

33RD YEAR OF PUBLICATION

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FEATURES 40+ EVENTS



Monthly newspaper and website covering faith in action throughout the Inland Northwest  
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# Couple embark on overseas venture

By Mary Stamp

As Paul and Kerri Rodkey retire, they will pack up their skills to see what applies as they are assigned through the Peace Corps in Botswana.

Paul has been pastor of Bethany Presbyterian Church and campus minister at Eastern Washington University. Kerri's career with the State of Washington and the Spokane Neighborhood Action Program (SNAP) has been in community development, micro-finance and financial stabilization with government and nonprofits, helping communities improve and individuals emerge from poverty.

After a retirement party from 3 to 6 p.m., Saturday, June 11, at Bethany Presbyterian Church, 2607 S. Ray, they will leave July 31. Paul's last Sunday is June 12.

They will educate and organize around HIV/AIDS prevention and treatment in communities where large swaths of generations have died.

Paul will help schools give children life skills and hope, so they can grow up to create their own lives and dreams. Kerri will organize nonprofits.

The first three months, they will live with different families, learn-



Kerri and Paul Rodkey prepare to leave for 27 months serving in the Peace Corps in Botswana where they will do organizing and education on HIV/AIDS.

ing the culture and language while they are trained in youth life skills for Paul and local government and civil group dynamics for Kerri.

They will learn what has been done, what has worked and what has not.

When they are assigned, they will share an apartment. They are taking two solar panels to hook up to a car battery to charge phones, laptops and a CPAP for Paul's sleep apnea.

The Rodkeys are both excited and anxious. They are renovating the house they recently moved to in Spokane after living since they married in 2000 at Deep Creek, 20 miles west of Spokane. There, he was near his children, while they lived with his first wife. They will rent their new house while they are gone for 27 months.

Paul served more than 44 years in ministry, nearly 30 years at Bethany Presbyterian in Spokane.

"In the midst of the church evolving, Bethany has had a graceful, loving way of being an alternative church in the Presbyterian Church (U.S.A.)," said Paul, who earned a bachelor's degree in social science in 1974 at Whitworth.

He worked in Tacoma for a year,  
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# Acts of hate and harassment helped spark commitment to promote human rights

By Kaye Hult

When Marshall Mend moved to Coeur d'Alene from California in March 1980, he just wanted to begin a new life with his family in this beautiful part of the country. Unexpectedly, that new life included helping start the Kootenai County Task Force on Human Relations (KCTFHR) in 1981.

Interested in real estate and sales, he received his real estate license in June 1980.

In December, Chef Rosen's restaurant in Hayden, Idaho, was defaced with swastikas.

Community activist Dina Tan-

ners invited Marshall to join other Jewish individuals to meet about the incident. Dina was "the mother of the Task Force."

Undersheriff Larry Broadbent, the prosecuting attorney Glen Walker and 25 others attended.

"I had never been involved in human rights," Marshall said. "I liked all kinds of people. I had a variety of friends. In the early 1960s, my first wife used to march in civil rights protests, but I was working and did not get involved."

In February 1981, another hate crime occurred. A single mother

had four children, two of whom were mixed race. An Aryan Nations member began harassing and threatening them. The city attorney prosecuted the Aryan Nations member for a misdemeanor and he served 60 days in jail.

"At first, I was concerned about my family and myself, but that's when I changed," Marshall said. "I was angry that someone would do that to four children and a single mother. That's when I made my commitment to human rights."

The group gathered with others at First Christian Church.

"We felt we needed a new law," Marshall said.

Rick Morse, then the pastor of First Christian Church, was chosen as president. Several other ministers attended, including Ed Hart of First Presbyterian and Al Osgood from the Methodist church. Tony Stewart, the only other founding member still with the task force, also came.

Members of the Aryan Nations, the group responsible for these acts of hate, also attended. They marched in the back of the room

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# St. Joseph Family Center will close doors Sept. 30

As of Friday, Sept. 30, St. Joseph Family Center (SJFC) will close its doors after just celebrating 125 years of the Sisters of St. Francis' service in Spokane.

"The closure is the result of financial and operational challenges for many years," said Florence Smith, communications director of the Sisters of St. Francis of Philadelphia.

"For years, we have been challenged with how best to raise sufficient operational funds," said Florence. "After lengthy discussion, prayer and discernment, the board of directors of SJFC, with affirmation by the congregational leadership team, made the decision to close the center at the end of its fiscal year."

Many people seeking the counseling center's services cannot afford the counseling. About 50 percent of those served are on state insurance. The Affordable Care Act made it possible for the uninsured to have mental health coverage, she said, but rates paid under the act by the state insurances do not cover the costs of providing these services.

St. Joseph's started as an orphanage in the 1890s and cared for children for 40 years. In the 1970s, Washington State changed requirements for caring for orphans, requiring that they live in group homes and that siblings live together in small buildings. The facility was adapted to meet those guidelines. In 1982, the state changed from supporting children's homes to foster homes.

At that time, St. Joseph's became a counseling center. SJFC has provided counseling for couples, families and teens, as well as spirituality programs at the Franciscan Place since 1987.

Although its future has not been decided, the FSP plans to sell the property. There will be a closing ritual in late summer, offering individuals a chance to come and walk the grounds one last time in late summer, tentatively on August 20.

For information, call 610-558-7726 or email [fsmith@osfphila.org](mailto:fsmith@osfphila.org).

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#### World Vision, WCC discuss El Niño response

At an April 18 gathering in Johannesburg on "Food, Faith and El Niño," 25 people from churches and faith organizations in Southern Africa asked about the role of churches to help people realize their right to food and livelihood.

Offered by the World Council of Churches Ecumenical Advocacy Alliance (WCC-EAA) with World Vision International, the consultation was opened by Bishop Malusi Mpumlwana, acting general secretary of the South African Council of Churches. He outlined the churches' responsibility to respond swiftly and adequately to the unfolding crisis caused by the El Niño weather.

"We contribute to climate change and El Niño makes matters worse. We can respond better to assist communities in this critical period," he said. "We need to be inspired by those who are responding, learn from each other and work together."

Although food security did not have prominence in the Paris agreement on climate change, the WCC-EAA calls for it to be central to climate-change response. More than 150 countries signed the agreement at a United Nations ceremony April 22 in New York. The agreement is a step toward food security, said WCC-EAA representatives, because it invites advocacy for just, sustainable food systems. The WCC-EAA has long advocated for agro-ecology, challenging commercial unsustainable farming methods.

Angeline Munzara of the WCC-EAA Food for Life Campaign and advocacy director of resilience and livelihoods at World Vision International, said: "The faith community is mandated not only to respond to the crisis, but also to hold governments accountable."

Mervyn Abrahams, director of the Pietermaritzburg Agency for Community Social Action (PACSA), presented its "Food Price Barometer" project. It highlights South Africa's income inequality and rising food prices. It is on Carte Blanche TV: carteblanche.dstv.com/player/1029084. "We cannot submit to the tyranny of averages, where the few very high-income citizens in the country mask the real poverty and under-nutrition most suffer," he said.

The 2015-16 El Niño weather is notable in its strength and negative impact on crop production, livestock and agricultural livelihoods worldwide. In Southern Africa, about 28 million people are food insecure, with Lesotho, Malawi, Swaziland and Zimbabwe declaring drought emergencies. In South Africa, poorer households spend 55 to 75 percent of their income on food. Food prices will rise 30 percent this year. Agriculture is mostly rain-fed and the severe drought is pressuring producers and consumers. Governments are responding without adequate policies.

#### Holy Land churches attend U.S. summit

Leaders from churches in the Holy Land met with heads of faith-based organizations and churches in Atlanta, Ga., April 19 to 20 for a summit on the role of U.S. churches in peacemaking in the Middle East. World Council of Churches (WCC) general secretary, the Rev. Olav Fykse Tveit, told of the WCC's pilgrimage of justice and peace, an opportunity for churches to look into the future together with hope. "With a change of heart in the U.S., there will be a drive for change in the Holy Land," he said.

Participants discussed the role of pilgrimages in peace-building and investing in Palestine. They prepared "The Atlanta Church Summit Document" of recommendations developed during the event. Former U.S. President Jimmy Carter offered recommendations and a closing address. He emphasized his personal commitment to justice and peace for Israel and Palestine. The summit, he said, was unique because church leaders from the U.S. and the Holy Land met to share their commitment to peace in the Holy Land.

Speaking on the church's prophetic role to search for peace and justice in the Holy Land, Bishop Munib Youna of the Evangelical Lutheran Church in Jordan and the Holy Land, urged Christians to pressure governments to support international resolutions to end the occupation. Part of the role is informing U.S. churches on issues, said Bishop Elizabeth Eaton, presiding bishop of the Evangelical Lutheran Church in America.

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## Regional Ecumenical & Interfaith News

### FAN said poor fared well in 2016 budget

Elise DeGoyer, co-director of the Faith Action Network of Washington, reported that when the Washington State House and Senate adjourned a 30-day special session on March 29, "the poor and the vulnerable in our state fared pretty well in regards to the 2016 supplemental budget."

She recently shared highlights of four budget victories that were in FAN's legislative agenda.

- Washington's mental health system received about \$40 million in funding for more staff, particularly at the state's largest mental health hospital, to help provide better care and reduce the boarding of mentally ill people.

- Housing and homelessness programs gained about \$13 million, particularly to address youth homelessness.

"It was a good example of FAN's work with one of our

community partners, Columbia Legal Services, to help get HB 1682 passed and funded in the budget at \$2 million. This establishes a voucher system for homeless students in public schools," said Elise.

- The Office of Civil Legal Aid was funded at about \$550,000. This office coordinates the statewide effort to provide various legal needs for those in the state who are otherwise unable to afford legal assistance, which helps keep them in their homes and at their jobs.

- Post-Secondary Education in Prisons was the fourth budget victory. Sen. Mike Hewitt was determined to see that, even though his bill, SB 6260 on post-secondary education in prisons, was stalled in the Senate, a proviso (amendment) that captured the essence of his bill was put into

the final budget that was adopted.

