

## STORIES INSIDE

**Spokane tribal member challenges images** - p. 5

**Pastor accompanies Palestinians, Israelis** - p. 6

**NAACP rally looks at racism today** - p. 8

**Healing arts help restore voice for advocacy** - p. 12



Monthly newspaper and website covering faith in action throughout the Inland Northwest

online in color at [www.thefigtree.org](http://www.thefigtree.org)

# Palestinian committed to end hate

By Mary Stamp

Palestinian physician Izzeldin Abuelaish could have gone down the path of hate and revenge after losing his three daughters and niece to an Israeli attack in 2009 on his home in Gaza, said Jim Mohr, chair of the board of Gonzaga University's Hate Studies Institute, introducing him as speaker for the institute's recent International Conference on Hate Studies in Airway Heights.

His interview on Israeli TV minutes after their deaths may have contributed to ending the War on Gaza when he called for people to start talking to each other, hoping the sacrifice of his family members would move Palestinians and Israelis to peace.

"People who have had lesser wrongs have sought revenge in a misplaced search for satisfaction and justice to fill the holes of their losses created with violence," Jim said.

However, as a physician working in an Israeli hospital, Izzeldin wondered "which one" to hate when he was told to hate Israelis.

"Pain can sear human memory," he said. "Fixing on pain, we risk being trapped by it. I could not stay in the past and let my life end with



Palestinian physician Izzeldin Abuelaish chose to seek peace, not succumb to revenge.

the tragedy. The biggest weapon of mass destruction is hate in our souls."

Izzeldin, who is now a professor in global health at the University of Toronto, accepted the challenge to be better and break through the hate. He tells of his life growing up in Gaza and his views on peace for Israel and Palestine in his book, *I Shall Not Hate: A Gaza Doctor's Journey on the Road to Peace and Human Dignity*.

Based on teachings in the Koran that the world is one human family, he has learned "to answer hate with love, conflict with reconciliation."

He believes that to avoid being enslaved, one must acknowledge the past and embrace the future.

"If we face and challenge hate in the world, the world can be different. It's time to speak about hate on a global level, not just on the individual or national levels," Izzeldin suggested to participants at the conference on hate studies.

He calls for efforts to make hate be seen as a disease that kills. He calls for physicians to be emissaries of peace, as well as health.

As a Palestinian growing up in refugee camps, he knows the pain is

*Continued on page 4*

## Spokane Alliance identifies pressures on families in preparing its action agenda

Over a six-month Season of Listening and Solidarity, area faith, labor and education organizations in the Spokane Alliance gathered in small groups to hear how members are facing hard times because of foreclosure, unemployment, mental health issues, unpaid overtime and a lack of affordable child care, housing and health care.

"It is difficult to feel hopeful in the midst of these pressures, especially when families often are under multiple expressions of them," said Wim Mauldin, lead organizer.

In one-to-one conversations after worship or work, participants share life experiences and what brought them to their current place in life. Then each tells about public pressures that most impact them and their families.

"These seasons produce a sense of hope, he said.

People feel free to share, because, as one participant said, "Here it isn't a matter whether you have pressures. It's about which are hitting you right now."

A member of Covenant United Methodist Church recently moved back after living in British Co-

lumbia for several years. This woman immediately realized the limitations of the American health care system.

"It's not just a problem of health care," she said. "Children without insurance cannot play in after-school sports. People are tied to their jobs for fear of losing health care, and those with pre-existing conditions, like my husband, fear not being able to have health insurance."

One member of Liberty Park United Methodist Church, has been unable to find a full-time job in Spokane since she graduated from high school nearly five years ago. The first year after graduating, she worked part time at the new Subway in Davenport.

When her family needed to move to Spokane, she looked for work here. In spite of excellent references, she could not find a full time job. She ended up with three part-time jobs that did not add up to 40 hours a week.

Spokane stores hire 30 part-time employees to cover 10 full-time jobs and none pay benefits.

*Continued on page 3*

## Transportation cuts may affect people in rural communities

In rural Northeast Washington communities where some people rely on volunteer drivers and gas vouchers for transportation to medical care, jobs, school and government appointments, Catholic Charities Spokane is already seeing the impact of state budget cuts on the lives of people served by its Volunteer Chore programs.

Scott Cooper, director of Parish Social Ministries, said that potential cuts to transportation funding would mean that some volunteers may not be reimbursed for mileage and some clients may be unable to receive gas vouchers. The impact is multiplied by the increase in gas prices.

Some people are able to drive themselves, and may access a voucher for gas, but others need Volunteer Chore volunteers to drive them, Scott explained.

"Volunteers can receive reimbursement for mileage," he said. "Some choose not to take the reimbursement, while others report and claim it. Clients relying on volunteers will still have transportation, but, with higher gas prices, more volunteer drivers may need to request reimbursement."

Scott said that possibly five dialysis patients will be impacted, so Catholic Charities is writing grants for additional transportation costs. Not all dialysis patients are eligible for Medicaid's transportation.

Missing dialysis carries risks of anemia, bone disease, fluid overload, cramping, low blood pressure, cardiac complications and cerebrovascular complications that could lead to disability or death, according to a flier by the Renal Network in Indianapolis, Ind.

"It's a rural phenomenon. In Spokane, we generally do

*Continued on page 2*

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## Religion News Briefs

### Around the World

World Council of Churches News [www.oikoumene.org](http://www.oikoumene.org)  
National Council of Churches [www.nccusa.org](http://www.nccusa.org)

#### Mission Review looks at multicultural ministry

The latest issue of the International Review of Mission (IRM) focuses on church and migration. The biannual journal, sponsored by the World Council of Churches, shares the ecumenical practice of mission while giving voice to other theological perspectives, such as those of Pentecostal and Evangelical Christians.

"Migration brings new opportunities for mission and ministries of the church. The development of multicultural ministries is one of the significant missional responses to this global phenomenon" says the editor, the Rev. Jooseop Keum, secretary of the Commission of World Mission and Evangelism (CWME).

"Xenophobia, tribalism and the racial and ethnic backgrounds of many of the migrants now cause significant stress on the church, particularly the church in the global North," Jooseop points out in the introduction to the issue entitled, "Multicultural Ministry," and adds that "little attention is paid to the stress on the 'sending' communities." The issue presents a mix of academic and practical papers, developed around four areas: migration, multiculturalism, mission and community.

In 2011, IRM enters its 100th year of publication. An anniversary issue will be published in the fall for its centennial in 2012. The journal was first published in January 1912, as one of the fruits of the seminal Edinburgh World Mission Conference.

#### As millions of Americans are still looking for jobs, NCC and CBS tell how faith communities are helping

Despite signs of economic recovery, overwhelming numbers of people are still unemployed. Last month the Interfaith Broadcasting Commission and CBS reported how many faith communities are stepping in to help. "Unemployment: How Faith Communities Help Job Seekers," a CBS religion special, was broadcast April 10, on the CBS Television Network.

