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## There's still more to do

By Mary Stamp

Seeing a "vision of heaven" in skin shades "from ebony to ivory" as one of the largest crowds ever joined in Spokane's Martin Luther King Day celebration, rally and march Jan. 15 and 16, speakers challenged those gathered to fill the arena next year.

Well more than 1,000 and perhaps nearly 2,000 people streamed from the Opera House down Main St. to Riverpark Square.

Speeches and sermons remembering the legacies of King and Rosa Parks called people to leave a legacy for future generations.

King called America to live the creed that all people are created equal and guaranteed life, liberty and the pursuit of happiness. Rosa, secretary of her local chapter of the NAACP, catapulted him into leadership of the civil rights movement.

The Rev. Leotta Jarrett of Morning Star Baptist Church said that in family travels to visit recreation spots, family or historical monuments, someone always asks, "Are we there yet?"

"That question about King's dream is a question to ask in

*Continued on pages 4 and 5*



Marchers hear they need to do more marching, talking, singing and risking.

## Fig Tree will cover global gathering

Fig Tree editor Mary Stamp will be among 3,700 participants from churches throughout the world attending the ninth Assembly of the World Council of Churches in February at Porto Alegre, Brazil.

She is attending as a member of the press to cover the gathering for The Fig Tree, United Church News and other publications.

Organizers expect the event to be one of the largest, most representative gatherings of Christian churches from around the globe. Policies and programs will be shaped around its prayer theme, "God, in your grace, transform the world."

Mary attended the sixth Assembly in 1983 in Vancouver, B.C.; the seventh in 1991 in Canberra, Australia, and the eighth in 1998 at Harare, Zimbabwe. In 1969-70, she participated in the graduate studies program at the WCC's Ecumenical Institute near Geneva, Switzerland.

Derinda Moerer, former managing editor of Northwest Baptist Witness in Vancouver, Wash., now in Coeur d'Alene, will assist editors Nancy Minard and Sister Bernadine Casey with editorial tasks.

For information, call 535-1813.

## Spokane Valley Community Center reaches out to more and more people

By Katie Knodel

Senior at Whitworth College

The faces of many people who walk through doors of the Spokane Valley Community Center express the fear they feel from a new experience of homelessness or last night's abusive episode.

Seeing their faces saddens Mollie Dalpae, executive director of the center, at 10814 E. Broadway in Spokane Valley.

"People who walk through our doors are struggling, scared and fearful," she described. "Most have families to provide for, in addition to themselves, so they are willing to participate in programs the center offers to help them out of poverty."

The center also responds to the people who come to the 12 nonprofits co-located there.

Before the center started in 1989, there was a food bank at one church and a clothing bank at another. Seven Spokane Valley churches decided to collaborate to offer services in a central location, opening first on East First in an

old carpet warehouse. They started with a food bank, clothing bank and Catholic Charities' Chore Services. In 2005, the clothing bank served 26,000 people.

Four years ago, the center moved into its current location, the former Spokane Valley Church of the Nazarene, which relocated and built a new building.

The center invested \$2.2 million to transform it—dividing the sanctuary into the clothing bank and a 150-seat theater, the nursery into offices, downstairs classrooms into a Women's Infants and Children (WIC) clinic and a health clinic, and upstairs rooms into offices for nonprofits.

Now 36 Spokane Valley churches are involved in providing monthly donations and even more churches recruit most of the 300 volunteers that make the programs possible, said Mollie, who attends St. Ann's Catholic Church.

From her childhood in Renton Mollie remembers that her uncle, a Jesuit, visited underprivileged

people, bringing encouragement and support.

"My grandmother, aunt and uncle provided kindness to neighbors," said Mollie, who studied gerontology and sociology at San Jose State University.

She remained in San Jose to work in senior housing and case management before moving to Eastern Washington in 1993 to work with Spokane Community Mental Health and then turn attention to raising her three children.

After earning a master's degree in social work and public administration at Eastern Washington University, she began working at the Spokane Valley Center.

Responding to needs of neighbors—lives of people behind the fearful faces—means the center to provide basic necessities, teach life skills that promote self-reliance and address emotional and psychological needs.

"We have seen a 20 percent increase in all services," said Mollie. "About 25 percent of the families the center assists each month have never been there before."

*Continued on page 3*

## Interfaith panel shares traditions on creation

Summarizing their traditions' perspectives on the responsibility of people to care for creation, a Buddhist, a Catholic, a Jew and a Spokane Tribe member recently joined in a panel discussion to launch the Faith and Environment Network.

Participants were Steven Rorie, an adherent of Nichiren Buddhism for 30 years; Amber Waldref, a member of St. Aloysius Catholic Church who works with the Lands Council; Art Zack, a forester, ecologist and member of Congregation Beth Haverim, and Deb Abrahamson of the Spokane Tribe and the SHAWL (Sovereignty, Health, Air, Water and Land) Society.

Jason Duba, coordinator, said the Interfaith Council of the Inland Northwest's new network will connect the community through workshops and link congregations to environmental groups to help them with projects they are already doing.

Art expects that the network will help people move from the tendency to put things in separate spheres with religion a side issue, relegated to the hours of worship.

"We need to understand that our lives relate to our environment. The religious community needs to help people see connections and provide pathways for them to do something about the environment and social justice as part of their spiritual lives," he said.

Steve said the Faith and Environment Network will enable the interfaith community to educate each other and others about the relationship to the environment as stewards.

"We can come together to do things as the faith community better when we have common ground, to change the views of the populace as a whole," he said. "Sustainability is key. Without a sustainable future, there is no future."

*Their comments continue on page 12*

**Religion News Briefs**

**Around the World**

*Ecumenical News International, PO Box 2100  
CH - 1211 Geneva 2, Switzerland Tel: +41-22 791 6111  
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**British church transforms pub for worship**

London (ENI). In Britain, redundant churches are sometimes turned into apartments or even public houses, establishments where alcoholic drinks are sold. A pub in Wolverhampton, an industrial city in central England, is bucking the trend. Seventh-day Adventists have bought a bar, which will be run as a church in a joint venture with the city council.

**Pope helps launch ecumenical assembly**

Geneva (ENI). Pope Benedict XVI joined delegates from other Christian traditions who gathered in Rome in January for the opening event of the Third European Ecumenical Assembly, which organizers hope will promote church unity and help European churches face the common challenges of the time.

**Possibility of female bishops advances**

London (ENI). The Church of England has edged a step closer to accepting women bishops and the ability to have a female Archbishop of Canterbury as spiritual head of the worldwide Anglican communion following a report by a denominational group. The 57-page document entitled "Women in the Episcopate: the Guildford Group Report," issued recently by a group of bishops, was produced at the request of the General Synod, the Church of England parliament. A final vote comes in July.

**South Koreans trigger human rights debate**

Seoul (ENI). The Christian Council of Korea has triggered a debate in South Korea after pressuring the Seoul government over what it deems a silence about human rights in the communist North of the divided country. After the U.S. Congress passed a North Korean human rights resolution in September, the CCK, seen by some as more conservative than the National Council of Churches in Korea, began to pressure the South Korean government for its silence on human rights in the North.

**Interfaith university opens Buddhist dialogue**

Tokyo (ENI). A newly-established union of one Christian and six Buddhist universities in Kyoto is introducing an interfaith exchange program in April, the first of its type in Japan. Professor Katsuhiko Kohara, the secretary general of the Kyoto Graduate Union of Religious Studies, hopes the initiative will also promote dialogue between the various strands of Buddhism in Japan.

**'Dummies' turn to books for spiritual knowledge**

Oxford (ENI). Entitled "Spirituality For Dummies" and "The Complete Idiot's Guide to Jesus," user-friendly books on sacred texts, major religions, meditation and such figures as Jesus, the Buddha and Pope John Paul II, are popular in the United States. Sales of the guides, which bring people up to speed on subjects, suggest there is a market for information on religion and spirituality.

**Kenyan churches gather aid for famine**

Nairobi (ENI). Churches in Kenya are moving to provide aid for millions of citizens facing starvation because of a severe famine. The head of state has declared the food crisis a national disaster. "It is sin for somebody to die of hunger. It is also a criminal offence for the government to leave citizens to die of hunger," said Roman Catholic Bishop Cornelius Korir, chairperson of the Kenya Episcopal Conference. The food shortages were unreported until local newspapers and television stations carried pictures at Christmas of malnourished children.

**Tsunami aid builds bridges in Sri Lanka**

Galle, Sri Lanka (ENI). One year after Sri Lanka was struck by a devastating tsunami that wreaked destruction throughout south and Southeast Asia, churches in the island nation say their relief work has promoted better relations with the country's Buddhist majority.

**REGIONAL ECUMENICAL & INTERFAITH NEWS**

**Artists form new group to promote justice**

To pursue her dream of having a multicultural guild of Spokane area Christian artists, Judy Mandeville is holding an informational meeting for Artesian, from 11 a.m. to 12:30 p.m., Saturday, Feb. 4, at St. John's Lutheran Church, 2 W. Third Ave.

Through Artesian, she seeks to gather musicians, dancers, sculptors, visual artists, culinary artists, filmmakers, writers, photographers and other experienced Christian artists from the various area ethnic groups for mutual sup-

port and common efforts.

"The goal is for us to use all artistic modalities to communicate and tend to issues that wound the human condition," she said, referring to such issues as domestic violence, addictions, discrimination, poverty, mental illness, suicide, abuse, eating disorders, homelessness, rape and marginalization. "Through artistic expression, we will promote justice, truth and compassion, serving as a prophetic voice."

