

CELEBRATING
OUR 30TH YEAR

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

Lummi 'draw the line' on coal

By Mary Stamp

Members of the Spokane Tribe and local leaders recently welcomed at Riverfront Park in Spokane members of the Lummi Nation, who carved a totem pole—called Kwel'hoy—"we draw the line"—to express their opposition to a proposed coal terminal at Cherry Point near Bellingham on the sacred land they call Xwe'chi'eXen.

The port would destroy Lummi burial grounds, holy sites, treaty rights, fisheries and, with fishing the basis of Lummi life, the spirit of the people.

The Lummi have a tradition of carving and delivering totem poles to areas struck by disaster or in need of hope and healing.

Beginning Sept. 18 on the Northern Cheyenne Reservation in Montana, Lummi leaders began a 1,200-mile Totem Pole Journey to visit other tribes affected by coal mining, transport and export.

Through the totem pole, their goal is to offer blessing and protection, and to inspire people to speak out. The journey followed the rail line from the coalfields of Wyoming and Montana to Southwest British Columbia, where the pole will stand guard over sacred lands.

Faith, environmental, indigenous



Ramona Charles and Jewell James of the Lummi Nation speak out against coal export.

and civic leaders joined them in ceremonies at stops along the way, beginning Sept. 18 at Otter Creek in Montana, and then to Missoula, Spokane, Portland, Olympia, Tacoma, Xwe'chi'eXen, and ending Sept. 29 at Tsleil-Waututh in British Columbia.

The goal is to connect tribal nations along the coal corridor, bringing together different cultural communities in a common cause.

From Wyoming and Montana across the land and the Salish Sea (Pacific Ocean) to Asia, communities, livelihoods, health, tourism, agriculture, fisheries, air and water safety, natural resources and quality of life would be adversely affected, said the Lummi leaders.

People of many faiths are uniting to express their solidarity about protecting the sacred site and honoring treaty rights. On Aug. 14, faith leaders formed Interfaith Solidarity with the Lummi Nation Protecting Cherry Point because "our sacred traditions call us to respond." In a brochure they prepared for the Lummi tour, they pointed out that most traditions have sacred places and they recognize that cemeteries are "hallowed places" that should not be disrupted.

Continued on page 6

Sr. Helen Prejean speaks on insights from work in death-row ministry

"Thou Shall Not Kill—A Spokane Event" features Sister Helen Prejean, speaking at 7 p.m., Friday, Oct. 11, in Cataldo Hall at Gonzaga University, following a performance of the one-act play, "Dead Man Walking," based on her experiences in death-row ministry.

Organizer Victoria Ann Thorpe, founder of the Fellowship of Peace Foundation that works to end the death penalty and promote prison reform, said the event will educate people on the death penalty and the need to repeal it in Washington State.

Spokane students and community members will perform the play, and Sr. Helen's talk will open discussion on civil rights for people on death row.

The play gives insights into the complexity of issues, the moral dilemma associated with killing human beings and what the death penalty says about a society, Victoria said.

In 1982, Sister Helen began to correspond with a death row inmate. She became his spiritual advisor during his last months. After witnessing his execution by electric chair, she wrote about

her experience in the bestselling book, *Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States*. Tim Robbins adapted the book into a movie and a play for high schools and colleges.

Since then, Sister Helen has been educating people about the death penalty and counseling death row prisoners, accompanying six men to their deaths.

In doing so, she suspected some were not guilty. This realization inspired her second book, *The Death of Innocents: An Eyewitness Account of Wrongful Executions*. She is working on another book, *River of Fire: My Spiritual Journey*.

The Washington Coalition to Abolish the Death Penalty's campaign, Safe and Just Alternatives, will introduce a proposal in the 2014 session of the Washington State Legislature to end the death penalty, Victoria said.

For information, call 230-3017 or email FellowshipOfPeace-Foundation@gmail.com.

Interfaith panel discussion on death penalty is on page 10.

Protestors persist in challenging mega-loads

Wild Idaho areas might seem unrelated to rising tides, but the name "Wild Idaho Rising Tide" connects concern about climate change flooding coastal lowlands with concern about mega-loads going by truck through North Idaho and Montana with equipment to develop tar sands in Northern Alberta.

In the Netherlands, where the Rising Tide organization began, the threat from global warming is real. In 2006, U.S. affiliates began forming.

In Moscow, Wild Idaho Rising Tide (WIRT) has become Helen Yost's life. She lives frugally on \$200 a month and donations in the house that is the WIRT office. She owns but rarely drives a vehicle, relying on others for transportation.

After several years of mega-load shipments to Alberta tar sands over Highway 12 through the Wild and Scenic River Corridor and Nez Perce Reservation, a U.S. District Court judge in Boise ruled Sept. 18 to require consultation with Nez Perce and other tribes over mega-loads. So the U.S. Forest Service has closed the 100-mile federally protected scenic stretch to mega-loads of Omega Morgan, said Helen.

That followed a Sept. 13 ruling by a federal judge that mega-loads had to be stopped pending review by the U.S. Forest Service on the scenic corridor and Nez Perce tribe concerns.

During the summer, the Nez Perce held teach-ins giving background on mega-loads and protest actions. Several tribal council members were arrested for blocking a load, calling attention to treaty rights and protecting the scenic river corridor.

The route has campgrounds, rafting and fishing spots, historic sites and scenery that draw tourists from around the

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Around the World

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WCC joins a call to protect climate refugees

The World Council of Churches (WCC) has joined a campaign, "Postcards from the Frontlines," to recognize and protect climate refugees around the world. Millions of people were forced from their homes by weather-related events in the year 2012 alone.

The campaign urges people to send a free postcard from phone or desktop. It arrives as a physical postcard at the United Nations secretary-general's office in New York, calling for action on climate refugees. The goal is to have 100,000 postcards arrive by Human Rights Day, Dec. 10.

Protection of climate refugees will be the focus of a workshop organized by the Pacific Conference of Churches and Bread for the World Germany at the WCC's upcoming assembly, Oct. 30 to Nov. 8 in Busan, Republic of Korea.

"We call on our churches and all other partners on climate justice to join the postcards campaign," said Guillermo Kerber, WCC program executive in Care for Creation and Climate Justice.

Youth delegates prepare for WCC assembly

As part of the preparations for the upcoming WCC assembly in Korea, young delegates recently met in Geneva to strategize on their contributions to the assembly and the WCC youth program. They envision a "youth pilgrimage for justice and peace."

They will represent their churches at the 10th Assembly as it considers the theme, "God of life, lead us to justice and peace."

"We as a fellowship of young Christians are empowered by God to advocate, build bridges and participate in decision-making within the ecumenical movement," they said.

They discussed trends that have impact on lives of young people in churches and communities worldwide. They also reflected on how young people can extend their engagement on issues such as reconciliation, eco-justice and migration.

Sorrow over church bombings in Pakistan

WCC general secretary the Rev. Olav Fykse Tveit expressed "heart-felt sorrow" at the loss of life—80 people—from the suicide bombings at the All Saints Church on Sunday, Sept. 22, in Peshawar, calling it the "single worst loss of life among Christians in Pakistan."

Speaking on church efforts to protect minorities, he mentioned a recent WCC consultation on "politicization of religion and rights of religious minorities," where a Pakistani speaker shared about the on-going difficulties for Christians there.

Affirming the WCC's commitment to work for the wellbeing of the Christian community in Pakistan, Olav called for an "end to the wanton violence" and asked the "government of Pakistan to protect all its citizens from those bent on dividing the country and causing suffering to the innocent."

Churches urge a political solution in Syria

Church leaders from Syria, Russia, the United States and European nations called a political solution the only way towards peace in Syria, after a meeting with Kofi Annan, former United Nations general secretary, and Lakhdar Brahimi, UN-Arab League joint representative for Syria.

The meeting was held Sept. 18, at the WCC's Ecumenical Institute in Bossey, Switzerland, where participants discussed the role of the churches in moving all parties in Syria towards a peace agreement.

A communiqué issued at the end of the meeting said, "Churches must continue to raise their voice in their congregations, in their societies and with their governments. We must strengthen the public outcry so that those in power will protect the common interest of humanity."

Kofi Annan said that along with their prayers, churches can influence their congregations. "Most churches are against use of force and further militarization."

REGIONAL ECUMENICAL & INTERFAITH NEWS

Legislative Conference will be Jan. 25

The Fig Tree has set the Eastern Washington Legislative Conference in 2014 for Saturday, Jan. 25 at St. Mark's Lutheran Church, 316 E. 24th Ave.

Planning sessions will begin soon with the Faith Action Network (FAN) of Washington and Catholic Charities of Spokane.

Paul Benz, executive director of FAN reported solidarity with several advocacy efforts.

FAN has information online

about two initiatives, the Washington Alliance for Gun Responsibility's Initiative 594 for background checks in firearm sales and transfers, and Initiative Measure 522 supporting labeling genetically engineered foods.

Given that the faith community has "led the way on gun violence prevention," Tiffany Brace, Initiative 594 organizer with the Faith Action Network (FAN), said that closing the loophole on private

gun sales is one of two top legislative priorities for FAN this year.

She said FAN is has petitions for the initiative, which will require criminal background checks on all gun sales in Washington, available for faith communities to help meet the required 325,000 signatures needed by December.

For information on the conference, call 535-1813. For information on the initiatives, call 206-625-9790 or visit www.fanwa.org.

Two films depict the economy, a peace effort

The Peace and Justice Action League of Spokane (PJALS) announced two films, one offering information on the plight of eight families in the current economic crisis and the other on a group of people from Spokane and Tehran, Iran, trying to make the world a better place.

"American Winter: An Economic Justice Film" will be shown at 6:30 p.m., Monday, Oct. 14, at the Bing Crosby Theater, 901 W.

Sprague, as a benefit for Operation Healthy Families.

The film depicts a snapshot of how the economy is playing out in the lives of Americans and the human impact of budget cuts to social services, a shrinking middle class and the fracturing of the American dream.

"From Spokane with Love," which will be the world premiere of the film, entertains and informs as it tells of people planting peace

trees, singing and eating "massive amounts of delicious ice cream."

This film will be shown at 7:30 p.m., Thursday, Oct. 17, at the Magic Lantern Theater, 25 W. Main. It will follow a 7 p.m. reception with finger foods made by Shahrokh Nikfar, host for "The Persian Hour" on KYRS Thin Air Community Radio. This event will be a benefit for PJALS.

For information, call 838-7870 or visit pjals.org.

Dirne changes name to Legacy Health

Mike Baker, CEO of the Dirne Community Health Center in Coeur d'Alene announced Sept. 9 that Dirne changed its name to Legacy Health. Its main clinic will be renamed the Ludwina Dirne Medical Clinic, after its founder.