Pat Pattillo, NCC associate general secretary for justice, advocacy and communication, represents the NCC on the Interfaith Broadcasting Commission, which plans many network programs like this one each year. Shirley Struchen is the NCC's coordinator of electronic media programming.

Given the current jobless rate, many faith communities have created programs to assist people with their job searches and job retraining. Programs are conducted by experienced professionals free of charge and most do not require that job seekers be members of the church or religion.

Faith communities acknowledge that faith and prayer have to be aided by training and market awareness to help increase employment rates. As the broadcast showed, many experienced, compassionate people are helping today's job seekers.

The TV special visited the Career Transition Center of Chicago (CTC), where one program offers professional, spiritual and emotional support to those looking for work or undergoing a career transition. CTC was founded in 1997 primarily by the United Methodist, Presbyterian, Roman Catholic and Episcopal communities.

In Chicago, St. Chrysostom's Employment Council dates back to the 1980s. It offers a workshop on "Improving With Improv: Presenting Your Best Self through Humor and Spontaneity," led by a teacher at Chicago's Second City Improv.

New York City's Riverside Church offers a free six-week barber training program that has trained nearly 2,000 people since 1997.

The Rev. Paul Sherry, program director of the Chicago-based "Interfaith Workers for Justice," talks about the realities of unemployment, lending a deeper sense of need to the practical efforts now offered by local churches.

Paul, former general minister and president of the United Church of Christ, directs an advocacy group that addresses related issues of wages, benefits and working conditions. The individual local programs help support job seekers with new skills, as well as insights as to what employers are seeking today.

## REGIONAL ECUMENICAL & INTERFAITH NEWS

### PJALS plans annual auction May 14

Peace and Justice Action League of Spokane (PJALS) will hold its annual Spring Benefit Auction and finger-food potluck from 6 to 9 p.m., Saturday, May 14, at the Unitarian Universalist Church, 4340 W. Fort Wright Dr.

PJALS, which is in its 35th year, seeks to build a just and

nonviolent world, engage people in education, advocacy and organizing for human rights, economic justice and peace.

Recently, it has participated in a police accountability campaign, a "Caravan of Love" response to the anti-gay hate of the Westboro Baptist Church and the No New

Jail Campaign.

It recently launched a campaign to "Bring Our Billion\$ Home" to end the wars and cut military spending in order to fund programs that are lifelines for struggling families.

For information, call 838-7870 or visit [www.pjals.org](http://www.pjals.org).

### Habitat's new store larger with more parking

The Habitat Store moved and reopened in April at the Spokane Industrial Park, 3808 N. Sullivan, Building 10.

The new location has more parking, a larger space and easier access for donating and picking up large purchases. It will also do donation pickups.

"The Habitat Store is a destination for our customers," said Michone Preston, who is the executive director of Habitat for

Humanity-Spokane.

The Habitat Store marks its 11th anniversary of selling new and used building supplies. Revenue from the store funds Habitat for Humanity homes throughout Spokane County. Since it opened, the store has raised more than \$2 million for home building.

Habitat's more than 600 stores sell household items and building materials at an affordable rate, said Michone.

"The store keeps tons of recycled goods out of the waste stream each year," she said. "It is also a re-training location for programs helping people learn new skills to gain employment."

Habitat-Spokane is an ecumenical nonprofit ministry bringing the community together to build decent, affordable housing.

For information, call 534-2552 or email [michone@habitat-spokane.org](mailto:michone@habitat-spokane.org).

### Interfaith panel discusses 'Aging and Passing'

The Spokane Interfaith Council will present the final part of its Interfaith Conversations Series on "Aging and Passing" at 5 p.m., Sunday, May 15, at Country Homes Christian Church at 8415 N. Country Homes Blvd.

Other programs have been on "Birth and Coming of Age" and "Faith and Family."

The program will feature panelists from various faiths sharing their perspectives on aging, end of life and the afterlife.

There will be a potluck dinner and opportunities for audience members to share their experiences and perspectives on this topic with one another.

For information, call 536-2811 or email [spokaneifc@gmail.com](mailto:spokaneifc@gmail.com).

### Waterkeeper Alliance head speaks in region

Robert F. Kennedy, Jr., the president and founder of the international Waterkeeper Alliance, will speak in Sandpoint and Spokane.

His presentation for Lake Pend Oreille Waterkeeper is at 7:30 p.m., Wednesday, May 18, at the Panida Theater in Sandpoint and also at a benefit for the Spo-

kane Riverkeeper, at 7:30 p.m., Thursday, May 19, at the Martin Woldson Theatre at the Fox, 1001 W. Sprague, in Spokane.

Time calls him "a hero of the planet" for his effort helping Riverkeeper restore the Hudson River. That group's effort helped inspire more than 1,900 Waterkeeper organizations globally.

Robert is senior attorney for the Natural Resources Defense Council, chief prosecuting attorney for the Hudson Riverkeeper and professor at Pace University School of Law's Environmental Litigation Clinic.

For information, call 208-597-7188 in Sandpoint or 835-5211 in Spokane.

### Catholic Charities seeks funds to replace gas vouchers

Continued from page 1  
little in gas assistance, but our network of emergency services in Chewelah, Colville, Deer Park, Ione, Loon Lake, Newport, Okanogan, Oroville and Twisp write gas vouchers," he said.

Catholic Charities Spokane has applied for a grant to provide for the "growing need for gas so individuals can work, study and have access to medical care," he said.

"The most frightening reality is that people will not have access to medical treatments," Scott said.

The increase in gas prices and decrease in government resources from Temporary Assistance to Needy Families (TANF) and the

disability lifeline through General Assistance to the Unemployable (GAU) compound the problem.

For information, call 358-4273.

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## Members adopt Agenda for the Common Good

*Continued from page 1*

The schedule changes week to week, so she can't do anything on her day off. Today she works part time at a job that fluctuates from 20- to 30-hours per week without benefits.

In addition to Covenant United Methodist, which had their "Fall Formation" conversations at the end of last year, other congregations and unions have organized similar conversations among their members.

Westminster Congregational United Church of Christ, Liberty Park United Methodist, the Spokane Education Association and Laborers Local 238 are a few of the participating organizations.

Ryan Palmer, Westminster UCC Listening Season organizer, noted, "People are surprised when we receive responses from all the organizations. They see that we face similar public pressures."

"People in congregations struggle with debt. Facing these pressures together reminds us that being the people of God is about facing challenges together," he said.

Issues the alliance takes up require the power of its many institutions and allies, acting together to make needed changes.



**Wim Mauldin**

About 170 members from 20 alliance organizations are meeting May 9 for a Discernment Assembly to compile lists of public pressures they face and to find who will work on each one. In open discussion, they will hear stories behind the pressures and how they impact real people.

"People vote for issue areas most deeply and broadly felt by putting a sticker with their names on paper on the wall," said Wim. "The three or four top issue areas will determine problems the alliance will research and act on in the coming year."