Judy is an adjunct professor at

Whitworth, teaching classes in ministry and the arts, and in sacred dance. This spring, she is teaching tap dance at Gonzaga University and will teach Christian sacred dance there in the fall.

"We seek to encompass conservative to liberal views that can be divisive, in order to serve a purpose bigger than our differences," said Judy, a member of First Presbyterian Church.

For information, call 326-5248 or email [moving\\_in\\_grace@yahoo.com](mailto:moving_in_grace@yahoo.com).

**African-American Orthodox priest speaks**

Father Moses Berry, a descendent of American slaves, will be in the Spokane area Feb. 23 to 26, as a Black History Month speaker on the African-American church and the spirituality of the African-American slaves.

He is the curator of the Afro-American Heritage Museum in Ash Grove, Mo., on property purchased in 1875 and passed down by his great grandmother, Caroline Boone-Berry.

His great-great-grandmother was the daughter of Nathan Boone, youngest son of legendary

frontiersman, Daniel Boone. His great-grandfather, Wallace White, was the first and only black man in Company D, 6th Missouri Union Cavalry, but did not receive a military pension.

Father Moses has appeared on "Good Morning America" and the National Geographic Channel. He is a contributing author for "An Unbroken Circle: Linking Ancient African Christianity to the African-American Experience."

He will speak on "Ancient Christianity in Africa and Early African Christian Saints and

Leaders," "The Authentic Christian Spiritual Experience of African Slaves in America" and "The African-American Church Today," at 11:30 a.m., Saturday, Feb. 25, and 4 p.m., Sunday, Feb. 26, at Christ the Savior Orthodox Church, 12407 E. 16th Ave., Spokane Valley. His artifacts from the slave period—chains, neck irons, slave tags, quilts and photographs—will be on display from 2 to 4 p.m., Sunday.

Other events are being arranged during his stay.

For information, call 263-6441.

**Diversity Breakfast scheduled for March 2**

The Business Leaders' Diversity Breakfast on "Personal Leadership: Making a World of Difference," is from 7:30 to 10 a.m., Thursday, March 2, at Cataldo Hall at Gonzaga University.

The Spokane Regional Task Force on Human Relations and the Spokane Chamber of Commerce's Workforce Diversity Committee are coordinating plans.

Breakfast speakers Sheila Ramsey, Barbara Schaetti and Gordon Watanabe will help participants understand the principles and strategies for an intercultural approach to diversity through personal leadership.

They will also facilitate a workshop on practical applications from 10:30 a.m. to 2:30 p.m.

Sheila a consultant of Crestone Institute, facilitates intercultural relations, international leadership development, team building and individual and group creativity.

Barbara, a consultant with Transition Dynamics, works with expatriate and repatriate family services, and with corporate and diplomatic families who live and work across cultures. She grew up in 10 countries on five continents and moved internationally 12 times by the age of 22.

Gordon, a professor of education and assistant for diversity to the president at Whitworth College, focuses on intercultural education, multicultural education and educational psychology. He is responsible for a multicultural program that sends education students to teach abroad.

All teach at the Summer Institute for Intercultural Communication in Portland, Ore.

For information, call 323-6550 or visit [spokanechamber.org](http://spokanechamber.org).

**Photo in January was of Ghazi Ghazanfar**

A photo of S.M. "Ghazi" Ghazanfar of Moscow with an article about interfaith groups in Pullman and Moscow was identified as Sayed Daoud, rather than as Ghazi, on page 9 of the January 2006 Fig Tree.

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## Assistance for poor people includes theater, school supplies, clinics

*Continued from page 1*

"Each month, many new families discover they need outside help in order to survive," she said. "About 68 percent of the clients are married and 76 percent are working poor, making too little income to survive but just enough to be denied welfare."

Churches, businesses, the utility company and schools refer people.

Mollie summarized some of the ways the center helps:

- The Smart Start School Supplies program pays for supplies for 1,800 children every school year. Throughout August, churches, businesses and community members donate school supplies.

A child may take 10 minutes to find the perfect backpack or Scooby-do folder. Mollie finds that allowing the children to find items they want instills in them excitement to go to school and learn. Along with keeping children on track, the program means parents can pay other bills.

- Theater Arts for Children (TAC), a nonprofit at the center, also instills in children a desire to learn to read and learn. The program teaches children the art of theater, and plays help children develop new friendships. It puts on five plays a year and has participants from ages two to 70.

- Families not fully in compliance with new welfare regulations have their checks sent to the center where a protective payee ensures that children's needs are met.

- The center also has helped children by addressing the domestic violence they experience or witness. Safestart, another nonprofit, was located at the center until recent funding cuts for the Partners with Families and Children ended its ability to provide



Mollie Dalpae in the Valley Center's clothing bank.

therapists for the children.

- The WIC Clinic, the largest in Spokane County, is run by the Regional Health District. Open Mondays through Fridays, it serves 1,000 families a month—women who are pregnant and children through the age of five. It offers support for pregnant women, and visiting nurses who go to homes the first six months after birth. A health clinic for others is open only on Mondays.

- People who receive support from the center must participate in one of its money management, landlord-tenant or energy conservation classes.

Other programs include a Valentine card distribution; Coats 4 Kids winter coats distribution; Baby O Baby, which provides new clothing, diaper bags and layettes; emergency assistance for prescriptions, utilities, rent and medical/dental assistance, and a Christmas gift program.

Other community agencies share the space so services are centralized. They include the Valley Food Bank, Career Path Services, Spokane Neighborhood Action Program (SNAP), Val-

leyFest, Nicotine Anonymous, Overeaters Anonymous and the Homeless Education and Resource Team (HEART).

SNAP provides energy assistance and does case management with homeless families who live in a house beside the center until they find employment and housing.

Career Path Services offers education for high school diplomas, a literacy program and placement in a pre-employment program.

Just as people in the community rely on the center for support, the center relies on people in the community for support through various fund-raising events.

"The caring, compassionate nature of the surrounding community helps the center continue

its mission," she said, "so it can turn some fearful, scared faces into faces of joy and hope."

Mollie's caring recently extended to post-Hurricane Stan relief through a friend, David Dodroe, a volunteer for seven years at Santa Katherina, Guatemala.

She went for nine days, from Nov. 22 to Dec. 2, taking medical supplies from the Catholic Diocese, shoes collected by Our Lady of Fatima, blankets made by women in Walla Walla, and crayons from children in Spokane to children in Guatemala.

For 20 years, the diocese has worked in Santa Katherina and Ixuatucan. A women's clinic it

started has cut infant mortality in half, she said.

Mollie found rural poverty there different from poverty she encounters at the Spokane Valley Community Center.

"Village people are self-sufficient, living in a self-sustaining economy, growing their own food, making their own clothes and meeting other basic needs," she said. "They don't need outside help, unless there is a disaster."

In Guatemalan cities, however, as in Spokane Valley, people experiencing personal crises need programs and services.

For information, call 927-1153 or email mdalpae@aol.com.

You are cordially invited  
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### Church sponsors annual 'food fight'

Country Homes Christian Church (Disciples of Christ) begins its third annual "food fight" in the sanctuary on Sunday, Feb. 5. Men and women compete throughout February to bring the most food to church to donate to

Caritas, a food bank supported by North Spokane churches.

Whichever Country Homes gender wins—men or women—treats the other to a luncheon they prepare on March 12.

For information, call 466-3414.

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# Marchers not there yet, but still walk the road to King's dream

Continued from page 1  
churches, academia and communities and to hear answers from poor people who have been used, abused and misused," she said. "We are still driving, and not there yet. The answer lies in what we do together in our communities and nation," Leotta said.

**Governor Christine Gregoire's** proclamation said that King's words birthed a longing for equality: "In the 38th year since his death, his vision of a united America still captivates hearts and minds. A new generation needs to be reminded of the impact citizens can have on their communities, states and the nation."

**The Rev. Jerry Jones**, president of the Ministers Fellowship Union, noted progress, because in previous decades African Americans were not welcome in the North side of town. Now they gather at Holy Temple Church of God in Christ at 806 W. Indiana.

**William Sweigert**, Martin Luther King Jr. Family Outreach Center board president, affirmed the center's commitment to improve lives of children and families.

"Human law is never the last word. Justice is," he said, inviting people to volunteer at the center.

**Spokane Mayor Dennis Hession**, inspired by Parks as the mother of the civil rights movement, called for people to break down social, economic and racial differences through service.

**The Rev. C. B. Akins Sr.** of First Baptist Church Bracktown in Lexington, Ky., observed, "This congregation looks like what I imagine heaven to be. We need such gatherings more often."

"King dared to go against the grain and tell the truth even when it was not advantageous. Good leaders focus on opportunities, not limitations," he said.

While Akins sees King's "freedom marathon" unfinished and obstacles remaining, he calls for "teaching the values and our progress to our youth who have not had to struggle, because they must continue the struggle. All is not yet well in Lexington, Spokane or America.

"We as blacks and whites do not have the respect we need. We have feel-good events, but need more substantive gain. Church and government leaders cannot avoid responsibility. All will account to a just God," said Akins, who was in Spokane previously with a Franklin Graham Crusade.

"Good leaders will not let fear downsize their motives," he said. "I want us to say we stayed the course and fought for progress and freedom. If we can do it one day, week, month or year, we can



Martin Luther King Day marchers ranged in skin shades, but united to carry on the legacy.

do it if we choose to do so.

"Fear is debilitating. It mangles the mind, holds hearts hostage and enslaves us with excuses that leave us on the 'I Can't' plantation," he said.

