

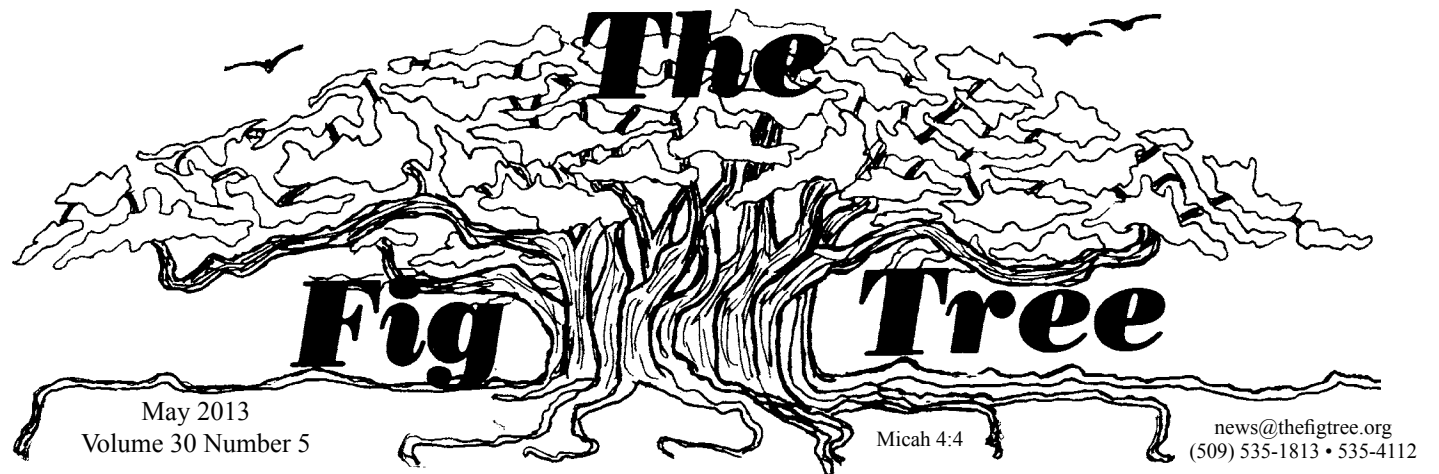
STORIES INSIDE

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

Chaplains' ministry is about presence

By Mary Stamp

Through a ministry of presence, Hospice of Spokane's staff chaplains Jim Edwards, Sheryll Shepard and Maggie Albo engage spiritual care needs of clients and families of many faiths or no faith.

They also help 21 volunteer chaplains and Hospice staff deal with spiritual aspects of living, dying and grieving.

Hospice of Spokane, a non-profit organization, has 152 part-time and full-time staff providing end-of-life care.

It serves more than 300 people on an average day, said Dale Hammond, director of development and communications. In 2012, there were about 137 deaths per month, he added.

More than 250 volunteers share their skills of singing, reading, playing guitar, bringing animals, doing light housework, providing respite care, leading grief groups and being with someone who is dying.

Interdisciplinary teams of nurses, physicians, social workers, nurses aides, volunteers, chaplains, bereavement counselors and other professionals seek to alleviate the suffering



Maggie Albo, Jim Edwards and Sheryll Shepard serve as chaplains for hospice clients.

and honor the dignity of the terminally ill people they serve.

Jim, who earned a degree in religion at George Fox College in 1979, earned a master of divinity degree in 1983 from the Anabaptist-Mennonite Biblical Seminary, and then took clinical

pastoral education (CPE). In 1987, he and his wife, Doreen, moved to Rathdrum, where she grew up.

He worked as a social worker with Elder Services, while earning a master's in social work at Eastern Washington University.

He served three years as a social worker in Idaho before coming to Hospice of Spokane as a social worker, then as volunteer director for 13 years and as chaplain for four years.

A graduate of Holy Names Academy, Maggie lost a man-

agement job at a downtown plasma center when she became ill with multiple sclerosis. She went back to school online and finished a business degree in 1992 from City University.

Facing difficulty attending worship at St. Mary's Catholic Church in a wheelchair, she entered Gonzaga University and earned a master's degree in pastoral ministry in 2000, believing that would give her a credible voice about accessibility to worship spaces. She has consulted with several churches, including her own, to make their worship spaces more accessible for people with all kinds of disabilities. Since then, she has progressed to a scooter, a walker and now "one stick."

In 2000, she started volunteering at Hospice and then became staff chaplain, working part-time because of her own health and because she is caregiver for her husband, a stroke victim.

Sheryll, who has been involved in Presbyterian, Methodist, Lutheran and Episcopal churches, has volunteered and worked in hospitals from

Continued on page 6

Links, Inc. honors unsung heroes who serve the community and its youth

The Spokane Chapter of Links, Inc. will celebrate its 35th anniversary at its annual White Rose Brunch at 11 a.m., Saturday, May 18, at Northern Quest Resort and Casino, 100 N. Hayford Rd., in Airway Heights.

Women seeking to improve the culture and quality of life in the community through education opportunities, economic development and public policy to sustain the cultural and the economic survival of African-Americans and other people of African ancestry established the Spokane chapter May 27, 1978.

Links, Inc., will honor barber Larry Roseman, Faith Washington and Nordstrom, Inc., in Spokane.

Fannie Bush, past president, said Larry for years was the only African-American barber in town.

In addition to his barbershop being a locale for discussing issues and concerns of society, the community and people's lives, he has supported local youth groups, baseball and basketball teams, and young people who want to go to college.

Faith, who works at Inland Imaging, has promoted women's health, including starting My

Sister's Temple Mamm Parties to educate women about the importance of mammogram screenings. In addition, women came together at those gatherings to talk about other issues of women's health, such as diabetes.

At Holy Temple Church of God in Christ, Faith is a deaconess.

Nordstrom Spokane is one of 193 fashion specialty retail stores in the chain that started as a shoe store in Seattle in 1901.

"It has been a loyal supporter of the Links, Inc. scholarship fund and programs," Fannie said.

"In previous years, we have recognized youth at the White Rose Brunch, but this year we decided to recognize some unsung heroes who are giants in their service to the community," she said.

"In their subtle, quiet ways, they are able to do what needs to be done, acting with no fanfare," Fran added.

Each year, Links, Inc. gives at least two scholarships, one to a young man and one to a young woman who are entering college.

For information, call 534-9071 or email ifbush@aol.com.

Chaplain seeks to facilitate intentional conversations

As a chaplain appreciating intentional conversations, the Rev. Kirk Ruehl of Kennewick recently convened a group of 14 people at the Lutheran Church of the Master in Pasco to engage in a seven-week curriculum, "Looking Back and Giving Forward."

He co-led the sessions with the pastor, the Rev. Karen Bates-Olson.

"Stories remind us of the deep current of life that runs in our veins. They tell us that we are more than we think we are, that the power of our lives lies in making choices and taking responsibility for them," he said.

He believes that telling stories helps people both "look back and give forward," as the curriculum title says, sharing what is meaningful in the company of trusted friends and family.

Kirk, a Presbyterian who attends Lord of Life Lutheran in Kennewick, said his years as a hospice chaplain have taught him the importance of helping people find meaning before they are in crisis.

"People want some sense of a living legacy," he said.

"It need not be grand. Not everyone can develop the polio vaccine, be the first African-American president, enact a constitutional amendment for women's suffrage or invent the disposable diaper," he said.

"Some people want to reflect on their life's work and close relationships to feel satisfied. Some need to forgive or feel that they have been forgiven. Most just need a place and a time to tell their story and what I call 'the privilege

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New paradigm requires mission from the margins

"The urgency of life today" drives Christian engagement in mission, say 10 contributors to a new issue of the *International Review of Mission* (IRM), which links the new paradigm of mission to the theme of the upcoming World Council of Churches (WCC) assembly.

"The struggles for life, the cries of suffering people and creation are not decreasing. Yearnings for a better world are louder than ever before," says IRM editor Jooseop Keum in his editorial. "In this context, the assembly theme is a prayer to the Triune God, who is the creator, redeemer and sustainer of all life, to lead the whole world to fullness of life."

The authors explore the changing mission paradigm in relation to the theme of the WCC's 10th Assembly in Busan, Republic of Korea, Oct. 30 to Nov. 8, "God of life, lead us to justice and peace." The recently approved ecumenical affirmation on mission, "Together towards life: mission and evangelism in changing landscapes," is the first such statement in 30 years. It will be the subject of a plenary session and two ecumenical conversations.

The paradigm invites Christians "to participate in God's mission" of shalom, writes Metropolitan Geevarghese Coorilos, in ways that reorient mission activities to become "mission from the margins," uniting in solidarity and hospitality with those whose lives are jeopardized by poverty, illness and violence.

"Christian engagement becomes 'a no' to senseless death," argues Nyambura Njoroge, highlighting the stance of African women. The goal of mission then becomes "to proclaim a God of life and build a civilization of love," argues Daniel Groody of the University of Notre Dame.

The IRM journal is available in print and online subscriptions.

WCC calls for an end to tension in Korea

The general secretary of the World Council of Churches (WCC), Rev. Olav Fykse Tveit, has called for an end to tensions on the Korean peninsula and encourages the parties to move immediately to dialogue about peace, reconciliation and reunification.