"Many interests surfaced by the process are not taken to the alli-

ance, but create the action agenda for individual organizations," he said. "Each organization has its independent mission and agenda. One congregation has taken up housing issues downtown. A parents' group has put a spotlight on a busy intersection in their neighborhood."

The alliance will hold an appetizer-and-beverage fund-raising event, "Charting a New Future for Greater Spokane," from 5:30 to 7 p.m., Tuesday, May 24, at the Unitarian Universalist Church, 4340 W. Fort Wright Dr. At this gathering, the alliance will present its new "Agenda for the Common Good" and testimonies of people affected by the issue areas.

Community members will have an opportunity to contribute their suggestions about how to change public policy and what the priority issues are.

The Rev. Deb Conklin, pastor of Liberty Park United Methodist, said, "That night, there will be many creative and knowledgeable people from the community who want to attack these community problems. We will also look for partners in the actions we undertake in each issue area."

For information, call 532-1688 or visit [www.spokanealliance.org](http://www.spokanealliance.org).

SustainableWorks expands

## Project improves energy efficiency

More than 175 South Hill residents have signed-up with SustainableWorks to make their homes more energy efficient and lower their carbon footprint.

SustainableWorks, a Spokane based nonprofit, is partnering with Washington State University Extension, Avista Utilities, the City of Spokane Office of Sustainability, the Spokane Alliance and others to offer reduced-cost energy audits and home retrofits.

Stimulus funds help homeowners and renters—with landlord approval—make improvements that reduce energy use and energy bills, said Luke Tolley, SustainableWorks organizer in Spokane.

Participants save on items like furnaces, water heaters, insulation and air sealing.

SustainableWorks has done 200 audits and 100 retrofits in other neighborhoods, he reported.

"Participants are saving up to 40 percent on their energy bills, and benefiting from increased comfort in their homes," he said.

South Hill residents can participate through June. The goal is to sign up 500 residents.

If the goal is reached, Luke said that the project will reduce carbon emissions by 300,000 pounds annually and create 15 full-time, living-wage jobs to do the work.

The process begins with a pre-audit to determine eligibility followed by a professional energy audit. An energy consultant explains where the home is losing energy and suggests the cost-effective improvements. Contractors managed by SustainableWorks complete the measures the homeowner chooses.

Projects are designed to pay for themselves with energy savings.

SustainableWorks is using a \$4-million Community Energy Efficiency Program Grant to retrofit up to 2,000 homes and small businesses in moderate-income neighborhoods in Spokane, Pierce, King and Snohomish counties over the next two years, producing about 120 full-time jobs, as well as reducing carbon emissions by 3,000 tons.

For information, call 532-1688, email [luke.tolley@sustainableworks.com](mailto:luke.tolley@sustainableworks.com) or visit [www.sustainableworks.com](http://www.sustainableworks.com).

## Workshop offers resources for returning veterans

"Healing Communities Welcome Veterans Home," an event to provide faith community members and grassroots activists with tools and resources to act on behalf of veterans, will be held from 8:30 a.m. to 5 p.m., Tuesday, June 7, in Cataldo Hall at Gonzaga University.

One presenter is Jurene Mason, a Spokane veteran. She was among 30 people invited to Washington, D.C. in March to meet with presidential staff about initiatives around the country to help local communities engage in supporting and affirming veterans and their families.

The workshop will address how to support healthy homecomings for veterans, said Marian Beaumier of ACT Ministries, one of the sponsors. "Participants will make a concrete commitment to support veterans and families. The event will provide tools and follow-up for effective ministry."

Workshop sponsors include Army One Source, Gonzaga University, the Washington Association of Churches (WAC), Catholic Charities Spokane and other state and local organizations.

The WAC offers clergy workshops around the state on ministry with veterans and families.

Army One Source is establishing a website for veterans to access local resources from anywhere around the globe. It has just hired a staff member to direct services in Eastern Washington.

Other organizers are Access to Recovery with the State Department of Social and Health Services, Women's Healing and Empowerment Network, Stonecroft Ministries, Fairchild Air Force Base chaplains, Pacific Northwest Teen Challenge, Greater Spokane Substance Abuse Council, Northwest Veteran Resource Center, Veterans Outreach at Life Center and Veterans Support Network.

First Lady Michelle Obama and Jill Biden, wife of the Vice President, launched a national initiative calling for support of service members and their families through education, challenge and

action among citizens, communities, businesses, nonprofits, faith and philanthropic organizations, and the federal government.

"The event aims to make that initiative a concrete, caring reality here in our region," said Marian.

For information, call 438-0428 or visit [nvweteranresources@gmail.com](http://nvweteranresources@gmail.com).

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# Muslim uses education to spread wisdom

*Continued from page 1*  
of hundreds of millions of children who never tasted childhood.

"Our suffering is not from God, but man-made, so we must challenge and change it," he said.

"As a child, I dreamed of being a doctor. If we dream big, our dreams can become reality," said Izzeldin, who studied medicine in Cairo and earned a diploma from the Institute of Obstetrics and Gynecology at the University of London. He did a residency at Soroka Medical Center in Israel and subspecialized in fetal medicine in Italy and Belgium. He also has a master's degree in public health from Harvard University.

"I went to the university to learn and struggle for our society," he said. "Being confident in myself, I learned that nothing is impossible—except to return my daughters and niece to life."

On Sept. 16, 2008, his wife, the mother of their six daughters and two sons, died. He continued to give witness as the first Palestinian doctor practicing medicine in an Israeli hospital, hoping co-workers would see a Palestinian "as human, skilled and giving."

On Jan. 16, 2009, an Israeli tank shell hit his daughters' room, five seconds after he had left it.

"I would not want anyone to see what I saw," he said. "Where was my Bisan, 20, who went at age 14 to a peace camp with Israelis to learn how similar we are? Where was Mayar, 15, who planned to be a doctor? Where was Aya, 13, who wanted to be a lawyer to be a voice for the voiceless?"

Aware Gazans had become

numbers, Izzeldin affirmed that the craziness must stop with this tragedy: "We may like something and find it's not for good. We may not like something, and find it's for good," he said.

To discourage his son from violence and hate, he encouraged him to know "your sisters are with their mother."

To keep balance, he kept moving, determined not to give up. As a Muslim, he encourages people to spend as much time as possible with the people they love.

"It's time for us to understand

that the most holy things in the universe are other human beings and freedom. We all come from Adam and Eve, created to know, care about, respect and have compassion for each other. We must run our lives as free human beings. No one should fear unemployment, homelessness or hunger. For me to be free, all must be free. We must fight for the freedom of all," Izzeldin said.

"We must treat each other as human souls, seeing beyond divisions of ethnicity and religion to find commonalities," he said.

As he wrote the book, he said that he suffered and wanted to hate, but knew if he did, he would be drawn into "the ocean of hate." Although his pain was severe and his wound deep, he did not want to become another victim of hate. "Hate is a poison. When it's injected, we never recover," Izzeldin said. "My focus is on prevention. It's more effective to immunize oneself and one's children from hate. The antidote to hate is success."

