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SHAWL pursues protection

By Mary Stamp

In Native American tradition, a women's shawl dance that is being revived in powwows tells of rebirth and transformation as the dancer wraps her shawl around herself like a cocoon and then opens it to dance as a butterfly.

That metaphor coincides with the change members of the SHAWL Society seek as they work to clean up the radioactive contamination and toxic wastes that remain on the Spokane Reservation from uranium mining there from 1955 to 1981.

The name stands for Sovereignty, Health, Air, Water and Land, said Deb Abrahamson, founder and director, who devotes time and energy to protecting the reservation and promoting understanding of the issues.

"A shawl represents protection," she pointed out.

Dawn Mining Co. excavated six pits for ore, leaving about 2.4 million tons of uranium ore and 33 million tons of waste rock on 400 acres near inactive open-pit mines eight miles northeast of Wellpinit and three miles north of the Spokane arm of Lake Roosevelt.

"The Midnite Mine, which start-

Continued on page 4



Deb Abrahamson visits one of the open pits to be filled in clean-up.

Photo by Barry Moses

Fig Tree plans March 8 benefit

The Fig Tree will hold its 2006 Deepening Our Roots Benefit Breakfast at 7:30 a.m., Wednesday, March 8, at the Globe Room of Cataldo Hall at Gonzaga University.

"Our Story Is Your Story" is the theme of the event, an opportunity for The Fig Tree to celebrate people who have shared their the stories and insights through its pages, website and TV show.

The planning committee, which is separating the Faith in Action Dialogue from the breakfast, is recruiting table hosts and speakers. The dialogue will be scheduled in the fall when speakers on issues of faith and media are available.

The committee will meet at 8 a.m., Wednesdays, Jan. 11 and 25, at the Women's Hearth, 920 W. 2nd. For information, call 535-1813.

Holy Names Sisters grant Fig Tree funds

To support the ministry of Sister Bernadine Casey, SNJM, with The Fig Tree, the Washington Province of the Sisters of the Holy Names recently granted The Fig Tree \$2,000 for its Rural-Urban Connections and Interactive Website projects.

Episcopal bishop will speak on 'Family Values' at Eastern Washington Legislative Conference

The Eastern Washington Legislative Conference from 9 a.m. to 3 p.m., Saturday, Jan. 21, will include motivational stories from local people of faith and policy briefings on state and federal legislation impacting low-income and vulnerable communities.

Right Rev. James Waggoner, Jr., bishop of the Episcopal Diocese of Spokane, will speak on the theme, "Family Values."

The conference will be held at the Unitarian Universalist Church, 4340 W. Ft. Wright Dr., in Spokane.

Alice Woldt of the Washington Association of Churches, Matt Muckler of the Washington State Catholic Conference and Paul Benz of the Lutheran Public Policy Office will present an overview of issues before the 2006 state legislature.

Workshops will address hunger, health care, mental health, water resources, WorkFirst, human trafficking and genocide:

- David Crump, coordinator for School District 81 Mental Health Services, will moderate a panel discussion on mental health.
- Karen Boone, prevention

coordinator with Lutheran Community Services, will present information on human trafficking—facts and statistics, cases and community response.

- John O'Rourke of Citizen's Utility Alliance of Washington will lead a discussion on energy and telecommunication issues in the state, exploring Washington's Energy Security Initiative, renewable energy and basic telecommunication issues.

- Jason Clark, director of Second Harvest of the Inland Northwest, will discuss hunger issues, 2006 policy initiatives and the Hunger Action Center online.

- Pat Moseley, director, and Abi Weaver, community education director of the Inland Northwest Chapter of the Red Cross, will review recent action on the humanitarian crisis in Darfur, Sudan.

- Cathy McGinty of VOICES will offer an in-depth look at state and national legislative issues on welfare.

- Amber Waldref of the Lands Council will give an overview on improving the water quality of the Spokane River, including the recent vote on banning phosphates,

legal action by the Sierra Club and regional Superfund sites.

- Ralph DeCristoforo of Community Minded Enterprises will give an update on health-care access through state programs.

The Eastern Washington Legislative Conference is a project of the Interfaith Council of the Inland Northwest, Catholic Charities of the Spokane Diocese, the Washington Association of Churches, the Lutheran Public Policy Office and the Washington State Catholic Conference.

Other sponsors are Community Minded Enterprises, the Unitarian Universalist Church of Spokane, the Council on Aging and Long-term Care of Eastern Washington, the SAFeT Response Center of Lutheran Community Services Northwest, VOICES, Bread for the World, the Children's Alliance, the Senior Legislative Coalition and the Peace and Justice Action League of Spokane.

There will be displays and fair-trade items.

Diana Gibson, the new advocacy action network coordinator for the Interfaith Council, is co-

Continued on page 2

Funding cuts undermine Partners with Families

Partners with Families and Children, operating with state funding for 18 years, treats more than 1,000 neglected and abused children each year. As of Jan. 1, it faces a 54 percent reduction as the state cuts \$304,000 from Continuum of Care funding under the Department of Social and Health Services.

"Most children are in families with multiple generations of poverty. Many parents had tragic childhoods and are struggling to do better," said Mary Ann Murphy, director, who started the program through Deaconess Medical Center as the Regional Center for Child Abuse and Neglect.

In 1997, it was renamed Casey Family Partners, based on a 30-year agreement with Deaconess and Sacred Heart Medical Centers. That foundation lost money on the stock market, she said, and withdrew from the agreement in 2003. The program was then intentionally renamed Partners *with* Families and Children to reflect that a team of professionals, family and friends works with each family to develop practical solutions so families can meet criteria of court orders.

"Families are more likely to follow a plan they help make," Mary Ann said. "We are part of a national study that shows this approach works for families and costs less. Partners employs physicians to diagnose abuse. With the hospitals' support and grants from other private and public sources, we have stretched state dollars well."

While the Children's Administration may pay Partners on a fee-for-service basis, Mary Ann said the program cannot sustain the family-centered holistic care on that basis.

"What we do should be a model for the state. It should not be dismantled," she said. "Many community leaders are joining in advocating that the state retain the funding."

For information, call 473-4810.

Related article on page 6 - One woman's story...

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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WTO relieved with pact, many unimpressed

Hong Kong (ENI). The 149 members of the World Trade Organization, after days of protests during Hong Kong talks, were relieved to have a scaled-down agreement on global commerce. Christian and civil groups fighting for trade justice rued that the deal will do little to help the world's poor and urged countries to deliver on their goal to use the WTO to empower poor nations.

UN sees 'worsening' situation in Zimbabwe

Harare (ENI). The United Nations warns about food shortages in Zimbabwe, echoing concerns by a top UN relief envoy, who visited the African nation where he was briefed by church leaders about a slum-clearing operation.

With fewer vocations, nuns want more support

Warsaw (ENI). Roman Catholic nuns at the International Union of Female Religious Superiors conference in Poland warned that falling recruitment could hamper their social and charitable work. They urge the church to support them more. They learned that the number of nuns fell worldwide by more than a fifth in the past 20 years to 776,000. Some countries report no new vocations.

Aceh peace holds after Asian tsunami havoc

Banda Aceh (ENI). Residents of Aceh suffered a disaster a year ago that may have killed as many as 170,000 in their province of Indonesia alone, but some noted that nature's violence has stemmed a 30-year civil conflict that made the area one of the most militarized places on earth.

East-West divide pervades German churches

Geneva (ENI). Fifteen years after unification, Germany remains divided on old East-West lines as far as church membership and the way churches deal with the press, says this year's winner of the John Templeton European Religion Writer prize. Tomas Gärtner won it for three articles in a Dresden daily newspaper. He says about 76 percent in the West are either Protestant or Roman Catholic, while in the East about 26 percent are involved in churches.

One British reader sees 'too much' religion news

London (ENI). A reader has written to Britain's daily Guardian newspaper complaining there are too many religious stories in a journal she believed had a secular tradition, making that secular paper "the most religious of all the papers."

Canadian church faces attendance drop

Vancouver (ENI). Canada's churches are suffering such a membership decline that some denominations face disappearance, says a report to the Anglican Church of Canada's House of Bishops. Keith McKerracher, a retired church advisor, said that with Anglican numbers dropping from 1961 to 2001—from 1.36 million to 642,000 or about 13,000 members a year—the church faces extinction by the mid 21st century.

Churches concerned about digital divide

Geneva/Bielefeld (ENI). The recent World Summit on the Information Society missed bridging the "digital divide" that separates disadvantaged sections of society from the internet, said church campaigners for increased access.

U.S. joins war against human trafficking

Oxford, Ohio (ENI). U.S. churches say they have progressed in the fight against human trafficking in recent years, because of trust those opposed to this slavery have in faith-based groups.

Lutherans, Seventh-Day Adventists, the Salvation Army and the National Association of Evangelicals are educating their members, intervening for victims and endorsing legislative changes to thwart trafficking.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Faith groups offer education on policies

Continued from page 1
ordinating the plans.

She brings experience from growing up in the political environment near Washington, D.C., where she graduated from the College of William and Mary in 2004. She worked until October with Progressive Maryland, advocating for the living wage, funding education and more accessible health care, and then came to visit family in Moscow, Idaho.

She came to Spokane in November and started to work as advocacy action network coordinator at the council then.

"People of faith value reaching out to people who are poor, homeless and imprisoned. We also care

about the earth," Diana said.

The WAC is presenting other Legislative Briefings in Everett, Bellingham and Yakima on the theme, "The Public Church: From Charity to Justice."

Alice said that the WAC's priorities for 2006 are hunger, housing and health care.

"So we will be looking at increasing the subsidy for school breakfasts, adding to the Housing Trust Fund, increasing slots in the Basic Health Program, increasing the number of children covered through the Children's Health Improvement Program and promoting tax equity.