"This proviso will only be in effect for the remaining year of this biennium, but we believe it will give some who are getting ready to come out of prison a 'step up' in regard to having better skills to be successful in their re-entry to society," she said.

Elise added that policy bills on FAN's legislative agenda passed during this session, thanks to the efforts of our advocacy work and individuals, who told their legislators their concerns and hopes for the state.

These successes include:

HB 1553 – The Certificates of Restoration of Opportunity bill will establish a program that will reduce the chance of someone coming out of the prison system to re-offend.

HB 1682 - The Homeless  
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### YWCA seeks nominees for award, has benefit

The YWCA of Spokane is seeking nominations for women to recognize with Women of Achievement Awards at its annual luncheon, which will be held on Friday, Oct. 7, with keynote speaker Ashley Judd.

For more than 30 years, the YWCA has honored women who, through their accomplishments and leadership, have demonstrated the mission of the YWCA, and have made Spokane a better place to live.

This year's categories are arts

and culture, business and industry; the Carl J. Maxey Racial and Social Justice Award, community enhancement, education, and science, technology and environment.

Those wishing to nominate someone may download the nomination form at [ywcaspokane.org](http://ywcaspokane.org) > Events > Women of Achievement to find the form.

For Mothers Day, the YWCA has partnered with Tracy Jewelers to offer a semi-annual Hope Stones Jewelry benefit from 4 to

7 p.m., Thursday, May 5 at Tracy Jewelers at 106 N. Evergreen.

Women at the YWCA handcrafted each piece for Mothers' Day gifts. Proceeds go to the YWCA's safe shelter and housing program for women and children fleeing domestic violence.

The YWCA of Spokane is a multi-service nonprofit working to eliminate racism, empower women and promote peace, justice, freedom and dignity.

For information, call 326-1190.

### Training in finance for nonprofits is May 11

Finance Unlocked for Nonprofits (FUN), a nonprofit finance training in Spokane, will be offered from 4 to 7 p.m., Wednesday, May 11, at the Northeast Community Center, 4001 N. Cook St.

The session, presented by Kari Anderson of the Incite! Consulting Group, will help nonprofit board members learn about ways to increase financial knowledge to grow their organization and protect assets.

Washington Nonprofits, the Office of the Secretary of State and the Northeast Community Center are coordinating the event.

FUN is a departure from usual board trainings. It expands what board members know and can do related to nonprofit finance and fund-raising options.

"Through this interactive, hands-on workshop, we will work through the why, what, who, and how of nonprofit finance," said Kari.

"We will dig deeper into two key reports—balance sheets and income statements—and will cover what board members need to know about the IRS Form 990, the intersection of finance, fund-raising and oversight," she said.

"Healthy finance practice can

be habit-forming when people are working within their comfort zones," she said, "so we will discuss how to move your organization there."

This workshop is for nonprofit board members and staff.

Before launching her consulting firm, Kari spent 20 years in leadership roles working with seven nonprofits including Lutheran Social Services, the Muscular Dystrophy Association, the American Heart Association and Central Washington University.

For information, visit [www.washingtonnonprofits.org/WNI](http://www.washingtonnonprofits.org/WNI).

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**Author speaks at luncheon on gender oppression**

Sheryl WuDunn, co-author of *A Path Appears: Transforming Lives, Creating Opportunity* with her husband, Nicholas Kristof, is the speaker for the 24th annual Women Helping Women Fund Benefit Luncheon at noon, Monday, May 16, at the Spokane Convention Center.

A New York Times best-selling book about altruism and how to bring about change in society using evidence-based strategies, *A Path Appears* has been made into a three-part PBS documentary.

She uncovers some of the harshest forms of gender-based oppression, while at the same time highlighting individuals working to tackle these complex issues.

For information, visit [whwfspokane.org](http://whwfspokane.org).

**Guatemala Commission celebrates Solola ties**

The Guatemala Commission's Fourth Annual Celebration will be held from 5:30 to 8 p.m., Tuesday, May 17, at the Barrister Winery, 1213 Railroad Ave. in Spokane.

The program includes honoring Sr. Marie Tolle for her 40 years of pastoral work in the Solola region and a presentation by Family-To-Family on their work with Mayan Indians in the Solola area. For information, call 464-1497 or email [patt9247@yahoo.com](mailto:patt9247@yahoo.com).

**Immaculate Heart announces May events**

On Sunday, May 8, Immaculate Heart Retreat Center (IHRC) celebrates Mother's Day 2016 with its annual all-you-can-eat Champagne Brunch. There is opportunity to linger in the center's scenic environment. Mass is at 8 a.m. in the chapel. Proceeds support the center's retreat ministry at 6910 S. Ben Burr Rd.

IHRC's "Breakfast with Bishop Emeritus William Skylstad" from 8 to 10 a.m., Tuesday May 17, includes his reflections on "From Pews to Shoes - Walking the Talk." He is the former Bishop of Spokane and the former Bishop of Yakima.

The center hosts a Silent Day of Prayer from 9 a.m. to 3 p.m., Wednesday, May 18, on "Mary: Receiver and Proclaimer of Mercy!" The speaker is Fr. Victor Blazovich, who studied at Bishop White Seminary and North American College, Rome, before his ordination in 2000. He is associate director of vocations and pastor of parishes in Newport, Usk, Metaline Falls and Ione and on the Kalispel Indian Reservation.

IHRC plans a Weekend Retreat for Men and Women from 6 p.m., Friday, May 20, through lunch on Sunday, May 22. The retreat leader, Fr. Jacques Philippe, will focus on "Attaining Interior Freedom and Peace in the School of the Holy Spirit" offering simple ways to remove obstacles to interior freedom and peace. He was born in Lorraine, France, and after studying math in college he taught and did scientific research.

For information, call 448-1224, or visit [www.ihrc.net](http://www.ihrc.net).

**Family fairs held in Spokane and Coeur d'Alene**

The Family Fun Fair will be held from 9:30 a.m. to 3 p.m., on Saturday, May 14, at Riverfront and Park River Park Square.

This parenting expo starts after the 65th Jr. Lilac Parade, the largest children's parade in the nation, hosted by the Rotary Club of Spokane. The parade involves more than 8,700 middle and junior high school and elementary bands and drill teams along with many children's organizations.

Spokane's sixth Family Fun Fair includes rides, children's activities, performances, parenting resources, educational activities, support groups, arts and crafts, and more, said organizer Charity Bagatsing, publisher of the annual Resources for Families Guide.

Coeur d'Alene will hold its second Family Fun Fair, called Expo Celebrating Parenthood, on Saturday, May 7, at the Silver Lake Mall, 200 W. Hanley. There will be resources for year-round activities, youth groups, children's health, educational information, arts and crafts and more.

For information, call 928-9664.

**Goodwill recognizes courage of client**

Goodwill Industries of the Inland Northwest recently announced that a former client, Alex, is the recipient of its 2016 Graduate of the Year Award.

The award recognizes the accomplishments of a participant who is employed by a company or organization outside of Goodwill, which serves more than 6,200 men, women and teens in Eastern Washington and Northern Idaho in 2015.

Alex, said development director Heather Alexander, is an example of how Goodwill helped someone overcome barriers to independence through staff encouragement.

"In the years I have worked for Goodwill, I have watched our staff step alongside people we serve, encouraging them—filling them with courage and hope to accomplish their goals," Heather said.

For some, it has been the courage to apply for a job.

For others, it has been the courage to walk through a job interview, and strive on towards the next one when the first door closes.

For still others, it has been the courage to do more things for themselves and move into more independent living, rather than relying on others to help them in their daily tasks.

Alex is someone Goodwill served during 2015. Heather first met him in the fall.

His case manager recommended Alex as a success story for Goodwill's employee newsletter.

"His story has been an inspiration to me and to many who watched his story unfold," Heather said.

Alex didn't grow up with some of the luxuries and security that many take for granted. His family struggled.

Often, as a teen, he took care of his siblings, creating meals with whatever he could find in the kitchen. A big kid, he was a good athlete, intimidating on the field and off the field.

By the time he was 13, Alex became involved in drugs and alcohol. By the time he was 20, jail was a familiar place.

"Eventually, Alex realized he had become someone he didn't like," Heather said.

He missed his family and friends. He wanted to be loved and needed, but he was sitting in a jail cell facing a long sentence. He wanted to change his life. When he was released on parole, Alex was sent to Goodwill to attend job classes.

"At first, he thought it all a waste of time, but he soon discovered that the caring staff really could make a difference, and help him find the resources he needed to become independent," she said.

Soon, Alex secured a full-time job he loved that would support his family.

After several months, Alex received a promotion he never thought possible because of his felony record.

"His children now look at him with pride, and his fiancé is looking forward to marrying her friend who has overcome his demons to live the life he has long desired," Heather said.

He has become a mentor for other men who have felt trapped by their choices, an encourager to youth who are tempted by the same choices he faced, and coworkers who feel like they are stuck.

There is more on Alex's story on Goodwill's YouTube channel at <http://bit.ly/1o2JSgO>.

"Goodwill is able to help people like Alex because of the support of our donors and shoppers," she said. "Out of every dollar earned in our stores, 85 cents funds our mission programs. Shoppers help men and women discover the pride and joy of work, being part of a team, accomplishing tasks they did not know they could tackle, and finding the courage to reach their goals, and then reach higher," she said.

For information, call 838-4246.



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# Couple leave careers in ministry, development to apply skills in Botswana

*Continued from page 1*

volunteering at a church and spent three years at First Presbyterian Church in Kelso as youth director before earning a master of divinity at San Francisco Theological Seminary in 1982.

He and his first wife served as a clergy couple at First Presbyterian in Madera, Calif., until 1987. He came back to Spokane where he found a call at Bethany as interim and then led the Inland Northwest Presbytery's Larger Urban Parish that also included Westminster and Mission Ave. churches.

**Paul stayed at Bethany** as "stated supply," working half-time. From 1995 to 2015, he also worked half-time in campus ministry at Eastern Washington University with United Ministries in Higher Education (UMHE), an ecumenical campus ministry.