**Akins described a cartoon** of a man dressed in a deep-sea diver's outfit, sitting in a bathtub playing with toy boats and seashells.

"He lived in a bathtub mentality. If we have given our lives to Jesus and hooked up with the holy, we are dressed for deep water and should do some deep-water living. Too many are dressed for deep water but live in bathtub jobs, relationships and churches. Although they are saved, they are afraid to launch out.

"They 'C' their way through school, enjoy Sundays and share with brothers and sisters of different colors one day a year.

"We will not handle our nightmares if we are comfortable with what causes discomfort. We need to choose to give up the comfort with discomfort to have the future God would give us. God compels us to glimpse life in Spokane."

**Turning to scripture**, he said Joshua led the Israelites, who escaped slavery in Egypt, from the wilderness over the river to claim the Promised Land.

"There are still enemies to defeat," he said, "still some haters."

As Joshua distributed the land, Joseph's descendants said, "Do you know who we are?"

"God will fight enemies for us, overcoming them despite obstacles," Akins said. "With God's help, we survived slavery, Jim Crow laws, segregation and lynchings. Poverty is not just a matter of skin color. Deprivation

is not just about brown eyes."

Realizing there are more white people who are poor, he said, can be a point for solidarity.

**For the progress made**, he rejoices in what God has done, but just as Joseph's descendants said they deserved more and better, he believes that is still true.

"Our ancestors survived the civil rights movement's dogs and hoses. They built churches on nickels and dimes. Now what will we do? It's one thing to have a heritage. We also need to leave a legacy.

"To do that, we need determination. We need to step out of the bathtub mentality," Akins said, asserting that it's not good enough to be janitors or ball players, rather than managers. "What works in the cotton fields and ball fields works in board rooms."

**He calls for marching**, sitting in, singing "until we are represented." He told city leaders to ask for the help of black leaders when there is a budget surplus, not just when there is a crisis.

"Think of all God has done for you, provided and prevented for you. God kept me from dangers seen and unseen, and blessed me to preach," he said.

Then Akins told of a trip to Texas for a revival. To save money, he drove to Louisville to fly Southwest. At the gate, a well-dressed woman struggled with her little girl, who was having a tantrum because they were not flying first class. She flew first class with her father. She finally said: "I should be in first class because of who my daddy is."

Akins took that comment to a theological level: "Do you know who your daddy is? You belong

in first class. God's son Jesus died for you and got up from the grave for you.

"There is no more riding coach for me, no more coach grades, relationships or service. Tell the world who your daddy is. Step up if you want to move up. I, too, need to go first class, because of who my daddy is," he concluded.

**Opening the rally** at the Spokane Opera House before the march, Spokane attorney and civil

rights activist Bill Maxey said, looking out on the crowd: "I see ebony to ivory and all shades between. It's wonderful to celebrate as Spokane comes together to work together for the dream."

Remembering an early march with only 25, he celebrated the thousands gathered Jan. 16.

"We can achieve the dream so all have opportunity and are included," he said. "We are here today unified to listen, walk, sing, hold hands and struggle together," he said.

"We know that astronaut Michael Anderson, memorialized in a statue outside the Opera House, fulfilled his dream with the help of mentors, parents and family. He now symbolizes that dreams can be accomplished," Bill said.

**David Brown Eagle** of the Spokane Tribe reaffirmed the spirit of unity: "We are as one."

"My people—Spokane, Coeur d'Alene, Nez Perce, Kalispel, Yakama, Kootenai, Walla Walla and Palouse nations—used to gather by the river.

"My grandfather told me stories of coming here to fish. My grandmother told of coming here to dry fish. Tribes came together here and shared laughter, songs, stories and trade.

Continued on next page

## CROP Hunger Walk '06

### SUNDAY, April 23



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## Paula González

SC, PhD  
futurist, educator & environmentalist



### Feb. 17 and 18

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*Since 1986, Paula González, SC, has been guiding retreats focusing on the global situation, emphasizing ecological and social realities. A Sister of Charity of Cincinnati, after teaching biology for 25 years, she has a freelance futurist and environmentalist since 1972.*

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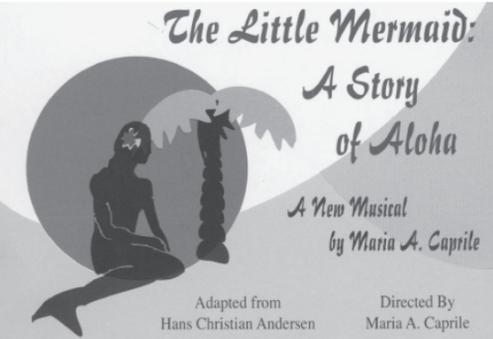
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# Each generation must take responsibility to carry on the dream

*Continued from previous page*

"Now hundreds of years later, people from many nations gather to recognize a man who stood up against violence and hatred, and a woman who stood up to someone who told her to go to the back of the bus.

"We all have ancestors who stood up. Early marches here were powerful," David said.

Recently, the Spokane tribe celebrated recognition of the day in 1881 when their reservation's history changed.

"When King stood up and people marched, history changed, too. We march again in that hope. My tribe welcomed you here. Then we were sent away and treated brutally. My people stood up. Now I welcome you."

David finds it enlightening when people relate history to their lives. He encourages people to ask their grandparents what happened when they landed on new shores, moved into new communities, had their land taken or were pushed to the back of the bus.

His mother, who was working in Seattle during World War II, was mistaken as Japanese. She told them: "I am native American—Spokane."

"Our histories are related. I hope our children's children's children will say: 'I know you. Your grandparents walked with my grandparents. When you hurt, I hurt. When you love, I love. When you hate, I will not hate back. Acknowledging history that way makes one passionate about history,'" he said.

David then told about honoring the eagle's power. It has strength to fly so high it sees everything and takes prayers to the Creator: "The eagle gives us strength to do what we need to do on earth—pray, sing and struggle together."

Introducing the eagle feather ceremony in which he offered a feather to march organizers, he said, "Symbols are powerful extensions of our beliefs." Then he passed a feather "from my ancestors to yours, from my family to yours, from my heart to yours."

The Rev. Happy Watkins said in starting the "I Have a Dream" speech that King would have been 77 this year. Now 38 years since he died, the question still lingers: "How long?"

King says, "Not long, because the moral arm of the universe is bent to justice. God's truth is marching on."

The line between King's speech and Happy's making it real is thin.

"God's truth is marching on. Although Spokane is facing difficulties today and tomorrow, I still have a dream rooted in the American dream," said Happy, calling people to work, play, pray, sing, struggle and go to jail together.

Through to the words, "from every mountainside, let freedom ring," he shared in King's call for white and black, Jew and Gentile, Catholic and Protestant to keep up the struggle until "we can sing together, 'Free at Last.'"

Ivan Bush, who had noticed two boys of different statures and shades playing near Anderson's statue, called marchers to march "as one," as those boys played.

He recalled 25 years ago when 49 people marched from the police department to the federal courthouse.

"Folks stopped and waved, encouraging us. It helped because we also had hurtful phone calls. Look at how our celebration has evolved!" he exclaimed to the large crowd.

On reaching Riverpark Square, marchers heard more presentations. Mayor Hession recalled the legal case of Plessy v. Ferguson in the 1880s, establishing "separate but equal" education, bathrooms, train cars, busses, water fountains and other public facilities, until Brown v. the Board of Education overturned segregation in education and the Civil Rights Act of 1964 removed discrimination from public places.

"We have a long way to go to improve race relations," he said. "Dreams are made, not won. In the pursuit of equality and justice, we must be vigilant."

Nancy McLaughlin, new Spokane city councilwoman, pointed out that "King's faith gave him the moral courage to stand up against the evil of the day, believing good would overcome evil."

Spokane School Superintendent Brian Benzel suggested that people can address demons in themselves and remove demons from society through education.

School board member Garrett



The Rev. Happy Watkins spreads King's dream.

Daggett recalled parents telling of growing up in a divided society: "We are in debt to those who were not bound by circumstances." He urged parents to be involved with their children's education.

Raymond Reyes, vice president of diversity at Gonzaga University, affirmed the value of education for passing human rights to children: "The wisdom of community values depends on our DNA—descendants and ancestors. What we forget, we always are. What we remember, we can change. We must educate people from cradle to grave to assure the dream is made manifest with Spokane youth," he said.

Rich Hadley of the Spokane Chamber of Commerce said the internet and global commerce today make small, minority businesses a driving force in the U.S. economy. Many of the growing number of small businesses are owned by African-, Hispanic-,

Asian- and Native Americans.

"For Spokane to be a player in the global economy, our education, business and government must reflect the world's diversity. Equal opportunity and multicultural awareness are smart business

decisions," he said.

V. Anne Smith, local president of the NAACP, said the Spokane chapter began 85 years ago: "I stand here today as an African-American woman because Rosa Parks sat down on a bus. She was secretary of the local NAACP that chose King, who started us on the journey. We have come this far, and we can make it all the way. We must look beyond circumstances, which are real, and work into a new reality."

Spokane County Commissioner Mark Richard said, "If we believe in equality, what will we do so we don't keep asking, 'How long?' Today's crowd is fantastic. Look at the numbers here and the number not here. We need to fill the arena with this event, by reaching those not here so they appreciate King and celebrate his birthday."

Ivan observed that, with the leaders of city and county government, education, civil rights organizations and business together, something can happen in 2006.

He suggested following his grandmother's advice: "Each one reach one. Each one bring one. Each one teach one. Each one care for one. If it's to be, it's up to me," he said.