The Interfaith Association of Snohomish County will host their

Public Policy Priorities Workshop at 7 p.m., Thursday, Jan. 26, at Holy Cross Lutheran Church in Everett.

VOICES, the WAC and the Interfaith Council are joining in the Statewide Poverty Action Summit and the March for the Martin Luther King Day of Action from 9 a.m. to 4 p.m., Monday, Jan. 16, at Temple Beth Hatfiloh in Olympia.

There will be a 1 p.m. march from Sylvester Park and a Benefit Show from 4 to 11 p.m. at the Vault.

The event will promote access to opportunity, health and wellbeing, and living wages.

For information, call 329-1410.

Institute for Action Against Hate presents films

The Gonzaga Institute for Action Against Hate and the Gonzaga Center for Law and Justice are co-sponsoring the "War, Reconciliation, and Human Rights Film Series."

The films will be shown at 6:30 p.m., Tuesdays, Jan. 24, Feb. 21, March 28 and April 18 at the Moot Court Room of the Law School.

They are "Faces of the Enemy," "Liberia: An Uncivil War," "Shake Hands with the Devil: The Journey of Romeo Dallaire" and "Long Night's Journey into Day."

"Faces of the Enemy" in January explores the process of dehumanizing adversaries before killing them in war and looks at the origin of compassion when

people recognize each other beneath their enemy masks. Rusty Nelson of the Peace and Justice Action League will facilitate a conversation about the movie.

"Liberia: An Uncivil War" in February provides an in-depth case study of one of the many brutal civil wars in Africa, giving its historical context over 200 years and both sides of the conflict. John Yoder from Whitworth College will lead a discussion about Liberia based on his experiences monitoring elections there.

"Shake Hands with the Devil: The Journey of Romeo Dallaire" in March documents Romeo's return to Rwanda for the 10th anniversary of the genocide, reliving the political and psychological

drama in unforgettable detail. He led a small U.N. peacekeeping force there during the 1994 genocide. Fr. Cyprien Niyitegeka, originally from Rwanda, will discuss the film from his perspective and lead discussion.

"Long Night's Journey into Day" in April gives a dramatic inside look at an innovative, ambitious attempt at dialogue and healing through South Africa's Truth and Reconciliation Commission. The film follows four case studies from the encounters between victims and their victimizers. Moderator for this film will be Shann Ferch of Gonzaga University's doctoral program in leadership studies.

For information, call 323-3665.

CROP Walk plans underway in the region

The Spokane CROP Walk has been set for 1:30 p.m., Sunday, April 30, gathering at Gonzaga University and following the Centennial Trail, announced Bonnie Churchwell of the CROP Walk Planning Committee.

The committee will meet at 1 p.m., Jan. 15 and 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. Lynn Magnuson, regional director of Church World Service/CROP, will share insights from a recent trip to Southeast Asia.

Checks for \$1,989.04 each for

25 percent of the total proceeds for local agencies from the 2005 walk were distributed to the Spokane and Spokane Valley Meals on Wheels, Second Harvest of the Inland Northwest and the Interfaith Hospitality Network.

Reflecting on 2005, Lynn said that "giving has been incredible and people have, tragically, learned more about parts of the world than they ever knew before.

"We feel we are neighbors.

We know about people affected by hurricanes, the tsunami and earthquakes," Lynn said.

"People care and have been generous, giving through CWS, knowing that the administration rate is only 4.4 percent of general gifts. Donations for a specific need go 100 percent for that need."

Dates for other spring CROP Walks in the Inland Northwest are still being decided, she said.

For information, call 326-5656.

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Rt. Rev. James Waggoner, Jr.
Bishop - Episcopal Diocese of Spokane

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- Workshops on hunger, health care, energy, welfare, mental health, water resources, human trafficking, Darfur

For more information,
contact the Interfaith Council
(509) 329-1410 • info@interfaithnw.org

Martin Luther King events planned for Jan. 15 and 16

"It All Started on a Bus: Let this Dream Be Real" is the theme for the 2006 Martin Luther King, Jr., Day Celebration and March in Spokane, as a remembrance of Rosa Parks.

A commemoration service will be held from 4 to 6 p.m., Sunday, Jan. 15, at the Holy Temple Church of God in Christ at 806 W. Indiana. The Rev. C.B. Atkins, senior pastor of First Baptist Church Bracktown of Lexington, Ky., will be the keynote speaker. There will be a community choir.

The Martin Luther King, Jr., Day Unity March begins at 10 a.m. Monday, Jan. 16, with speeches at the Opera House. Marchers will leave at 10:30 a.m. and proceed to Riverpark Square, where the program continues at 11 a.m., with speeches, music and a volunteer fair.

These events are sponsored by the Martin Luther King, Jr., Celebration Committee. The Rev. Ezra Kinlow is chair. For information, call 475-1036.

Spokesman-Review editor speaks at Jan. 18 City Forum

The January Spokane City Forum Presents will feature Steven Smith, editor of The Spokesman-Review, speaking on "A Question of Values: Why Healthy Communities Require a Healthy Press" at the luncheon at 11:45 a.m., Wednesday, Jan. 18, at First Presbyterian Church, 318 S. Cedar.

He will discuss dynamics of newspaper publishing with circulation and readership declining for more than 20 years and changes in the business model that sustained mass-market dailies and sizeable newsrooms.

Steve will reflect on why in this time of a rise in personalized media "the loss of a vigorous press and mass media, particularly the loss of community newspapers, deprives communities of the one institution capable of generating the conversations that must occur if citizens are to confront and solve pressing problems of the day." For information, call 777-1555.

Habitat plans Builders Blitz in June

Habitat for Humanity-Spokane has announced that Builders Blitz 2006 will be held from June 1 to 16, beginning with a kick-off celebration and concluding with new home dedications.

With area professional homebuilders, volunteers and sponsors, Habitat will build a triplex from the ground up, finish two triplexes and complete a single-family home on the site of previous Blitz Builds on E. Union Ave. near Felts Field.

The event coincides with a national two-week Builders Blitz, designed to increase the number of homes in a short time. Habitat for Humanity International and the National Home Builders Association are partnering to promote this build with funds pledged for 1,000 homes in June 2006.

"Habitat for Humanity-Spokane hopes to deepen relationships between home-building contractors, laborers, suppliers and associations," said Michone Preston, director.

Habitat-Spokane seeks volunteers and sponsors from community and faith groups, as well as corporations, associations, homebuilders, contractors and suppliers.

For information, call 534-2552 ext. 21.

Professor produces human rights TV series

For a 10-week, half-hour PBS special documentary series on the 25-year history of the Kootenai County Task Force on Human Relations, Tony Stewart reviewed hundreds of articles, videos and letters in his personal files.

The show will air at 10 a.m., Sundays, beginning on Jan. 8, on KSPS channel 7 in Eastern Washington; on cable channel 12 at 7 a.m. and 6:30 p.m., Saturdays, beginning Jan. 7, in North Idaho, and on other public broadcasting stations that reach Western Canada, Idaho, Washington, Oregon, Montana, Wyoming, Utah and Nevada.

Tony, a professor of political science at North Idaho College (NIC), hosts and produces "The Public Forum" TV shows and coordinates the Popcorn Forum Lecture Series.

He began the Popcorn Forums shortly after he came to NIC 36 years ago from North Carolina—and after one year on the faculty at Washington State University in 1970.

Along with preparation of the series, Tony donated his personal human rights collection to the NIC library, which already has the 1,200 from the Popcorn Forums



Tony Stewart

and Public Forums. His collection, which goes back before the task force, tells a history of the region, he said. The materials will be put into digital format and be on the North Idaho website.

"I lived through the process of human rights advocacy in the area, keeping memorabilia, even papers from other parts of the country and letters from civil rights and national leaders," said Tony, who worked through the

summer on the series, which he did to honor those who worked for human rights in the task force and around the Northwest.

"I want future generations, especially future students at NIC, to learn from these materials, to gain a sense of history so they will have courage to act when it's necessary," Tony said. "I gained courage from those who went before or were contemporary—Susan B. Anthony, Mahatma Gandhi and Martin Luther King, Jr.

"I hope that as students learn about history they will decide to continue to pass on the torch," he said.

"I grew up in North Carolina in the 1960s during the time of Dr. King and the civil rights movement. I was geographically close, and was a student of political science and history.

"Ever since I was a young boy, I have had a passion about people's dignity and rights. I never dreamed that some day I would be as personally involved as I have been here in such an effort," commented Tony, who has shared the story of the task force's work for human rights at many churches and organizations.

For information, call (208) 769-3325.

Series schedules panel discussion

The Catholicism for a New Millennium series continues in 2006 with a panel discussion on "Homosexuality: Debunking the Myths," moderated by Father Pat Lee, SJ, vice president of mission at Gonzaga University.

The presentation will be held at 7:30 p.m., Thursday, Jan. 26, at the Barbieri Moot Court Room of Gonzaga's School of Law.

Other spring talks will deal with spirituality, laity and decentralization.

For information, call 323-6715.