**"I saw campus ministry go** from the old model of college groups to flexible meetings with people," he said.

"I witnessed a devolution of the faith community and churches on campus as many groups became engaged in marketing-entertainment evangelism," Paul said. "Mainline churches supporting UMHE were less involved, so the ecumenical aspect faded."

His low-key approach of one-on-one meetings with administrators, teachers and students made church participation harder.

**"We talked about faith** and theological questions, addressing the limited awareness of good Christian theology in contrast to an evangelistic approach that

turned many people off from Christianity," Paul said.

"Narrow definitions of faith by some led others to conclude they were not Christian. I sought to present a responsive, gracious faith that engaged people in conversations, brought speakers, held dinners, offered study series and worked with groups, like the Lutheran campus ministry.

**Bethany's ministry evolved** when, in its 100th year in 2009, it sold its building at Third and Freya to the Department of Transportation for a freeway interchange, shared a building for two years with Bethlehem Lutheran on Ray, and bought the former Assembly of God Church across the street.

"Our congregation offers an intellectual, progressive, gentle faith," he said.

About six of the 140 original members are among the 65 who now attend.

Divisions in churches in recent years over sexual orientation brought unneeded damage, he said.

**"The culture has shifted,** but many churches struggle with change," he said. "Negative ethical stands have wounded church members and turned them from living the great commandment of loving one another.

"Few youth seek blind doctrinal obedience, but instead seek more conversation on how Jesus loved outcasts," Paul said.

Bethany's outreach includes the Inland Northwest AIDS Coalition, the Spokane AIDS Network,

Crosswalk dinners for street kids, Liberty Park Child Development Center, Alternatives to Domestic Violence at the YWCA, the Shower of Stoles exhibit with stories of gay clergy, Odyssey, PFLAG and PRIDE.

When Bethany sold its property for \$820,000, it tithed—gave 10 percent—to the Presbytery of the Inland Northwest for The Future Church Project, to help churches break out of their treadmills and have tools to engage in ministry differently, Paul said.

**Bethany has a sign ministry.** In each location, its outdoor signs have shared thought-provoking quotes with a twist of humor. A colorful digital sign now displays such messages as: "God expects spiritual fruits, not religious nuts."

"We use the sign to convey loving, progressive messages," Paul said. "People email ideas. A committee decides."

After Paul completed a certificate in spiritual direction two years ago at Gonzaga University, Kerri said he began to soften his anger about conservatism and churches.

Paul appreciates "the compassion, grace and gentleness" she brings to Bethany's outreach and education.

**Kerri grew up** in Spokane Valley, graduating from Central Valley in 1974 and starting studies at Eastern Washington University in sociology. Raising two children in her first marriage, she took nine years to complete a degree in sociology with a minor in urban and regional planning in 1984. She

earned a master's in urban and regional planning at the University of Wisconsin in Madison in 1986.

For two years, she lived near Steptoe while working with Whitman County's Regional Planning Council a year and then with the Washington Department of Commerce with five rural communities—St. John, Lacrosse, Garfield, Oakesdale and Tekoa—on strategic plans, leadership development and community building. Her next role was development coordinator for Davenport, Odessa and Ritzville, helping with beautification, events and business recruitment.

After that the Department of Commerce hired her as Eastern Washington's economic development specialist in Spokane, traveling to Okanogan, Republic, Metaline Falls, Tri-Cities, Clarkston, Pomeroy, Ritzville and Othello, consulting with private and public sector groups on parks, downtown revitalization, education, microenterprise lending and social enterprise projects.

Mediation she fostered between the timber industry, environmentalists and local government in Okanogan County built understanding to reduce timber cutting and increase productivity.

**In 2001, Kerri started** at SNAP, developing a microenterprise program and classes on how to start a business.

"We provide financial education so people can open bank accounts. Without accounts, they cannot cash checks and may lose money," she said.

About 80 percent of SNAP clients have had no bank accounts or credit. Working with credit unions eight years ago, she helped people open savings and checking accounts, education funds and credit cards, so they could estab-

lish credit to buy houses.

Four years ago, Kerri started the Home Ownership Program, helping 22 homeowners in or near default refinance to avoid foreclosure.

The Finance Stabilization Core Services helps people learn how to manage money and rise out of poverty. The Women's Business Center offers loans to businesses and for mortgages.

**"I appreciate SNAP's nurturing** environment that let me partner inside and outside the agency to create new programs in order to make lives better for low-income people," said Kerri.

Recently she was a nominee for the Spokane Citizens Hall of Fame and a finalist in the economic development category.

Kerri, who grew up in Opportunity Presbyterian Church, left church when she left home.

"In the pain of my divorce in 1991, I started attending Unity Church and reconnected with God," she said.

**Seeking more in faith,** Kerri became involved in the mission and Latin American outreach at First Presbyterian. She helped the Presbytery develop a partnership with Guatemala and went with the first delegation in 1999.

Leading a second delegation in 2000, she met Paul. When she went to Bethany to listen to him preach, she found theology and mission integrated in an open-minded faith.

When they were married they decided that when they retired they would work overseas in a different culture.

"We both love being in different cultures and learning from different people," Kerri said.

For information, call 994-6879 or email [revrodkey@gmail.com](mailto:revrodkey@gmail.com).

## FAN reports on 2016 bills they promoted

*Continued from page 2*

Student Stability Act will begin a voucher system in public schools to give homeless students and their households more stability, allowing them a better chance to succeed in school.

HB 2545 - The Toxics Free Kids and Families bill will require the elimination of certain chemicals in kids' products that are sold and manufactured in this state.

HB 2908 - The Use of Deadly Force bill will establish a task force of about 17 members that will meet four times before the next session to bring recommendations on police-community standards and reforms on the use of deadly force by law enforcement.

SB 5342 - The Human Trafficking Definition bill will expand how the state legally understands human trafficking in terms of enforcement. This bill defines human trafficking taking

place not only in the sex industry but also in the labor industry. The state attorney general's office will be a key focus for its implementation.

FAN's advocating faith communities will meet at annual Spring Summits to discuss the legislative agenda in the past session and plan the rest of the year.

This year, there will be conversation about FAN's new effort to establish work groups around specific issues, such as economic justice, criminal justice, the environment, and health care, to name a few possibilities.

The 2016 summits will be held from 3 to 5 p.m., Sunday, May 15 in Seattle; Sunday May 22, at Bethany Presbyterian in Spokane; Sunday, June 5 in Vancouver, and Sunday, June 12, at Toppenish United Methodist for Yakima.

FAN is now located at 3720 Airport Way South in Seattle.

For information, call 206-625-9790 or visit [fanwa.org](http://fanwa.org).

Jessie Dye of Earth Ministry, which has partnered for years with FAN to promote the bill to ban toxic flame retardants in children's products, said that "parents, consumers, firefighters and children can now breathe a sigh of relief, knowing some of the worst toxic flame retardants will not be used in furniture and children's products."

The Toxic-Free Kids and Families Act bans five of the worst flame retardants, including TBB-PA, used in children's car seats. It establishes a process to address six other flame retardants in products, she said.

For information, visit [earthministry.org](http://earthministry.org).



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# Parish minister finds outlets for her commitment to justice and peace

In 35 years as a parish minister—21 at St. Patrick's in Hillyard and 14 at St. Joseph's in Otis Orchards—Teresa McCann found an outlet for expressing Catholic social justice teachings through involvement with the Peace and Justice Action League of Spokane (PJALS), as well as in organizing study groups, speakers and outreach for parishes.

**At both parishes, her role** has been religious education for children, youth, adults and parents, recruiting and training volunteers to teach Sunday school, and organizing parish ministries.

St. Joseph's parish has 800 households. St. Patrick's had 600, but dwindled and is now a mission parish of St. Thomas More.

Teresa attended St. Charles Catholic School and Holy Names Academy. She graduated from Gonzaga University in religious studies in 1981. That year she began at St. Patrick's and married her artist husband, Dan.

After graduating from Holy Names in 1974, she studied a year in Ireland, did two semesters at Whitworth and was a nanny for nearly five years.

**When U.S. Catholic bishops** released an encyclical in the 1980s on the threat and immorality of nuclear weapons, she became involved with PJALS, which the Oregon Province Jesuits at Gonzaga University started 40 years ago as the Peace and Justice Center at Gonzaga University.

"In parishes, there has always been strong interest in pro-life studies related to pregnancy, but less in other life issues such as the death penalty, structural injustice, government policies or societal issues related to racism, militarism, immigration, poverty or the economy," she said.

"We have had strong outreach and volunteering to serve vulnerable people, but less interest in understanding why people live in poverty," she said. "It's less popular to look at roots of problems, because people have different ideas about their causes."

Teresa saw a documentary on the horrible effects of the nuclear bombing of Hiroshima, and wanted to do something.

**She joined Pax Christi**, the international Catholic organization for peace, and began protesting "white trains" taking nuclear weapons to Trident submarines at Bangor, 20 miles north of Seattle. Ground Zero Center for Nonviolent Action at Bangor challenges nuclear weapons there through civil resistance.

"We organized protests of the white trains to raise awareness of the danger and expense of nuclear weapons," she said.



**Teresa McCann is persistent, patient, loyal and hopeful.**

After Teresa met Rusty and Nancy Nelson, former co-directors of PJALS, PAX Christi began coordinating efforts with PJALS, and Teresa realized the place for civil disobedience.

**She participated in four acts** of civil disobedience (CD): two at Fairchild Air Force Base and two at the Federal Courthouse.

"We protested to draw attention to the cost of militarism taking funds from programs for poverty, health care and housing," she said, "and to raise awareness of the horrible loss of life if nuclear weapons were used again."

One time at Fairchild, she and Nancy leafleted cars entering the base with a message of nonviolence and challenging the extent Fairchild employment contributes to Spokane's economy, compared to the costs of the base itself. They handed out fliers in the entry area inside the gate. They were arrested, taken to the county jail and processed on charges of trespassing. At the trial a few months later, the case was dismissed, because there was no clear line of trespass, but they were barred from the base for a year. A line was later painted.

