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# Chaplain dispels myths

By Mary Stamp

To end domestic violence, hospital chaplain the Rev. Al Miles of Hawaii believes more men and women of God must learn and then speak, preach and teach the truth about what it is, how widespread it is and how some Christian teachings can be twisted to condone, deny and exacerbate it.

Speaking recently at several gatherings in Spokane, he said domestic violence happens in the religious community as much as in the secular community.

One day he had a call from Carol, who was in the emergency room. Her loving, Christian boyfriend had broken her jaw.

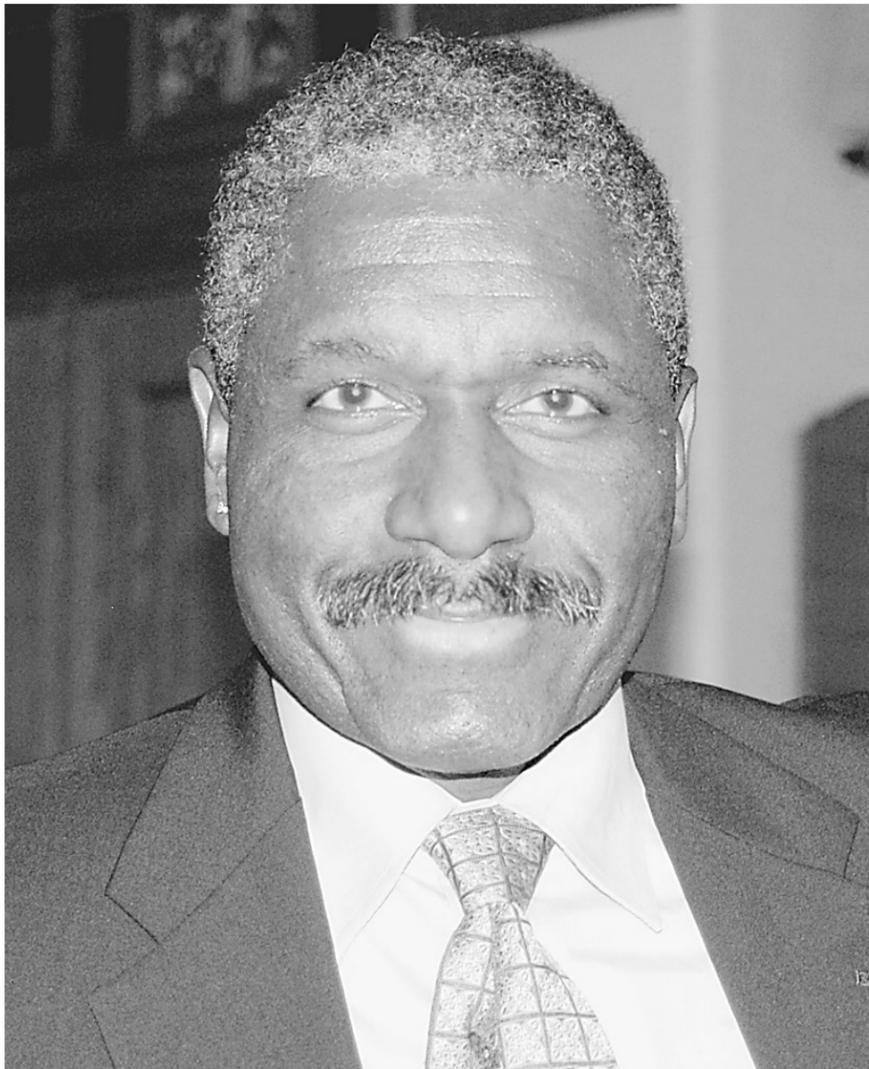
"She did not grow up in a violent home, but a loving one," he said. "I came and offered care, love and prayer. She is my youngest sister.

"We need to treat every victim of domestic violence or sexual assault as our sister, mother, daughter, granddaughter or friend," Al said, "because those are the victims."

He travels and speaks 20 times a year to awaken people to the hidden realities of the violence.

"There are survivors here. There are perpetrators here, too," he said after prayers, songs and a biblical mini-drama at the Berachah Church. "There are survivors and perpetrators in pews and pulpits."

*Continued on page 4*



The Rev. Al Miles trains clergy and laity about the impact of domestic violence.

## Donations to The Fig Tree

*develop understanding*

*cultivate dialogue*

*illuminate concerns*

*empower people*

*nourish community*

*enhance human dignity*

*encourage involvement*

**SEE PAGE 2**

## Church events celebrate its past, present and future

Bethel African Methodist Episcopal Church plans a Gospel Music Workshop, a Gospel Music Concert, a dedication of its remodeled sanctuary and a ground breaking for Emmanuel Center from April 4 to 10.

These events mark the church's 115th anniversary and look ahead to education and outreach ministry through its two-story, 17,000-square-foot Emmanuel Center.

Community Colleges of Spokane will have a computer center and teach GED classes there so more people can complete high school, said the Rev. Lonnie Mitchell, pastor. The Richard Allen Academy, Senior Services, Child Care and Health Services will move from the church basement into the new facility. The first floor will have an all-purpose gym for recreation programs.

"The building will give people in the community access to services—all under one roof—to help them move from dependency to self-sufficiency," Lonnie said.

Gospel Music Workshop will be held at 7 p.m., Monday to Thursday, April 4 to 8, at 645 S. Richard Allen Ct. Participants will present a Gospel Music Concert at 7 p.m., Saturday, April 9, in Martin Centre at Gonzaga University.

The Rt. Rev. John Bryant, bishop of the African Methodist Episcopal Church, will preside at the 11 a.m. worship and dedication of the remodeled, expanded sanctuary on Sunday, April 10. A ribbon cutting for groundbreaking for the Emmanuel Center begins at 3:30 p.m., Sunday, April 10.

*The right word at the right time in difficult situations*

## Spokane pastor worked with Peter Storey

In Johannesburg, South Africa, the pastor of the Methodist Church that the Rev. Tom Soeldner attended was the Rev. Peter Storey, who will be The Fig Tree's speaker on Friday, June 3.

Peter was involved with him in a justice action group, the local council of churches, sanctuary programs and students displaced from townships. Peter also edited a social ministry newsletter for the Methodist Church of Southern Africa, which he served as a bishop.

"As a preacher, Peter is able to turn phrases and speak to the heart," said Tom, who is helping with plans for his visit. "He has a gift for language, the right word at the right time in difficult, stressful situations, which he was often in as a bishop."

Tom observed that few white church leaders in South Africa "had as much trust and confidence of the black community as Peter did. People could say what they thought in front of him and not

fear any recrimination.

"In South Africa, the role of white leaders in the black struggle has always been a touchy issue,"

### He clarifies legitimate and illegitimate church-state connections

Tom said. "We could be part of it to facilitate and participate, but not be the leaders."

Tom noted that during apartheid in South Africa, churches were together in the struggle.

"There was a seamless

ecumenism. People worshiped, sang and worked together for liberation and justice," he said. "After the end of apartheid, ecumenism declined in Namibia, and I think in South Africa, too."

Tom remembers some of Peter's words: "Finally, we are one people, not two. God has not given whites a different call from the call given to blacks, Latinos and Asians. We should work together to do justice, love kindness and walk humbly."

Peter can speak to legitimate and illegitimate connections of churches and government, Tom commented.

"He believes that we have taken responsibility for the world where we do not have responsibility and often we shirk responsibility where we should have taken it. Peter calls the church to speak out about issues, not direct government policy, and to be faithful to speak the word to power," Tom said.

*See articles on pages 2 and 12*

## Religion News Briefs

# Around the World

Ecumenical News International, PO Box 2100  
CH - 1211 Geneva 2, Switzerland Tel: +41-22 791 6111  
Fax: +41-22 788 7244 Email: eni@eni.ch

### Germany remembers arrest of 500 pastors

Bielefeld, Germany (ENI). German churches remembered the 70th anniversary of the arrest of 500 Protestant pastors by the police and the Gestapo for reading an anti-Nazi proclamation from their pulpits. "This was a unique event in the history of the struggle of the Confessing Church with the leaders of the Third Reich," said the Union of Evangelical Churches.

### Goal to cut global poverty is in danger

New York (ENI). South Africa's Anglican leader Archbishop Njongonkulu Ndungane says he is worried that an international effort to cut the global poverty rate by half has been too slow and is in danger of collapsing. He returned to South Africa from the United States where he lobbied the administration in Washington to push for greater action on international poverty relief and development programs.

### Bulgarian Parliament and Church saved Jews

Sofia (ENI). Bulgaria recently commemorated courageous efforts of its former Parliament and the Bulgarian Orthodox Church to save Bulgarian Jews from the Nazi death camps in World War II. At a ceremony outside Bulgaria's Parliament, Emil Kalo, president of Bulgaria's Jewish Shalom organization, said, "We commemorate the courage of the National Assembly, the Holy Synod and thousands of Bulgarians."

### Communicators call for a new covenant

Geneva (ENI). The European region of the World Association for Christian Communication calls for a new social and moral covenant for Europe that ensures equality of citizenship, discourse and participation across cultures. "Openness to renegotiating and sharing public communication space will be the first signs of this new covenant, and shared ownership and editorial decision-making will be its consequences," said participants at the March WACC Assembly in Strasbourg, France.

### Christian Churches Together launches in June

New York (ENI). A long-discussed grouping bringing together a wide range of U.S. churches and church bodies will be officially launched in June. The new organization, Christian Churches Together in the USA (CCT-USA), officially will begin work June 1 to 3 at a Jesuit retreat center in Los Altos, Calif. It is the first time the U.S. Conference of Catholic Bishops has joined such a church grouping. The bishops formally declared their support for the initiative in late 2004.

### Bishop turns swords into ploughshares

Nairobi (ENI). Mozambican Anglican Bishop Dinis Sengulane, who heads a project that exchanges weapons for tools of production, urges church leaders, governments and civil society to unite against the proliferation of small arms. "The availability of guns makes it easy to have our peace disrupted," said Sengulane, wearing a cross made from pieces of destroyed guns. In Mozambique, he founded a project, "Transforming Arms into Tools," in which former guerrilla fighters and others exchange guns and weapons for equipment such as sewing machines, bicycles and building materials.

### Journalists told to avoid religious stereotyping

Manila (ENI). A top daily newspaper in the Philippines is providing advice for journalists on avoiding stereotyping and what it says is inappropriate labeling of Muslims in this predominantly Roman Catholic Southeast Asian nation of 86 million. The newspaper noted that Filipino Muslims are often written about only during armed conflicts in a country where some of the Muslim population in southern Philippines have been fighting since 1972 for an independent Islamic state.

## REGIONAL ECUMENICAL & INTERFAITH NEWS

# Speaker lends insights into U.S. issues

The experience of South Africans lends insights into issues in the United States related to media, human rights, reconciliation and church-state relations.

The Fig Tree's 2005 Faith-in-Action Dialogue features the Rev. Peter Storey, a retired Methodist bishop from Johannesburg, South Africa.

He will speak on Friday, June 3, at breakfast, lunch and dinner gatherings in Spokane.

Peter is in the United States teaching spring semester at Duke University in North Carolina.

For the second year, The Fig Tree presents its "Deepening Our

Roots Campaign" as a part of the dialogue.

"Where in the World Is the Media?" is Peter's theme for a "teaser" during the Fig Tree's 2005 Benefit Breakfast, with his full discussion following the benefit and meal at Central United Methodist Church, 518 W. Third.

"Without Truth, No Healing; Without Forgiveness, No Future: The Story of South Africa's Truth and Reconciliation Commission" is his topic for a noon luncheon catered by women of Highland Park United Methodist Church, 611 S. Garfield.

He will speak on "From the Fringe of the Empire: Issues of Church and State" at a 6 p.m. dinner at St. Mark's Lutheran Church, 24th and Grand.

Following his presentations in Spokane, he will speak at events arranged by the Washington Association of Churches in Seattle, the Ecumenical Ministries of Oregon in Portland and the Oregon Annual United Methodist Conference at Salem.

The Fig Tree organizers seek table hosts for the breakfast and volunteers to assist with other aspects of the events.

For information, call 535-1813.

# Earth Day 2005 adds athletic-shoe recycling

The theme for Earth Day 2005 in Spokane is "Sustain Our Earth, Our Choices Make a World of Difference."

In observance of National Earth Day, there will be a celebration from 11 a.m. to 3 p.m., Saturday, April 23, at Riverfront Park's Gondola Meadows and an Enviro-Film Festival across the street in the City of Spokane Council Chambers, 808 West Spokane Falls Blvd.

The Earth Day celebration includes informational booths focused on the Northwest Environment Watch's seven indicators of sustainability: energy, economy, health, pollution, transportation, forests, and population.

There will also be children's activities, live music, the Process-

ion of the Species and a Reuse-A-Shoe collection.

"The goal of our Earth Day theme, highlighting how our choices can make a difference, is to increase public awareness of the need to protect our earth and its valuable natural resources, especially right here in the Inland Northwest," said Mike Petersen, a member of the Earth Day Committee and director of The Lands Council.

The film festival includes "Broken Limbs: Apples, Agriculture and the New American Farmer" at 11 a.m., "My First Green Video" at 12:10 p.m., "The Green Zone" at 1 p.m., "Diet for a Small Planet" at 2 p.m. and "Not for Sale" at 2:30 p.m.