The situation on the Korean Peninsula is of increasing concern to the WCC not only because of the impact on its member churches in South Korea, but also for the Korean Christian Federation in North Korea, with which the WCC has developed long-term dialogue and relationships.

The WCC is scheduled to celebrate its 10th Assembly in the South Korean city of Busan. The assembly, held once every seven years, brings together Christians from around the world in one of the most diverse gathering of churches, he said.

"We have no plans to have our assembly anywhere else but in Busan," Olav said. "The assembly theme, 'God of life, lead us to justice and peace,' is appropriate given that the Korean peninsula needs a message of justice and peace."

"The assembly being held in Korea is an expression of the hope of the worldwide church and churches in Korea for pursuing peace and reconciliation there," he said. "Peace on the Korean peninsula is possible."

In a recent statement about the situation on the Korean peninsula, Olav called for a diplomatic solution and inter-Korean cooperation instead of hostile acts.

"For the sake of all in the region, the WCC and its member churches call for an end to the ongoing threats and intimidation, which, if not checked and ended, could result in a catastrophic situation that no one wants," he said.

"We ask for prayers for churches in South and North Korea," Olav said. "We stand with our brothers and sisters in our South Korean member churches who, during the past 60 years have worked hard with the WCC, to reach out to the churches in North Korea to seek reunification and reconciliation."

"We invite all Christians to pray for the Korean peninsula and that God's will, for justice and peace, be done," he said.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Resource Directory ads and updates due

Progress is underway on making updates to, building support for and selling advertising to underwrite the costs of producing the 2013-14 Resource Directory: Guide to Congregations and Community Resources.

Malcolm Haworth, directory editor, and Kaye Hult, editorial assistant, are making the updates to copy for publication and data records.

"We are halfway towards reaching the budget goal we need to reach for advertising support

for the publication," said Mary Stamp, The Fig Tree editor. "We continue to contact previous advertisers and seek new ones."

The Fig Tree simultaneously is also selling advertising to support the new Elder Refugee Resource Directory, a smaller publication of resources for senior elders who speak Russian, Arabic, Karen, Chin or Nepali.

The plan is to publish that during May and to publish the Resource Directory in June, with distribution in July.

Malcolm encourages people to continue to email, mail and call to report corrections, add new agencies and advertise.

Again this year, The Fig Tree will print 10,000 copies, so if people need more copies than they have had, it's important for them to order the copies. There has been more demand for the 2012-13 directory than copies available. More copies are sold at the Community Colleges of Spokane bookstores.

For information, call 535-1813.

Habitat-Spokane's Blitz Build is June 1-15

From June 1 through 15, Habitat for Humanity Spokane's Blitz Build 2013 plans to complete construction on and dedicate four homes in Deer Park.

Families that receive new homes through this program must complete 500 hours of volunteerism, which Habitat-Spokane calls "sweat equity." Candidate families must also help build their

own homes and provide closing costs for no-interest mortgages.

Thousands of volunteers work side by side with candidate families to build simple, decent, affordable homes. The "hand up, not a hand out" model offers families a homeownership opportunity, hope and a sense of community.

Habitat for Humanity-Spokane

has been building in Spokane County since 1987 and completed its first homes in Deer Park last year.

Individuals, nonprofits, congregations and businesses may partner with Habitat for Humanity-Spokane during Blitz Build 2013 or at any other time.

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

Faith Advocacy Network plans summits

The Faith Action Network (FAN) of Washington will hold a Spokane Spring Summit from 4:30 to 6:30 p.m., Sunday, May 19, at All Saints Lutheran Church, 314 S. Spruce, to review actions in the 2013 session of the Washington State Legislature and draw out concerns for the future.

FAN's Spring Summit in Ya-

kima will be from 4 to 6 p.m., Sunday, June 9, at Wesley United Methodist Church.

The summits are opportunities to talk about issues, explore best practices and develop advocacy plans for 2013 and 2014 in order to continue in the commitment to create change, said FAN co-director the Rev. Paul Benz.

FAN and its network of interfaith communities continue to urge lawmakers to raise new revenue and protect Washington's families in need, he said.

A record number—400 people—participated in the Feb. 20 Interfaith Advocacy Day in Olympia.

For information, call 206-625-9790 or visit fanwa.org.

Professor speaks on 'Misquoting Jesus'

Bart Ehrman, professor of religious studies at the University of North Carolina at Chapel Hill, will speak on "Misquoting Jesus," which is the title of his bestselling book. The program is at 6:30 p.m., Thursday, May 23, at The Martin Woldson Theater at the Fox, 1001 W. Sprague.

He has written three other bestselling books, *God's Problem*, *Jesus, Interrupted* and *Forged*.

He has published in the fields of New Testament and early Christianity.

A graduate of Wheaton College, Bart earned his master's of divinity degree and his doctoral degree at Princeton Theological Seminary in New Jersey. He came to

his current position in 1988.

Eastern Washington University and the Daniel and Margaret Carper Foundation are co-spon-

soring the lecture

For information, call 359-4860, email bchamberlain@ewu.edu or visit www.bartdehrman.com.

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Group shows PBS film on Native American reconciliation group in Northeastern Washington

One Peace, Many Paths will show "Two Rivers," a PBS documentary on a Native American reconciliation group that began in a couple's home in Northeast Washington. The film will be presented at 3 p.m., Saturday, June 1, at the South Hill Library, 3324 S. Perry.

Two principals in it, John and Geri Grosvenor, will lead a discussion after the film. John is a Cherokee Nazarene minister adept at moving between the worlds of Native and European Americans. He and his wife, Geri, live on the Colville reservation in Nespelem.

Over five years, more people joined the group and launched several social and political reconciliation initiatives that changed their community, as well as race relations across the Northwest.

Although there have been other attempts at Native American and European American reconciliation, most failed to produce lasting change, said Joan Broeckling of One Peace Many Paths.

"Two Rivers" appeals to anyone who may want to learn more effective means for connecting and healing their wounds. The documentary teaches aspects of American history that are becoming unfamiliar to Native American youth and are unknown to most European Americans, she said.

It tells how people from different worlds have created lasting friendships by being willing to adopt an open attitude, experiment with new ways of connecting, and learn to speak, listen and act from their hearts.

For information, call 536-2811.

Leadership Prayer Breakfast is on May 2

Bob Goff, bestselling author of *Love Does*, is the featured speaker for the 52nd Annual Spokane Leadership Prayer Breakfast at 7 a.m., Thursday, May 2, at the Doubletree by Hilton, Spokane City Center.

An attorney, Bob founded Restore International, a nonprofit human rights organization operating in Uganda and India to bring to trial more than 200 cases, including those of children in jail without trial and girls forced into sex slavery. He befriends leaders around the world, inviting them to his home in San Diego.

Rodney McAuley, prayer breakfast board chair, said Bob tells stories to empower people, inspiring leaders to meet people in need, because he believes love can "do" great things.

The Leadership Prayer Breakfast is a forum to invoke God's blessing, guidance and strength on elected and appointed leaders. For information, call 952-8003 or email mcauley@spokaneyfc.org.

Gonzaga students raise funds for Zambia

Gonzaga University seniors Max Baer, Jordan Madrid and Joe Worthey have started the Hope for Zambezi (HFZ) campaign to raise \$25,000 at a benefit at 5:30 p.m., Thursday, May 2, at the Spokane Community Building, 35 W. Main.

HFZ seeks to help people in Zambezi, Zambia, who have access to the medication for HIV/AIDS, but die because they lack food to take it with. With help from former Washington State Senate Majority Leader Lisa Brown, former Washington State Senator Erik Paulsen, and the Smith-Barbieri Foundation, HFZ raised more than 75 percent of their goal before the benefit.

Erik will take proceeds to a nonprofit Zambezi support group called NZP+ (Number of Zambians Living Positively with HIV/AIDS). The funds will provide short-term sustenance and build a long-term, sustainable food bank and a chicken coop to help meet nutritional needs and provide a lasting source of income.

Alex Kalukangu, director and district coordinator for NZP+, is speaking at the Spokane event. For information, call 503-545-2562 or visit www.hopeforzambezi.org.

Victim advocate suggests 'start by believing'

Alex Mueller, victim advocate at the Family Support Center, a program of Rural Resources in Colville, said that when people disclose that they have been sexually assaulted, it's important to believe them.

End Violence Against Women International has resources available through its "Start by Believing" campaign.

"The first person a victim confides in after an assault is typically a family member or friend," she said. "That friend or family member's reaction is going to have a big effect, so let's make it a good one."

What should a person do if someone comes to him or her and says, "I've been raped"?

"You don't need to be trained therapists, police officers or forensic examiners to respond," Alex said. "We just need to be supportive, and encourage the person to go to the hospital to be checked."

After affirming the person, she suggests that people in Northeast Washington contact the Family Support Center or the 24-hour National Sexual Assault Hotline at 800-656-HOPE.

When instances occur in rural communities, she said, disbelief, hesitancy and denial are typical. She shared some of the common misconceptions she has encountered:

- "We're a small community: that doesn't happen here."
- "If we don't talk about it, it didn't happen."
- "That's something that only

happens to poor people.

• "Only women need to worry about that."

• "Only promiscuous women need to worry about that."

