**“Glen’s Parallax Perspectives”** is a series of TV programs offering fresh ways for people to see issues such as foreign policy, social and economic justice, governmental functioning, and so forth. We provide voices and viewpoints that are rarely heard in mainstream media.

**Mainstream media, politicians, and culture see the world in conventional ways. In order to solve problems, we need to see things differently.** Glen Anderson created this TV series to help people see things differently so we can solve problems at all levels from the local to the global.

This series title refers to “***parallax***,“ the view you get by looking from a different perspective. For example, put one finger in front of your nose and another finger farther away. Close one eye. Then open that eye and close the other. Your fingers will seem to move. This is called a “parallax” view. **This TV series invites you to look at issues from fresh perspectives.**

Each program airs three times a week (currently every Monday at 1:30 pm, every Wednesday at 5:00 pm, and every Thursday at 9:00 pm) for the entire month on Thurston Community Television (TCTV), channel 22 for cable TV subscribers in Thurston County, Washington. TCTV is part of Thurston County Media. You can see their schedule at [**www.tcmedia.org**](http://www.tcmedia.org)

**You can also watch the program described below through your computer** at [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org). All episodes of “Glen’s Parallax Perspectives” are posted on this blog’s “TV Programs” part and also in one or more of the categories listed in the right side of the computer screen. Also, see much information about a variety of issues grouped by topic at [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org).

🡪 Please invite other people to watch this video at the “TV Programs” part of [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org) and/or read this thorough summary there.

🡪 The end of this document offers more information about this TV program’s topic.

**Here is this month’s program:**

**“Spiritual and Conscientious Groundings for Doing Good Work”**

by Glen Anderson, the TV series’ producer and host  
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The February 2019 interview on “Glen’s Parallax Perspectives” TV series provides insights and examples for different spiritual and conscientious paths people can take throughout their lives that inspire and motivate them to do good work for peace, social justice, and other meaningful purposes.

We can make our world a better place – and improve our local communities too – by drawing upon intangible motivations to inspire and guide our efforts. Many people do good work because they are moved by motivations grounded far below the merely practical level. People who work hard to help humanity and our environment might refer to conscience – or religion – or spirituality – or other meaningful groundings that inspire and guide their efforts.

Three guests – **Selena Kilmoyer**, **Bob Delastrada**, and **Carol McKinley** – shared their personal stories of faith journeys and personal efforts to promote peace, social justice and other goals for a better world. (I also shared briefly how my own faith journey has moved me to do the work I’ve been doing since the 1960s.) Our three guests live in Olympia now, but all came from elsewhere. Their journeys have been not only geographical but – more importantly – spiritual journeys that have grounded them for their positive efforts to help humanity.

Our three guests are good friends whom I respect:

* **Selena Kilmoyer** came from an Irish Protestant family and community that loved Jesus and hated Catholics. After 9-11-2001 she became more aware of political polarization. Increasingly she has been understanding and empathizing with people who were raised or conditioned in polarized ways. She came to Olympia in 2001 and has worked with great dedication to serving people who are poor and homeless. Now she self-identifies as “Selena, a joyful crone,” and takes herself seriously and joyously in that role.
* **Bob Delastrada** grew up Lutheran, explored other spiritual traditions – including 12 years practicing Zen and 5 years in a Quaker gathering – and now he is an active member of Gloria Dei Lutheran Church in Olympia. He lived most of his life in Minnesota but also lived and studied elsewhere. He recently married a woman from Seattle and about three years ago they moved to Olympia. His wife was active in the Fellowship of Reconciliation, a broadly interfaith multi-issue pacifist organization that reflects his values.
* **Carol McKinley** grew up in Spokane, where her mother was very active in a Presbyterian church, and Carol absorbed much of the stories and culture from that church. In college she attended several different churches and learned more about different religions. After college she married and raised her kids in an open-minded way about religion. She connected with a Unitarian congregation, lived and worked in various places, moved to Olympia in the early 1990s, and became very active with the Olympia Unitarian-Universalist Congregation. Now she is an ordained U-U minister and helps Olympia’s congregation especially with social justice and interfaith activities.