Over its 28 years, Legacy has sought to meet needs of the most vulnerable people, growing from a part-time, volunteer-led operation to one of North Idaho's large

est providers of medical, dental and behavioral health services, serving about 15,000 individuals and provided about \$4 million in charity care in 2012.

Mike said Legacy Health is making changes to improve how they serve patients and the community, sharing their vision for the next few years as they build upon Ludwina's legacy of providing "healthcare from the heart."

He said they will add pediatric

care with a focus on teens including physical therapy. In addition, they plan to establish a satellite clinic in Rathdrum, build a new dental clinic and invest \$360,000 in a new mobile clinic for use at schools in the Lakeland School District.

The story of the center's founding was in the September issue of The Fig Tree.

For information, email mbaker@dncidaho.org.

Warrior Songs events address veterans' pain

The national nonprofit Warrior Songs is addressing ongoing pain of veterans and their families through fall events in Spokane.

Formed by Iraq War veteran and folk/rock musician Jason Moon, Warrior Songs helps veterans heal through creative arts and helps civilians understand Post Traumatic Stress Disorder (PTSD) and Military Sexual Trauma (MST).

Jason, Warrior Songs' founder and PTSD survivor, said music was key in his healing.

"By sharing the pain in stories and songs, and creating a way to open dialogue and decrease veteran isolation, we can help more veterans find peace," he said.

Vets are seven percent of U.S. population but account for 20 percent of its suicides.

The series includes two public events and a four-day retreat for healing. The events provide a time for veterans to tell what happened to them in war and for the community to listen and welcome them home.

Jason told his story of depression, isolation and a suicide attempt in 2008, and gave a concert Sept. 21, at the Unitarian Universalist Church of Spokane.

Six Warrior Songs staff will lead a free Spokane Veteran Healing Retreat Nov. 6 to 10 for 15 veterans with PTSM/MST in a conference center near Spokane.

They use a non-clinical approach to help participants remember, understand and reshape

their trauma through music, storytelling and other creative arts. Each veteran will create a plan to continue healing and storytelling.

"The Welcome" will be a public event to listen to the veterans' stories, songs, poetry and paintings at 7:30 p.m., Saturday, Nov. 9, at the Unitarian Universalist Church, 4340 W. Ft. Wright Dr.

The evening will include a welcome-back ritual.

Warrior Songs Spokane, which is organizing these events, seeks to make the Healing Retreat an ongoing part of its aid to veterans with PTSD and to build a permanent embrace by civilian listeners and supporters.

For information, call 518-878-8579, email pauls@warriorsongs.org or visit www.WarriorSongsSpokane.org.

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Harvest Dinner

Saturday, Nov. 2
 5 to 7 p.m.



The mouth-watering meal features turkey and the trimmings, ham, Swedish meatballs and squash.

We invite donations!

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 two blocks west of Sullivan and one block south of Broadway

Benefit raises funds for Latin American orphans

"Faces of Hope," a benefit for Nuestros Pequeños Hermanos (NPH), a network of homes for orphaned, abandoned and neglected children in Latin America and the Caribbean, will be held at 4:30 p.m., Sunday, Oct. 6, at 4848 E. Wellesley.

Keynote speaker Kara King will tell of developing leadership skills with young adult "pequeños," who grew up in homes and are in Seattle for a year. The event will honor the Rev. C. Hightower, former director of Gonzaga's University Ministry and a volunteer at a home in Haiti.

"The homes bring justice to children who start their lives in poverty, supporting them through trade school or university," said Jenifer Priest, regional development director. For information, call 509-270-2603 or email jpriest@nphusa.org.

Agency offers seminar on fund raising events

A seminar on "Successful Fund-Raising Events for Nonprofits" will be held from 9 a.m. to 6 p.m., Tuesday, Oct. 15, at The Spokane Club, 1002 W. Riverside. Participants will explore how to choose, publicize, plan and do events effectively.

The keynote speaker, Kelly Elkins, is an author, speaker and grant writer who brings leadership, management and organizational experience to advancing the nonprofit organizations.

The Family Guide, a nonprofit that supports families, educators, nonprofits, volunteers and advocates is the event sponsor. For information, call 928-9664, email charitydoyl@yahoo.com or visit <http://conta.cc/17m3JvS>.

Transitions' 'People Who Care' events are Oct. 23

Transitions' annual "People Who Care" events celebrate the "Pursuit of Justice." Breakfast is at 7 a.m. and lunch at 11:30 a.m., Wednesday Oct. 23, at the Red Lion Hotel at the Park, 303 E. North River Dr., in Spokane.

These events help Transitions bring justice to homeless women and children, said Mary Tracey, development director. In 2012, funds helped 1,260 women, children and families access services, permanent housing, employment and nutrition.

The Transitional Living Center (TLC) recently celebrated 20 years of providing transitional housing and helping women with children gain skills for independent living. Since 1995, Transitions has helped women, children and families rebuild lives affected by abuse, addiction, mental illness, poverty, and homelessness. It administers Women's Hearth, Miryam's House, Transitional Living Center, EduCare and New Leaf Bakery Cafe.

For information, call 328-6702, email mtracey@help4women.org or visit website at help4women.org.

Training for Rapid Response Team set Oct. 26

The Billy Graham Rapid Response Team is offering a one-day "Sharing Hope in Crisis" seminar from 8:30 a.m. to 4:15 p.m., Saturday, Oct. 26, at Moody Bible Institute-Spokane, 2000 N. Standard St. The session equips people to share hope with people experiencing tough times or tragedies. The team provides emotional and spiritual care for people in communities and trains people to be chaplains to deploy at a moment's notice when disasters happen.

Participants gain ministry skills to help them share God's love, tools to develop a crisis ministry team in their churches and opportunities to minister at home and abroad. For information, call 509-570-5900 or visit billygraham.org/rtrshic_Spokane.asp.

YWCA starts Spokane Valley safe shelter

Because of growing need, the YWCA of Spokane is opening a confidential safe shelter in Spokane Valley and seeks donations of household items so victims of domestic violence feel at home.

They have a wish list on Target.com's wedding registry with "ywca" for the first name and "Spokane" for the last name.

Regina Malveaux, YWCA of Spokane executive director said, "Through these services, women and children in crisis find a safe, welcoming home to heal while striving for happier, healthier lives."

The new shelter will provide emergency shelter up to 90 days to four to eight households.

"As domestic violence continues to be the number one call to 9-1-1 in Spokane, we know the need is great," said Patty Wheeler, YWCA's programs director.

The program includes counseling, case management, education and basic needs like food, clothing, personal care items and transportation.

The 24-Hour Crisis Helpline at 326-CALL is staffed every day. Trained counselors have assisted 3,716 individuals with safety

planning, counseling, referrals and information on domestic violence.

Funding for the new safe shelter is made possible by the Spokane County's Homeless Housing Assistance Act.

The YWCA of Spokane seeks to empower women and children; provide early childhood education, work readiness resources, support for victims of domestic violence and free childcare, and serve as a community resource for racial and social justice.

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

Women of Achievement Luncheon is Oct. 30

The YWCA of Spokane will honor local leaders at its annual Women of Achievement Luncheon at 11:30 a.m., Wednesday, Oct. 30 at the Spokane Convention Center, 334 W. Spokane Falls Blvd.

The speaker is New York Times bestselling author, Leslie Morgan Steiner. Her memoir, *Crazy Love*, looks at how domestic violence can happen to any woman. Her journey out of the grips of a "charmed" but violent marriage provides understanding of struggles many women face.

Honorees are Jennifer La Rue, arts and culture; Elaine Couture, professional; The Garden Club: ViAnn Meyer, Della Meyer and Chris Sheppard, volunteer community service; Christine John-

son, education; Shirley Sandoval, Carl Maxey Racial and Social Justice Award; Alex Golikov, Young Woman of Achievement; YWCA Ambassadors: Virginia Brown, Verna Eucker, Ellen Ferris, Charlotte Grymonprez, Elizabeth Welty, Alice Niemeier, Virginia Malico, Karen Harwood, Sherry Lee, Vi Martin, Midge McGilvray, Marcia O'Leary and Patty Stewart, Lifetime Achievement Award. The last award is a new category, honoring women with ties to the history and programs

of the YWCA through historic changes for women.

"The luncheon is a vital source of funding for programs and services to help more than 11,500 women and children find safety and security each year, said Regina Malveaux, executive director.

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



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Bazaars
Bake, Craft and Book Sales, Auctions & Meals

The Fig Tree will run another event section in the Nov. issue
Cost: \$14/col. inch

A Completely Bazaar Day in Cheney
Saturday, Nov. 2
Loads of craft and baked goods
Come for breakfast, stay for lunch
Raffle prizes, White Elephant gifts
Visit all three churches!!!
Cheney United Methodist Church
4th & G St • 9 am - 3 pm
Emmanuel Lutheran Church
639 Elm St • 9 am - 3 pm
Cheney United Church of Christ
423 N 6th St • 9 am - 2 pm

Come Visit Our Christmas Bazaar!!
Cheney United Methodist Church
crafts, baked goods and a gift shop designed for children
Saturday, Nov. 2 • 9 am-3 pm
4th & G St. - Cheney WA

Cheney United Church of Christ Bazaar
Saturday, Nov 2
9 am - 2 pm • 11 am - 1 pm lunch
Crafts, Silent Auction, Raffle
423 N. 6th - Cheney

Holiday Bazaar & Luncheon
Saturday, Nov 2 • 9 am -3 pm
Crafts, Baked Goods, Raffle Basket, Holiday Decorating & White Elephant
Cheney Emmanuel Lutheran
639 Elm Street
Matching funds provided by Thrivent Financial

Audubon Park United Methodist Women's Annual Bazaar
Sat. Nov. 9 - 9 am-3 pm
3908 N. Driscoll Blvd.
Wheelchair Friendly

FALL FESTIVAL BAZAAR
Saturday, Oct. 26
9 am - 3 pm
lelse, bean soup mix, plants, baked goods, crafts, Grannie's Attic & more
Prince of Peace Lutheran
8441 N. Indian Trail Rd.
Spokane

Annual Fall Bazaar
Millwood Presbyterian
3223 N Marguerite Rd
Saturday, Oct. 26
9 am to 4 pm
Handmade Holiday Items
Quilts & Bake Sale
Proceeds used for charities

SCANDINAVIAN BAZAAR
Proceeds benefit local charities
SATURDAY, Nov. 9
Kaffe Stua 9 - 11 am
Bazaar 10 am - 1 pm
Central Lutheran Church
512 S. Bernard (5th & Bernard)
TO PRE-ORDER
Lefse, Scandinavian Cookies
Meatballs & Flatbread
Call the church office at 624-9233

Dinner & Silent Auction
Central United Methodist Church
580 W. Third - Spokane
5-7:30 pm, Saturday, Nov. 2
\$8 adults, \$5 children • 838-1431

Bazaar & Bake Sale
St. Mark's Lutheran
316 E. 24th Ave.
Grand Blvd. & 24th
9 am - 2 pm
Saturday, Nov. 2
Coffee bar, bake sale, quality seconds and crafts

St. John's Cathedral Home-Spun HOLIDAY BAZAAR
at 12th & Grand
9:30 am - 3 pm
Saturday, Nov. 9
Lunch Available
11:30 am to 1 pm
Raffles Food & Crafts

Join with the
United Nations Association - Spokane
in celebrating the 68th Annual
United Nations Day
Sunday, Oct. 27
5 p.m. in the Herak Club at
McCarthy Athletic Center - Gonzaga University
Dinner begins at 5:30 p.m.