The Procession of the Species

is an opportunity for adults and children to learn about a species and make a costume or mask at the Art School booth. It begins at noon at the Earth Day stage and winds through Riverfront Park.

The point of the procession is to create a sense of reverence for the human role in the natural world, said Matthew Phillipy, who is one of the organizers. "It is a way to educate about environment and sustainability."

The Reuse-A-Shoe Collection will receive old athletic shoes to send to Nike to recycle them into "Nike Grind," used to create safe playing surfaces on athletic fields, tracks and more.

For information, call 838-4912 or 625-6535 or 477-4727, ext. 114.

# Volunteers assist with hazardous waste pickups

Neighborhood volunteers will assist senior citizens and physically challenged people who request help to dispose of their household hazardous waste during the eighth annual Spring House Greening 2005 on Saturday, April 16.

Hazardous household materials such as pesticides, herbicides, batteries, non-latex paint, varnish, household cleaners, solvents, automotive fluid and other chemicals can be set out for pickup if people

call the Household Hazardous Waste Hotline at 532-7645.

"If not disposed of safely, hazardous household waste can contaminate our community's sole source of public drinking water, the Spokane aquifer," said Kim Marie Thorburn, health officer for the Spokane Regional Health District.

Trained volunteers pick up the waste and transport it to the Waste-to-Energy Plant.

Spring House Greening 2005 is a collaborative effort of the Spokane Regional Health District, the Retired and Senior Volunteer Program (RSVP) and Spokane Regional Solid Waste System.

The event also educates the community about proper disposal of household hazardous waste to prevent water and soil contamination.

For information on volunteering, call 344-7787, ext. 162.

# Speakers explore changes for peace in Palestine, Israel

The Palestine Information Project in Seattle is offering presentations on human rights and peace in Palestine and Israel in Spokane, said organizer Myrna Ladich.

Linda Bevis, who worked two years with al-Haq in the 1990s,

will speak on "Palestine: Human Rights and International Law" at 4:30 p.m., Thursday, April 7 at the Moot Courtroom at the Gonzaga Law School.

Human rights activists Peter Lippman and Carla Curio will talk on "Palestinians and Israelis:

Chance for Peace in a Troubled World" at 7 p.m., April 8, at the Unitarian Universalist Church, 4340 W. Fort George Wright Dr.

The Peace and Justice Action League of Spokane is sponsoring the events.

For information, call 443-0231.

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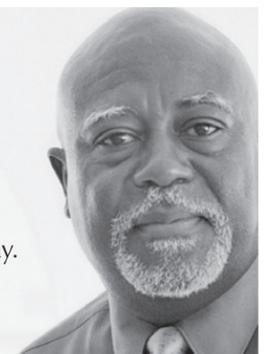
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## Walk could put total raised over \$5,000,000

With the 2005 Spokane CROP Walk, the total funds raised in 27 years of walks could reach \$500,000.

Since the first walk in 1979, Spokane walkers have raised \$471,330. In 2004, walkers raised \$27,943, the highest amount of any year. If they raise \$28,670 this year, they will reach the half-million mark.

The 55 CROP Walks throughout the Northwest support long-term development globally and hunger-relief programs locally. With 25 percent of the amount going to local food programs, Spokane may reach \$125,000 in local contributions after its walk beginning with registration at noon, Sunday, April 24, at Martin Centre at Gonzaga University.

The walk begins at 1 p.m., and proceeds through Riverfront Park and along the Centennial Trail.

"It's hard to say where disaster relief ends and long-term development begins," said Lynn Magnuson, regional director of Church World Service/CROP, recently in Spokane for a session training people who recruit walkers and sponsors.

"In CROP Walks, we experience what people in the world do daily—walking to get water, firewood and food—only without carrying 43 pounds of water back on our heads," Lynn said.

"When you read about something happening around the world, local walk and sponsors are present through work Church World Service does with local partner agencies.

"Funds raised in past CROP Walks meant there were already trained disaster workers, educators and health care workers in communities when the tsunami hit," Lynn said.

While Bande Ache, Indonesia, did not allow foreign aid workers in, Church World Service was there through local people and agencies.

"In fact, we lost some workers and a building in the tsunami," she said. "In areas affected by the tsunami, it has been important to respect Buddhists and Muslims, not make aid contingent on becoming Christian. That often stirs anger against Christians."

Lynn said CWS and other international aid agencies provide assistance appropriate to the area and needs, like health kits, school kits, water systems, generators, family shelters, assistance in rebuilding homes and repairs or replacement of fishing boats so people can resume their livelihoods and take control of their lives.

CWS also helps people express grief and anger. At a children's center, children deal with their feelings and memories through play and art.

Lynn said that through Church World Service—as well as Catholic Relief Services, Lutheran World Relief, United Methodist Committee on Relief, Episcopal Relief Services, World Relief, World Vision, Partners International and other agencies—the faith community shares information that is not available in mass media.

In addition to reports on the tsunami, Sept. 11 and earthquake losses, the faith-based agencies share such information as 25,000 children dying each day from hunger, grandparents rearing AIDS orphans in Africa, Cambodians hand-digging a well to supply clean water and delivery of pediatric supplies to hospitals in Iraq.

They also suggest how to use materials to make irrigation pipes rather than weapons, providing educational supplies rather than propaganda.

"While some agencies say they have enough funds for assisting in tsunami relief, agencies like ours are there to stay long-term as partners to restore food production, provide medical care, transport supplies and more," she said.

For information, call 326-5656.

## Operation Rice Bowl offers grants to alleviate hunger

The Catholic Charities' Parish Social Ministry Office is accepting applications for Operation Rice Bowl (ORB) grants to support hunger and poverty alleviation in the Spokane Diocese.

Since 1976, U.S. Catholics have reached out to people in need through Operation Rice Bowl, a Lenten program of prayer, fasting, education and giving that supports Catholic Relief Services.

By donating to ORB, faith communities, schools and individuals support Catholic Relief Services' development projects related to food security in more than 95 countries around the world, said Scott Cooper of the Parish Social Ministries.

"ORB funds support projects such as agricultural development, water systems, micro-credit and small enterprise development, mother and child health programs, and education to provide people with resources and training to improve their livelihoods.

Scott said the program also funds CRS' peace-building and reconciliation projects to support civil society in conflict-torn regions and avoid humanitarian disasters.

Twenty-five percent of funds raised through ORB remain in the Spokane Diocese to support

local food security programs, Scott said.

"This underscores the link of global solidarity between those who are hungry in our own cities and towns and those who are hungry all over the world," he explained.

Last year, local ORB grants went to 13 agencies in the diocese—from food pantries in Connell, Omak, Davenport, Northport and Pomeroy to Our Place and the Spokane AIDS Network in Spokane.

Applicants for local grants of \$500 to \$1,000 must submit a one-page application describing the project, name and address of contact person, beneficiaries, the location and duration of the project, the amount requested and proof of non-profit 501 (c) 3 status on or before April 30, to the Parish Social Ministry Office of Catholic Charities, P.O. Box 1453, Spokane WA 99210-1453.

Those contributed to Operation Rice Bowl through their parish or individually may join hundreds of others concerned about hunger in this year's CROP Walk to end hunger at noon, Sunday, April 24, beginning at Gonzaga University's Martin Centre.

For information, call 358-4273 or 800-831-1209.

## U.N. Association learns about water policies

Rachael Osborn, director of the Columbia Institute for Water Policy, will speak on "The World Water Decade 2005 to 2015: Water for Life," to the United Nations Association-Spokane at 7 p.m., Monday, April 11, at the Unitarian Universalist Church, 4340 W. Fort Wright Dr.

She teaches water and environmental law at Gonzaga University's Law School. She will talk about international water problems and programs, and how these efforts connect to water issues in the Spokane region.

The United Nations General Assembly in December 2003 agreed to proclaim 2005 to 2015 the International Decade for Action:

Water for Life, beginning with World Water Day, March 22.

Nearly two in 10 people have no source of safe drinking-water, U.N. reports reveal. So the United Nations seeks to cut in half by 2015 the proportion of people without access to safe drinking-water and basic sanitation.

For information, call 951-3989.

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**The Fig Tree:  
Faith in Action  
Dialogue  
Friday,  
June 3**

**Through South African Eyes  
Peter Storey**

Retired bishop in the Methodist Church of Southern Africa  
Spring semester 2005 professor at Duke University

**'Where in the World Is the Media?'**

7:30 a.m.

Second Deepening our Roots Benefit Breakfast  
Central United Methodist Church, 518 W. Third Ave. - **RSVP**

**'Without Truth, No Healing;**

**Without Forgiveness, No Future'**

*The Story of South Africa's Truth and Reconciliation Commission*  
Noon

Highland Park United Methodist Church  
611 S. Garfield, Spokane - **RSVP - \$12**

**'From the Fringe of an Empire:  
Issues of Church and State'**

6 p.m.

Dinner at St. Mark's Lutheran Church,  
24th and Grand - **RSVP - \$20**

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# Defining what constitutes abuse opens eyes of religious leaders

Continued from page 1

After defining the range of emotional, mental, spiritual, sexual and physical violence at one clergy retreat, half of the male clergy realized they had said and done such things, but didn't consider it abuse. They said his descriptions would "include everyone."

"Name-calling is not illegal, as emotional abuse, but is immoral and inappropriate," Al said.

"When women hear about tactics abusers use, many finally put their finger on what made them feel uncomfortable, afraid and ashamed," he continued.

"Society and the church minimize abuse, encouraging denial and entitlement," Al said. "We must speak the truth and work together to end domestic violence and sexual assault."

While Scripture is a tool for healing, perpetrators often misuse it to justify their abuse.

"In John 13:34-35, Jesus gave a new commandment: 'Love one another as I have loved you,'" Al said. "In love, there is no cursing, raping, strangling, threatening or violence."

"Across the country, I hear of male clergy and laity praising God and then raping, cursing, strangling, threatening and beating. It's a crime and a sin. God did not ordain the horrors survivors experience nor empower perpetrators to abuse because of being male."

"Mary's husband beat, threatened and raped her many Sunday afternoons after preaching spirit-filled sermons. Their son hid his face in a pillow to muffle his mother's pleas to stop," Al said.

"Domestic violence is a pattern of behavior in which a person uses coercion, harassment, deception, humiliation, threat and force to establish and maintain power and control. It's not about someone snapping, losing it, being pushed or being nagged until he can't take it. It's about power and control. The person does not 'lose it' in front of his commanding officer, in the pastor's office or a business office. He 'loses it' with his wife and children."

"It's not about being sick, but about being slick," Al said.

Who are men who abuse? Athletes, construction workers, physicians, attorneys, pastors, fathers, uncles, brothers, anyone, he said, noting that he focuses on male abusers, because they are 95 percent of the perpetrators.

Who are the women violated? They work in all jobs and in homes. They are mothers, sisters, friends, daughters and granddaughters, he said.

Beyond physical abuse or sexual assault, he said domestic violence includes emotional, psychological and spiritual abuse.

First, a husband establishes control by cutting his wife off from contact with friends and family, dictating who she sees, what she wears, how she styles her hair, when she uses the car, how much money she has, what she does and where she goes.

From social isolation and control, the behavior escalates into psychological battering with name-calling from sexual slanders to putdowns, such as "stupid."

Then come threats or destruction of property or pets, showing what the man can do to the woman, Al said.



Stephy Nobles-Beans of the Berachah Church shared a mini-drama about Tamar, King David's daughter, whose half-brother Amnon raped her. Although humiliated, she refused to be silent.

"When Sarah declined sex one night, Ted beat a brick wall until the wall and his hands were covered with blood. She never turned him down again. She knew the wall was her body," Al said.

Some pastors think it's impossible for a married man to abuse, because a wife is a man's property, he noted, but "no means no, and sexual assault is a crime even in marriage."

Abuse may escalate to beatings, stabbing, shooting, strangulation or just blocking her from leaving a room.

Often people do not believe a woman who says she has been abused if they see no bruises.

"Emotional and psychological abuse leave no visible bruises, and perpetrators who claim to be out of control somehow hit so no bruises are visible," said Al.

"Spiritual abuse misuses God, Jesus, sacred texts, doctrines and teachings to support male dominance," Al said.

The oft-quoted justification from Ephesians 5:22 that wives are to be subject to their husbands leaves out verse 21 and following verses that say a man and a woman are to be subject to and responsible to each other.

"Using Christianity to justify abuse is blasphemy," Al said. "What is it like for a pastor's wife when the congregation believes him—the preacher who says wonderful things, kisses babies and visits them—then blames her for being abused or his having a mistress, and expects her to leave?"

"What can we do? We need to keep as a top priority the safety of the victims—women and children—over keeping a marriage together," he said.

Once clergy preach and teach about domestic violence, they discover how many women suffer, he said, advising clergy to know qualified domestic violence counselors and refer victims to them, rather than trying to do the counseling themselves.

Al knows his limits and does not counsel victims. He refers them to trained domestic violence counselors even if they are not Christian.

"We need to hold men accountable, not look the other way or blame the woman. We need to

direct men into batterer-specific treatment, not anger management, where many learn new tactics.