**Brief summary of Selena’s faith journey:**

This interview shares our respective groundings for doing the good work we’ve been doing. Before discussing our active connections with the world around us, we started first by sharing the internal faith journeys that each guest has taken from childhood to now. Without taking time for details, we summarized our origins and journeys. After these brief summaries we went around again and shared how these have led us to do the good work we’ve been doing.

We started with Selena Kilmoyer. She said that she was deeply traumatized as a child and did not understand what was going on around her. In her mid-20s she developed cancer that nearly killed her, and this made her pause. She developed alcoholism and mental illness. She said God’s grace and Alcoholics Anonymous helped her recover. Through AA she recognized that she was disconnected from the Source, the Creator. She connected with various spiritual traditions and now has peace within herself. Now she is “living in the moment” as the great mystics throughout the centuries have been urging us to do. “It really works. And it’s so simple.” It’s right here, but it took her a long time to reach it.

I first met Selena while she was working with Bread & Roses, Olympia’s Catholic Worker house, which closed in 2017 after decades of helping poor and homeless people. While we were preparing for this interview, Selena had told me that when Bread & Roses closed she was laid off as a volunteer with no pension. She spent time apart as a sabbatical of alone time and re-discovered the mystics. This was an intentional and healing time. She believes that silence is powerful. Silence can help people understand and heal social and political problems in our nation and worldwide.

**Brief summary of Bob’s faith journey:**

He grew up Lutheran and remembers at the age of about 3 or 4 his Sunday school teacher sang “Jesus Loves Me.” At the age of 6 or 7 he had what he called “an existential crisis” when he discovered that eventually he would die, and everybody he knew and loved would die sometime too. He lifelong faith journey has been putting together the deep love along with the painfulness of life and the knowledge of our mortality, even though deep love is nevertheless real.

After the 1960s he was in Ithaca, New York, and he connected with progressive people there, including Dan Berrigan. He was on the fringes of Students for a Democratic Society and participated in peace activities, including a peace march in Washington DC.

When he returned to the Midwest he reflected on the 1960s and asked himself what was the best thing about his experiences then. He thought the best experience was Zen Buddhism, whose authentic values offered a way to understand life and to live life in an authentic way. For about a dozen years he practiced Zen and a related kid of martial arts. He liked the practice but he said he did not connect well as a Buddhist.

Then he discovered Thomas Keating, who supported a profound meditative tradition within Christianity that the Church had largely overlooked for many centuries. Now he could combine his Christian faith with a meditative practice. For about 30 years he has been doing “centering prayer” and individual meditation. Now he conducts introductory workshops in this kind of Christian meditation, and he has led some retreats.

Along the way he connected with the Quakers, who practice silence as they listen to God, because that is consistent with his meditative practice. He did that for about five years, but he has still been a lifelong Lutheran, because he finds Lutheran Christianity to express a good view compatible with his own.

When we were preparing for this interview, he mentioned also that he is not a narrow doctrinaire Christian in an exclusive way. He appreciates other people’s different spiritual grounding. His way is not the only way. He values honest self-reflection.

**Brief summary of Carol’s faith journey:**

Carol said she grew up in the Manito Presbyterian Church in Spokane. Her family was very active in that church, so much of the family’s life revolved around church activities. She is well grounded in church, Christianity, stories, form, etc. She said that – like many teenagers – when she went to college she rejected what she had been taught and started exploring and studying other faiths.

In the mid-1960s as a young adult she was living in Edmonds, Washington, and was introduced to a Unitarian-Universalist congregation. She liked that. The minister was Robert Fulgum, who wrote the book *Everything I Needed to Know I Learned in Kindergarten*. He was very progressive and very effective. The Edmonds U-U congregation worked for racial justice and worked to end Seattle’s redlining, a widespread practice that prevented African Americans from buying homes in the neighborhoods they wanted. The congregation also worked for peace and other progressive issues, so she learned about the U-U denomination’s values and its track record of work on social issues.