Instead of using a weapon like

the one that killed his daughters and niece, he used his education to stand stronger and gain wisdom.

His daughter Shada, then 17, who survived but lost her right eye and has malformed fingers, did not lose her compassion. She is determined to study computer engineering to achieve her sisters' dreams of higher education.

Izzeldin feels outrage when he goes to the grave, but chooses to use that anger to bring change.

"Our enemies are our ignorance of each other and greed. We must learn about others so the world can be safe. We need both justice and security," he said, noting that justice is what he wants for others. "Change does not come from outside but from within our hearts, minds and souls."

He quoted the Rev. Martin Luther King, Jr., that "our lives begin to end when we are silent about things that matter" and when "good people do nothing."

Izzeldin believes "we need more than words. We need presence and action. It's time for each of us to do something," he said.

"I am confident the world can be changed by justice, truth and peace," he said, adding that part of truth is for men to realize they are indebted to their mothers, wives and daughters, and to challenge calls for budget cuts that affect the health of women and children.

Now Izzeldin wants to see the plans of his daughters fulfilled by other girls, so he has started a scholarship fund called, Daughters for Life, Education and Health Canada. It will give 35 awards in six countries this spring. He hopes women receiving the awards will work to end wars and hate.

Izzeldin called conference participants to "smash the mental and physical barriers within and among us and to take action."

"The future is our priority. Our children are the future," he said.

For information, call 313-3665, email [hatestudies@gonzaga.edu](mailto:hatestudies@gonzaga.edu) or visit <http://guweb2.gonzaga.edu/againstthate/Index.html>.

## Second International Hate Studies Conference drew 125 participants to hear speakers from 14 countries.

*"The conference has given us contacts with other universities doing the same work."*

Jim Mohr - chair of the Board for the Institute for Hate Studies  
*(related article on next page)*

## 'Miracle Worker' performance benefits Shalom Ministries

Manito United Methodist Church is sponsoring a performance of "The Miracle Worker" at 3 p.m., Sunday, May 15, at Interplayers Theatre, 174 S. Howard, to benefit Shalom Ministries, which serves meals to homeless and low-income persons in downtown Spokane.

Shalom Ministries seeks to end the cycle of poverty by meeting basic needs and building community. It serves hot meals four mornings and one evening a week at Central United Method-

ist Church, 518 W. Third. It also provides a clothing bank, basic computer training and access to social and health services.

Patty Duke, who won an Academy Award for playing the part of Helen Keller, a wild deaf, blind and mute child, in the 1962 film, is directing "The Miracle Worker"

by William Gibson and will be at this performance. She is also the last surviving member of the original Broadway cast.

"The Miracle Worker" is being performed May 5 to 22 at Interplayers.

For information, call 280-9757 or 747-4755.

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# Spokane tribal member and artist challenges images in media, sports

As a teacher, artist and activist, Spokane tribal member Charlene Teters (Slum Tah) challenges portrayals of Indian people as objects, mascots and stereotypes, seeking to create a shift from the dehumanization of native people in pop culture, media and sports.

"We may feel alone, but we are not voiceless or powerless," she told participants at the second International Conference on Hate Studies in April at the Northern Quest Resort in Airway Heights.

Charlene, who grew up in Spokane and now teaches art at the Institute of American Indian Arts in Santa Fe, N.M., helped found the National Coalition on Racism in Sports and the Media to end denigration of Native Americans as sports mascots and in imagery by sports teams.

In 1989 at the University of Illinois in Urbana-Champaign, she was disturbed at a basketball game by the performance of a pseudo-Native American dance by a European-American student, portraying the university's mascot, "Chief Illiniwek."

Charlene began to protest alone, silently outside athletic events, holding a sign, "Indians are human beings." Soon Indians across the country joined her in launching a national debate about the appropriateness of Native American imagery in sports and media.

Her efforts led to a movement to eliminate imagery such as tomahawk chops as part of cheers and Indian symbols and mascots.

"If there were a team called the San Diego Caucasians attitudes would change," she said.

Speaking to the educators and religious leaders gathered for the conference on hate studies, she reminded them, "You are on our ancestral land, a gathering place for people of the river."

Charlene, who earned an associate degree in 1986 from the Institute of American Indian Arts, completed a bachelor's in fine arts in 1988 at the College of Santa Fe. She began graduate studies in art at the University of Illinois in 1988, recruited as one of three Native American students.

She expected a university would be a place respecting all peoples, but when she first arrived she saw images of Indians on everything—banks, a clinic, beer and toilet paper. When Marcus, one of the Native American students, challenged images in the student newspaper, he was targeted. His phone rang day and night. He left after two weeks.

A professor telling Charlene and the other student that Marcus had left said: "One little, two little, three little Indians..."



Charlene Teters started movement to retire school Indian mascots.

"I decided to keep my mouth shut to finish my degree and leave. I internalized the pain," she said.

Then she took her two children—in junior high and high school—to a basketball game because the team was in the final four, and they love basketball.

The mascot impersonating an Indian wore a headdress with 90 eagle feathers. Many times feathers touched the ground. When an eagle feather falls to the ground in a powwow, the dancing stops, because the eagle feather is sacred.

Her children, who were traditional dancers, recognized the disrespect and were humiliated. Charlene was sad, because she had worked hard to instill a sense of pride in her children.

"I could no longer keep silent," she said.

After standing outside games with the sign, she was spat on and targeted with phone calls.

Ken Stern of the American Jewish Committee, who helped found the Institute for Hate Studies at Gonzaga University, had been monitoring campus newspapers for bigotry. Seeing how the university was targeting her, he called and offered to help.

"If you leave," he said, "they win."

Charlene was determined to stay. He helped find people to join her.

"Through the struggle, I have met some of the best, most conscientious people," she said. "It took 20 years, but in 2007 the University of Illinois retired the mascot, although I know it's still used behind closed doors.

memorize answers for tests. In our education, we ask questions, hear a story and it's up to us to find the answers. There is no beginning or end to the stories," said Charlene.

Her grandmother, who spoke English fluently, told stories in Spokane-Salish. She might begin in English, but then would switch to Spokane.

"As a grandmother, I now understand the pain in her voice when she said, 'My own grandchildren do not understand,'" Charlene said.

Wanting to save her children the attack on Indian identity she experienced in boarding and reservation schools, Charlene's mother did not teach them to speak Spokane.

In her grandmother's traditional stories, there were lessons in astrology, geology, morality and life.

The greeting in Spokane-Salish is, "What's in your heart? How

have you been treated today? How have you treated others?"

"It's hard to be heard as a Native American, because many think we are not here, that we are about the past. Mass media create images of who are the good guys and who are the bad guys," Charlene said.

"Media demonize and dehumanize Muslims, indigenous people and others. Once media dehumanize, it's easy for people to hate and do racist acts. I see despair in our young people," she said.

She hopes that by sharing her experience, she plants seeds.

"To plant seeds is the most revolutionary thing we can do. To open the earth and plant seeds is a powerful act," she said.