"Once people thought abusers were angry and out of control," he said, "but we realize they are in control. Anger is a feeling. Violence is a behavior."

In a Wednesday workshop, he asserted: "Domestic violence is everyone's business. We need to join together as people of different races, cultures and religions to fight domestic violence and sexual assault."

He described an appropriate response by a church: A deacon admitted abusing his wife. The board removed him from office and encouraged him to enter offender-specific help. His wife sought safety and care through service providers. Although the church board continued to relate with the man, they knew how to do it without colluding.

In a contrasting example, after

a pastor's wife accused him of marital rape, beating, strangling and cursing her, he admitted it to the council, confessed, cried and said it would not happen again. The church asked him to confess publicly. They asked his wife to forgive him.

"It's easy to cry contrived tears one Sunday and be in the pulpit the next as if nothing happened," Al said.

Participants listed reasons women stay: fear, economics, dependency, low self-esteem, religious reasons, social norms, families, no support system, no resources, children, pride, shame and submission.

He added other reasons:

- An attractive man often charms his way into a woman's life and preys on her vulnerability.

- Churches advise wives to stay with, pray for and obey their husbands.

- Many wives love their husbands and want the abuse to end, not the relationship.

Al then discussed some myths and realities about abuse:

- Fewer than 20 percent of abusers have a diagnosed mental disorder.

- Violence is an act of choice, not anger.

- Growing up in an abusive home, while a risk factor, is no guarantee that a boy will abuse as a man. Violence is behavior learned in society.

- Women stay for many reasons, not because they like being abused.

- Women do not provoke violence. Violence is a perpetrator's choice.

- Some perpetrators work and some are unemployed.

- Some have low self esteem, and some are confident and charismatic.

- Abuse runs across races and income levels.

- Alcohol and drug abuse may make people more paranoid or aggressive, but they do not cause abuse. Both abuse and addiction need to be addressed.

- Marital counseling, when abuse is occurring or suspected, may endanger a woman because of something she says or doesn't say in a session.

Al described five "pillars of Christian teaching" that are counterproductive responses to domestic violence:

1) Marriage is sacred: An abuser has already broken the marriage covenant by the abuse. Al considers the safety of the wife and children more sacred than keeping a marriage together at all costs.

2) Divorce under any circumstances is wrong: Jesus said divorce is permitted if there is adultery. The Apostle Paul also offers a concession when there is desertion. Al likens emotional and psychological abuse to desertion.

"Marriage is sacred if people are committed to be faithful and mutually loving, respecting and empowering to each other," he said, "but I do not counsel a woman to divorce, because it may put her in more danger. I counsel a woman to get to safety."

"To say divorce is an abomination sounds religious, but we must say violence is an abomination," he said.

3) and 4) Women are to be submissive. Men are to be the head of the house: These teachings, based on a couple of verses in Ephesians 5, have caused many Christian women to be abused, even killed, Al said. Nine of 12 verses in Ephesians 5:21-33 admonish husbands and wives to be subject to each other and define a husband's responsibility.

5) People should forgive those who wrong them.

"Misunderstanding about forgiveness often turns it into cheap grace," he explained. "Some think women should 'forgive and forget'—a quote from Shakespeare's King Lear, not Scripture—but to forget is not realistic or wise, because the trauma goes on and a survivor needs to remember so

Continued on next page





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# Jesuit reviews illogical logic used to justify carnage in war

By Al Mangan and Jody Dunn

Showing photos of destruction in Iraq, the Rev. Simon Harak, S.J., anti-militarism coordinator of the War Resisters League, considers the Iraq War part of a national addiction to violence many try to justify with logic.

So he countered the logic of choosing war as the *means* to the varying *ends*.

In an interview after his recent speech at the Gonzaga Law School, he said his concern arises from his faith as a Christian.

Last in Iraq in 2000 with Voices in the Wilderness, a campaign he co-founded to break the U.S.-backed United Nations' economic sanctions that devastated ordinary people, he used current photos from the internet for his talk. Father Simon traveled to Iraq three times with Voices in violation of sanctions against bringing medicine and toys to Iraqi hospitals.

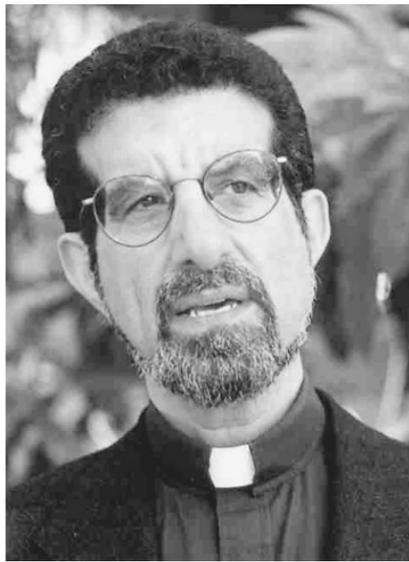
"Jesus lived under a military occupation. The Gospel is written from that perspective," he said. "The sole remaining superpower in the world at that time conquered a fiercely proud people who wanted to be free from the domination of that empire.

"Jesus was a liberator from the domination of the empire. So part of what we are to do as Christians is to be liberators from empires. Our concern is both about what is happening to the people of Iraq and about people in the United States drawn into the dynamics of the empire's greed, bloodshed and racism," he continued.

"People in the empire and under the empire need to be freed if we are to be human beings, let alone to be Christians," asserted Father Simon, who entered the Jesuits in 1970. He has master's degrees from the Jesuit School of Theology in Berkeley and from Notre Dame, plus a doctoral degree in ethics from Notre Dame.

His multi-media presentation analyzed the war in Iraq, using ends-and-means logic.

The current war, he said, is the fourth U.S. war against Iraq, following 1) the 1991 Gulf War, 2) U.N. sanctions and periodic bombing of Iraq from 1991 to 2003 and 3) invasion of Iraq beginning



Father Simon Harak, S.J.

March 19, 2003.

Citing a UNICEF report, he said 500,000 Iraqi children five and under died as a result of sanctions. Older children also died.

"In 1996, then Secretary of State Madeline Albright confirmed that number of deaths and said she thought the price was worth it," he reported.

"We need to have a moral end. We cannot accomplish a good end using evil means," pointed out Father Simon, who taught ethics at Fairfield University in Connecticut before joining the staff of the War Resisters League, based in New York City.

He is the author of the book, *Formation of Christian Character*.

The primary end cited was to remove Iraq's weapons of mass destruction (WMDs). The first means were U.N. inspections. About 2,000 weapons inspectors searching for years found no WMDs, he said, when President Bush issued an ultimatum for Saddam Hussein and his sons to leave Iraq in 48 hours or suffer the consequences.

Father Simon said the lack of weapons ended that *end* to justify the war. The next ends advanced were: to liberate the people from Hussein and to bring democracy to Iraq.

What were the means to those ends?

• On March 19, 2003 a U.S.-led coalition launched "shock-and-awe" bombardment of Baghdad and other cities. The means were cruise missiles, 1,000 bombs and other weapons against civilian targets, he said.

"If Hussein possessed WMDs, he would have used them then," Father Simon continued. "None were discovered. In January 2005, the administration officially called off the search for the weapons of mass destruction.

"The means to the end of liberating Iraqis—bombardment by mega-bombs against civilians—seems an unlikely means to that end for many, unless death is liberation," he said. "Similarly, using missiles and weapons is not the logical way to bring democracy.

"Another weapon used to discover WMDs, liberate Iraqis and bring democracy were cluster bombs," he said. "They are anti-personnel bombs, launched from a 'mother' weapon that opens and dispenses hundreds of cluster bombs, which then release large quantities of shrapnel to rip through unfortified buildings and human beings."

He showed the effect on an Iraqi home and an Iraqi girl's ankle, shredded and bloodied by shrapnel.

"Shock-and-awe bombing continued day and night against civilian centers, causing what the U.S. military calls 'collateral damage,' wounding and killing civilians and destroying buildings, including civilian homes—a war crime under international law," said the Jesuit priest.

Such bombing destroyed government and commercial buildings, but not the Ministry of Oil, oil fields or pipe lines, he reported.

"The U.S. code name for the attack was Operation Iraqi Liberation until someone noticed the acronym spelled OIL," he added.

"The U.S. arsenal also contains artillery shells and bullets, tipped with Depleted Uranium (DU), a by-product from nuclear weapons production and lethally radioactive fuel rods used in civilian reactors."

More than 750 tons of DU had ac-

cumulated in the United States. There is no permanent, safe means of storage, he continued.

"When striking a target, DU is self-sharpening, becomes white hot and gives off a radioactive gas with a half-life of more than four million years. It destroys enemy equipment, takes their lives and contaminates the environment for virtually all eternity.

"This gas contains sub-atomic radioactive material so small it can pass through micronic filters. It falls to the ground or into water, is picked up by the wind or is inhaled unknowingly by anyone in the vicinity and deposited on the lungs or other tissue, causing cancer," said Father Simon.

Use of depleted uranium in the first Gulf War led to deformed babies and contamination of Iraq, he said.

After the shock-and-awe bombing diminished, there was chaos, he said.

"Were the *means* used by the United States consistent with the *ends* to be attained?" he asked.

Father Simon wonders if the Iraqi government will ever be sovereign, given U.S. plans to build 14 military bases and the largest U.S. embassy in the world, and given rules that allow transnational corporations to take 100 percent of Iraqi resources and have legal immunity.

He questions the lack of accountability for \$9 billion earned from oil revenues under the U.S. occupation and giving non-competitive contracts to corporations.

Father Simon believes that the war was triggered when Saddam told the United States he would make payments for oil agreements in Euros rather than dollars, which Iran now threatens to do.

"That change might cause the U.S. economy to collapse," he said. "The sudden collapse of empire is dangerous. It can take the world economy with it, so the U.S. believes we need to prevent that possibility."

Father Simon advises people to keep asking both what are the ends to be attained, and what are the means the government uses to achieve those ends.

For information, see [warresisters.org](http://warresisters.org).

## Men need to be held accountable

Continued from previous page she will be cautious."

"Forgiveness is a process for the person wronged to put aside her rage or right to seek revenge or restitution," he said. "It involves forgiving oneself—seeing how you were powerless and deceived. Some women hope if they forgive everything will be okay.

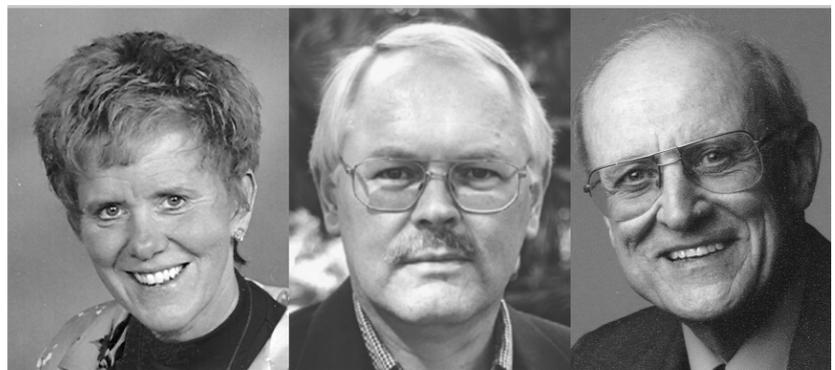
"Forgiveness does not do something for someone else. The abuser needs to be held accountable: to confess, admit what he did, accept responsibility and repent—which means to turn 180 degrees, not 360 degrees as

perpetrators often do, taking counselors in circles with them," Al continued.

"Reconciliation means restoration to harmony. Because the perpetrator cannot be trusted, the relationship cannot be restored to harmony. Perpetrators need treatment that holds them accountable and requires restitution, such as paying for the victim's therapy and property damage."

"Christ said we are to love one another," Al said, calling people to "tell the truth about domestic violence."

For information, call 329-1410.



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Advocates ban of PBDE flame retardants in many products

# Mother questions policies that give chemicals more rights than babies

As a mother nursing her first child, Angie Petro wanted to protect the baby from toxins, but soon found that even her milk might contain polybrominated diphenyl ethers (PBDEs) used as flame retardants in many products.

"Chemicals have more rights than children. They are put into use before they have been proven to be safe. PBDEs have been used for nearly 30 years," she said at a workshop on environmental issues during the recent Eastern Washington Legislative Conference, sponsored by the Interfaith Council and ecumenical partners.

"It can be depressing to learn about chemicals in the environment, in our food chain and in our bodies," said Angie, who is on the board of People for Environmental Action for Children's Health (PEACH).

Five years ago, she listened to a talk about dioxins and PBDEs at a La Leche League group.

"I breast fed religiously. I was gung-ho about that and organic food, but I learned that I had PBDEs and dioxins in my breast milk, accumulated over my life. I was overwhelmed with anger and determined to do something about it. I have been an activist since," she said.

PEACH has funding from the state legislature to provide education on the presence of PBDEs.

In the human body, these chemicals are stored in fatty tis-



Angie Petro

sues, absorbed from mattresses, furniture, electronics, plastics, automobiles, computers and other items, Angie said. They leak into the environment—the

soil, water and air—and are also in the bodies of fish and animals that people eat.

"It's critical to ban their use. Studies find that at low levels

they impair memory, learning and behavior in laboratory animals. They affect thyroid hormones and other bodily functions, putting fetuses, infants and young children at risk," Angie said.