Later she worked for about a decade for the Washington State Legislature, and while she worked through legislation to solve problems, she also become more committed to solving the underlying problems by helping people change their hearts to become more committed to social justice. She saw her U-U tradition as a way to do that, so in 2000 she began studying toward becoming a U-U minister. She attended a part of Seattle University (their School of Theology and Ministry) that was an ecumenical seminary with approximately 10 or 12 different denominations. This not only led to her ordination but also deepened her connections and support for interfaith work.

**BRIEF SUMMARY of Glen’s faith journey:**

Glen said that the viewers might wonder about his own faith journey, so he said only a little bit about it, because the three guests are the real focal point of this interview.

He said he grew up in a mainstream Lutheran church in Everett WA in 1950s and 1960s. He was surprised that the Church did not understand that Jesus’ message was very radical – especially for Jesus’ time and culture, where biases and discrimination were rampant. In contrast to the dominant culture, Jesus taught and practiced a faith that was egalitarian and equally valued the people who were oppressed, such as women, poor people, people with disabilities, foreigners, and so forth. Jesus taught and practiced profound support for every person’s human rights and human dignity. Jesus vigorously denounced the rich people who abused poor people and failed to share their wealth with them. Jesus kept calling us – in faith – to practice social justice values in the real world. His message and practice showed both grace and nonviolence

The Church didn’t understand this! I saw that the Church was failing to recognize Jesus’ radical message, especially in contrast to the world’s serious problems (war, racism, etc.). Therefore, while I was in high school I decided to become a Lutheran pastor in order to help the Church understand these things. After college I attended a Lutheran theological seminary for only two academic quarters. By that time my beliefs had gone much farther to the Left than the Lutheran Church would likely tolerate, and I decided it would not be fair to inflict myself upon a Lutheran congregation.

In 1972 I left the theological seminary and gave up my safe draft deferment (as a divinity student), even though my draft lottery number (5 out of 366) had already been called. I applied for Conscientious Objector status and submitted a very thorough application based on my beliefs. The draft board agreed that I qualified to be a C.O. I still hold those beliefs. They have continued to evolve over nearly half a century since then, so my beliefs are richer, deeper and stronger than ever.

**How have Selena’s faith journey and conscience guided her work in the world?**

We went around again so each of us could share how our respective journeys of faith and conscience have grounded, motivated, and guided us to do good work in the world. We started with Selena and then Bob, Carol and Glen.

Selena said that although she initially had learned a twisted version of Jesus and the Gospel, she actually intuited a more authentic version. She knew that there was injustice in the world, and deep down she knew she must be an advocate for people who were hurting.

Jesus’ message was that everybody deserved justice. By serving as an advocate she has grown the most in her faith journey. Just being open and available – and being a voice for people who do not yet have their own voices.

She has traveled many places deeper into the margins and ended up here in Olympia working with homeless people. She worked with Bread and Roses, which was a Catholic Worker house until it closed in 2017. Bread and Roses was a very leveling place. In that environment she recognized what love is all about. Time and time again she was given gifts by individuals who had been ostracized, criminalized, and demeaned by the rest of our society. She tries to be honest and authentic, educating other people, and opening and deepening into what love is all about. People are so afraid of the divisions that exist. What’s astonishing is that we do not need to be afraid of the divisions.

She appreciates Olympia’s diversity. We try to enter into dialogue, and we try to love.

Glen said Selena’s insights reminded him of the theological concept of “grace,” where these things are simply given to us to be present with each other and to express love and to be inclusive. He said this is also one of his own core values.

**How have Bob’s faith journey and conscience guided his work in the world?**

Bob said a powerful influence was the pastor who had confirmed him and also was a great mentor. Bob said they knew each other for more than 60 years and he was a pallbearer at that man’s funeral.

One day Bob asked the pastor what he should do with his life, and the pastor said, “Be available.” That was it: “Be available.” Bob said that advice “has given shape and form to what I’m about.” He said that his calling as a Christian is “to be responsive to human need in whatever shape and form it comes our way.”