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## Rabbi, Baptist pastors rejoice to join together in Shabbat worship

"At last!" said the Rev. Happy Watkins, quoting words fitting on the occasion of New Hope and Morning Star Baptist churches joining the Shabbat service Jan. 20 at Temple Beth Shalom in Spokane.

"Martin Luther King Jr.'s favorite song was 'Free at Last!'" he reminded, and then greeted the congregation: "Shabbat Shalom!"

"There is no substitute for the excitement felt as some women from the temple called me and wanted to bridge our communities," he said. "At last!"

Knowing Rabbi Jack Izakson as a friend, he knows his favorite steak is rib eye, a steak with fat around it. Happy used that to segue into saying that "an understanding of 'fat' in my community is to say, 'the rabbi has put some fat on my head,' meaning that he has given me some knowledge. I love him for that."

The Rev. Arthur Jarrett, interim minister at Morning Star, Happy said, has also "put some fat" on his head.

"If we get to know each other something great will happen. We will dispel our fears. It will be great for the community," he said.

**Martin Luther King Jr. wanted everyone fed and people to respect their cultural differences,** Happy said. "It's not where we stand in our comforts and conveniences but in our conflicts and controversies.

"At last!" he repeated. "I hope this will be an ongoing relationship that will mean great things for the community."

Arthur then told of meeting King 62 years ago when King was 15 years old, a brilliant student who skipped grades to come to Morehouse College.

"He said he wanted to be like me,"

Arthur added. "We shared great times and had the same mentor."

Then he told of living in San Mateo, Calif., where he met and befriended the rabbi of Temple Beth El who took him to Israel, where they visited his wife's family in Haifa.

"We live in extraordinary times," Arthur said. "We will miss the opportunity to be brothers and sisters, to be as one, if we do not grasp it."

"We can claim our heritage, our oneness from God's law and word. God declared we should be one. We can claim it when we understand, accept and relate with each other," he said. "If we do that, God will be glorified, and God's kingdom will be realized in our relationships here in Spokane or wherever we are. We are one.

"We belong to each other. If we embrace that, we can meet not just on special occasions but also in our daily lives, sharing love together," Arthur concluded.

Next on the program, Rabbi Jack followed his tradition of teaching and posing a question, a challenge for people to act on, not discuss.

**The theme for the Shabbat service** was, "You shall proclaim liberty throughout the land unto all the inhabitants thereof." Those words on the Liberty Bell in Philadelphia are in Leviticus 25:10.

"The words were spoken by G-d after G-d revealed the Ten Commandments on Mt. Sinai, where the Israelites gathered to hear them," Jack taught.

"Where were they seven weeks before that? They were slaves in Egypt swinging pick axes and making bricks.

"How could the descendants of Abraham, Isaac, Jacob, Sarah, Rebecca and Leah be slaves in Egypt?" he asked, explaining that the congregation starts each fall with the first words of Genesis and by the end of the year reaches the end of Deuteronomy, and then starts over.

"Abraham's family was amazing. They were fruitful and multiplied. They did well. In the famine, Jacob led them to Egypt. How did they become slaves?"

**Jack said the answer** is in Exodus 1:8-9. A new king reigned over Egypt who did not know Joseph.

"Joseph had been prime minister of Egypt for 80 years. How could the new king not know him? It would be like going through the 1960s and not knowing who Martin Luther King Jr., was," he commented. "It would be impossible."

The new pharaoh decided to enslave the Israelites, considering them a threat, because there were too many of them, and they were too wealthy and too powerful.

"It's amazing he could ignore the prime minister who saved Egypt," Jack said.

"How does that relate to our theme? The question is: 'If we are to follow the call of the pastors, we have ground to cover. Are you and I like the new pharaoh who did not know Joseph?'"

**Growing up in Houston** in the 1960s, Jack knew a rabbi who went to Alabama to march with King. He was fired by the temple, but was hired by a new temple.

"That wouldn't happen today, not because we are enlightened, but because few rabbis would put their jobs on the line to join a march," he said. "Are we

like the pharaoh?"

"Jews marched, died and bled because they marched arm and arm with blacks and whites in the 1960s. Where are we 40 years later?" he asked. "The black community 40 years later also has some people who do not like Jews. Are we like pharaoh, not acknowledging Joseph? This is a hard, troubling question."

**Jack then questioned why** this was the first time the congregations were together.

"On the one hand, it's cause for great celebration. On the other hand, why did it take so long?"

"We need to be honest when we say we are one; we have a long way to go," he said. "I call us not to ignore what came before, the foundation laid by those before us. If we do not do that, we will wind up as slaves as the Israelites did—not physical slavery, but slavery of our hearts, minds and wills.

"We need to look in our hearts and be sure we are not pharaoh. If we are, let's overcome that sense of inertia, let's answer the call, let's walk arm in arm and act like brothers and sisters.

"May this be Shabbat Shalom!"

**Just as African-American Baptists** joined in Hebrew words of prayer and praise, the Jewish congregation joined in singing "Amazing Grace."

After the service, people came up to strangers and introduced themselves, sharing bits about their lives, concerns and commitments. Some exchanged names and phone numbers.

Both the Jewish temple and the two Baptist churches have extended invitations to each other to attend their regular worship services any time.

### At last! Why did it take so long?

## 'York' performance benefits three nonprofits

"York," a play developed by actor and African Drummer David Casteal and playwright Bryan Harnetiaux of Spokane, will be performed at 8 p.m., Friday, Feb. 24, at the Interplayers Theater, 174 S. Howard St.

The benefit for the Martin

Luther King Jr. Family Outreach Center, KuUmba Drummers and Interplayers includes African and Native American drumming.

In the one-man performance, David plays York, the personal slave of William Clark and the only black man on the Lewis

and Clark Expedition. The actor weaves the story of York's challenges and accomplishments with first-person narrative. President Bill Clinton posthumously recognized York in 2001.

For information, call 455-SEAT or visit [www.interplayers.com](http://www.interplayers.com).

## Matthew Fox leads retreat, gives lecture

Theologian, lecturer and author Matthew Fox will lead a "Holy Imagination Retreat" based on his book, *One River Many Wells*, March 3 to 5 at N-Sid-Sen on Lake Coeur d'Alene. He will also speak on "A New Reformation" at 7:30 p.m., Thursday, March 2, at North Idaho College's Schuler Auditorium in Coeur d'Alene.

Dominican Friar Joseph Kilklikevice, director of the SHEM Center for Interfaith Spirituality in Oak Park, Ill., will co-lead the retreat on "Wisdom Springing from Global Faiths."

For five years, Friar Joseph has led creation spirituality retreats

with the Coeur d'Alene and Spokane Men's Group.

Matthew will explore themes uniting spiritual traditions at the retreat and will discuss the 95 theses he posted on the Wittenburg, Germany, church doors, where Martin Luther posted his 95 theses, starting the Reformation.

He was a Catholic priest until being silenced in the 1980s af-

ter his book, *Original Blessing*, countered the premise of original sin. He is now an Episcopal priest and founder of Friends of Creation Spirituality, living in Oakland.

Participants will learn, question, sing, reflect and dance as they consider how wisdom is

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Workshop: 'Living on the Borders of the Holy'  
9 a.m. - 3 p.m. Saturday, March 25  
St. John's Cathedral in Spokane  
Spokane events are \$15 for the Friday lecture and \$30 for the Saturday workshop which includes lunch.  
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# Anuak Justice Council persists in efforts on behalf of Ethiopian people

By Deidre Jacobson

Two years after the December 2003 massacre of 424 Anuak educated leaders in Gambella, Ethiopia, no perpetrator has been brought to justice, but an international agency has filed a condemning report, and leaders of some nations are taking action.

John Frankhauser, treasurer and webmaster for the Anuak Justice Council (AJC) and member of First Presbyterian Church in Spokane, learned from CNN that Great Britain has decided to cut off aid to Ethiopia because of the human rights abuses.

He remembers a call he received the day after the massacre.

Ariet Oman, a refugee sponsored by First Presbyterian in 1989 and friend, called in a panic. John and others went to her home, hugged and prayed.

"It was a bonding moment," he said.

This led him to become more involved with the Anuak and help form the non-violent, non-political AJC, an international organization founded in Spokane in September 2004. The council seeks to restore peace, justice and the rule of law to the Gambella area where many Anuak live. Behind the scenes, it pressures the Ethiopian government.

John said that an international humanitarian agency recently completed an investigation.

"Its report is so conclusive and damning that it has not been released immediately so it can be used as leverage," he said.

Representatives from 12 nations met with Ethiopian Prime Minister Meles Zenawi on Jan. 12. Annoyed at the pressure, he asked, "How bad is the report?" and learned of its seriousness.

"The representatives said one requirement for support from their countries was removal of troops from the Gambella area. He thought that was impossible, but agreed to meet again and give his response," John said.

Obang Metho of Saskatchewan, who heads international advocacy for the council, is promoting a world conference of Anuak.

"If Meles is to compromise, the Anuak must be organized and prepare their strategy," John said.

Some Anuak are frustrated because the AJC opposes violence. It denounced actions of a local resistance movement, the Popular Defenders of an Ethnic Enclave, which took over the Gambella police station on Oct. 30. They released 63 inmates detained without trial or representation. They also tried unsuccessfully to take over the Gambella prison to release thousands of others being held illegally, John said.



An Anuak family outside their home.

Photo provided by John Frankhauser

Sixteen people were killed, including 12 Anuak, mostly police officers who refused to give up their guns or shot at the gunmen. One was the Anuak state commissioner of police.

After their release, Anuak leaders visited graves of those massacred in 2003 and early 2004.