"Sexual assault is wrong. So are these statements," Alex asserted, dispelling the stereotypes.

"It happens in Stevens County. It happens even if we deny it. It happens to the poor, the rich and everyone in between. It happens to men. It happens to women regardless of the number of sexual partners they've had," she said.

"So what do we do about it?" Alex asked. "We start by believ-

ing the person."

She described a scenario.

"After the immense pain and distress of being violated, 'Pat' somehow musters the courage to tell 'Terri' she was raped. Instead of support, Pat receives a shaming message. Terri said, 'Well, what did you expect? You should have known better than to go out by yourself.' Pat is now less likely to seek help and is more likely to develop psychological problems such as Post Traumatic Stress Disorder (PTSD)," Alex said.

For information, call 684-6139 or visit www.startbybelieving.org.

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Bob Driscoll invites the community to work together to solve problems

By Kaye Hult

Coeur d'Alene assistant editor

Bob Driscoll's work with the Idaho Department of Health and Welfare in Navigation Services furthers his sense of ministry and call to draw people together and help improve people's lives.

"We're all in the same sandbox. I want us to play nice," he said. "I want the community to work together to solve its own needs. What can we do as a community to support one another?"

As resources and services navigator, Bob connects with families whose needs are not met by the community and government agencies. Working with people, he develops "durable solutions and stabilization plans" to help prevent child neglect and abuse.

In one instance, Bob found a bike for a man who needed transportation to and from work. With the bike, he could keep appointments or go to the store to buy milk for his child. This low-cost solution also improved the man's health through exercise. Bob also provided a bike for his child.

Through solutions such as these, he can strengthen a family. "I'll be supportive any way I can," he said, "even by participating with my own tithes."

Beyond his job, Bob's sense of ministry pulls him to connect people in the social service organizations and faith community in North Idaho. He has created or taken a leadership role in several groups for information-sharing and mutual support, to broaden everyone's awareness of ways to help people improve their lives.

Bob helps facilitate and participates in several efforts:

- He coordinates the Inter-Agency Group, which represents more than 300 social service agencies in North Idaho. Each month one agency makes a presentation about its mission, so the other agencies learn what resources are available for their clients.

- The Christian Community Coalition pulls together faith-based organizations and churches to further Christian outreach on issues affecting the community. They feed the hungry, work with the homeless, strengthen families and reach out to youth and prisoners.

- The Kitchen Connection gathers people involved with food banks and community meal sites.

- The Region 1 Homeless Coalition discerns how to relate to and work with the homeless population in North Idaho. Recently Bob, Ken Gilbert and Frank Genetti initiated a project to build a homeless mission for the area.

Bob is also involved with Family Promise, Elder Help, Kootenai Alliance for Children and Family



Throughout his life, Bob Driscoll has gathered people. Photo by Kaye Hult

lies, the Multidisciplinary Team for Elder Abuse and other organizations that support families.

Anyone who wants to know what fund raisers, trainings or other events are taking place in North Idaho can join his email list.

He reviews the hundreds of posts he sends out each week to be sure each is inclusive, such as offering scholarships so low-income people can attend the event.

From an early age, Bob wanted to learn about all types of people.

He explored several faith traditions as a youth in Vermillion, S.D. His father brought him up Methodist. He participated in the Methodist youth fellowship, the Southern Baptist Church with his girlfriend, the Catholic youth group, Boy Scouts at the Lutheran church and occasionally rode 30 miles to a Jewish synagogue with the local grocery store owner.

By participating in many groups, he has brought groups together to make their lives better.

In high school, he gathered friends to visit a retirement home. He knew residents enjoyed the visit, because they donned nicer clothes, combed their hair and put on make-up the next time they came.

Bob's education took him from Vermillion to the larger Louisville, Ky., the larger still St. Louis, Mo., and then to New York City. Each move broadened his understanding of people and the world.

Facing being drafted before he completed a degree, Bob joined the Navy, where he continued to create groups. He became a racial awareness facilitator to help the Navy improve race relations and help people become aware of each other's belief systems.

He took training in drug counseling and joined the chaplain reserve to work with sailors hooked on drugs and their families to help them reclaim productive lives.

"If they came to me, they could receive treatment and help, not punishment," Bob said.

With the Navy, he went to Vietnam, Singapore, Hong Kong and the Philippines, where he experienced other cultures.

"I went ahead of the ship to learn about the culture of the place we were going. I wrote for the ship newspaper about customs so we could show respect," he said.

Again, Bob looked for ways to improve people's lives. In Manila, he took sailors to visit an orphanage for a day of fun.

Sometimes he learned his assumptions were untrue.

"For example, I thought poor people would be sad, but I saw happy families, even though they did not have anything," he said.

The Navy Times wrote an article on him because, as a command career counselor, he knew every recruit. As a result, his 250-member squadron had a greater retention rate than any other.

By the time Bob left the Navy, his focus changed. He attended Southern California College to study pastoral ministry, biblical studies and psychology. For one internship, he worked with a suicide hotline and a hospital program called "Someone Cares."

"I saw folks in the happiest and

saddest moments of their lives," he said. "I learned about myself and gained appreciation for life, people and God's miracles."

Despite pressure to pursue ministry, Bob felt God led him to the U.S. International University, which had students from 93 countries. He studied business, psychology and education. Bob said classmates from other parts of the world were the elite and provided him with only a partial perspective of their countries. Even so, he learned to appreciate those different from him who brought different perceptions.

"We were challenged daily about our beliefs," he said.

In an internship with an Adlerian psychologist, he learned to focus on what is right with someone, rather than what is wrong.

Bob earned doctorates in psychology in marriage and family, and then in clinical psychology.

During his schooling and beyond, he opened counseling centers and clinics. He was dean for the University of Humanistic Studies in San Diego, Calif., and then became director of psychological services at Desert Hospital in Palm Springs.

In August 1990, Bob lost a foot in a car wreck. Confined to a hospital for several months, he began to rethink what he wanted to do.

Bob moved to Portland, Ore., for a job that fell through and

found work with a family and youth-at-risk program near Lewiston. It was part of a two-year demonstration grant to assess if community organizations would be more successful if they worked together rather than separately.

When the grant ended, the U.S. government was changing welfare, insisting that persons had to increase their self-reliance to receive assistance. He stayed in Lewiston another year to educate the community on this new focus.

In 1998, Idaho Health and Welfare recruited Bob to come to Coeur d'Alene. He worked there until he accepted his current job.

Bob finds his job fits his parameters of helping people "play well together and support each other."

He encourages people to find more effective ways to accomplish their missions. He helps them gain self-knowledge and develop tolerance for those different from them.

"To move forward with our lives, we need to develop natural support systems," he said.

"People are special and want to feel special," he said. "I see lives flourish and improve. I want to help people move forward to where we can love and support one another. I want to create a happy healthy community with everyone participating."

For information, email driscoll@dhw.idaho.gov.

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Life experiences lend insights to help counselor lead men's grief group

From his work as an educator, counselor and legislator, from his background as an Ottawa Indian, an Episcopalian and a community volunteer, and from his experience as a parent, spouse and man, Don Barlow knows that each person deals with loss and grief in different ways.

Since last fall, he has volunteered with Hospice of Spokane to lead a men's grief support group. It is now offered at 5:30 p.m., Thursdays, at 130 S. Arthur.

While his parents lived long, good lives, both dying at the age of 91—his father 10 years ago and his mother five years ago—the losses of an adopted Native American son, Jason, of a brain tumor in 1980 at age 10, of his second wife Elvera of pancreatic cancer in 1987 at age 47, and of his step-daughter Laura of breast cancer in 1997 at age 29—give him insights beyond his academic and therapeutic training and experience.

Even though a teacher counseled him to go to a trade school, not college, he was determined to go to college to play football.

Don earned a bachelor's degree in 1962 and a master's degree in 1967, both from the University of Idaho. He worked at community mental health centers in his hometown of Boise, and in Twin Falls and Idaho Falls during and after his studies.

After earning a doctoral degree in educational administration at Pennsylvania State in 1978, he came to Spokane and worked with the school district until 1991, when he went into private



Don Barlow keeps up with latest approaches to grief counseling.

practice, specializing in grief counseling.

While he was in college, he realized there was a program to help women students, but nothing for men, so Don started a men's student support program.

Similarly, he said, there is little to help men deal with their grief, losses, relationships, parenting and setting goals.

"Men and women grieve in different ways," Don said. "We expect people to grieve as we do, but everyone has their own way of grieving. There is no timeline.

"Some men may do more physical activity to relieve their stress—running or weights. Some men may be stoic and not cry, considering that a sign of weakness," he said.

"Women go to a support group and cry to express their grief. So if men don't cry, people wonder if they are feeling grief. They are, but they exhibit it in different ways," he said.

Sometimes two come to his men's grief group at Hospice and sometimes there are eight. Men come in and out of the ongoing groups.

Leading a men's grief group is something Don has wanted to do because of his positive experience with Hospice when his wife and daughter died.

"If just men are together, they are more likely to discuss things with each other they wouldn't talk about if they are with women. Many men are used to being silent, not speaking about their

feelings," he said.

"Tough guys come and at first just sit there, but eventually participate. It's easy to draw them out just by asking, 'What do you think?' Then they are in the game," he said. "Most have come because someone told them to come."