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Love of nature leads woman to devote life to halting climate change

Continued from page 1

world. The judge said the Forest Service had not exercised its authority over the lands.

Helen said it's hard keeping up with ups and downs of court cases and appeals by different companies wanting to use the road.

Her commitment is to rally people to be physically involved in protesting for the long term, aware shipments may continue until 2030. She keeps WIRT's website and facebook pages current with news.

The story of her involvement, however, offers an overview of the effort.

Thinking environmental problems could be addressed by appealing to reason, Helen did undergraduate and graduate studies in conservation and environmental education.

Then, aware of the need to address people's feelings and attitudes, too, she began doctoral studies in conservation social science at the University of Idaho in Moscow. In 2011, with 11 credits remaining, she decided to engage people on a visceral level, blocking roads and monitoring mega-loads.

"After years of waiting tables, canning fish, raising funds and doing research, I decided to do what I came on earth to do," she said.

Friends of the Clearwater and Northern Rockies Rising Tide encouraged her and other activists to start the Rising Tide affiliate.

WIRT, which they formed in March 2011, involves people in direct action to confront causes of climate change and challenge companies that mine, drill or distribute oil, natural gas, coal or nuclear energy.

It collaborates with Blue Skies Campaign, Coal Export Action, Idaho Residents Against Gas Extraction, Occupy Spokane, Palouse Environmental Sustainability Coalition, the Nez Perce Tribe and other groups.

"The moral question is: How much will we let polluters pollute?" Helen said. "Climate change kills people. If it continues, forests will burn, oceans will rise, air will be worse, and we won't be able to live.

"We engage people in actions to demonstrate our commitment to the wellbeing of the human race and life on the planet. It's a religious thing," said Helen, who grew up in an Irish Catholic family from Illinois.

She moved to Omaha at 16 and left home at 18, hitchhiking and living in tents after coming to the Northwest at 21. At 23, her love of wild places led her to Alaska, where she worked in canneries and on a fishing boat when the



Helen Yost appeals to reason and emotion to move people to act.

Exxon Valdez oil spill hit.

Her grief over the damage led her to study wilderness and resource conservation at the University of Montana in Missoula.

Graduating in 1998, her head was full of knowledge and her heart full of love of the natural world. She wanted to teach people to fall in love with nature. After earning a master's in environmental education at Southern Oregon University in Ashland, she went to the University of Idaho for doctoral studies.

She set studies aside after learning in May 2010 that ExxonMobil, which did the damage in Alaska, was trucking mega-loads through Idaho to build facilities to tap tar sands north of Edmonton.

The company planned to use narrow, winding Highway 12, the Northwest Passage Scenic Byway that goes through the area designated in 1968 as a Wild and Scenic River Corridor. It follows the Clearwater and Lochsa Rivers through the Clearwater and Nez Perce National Forests near the Selway-Bitterroot Wilderness—across the Nez Perce Reservation and along the historic routes used by the Nez Perce Tribe and explorers Meriwether Lewis and William Clark.

ExxonMobil chose that route, because there were no overpasses.

Helen and others learned that in 2009, Idaho's governor, state officials and congressional representatives permitted ExxonMobil

to bring 30-foot-high mega-loads up Highway 12. Idaho's Transportation Department widened the road and added turnouts. In April 2011, they cut limbs off up to 30 feet high, and ExxonMobil took a load across Highway 12.

Montana knew of mega-loads earlier, because companies had to comply with Montana's Environmental Policy Act. There were hearings and court cases in Idaho on ConocoPhillips taking four halves of coke drums on Highway 12 to Billings.

ExxonMobil wanted to transport 207 two-lane-wide loads on 200-foot-long trucks and trailers, she said. The largest loads were more than 500,000 pounds, compared with standard semi-truck loads of 80,000 pounds.

Oil field equipment, made cheaply in Asia, is shipped to Vancouver, Wash., and floated on barges to ports at Pasco or Lewiston.

"People wanted to stand on roads to defend the area," Helen said. "After we wrote letters and went to hearings, the government permitted the polluters to pollute. Action was a last resort."

From August 2010 to June 2012, people prevented many mega-loads from using Highways 12 and 95.

With threats of blockades and court actions, ExxonMobil cut some load heights in half to fit under overpasses.

Some loads came through Spo-

kane at night on Interstate 90, exiting at Altamont and returning at Freya to avoid a pedestrian overpass. Occupy Spokane and WIRT protested them.

In July 2010, the Nez Perce Tribe adopted a resolution opposing mega-loads crossing their reservation on Highway 12.

Because loads are so large they can block the highway, companies need permits. Loads had to go only at night and had to use turnouts to avoid blocking traffic for more than 15 minutes.

"We monitored mega-loads, because sometimes they stopped traffic an hour or two," she said.

In October 2010, 34 companies sought permits.

Sometimes when mega-loads parked near Worley, protestors took video of undercarriages and put it on YouTube.

"Fearing we might lock ourselves to undercarriages, they added security, increasing costs," said Helen. "Our tactics are to intimidate, confuse and push them back. We use our power as citizens to say, 'No, you can't use our road.' Citizens are bosses, not corporations. We find innocent ways to mess up their day."

Demonstrations have drawn 12 to 150 people—many middle-aged people concerned about global warming.

"Companies don't know if we'll stand beside the road or step onto it, link arms and sit down to block the load," Helen said. "Few will step into the street and be arrested. Most don't want a court or criminal record, but love it if someone does it for them. Hundreds of thousands of advocates are cheering.

"We need people to know how corporations are ruining the planet and what they as citizens can do," she said. "We need to act. Changes in history come because a few people, like abolitionists and suffragettes, are willing to take risks."

"Allies brought court cases against ConocoPhillips and ExxonMobil—the epitome of fighting Goliath. They lost. In August 2010, they won one stage of a case. ConocoPhillips took the case to the State Supreme Court, which said the case had to go first to administrative court."

It went to district court in Au-

gust 2010 and then to the Supreme Court that October. In December 2010, the judge said ConocoPhillips could use Highway 12.

The first mega-load went in February 2011 from Lewiston on Highway 12, but didn't reach Billings until April. Winter weather and flooding left the truck stranded. The hauling company went into the red, Helen said.

The administrative case against ExxonMobil was heard in April and May 2011. That judge also said it was okay for them to go.

In 2011, the Idaho State Legislature passed a bill saying anyone who went to district court opposing loads had to put up a bond for five percent of the load's value. No one tried, Helen said.

In January 2011, ExxonMobil decided to use other routes than Highway 12.

Over time, 60 loads came from Vancouver, 165 from Pasco and 33 from Lewiston. Those at Lewiston were split into 75 loads.

About 165 mega-loads went up Highway 395 and across Interstate 90 to Montana.

The original plan was for 1,200 loads, but only 350 went.

In July 2011, loads began using Highway 95 through Moscow, where resistance was strong. When loads went through town, people were on the streets, Helen said.

Companies tried to "sneak" loads through to avoid resisters from July 2011 to March 6, 2012, when the last load went up Highway 95, Helen said. ExxonMobil stopped seeking permits.

Continued on page 5

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Human rights advocate, genocide educators honored with awards

Carl and Teresa Wilkens of the World Outside My Shoes and Linda Pall, a human rights leader in Moscow are recipients of the 2013 Eva Lassman Take Action Against Hate Awards.

They will be recognized at the Institute of Hate Studies annual banquet at 6:30 p.m., Tuesday, Oct. 22, in Cataldo Hall at Gonzaga University.

Joseph Bock, director of the Eck Institute for Global Health and Teaching, professor at the University of Notre Dame and author of *The Technology of Nonviolence: Social Media and Violence Prevention* (2012), will be the featured speaker.

Author Michael Gurian will perform his poem, "Eva's Song," accompanied by Vicki Strauss, cellist with the Florida Philharmonic Orchestra.

The awards are given each year since 2009 to honor Holocaust survivor and educator Eva Lassman, who at 90 was the first recipient of the award.

Previous recipients were the Rev.

Happy Watkins of New Hope Baptist Church and the Kootenai County Task Force on Human Relations in 2012; Mary Stamp, The Fig Tree editor, and Partners with Families and Children in Spokane in 2011; Raymond Reyes, associate academic vice president and chief diversity officer at Gonzaga and the Human Rights Education Institute in Coeur d'Alene, Idaho, in 2010.

Carl and Teresa believe stories and service are the most effective bridge-building tools to overcome "us-vs.-them" thinking that can lead to genocide as the Wilkens experienced in 1994 in Rwanda.

After returning to the United States in 1996 to be chaplain at a Seventh-Day Adventist academy and pastor of a church in Days Creek, Ore., Carl needed to be sure the rest of the world knew about genocide, which was then happening in Darfur.

As teachers contacted him to speak to their classes on genocide and human rights, he and Teresa created World Out-

side My Shoes to equip people to enter into the world of "the other" at home and around the world. Now he travels to schools to tell stories to teach students how to address genocide and understand how it relates to hatred, intolerance and prejudice. He relates genocide to bullying, telling how words have power to shape thinking, feelings and actions.

He believes storytelling helps people see themselves in "the other," see what they share in common. Service with people also builds bonds and changes preconceived ideas about ethnic groups.

Linda, a city councilor and attorney in Moscow, as the individual recipient of the 2013 award, has been an influential leader for more than 30 years as a political leader involved in human rights, historic preservation and arts, wrote Nancy Chaney then mayor of Moscow in 2008 when she declared "Linda Pall Day."