They persist in the environment, just as such chemicals as polychlorinated biphenyls (PCBs), mercury and dioxins are still in the environment 30 years after they were banned, she added.

Angie advocates safer, cost-effective alternatives that meet flammability standards, choices that are available to consumers.

"We can use our purchasing power to tell industry what we want and what we don't want. We can ask before buying electronics if the product has PBDEs in it," she said.

Other means she recommended for keeping buildings, vehicles and products safe from fires and chemicals include the following:

- Wool, cotton and leather are naturally flame retardant.
- Plastics containing sulfur, preceramic polymers and aramid blends are also flame-retardant.
- Other safer flame-retardant chemicals are also available.

In addition, she hopes that the state legislature will consider a

ban on use of PBDEs, modeled on bans established in Europe and in California.

Last year, Governor Gary Locke asked the Department of Ecology to develop a phase-out plan for penta-, octa- and deca-PBDEs. The DOE drafted legislation in October to ban the sale of new products containing penta- and octa-PBDEs by 2006 and new consumer electronics products and certain textiles containing deca-PBDE by the end of 2008.

"In countries that have phased it out, levels have declined rapidly," Angie said.

A bill that would ban the manufacture and sale of products containing PBDEs by July 2006 did not reach the Senate floor for a vote by the March 16 deadline.

There are plans to attach the recommendation to ban PBDEs to the budget, said Alice Woldt, advocacy organizer for the Washington Association of Churches, in a follow-up interview.

That bill also provides for the Department of Ecology to study other actions to address PBDE contamination and require state agencies to lead by example, purchasing PBDE-free products.

For information, call 455-2552.

## Seattle artist designs Holocaust memorial Temple Beth Shalom will unveil May 5

Simon Kogan, a Russian artist living in Seattle, has designed a Holocaust memorial for Temple Beth Shalom at 1322 E. 30th in Spokane.

He will unveil it for dedication at 6 p.m., Thursday, May 5, prior to the annual Holocaust Remembrance service, Yom Hashoah, at 7 p.m., "A 60-Year Journey of Courage and Spirit."

Michael Gurian, poet, social philosopher and New York Times best-selling author of 20 books in 15 languages, will be the featured speaker for this event marking 60 years since the liberation of concentration camps in Europe.

Simon received a master's

of fine arts degree in Moscow, Russia, and has exhibits at the Moscow History Museum of Figures, Klutnsnik National Jewish Museum in Washington, D.C., and the Seattle International Trade Center.

His World War II monument for Washington state was dedicated in May 1999.

Joel Lassman of the Temple Beth Shalom said: "Our goal in having the monument is to educate younger generations so they do not forget the Holocaust.

"They need to know about it to prevent any future holocaust happening to anyone," he said.

"The monument will honor

whose who survived to establish new lives and new beginnings," he added.

Over the years, there have been 15 Holocaust survivors who have lived in Spokane, including Joel's mother, Eva Lassman, who teaches visits schools to teach children and youth about the Holocaust.

For information, call 747-3304.

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# Environmental organizations unite, reach out to churches

Since fall, the former Kettle Range Conservation Group in northeastern Washington has been combining efforts with the Northwest Ecosystems Alliance in northwestern Washington to protect forests, wilderness and wildlife.

The organizations have united under the name Northwest Ecosystems Alliance.

The Kettle Range group's four staff in Spokane, Republic, Twisp and Orient join with the alliance's staff of 19 with offices in Bellingham and Seattle.

They are Derrick Knowles and Crystal Gartner in Spokane, Tim Coleman in Republic, David Heflich in Orient and George Wooten in Twisp.

In a recent interview, Derrick said the former east-side group has a 30-year history of advocating to protect wilderness and wildlife in the Okanogan Highlands, Kettle Range and Selkirk Mountains. The west-side alliance has a 15-year history of similar work in northwest Washington.

Both organizations have been watchdogs of federal and state land management agencies.

While much recent effort has been spent on the transition and changes are underway on roles, structure and organizational identity, Derrick said they have also been pursuing work to expand connections with churches, to seek solutions in recreational planning, to build coalitions and to deal with ongoing threats to the Northeastern Washington's forests and wildlife.

The Northwest Ecosystem Alliance has engaged Jason Duba as an intern to develop a collaborative relationship with the faith community on environmental issues such as chemical contamination, water, forest and wildlife issues.

Jason will do outreach to churches, to develop ways the faith community and environmental organizations can be mutual resources.

Having grown up in Redeemer Lutheran Church in the Spokane Valley, Derrick went on many youth group trips backpacking in the wilderness and rafting on the Wenatchee River. His family often went hiking, camping, fishing and hunting in the Inland Northwest wild areas. So his appreciation for nature and wildlife is ingrained.

"Being Christian to me means wanting to protect nature and take care of people," said Derrick, who

decided as a child that he wanted to be an environmentalist.

He earned a bachelor's degree in political science from Eastern Washington University in 1999 and a master's in English technical writing in 2002. He volunteered with the Kettle Range Conservation Group and Sierra Club during college, and has been on staff since graduation.

"We are involved with the Recreation Travel Working Group for the Colville National Forest, which has brought together motorized and non-motorized forest users, recreationists and conservations for two years to find solutions to recreation challenges," Derrick said.

"Right now we are working to protect wild areas from all-terrain vehicle routes the Forest Service proposes for old forest roads," he said, and to come to agreement on resource and recreation uses."

Hearings for input on quiet recreation, imperiled species, clean water and off-road vehicles began in March in Colville, Republic and Chewelah. Other hearings are at 6 p.m., Tuesday, April 12 in the Ione Community Center; Wednesday, April 20 at Stratton Elementary School in Newport, and Wednesday, May 18, at the Bureau of Land Management office, 1103 N. Fancher in Spokane.

Derrick is also concerned about recent threats to the National Forest Management Act, particularly related to wildlife in the Colville National Forest.

The Colville forest has many wild areas and much diversity of species—deer, moose, elk, black bear, mountain sheep, lynx, wolverines, grizzly bears, pine martens, bobcats and the mountain caribou, the most endangered mammal in the lower 48 states.

"Obscure rule changes in the act made in late December when peo-



Derrick Knowles

ple were focused on families and holidays threaten to undermine wildlife and forest protections," he explained. "The act, passed

in 1976 when wild places began declining, provides legal framework for sustaining wildlife."

Changes cut opportunity for

public comment, and alter three sections:

1) Wildlife viability—the requirement to maintain a viable population for reproducing—has been changed to having a "goal to maintain" wildlife.

2) The rule of science called for action to be consistent with the best science. Now the Forest Service is required only to "consider" the best science.

3) Timber management was previously meant to limit the size of clear cuts, rather than allowing extensive clear cuts.

The conservation community challenges these rule changes that also include elimination of the requirement to do environmental analysis, receive public input on alternatives and write environmental impact statements as part of forest planning.

"Many of our nation's elected officials are failing to uphold our nation's conservation legacy," Derrick added.

"Actions like the so-called Healthy Forest Initiative and proposed gutting of the National Forest Management Act show a disregard for many American's conservation ethics," he said.

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## Urban congregation program gathers clergy and laity for study

Six pastors and about 20 lay people from a cross-cultural mix of six downtown Spokane congregations are extending bridges they have built with each other in an urban ministry class to their congregations and the community.

They have met monthly since October in the Urban Congregational Ministry Certificate Program of the Weyerhaeuser Center for Faith and Learning at Whitworth College.

After "jovial pleasantries" of early relationship building in class settings, they have established trust and now meet on their own for fellowship and prayer.

They are sharing what they learn with their church councils and adult classes, through newsletters and sermons. Realizing that those lack the power of their personal connections, they have planned several ecumenical worship services to draw in their members and the community.

### Cooperation builds influence

Participants hope their relationship will continue after classes end in May, so they can address the poverty, isolation, homelessness and other issues people around them face.

Meeting with people from other congregations, participants consider God's Word in these times, rather than God's Word to their particular congregation, said Tim Dolan, who co-facilitates this pilot program with Peter Dual and Dale Soden of Whitworth College.

"The religious experience in the Northwest can be isolating, as churches differentiate themselves from other churches. Churches that cooperate can have more influence on the community," Tim observed.

Dale hopes churches will build relationships that create "surprising ahas," awareness that they have common ministry despite differences in theology, gender and race.

### Interchanges diversify networks

Participants are a mix of black and white, women and men, clergy and laity.

Interchanges help them diversify their networks racially, socially and economically, coming together around their commitment to God and to follow Jesus to make a difference in the quality of life for individuals and families, enriching their neighborhoods and the city, said Peter.

Churches involved are Bethel African Methodist Episcopal (AME), Westminster Congregational United Church of Christ, Holy Temple Church of God in Christ, Central Lutheran, Calvary Baptist and First Presbyterian.

The program is one of several since a shooting and suicide in 1992 at Calvary Baptist, while students and faculty from Whitworth were visiting.

Whitworth started an educational program for African-American pastors and has a partnership with Calvary and other African-American churches. The Rev. C. W. (Chet) Andrews, pastor at Calvary, also works as a chaplain at Whitworth.

The urban program builds on trust Whitworth has engendered in the black community.



Alan Mackay of Westminster converses with Ronald Joyner of Calvary Baptist.

It is designed to give pastors and lay people skills in Christian leadership styles, managing churches, changing urban environments today, supporting networks to enhance collaborative opportunities, and creating cross-cultural ties among urban churches.

Participants have walked in their neighborhoods to see what the homes, buildings and environment say about the community and issues for effective ministry.

### Group plans Pentecost service

Church teams each develop a project—a retreat, a planning session, lay training, a support group, strategic partnerships or a fund-raising plan.

One project was a joint Good Friday service at Central Lutheran Church. Another is a Pentecost celebration at 4 p.m., Sunday, May 15, at Westminster Congregational UCC.

Class members will also join celebrations planned for Chet's 30 years in ministry at Calvary Baptist April 6 to 10. Central Lutheran will host the closing worship at 3:30 p.m., Sunday, April 10, because they have more space for it than Calvary.

They also plan to ask their first instructor to come back and preach for a revival of the hearts, minds and spirits of members of the six churches.

They hope to extend beyond once-a-year contact at Martin Luther King, Jr., celebrations.

### Leadership development is goal

Peter, a member of Bethel AME, is adjunct faculty in Whitworth's business school and has worked with the Weyerhaeuser Center for two years. He focuses on leadership development to renew participants so they feel more purposeful in their ministry.

He spent more than 20 years in the California State University system before he moved to Spokane four years ago.

Tim, who has been with the center since it was founded in October 1998, has been pastor of two Presbyterian churches. He has completed doctoral studies in leadership at Gonzaga.

"Urban ministry has unique dynamics, so this program helps us focus on leadership and church management in the urban context," said Tim, who participates in Colbert Presbyterian Church.

He applies approaches used in the center's certificate in leadership and church management programs.

"We seek to help pastors and lay people deal with relationship, leadership and organizational issues," he said.

Dale, a history professor at Whitworth since 1985 and director of the Weyerhaeuser Center, is a member of St. Mark's Lutheran Church, which is engaged in social issues in the city.

"My interest in developing this as a pilot project is to provide a resource to help six churches know each other as neighbors across racial and economic differences," he said.

### Eight sessions included

The eight-session program has been covering various issues:

- In the first two sessions, James Noel, associate professor in African-American Christianity at San Francisco Theological Seminary in San Anselmo, discussed biblical visions for empowering lay leadership for urban ministry.

- In December, Ron Pyle, associate professor of communication studies at Whitworth, discussed communication and conflict management in churches.

- In January, Scott Rodin, a consultant in financial management

from Seattle, focused on church finances, budgets, stewardship, fund raising and endowments.

- In February, Carl Green, assistant superintendent of the Northwest District Church of the Nazarene, spoke on administrative issues related to roles, responsibilities and authority of volunteers, staff and church boards.

- Dale led the March session on planning for the future—connecting theology with goals and vision.

- "Maintaining a Balance in Ministry" is the theme for April 9, led by Tom Soeldner, congregational consultant, instructor in family systems and pastor of Salem Lutheran Church in Spokane. He will review ways people in ministry can stay healthy and avoid burnout from stress.

- In session eight, "Growing Your Congregation and Sharing Faith," on May 14, Tim will present principles of church growth.

### Implementing what they learn

The program mixes formal classroom presentations and informal learning clusters, where participants discuss how to implement what they learn.

"We are following God's lead," said Peter, "seeking to develop rapport across racial lines as people recognize their common hopes, successes and problems."

Pastors find that lay involvement gives them a support base to implement ideas, Dale said.

"The team approach also assures accountability," Tim said.

It breaks through hierarchical decision-making that often leaves lay people waiting for clergy to make decisions, which can isolate pastors, said Dale, adding,

"We seek to reinforce benefits of collaboration, cooperation and connectedness."

Tim said participants deal with issues all churches face based on the nature of ministry, the complexity of leadership and the complexity of organizations.

"Change and conflict are part of church life. People often resist change, wanting growth without change, but there is no growth without change or conflict," he said. "Communication helps deal with change and conflict."

He believes there is better learning in the ecumenical setting, because a diverse setting allows for safer, more open discussion of issues that may affect pastors' jobs.