Don said some men may turn their grief into anger and have problems managing it.

The support group is a way to let out their anger and find that others feel the same.

"The more we understand ourselves, the better we are in the long run," he said. "There is much unrelieved grief. Delay in dealing with grief can cause some men problems.

"Sometimes it builds up rather than going away. Other times, denial is a coping mechanism, so a man delaying to deal with a loss can mean waiting until he is better able to deal with the trauma," Don said.

In the 1970s, Helen Kubler Ross wrote about five stages of grief—denial, anger, bargaining, coping and accepting—as if they were steps to go through in that order.

"Not following in those steps does not mean a person is not dealing with grief, just dealing with it in a different way," said Don, who keeps up with the latest techniques and therapies.

"We need to respect that people have different stories and different ways of grieving. Some need and want a road map, because we are not taught how to deal with grief and loss."

He learned about love and nurture from a good father and mother, he said, but also learned about silence in face of losses from his heritage.

The Ottawa, his father's tribe, were forcibly relocated to Oklahoma—as were the Cherokee during the Trail of Tears.

Tribal elders did not talk about that part of their history, as members assimilated and intermarried. Don's mother was from the Sac and Fox Nation, that gradually relocated from the Great Lakes region to Oklahoma.

His understanding of grief over that historical loss lends to his perspective and openness to wider issues people face when touching grief.

"We each have our own path for dealing with grief. Different cultures and religions deal in different ways," he said.

A member of St. Stephen's Episcopal Church, who has also been in a Southern Baptist Church, Don does not promote any faith perspective in the group.

He lets the men talk about their faith, based on their personal experiences, sensitive to the role faith can play in grief and healing.

Because of his experience, he offers reassurance when men ask, "Am I going to feel better?"

He knows that losses may weaken some and strengthen others, but overall trusts that they will feel better.

It may be years, months or weeks. Everyone has their own rate.

For information, call 456-0438 or visit hospiceofspokane.org.

Chaplain engages people in discerning their legacies, end-of-life wishes

Continued from page 1 to be heard,' which isn't all that common," he explained.

Kirk finds that today's information-flooded, 24-hour media culture doesn't tend to validate quiet contemplation and introspection.

"We are better at offering advice than simply listening, particularly to our elders," he said.

In the setting of the seven-week program, he said participants became better acquainted and eventually felt safer to take risks to share stories that honored and accepted the contrasts in each person.

"We learned that at times each of us is awful and wonderful, good and bad, peculiar and ordinary,"



Kirk Ruehl Photo by courtesy of Kirk Ruehl

Kirk said. "We learned that sometimes we can start over and that at other times a mere shift in orientation can be enough."

He finds the curriculum one of the many portals to a new way of seeing and living.

"What matters in the end is not so much the information as the revelation of the self in freedom and safety," he said. "Hearing someone's story is, of course, a way of honoring them. It can be delightful for the listener as well."

Kirk said participants found that stories help the head and heart intersect.

"Our stories remind us that there is intelligence in life, a deeper pattern that carries us

along with it," he said.

"For many of us, our stories are our legacy, the most meaningful part of what we leave," he explained. "As frightening as it might seem to reveal ourselves to others, we must 'look back' so we can 'give forward.'"

"Legacy is not just a matter of money or family heirlooms. It is about tasting the fruit and passing it on," he said.

He seeks more venues for shar-

ing these and other conversations with congregations or community groups, with believers or non-believers.

Recently certified as an advance care planning facilitator, Kirk also hopes that this kind of sharing "may open people to even more courageous sharing, so that family, physicians and hospitals can better respect people's end-of-life wishes.

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cfcs
Living Our Mission

Hospice chaplains' spiritual care is about presence, meeting needs

Continued from page 1
kitchen helper to pink lady to respiratory therapy.

While her late husband, John, attended Church Divinity School of the Pacific to become a priest, Sheryll audited classes and began volunteering with Hospice in the late 1980s. She facilitated bereavement groups for survivors of people who died of AIDS.

While John was an Episcopal priest in Pierre, S.D., she did pastoral care at a hospital and began clinical pastoral education in 1996 to train to be a chaplain. She completed it at Gonzaga University after they came to Spokane in 1998 for John to serve St. Stephen's Episcopal Church. She recently completed a two-year program in spiritual direction at Gonzaga.

In 2002, she became a chaplain at Deaconess Hospital and came to Hospice of Spokane as a chaplain in 2005. Her daughter took her own life in 1996 and Sheryll now facilitates bereavement support for survivors of loss from suicide group at 5:30 p.m., Tuesdays, at Hospice of Spokane.

Sheryll: The spiritual care we provide is primarily about being present to a person who is dying and to the family based on their need, listening, prayer or presence. If families need reconciliation, we facilitate that.

Maggie: When my father was dying, our family was splintered. I called Hospice. Within days we pulled together. I was impressed.

Sheryll: We also do graveside, memorial, funeral and celebration-of-life services to help families with bereavement.

I'm certified as a life celebrant for such services.

Maggie: Hospice nurses care for physical needs and control pain. Social workers care for family and financial needs. We seek to bring people to a place of peace before death and to bring a family to a peace after the death.

Jim: Spiritual care overlaps with what other Hospice staff and volunteers do. Everyone is to know when to refer clients or families to us. They also are attentive to spiritual pain and listen to stories, so everyone does spiritual care. Some may not want a chaplain because of their spiritual journey or church relationship.

Sheryll: We serve people of all faiths and walks of life, however they identify their spirituality. Often at the end of life, transcendent questions arise. The Northwest historically has many unaffiliated people, so we do not come with a religious agenda, but meet clients where they are on their journey to walk with them as companions. Most want to know their lives mattered. Through attentive



Maggie Albo



Jim Edwards



Sheryll Shepard

also have contacts in the Buddhist, Jewish, Muslim, Sikh and other faith communities.

Volunteer chaplains are spiritual companions. Some are ordained. Some are trained as chaplains. Some have had Hospice training. We meet regularly for continuing education through speakers, book studies and dialogue on our experiences with cases.

Maggie: Jim brings people from different cultures and faiths, so we can understand clients of diverse backgrounds, including those with no religious background.

Jim: While most clients are from Christian backgrounds, what I have studied of Buddhism gives me added tools for compassion.

Being with others is an opportunity to grow. Intimacy happens quickly. We come to know clients and help them process their lives and make sense of their dying. Sometimes they share with us things they are not able to share with their family. We learn not to judge others or ourselves.

Sheryll: We each have something to teach and something to learn. Talking about the end of life, dying, loss and grief, there are no boundaries. It's part of everyone's lives, regardless of our faith, education or economic background. We will all die and we all grieve when we lose something or someone.

Maggie: "I have grown in my catholicity, with small 'c,' meaning "universality." I can align my faith with anyone, Hindu, Muslim, Jew or other faith or orientation. It's not about doctrine but about being a person with people.

Sheryll: Doctrine is important to some at the end of life. Some want to be anointed. For some, it's important to reconnect with faith they held early in life.

Maggie: As a lay Eucharistic minister, I can bring Communion, consecrated by a priest, to Catholics. Priests also come.

Sheryll: When someone who has been away from church requests a chaplain, we help them assess if it's useful to reconnect with a former church and invite the pastor to come. It also gives the family support from the faith community after the death.

My experience of deaths in my family helps me in unspoken ways. People sense I understand without my sharing my story.

The suicide survivors support group is only for people who face that loss to support each other. They are able to talk with each

other without fear others will be critical. People come and go. Some come once, some for six weeks and some for five years. There is no average time.

I also do education and support on grief for people working and living in nursing and assisted-living homes.

We do a ceremony for staff, residents and family to honor people who died. Staff in care facilities become attached to people, but may be unable to leave work to go to services.

Maggie: Our weekly Light and Life services help staff deal with losses of clients.

Jim: They share how people had impact on their lives. We discuss theological issues, and read reflections or poems.

Maggie: Our office is located centrally, so staff can come through to talk with us.

Sheryll: We also offer the community and congregations a three-part education series—three one-hour sessions or one three-hour session—on being with people who are dying and grieving. We help people reflect on their feelings about death and dying.

Maggie: We help them talk about their experience of being with people who are dying and of taking care of themselves while helping others.

Sheryll: We also discuss how to be a supportive presence for people who are bereaved.

Maggie: Being a Hospice chaplain has taught me how to live and hopefully how to die.

When I visit people who have no food and no heat, I find creative ways to help with those needs.

Some at the hospice house at 7th and Chandler are homeless.

In 2003, I spearheaded a project to bury the remains of 108 unidentified indigent people.

Holy Cross Cemetery has now established the Garden of Peace and buries about eight containers of unclaimed remains twice a year.

Sheryll: Nothing is surprising, shocking, scary or awful. It is about being present to what is. I consider it joy, not work.

For information, call 456-0438 or email sshepard@hospiceofspokane.org, jedwards@hospiceofspokane.org or malbo@hospiceofspokane.org.

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Rabbi of diverse synagogue offers variety, nurtures leaders, urges involvement

While accommodating to the diverse traditions, beliefs and practices of people in the Inland Northwest's Jewish community, Rabbi Michael Goldstein said Temple Beth Shalom incorporates varied practices, seeks to develop its leaders, encourages community involvement and nurtures its members in times of need.