Another time, Rusty, Nancy, Teresa and seven others went to an open house on the base and knelt by a banner saying that the millions spent on a Stealth bomber could feed millions of hungry. They were detained and driven off the base, but not arrested.

At the courthouse, she protested the first Iraq War in 1990, blocking the front doors, one time in the lobby and the second time outside. One time, she paid a \$25 fine. One protester did not pay the fine and spent time in jail.

**"Civil disobedience has a place** in challenging the government's immoral activities. As a citizen, I do not want to participate in the immoral activity of producing and stockpiling nuclear weapons because of the potential death and destruction their use would bring," she said.

"Conscience led me to put my body in the way to express my convictions," Teresa said.

"CD has a place in transformation for justice, along with prayer, advocacy, education and protest,"

she explained.

While her Catholic upbringing led her to these beliefs, others who attended the same schools did not come to the same beliefs, she said.

**In the late 1990s**, Teresa also went to the School of the Americas to protest the government's training people to join military actions that undermine the common good of their countries and lead to killing men, women and children, especially in Central America. She joined many in lawful protest. A smaller group did civil disobedience.

She served on the PJALS Steering Committee twice in the 1990s, and continues to support it, but is less involved. In the early 2000s, she had less energy after having breast cancer and reconstructive surgery.

"My quality of life was affected for five years. I did less peace and justice work, and fewer activities outside of work," she said.

Since her father died in 2009, she has cared for her mother, who is now in assisted living.

Teresa still goes to lawful protests, holding signs opposing U.S. involvement in the Middle East, police brutality, nuclear weapons and the Iraq war, and supporting Black Lives Matter and increasing the minimum wage.

**"We are called to be faithful**, even if our actions may not succeed," she said. "We are to protect all life and work for the common good. It can be overwhelming. I feel my voice is small in light of the big issues, but we each need to add our voices to protect life and

all creation."

Teresa said Pope Francis' recent encyclical, "Laudato Si," calls people to care for creation.

"I am called to follow the teachings of Jesus and the Catholic Church. Sometimes I do not see progress," she said. "As a follower of Jesus, I share in the paschal mystery that despite suffering and death, there is promise of transformation."

Teresa said she is persistent, patient, loyal and hopeful. Part of her hope comes from seeing more young people involved with PJALS and its current emphases in organizing the community around police accountability and opposing coal and oil trains.

**For eight years, she has** worked with St. Joseph's Charity and Justice Committee, which recently offered a class on "Understanding Islam" to address fear and suspicion. In both parishes, there have been forums on human rights, war, immigration, refugees, the environment, the death penalty and the economy.

"It's important that people understand what the popes and bishops teach—to look at the concerns, pray about them and form their consciences," she said.

Teresa sees her role in the parish as listening and helping people listen to each other, not to change their opinions, but to understand.

"It's subtle work to help people understand what the Catholic Church teaches without forcing it," she said.

For information, call 389-5965 or email [datmcone@gmail.com](mailto:datmcone@gmail.com).



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# Living in two worlds, Sikh woman guides organizations to value diversity

From growing up in two worlds of faiths and cultures, Sikh-Indian and Catholic-American, Subarna Floura Nagra learns from and blends both cultures in her life.

Insights from both help her not only guide corporations and nonprofits to discover the value of a diverse work force but also educate people in the community about the Sikh community here.

She helps organizations build intercultural relations as part of leadership development, team building and strategic planning.

"We live in exciting times when incredible things are happening because of diversity," she said.

Two years ago, she started a consulting business, d&f consulting, to do professional training to help organizations and businesses develop a diverse workforce in terms of education, age, race, ethnicity and more.

She and her business partner Tara Dowd, an Alaskan Eskimo, are both qualified administrators of the Intercultural Development Inventory (IDI), a means to help people understand where they are on a continuum so they can develop cultural competency.

Subarna has lived in Spokane 27 of her 32 years.

Her parents came to the United States from the Punjab region of North India. Her father, a surgeon there, came in the late 1970s to study in California and did a residency in psychiatry in Connecticut. In Spokane, he is a psychiatrist at Eastern State Hospital. Her mother worked in early childhood education. They were among the early Sikh families coming in the 1990s.

Subarna earned a bachelor's degree in sociology and women's studies in 2007 and a master's certificate in health services administration in 2011 at Eastern Washington University. She is starting a master's degree in business administration.

She has also helped her husband, Dave, with his commercial property development business in rebranding, restructuring and outreach.

While Sikh all her life, she attended All Saints and Gonzaga Prep Catholic schools.

"Going to Catholic schools, I learned about my faith. I value and respect other religions," she said. "I translate Catholic doctrine to equivalents in Sikh faith. My parents taught me to be tolerant and to learn about others."

Gonzaga Prep encouraged her



Subarna Floura Nagra promotes intercultural understanding

to volunteer in the community. It is also part of her faith as a Sikh.

Subarna serves on the YWCA Board, Leadership Spokane, the League of Education Voters, the Mayor's Advisory Council on Multicultural Affairs and the Spokane County United Way Emerging Leaders Society.

She was manager of development at United Way, guiding philanthropic giving of Spokane businesses and organizations. She also established the Emerging Leaders Society, developing relationships with community leaders, corporations and nonprofits.

Because she understands the meaning and value of both the Western and Eastern worlds, Subarna has insights to help people understand diversity.

The IDI assessment, which is used around the world and is in 13 languages, has an online multiple-choice questionnaire. The score helps people interpret where they are on a continuum.

Subarna is tested each year to maintain her license to use the IDI. As of two years ago, there were more than 50 accredited administrators in Spokane County.

Results of the assessment give a baseline for initiating conversations on race and diversity.

"I am intrigued by diversity in business," Subarna said. "As conversations take place and dialogues flow, individuals and teams try to understand issues and are given tools to construct meaningful conversations and progression."

"It's data-driven and measurable. We do follow-ups and develop relationships," she said.

Subarna finds the IDI process helps establish comfort with topics that previously made people uncomfortable.

To create buy-in for the process, she begins with board leaders and executives, so decision makers know what it's like before initiating the program on a wider basis.

Subarna cultivates healthy, innovative environments, strengthening teams through strategic planning with measurable results.

On the personal level, she is comfortable with people asking questions about who she is, where she's from and what she does.

She shared some background on the Sikhs in Spokane.

Her family and others started the Sikh gurudwara in a vacant retail space. As more Sikhs came, they started the Spokane Sikh Temple in the present building at 1420 N. Barker. It now serves a community of about 300 people. Many are professionals—doctors, engineers, professors and businessmen.

"We call the temple the gurudwara among ourselves, but use "temple" in the name, because it's easy to pronounce. Gurudwara means house of worship," she said.

"Like anyone, I'm on a personal journey in faith, growing through faith, spirituality and service, and letting it mold my outlook on life. Sikhism is a way of life," said Subarna, who teaches her one-year-old and seven-year-old children, Sikh principles of honesty, peace and compassion.

"I live the ideas to the best of my ability," she said.

An example of her blending the cultures is her choice to wear American style clothing, while some women wear traditional Indian clothing. Many Sikh are vegetarian, but she is not.

"The Indian culture is family oriented," Subarna said, noting that growing up she often told her friends that having her grandmother live with her family was normal. She told them why she ate certain foods and described celebrations. She also explained why men and women are separate in Sikh worship.

"Part of eastern culture is a commitment for people and families to take care of each other, to be part of each other's good days and bad days," she said. "We are taught to work hard, value education, contribute to society, and show respect and compassion to those who are less fortunate. Like American culture, Sikh women have equal rights."

Sikhism came to the attention of

many people with a recent break-in at the temple.

"Community support has been tremendous. We are forever grateful and will build on those relationships," she said, glad that members who found the intruder served him tea and showed compassion.

"We could have been angry," she said, grateful for the wisdom of those members, "but we met him with respect and humanity. It is an opportunity to educate the community and turn a negative experience into a positive one that embraces Sikh values."

In her profession, as a volunteer and in the gurudwara, Subarna encourages people in the business, education and faith communities to intersect.

"I want to do what I can to make Spokane the best place to live, a place where people learn and thrive," Subarna said.

For information, call 979-7046, email subarnaflouranagra@gmail.com or visit d-fconsulting.com.



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# Native Non-Native Talking Circle creates understanding and healing

For two years, three to 40 people have met monthly for the Native Non-Native Talking Circle of Spokane. The circle is a project of One Peace Many Paths, an organization that focuses on building bridges of peace and compassion among diverse peoples.

When Henry and Joan Broeckling, members of Unity Spiritual Center and leaders of One Peace Many Paths, had a Native American woman live with them for a year to help her with healing and prevent her from being homeless, their eyes were opened to the gap between native and non-native cultures.

Agnes Broncheau, with the Nez Perce Tribe or Niimiipuu, helped them form the talking circle along with Debbie Stempf.

**They seek to model** what happened when native and non-native people in the Twisp-Methow area began to meet in 1999. Their story of healing and relationship is documented in the film, "Two Rivers." The Spokane group began by showing that film about Glen Schmekel, a school executive, and his wife, Carolyn, an interior designer, who moved from California to the confluence of the Twisp and Methow rivers. Sensing a presence on their land, they connected with the Methow Tribe, who had once lived there.

The movie tells of discovery, connection and reconciliation among Native and European Americans as they learned what is not in history books, the story of the Methow culture being disrespected, values trivialized and beliefs demonized. Methow children were torn from families to attend white-run boarding schools where they experienced abuse that led to poverty, alcoholism and suicide for some, Henry said.

**In 2003, that group made** their reconciliation public, drawing other white townspeople and reservation people to a powwow to address historic native grievances. Native people were again able to harvest sacred medicinal plants and food from local ranches and farms, and to integrate Methow culture into the school curriculum.

There is a Reconciliation Powwow every year. The Spokane group attended in 2014.

**After seeing "Two Rivers,"** Agnes realized the reconciliation experienced there would be hard for Spokane, where there are many people of many tribes.

For example, Talking Circle participants include an Assiniboine from the Fort Peck Tribe, a Sioux from the Pine Ridge Reservation and a Ute from Utah.