Linda is a charter member of the Latah County Human Rights Task Force, which

recognized her with the Rosa Parks Human Rights Leader Award in 2003. She has been key in the annual "Finding the Center Human Rights Conference" that helped form the Human Rights Commission in 2005.

Recently retired as instructor at the University of Idaho Law School and Washington State University, she works on civil rights and liberties, nondiscrimination, access and equity issues.

She was also awarded the Idaho State Bar Diversity Section Access to Justice Award and the Abdul Mannan and Ismat Sheikh Human Rights Award.

The Institute for Hate Studies is accepting nominations for the 2014 Eva Lassman Take Action Against Hate Award.

A story on Eva is at thefigtree.org/oct09/100109Lassman.html. A story on World Outside My Shoes is at thefigtree.org/april11/040111wilkens.html.

For information, call 313-3665 or email hatestudies@gonzaga.edu.

Blocking roads causes delays, raises costs for companies

Continued from page 4

Because of adding security and time, Kearl Oil Sands, which originally estimated the project would cost \$8 billion, spent \$12 billion, including extra costs for Moscow police.

In August 2011, six blockaders were arrested for stalling a load for half an hour. The next week, there were 40 police. There were about 40 protests against loads using Highway 95. There were protests three nights a week.

In June 2012, an ExxonMobil load was stranded near Lolo Pass for more than a year by a Montana court case. It had to be taken apart for scrap metal. It snapped a wire and cut power to thousands of people, she said.

Other loads have hit a tree branch, rock outcroppings, guardrails and a motor home. Two stalled vehicles carrying heart attack victims. Two caused accidents, one blocking 25 cars.

In the summers of 2011 and 2012, Helen went to the tar sands in Alberta to see how machines dig up to 300 feet below the surface and dump trucks take materials to processing plants.

Last winter, Idaho Rivers United went to the Boise federal court. On Feb. 6, 2013, a judge ruled that the Forest Service and Federal Highway Administration have jurisdiction over whether mega-loads can use the Wild and Scenic River Corridor and national forests. The agencies had until April 8 to appeal, and did not.



Mega-load at port of Wilma near Clarkston dwarfs other trucks.

Photo courtesy of Helen Yost

"Allies had a letter-writing campaign to ask the Forest Service and Federal Highway Administration to uphold their jurisdiction. The Forest Service is developing a protocol for what they will or will not allow," Helen said.

She hopes policies will discourage other companies—there are about 40—from using Highways 12 or 95. That leaves Highway 395 to I-90 to Butte and north on Interstate 15 into Alberta.

In addition to the mega-loads, WIRT is challenging other projects such as fracking in Idaho.

"Despite my efforts, I find it hard to protect the wild places I love," Helen said. "When the wealthiest, most powerful corporations come to wild areas, indigenous people, people of color and low-income people are hurt. Our military fights wars on behalf

of oil companies.

"We need to develop renewable and small-scale energy sources. We need to stop subsidizing en-

ergy companies," she said.

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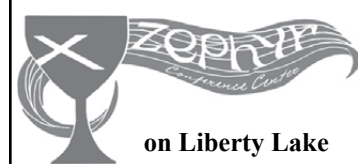
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Totem Pole Journey brings healing and connections to tribes enroute

Continued from page 1

Their statement also expresses appreciation that the Lummi and other indigenous peoples remind “us that we are part of a living, dynamic cosmos. Creation has a dignity and purpose that goes beyond human quests for economic gain. We violate this when we refuse to accept the limits of Creation and our responsibilities to it, or when we are complicit in practices that result in the further destruction of the wellbeing of the creation for all.”

Before the presentation in Spokane, Dillon Jules, standing on the truck carrying the totem pole, explained the symbols House of Tears carver Jewell James carved and Dillon painted.

At the bottom, the salmon represents the Lummi way of life and the hope it will continue. Next are warriors who will protect the way of life. Over them is a child who is starving, its ribs showing, hungry for knowledge.

“We need to stand up for him,” Dillon said, “so we can have a world without toxins and pollution.”

Water represents hope that the way of life will continue; a thunderbird, the cultural and spiritual way of life, and a wolf, the Tsleil-Waututh Nation in British Columbia.

“The harvest moon at the top tells us when we can catch salmon and harvest other foods,” he said.

Twa-le Abrahamson, the air quality specialist for the Spokane Tribe, and other members of the Spokane Tribe welcomed representatives of the Lummi Nation and offered their support. She announced the Sept. 25 hearing in Spokane on the proposal for Longview to be a coal export port, too.

“We have the power to say ‘no’ to that and ‘yes’ to future generations, salmon and our children,” she said.

David Brown Eagle, a member of the Spokane Tribe and advisor/instructor at The Community School, said everyone in each generation needs to speak out to protect the earth, because threats have come throughout history and around the world.

“We tend to want someone else to do what needs to be done, but I am here today speaking, so when my great, great grandchildren ask what their great-great grandfather did about stopping coal trains and coal export, their grandparents will tell them, “He stood up,”” said David, who brought students.

“We all come as ones, but think if all the ones come together. We will have hundreds of people,” he said.

“If we do not listen, we will



Harvest moon is at the top of the totem with the wolf next.

continue to do what has been done to us,” David said. “Our ancestors knew, but now we have scientific proof that carbon emissions go into the water and kill water life. We also know the dollar has become our God and directs much of what we do.”

He also expressed solidarity with eight members of the Nez Perce Tribal Council who recently were arrested for standing on the road to block a shipment of equipment being transported through their reservation to the tar sands in Alberta. They believe the tar sands and related Keystone XL pipeline will bring environmental destruction.

Deb Abrahamson, a Spokane Tribe member, told of work with the SHAWL (Sovereignty, Health, Air, Water and Land) Society to restore the land and water from uranium contamination after years of mining on the reservation.

“Our children on the reservation drink arsenic-laden water. They drink water from wells with radiation and uranium,” she said. “We have lost generations of elders who worked in the mines to cancer and other health issues.”

“**We have been chosen** to share with our children, grandchildren, families and communities what we have heard here about coal trains and coal export,” she said. “We are all connected. We continue to be subjected to poisons as a result of capitalism emphasizing the ‘Almighty Dollar.’”

“Our actions today are our obligation for future generations,” she said. “We need to walk together so we have a stronger voice.”

Ramona Charles, a member

of the Lummi Nation, then spoke of her grief that Xwe’chi’eXen, a registered gravesite for her people, is threatened.

“I wake up from dreams, in which I hear songs from the ancestors calling us,” Ramona said. “We need to ‘warrior up’ and protect ourselves and the next seven generations, as our ancestors in seven generations before us saved the earth, air and water for us.”

“**Everything in the waters** feeds us or feeds what feeds us. When the tide is low, we go out and harvest shellfish, oysters, crabs and clams,” she said, telling of her niece coming there because where she lives, there is nothing to harvest when the tides go out because of the toxins.

She also awakens crying because she knows it’s not just white corporations they are fighting, but “the corporations have bent the ears of our people, creating fights within tribes,” Ramona said.

Speaking out for treaty rights, tribal sovereignty, religious freedom and environmental protection is not new for her husband, Jewell James, who carved the totem pole. He has traveled the world, seeing pollution, pain and suffering among indigenous people.

Jewell, who has a degree in political science from the University of Washington and studied law for a year in California, organized a campaign from 1986 to 1989 to challenge an effort to tax reservations. He has spoken out about proliferation of petrochemicals that can kill people in glues, paints, plastics, preservatives and pesticides in houses and foods.

“For 500 years, Indian elders have been wisdom keepers about care of the earth,” said Jewell, who saw dead rivers in Europe.

When he was told to tell the churches about the threat to Lummi land and water posed by the proposed port, he thought they would not want to help because “their faith speaks of dominating the earth, and they have done much to destroy the earth and spirit.”

However, he learned that in 1987, 10 major Christian denominational leaders of churches in the Pacific Northwest issued a formal Declaration of Apology to tribal councils and traditional spiritual leaders of Indian and Eskimo peoples in the Northwest for their churches’ participation in the destruction of Native American customs and beliefs, sacred sites and objects. They pledged to uphold the American Indian Religious Freedom Act of 1978.

They committed to call the Christian community to recognize and respect the tribes’ traditional ways of life and protect the sacred places. They also pledged to “stand in solidarity with you on these important religious issues.”

Jewell said for words to have meaning, they have to be put into hearts and actions.


“**We believe that the earth** is greater than us, that God is greater than us. We can’t speak and act alone,” he said, telling how each photon of light needs to travel with others for there to be light. “We as Indians know the power is beyond ourselves. It takes all of us to create a wave. Let’s go do something, take hands and walk and talk with someone.”

“Each of you is important in creating the collective. I hope you awaken more people,” he said.

Not having known that the Spokane Tribe was dealing with uranium pollution, he promised to tell others along the way about it, as he is telling of damage the Otter Creek mine will do to Oglala Sioux cultural, historical and burial sites.

“**We need to speak up** and speak out,” he said, affirming that their rights are included in the United Nations’ Universal Declaration of Human Rights. “We won’t give up. It’s our duty.”

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Value of Christian Summit will be in bringing churches together to act

From working with church and charitable leaders on community issues, Spokane County Sheriff Ozzie Knezovich proposed having a faith-based summit to develop a call to action related to four concerns: jobs and the economy, quality of life, safety and security, and public health.

Organizers suggested the summit, "Change for Spokane," be Christian-based to build relationships among churches.

Aware of efforts to address the issues, Ozzie told about 200 at the Christian Summit Sept. 14 at Whitworth University, that there have not been sustainable solutions because groups aren't working together. They duplicate efforts and compete for resources.

"I pondered what would happen if everyone came together, pooled their resources and talents, and developed a plan to address the crushing needs of our community," said Ozzie. "We can make a difference in our community and in the lives of those we serve. If we love God with all our heart and mind, and love our neighbors, we will end violence."

The value of the gathering will come in about six months "when we see we have done something, but the work will not be all done in six months," he said.

At the close, Rodney McAuley, of Youth for Christ, invited people to surround Ozzie and offer a prayer of gratitude for his vision and for "the kairos season"—opportune time—of the gathering to transform individuals, corporations, the community and beyond.

"I am thankful for this opportunity to translate hopelessness into hope and expectation," he said.

The Rev. Ian Robertson of Central United Methodist Church and its Change for the Better program, said, "When we come together, we often say what we need. Instead, we need to look at what expertise we bring.

"Americans are generous," he said. "I've seen miracles. If there's a lack, we can turn to God.

"Change for the Better offers a place for people to get off the streets. We place volunteers to clean under the freeway and do piece work with Goodwill to earn money," he said.

The priorities emerged from discussions with 130 community leaders in the county, Ian said.