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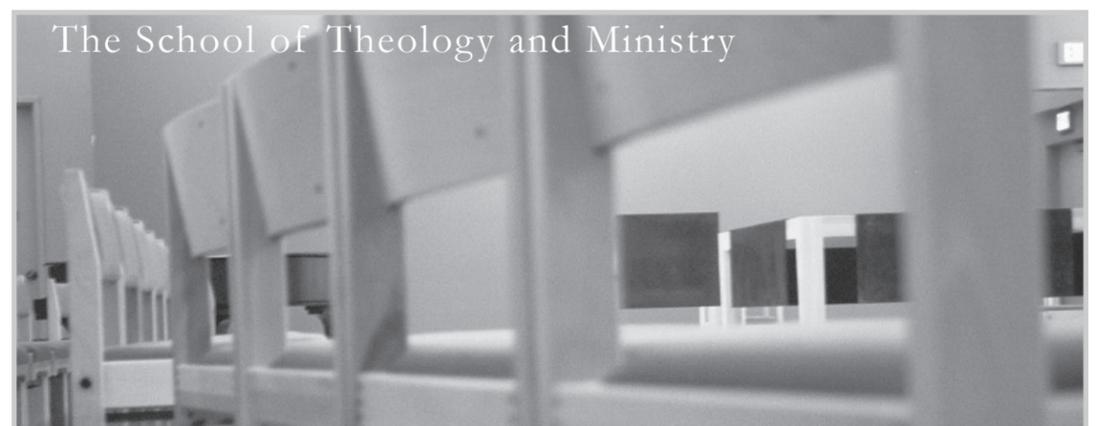
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Contamination has long-term impact on health, cultural traditions

Continued from page 1

ed to supply uranium for nuclear weapons, has created a long-life, toxic, radioactive, environmental hazard that affects the people's health and culture," said Tim Connor of the Sierra Club's Spokane River and Aquifer Project.

Shannon Work, an attorney for the tribe, said that before the Superfund process began, Dawn Mining Co. did some clean-up for six months and then claimed bankruptcy, even though it is still alive and funded by Newmont.

With the Midnite Mine identified as a federal Superfund clean-up site, the Environmental Protection Agency (EPA) investigated it, consulted with the Spokane Tribe and then recommended options for remediation in September. It is receiving public comments on the options until Jan. 18.

With the Sierra Club, the SHAWL Society is educating the public, so more people can send comments to the EPA and Congress by the deadline.

At a recent educational program, Rick Eickstaedt of the Center for Justice added that the Superfund Law, which was part of the Comprehensive Environmental Compensation Act passed in 1980, also includes evaluation of the effectiveness of the remedy and recovery of cleanup costs from the owners.

In a summary they prepared, Tim, Deb and her daughter Twa-le Abrahamson explained that "health risks come from heavy metals, radioactive particles and gases, and chemicals. Environmental hazards include sulfate from acid-rock drainage contaminating ground water and surface water that drain into Blue Creek and then the Spokane River arm of Lake Roosevelt three miles from the mine. Of six pits, two are still open and partly filled with water."

Dawn Mining, operated by Newmont Mines, still pumps contaminated water from a drainage area below the main waste rock pile and open pits to a water treatment plant that discharges water into a tributary of Blue Creek.

Tim summarized options the EPA proposed: 1) no action, 2) fencing and monitoring—neither acceptable—3) grading the contaminated open pit, leaving two pits open and putting cover soil over 260 acres; 4) partially backfilling two open pits and covering them with soil, and 5) completely backfilling open pits with waste rock, covering them with a liner and soil to reduce the footprint to 97 acres and draining water to a new treatment plant to treat contaminated water in perpetuity—longer than 140 years



Deb Abrahamson reviews some documents with Terri Anderson, a member of the SHAWL board.

or seven generations.

In the fifth option, the EPA's preferred one, before filling the pits, a drainage layer and thick plastic liner would cover the bottoms and part way up the sides to capture rainwater and snowmelt, and to keep groundwater from entering the pits, he described.

The Spokane Tribe prefers a variation of option five, adding removal material from existing waste-filled pits and reburial in the open pits, reducing the "footprint" to 80 acres.

Tim said there is no way to undo the drainage problem, so there is a long-term need to control land use, maintain the water drainage and treatment systems, and deal with sulfate in the watershed.

Other issues include: 1) contaminated groundwater bypassing the system through fractures in bedrock; 2) public health risks; 3) potential unreliability of the buried drainage system, 4) unknowns about the long half-life of the hazards, and 5) bringing herbicide-pesticide-free soil from outside the reservation for cover, to avoid sacrificing another ecosystem on the reservation.

Deb and Twa-le described the need for multi-generational education about the spread of the toxic waste and its effects on the people and culture.

"People do not know to stay out of the site because of health dangers," Deb said, telling of a tribal hunter who recently shot a llama near the site.

Although uranium mining made the United States what it is today, there was no analysis of the impact on our people, said Deb, whose father, grandparents and uncles worked on the site.

"Few old-timers remain. The median age of the 2,300 people is now 26," she said.

"Our people never had a full say in establishing the mine because of internal marginalization," she explained. "After the Homestead Act opened reservation land to homesteaders, many people were adopted into the tribe. That helped disempower and disenfranchise our people."

"In addition, the tribe did not have the money or education to battle it. Our grandparents, parents, uncles and aunts never knew about the danger."

"They worked in the mine and brought back yellow cake. My father, who worked double shifts, was not told he was bringing that radioactive material home," Deb said. "The tribal health educator and teachers either lacked information or were in denial."

"We did not link deaths to the mine. Our primary care provider, Indian Health Services, was a government arm, so why would it gather data for baseline health survey on radiation?"

Deb said spiritual traditions may spread contamination:

- A women's project tanned deer and elk hides at a camp near the mine.
- Trucks transporting ore and waste spread dust along roads.
- People harvest deer and medicinal plants, roots and berries in the area.
- Sweat lodges may use contaminated willow branches, rocks and water from along the creek.

• In 2001, Tribal Health and Human Services had a youth cultural revitalization encampment at the mouth of Blue Creek, not realizing it was contaminated

"To to teach traditional ways, we put our youth in harm's way," Deb said. "How can we protect our roots, our water, our sacred stories?"

"If we do not sit at tables where



Open pit at the Midnite site.

Photo provided by Twa-le Abrahamson

decisions are made, our problems will continue," she added, urging the tribe to connect with such community and environmental advocacy groups.

To teach people about dangers, Twa-le prepared a slide show for SHAWL's youth multimedia and video project, showing contaminated areas on the reservation:

- Along one road, 40 hot spots were found.
- Some roads and driveways were constructed with ore.
- People took materials from Sherwood Mine when it was decommissioned to use for sheds, for garages and in their homes.
- The Superfund focuses on Midnite Mine, but contaminated materials are throughout the reservation, at the Sherwood Mine and at the Dawn Mill Site.

- Migratory animals spread contamination.
- Thinning forest plots near the site also has spread it.
- Hunters go through fences.
- Workers swam in one pit.

Along with warning signs along Blue Creek and at the campground, Twa-le proposes a baseline health study by the Center for Disease Control.

The SHAWL Society wants Blue Creek protected so it meets state and tribal water-quality standards; a minimal footprint of restricted land use and access; reliable funding sources for the water system, and integration of tribal sovereignty, traditional ecological knowledge and subsistence practices to ensure cultural resources for future generations.

With the long life of radioactive materials, they know education will be required forever.

For information, call 747-3115.

See more photos online at www.thefigtree.org.

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Music ministry program prepares new generation of church musicians

By Beth Kowal

Whitworth College's assistant music ministry professor Ben Brody considers music in worship a script for a conversation between God and a congregation.

"Every church has a script for this dialogue. Some have traditional liturgies while others are improvised," he said.

"A balanced dialogue is a give-and-take, a two-way conversation," said Ben, who considers "worship on earth to be a foretaste of what it will be like to come."

Believing worship should extend beyond Sundays to 24 hours a day, seven days a week, he teaches a new generation of leaders to extend the conversation started in worship to all of life.

"The music ministry program gives students broad understanding and abilities, so they can lead worship in a variety of churches, thinking on their feet as they plan a church's music," he said.

At Whitworth, students earning a degree in music with an emphasis in music ministry begin program requirements in their third year. Graduates can seek careers as worship directors, church musicians or music coordinators.

Courses introduce planning worship, praying with a congregation, leading prayers, writing original music, directing children's and adult choirs, forming a hand bell choir, coordinating a worship team, inviting soloists and communicating with the pastor.

They also cover theology, history, musical development, spiritual development, culture, community, relationships and technology.

To help students think about music theologically, Ben teaches both biblical foundations for worship and music techniques. They learn the history of music by exploring liturgical development from New Testament times to current worship issues.

Students learn a breadth of musical mediums and styles, while pursuing in-depth study of their chosen instruments.

Because music texts influence a worshiper's dialogue with God, Ben believes a music director needs to assess a congregation's needs and know its values in order to reflect those values in music that engages and challenges.

"Discerning the balance between songs that reflect a congregation's values and songs that challenge the values is one of the tasks the music director faces each week," he said.

Ben also points out that a music director needs to know how to communicate with the pastor.

"If a director can think theologically about the music, he or she may be better able to relate to the



Ben Brody

career, play the piano as he went to sleep. While in high school, Ben played piano, sang and attended a charismatic church.

When he came to Whitworth College for a music degree, he found the music different from what he had experienced. He learned to appreciate both the church's musical heritage and contemporary worship music.

During his studies, he played chapel music at church, led Hosanna—a student worship gathering at Whitworth—in worship, sang as a bass soloist for Westminster Congregational United Church of Christ and served for two years as a music director at Knox Presbyterian Church.

"My goal was to become a college choir director, so I could do what I love, and teach students to do what I love," said Ben, who is also part-time music director at Colbert Presbyterian Church, where he pursues "helping people to worship Jesus Christ."

He chooses, prepares and coordinates the music for the services and leads rehearsals. The church, which is seven years old, allows for flexibility, freedom and creativity.

He chooses music compatible with the sermon and seeks a balance in themes of hymns, choir music and contemporary music.

"The congregation likes to try new music and sings energetically. Each church adds its unique gifts to worship," said Ben, who values incorporating members' gifts.

For example, one group enjoys

minister's values," he said. "It is essential that the director and the pastor communicate similar values. Congregations suffer if they fail to communicate with each other."