A gathering point for the Jewish community from southern British Columbia, Northeastern and Southeastern Washington, North Idaho and Western Montana, as well as greater Spokane, Temple Beth Shalom formed in the 1960s, merging the former Reform and Orthodox synagogues.

The new congregation defined itself as "a liberal Conservative congregation affiliated with the Conservative movement."

Rabbi Michael explained that "liberal" refers to being more diverse in their Jewish identity than in most Conservative congregations.

"It's a challenge and a benefit to be sensitive to the diversity," he pointed out. "What speaks to one may not speak to another."

While Spokane also has a Reform congregation, Emanu-El, which meets at the Unitarian Universalist Church, some of its members join in services and events at Temple Beth Shalom.

With these two options in Spokane, there is some choice but not as much as in larger Jewish communities, said Rabbi Michael, who served three congregations in New Jersey for nearly 20 years.

Where there is a choice of synagogues, people follow their own traditions more closely.

Since coming to Temple Beth Shalom in July 2010, he has found the congregation of nearly 800 people—215 families—includes some who grew up in a traditional environment, some with much knowledge of the faith, and some who participate out of cultural identity.

Growing up in the Conservative movement in Houston, Rabbi Michael studied at the Jewish Theological Seminary of America in New York City, the primary seminary of that movement.

When he was seven and eight in the mid-1960s, his family lived two years at Mt. Vernon, Wash., and had to commute 40 miles to attend the closest Jewish synagogue in Bellingham.

"The lesson for me was to be self-reliant in pursuing my faith," he said. "My parents made sure my brother and I had exposure to our Jewish faith and identity."

From that experience, he understands people who commute to Temple Beth Shalom.



Rabbi Michael Goldstein describes his role as rabbi in Spokane.

To accommodate different perspectives and needs, Temple Beth Shalom varies its service times.

Twice a month the Friday evening service is at 7:30 p.m. It's late for children, so it's more traditional and allows people to gather in their homes for Shabbat dinner. Last year, Rabbi Michael started shorter Friday services twice a month at 6 p.m., designed for families with young children.

Once a month, this service uses keyboard, guitar or clarinet accompaniment and includes music with an upbeat tempo and contemporary Jewish melodies.

The education program offers single classes and series on timely topics, faith questions and observances.

Adult classes at 10 a.m., Sundays, coincide with Sunday school for children. From 10 to 30 adults and about 35 children participate Sundays.

The Saturday service at 9 a.m. is standard.

Rabbi Michael's experience since he was diagnosed with cancer in 2011 made him aware of the congregation's strengths.

During a stem cell transplant and months in recovery in early 2012—he's now in remission—he experienced "phenomenal support" from the congregation.

Members led the services, taught the high school program and prepared talks during the weeks he could not be there. He led lessons when he could.

Since January, he has resumed all his responsibilities.

"I was pleased the congregation learned they can do more," Rabbi Michael said.

That awareness has led to two

new initiatives:

- Some members in their 30s and 40s are participating in a national leadership development program to prepare them to take on more leadership roles.

- Some members help lead portions of Sabbath services, such as reading a section of the Torah.

Rabbi Michael also reaches out to the community, speaking to Gonzaga students on Jewish belief, participating in a diversity panel for Leadership Spokane, introducing visiting church confirmation groups to Jewish faith and nurturing connections with Christian colleagues.

As "the public face for the Jewish community," he believes he has a role in educating the wider community.

He wants members to be involved, too. Some who are interested in social action and outreach participate in community groups.

The synagogue has a food collection to support Second Harvest.

Two members run computers for the Christmas Bureau that provides gifts to needy families.

"We also involve our teens in the Christmas Bureau," he said.

He and Catholic Bishop Blase Cupich went to the Christmas Bureau together two years ago.

"It's important for people to see the rabbi associating with the bishop," he said, pleased that the *Spokesman-Review* published a photo of them.

"In New Jersey, I went to events and was invisible. In Spokane, my presence was a visible statement," Rabbi Michael said.

"I do it to express the Jewish value of partnering with God and

others to bring the world closer to perfection. It's our eternal task," he said. "The core of Judaism is the notion that Jews, as all human beings, are to improve the world in endless ways. To use water and energy responsibly is partnering with God, as important as feeding the hungry, serving homeless people or helping people be healthy.

"For members less involved in the ritual side of the faith, that message has resonance," he said. "Such caring expresses our gratitude for the blessings we have."

Rabbi Michael encourages people to be involved as families, both to help others and to strengthen their families. For example, the congregation will hold a "Repairing the World Day" on May 19 to allow families to work together in the community.

The annual Kosher Dinner also builds community, drawing people together to prepare it and offer hospitality as they welcome people into "our spiritual home."

"It pulls us together as a spiritual community," he said.

Yom HaShoah, the annual service that commemorates the Holocaust, also draws wide support. This year, both Rabbi Michael and Rabbi Tamar Malino of Congregation Emanu-El participated in the service.

Aware of the Neo-Nazi history in North Idaho, Rabbi Michael points out that the Jewish community needs to keep alert, because remnants of hate groups remain.

Although he did not set out to become a rabbi, as he became more knowledgeable of Jewish history and practices in studies of Near East history and archaeology at Brandeis University, he was drawn into more studies of faith.

Along with leading worship and education, and serving in the community, he sees his role as rabbi to be about helping people in times of need and celebration, making hospital calls and visiting people.

By being present with people, he hopes to help them find peace in their lives.

"If I'm supportive by figuratively or physically holding their hands, I hope I can open people to see new things in Judaism," Rabbi Michael said.

He also shares his own experience and insights from having wrestled about God and about why things happen.

"I do not have hard and fast answers, but I can share what my processes and experiences have been," he said.

For information, call 747-3304 or email mgoldstein@spokaneetbs.org.

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Foster grandparents give guidance to Spokane youth

By Sara Parker

AmeriCorps volunteer

As student-teacher ratios have become more lopsided because of budget constraints, the importance of volunteers in the classroom has increased.

The Senior Corps Foster Grandparent Program helps ease the strain on instructors throughout the Spokane area by providing vetted extra sets of eyes and hands in the classroom.

Foster grandparents serve in nonprofit settings that help youth.

"Sometimes they just listen to the children, especially if they don't have a parent or grandparent figure at home," said Michael Kenny, program manager of the Catholic Charities of Spokane Foster Grandparent Program.

Although Catholic Charities, which manages the Spokane chapter, is founded on Catholic moral beliefs, the Senior Corps is funded by the federal government, which mandates that none of the participants endorse any particular religious faith in their capacity as volunteers.

The program works with "at-risk" youth from six months to 18 years of age in a variety of settings, from the children's visiting room at the Spokane County Jail to high school classrooms.

Although a foster grandparent rarely works on a one-on-one basis with a particular child, the emphasis of the program is working with children who are falling behind academically and may not be meeting the requirements to proceed to the next grade level for a number of reasons.

Founded 77 years ago, the program has six chapters in Washington, two east of the Cascade Mountains in Yakima and Spokane counties. Spokane County has 70 foster grandparents, the highest number in Washington.

The program, which is open to retired people over the age of 55, provides an hourly stipend to low-income individuals who qualify.

After the initial screening, the foster grandparents work under the supervision of the instructor or



Bob Frohne offers mentors skills in construction. Photo by Sara Parker

site manager, who issues semi-annual reports on their performance, once individually and once as a group. The foster grandparents are required to undergo monthly training sessions with the program throughout the duration of their participation.

Foster grandparents are required to volunteer a minimum of 15 to 20 hours per week, but many average 35 to 40 hours per week.

Bob Frohne has been a foster grandparent volunteer for six years, and has been involved in the NEWTECH Skills Center of Spokane for eight years.

Bob, who raised two children and worked in construction before retiring at the age of 52, uses his experience as a parent and in the building trades to guide the NEWTECH Skills Center students in the construction technology program.

He sees a number of issues at play in the student population with which he volunteers.

One is that the ubiquity of technology draws the attention of students away from a classroom setting in which safety is paramount.

"I have to keep telling them to take out their earbuds. Then two minutes later, it's the same thing," said Bob. "When you're welding, you need your eyes and your ears.

When they put those earbuds in to listen to their iPods or whatever while they're working, they've just lost their ears."

Bob also assists the students with gaps in basic math and reading comprehension.

"Those gaps can be significant stumbling blocks in a fast-paced course, in which the instructor may not have time to stop the lesson and assist an individual student," he said.

"These days, students have trouble with basics," he said. "Some can't even read a tape measure. Many can't pass a basic math test. So when they come here, we have to play catch-up. Some are falling through the cracks."

Bob finds that the most rewarding aspect of volunteering at the high school level is assisting students who are falling behind.

Chuck Sauer, the construction technology instructor and Bob's supervisor, commented on his role in the classroom.

"The beauty is that with an older person, the students learn from them, and the foster grandparent learns from the students."

Twenty-seven of the Spokane area foster grandparent volunteers work with pre-school aged children in Head Start Programs.

Shirley Price, 88, has been a foster grandparent for eight years, and volunteers at the Toddler Room and the Bigfoot Head Start Program at Spokane Community College.

"When I get up in the morning, I wonder why I do this. Then I go to school and I know why," she said. "I love all the little ones.