Charlene takes her responsibility as a teacher as a cherished cultural tool to help Native students gain skills to contribute in the society.

For information, call 313-3665 or visit charleneteters.com.

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## Accompaniment solidifies pastor's focus on nonviolent communication

After eight years of encouraging members of Christ the King Lutheran Church in Goldendale to go out and do ministry in their daily lives, the Rev. Kimberly Meinecke joined a three-month ecumenical team to accompany Palestinians and Israelis and witness their relationships.

Since returning from the April-to-June 2010 experience with the World Council of Churches' Ecumenical Accompaniment Program in Palestine and Israel (EAPPI), she has shared what she witnessed in presentations across the region and nation, and has contacted members of Congress.

In February, she began as interim minister at Messiah Lutheran Church in Spokane.

Kimmy said that in sermons at Christ the King, she would encourage the congregation to look out the north window of the sanctuary to the town of Goldendale, as she invited them to do ministry in their lives as teachers, parents and business people, "reminding people of God's forgiveness and God's presence with the poor."

Those themes were part of her search for ways to build nonviolent communication in an area where violence seems to be the way of life. In Palestine, she observed violence and human rights violations, but also found Israelis and Palestinians forgiving and walking in solidarity with each other.

Her interest in nonviolent communication emerged as Kimmy grew up Lutheran, living around the world with her father's moves in the Navy. As a social work major at St. Olaf College in Minnesota, she went on study programs to the Soviet Union and India. A 1997 graduate of the University of Chicago Divinity School, she spent 1995-96 at Holden Village, a retreat center in the Cascades.

"I am just one voice encouraging people to connect. As a witness, I present what I saw and heard—the story of a woman I met in a village, what it's like for a Palestinian to go through a checkpoint or the story of a young man in prison," Kimmy said.

"As I collected stories and statistics, I realized much came through filters," she said, "so I share information and let people come to their own conclusions."

"Many Americans are confused by what is happening in Palestine/Israel and by the history. Some don't know where they are, or that Palestine is a separate entity. As an ecumenical advocate, I give background to help people make sense of the situation that started when the United Nations created the state of Israel in 1948," she said.

What to Israel was a war of independence is known to Palestin-



The Rev. Kimberly Meinecke shares what she observed.

ians as the "Catastrophe," framing their two perspectives of events that have followed, she said.

Other factors were set 1) by Jordan losing the West Bank in 1967 and its becoming part of the Israeli Occupied Military Zone, and 2) the Geneva Convention setting standards for human rights in an occupied zone.

Kimmy—one of 26 Quaker, Anglican, other Protestant and some agnostic EAPPI participants from Sweden, Norway, France, Germany, Switzerland, the United Kingdom and South Africa—lived in Bethlehem, one of six locations for EAPPI teams on the West Bank.

Teams met for dinner most days, shared experiences once a week, and set time for worship and prayer. The teams had a mid-term orientation in Haifa.

She monitored a nearby checkpoint for going through the 27-foot-high concrete separation wall, and she visited schools, farmers, villagers, community leaders, Palestinian organizations, women's and children's groups. She joined in nonviolent demonstrations and educational events, such as teaching women about nonviolent communication.

Other teams worked with school children in refugee camps, families whose homes were being demolished and with both Israelis and Palestinians.

"Part of accompaniment is just being with Palestinian and Israeli partners to help them do what they do," she said, noting that she had a

visa and could go readily through the checkpoint, while Palestinians needed permits.

"We were there to support both Palestinians and Israelis who are working for justice and peace," she said. "EAPPI is neutral, neither pro-Palestinian nor pro-Israeli, but pro-human rights."

They monitored human rights violations, such as building permanent civilian housing in occupied-zone areas, the expropriation of land and the demolition of Palestinian homes and businesses.

"Monitoring also included helping people get along in ways that honor the people's culture and perspectives," Kimmy said.

Palestinians and Israeli partners include the Machsom (Checkpoint) Watch; the B'tselem Israeli human rights organization; Ta'ayush, Legal Rights for Arab-Israelis and Palestinians; Breaking the Silence—former Israeli Defense Forces speaking on human rights violations they have seen or participated in—and the Israeli Committee Against Housing Demolitions.

Other violations include Israeli army members taking photos of Palestinians in nonviolent demonstrations and going at night to their homes to arrest them, she said.

"Many Palestinian teens and children are in prisons, along with adult political prisoners," she said, telling of talking with a 13-year-old arrested in a non-violent demonstration with his 16-year-old brother.

The international presence is intended to deter actions. EAPPI

volunteers wear vests to identify them, so those violating human rights will know their actions will be reported to the United Nations Human Rights Commission, the U.S. State Department and the Red Cross.

Eleven percent of West Bank Palestinians are Christians and the rest are Muslims. About 30 percent of the people in Bethlehem and Jerusalem are Christian—mostly Orthodox, Catholic, Lutheran or Episcopalian. The wall keeps people from attending worship in Jerusalem, while Christian pilgrims from other areas of the world freely visit sites of Jesus' life and ministry.

Most Palestinians have lived in the area their entire lives. Their families have been there back before the Ottoman Empire, Kimmy said.

"Many Israelis also trace their ancestry to family who lived on the land before the Ottoman Empire," she said. "A significant percentage of Israelis are also refugees from Ethiopia, Russia and Eastern Europe, where they were persecuted for their faith. The first wave of immigrants to the modern state of Israel came from Europe after the Holocaust."

"Israelis move to settlements, which are located in Palestinian territory, for many reasons—from having cheap, government-supported rent to reclaiming the land of Zion," she said.

"Among Israelis, there are doves, who support peace, and hawks, who support the military actions," she explained.

"As a Christian, I hope there will be a way for people there to figure out how to live together," Kimmy said. "Military occupation is always a temporary solution. It needs to end to allow for a political solution through nonviolent communication, resistance, protests, action and discussion."

"The nonviolent movement is key to open, honest communication," she said. "The underlying problem is that many Palestinians and Israelis are unable to see each other as human beings with value and valid perspectives. Seeing the other as fully human is fundamental for nonviolent communication and for just, peaceful solutions."

One model is Family Forum, a

support group for families who lost members in the conflict. Families of Israelis killed by Palestinians and families of Palestinians killed by Israelis talk about their losses, grief and lives wasted because they don't get along. Members go in pairs to schools and groups to tell their stories.

"One Israeli said, 'It's wrong for us to kill Palestinians and for Palestinians to kill Israelis. Although it happens, this Palestinian is my friend,'" Kimmy reported.

Palestinian and Israeli students wonder how they can be friends because of propaganda by both.

Kimmy said solutions there are "over-militarized," as they are "in our own country."

"Nonviolent communication involves recognizing the other as fully human, with worthwhile opinions to hear. Our responsibility is to respect people and be curious to learn about them."

Kimmy said that some in the United States promote economic pressure through individuals boycotting goods, organizations divesting or governments setting sanctions. She said the World Council of Churches has not taken a position on those measures.