Because every congregation and community has its preferences of music and worship styles, there is no one-size-fits-all music program, Ben said.

"We need to see worship as a faithful response to God's grace. Our response is not just up to us as worshippers to generate enough emotion to feel we are worshipping. Christ is our intercessor and perfects our offering of worship, making possible our response to God's grace," he said. "Everything we do is a response to God, so the focus of worship needs to be on God, not on the worshippers."

"Worship should provide an outlet for adoration, confession, thanksgiving and prayers for the world," he said.

To help students experience solutions to challenges in diverse congregations, they do a semester internship in a church, working eight hours a week to develop their skills as music directors.

The first class of Whitworth music majors with an emphasis in music ministry graduated last spring. Three completed the two-year program. One works as full-time music director at a Presbyterian church in Marysville. Another is part-time guitarist at First Presbyterian Church in Spokane. The third is working as part-time minister of music and youth at Covenant United Methodist Church in Spokane.

"Students today ask good questions, hone my thinking and provoke new ideas in me. They also create new ideas, take initiative and develop confidence as they succeed," said Ben, who grew up in a musical home.

As a young child, Ben heard his father, a music teacher early in his

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New human rights center to teach future generations

Papier-mâché, painting and photographic art accompany words from the Universal Declaration of Human Rights on the walls of the newly opened Human Rights Education Institute Center at 414 S. Mullen in Coeur d'Alene.

At its opening on Dec. 10—Human Rights Day—the institute's board and the Kootenai County Task Force on Human Relations reviewed the 25-year human rights epic of the Inland Northwest and painted a picture of the future.

The task force started in early February 1981 to deal with the arrival of Nazis in the region, so its opening is a kick-off for upcoming events observing the 25th anniversary.

Norm Gissel, an attorney with the task force who helped Morris Dees of the Southern Poverty Law Center win the legal challenge that closed down the Aryan Nations in North Idaho, stressed the need for the institute to make permanent the idea that human rights are essential to the democratic process.

"American culture requires a high level of dignity and respect for people," he said.

Norm told of recently speaking to five citizens of Azerbaijan who have the same constitution and bill of rights as the United States. One told him, "The difference is that you believe them and that your government acts to protect those rights."

"To do nothing in response to the Nazis would have been a terrible mistake. Tony Stewart and Marshall Mend decided to act," Norm said.

"With no idea of what the future held, they set goals based on their beliefs of western culture in freedom and equality. We struggled and worked together with others in Idaho, the Inland Northwest and the Northwest," he said.

"There were moments of anger and frustration, but finally the Nazis moved from the land, understanding that they had lost the cultural struggle. Often that doesn't happen, but the jury verdict of Keenan v. the Aryan Nation said clearly that there would be no more Nazis here."

Norm shared words of civil rights activist Bayard Rustin, as Bayard presented the Wallenburg Award to task force representatives in New York: "The history of civil rights is a history of cities—Montgomery, Selma, Birmingham, Chicago—and now we add Coeur d'Alene."

"I first thought he was overly generous, but as I stand here today, I realize it was not an overstatement as we understand



"Everyone has the right to freedom of peaceful assembly and association . . . to freedom of opinion and expression . . . to impart ideas through any media" reads a quote from the declaration posted beside this 3-D rendition of a protester.

the epic journey we have been engaged in," Norm said.

For him, it's less about winning a legal case and more a matter of continuing the role of Coeur d'Alene in civil rights into the future.

Stephanie Mills, reading a statement by Senator Mike Crapo, recalled the role of Rosa Parks in 1955 not giving up her seat and beginning the disintegration of bigotry and segregation in the United States.

"Segregation on public transportation became unconstitutional and the emerging movement transformed Martin Luther King, Jr., into a civil rights leader," the senator wrote. "People whether they act alone or together can create change. I'm proud that the people of Coeur d'Alene lent energy to support the values of human rights."

He recalled that 25 years ago a small fraction of the population, who were outsiders, brought hate and intolerance to the region, but the Kootenai County Task Force for Human Relations stood up against them.

"The HREI will expand Coeur d'Alene's commitment to democracy and tolerance, serving as a world-class clearinghouse of education and advocacy for human rights and dignity, and upholding the U.S. Constitution and Bill of Rights," he concluded.

Coeur d'Alene Mayor Sandi

Bloem praised the courage of those who kept hate and bigotry from defining the community.

"Our work is never done. Future generations must understand history and keep up fighting for peace and for welcoming all," she said.

Mary Lou Reed and John Gee, HREI founders, recognized several people who have made it possible to open the center, including philanthropist Gregg Carr, who donated \$1 million to the institute, and others who helped with developing the strategic plan and educational resources, with transforming the historic battery building and former Cultural Center into the Human Rights Education Center and with plans for its future expansion.

Mary Lou said the building at Coeur d'Alene Park, built in 1904 as a warehouse for electric batteries for trains, will be incorporated into the new structure.

Architect Scott Cranston presented the design for the new structure with landscaping "as important as the building, making the outdoor, public spaces part of the Centennial Trail and dovetailing into the park and the Four Corners," he said.

"Large windows will connect those inside to the outdoors and the lake, and will pique curiosity of those outside to come into the building," he said.

There will be exhibit space

and conference meeting rooms, a library and research center for the educational function. There will be a casual place for visitors to sit and discuss what they experience.

Mary Lou said a capital campaign is underway.

Programs planned for coming months include Martin Luther King Week, a PBS special on the 25 years of work, a spring speakers series in March and April, the task force's annual meeting on March 20, a film series, World Dollar Day, launching efforts for the school districts to promote human rights, hosting a summer day camp and preparing traveling exhibits.

While the HREI searches for a new director, K.J. Torgerson is the institute's acting director.

For the unveiling of an outdoor monument, Freeman Duncan, an attorney, reminded those at the celebration that on Dec. 10, 1948, the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights. Its opening words are engraved on a 13,200-pound, 11-by-five-foot granite monument at the entry to the center.

"The declaration," he said, "recognizes dignity as the basis for equality and freedom. It protects human rights by law, recognizing the worth of the human person, equal rights of men and women. It sets a common standard to achieve for all people and nations to teach, educate and promote respect for freedoms."

In an interview after the event, Norm said the day "expiated my soul for the guilt I felt in 1963, as a white man driving through Alabama, where four girls had been killed on Sept. 18 when the Klu Klux Klan bombed the Sixteenth Street Baptist Church out of their desire to kill blacks.

"Today, I could feel those four girls saying, 'Apology accepted.' While history books may not name them, I remember them: Addie Mae Collins, Carol Denise McNair, Cynthia Diane Wesley and Carole Robertson."

Norm pointed out that the road to civil rights is strewn with the blood of martyrs—Emmett Till, Martin Luther King, Jr., Medgar Evers and many others. It is also strewn with the courage of those who stood up against hate and bigotry, such as Bill Wassmuth and many others in this region.

"We need to teach future generations," Norm said. "We cannot assume people will naturally respect others and learn from history. Generally, I have not met a young person who is more racist than his or her parents. I hope that as those spreading hate die, we will be released strand by strand. We are making progress.

"It's hard to explain racism to my grandson, but he still needs to understand about it, or racism will raise its ugly head again," Norm said.

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See more photos online at www.thefigtree.org.

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Kennewick boy helps build water purifying systems in Kenya

By Derinda Moerer

The lack of clean water in remote African villages prompted a Tri-Cities third-grade boy to go to Kenya without his family to help build a water purifying system.

Trenton Donhaniuk, 9, left his parents and brother for a month the past two summers, traveling with various Trek Ministries mission groups, in order to "go over and make clean water for them instead of dirty water."

He explained the problem: "If we didn't make clean water, they'd have to have icky water with bugs."

His concern about water in Africa came after visiting his former babysitter, Carla Picicci, and her family in Kenya when he was eight. Upon returning home, he was plagued by the plight of his new African friends.

"His heart is to do things for people in need," said his mother, Debbie Donhaniuk. "He has a heart for the Lord and to serve the Lord—and a heart for baseball. Those are his two loves: baseball and serving the Lord."

His relationship with the Piciccis began when he was six weeks old. Debbie, a local grade school teacher, asked Carla to watch Trenton during the school year.

As the years passed, he became like one of the family, so when Carla and her husband, Jeff, who, like the Donhaniuks, are members of In Step Baptist Church in Finley, Wash., became career missionaries to Kesogon, a town hub for several surrounding villages in Kenya, Trenton wanted to visit them.

Debbie respected his relationship with Carla and her family. She knew he needed time to be with them. She had no interest in going. So if Trenton were to go, he would have to go alone.

His determination convinced her to find some options.

"I knew he was going to be cared for. They love him," Debbie said. "I knew he was safe and would be okay."

To put her mind at ease about the travel, she needed someone she could trust to watch out for him while traveling.

After several calls to the Piciccis, she arranged for a Trek Minis-



Trenton Donhaniuk sits by the spring he helped develop.

Photo provided by Bonnie Donhaniuk

tries team member to take responsibility for him on his way over. The team would be there for only two weeks, so a person from a different team accompanied him on the trip back.

Trenton accepted the arrangements and was excited until it was time to give his mother a final hug and climb on the airplane.

"That was hard," Debbie said. After the tears dried, Trenton was ready for his long journey.

"We take two or three planes to Nairobi," Trenton said, "then take a cab to the hotel and spend the night. The next day we ride a bus for eight hours to Kesogon."

For two weeks, each mission group develops a water spring, which includes a filter system, for members of different tribes. Each village supplies materials and works with the team.

In 2004, Trenton worked alongside the workers and villagers, asking questions and learning the process. He learned that every project requires \$1,100.

When he arrived home, he determined to return to Kenya with money to build a water system.