Speaking at the summit, area leaders described what breaks God's heart and what brings God joy in Spokane County.

Ozzie said people break God's hearts when they spend too much time online and denominations divide as left and right, competing rather than working together and pooling resources.



Participants join in a closing prayer at the Christian Summit.

Police Chief Frank Straub is concerned about people wandering aimlessly downtown, disconnected and disenfranchised by the community. "Often solutions may be the cause of other problems. For example incarceration is not a solution for the mentally ill, young people, transients and poor, meth addicts," he said

Adrian Dominquez of the Spokane Regional Health District reported on a 2007 study, "Health Inequity: Moral and Ethical Implications of Disparity." The study reveals that social factors—income, education, race and neighborhood—affect health. It is online at srhd.org/documents/PublicHealthData/HealthInequities-2012.pdf.

Adrian suggests looking beyond the traditional medical model to consider prevention by addressing social factors behind diseases. People with better education, jobs with benefits, living in nice neighborhoods have less illness, he said.

Ben Cabildo of AHANA and Unity in the Community believes entrepreneurship is an opportunity for low-income people to share in economic development. He recognizes that income levels for most are going down and economic development does not help the poor, because the poor and church leaders advocating for the poor are not at the table of people making decisions about the economy.

He hopes the summit will spark a new model of economic development that includes church leaders and the poor, that includes funds for homeless and low-income programs, work-force readiness, small business incubation for homeless people and incentives for corporations to hire homeless people.

Rodney said churches can be involved with at-risk youth as Youth for Christ is—by providing child care, after-school programs, youth car washes to raise funds for school supplies and neighborhood clean-up initiatives.

He challenges churches to of-

fer relational circles as a holistic model and to proclaim the Gospel by acting on it.

Dave Ross of the Church of Jesus Christ of the Latter-Day Saints public affairs office proposed that congregations unite their neighborhoods through block watch and neighborhood watch. They help neighbors know their neighbors and prepare for emergencies.

Colville physician Barry Bacon said churches can help people connect to solutions for wellness. He helped his community develop a pilot project this year to bring chemical dependency treatment to the Stevens County Jail. For six years, he has worked with GetFitColville, which has helped people improve their health and lifestyle choices, and do an "extreme health makeover" in nutrition, meal practices and exercise. Participants together have lost more than 7,000 pounds.

Ben Stuckart, City Council President, encourages churches developing more local food sources, such as planting community gardens. Aware that many children qualified for free and reduced-price lunches, he worked with Communities in Schools to prepare backpacks of food for students to take home over weekends.

Ben proposes that churches mentor children, developing one-to-one relationships and that each church adopt a homeless person.

Participants set up neighborhood teams to network with congregations on the priorities. The regional groups will meet regularly to carry on the process, signing up volunteers from churches to participate. In January and May, area groups will report on what they have done.

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Commitment to dream of racial equality is central in couple's 50 years

While Etta and Happy Watkins have been opposites in some ways, their shared values of faith, family and a commitment to keep alive the message of Martin Luther King Jr. for future generations have strengthened their marriage of 50 years.

They were married Aug. 17, 1963, 11 days before King gave his "I Have a Dream" speech in Aug. 28.

Happy has kept the dream alive throughout the region, giving the speech each year in January for about 25 years, Etta said in a recent interview.

"I've heard the speech over and over. Each time it's new, depending on his emotion and the crowd. I'm never tired of hearing it. I still come to tears, because I know it comes from the depths of Happy's heart," she said, pleased that their nine-year-old grandson, Ephraim, is learning parts of the speech. "It is a dream that will go on forever. It's important for us to remember that we are all here and all God's children and we have to get along," she said.

She added that the speech fits Happy's personality and his perspective from growing up in the diversity of the Bronx where 10,000 people lived on one block, people from many races, ethnicities, religions and lifestyles.

He was a city boy, who could go down the block to shop for ingredients for meals. He is the oldest of 10 children.

Etta was a "country girl," growing up an only child in a family living in a rural area west of Spokane, five miles from the nearest store and needing to plan ahead for several weeks when her family went shopping. Her parents moved into Spokane in 1954 when she was in the fourth grade. Her first year at Grant School, she was the only African-American. The next year there were children of two other families.

"On the important things, we are similar, believing family comes first and church life is important," she said.

Their family includes four sons, six grandsons and one great granddaughter. Etta takes her seven- and nine-year-old grandsons in every morning when their parents go to work. She feeds them breakfast and takes them to Jefferson Elementary School. After school, she helps with homework and often their parents join them for dinner after work.

Etta said the "I Have a Dream" speech has been pivotal in their lives and a shared value both want to pass on to future generations to remind people of King's commitment to work peacefully for civil



Etta Watkins is often at her computer.

rights and of his desire to bring everyone together, not just blacks.

"The more Happy read and studied King's speeches, the more he wanted to share them," said Etta. "He also quotes other speeches from King and from James Baldwin."

Etta was adopted when she was two weeks old in Mississippi. Her mother, Annis Batsell, a homemaker, came to Spokane in the 1940s from Mississippi.

Her father, George Batsell, came to Spokane from St. Louis in the 1920s, when there were only five African-American families in town. He worked for 36 years, managing a gas station across from what is now the Spokane City Hall. Later, he ran his own gas station at Browne and Trent.

At 11, Etta pumped gas and worked on cars.

"When my boys went to Grant in the late 1970s, it was more diverse," said Etta, who graduated from Lewis and Clark High School in 1962.

Before she graduated, she met Happy, who came to Spokane with the Air Force. They married the next summer.

In 1964, she went to work for Wonder Bread and Hostess Cakes, where she worked more than 20 years in the thrift store and in management. Then she began working with telecommunication companies as AT&T broke up—first with Pacific Northwest Bell, then American Network, Northwest Telco, MCI and Nextlink, starting in sales and working into management. With Nextlink, she traveled all over the United States.

Because Happy also worked sales jobs and traveled with several companies, they made sure

one was home with the children.

"In telecommunications, there were challenges and changes every day," said Etta.

From her work, she's tech savvy. She prints out Happy's emails, and does the family's and church's computer work, because Happy doesn't touch a computer, Etta said.

"Internet opens so many doors," she said. "At our fingertips, we can access any information we want. In school, I had to go to the library to look things up."

In 2000, the telecommunications bubble burst and many companies went bust. She retired.

In her teen years, Etta had attended Bethel African Methodist Episcopal Church somewhat sporadically, she said. The first thing Happy did when he came to Spokane was find a church.

After they married, they attended Morning Star Baptist Church until 1978. In 1979, they went to New Hope, where he began training to be a deacon.

For a while, he was pastor at Sharon Temple Christian Methodist Episcopal Church and then assistant minister at Calvary Baptist. In 1990, he was called to be pastor at New Hope Baptist Church.

Happy also worked in security at Deaconess Medical Center, where he received training to be a chaplain. When he finished the program, he became chaplain at Holy Family Medical Center until he retired from that in 2003. Now he is "just" pastor at New Hope and involved on many community committees and boards, helping address racism in various venues, particularly in criminal justice.

Etta said Happy led her to God. She had realized early in their

marriage that one day he would become a minister.

At first, she was worried, not feeling she fit the mold of pastors' wives, who wear hats and are "all prim and proper." Her worries were alleviated at a state gathering for new pastors' wives. An older wife told her to be herself.

"I do things different. I carry a tool box in my car trunk. If something needs to be fixed, I'll do it," Etta said, noting that New Hope accepts her for who she is. "I do what I see is needed. I may climb a ladder to change a light bulb."

She also helps members with church dinners and has served as missionary president to "take members outside the walls," such as recruiting people this year to prepare meals third Thursdays at Crosswalk. Members are also involved with the Women's Crisis Center on E. Sprague. Over the years, they have found different ways to serve.

Etta is also involved in the church's campaign to raise funds to expand its buildings, advising the Trustee Board on how to raise the \$150,000 needed.

James, Happy and Etta's youngest son is assistant pastor at New Hope Baptist and a counselor at the Airway Heights Correctional Facility.

Percy, their oldest, leads services Sunday evenings at Holy Temple Church of God in Christ and is starting his own business.

John is training at New Hope to be a deacon. Paul works with Amazon in Phoenix and is going to online school.

"Being a pastor's wife gives me a stronger walk with Jesus. There are always surprises. I enjoy the diverse people we serve in our church, especially seeing

growth in their lives," Etta said.

The church includes older people who have been there many years, an influx of people in their 30s to 50s, but few younger people. In the past three years, the church has grown from 20 on a Sunday to 35 to 40 coming, and more on the rolls.

Given their commitment to overcome racism, Etta described some of her experiences.

"Racism in Spokane may not be or have been as blatant as it was in the South, but there's an undercurrent flowing here, hard to see until you're in the water," said Etta.


Years ago, she said she was ignored by a receptionist at the YWCA when she went to join and she remembers a few customers making comments when she worked in the Wonder Bread Thrift Store. The YWCA's mission now includes eliminating racism. Wonder Bread supported her presence in the store, she said.

However, when one grandson was recently called the "N" word, Etta was sad to realize that "we haven't gotten beyond that."

Nonetheless, she believes Spokane is trying and is getting better. She believes Happy helps make a difference by giving the "I Have a Dream" speech, as well as through his community involvements to address and reduce racism.

For information, call 443-6440 or 535-1336, or email ettawatkins@comcast.net.

Editor's Note: This is the first of several stories on African-American pastors and wives married 50 years or more. The Fig Tree covered Happy Watkins' story—thefigtree.org/jan11/010111happywatkins.html—so we interviewed Etta for this story.



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SPIRITUAL CONVERSATIONS

Teenagers-Heroes in the Making

Wednesday, Nov. 6

You are invited to participate in conversations on spiritual topics with people of all faiths (or none).

5:30 p.m.
every first Wednesday
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To find out more about this month's topic, visit the Bahá'í website
www.spokanebahais.org

Pastor's ministries have done justice through accompanying people

By Kaye Hult

Grant MacLean worked for justice most of his life, beginning with helping at a Chicago family center with his high school youth group and culminating in his role as spiritual care coordinator with Hospice of North Idaho (HONI) in Hayden.

He will retire from HONI on Nov. 1.

For Grant, his calling to justice through the Peace Corps, seminary studies, a church in Mendocino, Calif., Faith Presbyterian in Hayden, ecumenical involvement and in hospice ministry has been about accompanying people along their way in life.

He has ministered in the Hayden area since he came in 1984 to serve Faith Presbyterian Church, a church that started in 1980.

When Grant arrived, they were meeting in Yates Funeral Home in Hayden. He soon befriended Bob Newcomb, pastor at St Mark's Lutheran Church, and they began discussing having the two churches share a building.