He has never had a self-image as “an activist.” But the kinds of things that come under the rubric of activism “have been ongoing interests for me.” When needs come up he tries to be responsive to them.

He mentioned that earlier on the day when we taped this interview he had been holding a banner calling for the abolition of nuclear weapons. At his church he is part of a group that welcomes refugees. He volunteered for helping Olympia’s faith communities to provide sanctuary for immigrants without documentation. He tries to help wherever he can regarding racial justice, homelessness or other concerns.

Glen mentioned seeing the animal rights bumper stickers on Bob’s cars. Bob said some animals “have a pretty rough life in the way they are treated and used and abused” because our culture sees itself as over and above the natural world.

Bob also said he works with the Southwest Olympia Neighborhood group that is protecting that area from developers that would hurt it.

**How have Carol’s faith journey and conscience guided her work in the world?**

Carol says that – like Selena and Bob – she looked around her and saw “the sins of this world, the inequity, and the injustices of how some people are treated.” She has held these concerns since high school. Why don’t more people step forward and work to correct racial and economic injustices?

While she was attending the theological seminary she performed a ministerial internship as a chaplain at a women’s prison (not the one at Purdy, but a small one called Tacoma Pre-Release). She said it was a transforming experience for her to work closely with those women and to see what their lives had done to them. This was not what they had done to life, but rather what their lives had done to them. Many suffered abuse from their families of origin and from their partners and from drugs. After committing crimes, the prison system abused them further. Carol said she knew she needed to work to transform those injustices.

She is an active Unitarian-Universalist who also works actively in interfaith settings, including Concerned Clergy of Olympia and Interfaith Works of Thurston County. They work on social justice issues, including homelessness. People of faith have inner strength to draw upon for working for justice in the world. Our God, our spiritual traditions, and our world all require this of us.

**How have Glen’s faith journey and conscience guided his work in the world?**

Glen said that he has always believed that faith is not abstract. Rather, if our faith means anything, we must practice our faith effectively so it will result in actual behavior that accomplishes real actions in the real world.

He said this belief was part of the very long, thorough statement he submitted to his draft board in 1972 as part of his application to be recognized as a Conscientious Objector. He said he was convinced – based on what he knew that Jesus was trying to accomplish (and the practice of the Early Church for a long time, where no Christians joined the military) – that we are called to live our faith in conscientious and peaceful ways, and to take responsibility (as all three guests have been explaining here) for our part of the world in which we live.

One problem with war is that it cuts people’s lives short, so it not only prevents them from fulfilling their respective potentials for what they could have accomplished for the world and for God if war had not killed them. War also prevents God from accomplishing what God had wanted to help those people accomplish for the world and for God. Glen said that his Conscientious Objector application also spoke up for nonviolence and other reasons why his faith and conscience would not allow him to participate in war.

In 1972 his draft board formally recognized that he was a C.O. He said he still holds those beliefs, and they have deepened even further since 1972. He has always been guided by his conscientious and pacifist beliefs, so since the 1960s he has worked hard as a volunteer for peace, nonviolence, social justice, etc. Even when working full-time at regular jobs in Olympia, he volunteered 20 or more hours a week. Then he voluntarily cut his employment to half-time and started volunteering full-time for peace, nonviolence, social justice, etc.

It’s a matter of actively living one’s faith and conscience and values. This is important whether someone draws from a “brand-name religion” or from equally deep but more varied spirituality or groundings.

**We looked for common threads in what we have said:**

Glen invited our guests to mention any common threads or similarities or recurring themes in what we’ve been saying.

Carol noted that at the beginning of our interview Glen had said that any of our faiths require that we not just be pious and practice religiosity, but that we put our faith into action. She asked, “How can we live our faith in the world? How can we be the hands of a faith?” She said “all of our traditions call us to do that.” Jesus’ message and the Early Church emphasized that, and so did the Hebrew prophets, and all faiths call for this too.

Glen agreed and said that many people ignore the radical messages of the prophets and of Jesus. “Jesus never said anything about homosexuality or abortion, but he said a whole lot about rich people who did not share with the poor.” But right-wing TV evangelists reverse that and never mention the greedy rich people who don’t share with the poor. He said, “There are reasons why vulnerable people still get picked on but people with power are still allowed to be exempt.”