"Trenton did fund raisers and raised the full amount," said Randy Lane, pastor of In Step. "He sold candles, cookies and other things at community events and at church."

By the end of the school year in

2005, Trenton had raised \$1,300 for the water system and gathered 300 toothbrushes, a five-gallon bag of soaps, and lots of toys and flip flops plus other items for children in a local orphanage. He returned to Kenya with another Trek Ministries mission team.

He delivered his gifts and then went about building his stream in the village of Kwa U along with the Trek Missions team and 20 to 30 local villagers. The stream provides clean water for about 400 people.

Having become familiar with African customs and culture, Trenton was not surprised when the villagers celebrated their new spring and honored him with gifts of a turkey, a duck and a chicken. They also named the stream after him: "Trenton's Spring."

Trenton has been on a mission trip every summer since he was four. His first trip was with his family and a group from their church to California to work with migrant workers. The next two years, he accompanied Carla to Rancho de los Ninos in El Porvenir, Mexico, to work in orphan-

ages. Debbie went on one trip.

Both summers in Kenya he spent time with orphans near the Picicci's home and became close friends with several of the boys.

One in particular, Moses, had been dropped off by his parents at the orphanage. They never came back for him. Many children in the region have a similar story because of the high mortality rate from AIDS.

Trenton taught Moses, 11, how to play baseball and, in turn, Moses introduced Trenton to his way of life.

Through the course of the summer Trenton learned that Moses had never been to school and only had a tattered coat for warmth. Once again the young missionary's heart was disturbed, so when Trenton left that first summer,

he left his coat with Moses and promised to return.

This summer when he went back, not only did he take baseball equipment for the boys at the orphanage, but also he boxed a bicycle for Moses. In addition, his parents now pay the \$75 annual tuition for Moses to attend school.

Many are amazed at Trenton's commitment to mission work, but those who know him, including his parents and pastor, know God is developing and growing his servant heart.

"He has understood the great commission and the great commandment to go into the world and love his neighbors—not just those next door," Randy said.

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One woman's story exemplifies power of long-term relationships

Jennifer Starkweather's story of finding help through the Martin Luther King, Jr., Family Outreach Center exemplifies both how funding changes lives and the power of a personal testimony in telling of a nonprofit's value.

Despite the stability of growing up in Wenatchee the daughter of a physician and a stay-at-home mother, she told donors attending the center's Nov. 18 benefit luncheon that she grew restless and discontented, and started drinking and partying at 12.

"I made many bad choices and suffered negative consequences. I would lie about where I was and be with friends," she said, telling of blaming her family and friends for her misfortunes.

"My parents tried to help me with counseling and anti-drug programs. Everything lost meaning. While living in a van with my four children in 2004 in Spokane, I was arrested for drunken driving. My girls were placed briefly with Child Protective Services."

The public defender referred her to the Martin Luther King Center. She began meeting with Sherri Louis, family intervention specialist with the center's Family Care Program, supported with Continuum of Care funds through the Department of Social and Health Services.

"I believed and trusted Sherri," Jennifer said. "She said I could turn my life around for myself and the girls. July 4, 2004, was my personal independence day."

Jennifer became active in a support group, working to learn who she was. She completed the six-month residential substance abuse treatment program at Isabella House to address her addiction.

Sherri met with her there and helped her transition as she moved back home with the girls' father.

"Now I am a loving and active mother," Jennifer said, noting that her father, who came to the luncheon, told her he is proud of her. "That's my reward, too."

At the close of the event, her father unexpectedly asked to speak. He praised the program for reaching his daughter.

"We went all over the state," he said. "My wife and I sponsored her in six different programs. After the police stopped her in Spokane, the community did something and changed her life."

Funding cuts for the program from which she benefited, however, were already in the works. They take effect in January.

Suzanne Kolbe, family services program director at the center, and Sherri described the program, which has provided long-term assistance for families to prevent child abuse and neglect. It has served about 70 families a year.

"Continuum of Care funds have provided for home visits, hands-on parenting training, on-call crisis intervention and cultural consultation for sensitivity by



Sherri Louis and Candace Green both work as family intervention specialists.

other service providers," said Suzanne, who came from Transitions three years ago to oversee the 12-year-old program.

"We have served high-risk families whose children are not in CPS protective custody to prevent abuse, and families who are reunified after children are released home from CPS to prevent relapse," she said.

The \$72,000 provided by the DSHS has been cut completely.

"We have helped identify problems and alert CPS if there is a relapse or a return to violent relationships," Suzanne said.

"Many say they succeeded because of long-term support," she said. "We will continue fee-for-service contracts with CPS to do family preservation, but we will be limited to three-months with the possibility of extension for another three months. We will look for other sources and will urge the state to restore funds."

Sherri, who has been with the program since it began, said it is particularly effective for families of color and biracial families. The center started it to assure cultural needs are met and respected.

As the mother of two biracial sons and an Anglo daughter married to a Hispanic man, she knows

cultural differences in parenting.

"My parenting styles differ from those of my husband, who is African American. We teach our children to be proud of who they are and to celebrate both of their cultures," Sherri said.

Through the Continuum of Care, her background has helped her elicit and sense issues that help her form relationships as she works with families.

"Even if I have had to go to court to testify against parents having their children back, they continue to work with me, because we have a trusting relationship," she said. "When some who completed the program eight years ago call me on occasion, they remind me why I am committed to the program."

Trust is the key reason three- or six-month limits impede progress for many families, Sherri said.

"Although there is cultural training for service providers," she said, "often in the daily work of implementing all the requirements of their jobs, they can lose sensitivity to those issues."

Sherri reminds those providers, so their expectations and actions respect each family's culture.

Most of her work in parent education, support and case man-

agement is about life-skills mentoring, particularly related to drug abuse, another reason why long-term follow-up is critical.

"It's easy for the parents to give up, but I refuse to let them give up," Sherri said. "That does not mean I don't challenge parents who cannot parent. I'm upfront, telling them I will testify against them in court if I have to."

As she continues with the center's family preservation services, she expects that the short-term case management will mean more terminations of custody and more stress on the foster care system.

"There are few foster families now," she added. "The alternative of CPS intervening but leaving children in the home with no prevention services also has limits. We pay either now or later."

Sherri believes children benefit by staying in their own homes while their parents work to change, rather being taken from their homes to live with strangers. For children to stay with their parents, she knows the families need support.

"It's tough work," said Sherri, a member of Morningstar Baptist Church, "so my faith helps. Not a day goes by that I don't pray. As I'm riding to work, I ask God to give me wisdom to pass on to families to make them healthier."

She relies on God's wisdom, her life experiences, her background with the program and her readiness to love the people.

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Pullman, Moscow interfaith groups find tangible avenues for action

By Carol Spurling

While S.M. "Ghazi" Ghazanfar of Moscow and Sayed Daoud of Pullman have much in common, the interfaith groups they work with in these neighboring communities have dealt with some differing agendas and dynamics, particularly since 9/11.

Both men are mainstream Muslims and active members of their mosques—the 80-100 member Islamic Center of Moscow and the 100-150 member Pullman Islamic Center.

Both are married and have families. Ghazi is married to Rukhsana Sharif and has three grown children. Sayed is married to Miriam Mohieldin and also has three children, all in college.

Both came to the United States for their college education. Ghazi came from Pakistan in 1958 and worked his way through school at Washington State University. Sayed grew up in Cairo, attended the University of Louisville in Kentucky, taught at the University of North Carolina at Chapel Hill and then came to Pullman 15 years ago.

Both are respected university professors who value working hard and learning. Ghazi recently retired as professor and chair of the economics department at the University of Idaho. Sayed is an associate professor in the department of pharmaceutical sciences at Washington State University.

Both are long-time advocates of peace, diversity and religious tolerance, and both watched in horror and disbelief as the events of 9/11 in 2001 unfolded. They have both worked even harder since then to build bridges of understanding between Muslims and members of other faiths by actively participating in their communities' interfaith groups.

Sayed's father, a devout Muslim, wanted him to educate himself about others, so he encouraged Sayed to go out into the world to learn.

Ghazi grew up Muslim, but developed a greater consciousness of his belief as he grew intellectually and otherwise.

"One discovers things later in life after considerable exposure to different traditions," he said. "Thus, as one who seems to have evolved as a Muslim intellectually, I am keen to reach out to others who do not share my faith, for there is much to learn.

"I believe that in so many fundamentals, there is far more in common in the three monotheistic traditions than there is that divides us," Ghazi explained.

Both commented that to be Muslim requires believing in the other two Abrahamic traditions of Christianity and Judaism.



Ghazi Ghazanfar Photo provided by Ghazi Ghazanfar

"That strengthens my commitment to the dialogue," Sayed said, explaining, "My faith is strengthened by my interactions with people of other faiths. It's like living in a garden with flowers of different colors and smell. In the end, I appreciate the creator of this awesome garden!"

The Moscow Interfaith Dialogue's 15 members and the Pullman Interfaith Dialogue's nine members represent different faith traditions—Christianity, Islam, Hinduism, Judaism and Baha'i. Both groups meet regularly to discuss their various viewpoints and commonalities.

Both groups struggle to find tangible ways to accomplish their goals. Since Sept. 11, 2001, Ghazi, Sayed and their interfaith groups have had some different challenges to face.

"Drawn to the mosque on Sept. 11, I found many flowers in front of the doors and a couple of poems written to us. Every member of the interfaith group called me to express their support. This is an example of how wonderful this community is. It was a moving experience and an enormous relief," Sayed said.

Several weeks later the Pullman mosque hosted an open house. Sayed was astounded when nearly 700 people came, including Washington State University president V. Lane Rawlins, who sat on the crowded floor while Sayed spoke.

"We thought 100 people would come, but the line to the door was out to the street," he said.