### God's word connects people

Peter said the group focuses on how God's word connects across faith lines. As African Americans share their suffering, they discover that others suffer, too, he said, so everyone in the room can relate.

"We all share in suffering as we live through different times of U.S. history," he said.

Tim said that's why relationships through learning in community are key.

"We encourage participants to put what they learn into practice in the real world of their churches, then to come back, learn more and reflect in a cycle of learning, reflecting and doing," he said. "We hope the relationships become a basis for ongoing community."

### Partnerships empower

Peter said that there is power in partnerships, "in diversifying our networks and resource base, building collaboration in the city among churches—black, white, Asian and Hispanic—learning to understand each other so we can have impact on people and families in neighborhoods."

Rather than developing competing programs, he believes they can work together to honor God, follow Christ and serve humanity.

For information, call 777-4676.

*Related article on next page*

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# Classes inspire informal gatherings, worship, common action

Often feeling "overbooked" by study programs, the Rev. Andy CastroLang of Westminster Congregational United Church of Christ relishes informal gatherings related to the Urban Congregation Program at Whitworth, opportunities to pray and eat together, to see each others' churches and to extend talking "shop" beyond clergy to laity, who "have their own take on things."

"Being a pastor is lonely, especially when we try to implement ideas. It's good for lay people to hear what it's like for us, and for pastors to hear what it's like for people sitting in the pews," she said.

"We are inching to honesty and openness," Andy said, giving an example: "One pastor admitted, 'I have trouble delegating.' A lay member chimed right in: 'That's right.'"

Across the mix of race, theology, gender and economic levels, participants are moving beyond those "first jovial pleasantries" to establish understanding and trust, an authentic relationship built on scriptures and prayer, Andy said.

As a woman pastor of a declining white mainline church, she found that the Rev. Ezra Kinlow of Holy Temple Church of God in Christ deals with similar financial issues in a predominantly African-American congregation that recently moved to a larger, but still old and hard-to-maintain building.

"We find commonalities. We learn we need to listen," Andy said.

"Urban ministry can be isolated and isolating. Working with people who are hard hit and the least powerful can feel overwhelming. Now I have compatriots in six churches, so I don't throw my hands up," she continued. "Each of our churches works in different ways with the city's people. In some cases, we may be able to work together. In other cases, we may just give each other support.

"I no longer think I'm alone in a church by the freeway, visiting the sick, mentally ill and homeless around the church. I know others in other churches are doing the same," she said.

"Now we want our congregations to experience what we have experienced, to be enriched as we are enriched by each other," said Andy, who believes that program organizers hope that "we will be a stronger force for good in the city if we work together, support each other, drop suspicions and stop competing.



Jo Frazier-Joyner, Pat Maddox, Sara Weaver and Joni Furry listen to a presenter.

"If we feel disempowered, we now see the pastor and congregation down the street are our brothers and sisters," said Andy.

"I hope we will not stop seeing each other after the class ends," the Rev. C. W. (Chet) Andrews of Calvary Baptist said to a chorus of agreement by others.

He wishes every pastor could go through the training that helps churches act 1) to let the outcast and downtrodden know someone cares, 2) to deal with church budgets, understanding the income expected and where it is spent.

"It has unified our churches. We may worship in different ways, but we worship the same God, who wants us to come to where there are no hills and valleys, no color or gender, because we are one in the Spirit and one in the Lord," Chet said. "We all worship the one true God through different perspectives. We joke about the frozen chosen Presbyterians, the gospel singing Calvary members and the higher tempo peppier singers at Holy Temple.

"We will continue in fellowship to keep us knit together for urban ministry beyond worship," he said.

Interracial, intercultural contact and commitment is nothing new for Chet: "I am radical in my conviction and prayer that we all should put our hands, feet and legs together. We are all created equal. Those who have should share with those who do not have," he said.

In 30 years, he has seen many changes, but knows more are needed, because racism continues.

"I hope and pray we will move past Sunday mornings being the most segregated hour," he said.

His long ministry has been the gift of a congregation loving and caring for their leadership. After 20 years with AT&T, which

brought him to Spokane, he gave up retirement five years short of the required tenure. Calvary Baptist asked him to stay when AT&T wanted to transfer him.

While God and the Gospel remain constant, he finds that communication about them must change to reach people from different subcultures, views, technological skills and other influences today.

"To teach another, you have to learn," Chet said.

He and four lay participants from his congregation, Jo and Ron Frazier Joyner, Michael Kay and Patricia Maddox are sharing what they learn at Wednesday evening gatherings.

Jo, who traveled throughout the world as a military spouse and has connected with people of other races, cultures and churches, is pleased that churches are opening their doors and building relationships to break down the "prejudice hour" on Sunday mornings.

"When doors swing open to the other churches, people do not look like me. It's like a salad bowl, a rainbow, a glimpse of what it will be in heaven where there are no racial or denominational divisions, but we are all God's children, serving the same God.

"Walking together, the journey does not seem so long and tedious," said Jo.

For Dwight Palmer, who has attended Central Lutheran Church for 12 years, the urban ministry seminars provide a review of planning processes. He, too, has had intercultural and interracial contacts previously as an administrator at Washington

State University's College of Agriculture in Pullman, where he attended Trinity Lutheran Church for 20 years.

The urban ministry study coincides with the congregation's pastoral search process, which includes a mission assessment, cottage meetings and contacts with 200 members to elicit their hopes and dreams.

Originally a Scandinavian-heritage church, Central Lutheran is now a mix of nationalities, Dwight said.

The Rev. Gail Duba, Central Lutheran's urban minister brings the congregation a varied background from teaching biology, living in Saudi Arabia, working in forestry and serving as a Christian education director before she began long-distance seminary studies at Pacific Lutheran Seminary in Berkeley.

She previously tried to connect with neighboring churches through the Downtown Urban Ministry, but found efforts less intentional than the eight months of study, trust-building, relationship, fellowship and common worship. She hopes their relationships will grow into cooperative community service.

For members of Bethel African Methodist Episcopal Church, the class has coincided with remodeling their sanctuary and plans for building Emmanuel Center.

"What we have learned in class will help us manage the ministries of Emmanuel Center," said the Rev. Lonnie Mitchell, pastor.

"I see what other churches are doing, and realize we could combine our efforts to leverage participation in the community, learning from each other and sharing our resources to fight poverty," he said.

For information, call 777-4676.



The Rev. C. W. Andrews and the Rev. Kevin Finch

## Human Rights Education Institute's director speaks April 18 at Gonzaga

Rhys Johnson, the new director of the Human Rights Education Institute in Coeur d'Alene, will be presented to Spokane by the Institute for Action Against Hate at 4 p.m., Monday, April 18, at the Moot Courtroom of the Gonzaga School of Law.

Rhys, whose mother tongue is Bengali, comes to Coeur d'Alene from London, where he earned a degree in international law in 1996 at University College.

Before accepting the job as

human rights educator in this area, he worked with organizations that have campaigned against institutional racism in a London Homeless Families Campaign, developed legal aid and advocacy for refugees, researched peace agreements to analyze how to protect human rights in Gaza, brought legal challenges on Palestinian Authority abuses, and monitored the judicial system in East Timor.

For information, call 323-3665.

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# Half-time ministry refers more to money than to time

Paid as half-time pastor of Westminster Presbyterian Church in West Central Spokane, Sandy Brockway runs a full-time ministry.

People in the neighborhood, community and region volunteer to make possible a full-time outreach ministry in one of the city's lowest income neighborhoods.

It's no small church sitting on a corner waiting for people to discover it. Instead, Westminster Presbyterian reaches out to discover and embrace the diversity—in economics, race, culture and ability—of people living nearby.

Known for deteriorating homes and discouraged lives, West Central also has some homes worth \$300,000, plus there are plans for an upscale development on the Summit Property along the Spokane River.

Sandy, born in Idaho and adopted by her Spokane parents, was baptized in her grandparents' church in Wilbur. She grew up in Mission Community Presbyterian Church and was its secretary for 13 years. While there she helped resettle a Vietnamese refugee family, starting her interest in outreach.

Later, she became Christian education director for the Larger Urban Parish—Bethany, Mission, Emmanuel and Westminster Presbyterian churches, and began training to become a commissioned lay pastor (CLP).

She has been pastor of Westminster Presbyterian for 15 of its 100 years.

The 50-member congregation was ready to close when she started. Now an average of 60 attend worship, and the average age of worshipers has dropped from 70 to 60.

The mission-funded church has become a center of outreach for the Presbytery of the Inland Northwest and Whitworth College through such neighborhood ministries as its Westminster Food Bank, Christ Clinic, Christ Kitchen, Westminster House, Homework Helpers, Boy Scout Troop 1, Cub Scout Pack 1, Washington State University cooking classes and Native American worship services.

Sandy said she stays in ministry because she sees people in need ignored and she likes to listen to people with physical, mental, emotional and other disabilities.

"I seek to be a presence in their



Clara Regis, Beverly Davis and Alice Veldram package hotcake mix.

lives, providing love for unloved people in the neighborhood," she said. "This congregation reaches out to and draws people who need care and who give care to each other.

"We use our building in stewardship for both people who have needs and people interested in mission," she said. "We can't do all the outreach by ourselves, so we open it to other people who want to join us in mission."

Since 1992, Whitworth College has sent graduates as "missioners" to live in Westminster House at 2612 W. Gardner.

It is a beacon of safety for neighborhood children, a place offering Bible study and a place where young adults live while engaging in neighborhood mission, Sandy said.

Several of the more than 40 students who have been there have gone on into various types of ministry—as pastors, overseas missionaries and seminary students.

Jake McCoy, Jason Duba and Trace Rippee, the current missionaries, help with the Logos children's program, Homework Helpers, Boy Scouts, worship and Bible studies. They provide a safe house for children, a drop-in center for people needing help, and a retreat center for churches and for urban plunge experiences

for Whitworth students.

First Presbyterian churches in Spokane, Coeur d'Alene and Post Falls, and Whitworth Presbyterian help fund Westminster House.

Ardyce LaBrie, a church member for more than 40 years, described the neighborhood, where she has lived for more than 50 years since moving from South Dakota, when farming hit hard times there.

The area near her home on W. Mission was the suburbs then. When suburbs moved farther out, the neighborhood began to decline.

Now there is an upturn, as college professors move to the area some call "felony flats."

Volunteering with PTA, Girl Scouts and Boy Scouts during her children's growing years, Ardyce saw the good and the bad—families breaking up and people struggling. Her family often ate hamburger and macaroni, because her husband's wages with General Mills and then Western Farmers were low.

Across the street from the church is a drug house. Many houses need repairs. Many are rentals. Families who cannot escape poverty move from eviction to eviction in a circle from West Central to East Central to Hillyard and back, Ardyce said, creating a 75 percent turnover rate from September to June at Holmes Elementary School.

Some are third or fourth generations on welfare, with 15 years between generations, she said.

One boy in the Logos program had been in three schools during September and October 2004.

"The high school dropout rate is high. Many children have learning disabilities and special education needs," she said.

Ardyce sees the positive, too. Some new residents are moving in and fixing up homes.

To help the children improve

their learning skills, the Westminster House missionaries tutor first to fourth graders Tuesday and Thursday afternoons in the Homework Helpers program coordinated by Doris Liebert, a retired professor at Whitworth.

Her husband, Don, a sociologist, drives the Whitworth Presbyterian bus to pick up children for the Logos program after school on Wednesdays.

More than 40 youth come at 5 p.m., for a program that includes dinner, music, recreation, a scripture lesson, small groups and prayer. They go home at 6:30 p.m.

Ardyce and Sandy described other ministries:

- Members started Westminster Food Bank in 1972. It was the first food bank in Spokane.

- They helped start COPS West, the neighborhood police station to fight crime.

- The congregation joined other churches in the neighborhood to establish and run Our Place, a cooperative outreach at 1509 W. College, to meet emergency needs of neighborhood people.

"Our Place serves many people in much need. They have heart-rending stories—women black-and-blue from abuse. There are many truly needy people who fall between the cracks. Many work but can't afford health care or insurance," said Ardyce, who volunteered there until recently.

*Continued on next page*

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## Full ministry of health, food, housing fills church on Thursdays

*Continued from previous page*  
 • Christ Clinic reaches people with medical and spiritual needs. Patients have no health insurance or use medical coupons. They pay based on ability to pay. Individuals, churches and grants support the clinic, where volunteer doctors pray with patients who are willing, as part of their care.

• Christ Kitchen grew out of seeing a need for women to work and gain skills, so they could escape addictions, poverty and abuse. About 40 women come two days a week to package dry foods and study the Bible. They earn minimum wage to package products. Many have found Christ and changed their lives, said founder Jan Martinez.

• Westminster was one of six Presbyterian churches that built a Habitat for Humanity house nearby in 2002. The owner participates in Christ Kitchen and other church activities.

• An urban ministry with Nez Perce and other Native Americans provides Sunday evening services and a Bible study at Westminster House. On Bloomsday Saturday and Sunday, there is an encampment and powwow on the church grounds, when it is inaccessible because of the Bloomsday Race.

