day**, Sravasti Abbey, 692 Country Ln, Newport, online and in person if fully vaccinated, 10 a.m. to 3:30 p.m., sravastiabbey.org
- Oct 18** • **Gonzaga Symphony Orchestra Concert**, Myrtle Woldson Performing Arts Center, 7:30 p.m., 313-2787
- **A History of Pandemic Literature**, File and Literature, Lance Rhoades, South Hill Public Library, virtual, 6:30 to 7:30 p.m., events.spokanelibrary.org
- Oct 19** • **The Rights of Nature: Saving the Planet or Harmful to Humanity**, with Thomas Linzey, Center for Democratic and Environmental Rights and Wesley Smith, Discovery Institute, Gonzaga Center for Climate, Society, Zoom, 5:30 to 7 p.m., climatecenter@gonzaga.edu
- Oct 21** • **Evening of Gratitude**: Celebrate Collective Giving, Women Helping Women Fund, online, 5:30-6:30 p.m., whwfspokane.org/events
- Oct 23** • **Join The Conservancy, The Lands Council**, Avista, and US Fish & Wildlife Service to plant 2,000 native trees and shrubs in wildlife and recreation corridor from Rimrock to Riverside, 9 a.m.-1 p.m. WEB
- Oct 27** • **Atomic Washington**: Our Nuclear Past, Present and Future, Humanities Washington, online, 6 p.m., humanities.org
- **Pathways Forward**: Domestic Violence Awareness and Action in Spokane, YWCA Spokane, 12 to 1 p.m. virtual, Briana Berner, 953-5992
- Oct 13** • **Hispanic Business and Professional Association**, Sabes Que? Speaker Services and Membership Meeting, hbaspokane.net
- Oct 21-Nov 30** • **Fall Festival of Sharing**, The Fig Tree celebrates fall with its online fundraiser
- Nov 1** • **Deadline: 2022 Women of Achievement Award** nominations, woa@yzcaspokane.org
- **Dia de los Muertos**, Virtual Drive-thru Benefit, Hazen and Jaeger, 1306 N. Pines Rd., Spokane Valley, Hispanic Business Professional Assn, 12 to 5 p.m.
- Nov 2** • **Science and Technology in Service of Society**, Ven. Thubten Chodron Bi-annual "visit" with North Idaho College, Sravasti Abbey, Zoom, 6:30 to 8 p.m., Zoom, sravastiabbey.org
- Nov 3** • **Redefining Protest through Music**, Humanities Washington, 6:30 p.m., online, humanities.org
- **The Fig Tree mailing and distribution**, 631 S. Richard Allen Ct., 10 a.m. on
- Nov 4** • **The Fig Tree Benefit and Board Meetings**, Zoom, 12 benefit, 1 to 3 p.m. board, 535-1813
- Nov 4-6** • **6th Gonzaga International Conference** on Hate Studies, Justice and Equity: Challenging Hate and Inspiring Hope, Virtual, www.gonzaga.edu/ICOHS
- Nov 5** • **"Spoken River 2020"** Spokane Riverkeeper Fundraiser, live at Hamilton Studio or livestream, facebook.com/events/339207877456158, 7-8 p.m.,
- Tues-Sats** • **Black Lives Matter Artist Grant Exhibition**, Jordan Schnitzer Museum of Art, WSU 1535 NE Wilson Rd., Pullman, 335-1910, museum.wsu.edu/events/
- Thurs** • **Climate Prayer**, Zoom, 4:15 p.m., bartletts@gonzaga.edu

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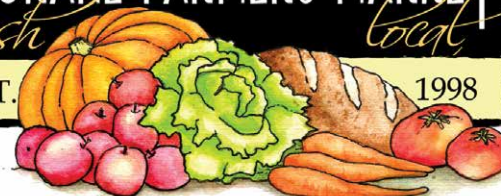
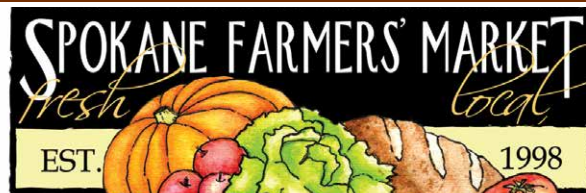


Saturday, Oct. 2

9 a.m.-2 p.m.