Her preference is to converse to find common ground and build bridges. For example, on the way home from Tel Aviv, she sat by an American Jewish woman on a birthright trip.

"She asked what I did there. When I told her, she asked if I was pro-Israeli or pro-Palestinian. I said, 'Neither, I'm pro people.'

"To be pro-one is to be anti the other. Life is not either-or," Kimmy said. "It's more complex. I'm pro-peace and anti-war."

"There are violent Palestinians and violent Israelis, and there are nonviolent Palestinians and Israelis," she said.

In her ministry at Messiah Lutheran, Kimmy continues to pursue nonviolent communication as she seeks to help the congregation create an environment where people can talk with and listen to each other.

"Jesus on the cross," she believes, "is the bridge over the chasm that divides people."

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# Peace Corps experiences open young men to complexities of cultures

Peace Corps volunteers Kevin Carlson and Connor Radkey returned to Spokane in the fall of 2010 attuned to the complexities of how relationships, traditions, communities, churches, poverty and lack of infrastructure complicate HIV and AIDS education and prevention efforts in Swaziland.

The smallest African country's 1.1 million people have the world's highest rate of HIV and AIDS, said Kevin, a 2001 Lewis and Clark High graduate.

From the 1960s to 1995, Peace Corps projects there focused on rural education. It withdrew from Swaziland in 1996. In 2003, an AIDS epidemic led the Swazi queen mother and king to ask the Peace Corps to return.

**Kevin and Connor had to find** creative ways to use community development skills to integrate HIV and AIDS education. For example, they helped people plant and tend small gardens to improve their nutrition and health.

Connor, a 2002 Ferris High School graduate, first met Kevin in 2008, during training in Philadelphia and orientation to language and culture in Swaziland.

Kevin, a 2006 graduate in psychology from Pacific Lutheran University, had worked a year with developmentally disabled youth in Spokane, and spent a summer as a camp counselor with Croatian war orphans from different ethnic and religious backgrounds before joining the Peace Corps.

"In Swaziland, which is 80 percent Christian, religion, families and elders sustain communities," said Kevin, who grew up attending Methodist churches where his mother, the Rev. Brenda Tudor, served as pastor.

Connor, a 2007 University of Washington graduate in international studies, went into the Peace Corps to gain practical experience in international studies and development. He had previously volunteered with the AIDS Alliance in Seattle.

**They were assigned** to different communities: Kevin in Nereha in Central Swaziland and Connor in Herefords in North Central Swaziland. In their first year, they were immersed in their communities to establish relationships and evaluate needs. In their second year, they built community, started small businesses, trained peer teachers to prevent HIV and formed HIV support groups.

They soon learned that with 90 percent unemployment, the high co-occurrence of HIV and poverty made it "hard to talk about a disease that would kill people in years," when people needed to do



Kevin Carlson and Connor Radkey

subsistence farming or leave the village to work just to survive, said Connor.

**Kevin and Connor had to learn** about community gatherings, government systems and non-governmental organizations (NGOs).

In Nereha, the hub of a chiefdom of 4,000 people, Kevin helped the National Emergency Response Council for HIV and AIDS, working through a Gogo House—grandmother's place or place where the community gathers to discuss issues.

In Herefords, Connor worked in a 10-square-mile area with 300 to 500 homesteads for grazing and farming. People were mobile. Many went every other week to work in South African mines.

The district of three chiefdoms, which had many orphans and young people, sends a representative to parliament. The system mixes indigenous and western government styles.

**"We introduced HIV topics** as they related to economics, nutrition and education," he said. "Communities were at different stages of accepting HIV programs."

Because many white foreigners funded development projects—without evaluating local needs—Kevin and Connor had to overcome expectations that they, too, might have deep pockets.

Despite development reports depicting villagers as passive recipients, Connor found that contrary to reality.

"If education was the sole solution, HIV and AIDS would be cured," said Kevin, as he and Connor discussed barriers they encountered.

Transmission is by men and women, because people have multiple concurrent polygamous relationships, said Connor. "A husband may have two wives in his homestead. Boys and girls have multiple relationships."

**Both found that religion** sometimes inhibits efforts to prevent HIV and AIDS in some of the following ways:

- Some think God will save them from AIDS, and they don't need to use condoms, said Kevin.

- Churches gave different messages on condom use. Some require abstinence; others knew condoms stop transmission.

- One pastor opened a "clinic" and sold an herbal drink he claimed could cure HIV and AIDS. It didn't work, so people infected others and became sicker.

**Their educational efforts** also had to be sensitive to other cultural dynamics. For example:

- Stigma about the diseases was a barrier to people being tested.

Kevin and Connor urged people to test for HIV so those who were positive could be put on medicine. When tests showed a certain cell count, a person could receive antiretroviral treatment. For pregnant women, treatment could prevent transmission during birth or breastfeeding.

People didn't want others to know they had HIV, Connor said, because men blame women, and people some laugh at or bully people with HIV, not considering the person whole.

Many who test keep results from family, so transmission continues.

- The Swazi pride themselves in being peaceful and non-confrontational, so they do not challenge when someone presents false information at a community meeting, Connor said.

For example, one chief with multiple partners said HIV was fabricated by white men.

- Few would come to workshops, lectures, events and groups.

"Peace Corps volunteers were not the first to talk about it, so some have HIV and AIDS fatigue," Connor said.

did not solve all problems, it added a 'but' to debates."

Kevin found Swazi jovial, throwing their hands up even if they can't make a difference, saying they'll just be happy. Despite high unemployment and high HIV and AIDS rates, they live life joyfully.

**Both hope to keep the openness** and friendliness they found—people stopping to talk to each other, knowing neighbors and knowing each other's business.

They lived in huts on family homesteads and were treated like sons. Although they found it hard to say goodbye to the children, they knew the children could go to town and contact them on the internet, which Kevin and Connor used to communicate with their families. They know technology will change the people's lives.

Both return aware of similarities in the United States and Swaziland in that people face similar problems of poverty, corruption and homelessness.

"I return with new ways to see problems and new values," said Connor.

For information, call Kevin at 220-4783 or Connor at 599-0114, or email Kevin at carlsonkm@hotmail.com or Connor at radkey@gmail.com.

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# NAACP rally speakers articulate climate on race issues, relations today

A tactic that was intended to scare people instead pulled people in Spokane together, said Benjamin Todd Jealous, president of the national NAACP.

He came to Spokane on April 3 to march with people and call the region together to challenge those who left a bomb along the route of the Martin Luther King, Jr., Day march in January.

"At a time that diversity is going up and prosperity is going down, we need to embrace diversity and fix the economy for everyone," he said. "Too often when prosperity is down, diversity is used by those in power to divide the community."

"These are tense times in the country," he said, pointing out that the NAACP (National Association for the Advancement of Colored People) has many martyrs. "So it's great to see a diverse crowd here wanting this to be one city and one country."

The April march from the Veterans Arena to Riverfront Park also commemorated the 43rd anniversary of the assassination of Martin Luther King, Jr., on April 4, 1968.