"We are different tribes, meeting in a safe space to share that brings healing," Agnes said.



Debbie Stempf, Agnes Broncheau and Henry Broeckling share their experiences in the talking circle.

The Spokane talking circle meets at Emmanuel Family Life Center to share and hear stories.

**"When native people share** about Catholic mission schools and ways the U.S. government destroyed our culture, it's the first time some white people hear that and apologize," Agnes said. "As I share what happened to us, more and more I experience healing."

To foster healing, she often does a smudging ritual, burning bundled sage, before meetings.

Henry said that as participants enter into intentional listening to learn what happened in the past, they find listening is "a powerful force for healing for everyone."

**At meetings, people gather** in an opening circle for prayer and introductions. Then they eat. The program is sometimes a movie or speaker, and often includes group discussions and sharing.

In March, Carol Evans, chair of the Spokane Tribe, and David Brown Eagle, vice chair, said they had not realized they were salmon people, because dams blocked the fish. They also told of the tribe's commitment to help the City of Spokane restore the water quality of the Spokane River.

They support the group's sharing stories and honoring each other.

"Many support bringing salmon back. When that happens, I believe people will heal. If we address the losses people endured, we will heal," Carol said.

**The Native Non-Native Talking Circle** and One Peace Many Paths are helping Upper Columbia United Tribes clean up Drum-

heller Springs Historical Park, a traditional gathering place in West Central Spokane on Ash Pl. at Euclid Ave. They seek to restore it as an oasis of native plants.

"We create opportunities to serve, as well as talk," said Henry, an instructional assistant at Chase Middle School.

He moved to Spokane with his wife in 2007. They lived in Seattle and Edmonds for 30 years. He's from an Illinois farm town with German roots.

**Debbie, whose heritage is** German, too, said that like many European Americans, she does not know her family's roots. She said she is involved in the group because she is committed to be an earth keeper.

"We need to come together for the earth," she said.

Debbie, who grew up in Minneapolis, Minn., first became interested in Native Americans in the 1970s, through Dennis Banks and Russell Means of the American Indian Movement (AIM). In 1976, she moved to Seattle and in 2008 to Spokane, where she is a physical therapist.

"I have experienced a deepening of what I had known about what happened. I felt helpless about what to do to rectify what happened," she said. "Stories of the AIM were buried in newspapers. This experience is building bridges and friendships."

**Agnes, who grew up in Lapwai** on the Nez Perce reservation, has lived 20 years in Spokane and recently celebrated 29 years of sobriety.

after years, I finally received a folder with information on my life at a children's home.

"My father said to let sleeping dogs be, but I believe healing comes by knowing truth. Some wounds we can't do anything about, but we need to know about them," Agnes said.

**Henry said healing** for him comes in recognizing what Native Americans experienced. Now he understands the woman who lived in his home.

"I have opened my heart to Native Americans and how the U.S. government took their land, cut them off from their culture and executed many," he said.

To Agnes, the European-American participants are brave.

**Some native sisters wonder** why she "hangs with" European Americans.

"I tell them we need to forgive, learn to become allies and stop hating," she said. "Many Natives are not healed. Families, who relocated to the city, do not know their songs, culture, drums or regalia as they assimilated to city life. I invite them to join us and heal. The healing comes like peeling layers off an onion."

**Debbie said, "We are all** looking to find ourselves, to find who we truly are with everyone else."

Upcoming circles are a video, "Black Indians: An American Story" at 6 p.m., Tuesday, May 17, and Native drumming and singing on Tuesday, June 21.

For information, call 536-2811, or email niimiipuu2000@gmail.com or dstempf@comcast.net.

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# Marshall Mend recounts 35 years of human rights work in North Idaho

Continued from page 1 during the meeting, but did not say anything.

By 1983, the KCTFHR played a major role in passing legislation to combat hate crimes and promote human rights. Both Republicans and Democrats backed the law.

Then the task force stopped meeting. Marshall went back to selling real estate.

In late 1983, a syndicated cartoon appeared nationwide. He saw it in the Long Beach Press Telegram in California. It pictured Adolph Hitler leaning against a sign that said, "Welcome to Hayden Lake, Idaho."

Marshall approached Sandy Emerson, head of the Coeur d'Alene Chamber of Commerce, saying the task force needed to reconvene. They asked Fr. Bill Wassmuth of St. Pius X Catholic Church to head the group.

When Rick headed it, he and his family were harassed. Fr. Bill, as a priest, had no family. He lived in a brick house, which they believed would keep him safe from bombing.

Marshall mentioned several incidents instigated by the Aryan Nations over the years. The KCTFHR worked to minimize their power.

In 1986, the head of the Aryan Nations, Richard Butler, called a conference, which drew about 200 people. The task force countered by putting on a celebration in the park the same weekend. The governor attended. The celebration, involving about 1,000 people, received strong press coverage and downplayed the Aryan Nations meeting.

Marshall was the target of some death threats. A local school district superintendent called him to say some road barriers had been defaced with swastikas and the words, "Kill Marshall Mend."

Another time, he said, some Aryan Nations members had defaced about 27 of his real estate signs with his picture, putting horns on his head in the photo, a Nazi anti-Semitic symbol. He learned they had been trained to hate by propaganda of the Aryan Nations.

One Aryan Nations member had a son with a cleft palate. When the group told him to euthanize his son, because he was not perfect, the man left the group and later apologized to Marshall.

"I never lost any sleep worrying about the harassment," he said, "but my wife and daughter did. I just tried to be careful."

The KCTFHR website details ways the group has worked for human rights.

Marshall, who grew up in Los Angeles, remembers a sign on the



Marshall Mend continues commitment to human rights.

LA Country Club fences saying dogs and Jews were not allowed.

He dropped out of high school at age 16 to work in a wholesale meat supply business.

A few years later, he and a cousin became partners in a wholesale restaurant supply business. In 1973, he started a company doing direct sales of meat and seafood. He later partnered with a meat packing company. They became known as The United Steaks of America. He hired and trained the sales force.

"I became a good sales person," he said. "I hired and trained more than 1,000 individuals."

He was with them until 1980.

In 1974, he was introduced to motivational, inspirational sales-training audiocassettes from a successful salesman and from Norman Vincent Peale, Robert Schuller, Zig Ziglar, Jim Rohn and others. A Mark Victor Hansen cassette suggested he put his photo on everything.

By then he was in Coeur d'Alene and selling real estate. In 1983, he decided to put his picture on his real estate signs. He doesn't know of anyone who did that before then. He said he became the top agent in town.

"I stayed involved with human rights work because I get angry when people are discriminated against," he said. "I get angry when people try to take rights from others. I believe equal rights are for everyone."

Marshall invited a Holocaust survivor to speak in Coeur d'Alene. The man said he hated the people who beat him, but more than that, he hated the people who poisoned their minds to be the anti-Semites they became.

Marshall described other incidents:

• One Sunday night, Bill called Marshall and said a pa-

rishioner asked if he was "a Jew impersonating a priest." Marshall jokingly replied, "Welcome, Lansman," meaning fellow Jew. They laughed.

The next night about 2 a.m., Bill called and told Marshall to turn on all the lights in his house and call the sheriff to set up a patrol around his home. Bill's house had just been bombed. He finished the conversation saying, "You know, Marshall? I've only been a Jew for less than 24 hours, and so far I don't like it!"

• A doctor who lived near the Mends once told Marshall, "I'm glad the Aryans are here. It keeps the blacks out." When Marshall asked why, he said he learned in the military that blacks were okay one-on-one, but in a group they "would turn on you."

Marshall asked if he would feel more comfortable with a group of blacks or a group of whites. He said whites. Then he asked if the whites were rough-looking bikers and the blacks were doctors, which he would feel more comfortable with. He said the blacks. Marshall hoped he helped the doctor rethink his attitude.

• Several KCTFHR members went to Noxon, Mont., to visit after a teacher there had problems with a racist anti-government group. They set up a meeting on human rights in a school and invited the community.

Marshall asked the sheriff for police protection for the meeting. The sheriff refused, saying he was 40 miles away, had an entire county to patrol and could not spare any deputies.

Marshall called Ann McIntyre who worked in the Montana governor's office. She and Marshall were members of the Northwest Coalition Against Malicious Harassment. She said she would take care of it. Six police cars,

each with two deputies, met the group at the Montana border to escort them to Noxon. Another 15 officers wearing bulletproof vests met them at the meeting that drew 500 people and about 50 racist protesters at the back.

• Marshall and Bill were keynote speakers at a Sandpoint event to start a human rights task force. Butler and several of his followers sat in the front row.

After both spoke, they asked for questions. Butler asked Marshall: "You hate me, don't you?" Marshall said he did not hate him: "I'm not a hater."

• Marshall spoke on human rights to the Key Club at Coeur d'Alene High School. Because he was speaking with young people, he felt he did not have to prepare as carefully and had no notes. He thought he had let them down until he saw a video of the graduation two months later.

In her speech, the valedictorian included Marshall as a mentor, along with her parents, Benjamin Franklin Mother Teresa and Martin Luther King Jr.

• Marshall and Larry Broadbent were called to meet with city fathers at a mining company office. Some human rights supporters told them to tone down the KCTFHR work because it made the community look bad.

Marshall asked Larry how many Nazis were in Kootenai County. He said about 60. Marshall then asked how many there would be without the task force. Larry said 600 to 1,000. Marshall remarked, "Do you know why? It's because silence gives consent to having Nazis terrorizing our community, our state or our country."

A few weeks later, attorney Norm Gissel was invited to a timber industry office and asked to have the task force tone down its work. Norm said, "I'd agree if you can show me anywhere in history that being silent defeated Nazis." Six months later, the head of the company called Marshall to say they were right and the task force's work was important.

Marshall, who attended Faith Presbyterian Church with his wife for many years, found a mentor in Fr. Bill.

"He taught me how to live. Throughout his last illness, he taught me how to die with humor and dignity," he said.

A quote from Fr. Bill heads the KCTFHR website and encapsulates what it stands for: "Saying yes to human rights is the best way to say no to prejudice and bigotry."