Bob said he noticed that each of us expressed a sense of our connectedness with other people in the world. To fail to recognize that connectedness would be like chopping off an arm. We do not stand alone. We need to recognize a web of consciousness and when our neighbor is in need.

Selena said our journeys need to keep moving and transforming rather than get stuck and think that we have finally arrived. So much turbulence exists nowadays, and there are so many kinds of fear, that some people don’t know how to move. If we stayed stuck with what we believed five years ago we would not know how to cope with today. “We are more and more open about sharing our transformative journeys with each other.” She said that is exciting. “We are blossoming as spiritual people.”

Glen said part of the world’s problem is that many people are experiencing rigidity and absoluteness of religious belief. In different parts of the world and in our own country, some people insist that they have absolute truth and “you are absolutely wrong, so I need to kill you.” He said, “Rigidity violates what a good spiritual life should be about. We should always be growing.”

Carol said she recently read something advocating “holy curiosity,” including “holy curiosity” about other people and about nature and about the universe and about God or a Creator. She said that we who are in this interview all have “holy curiosity” in our faiths, along with the social values and responsibilities we have been discussing. This is “an inspiring thing to keep us going.”

**Further insights into our common humanity and compassion and love:**

Glen said that many people recognize that if we dig deep enough in all of the world’s great religions we’ll find recognition that all people are part of one human family, and that we all share a common humanity. All of the great religions affirm compassion and love as central to their faiths. These are much deeper than the “brand names” by which the various religions are known. He said he has known that, and so do people who are Ph.D. experts in religions.

He added, “We have so much in common, and we should be enjoying that instead of fighting over the things that we differ about.”

Selena expressed appreciation that we are learning more and more about the depth of lovingkindness. What does the depth of lovingkindness mean to each of us? To our community? To our world?

She also said part of that is asking how we treat our children, and how children treat each other. She said that children intuitively know how to be loving and kind to each other.

It seems so simple, but it is deep and profound.

Carol said we have seen some great expressions of that grounding in love right here in Olympia. After the recent killings at the synagogue in Pittsburgh, Concerned Clergy of Olympia mobilized 200 people from their own respective congregations to rally at our local Temple Beth Hatfiloh in support for them as they arrived for their Friday service. The supporters held candles welcoming the synagogue’s members as they arrived for worship.

Also, the Islamic Center of Olympia has been the target of vandalism and threats. People of other faiths have gone out to the mosque on a regular basis to show support and learn about Islam.

Interfaith respect and support have responded to the arsons at five local Jehovah’s Witnesses’ Kingdom Halls. Local clergy of various faiths wrote a statement saying that an attack on any faith community is an attack on all of us. We need to keep spreading the love and support for all faith communities.

Glen said that much of the mean-spiritedness against other faiths is fueled by gross ignorance, so one remedy is for people to seriously learn about and understand faiths that are different from their own, and to respect diversity. He said that the October 2018 program in this TV series (“Glen’s Parallax Perspectives”) was titled, “Let’s Understand the Islamic Faith.” We spent an hour with three knowledgeable Muslims explaining what Islam believes. Anyone can watch the interview and/or read a thorough summary of what we said at this link: [**http://parallaxperspectives.org/tv-lets-understand-the-islamic-faith**](http://parallaxperspectives.org/tv-lets-understand-the-islamic-faith) The reality is very much different from what most people think. Most of what most people think they know about Islam is simply not true! Our whole society needs to really learn about, understand, and appreciate faiths different from our own, and especially those faiths that are getting picked on. That would be good for all of humanity.

Bob said demonizing and scapegoating other groups are dangerous, especially in times of cultural disintegration, “because people are losing their traditional moorings that have helped them make sense of the world.” The uncertainty makes people feel vulnerable, so some people try to compensate for that by hurting other people who are different from themselves.