**Spokane Mayor Mary Verner** affirmed, "This is our Spokane. The placement of a bomb on the Martin Luther King Day march route was a clear call for increasing our vigilance. We need to pay attention and respond to the subtle and not-so-subtle acts of racism and violence."

"We live in difficult times. It's our job to stand up for what is good and right in the community. Today, we marched together. We can't be stopped. Our steps convey the message that the people of Spokane will not be bullied or threatened. We will not let our community be defined by an act of violence against people based on their skin color," the mayor said.

**Speakers recalled efforts** in the region of the Kootenai County Task Force on Human Relations and the Northwest Coalition Against Malicious Harassment, which were formed knowing that while hate groups may be small, they have a moral and physical impact on communities.

Speakers also expressed dismay at the escalation of bigotry against Muslims since Sept. 11, 2001.

**V. Anne Smith**, president of the Spokane Chapter of the NAACP, said that "racism affects our children, our jobs and our everyday lives. We need to live and work together in peace. Today, the bomb helps Spokane embrace its diverse cultures. I see in my city every race, creed and color working together. We need to work together so there is no racial profiling and so jobs are for all."

**Benjamin said the NAACP's** role is to act as the conscience of the nation. It seeks to raise courageous children to bend the nation toward justice.

His father told him: "Anyone can be scared, but it's a question of what you do about it. We need to be courageous and act in spite of our fear."

"We are one nation. It's important that we come together in these times," Benjamin said, repeating that it's important in times of falling prosperity and rising diversity to challenge attacks on race, gender, sexual orientation, religion and other differences.

Benjamin believes "if we talk with our brothers and sisters in



Carrie Bryant greets Benjamin Todd Jealous before NAACP march

the tea party movement, we would find we have common beliefs and visions."

For example, his father's relatives in New England laud principles of the Constitution and the Pledge of Allegiance, which says that "we are 'one nation, under God, indivisible, with liberty and justice for all.'"

He pointed out that while blacks are one percent of the region's population, they are less than one percent of public employees and are more likely to be mistreated by police or in schools.

**Idella Rattler, an Arapahoe** raised on the Blackfoot reservation who teaches at Rogers High School, said that the school is addressing goals to reduce the achievement gap.

For example, the school reached out to a student who dropped out after his house was vandalized by white supremacists. Police did not consider it a hate crime. He knew he would not get justice, so he became discouraged.

"Spokane needs to heal. We each need to heal," Idella said. "My grandfather's name was Indian Killer. Without him, I would not be here. He's part of my history. I need to heal that reality. We need to heal ourselves, our communities and our nation to understand and respect diversity."

While there is still much to do, she said she can endure, because at least today there are no longer signs that say, "No Indians and no dogs allowed," because people came together and worked.

**Larry Burnley**, assistant vice president for intercultural relations and African American history professor at Whitworth, called for remembering that King was not killed because of his dream but because he reminded people of injustice.

While some talk of being "in

a post-racial society," African Americans still experience a high dropout, poverty and incarceration rates and poor health, he said. In addition, some consider efforts to redress centuries of "affirmative action for whites"—in policies and practices that gave European Americans privileges in land, employment, health care, education, voting, Constitutional protection and preferential treatment in courts—as reverse racism.

Larry reminds that centuries of "immoral trade of human beings and enslaved labor resulted in the accumulation of massive amounts of wealth for whites."

When talking of repairing damage from this discrimination, he said, many whites do not want to be responsible for their ancestors' sins, but "never question or acknowledge economic benefits they enjoy" because of ancestors' sins and crimes against humanity.

He calls for teaching at every level about the institution of racism, the African Holocaust during the Middle Passage from Africa and slavery, and the courage of African Americans, whites and others who fought and died in the struggle for racial justice.

**Rachel Dolezal**, an activist and professor of African American studies at Eastern Washington University, said racism, hate, fear, intolerance, ignorance and selfishness exist in the community.

"Although we don't want to see the effects, we need to see what's happening and hear what is going on, because nothing in human history ever changed when people pretended it didn't exist," she said.

"We wear race, disability, religious and gay blinders to edit out what we do not want to see. Our goal is no blindness, because blind love is weak love. We need to see the difference and appreciate it. We need to take off our

blinders and love our neighbors as ourselves," she said. "This means loving *especially* people who are different. Racial hatred exists. We can start to overcome it by taking off our blinders. The greatest tragedy is when good people are silent."

**Liz Moore** of the Peace and Justice Action League of Spokane, said some are fooled into thinking that people of color, immigrants, gays or poor families are enemies: "They are not the enemies. The enemies are racism, economic exploitation and militarism."

With area school dropout, unemployment and food stamp rates higher in Spokane than the national average, she called for

eliminating corporate loopholes that "make Swiss cheese" of the state and federal tax revenues, rather than cutting budgets in ways that increase the suffering of the poor.

"With the United States spending \$200 million an hour on war, sucking funds from programs that protect families, we need to stop the military spending that Martin Luther King, Jr., called 'the demonic, destructive suction tube,'" she said. "We need a movement modeled after the civil rights and labor movements. We are in it together. We all do better when everyone does better."

For information, email [spokaneaap@yahoo.com](mailto:spokaneaap@yahoo.com).

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## Fair trade Oriental Rug Event includes education about rug makers

Through the Ten Thousand Villages fair-trade program of the Mennonite Central Committee, Spokane's fair-trade shop, Kizuri, is hosting an Oriental Rug Event May 19 to 22 at the Community Building, 35 W. Main.

There will be more than 300 rugs on display—featuring rugs from two-by-three-feet to 10-by-14-feet, plus hallway runners.

It is a sale, exhibit and educational seminar on how the traditional craft of hand-knotted oriental rug making has enabled about 850 Pakistani families in 125 villages to make 54 types of rugs to support their families.

Kim Harmson, owner and manager of Kizuri, seeks volunteers to help load and unload the rugs and to assist sales people.

"Education is part of our mission at Kizuri," she said. "It will be a cultural and educational experience with a public seminar on how rugs are made and on the traditions of the rug makers."

Pakistani families have made rugs for centuries, at least since the time of Alexander the Great.

"It takes a year for a family of four traditional rug makers, working five to six hours a day, to knot a nine-by-12- rug with 500 knots per square inch. Previously, the rug makers took their rugs to Lahore to sell," said Yousef Chaman, director of Bunyaad.

Before Bunyaad, a fair-trade foundation producing the rugs for Ten Thousand Villages, they had to go shop to shop to sell their rugs. Sometimes they returned without selling the rug, or they had to sell it for less than its value. They could not afford to go back to the city again, he said.

Ten Thousand Villages, which was started in 1946, has carried the rugs for more than 20 years.

Pakistani families knot rugs in their homes seven months a year, and seasonally also farm and make bricks. They are able to be with



Kim Harmson displays rugs as prelude to the Rug Event in May.

their families while they make the rugs, supporting their children to go to school, Yousef said.