For information, call 208-640-0469 or visit idahohumanrights.org.

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Taizé Prayer for the Healing of Creation

THURSDAY at 4:15 PM

The Ministry Institute

405 E. Sinto  
two blocks North of St. Aloysius Church

The Ministry Institute invites you to pray with music, readings and silence in the style of Taizé prayer. Our prayer for the Healing of Creation begins March 31, 2016.

No Taizé prayer on Thursday, May 12.

For more information, contact Shonna Bartlett at 313-5765 or bartletts@gonzaga.edu.



# Unity in the Community celebrates the myriad of cultures in the area

Believing that racial or cultural bigotry is about ignorance, April Anderson and Mareesa Henderson have worked together for several years to educate people about the diverse cultures in Spokane through the annual Unity in the Community celebration of cultures in August.



April Anderson and Mareesa Henderson plan Unity in the Community.

From February through August, they work with a board of six and committee of 20 to plan the event. About 150 volunteers help the Friday evening and Saturday of the event from setup to take down.

**Preparations involve** raising funds for school supplies and bike helmets, recruiting participants for the Cultural Village, inviting vendors to the Education, Career and Health Fair, and discovering new cultural groups to entertain.

Both believe the community needs to respond to diversity with more than just tolerance.

"We need to embrace our different cultures and walks of life," said April. "We need to come together to understand each other.

"It's 2016. We shouldn't have prejudice," she said, appalled that her biracial grandson is shunned by neighborhood children.

"When high-profile people foster hate, others follow if they don't know better," said Mareesa.

**Both value Unity** in the Community because it breaks down divisions.

Bethel African Methodist Episcopal Church organized the first Unity in the Community in 1994 at Liberty Park. By 2007, it outgrew that park and moved to Riverfront Park. Ben Cabildo with the AHANA (African American, Hispanic, Asian and Native American) business association then organized it. It became part of Community-Minded Enterprises along with AHANA.

**Because volunteers do** the planning and Community-Minded Enterprises was moving in other directions, the committee gained nonprofit status in April 2015.

"Our mission," said Mareesa, "is to bring the community together and to educate on cultures while handing out free school supplies and bicycle helmets."

"I believe all are equal. We should not treat anyone differently because of faith, ethnicity, skin

color or sexual orientation. We should treat everyone with kindness and open arms," said April. "Life is too tough. We don't need the nonsense of hate.

"At Unity in the Community, we see thousands of people together getting along, smiling, being entertained and learning about resources," said April.

**It continues to grow.**

Organizers added a senior resource area last year and gave seniors bags of resources.

This year, high school youth from Chase Youth Commission are on the planning committee.

This year, it will include a parade for people with disabilities.

Its success is evident as news media have reported 10,000 people attending. Last year, they gave out 2,000 bags of school supplies.

Last year there was a prayer booth in the health area. Various faith groups and politicians are among more than 150 vendors.

"Unity is a success because local businesses support the vision of coming together as a community," said Mareesa.

"I never knew there were so many cultural communities," said April.

People from different cultures share through entertainment—German and African-American choirs, a Native American hoop juggler, Middle Eastern dancers, African, Hawaiian, Hmong, Thai, Filipino, Chinese and Peruvian dancers, and many more.

Mareesa said they learn about groups by attending community events and through the diversity calendar Yvonne Montoya Zamora prepares each month through Washington State University.

"The Cultural Village has

booths with representatives of different countries and cultures—Iran, Afghanistan, Iraq, Peru, Hawaii, Hmong and so many more."

While Spokane may be 89 percent European American, people of many diverse cultures live here.

"There is hunger for education about diverse cultures. It's great to see parents supporting their children in the Cultural Village as they listen and learn," said Mareesa.

**April appreciates seeing** "aha" moments happen as children have their "passports" stamped at each booth they visit to qualify for school supplies.

"It's a priceless education as they learn to say 'hello' in different languages and learn about different countries," she said.

**People from other cultures**, many of whom came as refugees, also learn.

An Iraqi man was worried during the war for his safety, so he didn't wear his Iraqi clothing the first year, but he felt welcome, so now wears it.

"Seeing that kind of transformation is why we do it," April said.

While they were setting up last year a woman from Argentina came through the park and saw the flag from Argentina.

"She started to cry when we told her what the event was about,"

she said.

April is glad to hear about people finding jobs and other opportunities in the Education, Career and Health Fair.

**April, who has been involved** since 2005 and Mareesa since 2007, both have parents who are Italian and Hispanic. Mareesa's mother is Dutch and Native American. Their commitment comes from their own diverse heritages.

Both volunteer through their employers, Comcast and Umpqua Bank, which are committed to improving the community by having employees volunteer during work hours. Both also volunteer evenings and weekends.

April, who was chair from 2008 to 2013, moved to Spokane from a Hispanic part of Los Angeles her senior year of high school. Having brought her parents to the Catholic faith, they came in 1982 to open a group home for developmentally disabled adults at Five Mile Prairie.

When she first came, she wondered where the African Americans and Mexicans were. She had never been in an area that had so many white people. She experienced culture shock and racism.

Her parents returned to LA.

When she divorced, she started going to Bethel AME and became involved with Unity in 2004 through Sterling Bank—now Umpqua Bank—her employer since 1991.

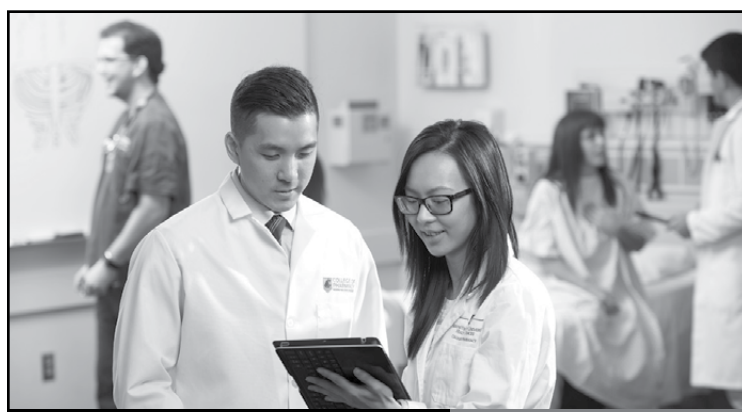
"I believe in giving to the community," said April, who is now also on the Martin Luther King Jr. Family Outreach Center board.

**Mareesa, chair since 2013**, has been in Spokane 10 years. She grew up Baptist in the Tri-Cities and graduated from Washington State University in human resources in 1998. Her husband, who served in the Army, is African American and Chinese.

She worked 16 years in human resources with Dakota Direct now West Corp, through which she started volunteering with Unity. Since last year she has been with Comcast and continues volunteering.

**As one of the First Friday** art events, Unity's Rooftop Extravaganza fund raiser starts at 5:30 p.m., Friday, June 3, at Umpqua Bank, 111 N. Wall St.

For information, email [nwunity@icloud.com](mailto:nwunity@icloud.com), or visit [nwunity.org](http://nwunity.org).



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## Respecting diversity paves the way for peace in organizations, society

Diversity is profoundly important in our personal, community, corporate and global contexts.

It is a reality of life.

It is a crucial part of human life in this world, important at all levels locally, regionally, nationally and globally.

When it is valued in any institution, society or community, it requires sensitivity and awareness.

When diversity is taken into consideration, it offers a community, society, nation or institution moral credibility and opportunity for enrichment at a deeper level.

Diversity refers to any difference in idea, gender, culture, ability or quality of life. These differences generally parallel dimensions of ethnicity, gender, sexual orientation, political views, social status and religious beliefs.

The concept of diversity is valued as it connects with understanding, respect, love and acceptance. Diversity comprises the understanding that each individual is unique and is to be treated with respect and acceptance.

Understanding moves us to see beyond

the surface and simple differences.

We often overlook the importance of understanding and fall into the trap that misleads us into categorizing or generalizing, which leads us to miss the beauty and opportunity for enrichment that comes through diversity.

For example, one of the first false moves in this direction is in relation to issues of race.

We easily fall into the mistake of categorizing race in terms of white or black, Native American, Hispanic or Asian, and fail to acknowledge that there is a great deal of diversity even within each of these categories.

We often assume that "black" represents a similar group or a single ethnic group, without acknowledging the fact that even in a single ethnic group there are a great number of diverse physical types.

Acknowledging diversity means that we must understand that inside the continent of Africa, for example, there are many ethnic groups in different countries, with different languages, cultures, faiths, economic systems, social groups, political viewpoints

and life experiences.

When we speak of Europeans, Native Americans, Hispanics or Asians, we usually also forget their diversity.

The problem is that many institutions decide in a systematic and purposeful way to overlook or ignore the reality of diversity.

Therefore, it is important to study the concept of diversity more seriously.

If we want to help our communities and institutions, it is necessary to explore our differences in a safe, positive, loving and nurturing environment.

Diversity then, is about understanding each other and moving beyond simple tolerance to embrace and celebrate the rich dimensions contained within the complexity of each institution, community, culture or individual.

Love, if brought together with diversity, can produce mutual love and caring.

When groups of different cultures work together, being aware of diversity can prompt deeper engagement with critical thinking and can invoke the spirit of working together.

Because people from different cultural

and ethnic backgrounds or different abilities bring cognitive friction that challenge, conflict with or complement each other, people's thinking and understanding can improve, and the process of dialogue across differences can benefit everyone.

Awareness of diversity can add positive qualities into any institution, such as involving people who have broad and open minds, people who are informed, kind, reasonable, humble and have proper appreciation of differences.

In contrast, when an institution ignores diversity, negative qualities continue to exist, such as being arrogant, closed-minded, unreasonable, uninformed and intolerant.

Acknowledging with respect the reality of diversity in any institution or society can pave a way towards developing institutions and society to function in harmony and peace with everyone treated equally.

In this process, we will help create a right relationship with others and with God, a space where love, equality and respect can emerge.