The Ethiopian government claims the AJC does not represent the Anuak people in Gambella, who they say are not complaining and expatriates are inflaming the world press, said John.

"Anuak there are afraid to complain, fearing retaliation. We hear that Anuak in Ethiopia look to our website for news of what is happening in Gambella, because they do not have free access to news. They are encouraged that AJC is working to represent them. We have also received word from Anuak citizens that Gambella officials are intimidated, knowing atrocities that they thought were secret have been published on our website," John said.

He believes efforts of the AJC are beginning to see results. Sixteen Anuak leaders, including the former Governor Okello Nigilo, were released from the Gambella prison after a federal judge in Addis Ababa called them to court on Dec. 2, 2005. They were among 44 arrested in October 2002 and held without trial. Six died in prison. Trial dates have not yet been set for the other 22 leaders.

The African Union Commission on People's and Human Rights accepted the case of the human rights crimes against the Anuak by the Ethiopian government. The International Human Rights Clinic in Washington, D.C. is providing pro bono legal work on the case.

"Much of the conflict in the traditional Anuak area relates to oil reserves on that land. Nearly 3,000 Ethiopian troops returned to the Gambella area since the rainy season ended," John said. "They accompany oil company workers, returning to start the next phase of oil extraction from large reserves

which are located in the area.

"They want to do that without interference from Anuak. Troops are there to 'ensure stability.' With the presence of Ethiopian troops, Anuak fear a return of daily killings, rape, harassment, torture and disappearances of Anuak, who may be 'found' by troops in the 'wrong place at the wrong time' while they go about their daily lives," he continued.

The main oil company, Zhongyun Petroleum Exploration Bureau, is a subsidiary of China's second largest national petroleum consortium, the China Petrochemical Corporation. It is under subcontract to Malaysia's national oil company, Petronas, John said.

The government and the oil company have pushed Anuak aside, moved onto the Anuak's indigenous tribal land, set up their camps, installed electricity and dug wells for clean water, he reported.

In nearby Anuak villages, there is no clean water. Wells have been destroyed from overuse by troops, he added. Schools are in disrepair after troops used them as barracks. Health care is non-existent.

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"Other locals are hired for jobs in the company. Anuak are excluded," he said.

A delegation from First Presbyterian Church postponed a trip they planned to Gambella in November to address needs of orphans, because of dangers.

"The Anuak Justice Council is a source of hope for Anuak," John explained. "I praise God for opportunities to act and connections with people in power."

In a recent phone conversation,

Obang related a message from an Anuak leader in Ethiopia thanking people of Spokane, the birthplace of AJC, "for their tireless work on behalf of the Anuak."

A video on the Anuak, "Operation Sunny Mountain, the Killing of the Anuak," produced by the University of Saskatchewan, will be shown at 7 p.m., Monday, Feb. 27, at 1830 S. Upper Terrace Rd., and at 7 p.m., Tuesday, Feb. 28 at 9115 N. Mountain View Ln.

For information, call 448-0805.

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# Issues require that people of faith be informed, not just mean well

Valuing families means valuing everyone, the Rt. Rev. James Waggoner Jr., bishop of the Episcopal Diocese of Spokane, told an interfaith gathering at the Eastern Washington Legislative Conference.

He wrapped up sessions in which advocates and workshop leaders from faith communities gave information on legislation before the Washington State Legislature. The topics are ongoing concerns of the faith community.

Jim emphasized the need to be informed, not just well-meaning on concerns presented—hunger, health care, affordable housing, mental health, water resources, human trafficking, tax fairness, environmental sustainability, mental health, energy assistance, welfare, Darfur in Sudan and Colombia.

The theme, “Valuing Families,” carries the assumption that all families value a roof over their heads, food on their tables and good health care.

Alice Woldt of the Washington Association of Churches (WAC), Paul Benz of the Lutheran Public Policy Office (LPPO) and Matt Muckler of the Washington State Catholic Conference (WSCC), presented motives and bills.

Alice said churches are called to serve the less fortunate: “Government has a role in creating a just society, so that there will be fewer people needing charity. It’s important in the Northwest where few are churched,” she said.

Because policies and the economy in the last four years have decreased housing affordability, increased hunger and reduced health care access, poverty has increased, she said.

Alice, who formerly taught second grade, told of a farm-worker’s son who fell asleep in class every day. She said some children fell asleep if they were up late watching TV, but she heard his stomach growl. He was 12 years old, small for his age because of malnutrition. He could not learn because he was hungry.

“It’s not okay for children to go to bed or to school hungry or to go without meals in the summer. Children cannot learn if their stomachs are empty,” said Alice.

“We have a biblical mandate to feed the least of our brothers and sisters, yet food insecurity and hunger have been trending up since 1999, with one in six people hungry in 2004,” she reported, telling of bills that would eliminate co-pays for school breakfasts, increase per meal reimbursements and return support for the summer meal programs.

She added concern about tax



The Rt. Rev. James Waggoner, Episcopal bishop of Spokane

fairness in Washington, noted for its regressive tax system, in which the poorest pay 18 percent of their income in taxes and the wealthiest pay just three percent.

Paul, LPPO director for 23 years, knows people want to exercise their faith in the public arena in the LPPO’s six policy priorities: 1) hunger and poverty, 2) housing and health care, 3) economic and criminal justice, 4) environment and sustainable agriculture, 5) advocacy and human rights, and 6) the state tax structure.

“Our hands—writing to express our voices with pens or keyboards, or calling on a phone—are the hands of God,” he said.

Four health-care issues pending are 1) ending a waiting list for children’s health care, 2) repealing premiums, 3) adding 1,000 slots to the Basic Health Plan for low-income people and 4) adopting the Fair Share program, requiring employers of more than 5,000 people to provide health care.

He also told of bills to recycle electronic products, establish biologically intensive organic agricultural research at Washington State University, remove PBDE flame retardants in clothing and develop biofuels.

Matt, of the WSCC, reported on a plan to increase funding for the Housing Trust Fund, including services for domestic violence, mental health and drug addiction. One bill calls for ending homelessness by 2020.

“The underlying cause of housing problems is low wages, so we support HB 2657 to establish a living wage for public contract jobs,” he said.

Matt also expressed the WSCC’s concern about payday

lending, threats to borrowers and repayment plans, urging capping loans at \$500, rather than \$700, and interest at 36 percent.

Diana Gibson, advocacy action coordinator for the Interfaith Council, said, “People of faith care about people. One way to express that caring is to know how to influence public policy.”

She joined Amnesty International while in middle school and wrote letters on behalf of people imprisoned or tortured for their beliefs or nonviolent actions.

“There I was at 13, writing someone in power—presidents of countries—to make a decision on behalf of a person. I was an advocate, saying here’s who I am, what I value and what I want to be done,” she said.

Diana, who is available to train congregations, summed up ways to influence policy: meet with legislators, be informed through email networks, write letters, send emails and phone legislators.

Scott Cooper, director of parish social services with Catholic Charities, challenged participants to form and meet regularly with groups in congregations to keep informed, energized, grounded in faith and accountable to act.

With many advocacy networks and urgent issues, he urges following a discerning process:

- 1) Gather information, discuss it with a group and act.
- 2) Look at history and today—who has power and money, who benefits and who pays.
- 3) Reflect theologically, so action is based on teachings and faith, not partisan politics.
- 4) Learn options, contact leaders and evaluate results.

Diana said persistence is cru-

cial: “Even after an apparent defeat, we need to keep up the work,” she said.

In his comments, the Episcopal bishop challenged people of faith to know who they are, what they do and why they do it.

Each family, Jim said, represents different experiences, cultures and practices, but shares the bond of being a family member and having a place at the table.

Even an uncle who lacks social skills, talks too much, drinks too much and dominates discussions at family gatherings has a place in the family “because he is a member of the family,” he explained.

“We need to expand acceptance and inclusion to see each person as a member of the human family, the family God has given us, valued because of that, not because of race, religion or gender, regardless of birthplace or birthright, whether Muslim, Buddhist, Jew, Hindu or Christian,” Jim said.

In Christian tradition, he said, after Jesus gave the commandment to love God and love neighbors, someone asked Jesus, “Who is my neighbor?” Jim believes Jesus’ parable reply asks: “Who is not your neighbor?”

“Close or far, everyone who inhabits the earth is our neighbor—those God sends us,” Jim said, adding that it may be some-

one we least want to be with.

The Episcopal prayer book poses the question: “Will you respect the dignity of every human being?”

“Real respect,” Jim commented, “begins when I recognize that every person has a relationship with God.”

Because tolerance may mean indifference, he calls for moving from tolerance to appreciation of diversity and disagreements.

“That defies arrogance. No one church, nation, religion or community has all the truth. We can be enriched and enlightened by being with all, valuing people as family and acting in ways that say every individual has value,” Jim said. “We must also hold each other to compassion and concern.”

Beyond valuing each other, he asserts that people of faith have a responsibility.

“Whether our neighbor has bread is a spiritual matter for us. It’s obscene that we have more than enough resources to feed, house and provide health care for everyone, but do not do it.

“We do not lack resources, we lack respect and the will to act,” Jim said. “It’s not about budgets, but about changing our hearts, being informed and committed, and choosing love over fear.”

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# Physician's passion for fish lures men into fishing and lives of faith

By Derinda Moerer

A passion for fishing and a love for God prompted pediatrician Michael Frostad to launch Better Fishing Ministries, a unique fishing-guide service based in Pullman, Wash. Michael teaches people not only how to catch fish but also how to catch truths that can change their lives.

Better Fishing Ministries takes fishermen aboard a jet boat to discover hidden fishing holes and scenery along the Snake, Salmon and Clearwater Rivers.