• One church member, Karen Baker, keeps the congregation informed about public policy issues related to poverty, disabled people and other issues of concern to the lives of people in the congregation. Often she goes to Olympia to speak to legislators. Recently, she went to Washington, D.C., to advocate for rights of handicapped people—so money for their care



**Bible Study Thursday mornings during Lent focused on 1 John: God is love, life and light, which Sandy Brockway, left, says relates to the motivation for the potpourri of ministries at Westminster Presbyterian. Joining her for the study are Ardyce LaBrie, Linda Kromm and Pam Pierce.**

will follow them from a nursing home to assisted living.

“Everyone helps,” Sandy said. “No one does the work alone. This is a mission church in a mission field.”

Presbytery mission funds help keep the doors open, so the church can serve people from halfway houses and group homes, people on medical disability, average people, working people and retired people—neighborhood people who walk to church.

Sandy and her husband, Doug, have a son who is disabled, which

she said helps her be accepting and understanding of people many churches reject or ignore.

She said the “beat-up, worn-out building is not a shrine. There’s not a piece of wood without nicks or need of varnish. The building is used.”

To assist with building maintenance members are unable to do, Whitworth Presbyterian has a Multitude for Mission program, bringing volunteers to do yard work, paint restrooms, clean the kitchen or wash the windows.

About six members of West-

minster have attended more than 50 years, said Ardyce. Some families are third, fourth or fifth generation in the church.

“People who come here stay,” she said. “Many who attend are not members.”

In worship, Sandy seeks to give hope and share Christ’s example for living. She uses simple parables that are easily understood.

People wear what clothes they have. Sandy set aside wearing a robe. She also stands on the level with the people and uses everyday language.

Sandy, who earned a degree in education from Eastern Washington University, also volunteers on Our Place Board, COPS West Board and the Presbytery Commissioned Lay Pastors Board. She also transports people.

“The church has a heart for people. Our congregation looks outward, not inward,” Ardyce said. “We have people with many needs, and we meet those needs with our love.”

For information, call 328-5002.

## Congregation reviews its 100 years of ministry in West Central Spokane

In a celebration at 7 p.m., Wednesday, May 4, Westminster Presbyterian Church plans to draw former pastors and members for a time to remember the church’s 100 years of life and presence in West Central Spokane.

Laura Waite, a Whitworth research intern, compiled the church’s history in the summer of 2004.

The church started on Feb. 5, 1905 when some people gathered for worship in a rented room on Dean near Chestnut, a room that was once a butcher shop.

On May 4, 1905, the Presbytery of Spokane established the church as Fifth Presbyterian Church. It had 37 charter members.

In July, they held services in a tent on land they purchased at Cannon and Gardner. By December, their 50 members moved into the basement that was completed for their new building.

In 1920, the name was changed to Westminster Presbyterian.

By 1940, the 100 members were active in the Women’s Guild, Christian Endeavor and the Missionary Society. The Sunday school had 113 children.

The congregation moved into its new sanctuary at 2705 W. Boone in December 1959, earlier than planned because of a small fire in the old building.

It moved because it was becoming an inner-city church and the new location would be closer to more potential new members. The education wing was finished within a few years.

By the 1980s, its outreach to the neighborhood was in place with the food bank and a clothing bank.

Laura wrote that from the 1980s to 2004, the church “experienced more than its share of disappointments, obstacles and hardships,”

including a proposal to close and distribute members into other congregations, but “the congregation determined to stick it out,” despite a \$50,000 unpaid loan, which is has now been paid.

“Sickness of church members and robbery could not shut down this stalwart, tenacious congregation,” Laura wrote. Many people “have seen God’s hand at work and testify about answers to prayer” helping with “seemingly insurmountable needs and struggles.”

“Reflecting on history provides an opportunity to see how God moves in the lives of people and events of their lives,” she said.

For information, call 328-5002.



**Bruce Dentler, a doctor who has volunteered twice a month since 1996, and Toni Tusken, staff medical assistant, review records.**

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Ministries in church, education and community organizations convince pastor:

# Listening overcomes assumptions that stymie justice

From ministries in education, churches and community organizations in the United States, South Africa and Namibia, the Rev. Tom Soeldner learned to ask questions and listen to people.

He is now in a three-year ministry of renewal at Salem Lutheran Church in Spokane, walking with the congregation as it discerns its responsibility in its neighborhood.

For him, the central biblical message is the call to address poverty and prejudice—to care for the little ones: the poor, outcast, sick, disadvantaged, handicapped, children and widows.

Two blocks south of the church plans are underway to develop the 77-acre Summit Property north of the Spokane River and west of the Monroe St. Bridge with 1,000 to 1,500 new residences and half to 1.5 million square feet of commercial property.

It should provide more access to downtown, the Centennial Trail and Gorge Park, and may invite other up-scale developments, Tom said.

So he asks what it means for Christian ministry, for responsibility as disciples of Jesus Christ. How will it affect low-income folks in West Central or the rising poverty and hunger levels in Spokane?

"We need more humility as we face the problems, issues and injustices our neighbors face," Tom said.

"The most important thing I learned in South Africa—something true here, too—is that to contribute to justice, mercy and the kingdom, we need to work with people not for people," Tom said.

He calls for more than charity or service projects. Instead, he calls for being with and listening to the neighbors, asking questions of those setting the agenda for the city and country and "recognizing the poor as the children of God, people with dignity and power given by God," he said.

"There is always a place for service, but service alone does not correct problems we face. Only when we are with people will important issues of our time be addressed," he said, pointing out that Jesus stood with people in their needs and struggles.

"If we pay attention at all, we will recognize how little we know and how much we need to learn," he continued.

"In our home space, it's easy to assume we know all. In a strange place where all is different, it becomes graphic how little we know and how much we need to be with



The Rev. Tom Soeldner

people without acting like we have the answers," he said from his experience in South Africa.

Tom is concerned that some Americans, learning about the Middle East or Africa through media—which give only a piece of the picture—think they know more than people living there.

"We can't know root causes of what is beneath the surface of thousands of daily humiliations, including how hard it is for many South African and Namibian blacks just to get water. We have no notion unless we are there," he said. "Tragically, white South Africans did not know either, because they were so isolated from the black community."

He finds that similar isolation in the United States leads to a lack of awareness and a rush to simple answers.

The son and grandson of Missouri Synod Lutheran pastors, living in Illinois, Missouri and Kansas, Tom followed a pre-theology/pre-teaching path through high school and early college in Concordia, Mo., then to Concordia Senior College in Fort Wayne, Ind., earning a bachelor's degree in classical languages and sociology. After seminary in St. Louis, he went on to earn a master's in education at Union Seminary and the Presbytery School of Christian Education in Richmond, Va., in 1970.

He moved to Edmonds, Wash.,

as pastor of St. Matthew Lutheran Church and principal of its elementary school.

Three months after he was called in 1976 to be pastor at Grace Lutheran Church in Port Townsend, he left the Missouri Synod Lutheran Church, then in turmoil. The congregation asked him to stay and six months later he and the church joined the American Lutheran Church (ALC).

Until 1984, he did small town ministry, tended a large garden, built a log cabin and backpacked with his wife and four children in the Olympics.

Wanting his family to experience a different culture and the congregation to make wider ministry connections, he talked with the ALC foreign mission division. In January 1985, they began two years in Johannesburg, where he worked with an African pastor serving five African-language congregations of domestic workers and migrant factory and mine workers.

Tom began outreach to the white community and served an English-language congregation of 100 blacks, whites and mixed-race people. He also worked with the South Africa Council of Churches to establish a sanctuary program for township people threatened with detention, visited people in detention and took some student leaders into his family's home in the white area of Johannesburg.

After two years, he accepted an invitation to work with the Methodist Church of Southern Africa's social ministries department. He continued that three-year commitment through affiliation with the newly formed Evangelical Lutheran Church in America (ELCA) in the United States.

He led the development of the church's Ubulungisa—Justice—program in Namibia and South Africa, through which he trained local church and community leaders in community organizing methods to identify the social and political issues, discuss their causes, do theological analysis and decide what individual and community actions were needed.

His involvements led to two arrests, serving as a buffer between police and mourners at funerals, and later being an international observer of the first election after apartheid in South Africa.

Tom and his family experienced states of emergency and times of dangers that "made me realize the danger blacks faced daily under apartheid," he said.

After they returned to the United States in 1989, Tom felt drawn back and explored possibilities for returning.

The Namibian church asked him to help establish an English-speaking congregation in Windhoek and provide continuing education of church workers in Namibia. The Center for Global Education in Augsburg College in Minneapolis also asked him to organize study seminars for U.S. church and education leaders to see what was happening after apartheid. He led 12 seminars from 1990 to 1994.

In his second year, he filled a vacancy at Paulinum Lutheran Seminary in the desert two hours from Windhoek, so he was away two days a week.

Because of marital and family issues, the church brought Tom and his family back to Seattle in 1993. He returned alone later in 1993 to set up an overseas semester for Augsburg College.

In 1994 after divorcing, he began four years as with Seattle Lutheran High School. While there, he re-evaluated his calling, choosing to move from education into interim ministry, using his experience working with institutions in transition.

So a series of interim ministries followed—Spanaway, Lind and Sprague, Christ Lutheran in the Spokane Valley and First Lutheran at Ellensburg.

From people in West Central Spokane and from the church having the office for Voices

for Opportunity, Income, Child Care, Education and Support (VOICES), Tom has learned that low-income people know things he has no notion about.

So he focuses on listening and doing ministry with a congregation already sharing in community ministry with such programs as Our Place, Christ Clinic, Christ Kitchen, Anna Ogden Hall, Youth for Christ, Jubilee Community Housing, the Shalom Book Club and the Lutheran Book Parlor.

Our Place is a cooperative outreach of St. Joseph's Catholic, Westminster Presbyterian, St. Paul's United Methodist and Salem Lutheran churches to provide emergency assistance and promote healthier community.

The Lutheran Book Parlor is a drop-in center in a house by the church, where neighborhood people come for coffee, rest, shelter, a listening place, a place to study community issues and discover their responsibility as Christians. It also provides theological reading resources.

The congregation supports and encourages Jubilee Community and Housing Ministries to provide housing opportunities for low-income people, shared housing and Christian community.

Six months ago, Tom helped initiate West Central Christian Ministries Leader Forum through which pastors and lay leaders gather monthly for Bible study, prayer, mutual support and community action.

"We are exploring our responsibility to reach out to new people so they will connect with people who live here now. In that way, we hope to assure that the new development in West Central builds relationships and promotes justice for the neighborhood," he said.

For information, call 328-6280.

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# Construction skills complement pastor's first ministry

David Bell incorporates skills from his first career—20 years in building design and construction—to open doors of employment and education to youth through the Yakama Christian Mission.

He and his wife, Belinda, came six years ago to determine if there was a viable ministry at the mission that started in 1920 on the Yakima, now Yakama, reservation near White Swan.

They found programs for preschool and grade school children, but little for junior high, senior high and post high school youth.

The Bells soon decided the mission for the Christian Church (Disciples of Christ) was to be present with the Yakama Nation, offering a social justice ministry to create opportunities for young people.

Based on interactions with the Yakama people, they offer retreats at the mission and off-reservation workshops on culture and injustices the people face.

Sunday worship services in the mission's chapel draw people of varying faiths and others who "want to walk with God," but few who identify as Disciples of Christ, said David, a 1999 graduate of Pacific School of Religion (PSR) in Berkeley. The mission is his first assignment as a pastor.

Belinda, who earned a bachelor's degree in psychology in 1996 in Redding, Calif., worked six years in a Shasta County school district that served some Native American and Hispanic students. She leads programs for children and women, as well as workshops on racism and poverty. In 2004, she earned a master's in social work at Eastern Washington University.

Three years ago, Jill Delaney, a Disciples pastor and 1998 graduate of PSR, came from Seattle to join them at the mission. She teaches women English as a Second Language (ESL), does pastoral care and works with Belinda in the clothing room, which also has health kits, layettes and school supplies.

Through the clothing room, they pro-

vide a ministry of presence—just being there when people come by and want to talk about family issues, personal concerns or social issues.

"In this ministry, I experience how social justice and scripture come together," said David, who spent a summer in seminary doing a social services ministry in a Latino community in San Antonio, Texas.

An overview of the mission's history gives background on the situation to which David, Belinda and Jill came.

In 1921, the mission built a cottage and dorm for rural Native children attending school. Another dorm was added in 1927, and a medical clinic in 1949. The mission provided religious services for the community.

In 1955, the Log Church was built. The clinic closed in 1958; a kindergarten opened in 1959, and the dorms were turned over to a rural community program in 1962.

Valley Christian Church began in Wapato, and Friendship House opened for community services in Toppenish in 1964. The mission office moved there in 1967, and the White Swan property was leased to an alcohol treatment ranch until 1983.

By 1991, mission programs returned to the Log Church. Two years later, the Toppenish and Wapato properties were sold. In 2000, the mission was renamed Yakama Christian Mission to reflect the new spelling of the Yakama Nation.

Seeing that some teens and young adults "dropped through the cracks," David and Belinda began encouraging ninth to 12th graders to consider college, vocations and next steps in life.

They started Youth Education Services (YES) in 2002 for youth and young adults up to 25 years old. YES enables parents to help their children succeed as they pursue education.

"We spend time with young people so they see how English and math skills they learn in high school apply in the real world," Belinda said.