In keeping with Grant's focus on accompaniment, the two congregations asked Richard Caemerer, director of Grunewald Guild near Leavenworth, Wash., to design a building for them. They hammered out bylaws and understandings about finances. They created Hayden United Ministries, the entity that built and maintained the new church building.

The project forced them to think theologically and practically. One example was whether to use a Presbyterian communion table, which was lower, or a Lutheran altar. They compromised on a "taltar," which stands midway in height.

For more than 20 years, the congregations were enriched by their theologies, traditions and friendship. Grant collaborated with several pastors of St Mark's Church over those years.

During a 1999 sabbatical, he earned a doctor of ministry degree at Columbia Seminary in Atlanta, writing a dissertation on evangelism as a two-way conversation.

He said Christianity is always affected by the culture to which it is being offered, because the Gospel is incarnated in a shared conversation between Christian and non-Christian cultures.

"It fits with my commitment to accompaniment. Evangelical models in Christian scriptures are about people who met people along the way and offered, but did not impose their faith as they traveled together," he said.

His involvement with the Presbytery of the Inland Northwest's partnership with the K'ekchi Presbytery in Guatemala in three visits from 1998 to 2004 was modeled on that approach as he found how "Mayan indigenous spiritual strands inspired North American postmodern Christians."



Grant MacLean retires from Hospice of North Idaho.

His ministry of accompaniment in North Idaho developed further through his friendship with Fr. Bill Wassmuth, the priest at St Pius Catholic Church.

When the Kootenai County Task Force on Human Relations was formed, Bill became its director. Grant became the person victims of prejudice came to for support.

While police dealt with property damage and assaults, Grant supported victims of malicious harassment in their isolation. He let them know the task force and neighbors were committed to their safety.

"It was mostly moral support, someone to listen to their story, support them in their feelings and let them know they were not alone," Grant said. "The task force provided legal support by developing a malicious harassment law to address the sorts of intimidation that people of color were subjected to by Aryan Nations members and those who identified with them."

Bill's sister, Sr. Carol Ann Wassmuth, facilitated an ecumenical association until she returned to the Monastery of St Gertrude in Cottonwood, Idaho.

"We shared CROP walks. We had a Good Friday walk through town that ended in a service at a downtown church. On Christian Unity Sunday, we would swap pulpits," Grant said.

Through Bill, Grant also became involved with Hospice of North Idaho (HONI) as a volunteer. In the 1990s, he was on the board of directors for four years.

In 2005, executive director Paul Weil asked him to become HONI's spiritual care coordinator. Grant said no. He still felt he had ministry to do with Faith Church.

In 2007, he said yes. Knowing staff from serving as a volunteer made the transition into hospice

work easy and rewarding.

Grant sees hospice ministry as three-tiered: direct care with patients and families, support of staff and support to the community through workshops, filling pulpits and the network of friendships he developed.

Those friendships have included pastoral relations with area churches, worshipping in different settings, interacting with pastors with viewpoints different from his and accompanying them in their ministries and helping them learn to accompany those in hospice.

When patients don't identify with religious language or are unable to express their spiritual needs, he walks beside them through music. He helped create HONI Singers, a group who sing at clients' bedsides and in assisted-living facilities.

Grant considers his overall ministry in Hayden an extension of his call to do justice, even though he followed his Chicago mentor's advice to express that call in counseling rather than organizing.

After earning a bachelor's degree from Stanford University in California in 1967, he chose the Peace Corps over going to Viet Nam and spent 14 months from 1967 to 1968 in northeastern Brazil doing rural community development in a town of 10,000.

"It was a place with cotton and

cattle that had a drought every seven years. The young people left to go to the cities," he said.

Grant was assigned to accompany the people in a favela—shanty town—by helping them find a project that would encourage them to work together.

There were nearly 80 houses and families, he said. People had few skills. For water, they sent their boys with donkeys to an irrigation ditch two miles away. The water was not clean. Many became ill from drinking it.

They decided to petition the mayor to extend city water lines to their favela.

"Going to the mayor was huge," Grant said. "The mayor stalled, saying he would help after the next election, but a corporation happened to build a development on the other side of the favela, so the city had to bring water and power through it, and they put in a water spigot.

Grant offered to teach English if the school district would add a sixth grade teacher at the favela's one-room schoolhouse. Until then, most children studied only through the fourth grade.

When a Peace Corps friend in Brazil was drafted into the military, Grant enrolled at McCormick Seminary in Chicago, a Presbyterian school, married and began studies in January 1969.

During seminary, Grant studied again in Latin America, as well as interning as a counselor at a family service and mental health center in Chicago. He continued his interest in Latin America.

After graduating with a master of divinity degree in pastoral counseling in 1972, Grant, his wife and another couple decided to start a camp in rural California to provide respite for inner city children and their parents.

In 1976, they moved onto the undeveloped land. Grant asked a church in Mendocino to help support their work by hiring him. Ordained in that church in 1978, he practiced his ministry of accompaniment through leading Bible studies and a youth group, plus providing a ministry of hospitality to people passing through. The senior minister was skilled at bringing together people with long hair and bare feet singing Jesus songs and older women in their pillbox hats.

"It was a wonderful mix of culture, generations and faith styles," he said.

Reflecting on his ministry of accompaniment with HONI, Grant said hospice is peace and justice work in that it encourages and supports those who have been marginalized by the label, "terminal."

As spiritual care coordinator, he has not imposed his faith, but encouraged people struggling with end-of-life concerns to know that they are not alone as they come to terms with their death, and that there may well be something yet for them to teach or contribute.

"I listen as they dig into their past, their history and their memories to locate something that provides meaning. Sometimes it's faith in a religious sense, and often it's a profound gratitude for the gift of time," he said.

Sometimes dementia, a stroke or anxiety impedes that reflection, so he may ask what song or hymn they would like to hear him sing to connect them with meaning.

Modeling his theme of accompaniment, when Grant signs his correspondence, he says, "With you on the way."

For information on Hospice of North Idaho, call 208-772-7994 or visit www.honi.org.

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Pope sets a new tone in the midst of the cacophony of loud voices, inequities

Lately the refusal of Congress and other deliberating bodies to *deliberate* reminds me of bringing up young children.

The house and yard are swarming with the children's friends, each wanting individual attention paid to his/her owie, appetite or grievance. One has a tantrum. Nerve endings become frazzled. There are more demands than can be distinguished and a feeling of helplessness sets in.

By school age, most stop dealing with frustration by lying on the floor kicking and screaming, or holding their breath.

In the midst of this worldwide cacophony, a gentle, quiet man has been named pope and placed center stage, challenging the childlike behavior on all levels of government and in everyday discourse.

Instead of playground arguments—I

stopped watching a weekly news roundup because participants were shouting most of the time—Pope Francis suggests that there should be quiet discussions.

He helps us see it's more about privilege than political party.

For example, businesses, government and school districts that can afford higher-than-average salaries or bonuses for top management say they can't afford to pay a living wage to employees on the lowest rungs of the pay scale, because "it would cost jobs."

Public employee retirement systems need fixing. They weren't funded at promised levels. We need a problem-solving approach, not a "let's-get-the-freeloaders" tone. Fixing inequities is a first step. Usually, a retired lower-level employee cannot

be hired for any job in the agency and still draw a pension. A retired executive can become a highly paid consultant and still draw his pension.

The minimum wage is still a poverty level wage, even in Washington where it is the highest in the nation. Talk of a living wage or raising the federal minimum wage stirs a dire warning that it would cost jobs. That argument was put forth when the minimum wage was first proposed in 1938. No reliable studies support that statement.

Some who say we must cut food stamps can find more for the military.

At first, it seemed Pope Francis might be overwhelmed by the job, but now he is more like a respected, soft-spoken relative with a backbone of steel. He's optimistic and positive. He likes neighbors so he lives

where he shares meals and Mass with them, instead of living in splendid isolation.

He reminds us that, when we focus on hot-button social issues, we lose sight of what our faith is about: pastoral love, care for real people, compassion, social justice, service, mercy and the Gospel.

At a June conference of the United Nations Food and Agriculture Organization he said: "Current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This is scandalous. A way has to be found to enable everyone to benefit from fruits of the earth."

We need more love and less judgment. Let's hope people follow him as a role model. Let's pray for him. He prays for us.

Nancy Minard - Contributing editor

Panel Discussion

Sounding Board

Faith Perspectives

Panel on 'Honoring Life' looks at Catholic, Jewish, Episcopal and Buddhist views

In "Honoring Life: An Interfaith Panel on the Death Penalty," Catholic, Jewish, Episcopal and Buddhist leaders recently gave an overview on values and moral issues related to capital punishment. The Rev. Todd Eklof, pastor of the Unitarian Universalist Church, moderated the discussion at the Cathedral of St. John in Spokane.

Victoria Ann Thorpe, who founded the Fellowship of Peace to educate people on the death penalty, organized the panel.

She comes to the issue from the "nightmare" of her sister, Kerrie Lyn Dalton being on death row for 18 years.

Victoria uses her experience as a journey of spiritual growth, does research and has written a book, *CAGES*, on her findings.

"I had faith in the justice system until I went through my sisters' trial and realized it was broken," Victoria said. "I saw someone I love dehumanized. My sister was wrongly convicted of murder. No one was declared deceased in her trial, but she has not yet received her appeal process."

Legislation to end the death penalty will go before the Washington House and Senate in 2014, Todd said, noting that the death penalty does not deter killing, it is costly, it executes innocent people and it is applied unequally to minorities."

He said most faiths believe killing is morally reprehensible. Since the death penalty was reinstated in 1976, about 133 death row prisoners have been exonerated, and half of those executed were nonwhites. Blacks are 12 percent of the population but 40 percent of those on death row.

Sr. Mary Ann Farley, SNJM, a teacher, chaplain, ethicist and convent coordinator, grew up in a home with two loving parents who respected each other and their children.

"My religious and educational life set boundaries of right and wrong. We gained tools and inner resources to carry us through life. We had opportunities I thought were normal," she said, aware that most of the 3,000 people on U.S. death rows did not have those benefits.

"Catholicism teaches that people's God-given dignity applies to both victims and offenders," she said, noting that Sr. Helen Prejean, who will be in Spokane in October, supports both victims and perpetrators in the belief in the sacredness of every life.

The Catholic Church calls for ending the death penalty, which some once thought was the only way to protect the public, but keeping perpetrators behind bars for life also protects the public, Sr. Mary Ann said.

Since her church voiced opposition to the death penalty, support among members has dropped from 90 percent to 50 percent, with only 20 percent in strong support.