The fall Pullman interfaith potluck was also well attended that October, as Pullman residents expressed their support for the

area's Muslim population.

Ghazi recalls dragging himself to his 9:30 a.m. class on 9/11. He broke down while talking of the morning catastrophe. With his students and him overcome with grief and tears, he cancelled the class. He, too, received some calls from local well-wishers.

A year and a half later, federal agents arrested Sami Omar Al-Hussayen, a University of Idaho Saudi Arabian doctoral student in computer security. The agents claimed that Sami, a devout and well-liked Muslim in the community, channeled funds to terrorist groups through websites that he managed, Ghazi said.

"It was so dramatized. Some university and community officials made statements suggesting that Sami's arrest meant that he was guilty, and that terrorism was at our door, right here in Moscow. That same sentiment was echoed in Boise," Ghazi said, "but a year and a half later, Sami was acquitted. It was like witch hunting."

Sami was separated from his wife and three children during this time. His family had to return to Saudi Arabia without him. After his acquittal, he was deported.

During Sami's incarceration, Ghazi saw the same familiar faces at vigils and fund raisers—some

faculty, community members and local Muslims, but few university administrators, he noted.

Ghazi felt local leaders' distancing themselves inhibited a chance to promote pluralism and support the notion that a person is innocent until proven guilty.

To bring a sense of closure and resolution, he would like to see some key Moscow groups—the Interfaith Dialogue, Human Rights Commission and University of Idaho—to take a more active role in healing the wounds caused by the incident with Sami.

He and some other commissioners proposed unsuccessfully last May that the Human Rights Commission ask the City Council to issue a conciliatory statement on the incident.

However, Ghazi was later influential in a decision by Moscow's mayor to declare October 2005 as "Confluence of Traditions Month"—recognizing that Ramadan, Yom Kippur, All-Saints Day and World Communion Day are all in October.

"Such gestures contribute to a sense of wellbeing and cohesiveness in the community, and convey something positive to Arab-Americans," Ghazi said. "If we talk about pluralism, and building bridges of tolerance and acceptance, it must be for all. There must be tangible steps to make it real."

In the same spirit, Palouse Muslims "adopted a highway" area a few years ago and clean it twice a year.

Both Ghazi and Sayed feel the Palouse represents a rather tolerant, welcoming community, although minor aberrations occasionally emerge, and both feel there are additional avenues for action.

Sayed said he personally has never experienced any fear or racially motivated harassment in Pullman. Otherwise, he would never have stayed and raised his family there.

The Pullman Interfaith Dialogue in which he participates has made plans for next semester.

"We meet every month, to talk about our faith and everything that affects the fabric of our society. Through that we support each other," Sayed said. "Mainly we address social issues. For

instance, during Ramadan, fasting makes us sympathize with the hunger of the poor. This year, that evolved into the celebration of the confluence of faiths at our October Interfaith Potluck."

He also described a discussion the group had about Mel Gibson's movie, "The Passion," and said that they arranged for Mark Potok of the Southern Poverty Law Center to speak recently.

"We try to be an educational and social group as well as a religious group to create a positive social atmosphere for the Pullman community," Sayed said. "It is a community service, to have a group that consciously does these things. This is a great community, but we still need to do more."

Ghazi remembers his family's encounter with racial slurs and some social distancing in their early years in Moscow. In 1998, some anti-Muslim/Arab literature was posted outside his university office, but he dismissed that as isolated incidents, not reflective of the larger community.

The stickers, quotes, and cartoons he posts on his door and office walls emphasize messages of peace and tolerance.

"Have I done everything possible to leave the world a bit better than what I inherited? If not, I should be embarrassed to die," says one of his favorite quotes, which he often tells his children.

Recently, the Human Rights Commission established a biennial Ismat Ara and Abdul Mannan Sheikh Family Community Unity Award to honor Moscow citizens who promote community unity, diversity and human rights. On Nov. 18, Mayor Marshall Comstock presented the award to Ghazi and another human rights activist, Joanne Muneta.

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Viewers can rise above complacency about indecency, violence on TV

How gullible and complacent are we when we settle in front of TV or videos? Are we drunk with an insatiable hunger for irresponsible intimacy and for seeing fantasy dead bodies, as the fare of programs would suggest? Are we so caught up in the struggle for survival with rising prices that we will silently sit on our couches? Why are we willing to accept junk TV on the edge of porn and spilling into grotesque violence?

Do we realize how addictive such media are, encouraging us to continue sitting? Are we aware or do we blithely obey when we hear the actors and news pundits saying, "We'll be right back," or "Don't go away"?

"TV sex scenes doubled since 1998: Burden on parents, executives insist," said a Nov. 10 headline in the *Spokesman-Review*.

"More dead bodies appear in prime time" is a Nov. 21 headline, with the opener: "The body count in prime-time television

these days rivals that of a war zone."

Why do we tolerate, as the Associated Press reported, seeing 63 dead bodies in prime time on six networks during the last week of September, in contrast with 27 bodies the same week in 2004? Why do we accept seeing no bodies in Iraq and avoid hearing of civilian casualties, yet entertain ourselves numb with TV violence? Do we crave fantasy violence when we have no access to the real violence we need to stop?

Are TV media really so incapable of holding consumers' attention in competition with more graphic movies? Why do we let media make money off us in this fashion?

Maybe we are desensitized. Maybe it no longer registers for adults, but what do we teach upcoming generations when we tolerate abuse, violence and irresponsibility?

Is it really impossible for TV producers to have a sense of responsibility with the public air waves? Why must we tolerate near-porn, teaching teens and adults it's

okay to jump into bed on first dates or to have recreational sex with no word of sexually transmitted diseases and no word on consequences?

Through the public air waves, we are teaching behaviors that counter caring relationships, fidelity in marriage, human responsibility and the dignity of men and women. Both have become sex objects.

Is this not an issue on which right and left can unite? We can join efforts to educate people to adopt behavior that will cut down on abortions, pornography and violence.

Self-regulation by the media moguls would help. They could provide options for those who don't want to see junk, such as a la carte cable access.

We can assert free speech with social responsibility to avoid censorship.

We can have some control through our power as consumers. We can turn offensive TV shows off. We can boycott the shows' advertisers. We can also write producers and sponsors to complain.

We can promote stockholder actions.

We can join in campaigns for human decency and dignity in media.

We can preserve public accountability by encouraging citizens to evaluate at license renewal time whether cable and TV outlets serve the community interest.

We can write letters to the Federal Communications Commission and Congress. If they hear from no one, they will assume there is no problem.

We can advocate that women, minorities and people with disabilities be presented authentically on and represented in the workforce of TV to reduce stereotyping.

We can use National Council of Churches communication resources to teach church leaders and members about responsible media use and critical viewing.

We can use resources of the Northwest Alliance for Responsible Media, available from John Caputo at Gonzaga University.

We do have many options for action.

Mary Stamp - editor

Faith community maintains vision for peace, despite rocky road

The faith community continues to pursue the rocky road to peace in God's world. The vision still abides despite the drumbeat of war and the multiple stumbling blocks encountered.

As we have been reminded anew in the holy season of peace on earth and good will to all, we realize we are in elusive springtime of the soul for America and all God's people.

In reality, we have chosen the path of perpetual war in the Mideast, particularly in Iraq—war at any cost. We have lost more than 2,100 young lives, more than 30,000 Iraqi lives and billions of dollars for peace-loving Americans at home.

We abandoned the peace agenda in our approach as we responded to the flawed vision of misleading information about weapons of mass destruction—none found—promises of a "watered down" democracy and continuous opposition of

the three Iraqi factions vying for power.

If the recent election succeeds in bringing the factions together to form a parliament and constitution, the exodus of American forces—a predominating wish for many—may happen.

As part of conducting the war, recent revelations of flawed security information. Torture and illegal enforcement of the Patriot Act fly in the face of our democratic principles, constitutional law and Bill of Rights. A policy of "anything goes" predominates for those in power.

Our reluctance to sign various human rights documents for women and children, our failure to cooperate with the world body to curb pollution and prevent global warming, and the conflict over trade policies are basis for us to ask: Are we out of step with much of the world?

At a recent conference, the World Council of Churches leaders observed: "The world

is fast becoming sick—morally, politically and environmentally." The WCC Central Committee is asking for the cooperation of the churches to bring healing.

We need to change our way of thinking both individually and collectively. We need to think peace, not war.

In retrospect, it is evident that "war begets war." The seeds of World War II were planted at the Versailles Treaty Conference. The seeds of the Vietnam War were in misleading information in the Gulf of Tonkin Resolution. In March 2003, we invaded Iraq pre-emptively, defying the United Nations Charter regarding the rights of a sovereign nation. UN inspectors after many months of diligent searching, failed to find any weapons of mass destruction.

More than half of the American public and many in Congress, particularly the Senate, are responding to the call to bring the troops home. Rep. John Murtha, a

respected leader with a long-time military service has delivered scathing condemnation about our continued presence in Iraq.

Some in the opposition maintain that if we leave, the insurgency would dissipate. Are we fueling the terrorists in the insurgency?

Muslims living in the United States have formed a peace group condemning "extremism" on all fronts. They vehemently oppose the suicide bombers and affirm that the Q'uran forbids such violence. They say: "These people are not martyrs, they are criminals."

As we cautiously enter 2006, we must think, act and pray for a global peace agenda. Life is too precious to waste in any form. We must contemplate what difference it would make for ourselves, our churches, our communities, our nation and our world if we were to "think peace."

Jo Hendricks - contributing editor

Newsletter Excerpt

Sounding Board

Call to Repentance

In December 2005, Christmas and Jewish celebrations were on the same days

December 24 was shabat and Christmas Eve. December 25 was Erev Hanuka and Christmas Day. The eight days of Hanuka were the second through the ninth days of the 12 days of Christmas. The seventh day of Hanuka was New Year's Day.