Glen said we need a lot of healing in various ways, including healing from ignorance, from mean-spiritedness, and from separateness. He said one of the classic definitions of “sin” has to do with “separateness.” Hate crimes are “sins” not only in the conventional religious sense but also in the sense that hate crimes fracture the human community.

Bob added that it’s ironic that when traditional moorings are upset, our sense of stability and security should be recognizing our common humanity. Glen added that we should recognize that we’re all part of one human family and part of the natural world. That’s the grounding that we need.

**Further thoughts about social justice in light of our faith:**

In light of the faith and good sense that our guests have in their hearts and in their heads, Glen invited them to say more about human rights and social justice.

Selena said after a number of years working pretty much 24-7 as a volunteer or as a very low-paid person, she had the opportunity to take a one-year self-proclaimed sabbatical here in Olympia. She said she had no idea what would unfold. Early in that year she discovered a year-long online course titled, “Awakening the New Species Within You.” It took her into things she knew nothing about and future-thinking. It was amazing and taught her that “love is the driver” that has moved throughout evolution and human history. Now we are at a crucial point where our human species will either devolve or evolve. It is up to us to decide which way for humanity. She found this to be a scary prospect that forced her to choose what she is called to do about this. She walked herself into a 21st century spirituality, which she calls “Sacred Cocooning.”

She thought she might write a long essay about this, but she wrote something only half a page long. She read it to us at this point of the interview. Here is her statement about “Sacred Cocooning.”

**WE ALL NEED TO BE SACREDLY COCOONED.**

When I am sacredly cocooned, I consciously remember that I am divinely loved. The Beloved of the Old Testament ‘has called us each by name’. Regardless of circumstances, each and every one of us is divinely loved. It is my opinion that those who are street dependent and woods-dwellers lack virtually all aspects of living sacredly cocooned.

These individuals include:

~ elders and those who are physically/mentally/emotionally disempowered

~ the increasingly challenging youth population exhibiting more unpredictable and potentially dangerous behaviors

~ those in the throes of addictions and attendant mental impairment

~ all who live out of traumatization in its myriad debilitating expressions

I further believe that **SACRED COCOONING IS OUR COLLECTIVE SHARED RESPONSIBILITY**. Albert Einstein brilliantly stated: “The solution cannot be found in the same consciousness as the problem”. More and more individuals are coming to understand the wisdom of the mystics - **IN SILENCE COMES SOLUTIONS**.

It is imperative that we begin or continue to lovingly and passionately raise our consciousness into a new place, a resonance ﬁeld of love, “a new neighborhood” where pragmatic solutions can be discovered and implemented and that indeed, we all as neighbors experience **the remembering of being beloved of the Divine and SACREDLY COCOONED**.

Bob added an “Amen” to that.

**Selena’s recent and current work builds upon her faith and conscience:**

We continued our interview by sharing what each of our three guests has been doing recently and currently to act upon their faith and conscience.

We started with Selena, who recently started a new service for homeless people aged 55 or older. She said that the overnight shelter organized by Interfaith Works of Thurston County ([**www.interfaith-works.org**](http://www.interfaith-works.org)) is not able to accommodate people after 7:00 in the morning. She was troubled that they did not have places to go during the daytime, so she asked what she could do to help. She asked the board of First Christian Church (7th & Franklin, which hosts the overnight shelter) to host a “day spa,” which she would organize. The church approved the idea and the catchy “day spa” name Selena had devised.

Now since last November 3, 2018, she and volunteers have maintained this as a place “with meals, love and a lot of attention” seven days a week. Now during the day, 45 people have somewhere to be instead of being on the streets. They have a “safe cocoon.” She said this also helps to create a safe environment for their shelter overnight.

She said this is an exciting project, and she hopes other people will think of creative ways to help people – even small numbers of people.

**Bob’s recent and current work builds upon his faith and conscience:**

He said a grounding experience for him is his regular meditation practice at St. Michael’s Contemplative Community. This is not a volunteer activity, but rather an ongoing practice, along with the meditation he does at home. Recently he facilitated a meditation retreat at St. Placid’s Priory in Lacey and conducted an introductory workshop on centering prayer. He believes that meditating deeply and raising our own consciousness and sharing that kind of activity with other people are important.