David said that the YES program builds skills and confidence so young people can move into employment, trade school or college experiences.

High school youth help younger youth—preschool to sixth grade—with reading, recreation, games and field trips in a summer program.

Now there are students at the University of Washington, Central Washington University and Yakima Valley Community College, studying architecture, civil engineering, mechanical engineering, graphic design, cartooning and art, medicine and law.

"Most are the first in their families to go to college, so we encourage them to stay in touch during their college experience," David said.

Through the YES program, David also trains youth in design and construction. Through that part of the program, the youth provide 150 hours of service to the community.

In the last few years, youth have learned about building design and construction, including computer-aided drafting, he said. They have designed and worked on buildings, including the United Christian Church of Yakama, Community Church in Harrah and Campbell Farms in Wapato.

After visiting a church site in Nebraska in March, David noted that the youth will develop a project budget and schedule for building a new church in Lincoln.

David charges for the services, so youth can be paid for their work done beyond their community service hours.

"The goal is to motivate youth to build their work skills so they increase their chance for well-paying jobs," he said.

**Yakama Mission's ministry entails justice, presence, education.**

## Hospice plans spiritual care, bereavement, ethics programs

Hospice of Spokane plans to offer a spiritual care seminar series for clergy and laity who work with or visit people who are ill and approaching death.

The first session, "Ferretting out Spiritual Issues" at noon, Tuesday, April 5, at Hospice of Spokane, 121 S. Arthur, will explore how to assess spiritual needs of ill clients and communication techniques to alleviate spiritual distress.

Ann Hurst, chaplain manager at Hospice of Spokane, will present that session. She is also facilitating a bereavement program for people who want to explore the spiritual dimensions of losing a loved one through death.

These non-denominational Spiritual Aspects of Grief Support Groups will meet at noon and 4 p.m., Thursdays, at Hospice of Spokane.

The Hospice Foundation of America's annual teleconference from 10:15 a.m. to 2 p.m., Wednesday, April 20, at the Spokane Civic Theatre, 1020 N. How-

ard will be on "Ethical Dilemmas at the End of Life." A local panel with Steven Bergstrom, Lonnie Mitchell, Christine Krugh, Jim Shaw and Rosemary Volbrecht will respond to issues raised.

During March, Hospice facilitated a seminar on advance directives.

For information, call 456-0438.

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## Media have the power to inform or not to inform...or to half inform

Who should decide for others what is popular, what is news, what is appropriate, what is truth, what is worth hearing?

News media, teachers, administrators, corporations, judges, musicians, movie makers and clergy are among those who allow and prohibit access to certain voices, opinions and information.

What we don't know can hurt us and others. What we know can help.

Media give daily coverage to statistics of the dead and wounded in the Iraq War with little reflection that bombs today do not distinguish between civilians, soldiers and terrorists. Recent anti-Iraq War rallies hardly grazed TV screens and made page two in the local daily.

We hear arguments that Social Security funds will run out, but who reports that the

fund is what the government draws on to pay for wars and deficit spending?

When media help us connect that the same politicians who want to feed a celebrity Medicaid patient want to cut \$15 billion from Medicaid, they serve us.

Media focus on scandals, abuses, sensation and tensions among and within faiths can weaken, undermine and even erase the positive voice and impact of faithful people and faith communities.

Media consumers need to be responsible, too. Free speech is critical for the faith community. Because people of faith hold differing views, we generally are cut off from mainstream dialogue. Those arguing the extremes gain the spotlight, silencing those exploring solutions in dialogue and action.

Under the Roman, Nazi and Communist

empires, religious voices were silenced unless they fit into the manipulated "mainstream." Media people in such times, however, have found ways to communicate between the permitted lines.

Because many in the faith community identify with oppressed and marginalized people whose realities and perspectives are often faint whispers, their voices often reach public forums.

Violence in relationships—usually kept under cover—and voices generally silenced have a venue in this Fig Tree, challenging people of faith to see how abusers twist sacred texts, how corporations profiting from war deny access to the carnage and tamper with reasoning, how chemicals have rights, how ignorance fosters prejudice and how pressures can hamper free speech.

Tenacious people, bolstered by their faith and values, can open channels of information. Everyday people, not just celebrities, have insights. Alienated people, not just the popular, have empowering hope.

What we read, hear, see and know—our information choices—influence our lives, perspectives and possibilities.

To inform, not to inform or to half inform is a power media hold over our lives, if we let them. Media must be responsible. We must also take responsibility to see propaganda twists, sensation's ploys, bandwagon appeals, half truths, hidden stories, political agendas and corporate influence.

We must find sources that inform, nurture and inspire us and we must be watchdogs to preserve the fragile right of free speech.

Mary Stamp -The Fig Tree editor

## Water matters: It not only creates life but also sustains life

Water is said to be the noblest of elements. Water not only creates life but also sustains it. Water matters.

This year we saw the horror of the unexpected force of tidal waves. Too much or too little of a good thing can bring disaster. Thousands in India's body-packed cities of New Delhi, Bombay and Calcutta wait with parched lips for rains of life in the seasonal monsoons, bringing relief from the scorching sun. Water is life-giving, but also life-destroying.

Droughts are a blight on much of our world, claiming lives of thousands in Africa, the Middle East and Asia.

U.S. farmers know hot, dry summers mean crop losses. Our area faces an unprecedented summer after a nearly snow free winter. Governor Christine Gregoire recently declared a statewide drought emergency. There are predictions of crop failures, lost orchards, forest fires and loss of wildlife. Water matters in our area.

Another concern is the regional aquifer, from which 500,000 people obtain their drinking water. The Spokane Valley Rathdrum Prairie aquifer was discovered in 1895, but not until the late 1990s did scientists reveal the vulnerability of this underground river from contamination and depleted flow.

We have been pumping millions of gallons a day. Environmentalists and tribal leaders are requesting new emergency studies in Idaho and Eastern Washington.

Since December, new contamination has surfaced. Leaks at the Rathdrum fueling station of the Burlington Northern and Santa Fe (BNSF) railroad have caused a shutdown. Many want it to re-locate. They question clean-up efforts, concerned about water quality for people in both states.

The Aquifer Study Plan, a cooperative effort between the two states and the U.S. Geological Service, will last two or more years, giving attention to development over

the aquifer and potential contamination. Watershed planning includes strategies to conserve water, ensure water flow from the Spokane River into the aquifer and address water quality.

The U.S. Superfund to clean up mining waste has met resistance in Idaho. Some tourism developers oppose the \$359-million clean-up project from Mullan, Idaho, to Lake Roosevelt in Washington.

Much of the Inland Northwest sits over this river flowing only 120 to 150 feet below the surface.

If the faith community believes God asks us to be stewards of the earth, we must respond to wake-up calls from past and present contamination problems.

In the late 1990s in Spokane, there were leaks from wells and storage tank sites at Kaiser, particularly in Hillyard. Petroleum, diesel, tar oil and chemicals reached the aquifer. Although some railroad properties were shut down and designated "Superfund

condemned," not much attention was given to the impending crisis, assuming the federal Superfund would handle it.

As alarm bells sound about the BNSF site, the Hillyard Superfund shutdown looms as a past disaster with current implications. Water matters.

How much growth and development can we afford without severe damage to the environment? We pit economic growth against the environment. Growth means jobs. They are vital, but the future of the planet and all of our lives are in peril.

The Superfund reports, environmentalists' strategies and legislators in both states are vital players. Community voices, including those of the church, must be heard. Balance is needed. Chief Sealth's words remind us as we seek balance between the spiritual, economic, and biological realities that earth does not belong to us, we belong to the earth.

Jo Hendricks - Contributing editor

Excerpts

## Sounding Board

Reflections

*At a recent rally for free speech, organized by students at Eastern Washington University (EWU), speakers shared concerns that EWU's administration cancelled an April 5 talk by Ward Churchill. He was invited by the Native American Student Association (NASA) to speak on contemporary Indian issues. The following are summaries and excerpts of comments.*

**Bob Dean, EWU history professor:** Free speech is essential if higher education is to engage in critical inquiry and debate. It's not whether we agree with Churchill's analysis of America's relationship with the rest of the world, but to silence him erodes rights of free expression of all citizens, including us as teachers and students.

It reminds me of the McCarthy era, when university leaders asserted free speech while collaborating to silence those seen as politically unpopular. To try to avoid guilt by association is understandable, but misguided.

If threats can lead to censorship, then any crank can shut down the free exchange of ideas on campus. The university should defend the right to investigate unconventional and unpopular ideas if we are to practice the principles we espouse.

**Debby Abrahamson, SHAWL Society:**

"To cancel his talk demonstrates that racism is alive and thriving on campus. This is not about safety or what Churchill espouses, but about recognizing diverse perspectives. It's about indigenous students' right to educational sovereignty.

Indigenous people have historically faced an onslaught of decisions impeding our rights as human beings, denying us meaningful input into all levels of our existence, education, environment, culture and spirituality. The decision fosters institutional racism and censorship.

**Tom Jeannot, Gonzaga University philosophy professor:** Those who support Churchill's coming may not agree with

what he said, but agree he is a voice for American Indians under attack. Media reports that he said technical workers at the World Trade Center were little Eichmanns.

Hannah Ahrend, a German Jew who fled Nazi persecution and is now an American political philosopher, said when Eichmann went to trial in Israel for his acts in the Holocaust, the Allies spoke of "collective guilt," to justify bombing cities in Germany, Japan and elsewhere. Every German was considered complicit in the regime because civilians were mobilized to sustain the infrastructure for war. So they were guilty of their nation's crimes.

The Pentagon has used this logic to justify killing more than 100,000 Iraqis since March 19, 2003. Tens to hundreds of thousands of civilians have been killed as "collateral damage."

Speaking of collective guilt, Churchill invites us to be reflective.

As part of an oppressed community, he writes about U.S. history of genocide against native people. The university has an integral role in the struggle for freedom of thought, assembly and expression.

**Lili Hungerford, Movimiento Estudiantil Chicano de Aztlan (MEChA):** We are outraged at media-driven politics that create an us-vs.-them perspective that promotes intolerance. Churchill is a professor, activist, advocate of human rights and a keeper of the people's history.

Has the populist, conservative media influenced the decision not to allow a speaker to speak out for the rights of an oppressed people? Have false statements stirred fear? The root of racism is fear.

Why when oppressed people become educated and work for social change in their community does fear spread in the mainstream community? Why is there intervention when a campus group tries to bring someone to discuss views of history and the present that affect them?

Churchill's words have been taken out of context to demonize him in a conservative climate. We promote awareness of our culture and our people's struggles for education. How far have we come if someone who speaks of the people's history is censored by our institutions?

**Nicholas Frost, Black Student Union (BSU):**

Who are we to give our power away and say someone else can control what we can or cannot say or hear? If we give away our voice, we are powerless and can be dictated to. Freedom is all we have, and if we allow others to dictate what we can hear, we become their slaves.

If someone does not like what you or I have to say, that's fine, but we have the right to say it. Democracy brings my voice to the table and lets it be heard equally with others. We must struggle for what we believe. BSU fights for justice for all, not just black people. We are all in this together.

**Doug Orr, EWU economics professor:**

I am concerned about ongoing attacks on U.S. universities, not just this one. In the last two years, there has been a systematic propaganda campaign claiming that universities have been taken over by leftists.

That is not the case. The University of California at Berkeley has a business school named after a corporation. Its rooms and programs have corporate names: Chevron Seminar Room, General Motors endowed chair of management.

Most universities have business schools. Their faculty teach how to bust unions, make workers work harder for lower wages and suppress workers if they protest. How many schools teach how to organize a union or resist oppression? How many have MEChA seminar rooms or BSU endowed chairs? None.

With Churchill, we see the start of what we saw in the 1950s, the systematic attempt to drive any opposition voices out of U.S. universities. To give in is to let them start.

We have to stand up against oppression or it will roll over us.

**Sean Baird, Associated Students of EWU:**

The invitation and cancellation of this speaker have caused considerable controversy on campus and across the nation. Implications of resolutions to the situation are deep and wide.

President Jordan believes his key responsibility is safety. Faculty support our rights to free speech and academic freedom. To cancel the speech because of threats of possible violence says future threats could be reason to turn down other speakers. NASA is disappointed by the decision, particularly that they were not part of the decision-making process. ASEWU trusts that all parties have the best interests of EWU in mind.

It is a momentous contemporary American issue: Are we willing to trade freedom for security?

Student opinions range as widely as they do in the general public. While the ASEWU Council cannot capture all voices in one statement, we cannot remain silent.

We acknowledge the validity of all points of view and seek to unite the university to find a solution.

**Marcus Wallace, EWU history student:**

The issue is freedom of speech. We cannot be led by fear. A better society is possible. Does freedom of speech mean students can talk all they want so long as their speech has no consequences? Is the university just to serve American ends as a factory that turns out a product needed by industry and the government?

Speech has consequences. If someone is being hurt or disrespected, we must stand up.

*Several days after the rally, students, faculty, NASA, Indian Studies and President Steve Jordan met and agreed plans to hold a Rally for Ward Churchill at 10 a.m., Tuesday, April 5, at the EWU mall on campus in Cheney.*

For Earth Day in Coeur d'Alene

# Faith leaders talk on environment

Coeur d'Alene's Earth Day celebration brings together wolves, religion and jugglers for events from Tuesday to Saturday, April 19 to 23 at North Idaho College (NIC) and the Harding Family Center at 411 N. 15th St.