**Ikani Fakasiieiki**  
Contributing editor

## Evangelicalism, like the Dry Falls, may be diverted in this election season

Dry Falls, near the middle of our state in Grant County, is a natural memorial to change. Once enormous amounts of water, 10 times the flow of all the rivers in the world, poured over this 350-foot high and three-and-a-half-mile wide geologic monument. Then it was the largest waterfall on earth, but something happened. A glacier damming a 3,000-square-mile, 2,000-foot-deep lake melted, and the water flow diverted into the Columbia River, leaving the great falls dry.

As a member of a denomination that identifies itself as Evangelical, I believe something similar has happened to the popular form of Christianity, which the media identifies as "Evangelical."

During the recent political primary season, something has happened. Evangelicalism has become detached from its original

meaning, untethered from its history and disconnected from the faith and tradition that gave it birth.

Across the Midwest and South, candidates, who have called for "carpet bombing" our adversaries and using increasingly violent forms of torture, and whose lifestyles and values flaunt long-held expectations of followers of Jesus' teachings, have received the public support of leaders of "evangelical congregations" and "evangelical voters."

Marrying violence to Christian ritual, one politician said, "Water-boarding is the way we baptize terrorists."

Another claimed the dalliance of a leading Presidential candidate with another woman while married was "okay with God," because they met in church.

What today is identified as Evangelical

no longer reflects the Jesus' teachings or example. It uses the words we know, but in foreign and contradictory ways. Excesses in the lives and values of these candidates are upsetting when applauded by "Evangelical Christians," but there is something greater at stake.

The underlying reality is, there is a little understood movement that has become deeply entrenched in our political process. It's called Christian Reconstructionism. It has parallels to extreme Islam, embracing a dominion-oriented, post-millennial understanding of theonomy, which is the idea that Mosaic law should be observed strictly by modern societies.

The goal of the reconstructionist movement is to integrate every aspect of American life into a consistent worldview that is based on the abiding validity of the Old

Testament Law in exhaustive detail.

Like radical Islam, it calls for the submission of women. It whitewashes the brutality of slavery. It turns the concept of freedom on its head. It is anti-intellectual and anti-science. It opposes public education. It condones violence. It envisions a steady decimation of treasured constitutional principles of government and church-state relations enjoyed by U.S. citizens.

Surreptitiously, it is playing a huge role in the shape of our public discourse.

Leaders and adherents within Evangelical circles have been co-opted by politics to the extent that evangelicalism itself has, like Dry Falls, been cut off from its source of life, the evangelion, the "good news" of Jesus' message.

**Nick Block - Fig Tree secretary**  
Spokane Friends Church

Letter to the Editor

## Sounding Board

Newsletter Excerpts

**It has been another year** of change and adaptation pressed on us by political upheavals, raging wildfires, a refugee crisis like the world has seldom seen, and changes to the world's weather patterns that seem unprecedented. Many congregations feel shell-shocked by changes in technology, the economy, and what seems like a loss of our capacity for conversation together. For the frail, it must seem as if the poet had it right: "the center cannot hold!" And yet our God, our God who bends low to engage us, will not abandon us or leave us defenseless.

Our deepest trust, rooted in Christ and his way, continues to light a path through dark times. One-on-one we are called to serve the other, whether refugee, Samaritan or Syrian. These too are brothers and sisters for whom Jesus was born, to set the human family free from all that might bind us in fear. Jesus longs to be known among those who are afraid: by us, through us, even to us when we are overwhelmed.

It will be a big year ahead and I pray that the proclamation of Jesus will be powerful and faithful!

We will continue to be the Church together, in mission and renewed mission through our campaign, "Moving in Mission Together." We will ask Jesus to take those burdens that are too much for us and we will turn to him in joy when Life is abundant!

**Bishop Martin Wells**  
Eastern Washington Idaho Synod  
Evangelical Lutheran Church in  
America

**I have seven basic convictions** about emphases in ministry for new pastors.

- Ministry is about people. Nothing is more important than strong spiritual relationships. Everything pastors may want to do in a church depends on how well they know and care for the people of the church.

- Ministry requires a team. It is not a job for lone rangers. I subscribe to Paul's understanding of the church as the body of Christ. Even in the smallest congregation, pastors can find, recruit and train leaders who will share their passion for ministry. Together we can do far more than one person can alone.

- Ministry gives itself away. Should I do it myself or bring in other folk to share the work? The first choice is easier, but don't listen to it.

- Ministry helps people deal with change. The only thing that doesn't change is change. To reach the unchurched around us, we have to help our people find healthy ways to deal with change.

- Ministry focuses on making disciples and engaging in mission. We measure choices on how well they fulfill the Great Commission, Jesus' job description for ministry.

- The most important hour of ministry is Sunday morning. I hope pastors lead engaging, life-transforming worship and are good interpreters of the Word.

- Ministry builds on a congregation's strengths. Churches don't need to do everything well but should do some things really well. Do them!

See more [atpnwumc.org/news/seven-ministry-convictions-part-1/](http://atpnwumc.org/news/seven-ministry-convictions-part-1/)

**The Rev. Dale Cockrum**  
District Superintendent – Inland  
Northwest United Methodist District

**Hannah Arendt, a writer known** for coining the phrase, "the banality of evil," was a brilliant commentator on the social and political landscape of the mid-20th century. Much of her work remains timely because some issues never go away. They keep coming back in different guises with different people.

One issue is her analysis of what she termed "objective enemies." Periodically societies identify recognizable groups in the population as enemies, not because of what they are. It does not matter that the majority of the particular population are loyal, tax paying citizens who volunteer for good causes. What matters is that they comprise a group identified as inherently dangerous to society. Thus every individual in the group is subject to suspicion, harassment and, in extreme cases, much worse treatment. As a result, tens of thousands of innocent people find their lives disrupted and their safety threatened for one reason: they are part of a group identified as "objective enemies." I fear we are doing that to Muslims in America.

The recent call by a presidential candidate to begin monitoring all Muslims in America is an example of this. Another candidate has proposed barring entry to all Muslims

wishing to come here. Both of these ideas are popular in certain circles. I find these ideas extremely disturbing. Twenty-three Muslims have been in fatal attacks that made the newspapers over the past 15 years. Scores of other people, mostly white males, have been involved in other fatal attacks that have made the papers, yet three million or so Muslims in this country are being singled out as so potentially dangerous that all must be monitored, and every Muslim who lives abroad is so inherently suspicious that they may not come here. That is a significant step to creating an "objective enemy."

We are starting down a road to dehumanizing individual people, good and loyal citizens, not on the basis of who they are. It is a dangerous road and I fervently hope we do not travel far along that road.

I am as concerned as anyone about terrorism and as interested as anyone in doing all we can to prevent it here and abroad. One thing is obvious: We will not defeat terrorism here or abroad by declaring all Muslims are to be regarded with suspicion and subjected to harassment simply and only because they are Muslims. We have a baptismal vow to "honor the dignity of all people" and find ways to fight terrorism consistent with our values as Christians and as citizens of the United States. Creating "objective enemies" does neither.