The simultaneous occurrence of Hanuka and Christmas on the 2005 calendar could be mutually beneficial to Jew and Christian. However, misunderstandings and defensiveness often turn a joyous season into one of frustration.

Sadly, many of our fellow Jews, apparently to identify with the majority, observe Christmas, a holiday that is not ours.

I am no less sad for Christians. Many fail to respond to the religious element of Christmas, forgetting or at least submerging the central theme of Christmas, which is to honor the birth of the person who brings Christians the hope of salvation.

While we Jews can't participate in Christmas, there is no reason why we can't understand the meaning of the season.

It flows from the spirit of peace, of shalom. Friendliness and kindness seem to pervade our society more at this time of the year than at any other. During Christmas, a large portion of the world lives on the level of the human best; the promise of human potential is revived. This is an achievement not to be minimized.

Jesus was a Jew who brought new interpretations and insights to his generation. If Jesus were to come back to earth today, I assume that he would not go to worship

in a Roman Catholic Church, nor to a Protestant church, nor to an evangelical revival. He probably would not even come into our beautiful temple, as warm as it seems to us.

My sense is that Jesus would go into those surroundings with which he was most familiar and in which he would feel most at home. He would go to a little shul, poor and musty, much like the little synagogue in which he was reared in Galilee.

In Jesus' lifetime, the observance of Hanuka was more than a century and a half old. He would have celebrated Hanuka in its true sense, in a spiritual way. His followers, all Jewish, were familiar with the origin, meaning and celebration of Hanuka.

That those who came after Jesus changed the meaning of much of Jesus' Judaism to meet the needs of a new, emerging faith does not alter the fact that Christmas is a gift which Judaism has given to our Christian neighbors. We gave it to them through one of our own.

So, as the lights from our hanukiyot, Hanuka menorahs, illuminated our homes last month and we joined with our neighbors' holiday lights to brighten our neighborhoods, we—Jews and Christians—could experience the joy and warmth that come from our respective holidays.

As we and our neighbors have experienced the holiday spirit, may that spirit be spiritual. May the dreydl's message of a great miracle happening join with the Christmas hope of peace on earth, good will toward all humanity.

Miracles? Peace on earth? It could happen!! That's the real meaning of the

Hanuka story of the "little jar that could."

**Jacob Izakson, Rabbi
Temple Beth Shalom**

In a recent "Call to Repentance and Peace with Justice," 97 United Methodist bishops, including Bishop Edward Paup of the Pacific Northwest Annual Conference in Seattle, call United Methodists to repent and recommit "to Christ's reign of compassion, justice, reconciliation and peace."

They offer their repentance as bishops for "complicity in what we believe to be the unjust and immoral invasion and occupation of Iraq. In the face of the United States Administration's rush toward military action based on misleading information, too many of us were silent."

They confess their own "preoccupation with institutional enhancement and limited agendas" while American men and women kill and are killed, thousands of Iraqi people needlessly suffer and die, poverty increases and preventable diseases go untreated.

Their call continues: "Although we value sacrifices of men and women in the military, we confess our betrayal of scriptural and prophetic authority to warn nations that true security lies not in weapons of war, but in enabling the poor, the vulnerable, the marginalized to flourish as beloved daughters and sons of God. We confess our failure to make disciples and to be a people who welcome and love all those for whom Christ died."

They therefore commit themselves to:

- Pray daily for the end of war in general and the Iraq war; those who suffer in war; the Iraqis to find a workable government; and for U.S. leaders to turn to truth, humil-

ity, and policies of peace through justice.

- Reclaim the prophetic authority that "calls nations, individuals and communities to live faithfully in the light of God's new creation where all people know their identity as beloved children of God; where justice rolls down like water and righteousness like an ever flowing stream, and where barriers are removed and all creation is healed, reconciled, and renewed."

- Commit to peacemaking as integral to their Christian discipleship—actively working for things that make for peace through "personal, institutional and governmental priorities that protect the poor and vulnerable; modeling an end to prejudice toward people of other faiths and cultures; confronting differences and conflicts with grace, humility, dialogue and respect without being so cautious in confronting evil that we lose our moral authority."

They call United Methodists to join the pursuit of peace through justice—to move beyond "caution rooted in self protection" and recover "moral authority in commitment to the Prince of Peace."

They call for 1) challenging governments offering "solutions of war that conflict with the gospel message of self-emptying love"; 2) sharing "the pain of God's children who suffer from the devastation of war and live in poverty resulting from misplaced priorities and misguided public policies," and 3) working toward "unity in a world of diversity, that all peoples will come to know that we belong to one another" and God seeks reconciliation in the world.

Summary of the call by United Methodist bishops from the United States, Liberia and the Philippines

Alliance helps youth understand media ads

The Northwest Alliance for Responsible Media at Gonzaga University and the Youth Leadership Spokane Class of 2006 are partners in a \$1,000 grant from State Farm Insurance to develop a game to help middle-school students understand advertising.

The grant underwrites youth service projects for the National and Global Youth Service Day in April. The Youth Leadership Spokane Class was selected recently as a State Farm Good Neighbor Service-Learning Award Winner.

"As a class, we plan to use the grant to serve the community by working with the Northwest Alliance for Responsible Media at Gonzaga University," said Violet Rogers, a senior at Mead High School. "We will create a game that teaches middle-school students how to understand the messages of advertising."

The Northwest Alliance for Responsible Media is part of Gonzaga's master's program in communication and leadership studies.

The Mead class divided into four teams. A survey team will survey middle-school students' media awareness. PowerPoint and game design teams will use survey results to produce a presentation and the game, creating a portable tool middle-school students can use with minimal explanation. A public relations team will market the project and plan an event to introduce the

Extravaganza set

The second monthly Gospel Extravaganza Sunday Brunch will be a Gospel All Stars Concert at 1:45 p.m., Sunday, Jan. 29, at the Big Easy Concert House, 929 W. Sprague.

Featured solo artists are Lele Everett and Kenny Andrews of Calvary Baptist, Jacqueline Ballard and Martin Herford of Holy Temple Church of God in Christ.

The Mercy Seat Trio of Grace Harvest and the Anointed Calvary Praise Team will also perform.

For information, call 270-7418.

UN group meets

The United Nations Association of Spokane will hold its annual Membership Luncheon Meeting at noon, Monday, Jan. 16, at the Gonzaga University COG Washington California Room at the corner of Desmet and Dakota.

It will be an opportunity for members to share ideas about issues facing the group.

For information, call 448-0762.

game to the public.

Youth Leadership Spokane, a program of Leadership Spokane, prepares county high school students for leadership roles.

National and Global Youth Service Day mobilizes youth to address community needs through service, recruits volunteers and

educates the public about contributions of young people as community leaders.

The Northwest Alliance for Responsible Media organizes and educates the community about media literacy and media responsibility.

For information, call 323-6656.

Calendar of Events

- Jan 4, 25 • "Through the Eyes of a South African: Media," The Fig Tree Show with Peter Storey, Comcast Channel 14, 4 p.m.
- Jan 5, 19 • Peace Vigil, Federal Building in Spokane, 4 p.m.
- Jan 7, 14, 21, 28 • PBS Documentary Series on Kootenai County Task Force on Human Relations, Channel 12, 7 a.m. and 6:30 p.m.
- Jan 8, 15, 22, 29 • PBS Documentary Series on Kootenai County Task Force, KSPS Channel 7, 10 a.m.
- Jan 9 • Citizens for a Living Wage, 35 W. Main, 5:30 p.m.
- Jan 11 • "Truth and Reconciliation Commission," The Fig Tree Show with Peter Storey, Comcast Channel 14, 4 p.m.
- Pax Christi, St. Joseph's Catholic, 1503 W. Dean, noon
- Jan 11, 25 • Planning Committee for Fig Tree Benefit Breakfast and Faith in Action Dialogue, Women's Hearth, 920 W. 2nd, 8 a.m.
- Jan 12, 26 • Peace vigils at recruiting station on N. Division, 4 p.m.
- Jan 14-16 • "Living Wage Days," national Let Justice Roll Campaign of 50 faith-based and community-based organizations mobilizing congregations, www.letjusticeroll.org
- Jan 15 • Spokane CROP Walk Planning, 1620 N. Monroe, 1 p.m.
- Martin Luther King Day Commemoration Service, Holy Temple Church of God in Christ, 806 W. Indiana, 4 p.m.
- Taizé Service, St. Stephen's Episcopal, 7 p.m.
- Jan 16 • Martin Luther King Day Rally, March and Volunteers Fair, Spokane Opera House to Riverpark Square, begins at 10 a.m.
- Martin Luther King Day of Action in Olympia, Statewide Poverty Action Summit - call 329-1410
- United Nations Association Annual Meeting, Gonzaga COG, noon
- Jan 17 • "Mighty Times," film on Rosa Parks, Peace and Justice Action League of Spokane, 35 W. Main, 6:30 p.m.
- Jan 18 • Spokane City Forum, "A Question of Values," Spokesman-Review Editor Steve Smith, First Presbyterian, 318 S. Cedar, 11:45 a.m.
- "Perspectives of Church and State," The Fig Tree Show with Peter Storey, Comcast Channel 14, 4 p.m.
- Jan 19 • VOICES, Salem Lutheran, 1428 W. Broadway, 5:30 p.m.
- Jan 20 • Ecological Engineering and Design,
- Jan 21 • Eastern Washington Legislative Conference, Unitarian Universalist Church, 4340 W. Ft. Wright Blvd., 9 a.m. to 3 p.m.
- Jan 23 • Raging Grannies for Peace, 35 W. Main, 6 p.m.
- Jan 24 • Institute for Action Against Hate Film, "Faces of the Enemy," Moot Court Room at Gonzaga Law School, 6:30 p.m.
- Jan 26 • Catholicism for a New Millennium, "Homosexuality: Debunking the Myths," Gonzaga's Cataldo Hall, 7:30 p.m.
- Jan 29 • Gospel Extravaganza Sunday Brunch, Gospel All Stars Concert, The Big Easy, 929 W. Sprague, 1 p.m.
- Jan 29-Feb 1 • Bach Festival
- Feb 1 • Fig Tree distribution, St. Mark's Lutheran, 316 E. 24th, 9 a.m.
- Feb 2 • Fig Tree Board, Manito United Methodist, 3220 S. Grand, 1 p.m.
- "Sacred Power, Purpose and Passion: Finding Balance between Faith and Politics," Pigott Building, Seattle University - visit www.seattleu.edu/theomin
- Tues-Sat • Habitat-Spokane work days - call 534-2552
- Fridays • Colville Peace Vigil - call 675-4554
- 1st Sat • Ministers' Fellowship Union - call 624-0522
- Sundays • Taizé service, Community Congregational, 525 NE Campus, Pullman, 7 p.m. - Not on Jan. 1

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Evangelical environmentalist uplifts wonder, wisdom, whimsy

On a four-month, 1,000-mile trek in the Cascades with two pack llamas, an evangelical minister and outdoors advocate decided to shift his life's focus to promoting stewardship of the environment.