Through easy-going conversations surrounding some serious fishing, Michael and volunteers steer conversations to spiritual things. By the end of the day, after some camp cuisine, the men gather around a campfire for Bible studies and personal testimonies.

Christian men tell how God intervened in their lives and helped them overcome addictions or struggles in life. These discussions create a male-bonding camaraderie, Michael said.

"It's a Christian outreach and fellowship," Michael said. "Fishing is a tool we use for people to be exposed to the Gospel. The boat drivers and other staff are prepared to steer conversations toward spiritual matters."

Tyler, a 15-year-old boy from the Kootenai County juvenile mentor program is an example of how the program works. His mentor was David Bruyette, associate pastor at Emmanuel Baptist Church in Pullman, Michael's church. David invited Tyler to join a church fishing retreat.

As he dropped his line in the water, he dropped his guard and listened to men talk about their faith. Before the boat bumped shore, he believed Jesus could help him make changes in his life. While holding a fishing pole, he invited Christ into his life. At night around the campfire, Tyler said, "I'm so happy I've been accepted into the family of Christ."

Tyler was also impressed with the camouflage-covered Bible given to him with testimonies from fishermen and hunters scattered throughout it.

"It's lifestyle evangelism. It appeals to men's inward desires to hunt and fish," said David, who has taken two groups on fishing trips. "The men are doing what they enjoy, so it reaches them where they are. They see creation and know God is real."

The ministry idea began about four years ago when Michael and some Christian friends realized



Rich Schwabe and Michael Frostad catch a sturgeon.

the special bond they had while they were fishing. They wanted to share that spiritual, male bonding with others, so they began to invite friends, especially friends who were searching for answers or having a tough time.

While teaching them the techniques of catching sturgeon, bass and steelhead, the men taught truths from the Bible that offered a life of peace and hope, something their friends were missing.

"Besides catching fish and sharing the Gospel, we want to share with other people that Christian men can have fun," Michael said. "One young man said, 'This is the first weekend I remember when I wasn't drunk and this is the best weekend ever.'"

Similar testimonies escalated their excitement, and after three years of talking and planning, in 2005, Michael launched Better Fishing Ministries with his wife Lauren, who quit her job to be his partner. His friends are volunteer boat drivers, guides, cooks and conversationalists.

"The fishing ministry is a dream come true," Michael said. "When I was younger I always wanted to be a fishing guide. Now I can take people fishing and watch their faces light up as they see Hell's Canyon for the first time or reel in the biggest fish of their lives."

"The cool part is I also see them experience the love of God in a new way. This kind of fishing has eternal significance. Because of this I find great satisfaction with every day of fishing, regardless of whether the fish are biting."

As a nonprofit organization, Better Fishing Ministries' staff are volunteers who encourage people to develop a passion for fishing, the outdoors and Jesus Christ. They host Boy Scouts, men's retreats, youth and women's groups and other groups. The trips are on the Snake River in Hells Canyon,

the Salmon River and the Clearwater River in Idaho. Retreat costs include food, drinks, snacks and some fishing tackle.

Fishing was always Michael's passion, so much so that in college his brother made him a tee-shirt that said "Going Fishing with Mike." His parents, Alvin and Deanna Frostad, knew how much Michael loved to fish, but they reminded him there was something more important in life.

"My dad taught me that God should be involved in all we do," he said. "So I asked, 'How do we use fishing and include God?'"

He struggled with this question through college and medical school, yet persevered and completed his medical training.

Michael moved back to Pullman to open his medical practice four years ago. He soon realized his profession was the perfect job for bringing his fishing dream to fruition. His job with the Palouse Pediatrics Group in Pullman allows flexible hours. Having his father, another pediatrician in the group, nearby is an asset when he needs extra time away.

As he became more involved with his patients and their parents, he discovered that many suffer not

only from physical maladies but also from emotional and spiritual pains. Wanting to help people heal in all areas, he offers them a day on the river, a day to experience God's creation. He's forthright about telling people the fishing trip has a spiritual component, so they understand the purpose of the trip before they accept.

"It has opened doors for me to take parents fishing. It's encouraging to hear them talk," he said.

Last summer was the first season for the ministry to be full-time.

Michael takes care of the boats and taught people how to fish. Lauren oversees the administrative tasks, plans the food and drives a boat for women's groups.

She also makes sure people have other options if they are not catching fish, such as hikes through Hells Canyon, day trips to hidden water falls, cave explorations and glimpses of wildlife.

"Hell's Canyon scenery in the spring looks like Hawaii," Lauren said. "I love to see people's faces as they see the awesome scenery. The magnificence of the canyon affects people. Animals come up to the water."

Ken Meines, one of Michael's first fishing partners, is a boat owner and drives for the ministry. He told of a young man in Emmanuel Baptist Church's youth

group. He brought his father, Rich Schwabe, to a father-son retreat.

When one boat broke down Rich, a mechanic, repaired it. Enjoying the weekend fellowship, connecting with men, he became a Christian. His commitment led him to join the team as a boat driver and mechanic as needed.

"Fellowship is the best," Ken said. "While guys are on the boat waiting for a fish, they start opening up and talking about things they wouldn't normally talk about - spiritual things."

Chris Boyan, a member of Emmanuel's worship team and another fisherman who caught Michael's vision, concurs.

"We just want to take people fishing and while there, we talk about God," Chris said. "Our emphasis is on non-Christians—catching fish is a bonus. Mostly, I love catching fish for Christ."

Several trips are offered in the summer and fall. There are summer bass-sturgeon overnight retreats or day trips on the Snake and Salmon rivers. September through November camping and fishing is along the Clearwater River near Lewiston.

Summer trips focus on youth, but include day trips or three-day weekend retreats for men's and women's groups.

For information, call 872-3055 or email [better\\_fishing@starband.net](mailto:better_fishing@starband.net).

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## Global gathering will be time for exchanging faith-in-action stories

In February, my gathering with 3,700 Christians and interfaith observers from around the world to reflect on the prayer theme, "God, in your grace, transform the world," will be a time of pain and joy.

The pain is because Christians remain divided by our history, beliefs, cultures and institutions. The divisions mean we will experience no common ecumenical liturgy as we did at the 6th Assembly of the World Council of Churches (WCC) in 1983 in Vancouver, B.C., my first assembly.

The 9th Assembly, in Porto Alegre, Brazil, will be my fourth assembly. I know it will also be a time for Christians to affirm our hope for unity in our common faith.

Reading about what the WCC has done since the 8th Assembly in 1998 in Harare, Zimbabwe, I have been reminded of the many efforts calling people of faith to be accountable to each other; to reconcile, not

just end wars and conflicts, and to cooperate and build community.

In its ongoing work facilitating response to refugees, genocide, natural disasters and wars, the WCC connects people in global ties that respect diversity and care for those marginalized by economic globalization.

Few WCC efforts are seen in mass media, because community building is the tedious, long-term work of being church, caring for life, reconciling people and living in a pluralistic world. Sometimes, too, it's important for it to work behind the scenes.

For me, the power of the ecumenical movement is in encounters among people of shared and differing faith expressions through face-to-face meetings, common work and dialogue.

There is always tension about what unity means in the reality of diversity. Divisions from national and cultural identities, world

conflicts, theology, church practices and human sexuality can impair churches.

For the WCC, reconciliation and unity are also fostered by dialogue, reflection, consultations, document drafts, discussion of them and new drafts until there is "sufficient agreement."

There has long been sufficient agreement for common programs in mission, evangelism, justice, peace, environment and inter-religious dialogue. In those areas, churches pool resources to bring healing, justice and hope. In gatherings, church leaders call each other to accountability about the use, abuse and misuse of power.

It's amazing that the WCC is both an organization and a movement. Without being a central institution, its existence and style inspire national, regional, state and local ecumenical and interfaith organizations.

On each level, people gather, share

resources, learn, challenge each other, explore differences, find commonalities and act to make a difference in lives of people from their locales to across the globe.

If we are to deal with violence, human rights violations, terrorist threats, political divisions and religious intolerance locally and globally, dialogue is critical.

At assemblies, dialogue occurs in the context of worship, empowering and renewing those who gather to face the realities of faith communities and the world—divisions and pains, and efforts of people to express God's love and shalom.

I expect that as I meet people there, I will encounter some people who know people in the faith communities here—a recognition of our local and global connections.

I expect I will hear stories that have much in common with our life here.

**Mary Stamp - Editor**

## Reason can dispel fears and bring hope in times like these

How do we deal with the two-dimensional conundrum of hope and fear facing the world today?

How do we, as people of faith, face the thought of a world gone "mad" or teetering at the pivotal point of either supreme confidence or impending disaster?

It is difficult to define or vaguely understand the American ethos of our times—the "can-do" syndrome with the omni-present shadow of 9/11 hovering in the background.

The Psalmist did just that as he played his harp and reflected upon a similar state of affairs: "The Lord is my light (hope) and my salvation; whom shall I fear?"

When the Midianites and the Hittites were at David's door, he was distraught at the deceit of Jonathan. This was a situation repeated throughout biblical history.

Cynics in the days of King David explored a "crazy world," but hope, that flickering ray, defied the collision course then and now, as we confront new threats from Iran and state-sponsored terrorism, including nuclear possibilities, at our doorstep.

The thought process conjures the element of reason. As we ponder the security measures of our government and the United Nations' security watch-dog, the International Atomic Energy Agency, we have a sense of hope and perhaps reason will prevail.

It has been included in the doctrines of the Roman Catholics since the period of St. Augustine in the fourth century.