He said that this branches out into the issue-based work he does, such as working in a variety of ways to abolish nuclear weapons. Bob and other people and Glen work together to abolish nuclear weapons by holding a big banner that says “Abolish Nuclear Weapons,” and vigiling for peace, and meeting with Congress members, and helping the public understand that nuclear weapons are crazy – really insane. What a nuclear war would do to this world is beyond our comprehension.

Glen added that the quotation from Albert Einstein that Selena had mentioned earlier is relevant to the nuclear weapons crisis too: You can’t solve a problem with the same mindset that had created the problem. That mindset is stuck. We need a totally fresh way of thinking if we are to abolish nuclear weapons.

Bob added that this is one value of practicing meditation. It goes beyond the merely rational way of dealing with things.

He said he is also part of the “Circle of Welcome” at Gloria Dei Lutheran Church to sponsor a refugee family. He also volunteered as part of our local community’s sanctuary program in which our local synagogue, Temple Beth Hatfiloh, has volunteered to host a vulnerable immigrant individual or family. The synagogue will need volunteers 24-7, so Bob volunteered to help in that way.

He also cares about animal welfare.

“And then things just pop up.” He paused, and then asked, “Why not?”

**Carol’s recent and current work builds upon her faith and conscience:**

She said that she coordinates all of the “faith and action” ministry activities for the Olympia Unitarian-Universalist Congregation.

OUUC collaborates with Temple Beth Hatfiloh to support the sanctuary program with 30 volunteers who are ready to be called upon.

OUUC also is paying attention to – and helping with – various aspects of homelessness. OUUC provides volunteers for the overnight shelter at First Christian Church and encourages volunteers to help also with Selena’s “day spa” there. They’re helping to build the “tiny houses” at Olympia’s Plum Street location, and they might possibly also build “tiny houses” on OUUC’s own property in NW Olympia.

OUUC also has organized “Justice Not Jails” to work to reduce injustices in the criminal justice system, especially regarding race. The group gained insights from Michelle Alexander’s book ***The New Jim Crow***.

They also have a group focusing on educating the public about racism and working to reduce racism locally and in our society at large.

OUUC’s Environmental Action Team focuses on ways to protect the environment and the climate.

Carol said her job is “herding all of those cats.”

Glen expressed appreciation for Carol’s work and OUUC’s work.

Glen encouraged our TV viewers to find out whether their own respective congregations have committees working on social justice or peace or the environment, and to connect with those committees. Much power exists in linking a faith perspective with a congregation’s resources with these kinds of issues.

Also, national religious bodies have nationwide entities that work on such issues, so people can get onto those e-mail lists and use those national level resources within their own respective congregations.

He said he’ll include some ideas and resources on his blog, where he will post a summary of our interview on the blog’s “TV Programs” part and “Religion” part of [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org)(*See below*)

**Glen thanked our guests and our viewers – and offered closing encouragement:**

Glen thanked **Selena Kilmoyer**, **Bob Delastrada**, and **Carol McKinle**y for sharing from their hearts as well as from their heads.

He thanked the viewers who have watched and expressed support for the viewers’ own personal explorations and activities for the future.

Human beings have hearts and minds and bodies that can be inspired and activated to do good work. He encouraged each person to explore his or her own religious or spiritual or conscientious groundings (whether or not they include a particular religious “brand name” – and use those groundings to help other individuals and our human communities -- and our natural environments -- from the local level to the global level.

**Sources of information:**

This program airs three times a week throughout February 2019 on cable channel 22 in Thurston Community TV. Cable TV subscribers in in Thurston County Washington can watch it every Monday at 1:30 pm, every Wednesday at 5:00 pm, and every Thursday at 9:00 pm. TCTV is part of Thurston County Media. See [**www.tcmedia.org**](http://www.tcmedia.org) for information and schedule.