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Pastor starts church to bring people of four languages together

By Marijke Fakasiieiki

Luc Jasmin started the multilingual, multicultural Jasmin Evangelical Ministries/Eglise Evangelique Maranatha in 2019, gathering English, French, Swahili and Creole speakers for worship and to minister to needs of the Haitian and African refugee community in Spokane, as well as support an orphanage and clinic in Haiti.

“God has always been there for me along the way. Haiti has always had a place in my heart, because I always went back and forth,” he said.

Luc lived in Haiti through secondary school. At 16, he received a scholarship to study at New York University. Unable to understand classes, he went to Thomas Jefferson High School for a year and returned to NYU.

After five years, he returned to Haiti to work for the Bank of Nova Scotia a few years. After marrying, he went to Northeastern University in Boston and earned a bachelor’s in accounting. He lived there 35 years, teaching English, starting an accounting business, becoming regional vice president for Primerica Financial Services and teaching people about personal finance.

His four children are Luc III who recently ran for City Council, plus an engineer, school teacher and police officer in Boston.

Called to ministry, Luc started studies at Gordon Cromwell Theological Seminary in Boston and graduated from Whitworth University. For five years, he was mentored at Calvary Baptist Church. He was ordained two years ago and started Jasmin Evangelical Ministries/Eglise Evangelique Maranatha.

Luc also runs Simon Center of Hope for Destitute Children, an orphanage in Frères, 20 minutes from Port Au Prince, Haiti, where eight staff care for 32 orphans from the streets.

“It’s rewarding, to see these kids to grow,” said Luc. “The oldest is 14. Older children help younger ones with school work.

“Some are orphans because parents died, but some have a



Luc Jasmin connects local church with Haitian orphanage.

single mother who can’t take care of them,” he said. “Sometimes neighbors take them in. Some are abused and would rather be in the streets.”

With so many street kids having no one to care for them or teach them ethics, some become delinquents.

“We provide a home for them,” said Luc.

They started with two children, then took over an orphanage that was closing. They have a three-story building with two apartments, one for girls and one for boys. Eglise Evangelique Maranatha funds the orphanage.

“One fourth of our resources stay with our local congregation and 75 percent help the orphanage and a clinic in Haiti,” said Luc.

Eglise Evangelique Maranatha serves many Haitians who didn’t previously have a church. If they don’t speak English, they can’t worship in English, so we provide the place for them to worship in their language,” said Luc.

At the 10 a.m. Sunday worship, 20 attend, but now fewer. A 4 p.m. Sunday worship in English draws more—mostly Americans. The church includes some Africans from Congo, who speak French or Swahili.

The church also has an afternoon music program for children to come and learn how to play instruments. They have a reading program, encouraging them to read self-improvement books.

“We seek to understand the cultures of everyone who comes and provide an outlet for them,” said Luc.

He invites people who are not going to church, aware some have been hurt by a church. He listens to understand.

“The church does much good, but sometimes people in a church harm others, so I try to be a neutral ground and see what’s going on because a church should be inviting, receiving and forgiving, a place to rest, not a place to be criticized or put down,” Luc said.

“Before COVID, more people came. Since COVID, I receive phone calls from people who say they can’t come and are scared of the disease. We try to inform them,” he said.

Luc, who has also served as the Spokane Ministers’ Fellowship’s treasurer for four years, said that group educates people how to take care of themselves in COVID with masks and vaccinations. They have offered information sessions and 14 were vaccinated at a recent vaccination clinic at the Martin Luther King Jr Community Center.

One African member who had COVID now goes to churches

to tell people how it is to have COVID. She had been reluctant to be vaccinated, but now she lets people know, COVID was no fun.

On racism, he said many white people who are not racist go places with him, but he knows that some parents—white and black—tell their children to “stick with your own kind.”

“New York was considered a racist place, but I had white and Spanish friends. It is a question of how we relate to people,” said Luc, who saw racism in Boston, learned “we cannot blame one group,” said Luc. “People there were involved with each other, because there were many students from around the world.”