The Methodists subscribe to John Wesley's "Quadrilateral," and most Reformed Protestants likewise follow the four elements influencing faith: Scripture, tradition, experience and reason.

This religious psychology is primarily just old-fashioned common sense.

The late Pope John Paul II wrote in his 13th encyclical: "We cannot stop short in our Christ experience, but believers are also thinkers. In believing, we think and in thinking, we believe."

This parallels the "reason" element of Protestant theology.

In recent weeks news has emerged that the nuclear threat has spread in the mid-East. Iran will be on the UN Security Council agenda for illegal nuclear activity. Pakistan is being cited for illegal sales of enhanced uranium.

It is imperative that intelligence gathering include dialogue and public discourse with Iraqi civilians. Differences need to be discussed in quiet diplomacy before anger fuels militants like al Qaeda.

This is a "reasonable" approach in counter-terrorism.

The UN Security Council and diplomatic measures may not be successful, but this peaceful tactic should be employed at this critical juncture.

Unfortunately, we seem determined to amass thousands of troops in Iraq and the Mideast for a military victory that is unlikely in the foreseeable future.

The UN agency will meet on Feb. 2.

We need to pray for our country, our troops, and a peaceful solution for the region and our world. God have mercy upon us!

Our reasonable mind-set tells us that nuclear war is unthinkable. God has asked us to be good stewards of planet Earth.

**Jo Hendricks  
Contributing editor**

Letter to the Editor

## Sounding Board

Newsletter Excerpts

**The gift of ourselves** is the greatest gift we can give to God, the only gift that comes close to matching God's gift. Money and material goods are necessary, but for any work we undertake in the name of Christ, showing up is the best gift of all.

When I did civil rights work in the 1960s, my group was asked to go to Montgomery on a march led by Dr. King. Given the expense and inconvenience—and danger!—we asked: "Can't we just send money?" "No, you need to come," we were told. It was time to show up and show the people of America, and perhaps most of all ourselves, that we were in this liberation movement together, and that being together was a vital step in creating new community.

**The Rev. Jan Griffin  
All Saints' Episcopal, Richland**

**How do we know the voice** or will of God? That is a challenge. Dedicated Christians who believe they have the heart of God stand on opposite sides of sensitive issues. They read the same Bible and pray to the same God but come out with totally different answers.

I believe we humans all have a dominant world image, through which we see and interpret life's experiences. The environment in which we live and life experiences we have had shape this image. This would be different in other cultures with different values and religious expressions.

As Christians, we bring to the Bible our world images and interpret it through those lenses. We read texts from the perspective of our own experience and values. I don't know if there can ever be a totally objective reading of the Bible, just as it is impossible to have a totally objective report of an historical event.

It is important, therefore, to read and study the Bible in a group or community setting. We need to hear voices of those

around us, even those who disagree with us. Voices from Korea, Zaire or India need to be heard along with those in poverty and affluence. We need to be reminded, however, that we can find within the Bible a scripture to justify about anything we want—and close our minds to new understanding. Hearing from different voices keeps us from becoming too narrow or closed.

Focus on discerning God's will as experienced in Jesus' life and teachings. Be open to the leading of the Spirit. My belief is that we limit God to only what we can think or grasp rather than allowing God to open new vistas of understanding and grace.

**The Rev. David Helseth,  
Greenwood Christian, Yakima**

**We are in a different world** when we are sick. Those with chronic illness know that. It is a passive world. We can't do what we want and usually we don't want to do anything anyway.

Can I be joyful and sick at the same time as many are? It is not easy for those of us with low frustration tolerance, but joy does not mean pretending everything is okay. Joy means that in the midst of things profoundly not okay we can see beyond our own suffering. Joy and laughter are deeply connected. Sickness moves in and out of everyone's life. I am blessed with a great physician, friends who baby me, concerned dogs and a theology that makes suffering a natural part of a fallen creation.

**The Rev. Dick Finch  
St. Mark's Lutheran, Spokane**

**"Thank you" reminds us** the universe does not owe us anything. That saves us from a "Little Jack Horner" egotism that assumes the world owes us a living. Much of the largess that comes our way comes not because we deserve it, but because of a kindness we were never owed. "Thank

you" emphasizes our dependence on others. There is no "self-made" man or woman. We could never be what we are or where we are without the kindness, help, cooperation and support of others.

Self-determination is commendable, but is a myth. We came into the world helpless and need assistance all along the way.

"Thank you" acknowledges an intangible force beyond ourselves. The concept of God is as varied as the cultures of humankind, but the sense of ultimate dependency on a force beyond ourselves seems almost universal. Giving thanks gives us perspective. Humility is the byproduct.

"Thank you" is just two small words, but they express volumes. They demonstrate much more than good manners and proper upbringing. They reveal an attitude toward life, relationships and faith.

**Wilbur Rees - Shalom United  
Church of Christ, Richland**

**Those who have seen** "The March of the Penguins" know the image of the massive body of penguins, banding together to care, nurture and protect one another and their brood. The penguins were almost constantly in motion as they took turns finding a place in the warm center of the mass, alternating with huddling at the periphery. For individual penguins, nothing is visible but the nearest bird. The cinematographer's perspective reveals an entire colony, thousands teeming with life, so massive as to nearly encompass the ice floe. Their future depends on cooperation as much as the individual's fitness for survival. The elements quickly overcome lone penguins in the Antarctic wilderness.

Without pushing the analogy too far, I see our calling to be something like that teeming mass. The Body of Christ is constantly on the move even if it seems like we are standing still. We offer our own bodies in

cooperation with one another as shelter and sustenance. We can be self-giving and tireless. Just as each penguin chick and adult learns one another's identifying cry, so we are known in our uniqueness and our own journey in faith by one another and by the One who calls us to wholeness and holiness of life.

**The Rev. Mary Beth Rivetti  
St. James Episcopal, Pullman**

**Gratitude is the secret of life.** Grudging gratitude quenches not only the spirit but also life itself.

Three things happen in gratitude.

First, we learn to appreciate things. We cannot be grateful without appreciating the gift, even unwelcome gifts—an ugly salad set for a wedding present or a terrible picture an aunt painted. It's not possible to appreciate these things, because we are not grateful for them. Sometimes things come to us—difficult experiences or sorrows. We live through them a long time before finding, buried in them, something for which we can be grateful. When gratitude is born in us, appreciation follows.

Second, after appreciation of a gift, gratitude warms our heart to the giver. What we accept grudgingly or reject chills the soul. We all have things we appreciate, things that came at the right time from the right person.

Third, gratitude stirs a desire in us to give in return. We become the benefactor, and gratitude—with its gifts of appreciation, warm-heartedness and the desire to make some return—is born in another.

The secret is: Life is thanksgiving. All life is offering of Eucharist—giving thanks—as water and food and energy is given and returned in all the varying cycles of life in which we, and all else, participate.

**The Rev. Mart Craft  
Cathedral of St. John, Spokane**

## Sister of Charity leads retreat on what is sacred

Futurist, educator and environmentalist Paula Gonzalez, SC, will offer a two-part program on "Awakening to the Sacred," at 7:30 p.m., Friday, Feb. 17, and 8 a.m. to 3 p.m., Saturday, Feb. 18, at St. John's Cathedral, 127 E. 12th Ave., in Spokane.

This member of the Sister of Charity of Cincinnati community has been guiding retreats on global concerns, focusing on integrating ecological and social realities facing people with a contemplative worldview.

She has led more than 1,500 workshops, seminars and retreats

on various aspects of global futures and since 198 has built two solar buildings.

The event is sponsored by Spiritus, which is the Episcopal Diocesan Center for Spirituality, and by the Department of Religious Studies at Gonzaga University.

For information, call 323-6782.

## Millennium series continues

The Catholicism for a New Millennium series continues at 7:30 p.m., Thursday, Feb. 16, with Sister of Charity Paula Gonzales discussing "An Earth-Centered Spirituality" in Cataldo Hall at Gonzaga University.

On Wednesday, March 8, Paul Lakeland, a religious studies professor at Fairfield University in Fairfield, Conn., will discuss "The Liberation of the Laity" at 7:30 p.m. in Cataldo Hall.

Concluding the spring series will be a lecture by Rosemary Haughton of the Wellspring House on "A Decentralized Catholicism" at 7:30 p.m., Thursday, March 30, in the Cataldo Hall. Wellspring House is a family shelter in Gloucester, Mass.

For information, call 323-6715.

## CROP Walk plans underway

Organizers for Spokane's CROP Walk on Sunday, April 30 will meet at 7 p.m., Sunday, Feb. 19 at the Interfaith Council office, 1620 N. Monroe.

The recruiters training meeting will be held at 7 p.m., Monday, March 6, at Mission Community Presbyterian Church, 2103 E. Mission with Lynn Magnuson, regional director of Church World Service/CROP reporting on a visit to Southeast Asia.

For information, call 326-5656.

## City Forum looks at economic future

Spokane City Forum will present Theresa Sanders, executive vice president of the Spokane Area Economic Development Council, speaking on "Spokane's Economic Development Succeeds with Leaps of Faith" at 11:45 a.m., Wednesday, Feb. 15, at First Presbyterian Church, 318 S. Cedar.

To give a picture of the Spokane area's future as a prosperous place to do business, she will outline a model for sustainable growth and give an overview of Spokane's business development assets, challenges, partnerships and new approaches.

For information call 777-1555.