**The Very Rev. Bill Ellis**  
Episcopal Cathedral of St. John



# Calendar of Events

- To May 20** • **Smithsonian Exhibition**, "Changing America," Cowles Memorial Library, Whitworth, 777-4488
- May 3** • **Whitworth President's Leadership Forum**, Steve Case, co-founder of AOL and CEO of Revolution LLC, Spokane Convention Center, 334 W. Spokane Falls Blvd., 777-3449
- May 4** • **KYRS Presents: An Evening with Amy Goodman**, Democracy Now! radio host, Lewis and Clark High School Auditorium, 7 to 9:50 p.m., 747-3012, kyrs.org
- May 5** • **Cinco de Mayo Celebration**, live music, vendors, food, piñata, De Leon Foods, 102 E. Francis, 3 to 8 p.m., 483-3033, deleonfoods.net
- **Spokane Community Observance of the Holocaust**, "Heroes of the Holocaust," Temple Beth Shalom, 1322 E. 30th Ave., 7 p.m., neveragain-spokane@comcast.net
- May 5-7** • **Rummage Sale** for Community Outreach, St. Stephen's Episcopal Church, 5720 S. Perry, 8 to 4 Thursday/Friday, 8 to 2, Saturday, 448-2255, ststephens-spokane.com
- May 6** • **Leadership Studies** at Gonzaga University, Tilford Building, Room 115, 111 E. Desmet Ave, 3:30 p.m., 313-3485, telin@gonzaga.edu
- **NAACP Spokane Spaghetti Feed** and Silent Auction with Matt Santangelo of Hoopfest, East Central Community Center, 500 S. Stone, 5 to 8 p.m., 209-2425
- May 7** • **Family Fun Fair Coeur d'Alene**, Silver Lake Mall and Riverfront Park, noon
- May 8** • **Mother's Day Champagne Brunch** and Mass, Immaculate Heart Retreat Center (IHRC), 6910 S. Ben Burr Rd., 8 a.m., 448-1224, ihrc.net
- May 9-13** • **EWU Diversity Week**, ewu.edu/about/ewu-events/diversity-week-16
- May 10** • **Unity in the Community** Committee, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 5:30 p.m., nwunity.org
- May 11** • **Spokane Regional Law and Justice Council**, Spokane Regional Health District 1101 W. College, noon to 1:30 p.m., 838-7870, pjals.org
- **Finance Unlocked for Nonprofits**, Northeast Community Center, 4001 N. Cook St., 4 to 7 p.m., washingtonnonprofits.org/WNI
- **Inland Northwest Death Penalty Abolition Group**, Community Building, 35 W. Main, 5:30 p.m., 838-7870, pjals.org
- **Veterans for Peace**, 35 W. Main, 6:45 to 8 p.m., 838-7870, pjals.org
- May 11,18** • **"Spring Gardening: Pacific Northwest Pollinators**, Inland Northwest Land Conservancy Outing with Pat Munts, 328-2939, inlandnwland.org
- May 12** • **"Defeating Racism Today: What Does It Take?"** Eva Abram, North Spokane Library, 44 E Hawthorne Rd., 7 p.m., www.sclcd.org
- **Presbytery of the Inland Northwest** Gathering, Whitworth Presbyterian Church, 924-4148, pin@presbyteryinw.org
- May 13** • **The Fig Tree Writers and Editors** Training, Emmanuel Family Life Center, 631 S. Richard Allen Ct., noon, 535-1813, mary@thefigtree.org
- **Catholic Charities Gala**, Davenport Grand Hotel, 6 p.m., 358-4254, jlee@ccspokane.org
- May 13-14** • **Spokane Falls Community College Red Nations Club Powwow**, gymnasium, 7 p.m. Friday, noon to 7 p.m., Saturday, dinner 5 p.m. Saturday at the Café at the Falls, 533-3546
- May 14** • **Junior Lilac Parade**, Downtown Spokane, 10 a.m., info@spokanejlp.com
- **Family Fun Fair**, Riverfront Park, after Junior Lilac Parade, 625-6601
- **Spokane Farmers' Market** Opening Day, 8 a.m. to 1 p.m., 20 W. 5th Ave., 995-0812, spokanefarmersmarket.org
- May 15** • **CROP Hunger Walk**, Spokane Community College Lair, noon for registration and entertainment, 1:30 p.m. walk on campus, 468-4099, goss301@gmail.com
- May 16** • **Women Helping Women Fund Benefit Luncheon**, "A Path Appears: Transforming Lives, Creating Opportunity," Sheryl WuDunn, Spokane Convention Center, 11:30 a.m. to 1:30 p.m., whwfspokane.org
- May 17** • **"Designing our Future: Connecting People, Advancing Causes."** Washington State Nonprofit Conference, Meydenbauer Center, Bellevue, wastatenonprofitconference.org
- **Breakfast with Bishop Emeritus William Skylstad**, IHRC, 6910 S. Ben Burr Rd., 8 to 10 a.m., 448-1224, ihrc.net
- **The Guatemala Commission's** Fourth Annual Celebration, Honoring Sr. Marie Tolle, Barrister Winery, 1213 W. Railroad Ave., 5:30 to 8 p.m., 464-1497, patt9247@yahoo.com
- May 18** • **Silent Day of Prayer**, "Mary: Receiver and Proclaimer of Mercy," Fr. Victor Blazovich, IHRC, 6910 S. Ben Burr Rd., 9 a.m. to 3 p.m., 448-1224, ihrc.net
- May 19** • **Peace and Justice Action** Committee, 35 W. Main, 5:30 to 7 p.m., 838-7870, pjals.org
- **MOWTown Downtown**, Barrister Winery, 1213 W. Railroad Ave., 7 to 10 p.m., Meals on Wheels Spokane,
- **Islam 101: Perceptions, Misconceptions and Context for the 21st Century**, David Fenner, North Spokane Library, 44 E. Hawthorne Rd., 7 p.m., sclcd.org, 893-8350
- May 20** • **Bread and Roses PJALS Dinner** and Auction, Cathedral of St. John, 127 E. 12th Ave., 5:30 to 9 p.m., 838-7870, pjals.org
- May 20-21** • **Regional Assembly**, Northwest Regional Christian Church (Disciples of Christ), First Christian Church, 840 10th St., Clarkston, 253-893-7202, disciplesnw.org
- May 20-22** • **Beginning Experience** Weekend, IHRC, 6910 S. Ben Burr Rd., 534-1797, info@beginningexperienceofspokane.us
- **Weekend Retreat** for Men and Women, "Attaining Interior Freedom and Peace," Fr. Jacques Philippe, IHRC, 6910 S. Ben Burr Rd., 448-1224, ihrc.net
- May 22** • **Faith Action Network Spring Summit**, Bethany Presbyterian Church, 2607 S. Ray, 3 to 5 p.m., 206-625-9790, fan@fanwa.org, fanwa.org
- May 25** • **KHQ/WorkSource Job Fair**, Spokane Convention Center, 11 a.m. to 3 p.m., jcato@wdcspokane.com
- **Police Accountability Coalition**, 35 W. Main, 5:30 to 7 p.m., 838-7870, pjals.org
- June 1** • **Fig Tree Distribution**, St. Mark's Lutheran, 316 E. 24th Ave., 9 a.m., 535-1813
- **Peacekeeper Team Training** for Pride, Community Building Mezzanine, 35 W. Main, 5:30 to 8 p.m., 838-7870, pjals.org
- June 2** • **Fig Tree Annual Meeting**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., noon, 535-4112
- June 3** • **Unity in the Community Rooftop Extravaganza**, Umpqua Bank, 111 N. Wall St., 5:30 p.m., nwunity@icloud.com
- June 3-5** • **ArtFest**, Coeur d'Alene Park in Browne's Addition, 456-3931, northwestmuseum.org

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Barrister Winery - 1213 Railroad Ave - Spokane

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# Exhibit stirs reflection on King's dream of equality and justice for all

On the occasion of Whitworth hosting the Smithsonian National Museum's traveling exhibition on "Changing America: The Emancipation Proclamation, 1863, and the March on Washington, 1963," a panel reflected on Abraham Lincoln, the civil rights movement and the dream of equality.

Lawrence Burnley, Whitworth associate vice president for diversity, equity and inclusion, and assistant professor of history, presented an alternate view to Lincoln as the great emancipator, a view intended to humanize him.

Ron Large, Gonzaga associate academic vice president and professor of religious studies, spoke on the historical context of the March on Washington.

Roberta Wilburn, Whitworth associate dean of graduate studies in education and diversity initiatives, discussed Martin Luther King Jr.'s speech and the elevation of the dream.

The exhibit is at Cowles Memorial Library at Whitworth University until May 20.

**Larry offered "a revised, balanced memory of Lincoln,"** an unpopular perspective on his racist, white supremacist attitudes in the midst of his act of emancipation.

"We don't want to disparage him, because he contributed so much to democratic society," he said, "but looking at his thoughts and actions is important in realizing how difficult it was for him to make the Emancipation Proclamation and promote democracy."

Larry said Lincoln did not think the Constitution was for indigenous people. He allowed the execution of more than 10 percent of 300 Lakota Sioux for war crimes in Minnesota's Great Sioux Uprising, "one of the largest mass executions of Native Americans."

While the Emancipation Proclamation freed enslaved Africans (only in non-border states), it did not make the black race equal to whites—allowing them to vote, be jurors or intermarry—or allow the two races to live together in social and economic equality, Larry said.

"Lincoln's freeing the slaves did not enfranchise blacks," he added. "Lincoln abhorred slavery, but his primary concern was preserving the Union. While Lincoln may not have believed black and white people could live in harmony, we can thank God that Lincoln was politically expedient."

**Since the March, Ron said,** "we are still dreaming."

The march occurred in the context of several key events.

It was at the Lincoln Memorial, the memorial to the Great Emancipator. Behind speakers, marchers could see Lincoln's statue.



Ron Large, Lawrence Burnley and Roberta Wilburn discuss emancipation and civil rights.

Ron said King's role in the civil rights movement began when he coordinated the Montgomery bus boycott after Rosa Parks' arrest for not moving to the back of a bus. The boycott and freedom rides drew opposition to civil rights and integration. Opponents claimed the movement was communist.

**Opposition served to solidify** the movement, Ron said.

"The purpose of the March on Washington was to unify people around desegregation and develop strategy and leadership for the nonviolent struggle," Ron said.

The dream speech began with King referring to Abraham Lincoln. Then he proceeded through several repeated refrains—"100 years later," "now is the time," "we will never be satisfied as long as," "I have a dream that," "with this faith" and "let freedom ring."

**Roberta focused on** the dream. "I see the March as the defining moment in the civil rights movement, showing what success could look like," she said.

The dream took understanding from Ecclesiastes that there "is a

time for every purpose," and this is not the time to fight, she said.

It would take years to bring the dream to reality, Roberta added.

"We do not understand King without understanding that he was a Baptist preacher, aware that it might take God to bring about the fullness of time to actualize the dream, as it took time from the Old Testament vision of the Messiah until God sent Jesus.

**King had a dream.** He was a visionary who understood social and political reality. The dream, rooted in the American dream, was that black children would go to school, play in parks and swim with white children, she said.

"It was also about the beloved community, God's community coming together," she said, pointing out that there's a difference between equality and equity.

"Equal may not necessarily be fair," she said, noting that an equal number of stalls in men's and women's restrooms in theaters is not equal because women take more time. "King wanted equitable treatment."

So King called Americans

to come to the nation's capital in 1963 to cash the promissory note for Americans that everyone would have the right to life, liberty and the pursuit of happiness.

"We have fallen short for African Americans. There are insufficient funds," she said, quoting King: "The 'bank of justice is not bankrupt.' He called for people to come to cash the check for freedom, security and justice."

He had spoken of the dream before the March on Washington, but did not plan to include it in his five-minute speech, the last of 16 speeches. He had wanted to include the dream but his advisors said it was trite and cliché.

**King began by reading** his typed notes on "Normalcy Never Again." It was intellectual, but not a moving speech from the heart. Midway, he put down the notes and shifted to extemporaneous Baptist preaching style after

singer Mahalia Jackson said, "Tell them about the dream."

**Organizers saw the march** as a defining moment. They hoped for 100,000. At first, it looked like fewer, but then buses and trains brought people, more than 200,000. When King spoke, many had left. Three major TV stations broadcast it. While President Kennedy said the speech was good, William Sullivan of the FBI saw him as a threat.

While it boosted the civil rights movement and gave momentum to civil rights legislation, "the dream remains something to aspire to," said Roberta. "It has touched generations.

"Defining moments create more defining moments," she said. "Civil rights led to the Voting Rights Act and the election of Barack Obama.

**Has King's dream come true?** "No," said Ron, "the dream is prophetic, a critique and an ongoing process—99.5 percent is not enough. We are always making progress and not making progress. A prophetic vision is already now but not yet."

Roberta said, "We have made progress, but have not arrived. It's a journey. We must continue to change attitudes and mindsets."

"No," said Larry, "we see glimpses of the dream in acts of love and sacrifice. The kingdom is the redistribution of wealth. There is still greed. We build walls that create suffering. We do not arrive. We are on a journey."

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