Whenever I hear, 'Grandma Shirley! Grandma Shirley!' it makes it all worth it. It's what keeps me young."

The foster grandparent volunteers range in age and physical ability level.

"Many volunteers need to use canes and walkers, but being around children and interacting with them gives us a chance for an outing and some excitement in the day," said Shirley.

"If we didn't leave the house and talk to folks, we'd probably just wither away," she added.

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Retired mathematics professor draws Baptist peace conference to Spokane

Having attended Baptist Peace Fellowship of North America (BPFNA) annual international conferences since 2006, Roy Johnson, a retired mathematics professor in Pullman, suggested four years ago that the 2013 conference be held in Spokane.

It will be held July 15 to 20 at Gonzaga University.

Roy and his wife, Carole, are among a contingent of people who regularly show up wherever the conference is held.

"I'm attracted to the ideals of justice and multicultural understanding that the Baptist Peace Fellowship emphasizes," he said. "Peace is about working for justice and reconciliation."

Every year, Roy picks up new insights he can put into practice.

He mentioned learning two years ago that "working for the abstract goal of reducing poverty was not as effective as the more concrete goal of wanting every child to have enough food and a decent place to live."

Roy has been a member of Calvary Baptist Church in Spokane since 2009. He began attending Calvary from time to time in 2001. He attended Pullman Baptist until it closed in 2008.

When it's difficult to come to Spokane, he attends St. James' Episcopal Church in Pullman and is involved with peace and justice committees of both St. James' and Sacred Heart Catholic Church in Pullman, where his wife is a member.

"I'm at home with the Baptist Peace Fellowship gatherings," he said. "They are ecumenical. Every denomination and faith—Episcopal, Methodist, Unitarian, Jewish and others—has peace fellowships. This one is special because it has an annual meeting."

Although he grew up Baptist, he did not know about the fellowship until he heard about it through the Evergreen Association of American Baptist Churches. He served on the Evergreen regional executive committee from 2003 to 2006, and attends Evergreen's annual meetings.

While the Baptist Peace Fellowship board is racially mixed, attendance at the conferences is mostly European-American.

"There is nevertheless a strong desire to make participation more ethnically inclusive so everyone's voice is heard," he said. "This year's theme, 'Entertaining Angels: Peacemaking through Radical Hospitality,' goes along with the idea of learning from those of other ethnicities."



Roy Johnson visits Spokane for meeting at Calvary.

Roy grew up in Chicago and earned a bachelor's degree in math in 1960 at St. Olaf College. He earned his doctoral degree in math at the University of Iowa in 1964, and then spent two years teaching math in the Peace Corps—one year in Lagos, Nigeria, and one year in Addis Ababa, Ethiopia.

He came to Washington State University in Pullman to teach math in 1966.

"While the connection between math and peace may not be obvious, math and science help give insights into people's lives and struggles," he said. "For example, looking at statistics on the minimum wage in different states and contrasting those figures with income taxes can bring some understanding."

Roy sees that in states with higher minimum wages, a higher percentage of people pay income taxes.

In Pullman, Roy is also involved with the Common Ministry at WSU, serving on its council and helping plan the annual Roger Williams Symposium. The speaker in March was the Rev. Michael-Ray Mathews of People Improving Communities through Organizing (PICO), whom he met last summer at the Baptist Peace Fellowship conference.

Roy appreciates speakers that both WSU and the University of

Idaho draw to the region, bringing new ideas and perspectives.

"We always have to have hope," he said. "We are called to do what we can. There's a difference between hope and blind optimism. As long as we recognize we are in the effort of working for peace and justice for the long haul, we can maintain hope."

He finds the Baptist Peace Fellowship conferences nurture him for the long-term commitment needed, introducing him to many things that he did not know 10 years ago.

"We need to go to conferences to gain insights we would not otherwise have," he said.

For example, he said that 10 years ago, he might have thought it was a good idea for prisons to be run by corporations.

The 2007 conference pointed out problems of having corporations run prisons: Corporations are not as accountable as government. To stay in business, they need a steady flow of inmates into prisons, so there is no motivation to encourage prisoners to leave prison and stay out, Roy summarized.

"That's just one example of a justice issue I would not have been aware of without the conference," he said.

For information, call 334-3322 or email rajohnson51@ea-abc.org.

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How do we choose to use the gifts of media, communication we have?

Since publishing the article on the digital cloud requiring extensive storage space and adding to the concrete, diesel exhaust and energy use “footprint” in Quincy, I have heard that half of what is on the internet/stored on the cloud is pornography. Is that true? Agreements we sign to use servers, all prohibit use for porn.

Since the Boston marathon bombing, we have been reminded of the ready access online to recipes for making bombs and media show examples as they cover the story.

FreePress.net reports that billionaire brothers Charles and David Koch want to buy some of America’s major newspapers to push their “anti environment, anti-labor and anti-democracy political agenda.” In bankruptcy, the Tribune Company is sell-

ing eight daily newspapers, including the *Chicago Tribune* and *Los Angeles Times*.

As FreePress.net says, “we don’t need more corporate control of our media and our politics. We need journalism that uncovers corruption—not hack writing that covers it up”—journalism that “acts as a watchdog against the wealthy and powerful.”

Freedom is not free. It’s expensive and risky. It’s about who has access to media and how they use it. We have long been told we cannot stop pornography, which degrades and abuses women, men and children, and we cannot stop violent videos, even those that engage viewers actively in shooting and mayhem. We can license cars and drivers, but not guns or gun owners,

because we don’t want to lose our freedom.

Democracy is a tenuous system that can easily veer to anarchy, nihilism, oligarchy, plutocracy, autocracy, organized crime, human rights abuses, slavery, poverty, corruption—well, you name it. If you don’t know what some of these systems are, check them online and learn.

It’s a blessing of the internet that we have information at our fingertips.

I just read a book of short summaries of the lives of Benjamin Franklin, John Adams, George Washington and Abigail Adams to my grandson, and ponder on the breakaway from the oppressive British colonial control into new ventures and visions of freedom, equality, rights, dignity, justice and opportunity.

Even then, the people knew freedom was dangerous and scary, even if freedom for one undermined freedom for others and the wellbeing of society. Ideas flowed off printing presses, spreading ideas and ideals of democracy and freedom.

Our media opportunities today are an incredible gift for good, for connecting people with common concerns to voice opinions, grievances and gratitude to decision-makers, and to have access to information on ways to improve our lives, communities and the world—from composting to fair trade, household hints, historical insights, political action and more.

It’s our choice how we use the gifts we have been given.

Mary Stamp - Editor

Hope comes through engaging with problems to contribute to solutions

“We can only hope,” a comment heard during coverage of the Boston Marathon bombing, shooting and manhunt has triggered thoughts on hope and hopelessness.

We were pretty well wrung out during that period, finding it almost impossible to turn off the radio or television. We—and the media—were caught in a vicious cycle.

Much of what we heard wasn’t news, but announcements that news was probably about to happen. We didn’t dare pull away from the coverage because something always seemed ready to happen.

The radio and TV networks couldn’t go back to regular programming for the same reason: the police or the FBI announced there would be a news conference soon, the President would be speaking soon, there was heightened activity in some office or building that led to speculation something actually had happened. Except for the gravity of the situation, it was like being trapped in an absurdist drama.

The speaker expressed what seemed to be a vapid opinion, given the situation, that “We can only hope” that something can be done about our country’s problem with violence.

It is unreasonable to expect anyone to be profound in such a situation, but “We can only hope” seemed to be only a small step from wishful thinking.

Hope is necessary. Otherwise, we are likely to be paralyzed by the enormity and complexity of the problems we face. Hoping alone hardly seems adequate, however. If we hadn’t realized it before, Boston has shown us that there are no neat segments that we can deal with in an orderly fashion.

The first line of a hymn by David Beebe and Emma Lou Diemer encourages us: “Let us hope when hope seems hopeless.”

Theologically—and capitalized—“Hope” as a virtue, is defined in my dictionary, as “the desire and search for a future good, difficult but not impossible to

attain with God’s help.”

It’ll be a long, slow, messy slog, and the hope we need is not a squishy variety.

The Faith Action Network of Washington has taken a position on gun safety and you may sign their petition at their website: www.fanwa.org The petition contains seven measures they have endorsed. It’s highly doubtful that all of them could be passed at once. In fact, it might contribute to better discussions to have them considered individually. Pick one and start.

Western states have high gun ownership rates and the statistics that go with them.

In Oregon, where I now live, half the adult population own guns.

The *Oregonian* newspaper started an occasional series shortly after the Clackamas Town Center shooting near Portland and the Newtown school shooting, to explore attitudes about guns across the state.

The most recent of these tells a story of a woman who had helped a family friend

after the friend’s son was killed while playing with a gun.

Over the years she has remembered that family whenever she has heard of a child being shot, but she has not participated in a gun control group. Recent events have influenced her to become active, and she told the reporter, “I have made a transformation from a gun control advocate who didn’t do anything to a gun control activist, and I feel I am going to be a gun control activist for the rest of my life. This is a complex issue filled with passionate emotions. We will never get rid of guns or gun violence, but we can save lives.”

Her hope that she can contribute to a solution has been coupled with an active and positive engagement with the problem.