“In Spokane, tend stay to themselves,” said Luc.

In Eglise Evangelique Maranatha, Spanish, African and white people are respectful.

“I love everybody. Wherever I am, I am at ease because I am a citizen of heaven, and wherever I am is a piece of heaven,” said Luc

“Whenever I can, I share a message of hope. The world needs to pay more attention to God. God is love. If we pay attention to each other, we can help each other overcome harm, disease, earthquakes and more,” he said.

“Am I my brother’s keeper?” Yes, I am my brother’s keeper, whether my brother is White, Black, Chinese or whatever. If we practice love, life will be easier. Love calls for action,” said Luc. “COVID teaches us we are together in this mess, and we better help each other.”

From childhood, his parents taught him ethics, how to behave towards other people, how to not intrude in other people’s privacy and not impose his beliefs on other people.

“God created each one of us,” said Luc. “My calling is to help people understand that God is omniscient, omnipotent

and omnipresent. When we are thinking, acting and speaking, God is there,” said Luc.

Particularly since the earthquake and flooding, Haiti needs financial help.

“It’s a small island, it’s always been put down,” said Luc. “It takes a brave nation with a great heart to invest in infrastructure with billions of dollars for jobs.

Instead of talking about Haitian people being in the mud and leaving them there, let’s help them get out of the mud,” he said. “Instead of investing billions in war, let’s invest in people.”

He invites the U.S., the richest country in the world, to invest in its neighbor, Haiti, the poorest.

When he last traveled to Haiti on July 8 to see the children at the orphanage, he had to go through the Dominican Republic on a back road and go back to the Dominican Republic to sleep at night because of safety concerns after the president was killed.

Luc started a clinic in a little building on the south side of Port au Prince, but he had to close it after the earthquake. Doctors without Borders comes there twice a year to help.

Recently head of the orphanage said the food was gone, even though Luc had sent \$800, normally enough for two weeks.

Haiti produces 30 to 40 percent of the food the people need, but prices went high because some took advantage of the situation and stocked up to make more money.

People holding the wealth impoverish people when they don’t make it available for everybody, said Luc.

“I have good people over there who want to serve,” he said.

Through Jasmin Ministries, the government permits him send some funds to Haiti.

For information, call 389-4539 or diamond.father@yahoo.com.

Spokane Folklore Society Presents:

Spokane 2021 **FALL FOLK FESTIVAL** LIVE & VIRTUAL

26 Years of Celebrating Our Cultural Diversity

Saturday, Nov 13
11 a.m. - 8 p.m.

Sunday, Nov 14
11 a.m. - 5 p.m.

Saturday
LIVE KPBX (91.1 FM)
Radio Broadcast
11 a.m. - 1 p.m.

HOURS MAY CHANGE
Check website for updates

FREE ADMISSION / FREE PARKING
Spokane Community College, Lair Student Center, 1810 N Greene St.
www.spokanefolkfestival.org (509) 828-3683

INLANDER ARTSFUND INNOVIA

KNOW YOUR RIGHTS AGAINST RACISM

KNOW YOUR RIGHTS SCHEDULE

Oct 7, 6 pm - How to Plan an Action
Oct 14, 7 pm - KYR: Jail Support
Nov 4, 7 pm - KYR Jail Support
Nov 18, 6 pm - KYR Police Encounters

Join us to learn more about your rights, including how and when to exercise them in stressful situations - from police encounters to jail support.

Find our more at:
scarspokane.org/take-action

Become a Member

Becoming a member of Spokane Community Against Racism allows you to support the work of holding Spokane’s systems accountable. We want to remain a community driven and supported organization so that we are held accountable to the community we serve.

To become a member, make a \$25 donation for the year or be a recurring donor for as little as \$5 monthly.

Details on how to receive your welcome kit are at <https://www.scarspokane.org/membership>

To learn how to become a member through volunteering, email admin@scarspokane.org

2021 BUSINESS SPONSOR

We proudly support ending systemic racism in our community.

To become a business sponsor email us at admin@scarspokane.org