Activities include a panel on religion and the environment, a wolf program, a tree planting ceremony

## Calvary Baptist marks pastor's 30th year

The Rev. C.W. Andrews will celebrate 30 years in ministry at Calvary Baptist Church, April 27 to May 1. There will be events at the church at 7 p.m., Wednesday, led by the Ministers' Fellowship Union; Thursday with civic guests, and Friday with the Community Choir. There will also be a Family Night at 4 p.m. Saturday.

The closing celebration is at 3:30 p.m., Sunday Central Lutheran Church.

For information, call 747-3797.

## Islamic expert lectures

Islamic-studies expert Carol Kersten will lecture on "Contemporary Muslim Thinkers and Islam: Exploring New Ways of Engagement with a Religious Tradition," at 7:30 p.m., Thursday, April 7, in the Robinson Teaching Theater in Weyerhaeuser Hall at Whitworth College.

An educator, researcher and freelance writer, he directs a study-abroad program, teaches history and lectures on Islam at Payap University in Thailand. A native of the Netherlands, he worked 10 years in Saudi Arabia.

For information, call 777-3253.

## House church speaker set

Wolfgang Simson, author of *Houses that Change the World*, will be in Spokane Friday to Sunday, April 22 to 24 to meet with house church leaders and with people interested in starting house churches, said Rod Skalitzyk of Faith in Action Ministries.

For information, call 927-1585 or visit [www.faithact.org](http://www.faithact.org).

## Alveda King to speak

Alveda King, niece of Martin Luther King, Jr., will speak at the Women of Compassion Luncheon benefit for Life Services of Spokane at noon, Thursday, April 21, at the Davenport Hotel.

Her book, *Sons of Thunder*, tells of the King family's triumphs against odds and frailties. She connects her civil rights activism with the pro-life movement.

For information, call 327-0701.

and the Earth Day Fair.

Bio-terrorism expert Laurie Garrett, author of *The Coming Plague* and *Betrayal of Trust*, will speak on health care professionals response to bio-terrorism at 7 p.m., Tuesday, April 19, at NIC's Schuler Auditorium.

An interfaith panel of local religious leaders will share their faiths' views on the theme, "Environmental Crisis?" at 7 p.m., Wednesday, April 7, also at Schuler Auditorium.

Earth Day Coeur d'Alene, the Interfaith Alliance and NIC's Diversity Events Committee are co-sponsoring this presentation.

A wolf will be part of "An Evening with Wolves," focusing on wolf conservation at 6 p.m.,

Thursday evening, April 21 in NIC's Christianson Gym.

Friday's events include an awards luncheon at noon and a tree planting at 1:30 p.m.

The Earth Day Fair from 10 a.m. to 3 p.m., Saturday, April 23, features activities for children—games, face painting, art activities and juggling—and informational exhibits and demonstrations on topics including alternative energy, home building, public lands, noxious weeds and wolves. Costumed students from Mountain View Elementary School will present a panel by ecological pioneers such as John Muir and Aldo Leopold.

For information, call 208-661-2031 or 765-4083.

## Calendar of Events

- March 31** • "Religion and Politics," Catholicism & the New Millennium, Charles Curran, Cataldo Hall Gonzaga University, 7:30 p.m.
- Great Decisions Lecture, "The Palestinian-Israeli Conflict," Raja Tanas, Whitworth, Robinson Theatre, 7:30 p.m.
- Singer-songwriter Judy Gorman, Benefit Concert, Peace and Justice Action League of Spokane, Unity Church, 7 p.m.
- April 4-7** • Physics and the God of Abraham Conference, Barbieri Courtroom, Gonzaga Law School, 7 p.m.
- April 4-10** • Bethel African Methodist Episcopal Gospel workshops, concert, 115th anniversary and groundbreaking, p. 1
- April 5** • Hospice Spiritual Care Seminar, p. 13
- April 5, 12** • School of the Americas Watch, 35 W. Main, 6 p.m.
- April 7** • "Palestine: Human Rights and International Law" p. 2
- "Contemporary Muslim Thinkers and Islam," Robinson Theatre at Whitworth, 7:30 p.m.
- April 7, 21** • PeaceWorks, 35 W. Main, 5:30 p.m.
- April 8** • Peace for Palestinians and Israelis, p. 2
- April 9** • International Student Union Dinner, Globe Room, Cataldo Hall at Gonzaga University, 6:30 p.m.
- April 11, 25** • Spokane Citizens for a Living Wage, 35 W. Main, 5 p.m.
- April 12** • Environmental Hearing, lone Center, p. 7
- "Porn Addiction: Help and Hope," Union Gospel Mission, 1224 E. Trent, 10 a.m. to 2 p.m.
- VOICES, Salem Lutheran, 1428 W. Broadway, 5:30 p.m.
- April 13** • Fig Tree Interactive Website Team, 205 W. Boone, 7 p.m.
- "Hanford Downwinders and the Quest for Justice, Moot Courtroom at Gonzaga Law School, 7 p.m.
- April 16** • Spring House Greening, p. 2
- "United Nation's World Water Decade," Rachael Osborn, p. 3
- April 16-21** • Japan Week - Opening at STA Plaza, noon - call 323-6560
- April 18** • Rhys Johnson of Human Rights Educational Institute, p. 9
- April 19-23** • Earth Day Events in Coeur d'Alene, p. 15
- April 20** • Environmental Hearing, Newport, p. 7
- Hospice Foundation Teleconference, p. 13
- "Never Again? Peacekeeping and Peacebuilding in a Genocidal World," Lindaman Chair Lecture, James Waller, psychology professor at Whitworth, Robinson Theatre, 7 p.m.
- April 21** • Women of Compassion Life Services Benefit, p. 15
- April 22-24** • Consultation with Wolfgang Simson, p. 15
- April 23** • Earth Day in Riverfront Park and at Coeur d'Alene, p. 2
- Compost Fair, Finch Arboretum, 11 a.m. - 1:30 p.m.
- April 24** • CROP Walk from Martin Centre at Gonzaga University, p. 3
- April 27-May 1** • Celebration of 30 years of ministry, the Rev. C. W. Andrews, Calvary Baptist, p. 14
- April 29** • Peace and Justice Action League Auction, 35 W. Main, 6 p.m.
- April 30** • La Fiesta/Cinco do Mayo, Greyhound Park, Post Falls - day-long event with Latin arts, crafts, music, dance, food and cultural presentations - call 508-483-2523
- May 4** • Fig Tree distribution, St. Mark's Lutheran, 24th & Grand, 9 a.m.
- May 5** • Fig Tree Board, Manito United Methodist, 3220 S. Grand, 1 p.m.
- Holocaust Remembrance Service, Temple Beth Shalom, p. 6
- May 6-7** • "Exploring Your Spirituality" and "Midlife Spirituality," Margaret Guenther, Cathedral of St. John, p. 6
- To May 15** • "An Impressionist's Eye," Museum of Arts and Culture
- Tues-Sats** • Habitat for Humanity work days - call 534-2552
- Thursdays** • The Fig Tree Show, Comcast channel 14, 6:30 p.m.
- Fridays** • Peace Vigil at Army Recruiting Office, Colville - call 675-4554
- 1st Sats** • Interdenominational Ministerial Fellowship Union - call 624-0522

## Project seeks downwinders

The Center for Disease Control recently launched the Hanford Community Health Project (HCHP) to educate people who may have been exposed to radioactive iodine (I-131) released from Hanford.

"We estimate that most individuals exposed are now 54 to 65 years old," she said. "Most lived in Adams, Benton and Franklin counties, but are now scattered around the state and beyond."

HCHP launched a website, [www.hanfordhealth.info](http://www.hanfordhealth.info), so affected individuals and health care providers can access educational materials, a self-assessment tool and other information.

While the 2002 Hanford Thyroid Disease Study did not tie Hanford's releases to thyroid disease, she said other studies, including those at Chernobyl and the Marshall Islands, have shown an increased risk of thyroid cancer and other thyroid diseases. For information, call (206) 770-7053.

## David Crum, DMin

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# Four churches in two towns form large youth group

**40 of the 88 students in the two towns' middle school and high school attend**

**By Jeannette Solimine**

By cooperating to form one youth group, Endicott and St. John churches provide nearly half of youth attending the two-community middle and high schools with a large youth group experience.

The United Methodist Church in St. John has hosted an inter-denominational youth group for eight years.

Endicott, with a population of 610, has the middle school, and, 13 miles away, St. John, with a population of 548, has the senior high school.

These farming communities are in the heart of the Palouse, south of Spokane and west of Highway 195.

Founded at the beginning of the 20th century by predominantly German immigrants, both communities have changed over the years, but some evidence of their German heritage still exists.

Wednesday evenings while school is in session, teenagers from Methodist, Lutheran, Catholic and Assembly of God churches meet. Unchurched youth come, too.

The average weekly attendance is 40 out of 88 students in two schools.

For six years, Marce and Bob Clements of Endicott have been youth group coordinators. Marce is secretary at the Colfax United Methodist Church, and Bob teaches at the high school in St. John.

Members of Emmanuel Baptist Church in Pullman, they decided when their oldest son wanted to be a part of a youth group that Pullman, which is 40 miles away, was too far to go every Wednesday night.

Six years ago, when two boys drowned at Rock Lake, Marce noticed that many youth were gathering at the United Methodist Church in St. John to comfort one another. That began her family's involvement with the youth group.

When Dick Sheirman, the previous organizer, moved to Spokane, she and Bob agreed to be the leaders.

Marce said the formula for success is simple:

- The first thing is to make everyone feel welcome.

"We are seeker-oriented," she said. "Everyone is welcome no matter where they are on the journey."

- The next thing to do is feed them.

Shelley Quinton, whose

sophomore son is part of the group, volunteers in the kitchen. Different parents provide dinner every week. Shelley makes sure someone shows up every week to help serve and clean up.

After-dinner activities, lasting until 7:45 p.m., vary from week to week.

After an icebreaker—usually a comedic game or skit to make everyone relaxed and laugh—the youth may divide up to watch videos, do a Bible study, hear guest speakers, have small group discussions or do arts and crafts.

Although a variety of Christian music—rock and roll, hip-hop, rap and country—is played before dinner while people are arriving, they do no group singing.

"Singing doesn't work with them," said Marce.

Discussions are on "hot topics of the day" for teens. She and Bob seek to make Christianity relevant to teens' daily lives.

Bible studies are discussion-oriented. Adults moderate rather than lecture, and they make sessions age appropriate so, for example, seventh graders are not in the same room as seniors when talking about sex and abstinence.

Marce insists that youth group ends at 7:45 p.m., because she wants to make sure the youth have time to do their homework. "I don't want anyone not coming because they can't finish their

homework if they do come."

She helps arrange transportation. The sports bus brings Endicott teens to St. John. Parents drive them home.

"The youth group changes relationships," Marce said. "Cliques are a normal part of school, but seem to disappear for 90 minutes, partly because we mix up the youth when they break into groups and partly because of the attitude and atmosphere of the group.

"Denominational differences rarely come up. When differences of opinion and in faith come up, but the focus is what brings them together, not what separates them," she explained.

"We make sure everyone knows they are welcome and matter. This is part of how we live and teach the gospel of Jesus Christ," Marce said.

Every week, the group closes by standing in a circle and saying the Lord's Prayer together.

"If teens don't know the prayer, I have cards they can read from and then take home so they can learn it by heart if they want to," she said.

Having nearly 50 teens and adults say the Lord's Prayer together each week, said Marce, "is a powerful way to close and send them out into the world."

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*The Diploma program consists of:*

- Completion of eight required foundational courses in four, week-long modules of study (Monday - Friday) each summer on the Whitworth campus over two successive summers (two weeks each summer);
- Completion of two additional educational experiences between each summer of study;
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- Post-class papers or projects to be carried out in one's local ministry context.

### The eight required foundational courses are:

- Survey of the Old Testament
- Church History
- Christian Theology
- Church Administration & Polity
- Survey of the New Testament
- Introduction to Pastoral Care & Counseling
- Worship and the Sacraments
- Preaching Principles and Practice

### Program Schedule

Summer morning courses meet from 9 a.m.-noon, and afternoon courses meet from 2-5 p.m. Students can take all four modules or can pick and choose those modules (or parts of modules) that most interest them. Because of the pre-class reading required for each summer session, the *deadline for applying for the Diploma program is May 1, 2005.*

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Pastoral Care and Counseling

#### June 20-24

Survey of the New Testament  
Church History  
Preaching Principles & Practice  
Worship and the Sacraments



### Program Faculty

The faculty for the Diploma in Lay Pastoral Ministry consists of Whitworth College faculty and staff and other qualified instructors from the community.

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Tuition for each course is \$250. Room & board on campus is about \$250 per week (Sunday evening - Friday evening). Books & materials are extra.



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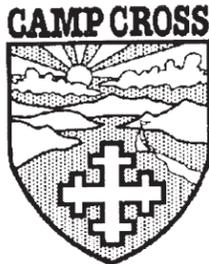
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