In cases such as these, it’s handy to have the U.S. Capital switchboard number—202-224-3121—on a sticky note on the splashboard in my kitchen.

Nancy Minard - Contributing Editor

Benefit Lunch

Sounding Board

2013 Speakers

‘Tapping into the abundance,’ we have incredible connections, gifts

Speakers at the 2013 Fig Tree Benefit Lunch shared insights on ways The Fig Tree has helped them make connections.

I want to talk about windfall and comment on fruitfulness, which I have learned about from working with Windfall, an outreach of the Cathedral of St. John.

A windfall is the fruit a fruit-bearing tree or plant had dropped because of the wind. People can go pick it up for free or at a reduced cost. It was considered a boon, a bonus, like the Old Testament instruction for farmers to leave margins of their fields for gleaners. It’s about abundance and gracefulness.



Windfall is a store on South Perry started by St. John’s women, who were tired of raising money with monthly rummage sales and five-cent luncheons. In 1958, they opened a thrift store as an easy way to make money. We quickly outgrew the little windmill building and moved into our current space. The service league’s history records cycles of boom and bust as Windfall has gone from all-volunteer run, to having some employees, to now being 75 percent volunteer run.

Last year when I was service league president, Spencer Grainger of Liberty Park Child Development Center called and offered a partnership. The clothing program for their pre-school and after-school families was hard to handle. He suggested giving us the clothing. I thought, that’s a windfall, but it didn’t feel good just to take the clothing, so I said, “Why don’t we form a voucher system so families can come and shop with dignity, using vouchers as money.

Two weeks after we formed the partner-

ship, I saw Mary Stamp at the South Perry Farmers’ Market and said ‘I have a great idea for an article.’ She agreed.

The Fig Tree embodies the fruitfulness apparent in the world’s great religious traditions. If we pay attention, even in the busiest moments of our lives when we feel overwhelmed, there’s the grace of abundance we didn’t ask for or earn. If we tap into that, we make incredible connections and have an incredible gift.

Every time I pick up The Fig Tree, I have that experience. It’s a windfall of grace, a windfall of knowledge. I am humbled to be in this room with people who have been in pages of the windfall (Fig Tree) who work for the windfall (Fig Tree). Mary is someone who opens the gate and says “come in and take the abundance, come on in.”

Lena Lopez Schindler – St. John’s Episcopal Women’s League and Windfall Thrift Shop

I’ve been reading The Fig Tree

a long time, as I have served as director of the Spokane Guild’s School for 35 years. By the time it fully circulates at the school, it has many fingerprints on it. That’s a testament to The Fig Tree, because there’s so much important and positive information in it.



The internet has affected newspaper sales but probably some of the bad news reported has also had an effect, because there’s little good reporting in most U.S. newspapers today. The Fig Tree is a tribute to the people who have supported it all along.

The Guild’s School, a regional diagnostic and treatment center for children from birth to three with developmental disabilities,

works with children with cerebral palsy, Down syndrome, hearing or vision impairments, rare syndromes, autism and children hurt through violence.

The school is 53 years old. For the first 22 years it was in the Westminster Congregational United Church of Christ, which considered the school part of their outreach.

Recently Deidre Jacobson interviewed me for The Fig Tree and asked why I do this work. For a long time, I would just say to people, “We’re doing God’s work,” with no further explanation. Everyone understood it in their own way. That’s what The Fig Tree is about. There’s room for interpretation.

I’ve always felt that given the right information, people want to do good. Sometimes we just have to lead them to do good.

Dick Boysen - executive director of the Spokane Guild’s School

The Fig Tree provides an outstanding contribution to understanding and promoting social justice in our region.

Social justice encompasses the historical idea of creating a society based on the principles of equality, freedom, justice and fairness for all human beings. Social justice is part of secular philosophy, as well as the religious tenets of the world’s great religions.

The secular realm in democracy uses law to enshrine principles, while theologians and religious sects have not only embraced the constitutional principles, but also taken the next step onto the importance of economic justice, and the idea that God demands each of us to help the poor and needy among us.

At the 2012 National Prayer Breakfast, President Barack Obama spoke of social

justice from the theological perspective, saying, “It is a command from God to love thy neighbor as thyself.” He added that Proverbs says it is our responsibility “to speak for those who cannot speak for themselves, for the rights of all who are destitute,” and that Jewish belief considers that “the highest form of charity is to do our part to help others stand on their own.”

I see that long-standing mission every time I read The Fig Tree. As I’ve observed over the years while reading this inspiring publication, it has eloquently covered the words and deeds of the inter-

faith community for many years, informing us of the theology, good works, partnership and ways each of us can be part of those efforts. The stories inspire us about individuals and organizations, especially civil rights groups.

I thank The Fig Tree for the many times it has covered the work of the Kootenai County Task Force on Human Relations, and the Human Rights Education Institute as we over time faced challenges. We are so appreciative of how The Fig Tree sends out word of what we believe in relationship to democracy and social justice.

The Fig Tree has carved a path that covers the broadest definition of what it means to be a social justice activist. Thank you for your enduring determination to meet a mission that fills the vacuum in other publications and the media in general.

Mary has stayed on course and focused on what social justice is about, for individuals, institutions and organizations, not only here but throughout the world.

Tony Stewart of the Kootenai County Task Force for Human Relations

Tribes and HREI open exhibit on the tribe

The Coeur d'Alene Tribe and the Human Rights Education Institute in Coeur d'Alene opened an exhibit on "One World, Many Cultures," open through December from 10 a.m. to 5 p.m., Mondays through Fridays and 10 a.m. to 2 p.m., Saturdays, at 414 W. Mullan in Coeur d'Alene.

"Schitsu'umsh Country" focuses on the heritage, contemporary life and future of the Coeur d'Alene Tribe and American Indian peoples. HREI and the tribe will offer workshops.

For information, call 208-292-2359 or visit www.hrei.org.

Dominican offers some corrections

Sr. Sharon Stangler, OPI, of the Spokane Dominican Sisters, has submitted corrections to some of the historical information in an article in the February 2013 Fig Tree about Inga Jablonsky and her books on the German Dominican Sisters.

The following are corrections of errors—*noted in italics*:

- Eleven sisters came in 1925 in response to an invitation by Bishop Carroll to take charge of domestic needs and affairs at—*not run*—Carroll College in Helena, Mont.
 - Doctors in Conrad, Mont., invited sisters in 1929 to manage—*they did not build*—a small hospital there.
 - In 1934, they purchased a closed boarding school for Indian girls—*not an old mission*—in Kettle Falls from Jesuit fathers.
 - Sisters assisted Jesuit priests to staff—*they did not run*—a small boarding school for Indian children in Omak.
 - From 1925 to 1937, 71—*not 76*—sisters came from Germany.
 - Sisters sold Our Lady of the Valley Convent in Kettle Falls in 1969—*it did not dissolve in 1965*—and moved to the new motherhouse on Fort Wright Dr. in West Spokane.
 - By the 1960s, 75—*not 69*—Americans had entered the Dominican convent.
 - When the Dominican Center closed, some—*not all*—sisters moved to the motherhouse in Sinsinawa, Wis., and some stayed in Spokane and Chewelah where they continue to minister.
 - Sister Antonia Stare was the third—*not first*—American woman to join the Dominicans.
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Calendar of Events