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## Calendar of Events

- Feb 2, 16** • Peace vigil, Main and Monroe, 4:30 p.m.  
• PeaceWorks, 35 W. Main, 6 p.m.
- Feb 4** • Artesian, St. John's Lutheran, 3rd and Division, 11 a.m.
- Feb 6** • Spokane Citizens for a Living Wage, 35 W. Main, 5:30 p.m., and "Wal-Mart: The High Cost of Low Prices," 6:30 p.m.
- Feb 7** • "Civil Resistance for Nonviolent Activists," Peace and Justice Action League of Spokane, 35 W. Main, 5 p.m.
- Feb 8** • Planning Committee for Fig Tree Benefit Breakfast and Faith in Action Dialogue, Women's Hearth, 920 W. 2nd, 8 a.m.  
• Black History Month, "Human Rights Violation in the United States," Loretta Ross, The Lair at Spokane Community College, 11:30 a.m.
- Feb 9, 23** • Peace vigil, National Guard office, Division & Sinto, 4 p.m.
- Feb 11** • "Give Me Liberty!" music for peace and freedom with Laddie Ray Melvin, the Raging Grannies, Mark Stanton, Jenny Edgren and The Blue Ribbon Tea Company, 35 W. Main, 7 p.m.
- Feb 13** • Bart Haggin, "Poverty: It Is Not What You Think," with Spokane's Homeless Choir: "The Voiceless Among Us," United Nations Assn., Unitarian Universalist Church, 4340 W. Ft. Wright Dr., 7 p.m.
- Feb 15** • Spokane City Forum, "Spokane's Economic Development Succeeds with Leaps of Faith," Theresa Sanders, First Presbyterian, 318 S. Cedar, 11:45 a.m.  
• Earth Day Planning, Land's Council, 423 W. 1st, 3:30 p.m.
- Feb 16** • VOICES, Salem Lutheran, 1428 W. Broadway, 5:30 p.m.  
• Great Decisions 2006, "Democratization and elections: Perspectives on Liberia," Professor John Yoder, Whitworth College, 300 W. Hawthorne Rd., 7:30 p.m.  
• "An Earth Centered Spirituality," Catholicism in New Millennium Series, Cataldo Hall, Gonzaga University, 7:30 p.m.
- Feb 17** • Justice through Poetry, 1620 N. Monroe, 8 p.m.
- Feb 17-18** • Paula Gonzalez, "Awakening to the Sacred," St. John's Cathedral, 127 E. 12th Ave. - call 323-6782
- Feb 18** • Spokane Citizens for a Living Wage speaker series, Professor Tom Jeannot, 35 W. Main, 2 p.m.  
• Spokane CROP Walk Planning, 1620 N. Monroe, 1 p.m.
- Feb 21** • War, Reconciliation and Human Rights Film, "Liberia: An Uncivil War," Gonzaga School of Law, 721 N. Cincinnati St., 7:30 p.m.
- Feb 23-26** • Fr. Moses Berry, History of African Church, Christ the Savior Orthodox Church - call 263-6441
- Feb 24** • "York," benefit performance, Interplayers Theater, 174 S. Howard St., 8 p.m.
- Feb 25** • Film, "Howard Zinn: You Can't Be Neutral on a Moving Train," 92.3 FM Spokane Translator Association, 35 W. Main, 7 p.m.
- Feb 25** • Spokane Citizens for a Living Wage speaker series, Bart Haggin, 35 W. Main, 2 p.m.
- Feb 26** • Festival of Shalom Peace Vigil, Whitworth Chapel, 7:30 p.m.
- Feb 26** • Gospel Extravaganza Sunday Brunch, Black History Month, The Big Easy, 929 W. Sprague, 1 p.m.
- Feb 27, 28** • "Operation Sunny Mountain: Killing the Anuak," documentary showing - call 448-0805
- Feb 28** • "Physics and the God of Abraham," Weyerhaeuser Hall at Whitworth College, 300 W. Hawthorne Rd., 7 p.m.
- Mar 1** • Fig Tree distribution, St. Mark's Lutheran, 316 E. 24th, 9 a.m.
- Mar 2** • Fig Tree Board, Manito United Methodist, 3220 S. Grand, 1 p.m.  
• Diversity Breakfast, Cataldo Hall at Gonzaga, 7:30 a.m.  
• Habitat-Spokane work days - call 534-2552
- Tues-Sat** • Colville Peace Vigil - call 675-4554
- Fridays** • Ministers' Fellowship Union - call 624-0522
- 1st Sat** • Taizé service, Community Congregational, 525 NE Campus, Pullman, 7 p.m.
- Sundays** • Pax Christi, St. Joseph's Catholic, 1503 W. Dean, noon
- 2nd, 4th Weds** • Pax Christi, St. Joseph's Catholic, 1503 W. Dean, noon

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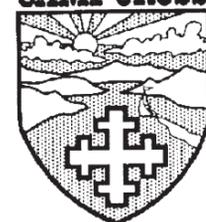
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# Differing faiths concur about responsibility to care for creation

Continued from page 1

## Buddhism says we are one

In Steve's understanding, everything has subatomic energy and is interconnected—people and the environment—even though they may seem to be separate.

So he believes people of different faiths need to act locally "for the good of where we live."

Taking the example of water, he said it interacts with the environment—as snowflakes sparkling like diamonds or rain drops—affecting human experiences.

"Buddhists believe people are to love nature. When that love emanates from our lives, nature reflects it. When greed and harvesting for profit emanate, nature reflects that greed," he said. "It elevates my life condition to recognize my influence on people and the environment around me."

Steve wants religion to promote peace: "We need to gather and strengthen our resolve to change



Steve Rorie, Amber Waldref and Art Zack reflect on their faith's perspectives on environment.

the environment in our families, in places we work and in our faiths. We need to spread that caring around the world."

For him, caring about the environment includes caring about domestic violence and poverty.

## Jewish tradition, teachings undergird caring

Art, whose concern about environment motivated his career choice, found it a challenge to sum up 4,000-years of Jewish understandings of environment in seven minutes.

"There are many layers of influence—religious tradition, dialogue with God and how we live in creation now," he said.

"According to the Bible, the first man God created was 'Adam,' a name from the Hebrew word for 'earth.' Man is intrinsically part of the earth," he said.

Art cited teachings in Jewish books like the Talmud and a Midrash on creation says that after creating Adam, God led him around in the garden and said: "See how beautiful my works are. All I have created, I created for your sake. See to it you do not spoil or destroy my world. If you do, no one will repair it after you."

Abraham Joshua Heschel, a 20th century Jewish teacher, spoke of Judaism as "theology of the common deed," he said.

"If Jews are chosen, we are chosen to be partners with God in *tikkun olam*—to repair the earth. That commitment is the basis for our messages about social justice, personal relationships and our relationship with the earth," Art said. "The Jewish commandment, '*bal tashkit*,' means 'thou shalt not destroy or waste,' because all creation belongs to God not us."

"The 10th commandment, 'Do not covet,' means that we not be greedy or take more than we need. Because human beings have intelligence, we have responsibility as stewards of creation," he said.

## All life interconnects

Amber, who believes everything and everyone is interconnected, conveys her passion for protecting the region's forests, waters and wildlife, by teaching people an environmental ethic.

She says people need to hear stories about caring for the earth.

Her faith as a Catholic informs her commitment. She remembers her parents' reading her stories of St. Francis, who, she says, was a "radical environmentalist, living as one with animals."

When Amber won a Catholic grade-school poster contest on "We Are Stewards of the Earth," she started thinking about stewardship as "caring, honoring and respecting the environment and as people healing their relationship with nature."

From Genesis, she believes God created humans to have dominion as stewards of the earth. The Hebrew Bible tells of the covenant people have to care for the earth.

Christian thinkers were concerned about protecting creation. One, Hildegard of Bingen, a 12th century Benedictine, feared use of feminine imagery related to water, air, fire and earth might invite abuse of creation, Amber said.

She concurs with Pope John Paul's letter on "The Ecological Crisis: A Common Responsibility," which says that "when people turn their backs on God's plan, the earth is not at peace."

## Contamination inhibits sacred traditions

Deb described work to clean up uranium wastes on the Spokane reservation, bringing together traditions from her father's side with the Spokane tribe and her mother's side, which is Navajo and Coeur d'Alene.

"In my mother's tradition, when the belly button falls off a baby it is buried in mother earth to express that we belong to mother earth," she said. "So our connection to the environment is our first lesson. When I had children, I did the same and taught them about their connection to the earth."

"Another teaching is about water. In our mother's womb, we are surrounded by water. Our bodies are mainly water. We need to protect water, because water is life," she added.

Because of contamination of the reservation's land and water, Deb is involved in environmental preservation out of a concern for her people's survival and ability to continue sacred traditions of digging roots or salmon fishing.

"When we harvest roots or fish, they must be free from pesticides and contaminants," she continued, expressing concern about the human cost of technological progress.

"We suffer when we seek convenience and comfort over protection of the environment and when we ignore our connection to it as part of our spirituality," she believes.

Today, the Spokane people suffer from toxins and radiation contamination left by uranium

mining on the reservation.

"We enter a sweat-lodge to symbolize going back into our mother's womb for cleansing, but the willow branches, rocks and water we use may be contaminated," she said.

"As we practice our traditional ways of life we may be exposed to contaminants. So we must clean up the environment and help people understand what our ancestors handed to us," Deb added.

To heal spiritually from a history of oppression that stripped people from their culture, she said, "we are restoring our language, renewing our relationship with the environment, understanding who we are as a people, and connecting older and younger generations."

She knows healing will take time and will require collaborating with diverse people to find solutions, strategies and spiritual connections to create a better world for future generations.



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**Matthew Fox will also speak on "A New Reformation"**  
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