"Bishops oppose it because of what it does to those who are guilty and everyone in society," Sr. Mary Ann said. "Why kill people to prove killing people is wrong?"

"We have much to learn about justice and respect," Sr. Mary Ann said, con-

cerned about the disproportionate number of minorities and marginalized people on death row.

Rabbi Michael Goldstein of Temple Beth Shalom, who lived in Israel and New Jersey before coming to Spokane three years ago, said the heart of religion is to make the world better.



A traditional Jewish perspective in the book of Exodus allows for revenge killing as punishment, but details of it are in the rabbinic code, he said. In that code, a death penalty for premeditated murder requires society to investigate, try and sentence someone by the specific process outlined in the Talmud, the core of Jewish law.

The process says there must be two unrelated witnesses, who saw the crime happen. A judge interviews each privately, looking for inconsistencies. Details must corroborate. For intentionally lying, a witness faces the same penalty as the accused. The accused must have been warned that his/her actions would result in the death penalty.

So, Rabbi Michael said, the likelihood of a conviction was rare.

"If the requirements are not met, a person cannot be convicted of anything more than manslaughter, for which the punishment is imprisonment," he said. "A court that sentenced one person to execution in 50 years was considered a bloody court."

"In Israel, a society subject to many gruesome acts of terrorism, there has been only one case of capital punishment in 65 years: Adolf Eichmann, the mastermind of the final solution," Rabbi Michael said. "No one in Israel convicted of terrorism is on death row."

In Jewish law, plea bargains make a witness' testimony suspect. If a witness gains from the testimony, it is invalid, he said.

After a conviction, Talmud law also says there is "a moral obligation to be humanitarian to people on death row. The time on death row should be brief. The punishment should be quick and painless."

The U.S. fails that standard, Rabbi Michael said. Jewish law points to physical and psychological distress from delaying an execution and the loss of dignity by separating people onto a death row. He's aware that years of delay are designed so society can be sure it has not made a mistake.

The Rev. Bill Ellis, an Episcopal priest who came to the Cathedral of St. John in 2006, said Catholic and Episcopal views are similar. Since the U.S. Supreme Court reinstated the death penalty, the Episcopal Church USA's Triennial Conventions have passed resolutions to end it.

In 200 years, attitudes have changed, he said. Once people were executed for stealing horses. Standards of proof were less rigorous. Defense attorneys rarely made appeals. Today, it's legal in 35 of 50 states,

even though it is expensive, costing \$1 million or more per person, because of appeals to prevent executing innocent people. Now the only capital crime is premeditated murder with aggravated circumstances.

"Of 3,000 on death row, 1,200 have been added since 1972, and 142 have been exonerated," Bill said, wondering how many innocent people have been executed.

"The notion of an eye-for-an-eye and a tooth-for-a-tooth is not valid. Many who favor the death penalty see it as revenge to provide closure for a victim's family," said Bill, noting that the death penalty instead victimizes the victim's family, as they are pushed to justify killing the killer.

Forgiveness may not be possible, but the death penalty makes violence systemic, he said.

Bill believes society is becoming more ambivalent about it. Ambivalence led Europe, except Belarus, to abolish it. The only other governments that execute people are the People's Republic of China, Saudi Arabia and Iran. He prefers to live in a world that is ambivalent and where revenge does not justify adding a death to a death.

"To end the cycle of violence is the shorter path to justice," Bill said. "We as people can take one more step to a world that works for peace."

Venerable Thubten Chodron, a religious teacher and leader, an ordained Tibetan Buddhist nun, author, prison minister and abbess of Sravasti Abbey near Newport, said the real question may be, "How can we prevent and heal from violence?"

From ministry with someone executed nearly two years ago—maintaining his innocence—she believes public defenders could do a better job.

"That had a profound effect on me. One day, I was talking to the person, and the next day the person was dead. It was a planned murder. I did not go. I could not have watched one human being take the life of another human being and do nothing," she said.

She asked an attorney who has seen 13 executions if it helps a victim's family heal. The attorney said it adds to the family's trauma. After their loved one was killed, the prosecutor encourages them to think justice will be served and they will heal if the perpetrator is killed. The family has support during the trial, but if they do not want the death penalty, they are not allowed to say so, the attorney told her.

"At an execution, press and the attorney are in one room and the victim's family in another. After the execution, the family is herded outside to speak to the press, while they want to feel justice was done," the attorney said. "When they go home, many continue to grieve, feeling betrayed and used by the system to support the death penalty."

Sister Helen Prejean wrote *Dead Man*

Walking after counseling several people on death row in New Orleans. She told of Robert Lee Willie, who raped and killed Faith Holloway, an 18-year-old girl in 1980, and eight days later kidnapped a young couple. He raped the 16-year-old girl, Debbie Morris, then shot and stabbed her 20-year-old boyfriend, leaving him paralyzed from the waist down. Debbie later wrote *Forgiving the Dead Man Walking*.

"The justice system does not bring the healing forgiveness did," Thubten Chodron said. "Faith's family advocated for the death penalty but did not forgive and heal. The idea that healing happens through capital punishment is bogus."

Thubten Chodron suggests victims and perpetrators meet to hear each other's stories so they experience restorative justice.

"There is healing in talking to another perpetrator, not the one who killed the loved one, to hear the anguish of one who has taken a life and struggles to heal from his/her own action," she said.

"In Buddhism, we don't use the word 'justice.' Buddha said hatred is not solved by hatred, only by love," she said. "Capital punishment is not done out of love. An eye-for-an-eye is not in Buddhism. The goal is to heal from anger and prevent someone from doing a crime again."

Forgiveness does not mean excusing an act, she said. Murder is not okay, but society and victims need to heal from grief in another way that protects people and prevents perpetrators from hurting others."

In *Forgiving the Dead Man Walking*, Debbie said once the men were behind bars, she no longer felt they had power over her: "To forgive is not to absolve. How I would live my life in the future was more important than what happened in the past," she wrote.

Each offered closing comments:

Mary Ann said: "Capital crimes are most often committed by people who live in poverty, who lack education, jobs or opportunities, who do not experience love and who see no hope. The death penalty is no remedy for any of that."

Rabbi Michael explained: "There is bad and evil in the world. The foundation of Judaism is that just as I can do evil, I can do good. Forgiveness and redemption are always possible. They come from reflecting on our actions."

Bill pointed out: "We are imperfect. It's hard to tell who has gone through a redemptive process and who is a sociopath. How can we build a world where healing occurs and compassion flourishes? In such a world, there will be more redeemed people and fewer sociopaths."

Thubten Chodron said: "We tend to make big distinctions between ourselves and others, but we all have anger, greed, ignorance and arrogance. So it's important to do our own inner work and develop compassion."

For information, call 230-3017.



Calendar of Events

- Oct 1** • **Young Adult Views on Belief and Values**, Gonzaga Office of Mission and Spokane InterFaith Council, Jepsen Wolfe Auditorium at Gonzaga University, 7 p.m., 328-3158
- Oct 2** • **"Reaching for the Summit: Travels in the Himalayas"** John Roskelley on the mountains and people, Weyerhaeuser Hall, Whitworth, 7 p.m., 777-4424, gscott@whitworth.edu
- Oct 3** • **Campaign for Change Workshop**, "Money for People, Not for War," 35 W. Main, 5:30 p.m., 838-7870
- **"Paul: An Appealing or Appalling Apostle,"** John Dominic Crossan, professor emeritus of religious studies, DePaul University, Cataldo Hall, Gonzaga University, 7:30 p.m.
- **"The Muslims' Worldview,"** Syrian-born Nabeel Jabbour, author of *The Crescent Through the Eyes of the Cross: Insights from an Arab Christian*, Weyerhaeuser Hall, Whitworth, 7:30 p.m., 777-4516, rtanas@whitworth.edu
- **"Not My Life,"** film/discussion on human trafficking, Sandi Morgan, Vanguard University, Bing Crosby Theater, 901 W. Sprague, 6 p.m., 800-935-SEAT, wacspokane.com
- Oct 3-6** • **Traveling Vietnam Wall**, replica of the Vietnam Veterans Memorial Wall in Washington, D.C., Greenwood Memorial Terrace, 211 N. Government Way, 326-3800
- Oct 4** • **John Dominic Crossan**, St. Pius X Catholic, 625 E. Haycraft Ave., 10 a.m., "Jewish/Covenantal Roots of Christianity," 1:30 p.m., "Presentation of Parables," 7 p.m., "Influence of Paul on the Early Church and Today"
- **Partnering for Progress Benefit Auction and Dinner**, Seth Okum, Kenya project administrator, Lincoln Center, 1316 N. Lincoln St., 6 p.m., 720-8408, intoafricaauction.org
- **Body, Mind and Spirit Expo**, Convention Center, 9 a.m. to 6 p.m., 939-8740
- **Terrain 6**, First Friday Art Walk, 1011 W First Ave., 5 p.m. to 1:30 a.m., terrainspokane.com
- Oct 5** • **Truth Ministries Men's Shelter** 10th Anniversary Open House, 1910 E. Sprague, 2 to 4 p.m.
- **Books Not War! Benefit Booksale**, Coffeeshop and Sign-Waving, Community Building Lobby, 10 a.m. to 3 p.m., sign-waving, noon to 1 p.m., 838-7870
- **"Faces of Hope,"** benefit for Nuestros Pequeños Hermanos, 4848 E. Wellesley, 4:30 p.m., 270-2603, jpriest@nphusa.org
- Oct 6** • **Celebrating a Journey of 125 Years** since the Sisters of the Holy Names of Jesus and Mary arrived in Spokane, St. Aloysius Catholic Church, 330 E. Boone, 2 p.m., reception follows, 328-4310
- Oct 7** • **"Conflict-Free Communication:** Communication that Leads to Understanding, Transforming Adversarial Relationships into Mutually Supportive Partnerships," Bret Stein, Lutheran Community Services, 210 W. Sprague, 6 to 9 p.m., 343-5004, artisanf@hotmail.com
- Oct 8** • **Sisters Outsiders Poetry**, Dominique Christina and Denise Frohman, Unity Multicultural Education Center, Jepsen's Wolf Auditorium, Gonzaga, 7 p.m., 313-6368
- Oct 9** • **Faith, Film and Philosophy Series**, Richard McClelland, Gonzaga philosophy professor, "Darwin Goes to the Movies: A Naturalistic View of Filmic Imagination," Jepsen Center, Gonzaga, 7 p.m., 592-0377
- **"An Evening with the Young and the Restless: A Tour of Spokane's Youth and Senior Centers**, includes Mid-City Concerns Senior Center, 3 to 8 p.m.
- **Spokane Police Accountability and Reform Coalition**, 35 W. Main, 5:30 p.m., 838-7870
- **Veterans for Peace**, 35 W. Main, 6:45 p.m., 838-7870
- Oct 9, 23** • **Inland Northwest Death Penalty Abolition** Group, 35 W. Main, 5:30 p.m., 838-7870
- Oct 10** • **Faith, Film & Philosophy Lecture Series:** Katherin Rogers, University of Delaware, "Bedazzled: The Devil, and Freedom," Weyerhaeuser Hall, Whitworth, 7 p.m., 777-3275, whitworth.edu/faithcenter
- **Nature's Trust: Environmental Law** for a New Ecological Age, Gonzaga Law School, 721 N. Cincinnati, 6:30 p.m.,
- Oct 10, 24** • **Palestine-Israel Human Rights** Committee, 35 W. Main, 3 p.m., 838-7870
- Oct 11** • **Faith, Film and Philosophy Series**, Michael Foley of Baylor University, "The Metaphysics of Eiland," Jepsen Center, 7 p.m., 592-0377
- **"Thou Shalt Not Kill,"** Sr. Helen Prejean, "Dead Man Walking" play, Fellowship of Peace Foundation, Cataldo Hall at Gonzaga University, 230-3017, fellowshipofpeacefoundation@gmail.com
- Oct 11-12** • **Cardboard Box City of Spokane**, Highland