Peter Illyn, director of Restoring Eden: Christians for Environmental Stewardship in La Center, Wash., spoke at a recent event to launch the Interfaith Council's Faith and Environment Network.

"That I am a Christian—especially a white man with a Bible—makes some people nervous," he observes in his environmental advocacy. "In the last five years, however, I have seen a shift in awareness and an acceptance that if we love our Creator, we need to take care of creation."

Peter, who grew up Russian Orthodox in South Carolina, said he supports conservative values. After all, he noted, President Richard Nixon was the one to sign the Endangered Species Act.

After earning credentials as an evangelical minister at Rhema Bible College, he served nine years as a pastor of Foursquare churches in Portland and Yakima.

Peter went on the Cascades trek as a sabbatical after earning a bachelor's degree in marketing. Then, before starting Restoring Eden in 2001, he was with the Evangelical Environmental Network and Target Earth.

He professes to be pro-life—pro the web of life of humanity in the midst of creation—and feels comfortable labeling himself a "creationist"—yet avoiding the old-earth vs. young-earth debate.

For him, it is a disconnect to be a creationist and not be concerned with the state of creation. As an environmental evangelist, he warns people that "their souls are in danger if they don't see sacred miracle of life around them and if they destroy what is precious."

"I love nature. I'm awed by the complexity of life. We can be both tree-huggers and Bible-thumpers," he said. "Some like nature loving, but not belief in the Bible. Some are the opposite."

"I confound stereotypes. I hunt and fish. I have a chainsaw, wood stove and pickup truck. I realize I'm part of the problem I talk about, and I'm also in danger of losing my soul," Peter said,



Peter Illyn

aware of Jesus' warning in Luke for people to "beware of greed" and warning in the parable of the sower not to be like seed falling among thorns "choked by life's pleasures and desires."

"Our lives are not measured by our possessions," he said, pointing out how materialism and consumerism are sweeping the planet.

Peter told of someone watching the Berlin Wall come down, seeing through a hole someone with his fist raised in defiant victory, clutching a walkman and saying: "We won. Consumers won."

"For that person, it was about materialism, not freedom," Peter said. "The East wanted the goodies of capitalism. Now Chinese and Indian people want the goodies, too. Can the planet support such short-sighted materialism?"

He finds hope, however, that people are awakening and thousands of youth and young adults celebrate the earth as "a community not a commodity," gathering for Christian rock festivals and joining environmental clubs at 40 Christian colleges.

Three years ago, he lost an eye to ocular melanoma, a rare, aggressive cancer. Last summer, doctors thought the cancer had returned in his liver.

While he hoped for the best, he prepared for the worst by building a porch large enough to hold a hospital bed. Fall scans showed his liver was okay, but he still enjoys the porch. In the summer, he watched some songbirds fly in, build a nest in a geranium pot and lay eggs. He greeted them every day as they sat on the nest. When the eggs hatched, he watched the birds bring worms and bugs. He was there when the baby birds fluttered to the ground.

"I would go out every morning to write, contemplating how short life is. I was scared of dying, because I was enjoying living. I did not want to leave the miracle of the earth," Peter said.

"We send probes to Mars to find rocks and dust, but miss the miracles of earth, where plants breathe out the oxygen we breathe in, and we breathe out the carbon dioxide they absorb—one of the miracles of life," he said.

Transitioning with the word "life," he commented on how magazine names have shifted from *Life* to *People* to *Us* to *Self* to *Stuff*.

"In 40 years, we have gone from life to stuff, making everything a commodity to buy or sell. Where is the intrinsic value, the

celebration of beauty and the awe of nature?" he asked.

He relishes speaking with children visiting the Portland Zoo about endangered species. A seven-year-old boy enthralled with seeing seals and penguins in tanks reminded him that "we are made in God's image, and creation is good. We need to be childlike in our appreciation of life."

"It's an awesome world," he said, calling Christians to move from a utilitarian view of the world to one of seeing intrinsic value, delighting in the wonder, wisdom and whimsy of life.

"We can lose our souls by not seeing things as sacred. I grew up with my family's Orthodox understanding of sacred as something set aside by God for God," he explained.

"There is life at ocean depths and mountain peaks. To have dominion over creation means to protect it, to be faithful, wise and prudent, as servants caring for God's household, assured that God provides food through nature as God's part of the covenant."

Peter told about the moment on the Pacific Crest Trail when he became an environmentalist.

After setting up his tent and looking through mist to the moon one night, he fell asleep. In the night, he awoke to something walking around his tent. He thought the llamas were loose, but suddenly heard a scream 30 feet from the tent. He took out his pistol, fearing a cougar or bear.

He saw a herd of elk. The sound

was the bull elk rutting. Steam billowed out of his mouth, Peter said. "I realized God created wild animals and saw it was good."

Coming upon a large clearcut two days later, he was disturbed: "I'm not against logging or mining, but I am opposed to taking too much, too fast, too often. It's okay to take the fruit of creation, but not to destroy its fruitfulness."

Peter sat on a stump, opened his Bible to Proverbs 31:8 and decided he would "speak out for those who cannot speak for themselves"—elk, birds, salmon and the forest.

"God gave the responsibility of stewardship. It starts with loving God, loving neighbors and loving nature. If a neighbor in creation needs protection, we need to speak for policies to protect nature," he said, noting that every Christian denomination has a statement on environmental stewardship.

Recently, he said, the National Association of Evangelicals unanimously adopted a document that makes environmental stewardship a core value.

"How do we develop active caring?" Peter asked. "How do we make it safe theologically to be like seven-year-olds filled with wonder at the zoo? Can we find common ground among the different faiths to celebrate what it means to be human beings living in creation?"

For information, call (360) 574-8230 or visit www.restoringeden.org.

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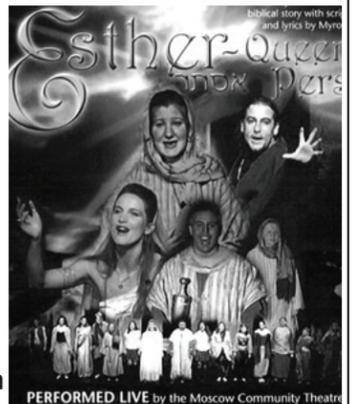
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A Panel on "Homosexuality: Debunking the Myths"

Thursday, Feb. 16 - 7:30 pm Cataldo Globe Room

Paula Gonzales, SC - Sisters of Charity "An Earth-Centered Spirituality"

Wednesday, March 8 - 7:30 pm Cataldo Globe Room

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Rosemary Haughton - Wellspring House

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Northwest Bach Festival

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January 29 - February 11, 2006

Sunday, January 29 • 3 pm Kelly Farris and Misha Rosenker, violin Margriet Tindemans, viola da gamba; and Mark Kroll, harpsichord General Admission \$25 Reserved Table Seating \$35 Students \$15	Strings and the Baroque: A Great Marriage Marie Antoinette Room, The Davenport Hotel 10 South Post Street, Spokane
Tuesday, January 31 • 7:30 pm Tracy Dunlop, violin; John Marshall, cello; Margriet Tindemans, viola da gamba; and Mark Kroll, harpsichord General Admission \$25 Reserved Table Seating \$35 Students \$15	Bach's Solo Voice Marie Antoinette Room, The Davenport Hotel 10 South Post Street, Spokane
Friday, February 3 • 8 pm Olav Chris Henriksen, lute; John Marshall, cello; Margriet Tindemans, viola da gamba; and Mark Kroll, harpsichord General Admission \$20 Students \$15	Lute, Cello and Gamba - Live in the Elizabethan Room Elizabethan Room, The Davenport Hotel 10 South Post Street, Spokane
Sunday, February 5 • 2 pm Darnelle Preston, soprano; Margriet Tindemans, viola da gamba; and Mark Kroll, harpsichord A Free Concert - underwritten by The Spokesman Review	Music of the Bach's for Soprano, Viola da gamba and Harpsichord Mary Queen Catholic Church 3423 East Carlisle Avenue, Spokane
Saturday, February 11 • 1 pm James David Christie, organ; with Darnelle Preston, soprano; Kelly Farris, Tana Bland, Misha Rosenker, violin & Helen Byrne, cello Suggested Donation at the door \$10	Organ Recital - The Art of the Chaconne and Passacaglia St. Augustine Church 19th Avenue at Bernard Street, Spokane

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