Also, people anywhere can watch it through Glen’s blog. Visit [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org) and click either the “TV Programs” category of the “Religion” category, and look for this program’s title, “Spiritual and Conscientious Groundings for Doing Good Work.” Besides the blog’s link to watch this interview, also see the link for reading the thorough summary of what we said during this hour. (You are reading it now. Glen invites you to share this with other people.)

**This list provides just a few of the MANY, MANY additional resources that exist:**

**Bread for the World** ([**www.bread.or**g](http://www.bread.org)) has organized and mobilized Christians to push our government to end hunger and poverty locally and worldwide. They have done this competently for decades.

**Churches for Middle East Peace** ([**www.cmep.org**](http://www.cmep.org)) is a diverse coalition of 22 U.S. church denominations and organizations that has worked since 1984 for peace and justice in the Middle East.

**Earth Ministry** ([**www.earthministry.org**](http://www.earthministry.org)) informs, inspires and organizes religious people and congregations of all faiths in the Pacific Northwest to support environmentalism and climate action in light of their faith.

**Friends Committee on National Legislation (FCNL)** ([**www.fcnl.org**](http://www.fcnl.org)) works at the congressional level for peace, human rights, social justice, etc. While it is grounded in Quakers’ ethics, it welcomes support and participation from everyone. It is ethical, knowledgeable, and well respected.

**Interfaith Power and Light** ([**www.interfaithpowerandlight.or**g](http://www.interfaithpowerandlight.org)) is a nationwide network of diverse faith-based people, congregations and other organizations working on a faithful response to the climate crisis. They educate and engage congregations and people of faith from all traditions and spiritualities about the moral and ethical mandate to address climate change.

**Jewish Voice for Peace** ([**www.jewishvoiceforpeace.org**](http://www.jewishvoiceforpeace.org)) is a national, grassroots organization inspired by Jewish tradition to work for a just and lasting peace according to principles of human rights, equality, and international law for all the people of Israel and Palestine.

**Lutheran Immigration and Refugee Service (LIRS)** ([**www.lirs.org**](http://www.lirs.org)) does bold, competent work to affirm the full humanity and dignity of all immigrants and refugees, and to mobilize Lutherans and others to work effectively.

**Lutheran Peace Fellowship** ([**www.lutheranpeace.org**](http://www.lutheranpeace.org)) is especially active in linking Lutherans and congregations, providing resources, engaging young people, and more. It’s one of the Religious Peace Fellowships.

**Pace e Bene** ([**www.paceebene.org**](http://www.paceebene.org)) has worked since 1989 to foster justice, peace and the well-being of all through education, resources, and action for nonviolent change. It is rooted in St. Francis’s nonviolence but it welcomes everyone, not at all limited to Catholics. It promotes nonviolence and nonviolent action in many ways – both inspirational and practical.

**Religious Peace Fellowships**: Many religious denominations (Buddhists, Jews, Muslims, Presbyterians, Lutherans, etc.) have “Religious Peace Fellowships” that are affiliated with the Fellowship of Reconciliation **(**[**www.forusa.org**](http://www.forusa.org)). Scroll down the alphabetical listing to find your denomination in this list: [**https://www.forusa.org/directory/**](https://www.forusa.org/directory/)

**The Center for Action and Contemplation** ([**www.cac.org**](http://www.cac.org)) seeks to empower individuals to live out their sacred soul tasks in service to the world through contemplative programs and resources. It draws upon Richard Rohr’s insights and practices.

**Various religious bodies, denominations, etc., offer social justice offices.** Example: the Evangelical Lutheran Church in America (ELCA – [**www.elca.org**](http://www.elca.org)) offers “Social Ministry Organizations” and other resources.

You can get information about a wide variety of issues related to peace, social justice and nonviolence through my blog, [**www.parallaxperspectives.org**](http://www.parallaxperspectives.org)or by phoning me at   
(360) 491-9093 or e-mailing me at [**glenanderson@integra.net**](mailto:glenanderson@integra.net)

I end each TV program with this encouragement:

**We're all one human family, and we all share one planet.**

**We can create a better world, but we all have to work at it.**

**The world needs whatever you can do to help!**