- Park United Methodist Church, 611 S. Garfield, cardboardboxcityspokane.org
- **Cardboard Box City of Coeur d'Alene**, Lake City Community Church, 6000 N. Ramsey Rd., 208-660-2732, familypromiseni.org
- Oct 11-13, 18-19** • **Fall Theatre Production:** "The Wakefield Mysteries," Cowles Auditorium, Whitworth, 7:30 p.m. Friday and Saturday; 2 p.m. Sunday, 777-3707, whitworth.edu/theatre
- Oct 12** • **Hymn writing workshop and festival**, "Woven into Harmony," Adam Tice, hymn writer, pastor and musician, Whitworth, 9 a.m. to noon, workshop; 1 p.m., hymn festival, Seeley Mudd Chapel, Whitworth, 777-3214, brody@whitworth.edu
- Oct 13** • **Bishop's Poor Man's Meal Brunch**, House of Charity, 32 W. Pacific, 10 a.m. to 1 p.m., 358-4254, jlee@ccspokane.org
- Oct 14** • **"An American Winter: An Economic Justice Film,"** benefit for Operation Healthy Family, Bing Crosby Theater, 901 W. Sprague, 6:30 p.m., 838-7870
- Oct 15** • **Fall President's Leadership Forum** 2013, Pulitzer Prize-winning historian Doris Kearns Goodwin, "Team of Rivals: The Leadership Lessons from Abraham Lincoln," Spokane Convention Center, 7:30 a.m., 777-49974, whitworth.edu/leadershipforum
- **"Successful Fund-Raising Events for Nonprofits,"** Kelly Elkins, The Spokane Club, 1002 W. Riverside, 9 a.m. to 6 p.m., 928-9664, charitydoyl@yahoo.com
- Oct 16** • **Hire Ability Day** 10th Anniversary, "The Power of Development Disabilities at Work," Dave Shaffer of DePaul Industries, 9 a.m. to 1:30 p.m., 477-2029, bnichols@spokanecounty.org
- Oct 17** • **"From Spokane with Love,"** world premiere of film on Spokane visit to Tehran, Iran, benefit Peace and Justice Action League of Spokane, 7 p.m. reception with finger foods by Shahrokh Nikfar, 7:30 p.m. screening, 838-7870, pjals.org for tickets
- **"The Loving Story"** film/discussion on legalization of interracial marriage, Sara Diaz, Women's and Gender Studies at Gonzaga, Foley Teleconference Center, 7 p.m., 313-6368
- Oct 18-20, 25-27, Nov 1-3** • **"Little Shop of Horrors,"** Ignite Community Theatre, 10814 E Broadway, ignitecommunity.org
- Oct 20** • **KYRS Presents:** Christian Parenti, journalist and author of "Tropic of Chaos, Climate Change and the New Geography of Violence," Bing Crosby Theater, 901 W. Sprague, 7 p.m., 747-3012
- Oct 22** • **Take Action Against Hate Annual Banquet**, Joseph Bock of University of Notre Dame, Cataldo Hall at Gonzaga University, doors open at 5:45 p.m., 313-3665, hatestudies@gonzaga.edu
- **"Using a Racial Equity Lens** in Community Organizing," all-day workshop, Glen Harris, Seattle City Race and Social Justice Initiative, Greater Spokane Progress and Smart Justice, call 624-5657 for location and time
- **"Advancing Racial Equity** through Criminal Justice Reform," evening TBA, 624-5657
- Oct 23** • **People Who Care – The Pursuit of Justice**, benefit for Transitions, Red Lion Hotel at the Park, 303 W. North River Dr., breakfast 7 a.m., lunch 11:30 a.m., 328-6702, mtracey@help4women.org
- Oct 26** • **"In Their Footsteps: Being a Celtic Pilgrim Today,"** workshop/retreat led by the Rev. Elaine Breckenridge, Cathedral of St. John the Evangelist, 127 E. 12th Ave., 9:30 a.m. to 3:30 p.m., 458-4347, mother_elaine@comcast.net
- **"Sharing Hope in Crisis,"** Billy Graham Rapid Response Team Training, Moody Bible Institute-Spokane, 2000 N. Standard St, 8:30 a.m. to 4:15 p.m., 509-570-5900, billygraham.org/rrtshic_Spokane.asp
- **"Fall Compost Fair and Leaf Festival,"** John A. Finch Arboretum, 11 a.m. to 2 p.m., 625-6800, solidwaste.org
- **HeartSongs Concert**, Voiceless Homeless Choir, Bing Crosby Theater, 901 W. Sprague Ave., silent auction at 6 p.m., show at 7 p.m., 448-1311, 800-325-SEAT
- Oct 27** • **United Nations Day**, "Globalizing University Curricula and Programs," Herak Club, McCarthey Athletic Center, Gonzaga University, 5 p.m., 313-3610, jkandjg2@comcast.net
- Oct 30** • **Fig Tree distribution**, St. Mark's Lutheran, 316 E. 24th Ave., 9 a.m.
- **YWCA Women of Achievement** Benefit Luncheon, Spokane Convention Center, 11:30, ywcaspokane.org
- **Real Talk: Multiracial Identity**, student panel, Foley Teleconference Center, 7 p.m., 313-6368

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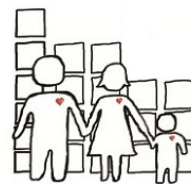
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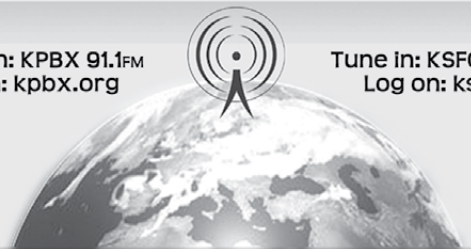
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Three agencies raise awareness and funds to assist homeless people

Young people will spend the night of Friday, Oct. 11 in cardboard boxes just like some homeless people in the community.

"It can be a life-changing experience for the youth to experience a night in the life of the homeless," said Steve Allen, the new executive director of Family Promise in Spokane.

Along with Family Promise, Mission Community Center and Shalom Ministries are planning the second annual Cardboard Box City to raise funds and increase public awareness of homeless and vulnerable people in the community.

A cardboard box city, occupied by youth from Spokane area churches, will be erected from 5 p.m., Friday Oct. 11 to 8 a.m. Saturday, Oct. 12, on the grounds of Highland Park United Methodist Church, 611 S. Garfield.

Before the encampment, the youth will solicit pledges for the



Kasanita Vaea, Lisa Johnson and Jazmine Zillmer in their 2012 tri-plex.

night they spend in the makeshift homeless camp to assist the programs of sponsoring agencies to help homeless families become self sufficient.

Sponsors are Family Promise of Spokane, the Mission Commu-

nity Outreach Center and Shalom Ministries.

Each member of the camp is asked to raise at least \$100 in "rent" for the overnight stay.

A soup-line dinner will be served Friday night with live

music, testimony and presentations about local homelessness. The event will conclude with a breakfast and clean up on Saturday morning. The Women and Children's Free Restaurant and Shalom Ministries provide meals.

"The most recent count of the homeless in Spokane identified 1,030 homeless people and more than 100 homeless families," Mark Kinney, executive director of Mission Outreach Center. "This is an opportunity to be involved and assist these families."

Family Promise of Spokane is a shelter program operated through a network of 32 churches that host and help host homeless families. It was formerly known as Interfaith Hospitality.

Mission Community Outreach Center is an ecumenical organization providing low-income families with a clothing bank, personal hygiene items and infant

care supplies.

Shalom Ministries is a non-profit urban program providing meals, basic needs services and a clothing bank to Spokane's downtown community at Central United Methodist Church.

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Family's overnight leads to commitment

Once when Cindy Wood, her husband and their two children participated in a Cardboard Box City, she felt proud they could experience helping other people.

"We set up our cardboard box early in the evening. It was like camping," she said.

After dinner, stories and cuddling into their cardboard home, it began raining.

"Our new home leaked. We were cold and wet. Then, my boy got sick. We did not have a change of clothes. It was devastating to know there are families in the same situation with no options," she said. "We slept in our car. I became even more dedicated to Family Promise."

Family Promise of North Idaho will hold its fifth annual Cardboard Box City to raise funds and awareness of the plight of homeless families from 4 p.m., Friday, Oct. 11, to 8:30 a.m., Saturday, Oct. 12, at the Lake City Community, 6000 N. Ramsey Rd.

The January 2013 homeless count found 74 families in Coeur

d'Alene without homes.

"Our mission is to serve homeless families with children and empower them to achieve sustainable housing," said Cindy, executive director of Family Promise of North Idaho (FPNI).

"Would you give up your bed for one night if doing so could change someone's life? Every night in our community families have no place to call home," she said. "Serving homeless families and empowering them to achieve sustainable housing is our goal."

FPNI uses a network of local

churches and volunteers to provide shelter, meals, and hope to guests with the support of other nonprofits and businesses.

Boulevards, avenues, streets and courts in the cardboard box city are named for sponsors.

The evening includes speakers, entertainment, fellowship, snacks and prizes for raising the most money, groups with the most people, the most creative house, the most durable house and more.

For information, call 208-660-2732 or visit www.familypromiseni.org.

the 8th Annual **HeartSongs**
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The other is 84.



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