- May**
- **Jewish American Heritage Month**, www.jewishheritage.us
 - **Older Americans Month**
 - **Asian Pacific Americans Heritage Month**, www.caapaa.wa.gov
 - **Sacred Encounters**, Old Mission State Park, Cataldo, Idaho, 9 a.m. to 5 p.m. daily, 208-682-3814, parksandrecreation.idaho.gov/parks/oldmission.aspx
- May 1**
- **Immigration Reform March**, MECHA de EWU, Gondola Meadows, Riverfront Park, 1 to 4 p.m., lvazquez@eagles.ewu.edu
- May 2**
- **Annual Spokane Leadership Prayer Breakfast**, Bob Goff, Doubletree Hilton, Spokane City Center, 952-8003
 - **Hope for Zambezi Campaign Benefit**, Spokane Community Building, 35 W. Main Ave. 5:30 p.m.
- May 4**
- **Coyote Speaks: A Benefit for Spokane's First Language**, Native American musical and songwriter Jim Boyd, Bing Crosby Theater, 901 W. Sprague, 7 p.m., info@salishschoolofspokane.org
 - **Pax Christi Conference**, Rosalie Riegle, St. Joseph Catholic, 4521 N. Arden Rd., Otis Orchards, 9:30 a.m. to 3:30 p.m., 358-4273, scooper@ccspokane.org
 - **Block Party for Anti-Human Trafficking Campaign**, benefit concerts, Associated Students of Whitworth, Service Station, 9315 N. Nevada, 1 to 9 p.m., 777-4236, spridemore15@whitworth.edu
- May 5**
- **Lilac Bloomsday Run**, downtown, 9 a.m., www.bloomsdayrun.org
 - **World Relief's Race 2 End Slavery**, Bloomsday course in downtown Spokane, 9 a.m., worldreliefspokane.org/Race2EndSlavery
 - **Jubilation Dance Ministry Spring Performance**, Cowles Auditorium Main Stage and Stage II, Whitworth University, 7 to 10 p.m., 777-4557, jrixon14@my.whitworth.edu
- May 7**
- **Unity in the Community Meeting**, Community-Minded Enterprises, 25 W. Main, Suite 310, 5:30 p.m., 209-2625, tracil@community-minded.org
 - **"Aftershock"** (China Tangshan earthquake), The Garland Theater, 924 W. Garland, 7:15 p.m.
- May 8**
- **Spokane Police Accountability Reform Committee**, 35 W. Main, 5:30 p.m. 838-7870
 - **Veterans for Peace**, 35 W. Main, 6:45 p.m., 838-7870
- May 9, 23**
- **Palestine-Israel Human Rights Committee**, 35 W. Main, 3 p.m., 838-7870
- May 10, 11**
- **Spirit of the Eagle Pow Wow**, Reese Court Pavilion at Eastern Washington University, grand entry at 7 p.m. Friday, 1 and 7 p.m., Saturday, dinner at 5 p.m., 359-6660
- May 11**
- **Simplify Life, Magnify Living - Bike Riding as a Contemplative Practice**, Sr. Patricia Novak, OSF, The Franciscan Place, 1016 N. Superior, 10 a.m. to 3 p.m., 483-6495, sjfconline.org/simplify_life_magnify_living.html
 - **Alternative Mother's Day Celebration**, Monica Bauer, OSF, St. Joseph Family Center, 1016 N. Superior St., 9 a.m. to noon, 483-6495
- May 12**
- **Mother's Day Champagne Brunch**, Immaculate Heart Retreat Center, 6910 S. Ben Burr Rd., 9 a.m. to 2 p.m., 448-1224
- May 15**
- **Inland Northwest Death Penalty Abolition Group**, 35 W. Main, 5:30 p.m., 838-7870
- May 16**
- **Peace & Justice Action Committee**, 35 W. Main, 5:30 p.m., 838-7870
- May 17**
- **Inland Folk's Dan Maher and the Blue Ribbon Tea Company Benefit Concert for the Peace and Justice Action League of Spokane**, Unitarian Universalist Church, 4340 W. Ft. Wright, 7 p.m., 838-7870
 - **"Celebrating Innovation & Agility"**, Washington State Nonprofit Conference, Meydenbauer Center, Bellevue, 8 a.m. to 4 p.m., 253-330-8850, info@washingtonnonprofits.org
- May 17, 18**
- **Annual Spokane Falls Community College Pow Wow**, SFCC Red Nations Student Assn., SFCC Gymnasium Building 7, grand entry at 7 p.m., Friday, noon and 7 p.m., Saturday; dinner at 5 p.m., Saturday, Café at the Falls Building 17, 533-3546
- May 18**
- **75th Spokane Lilac and Armed Forces Torchlight Parade**, downtown Spokane, 7:45 p.m., www.spokanelilacfestival.org
 - **White Rose Brunch**, Spokane chapter of Links, Inc., Northern Quest Casino, 100 N. Hayford Road, Airway Heights, 11 a.m.
- May 19**
- **FAN Spring Summit**, All Saints Lutheran, 314 S. Spruce, 4:30 p.m.
- May 20**
- **Women Helping Women Fund Benefit Luncheon**, Bonnie St. John, 1984 ski racing medalist in Olympics and Paralympics, Spokane Convention Center, noon lunch, www.whwspokane.org
- May 23**
- **"Misquoting Jesus"** by Bart Ehrman, Martin Woldson theater at The Fox, 1001 W. Sprague, 6:30 p.m.
- May 30**
- **Peace and Justice Action League 2013 Spring Soiree and Benefit Auction**, Cathedral of St. John, 127 E. 12th Ave., 5:30 to 9 p.m., slichty@pjals.org
- May 31-June 1**
- **Serenity 12-Step Retreat**, Fr. Tom Weston, SJ, Immaculate Heart Retreat Center, 6910 S. Ben Burr, 448-1224
- May 31-June 2**
- **ArtFest**, Coeur d'Alene Park in Spokane, 456-3931, www.northwestmuseum.org
- June 1**
- **"Two Rivers"** Film, shown by One Peace, Many Paths. South Hill Library, 3245 Perry St., 3 p.m.
- June 5**
- **Fig Tree Delivery**, St. Mark's Lutheran, 316 E. 24th Ave., 9 a.m.
- June 6**
- **The Fig Tree Annual Meeting**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 1 p.m., 535-4112

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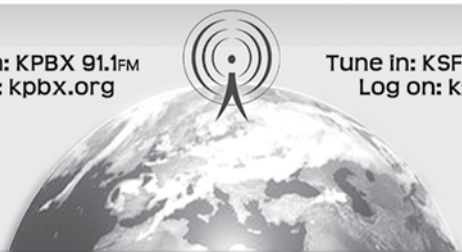
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Dance is a means to convey faith through movement rather than words

By Evanne Montoya
Whitworth student intern

As Karla Parbon follows her calling to share her Christian faith with others, she usually does it without words.

"Dance allows me to share my faith through movement versus through words," she said. "In our culture, so much is about words and imposing our words and ideology on others. Through dance, we don't impose. We allow people to experience the Holy Spirit without speaking a word."

While she now uses dance to "accentuate, express and further develop faith," Karla did not always see things that way. She grew up dancing. As a four year old, she danced with tap shoes and a tutu.

Growing up in a Pentecostal church, however, her faith and her dancing were separate.

"We didn't dance in church," she said. "We could dance in a studio, but to connect dance and church was inconceivable."

Now, though, she not only brings her faith and her passion for dance together, but also helps others connect the two.

In elementary school, Karla added jazz dance to her repertoire. Then she realized ballet was necessary to a good dance technique.

By the time Karla finished high school, she was burned out from years of competitive dance. For 15 years, she danced for three to six hours a day about five days a week. So she chose to go to Whitworth University instead of pursuing dance.

Miserable without dance, Karla and some other students, led by Penny Slack, decided to bring dance to Whitworth. They started Jubilation, a student-led dance program that continues to thrive. Karla and others taught dance classes for one another.

In Jubilation, participants emphasized the joy of dancing for value and self-worth, not competing. In high school, Karla had defined herself by whether she placed first in competitions or was the best dancer in the class.

"I experienced a shift. It needed to happen for me to fall in love with dance again," she said.

As she began to connect dance to faith, she began developing as an artist under the guidance of Judy Mandeville, who supported students as they started Jubilation and served as its faculty advisor.

She taught dance at Whitworth in partnership with Margaret Taylor Doane, a pioneer in sacred dance nationally.

After graduating in 2000 with a bachelor's in psychology, Karla taught dance at Gonzaga Prep and worked with some Gonzaga University student interns.

When she learned that Suzanne Ostersmith, the dance program director and instructor at Gonzaga University was forming dance programs at Gonzaga and Whit-



Karla Parbon connects dance and faith. Photo by Evanne Montoya

worth, Karla emailed Suzanne and they met.

Suzanne asked her to teach a class. Soon it turned into multiple classes. When Suzanne decided to focus on Gonzaga, she asked Karla to become dance program director at Whitworth.

There she has pioneered multiple classes, including one on ministry and choreography, which allows students to explore the connection of dance to faith and to develop skills to choreograph dances that express faith-based concepts.

This year she took a group to an American College Dance Festival Association event to perform a dance based on the writings of Saint Teresa of Avila. She also choreographed a dance for her Jazz II course to raise awareness about human trafficking in sup-

port of Unite, a student-led human trafficking awareness movement at Whitworth.

Along with working with students, Karla earned her master's degree in theology from Whitworth University in 2012. With support from faculty, she tailored her master's program to create a movement-infused theology experience, combining her passion for dance and faith.

That joint passion was also evident when she pioneered the dance ministry at Life Center Church, which she has attended for 18 years.

She contacted Paul and Amy Miller, who are worship leaders and creative arts directors at Christian Life Center, and volunteered her services with dance.

Amy said she had been praying for 10 years, both for Life Center

to be open to a dance ministry and for someone to lead it.

Karla's first performance for the 2006 Easter service met with "overwhelming support." Since then, she has prepared two to four pieces a year.

Dancers from a variety of experience and dance genres—hip hop to contemporary to ballet—audition to participate in this ministry.

"Every genre can be used for the glory of God," Karla said.

Having this ministry helps alleviate the tension many Christian dancers feel between their faith and their art.

"Since the Reformation, Christians have been fighting against the idea that the body is of the devil," Karla said.

Dance was often portrayed as lewd, and women especially are suspected of using their bodies to tempt the community away from a righteous way of life, she said.

"That's a struggle many Christian dancers have had to work through," she said. "Many worry dancing celebrates their bodies. They forget that God created their bodies, and dance can be a way for

them to praise God."

As she and the dancers create pieces, they are cautious about what they do and what they wear because, while most of the comments are positive, some people are still apprehensive. Because interpretation is a factor in art, some may not receive it well.

While it is difficult to please everyone, "we go into every performance knowing we're doing things as ethically and morally as we can," Karla said.

The ministry can help the dancers connect their faith with something concrete: their bodies. It helps them move their spirituality out of their heads and fully embody it, she said.

Developing skills as dancers for this embodiment goes beyond the dancers' personal learning and growth. As dancers learn to express their faith with all their being, they have a tool to communicate.

On stage, dancers allow themselves "to be vessels, disciples and witnesses for the Lord," she said.

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