Families tend doumba sheep, which have an extra fat pack so there's more lanolin in the wool, increasing the life of the rug.

Artisans use natural dyes from plants and trees. They enjoy eating pomegranates and then use the peels for dye. They also use bark, orange peels, walnut shells and onion skins for dyes.

As the artisans farm, they work with the environment, knowing when to plow so migrating birds follow as they dig the ground, eating insects so there is no need for pesticides, Yousef said.

Dede Leister, rug event coordinator with Ten Thousand Villages, added that since flooding in Pakistan in August 2010, families have used income from the rugs to help rebuild their homes and lives.

Two months of flooding affected 200 of 800 rug-making families. Sixty needed help to rebuild their homes, replace their looms and resupply materials.

Families suffering from the flood had jobs right away in temporary facilities in three villages in the Dera Ghazi Khan region of Pakistan. They had help to rebuild homes and reinstall their looms.

"Proceeds from sales are rebuilding lives," Yousef said, "providing a steady income and basic needs for families so they can continue to live in the villages and care for the environment."

He said the rugs have created income for Pakistanis since the program started in the 1960s. As a Baptist pastor, Yousef's father, who came up with the idea, was one of the first two members of the community to be educated.

When he was in seminary, he met people who agreed to help the artisans receive a good price. He set up the program with mission organizations in Pakistan.

Even after he became a pastor, he and his family also made rugs to earn an income, so he would not have to take money from the church.

He helped 10 village families realize they could make new designs if they earned enough to maintain their homes, have three meals a day, educate their children and themselves, replace their equipment and contribute to village development.

Rather than trying to sell their one-of-a-kind rugs independently at nearby markets, the artisans are assured a fair wage and have peace of mind to focus on creativ-

ity and quality, rather than speed and expense, he said.

Because working in five- to 90-percent humidity stresses looms, rug makers need enough income to replace tools and looms every five to 10 years, so it's economically feasible to do the work.

The idea of fair-trade sales of the rugs started in Dajrran Wala, a village three miles from the north-east border of India and Pakistan. Because of the threat of war, there were no factories or infrastructure, so there were few other opportunities, said Yousef.

Through this fair-trade venture, artisans earn \$6 to \$7 a day instead of \$2 to \$3. If they are educated, they know if a price is good.

Previously, family members who left villages had found life worse in cities because they lacked education. Now some have moved back to make rugs.

"No one depends on anyone. Artisans own their own jobs. It also relieves religious and social tensions. Christians, Muslims and Hindus work side by side, focusing on their work, not their differences," said Yousef, who remembers watching his father

and uncle make rugs when he was four years old. He then learned to make the rugs, too.

Yousef went to college at Punjab University in Lahore, majoring in business and economics. He learned the business process from the level of the village to marketing in America.

Now he works with the program in North America, first coming in 1992. He works in Ephrata, Pa., with Ten Thousand Villages, one of the largest U.S. fair-trade organizations.

A group of four people are on tour, going to fair trade stores around the country. They will visit Spokane for the Rug Event.

Yousef said that fair-trade stores like Kizuri usually do not have the space or funds to include rugs in their inventories all year.

For information, call 464-7677 or email yousef.chaman@rugs.

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## Peruvian women report on impact of fair trade

Two fair-trade artisans from Peru will be in the Northwest from May 10 to 26, giving a program on "Resonating Change: Connecting Communities through Fair Trade" to tell how fair trade has helped them achieve economic and social stability.

The women will give a presentation in Spokane at 7 p.m., Monday, May 23, at First Presbyterian Church, 318 S. Cedar.

In addition, Kizuri will host a brown-bag lunch at noon, Tuesday, May 24, at the Community Building, 35 W. Main.

The tour, which also includes San Francisco, Portland, Vancouver, Olympia and Seattle, is sponsored by Partners for Just Trade and Green America to put a human face on the impact of fair trade on the lives of individuals in

developing nations, farmers and artisans who now receive a fair price for their products.

The artisans, Sonia Anahue Uscamayta, a member of a cooperative of jewelers, and Yody Gladys Moran Trillo, the founder of a cooperative of knitters, will share firsthand accounts of how the purchase of fair trade products improves people's lives. By ex-

porting their products, both have improved their quality of life.

Green America, founded in 1982, promotes green economic strategies, and Partners for Just Trade is a nonprofit, fair-trade organization cultivating global partnerships between Peru, Cameroon and the United States.

For information, call 448-0805 or visit [www.FairTradeTour.org](http://www.FairTradeTour.org).

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## Hope in these times emerges as we help shape and join in movements

In these times, as in all times, we can be engulfed with fear and lose hope. Our ready access to media and our daily pressures can set us on a path to overload. It's understandable why people would turn to easy answers when their lives feel out of control and don't follow the rules that could give a glint of hope for justice and peace.

One timeless easy answer is hate—the pseudo-justice of striking back blindly.

Another enduring answer is love and nonviolence, which are not so easy when our lives seem out of control and unfair.

By reading Scriptures, knowing history, accompanying people and joining movements, we realize we are not alone.

Scriptures filled with lamentations that were read at the ecumenical Good Friday Tenebrae service in Spokane followed

a progression into darkness with words about sinking into the mire, being weary with crying out, bearing insult and being outcast. One candle was left lit, even hidden for a time until those assembled made loud noises in protest. Then it was returned into the midst of those assembled, shining to point us back into the world, knowing we are loved and connected.

Despite the way history tragically took Izzeldin Abuelaish's children's lives in their home in Gaza, the Palestinian physician did more than resist the hate others invited him to adopt. He has chosen to love, by working to end senseless killings and to establish peace and justice. He exemplifies the movement from grief to hope.

Charlene Teters also reminds us of the history of annihilating Native Americans

and moving them from their land. She reminds us how media and sports teams symbolically annihilate, stereotype, trivialize and objectify people, their languages and their cultures, as she formed a movement to end use of Indians as mascots.

The Rev. Kimberly Meinecke stepped briefly out of her life to accompany people in strife that makes the Holy Land seem an unholy place to be. Walking with people, she learned there's more than the discord. There are Palestinians and Israelis who accompany each other every day out of their love for each other. They, too, organize.

Other articles in this issue tell of the formation and perseverance of movements like the National Association for the Advancement of Colored People (NAACP) banding together over the years—since

even before the civil rights movement—and risking their lives to win freedom, justice and equality for all. The NAACP recently turned a threat into an opportunity to draw the community here together in a witness of education and action against racism.

We also read in this issue of people coming together to increase energy efficiency, address public pressures, learn about fair trade, challenge corporate personhood, provide healing arts and communicate with cultural sensitivity.

In the midst of tornadoes, terrorism and turmoil, we can trust that we are accompanied, so we can walk our next steps, speak out, protest, share and care—multiplying each other's efforts.

Mary Stamp - Editor

## God needs stone rollers—people with willing hands and open hearts

*Enraged Pacific*

*Fire, water, endless destruction*

*Hope and hopelessness collide. Nohea*

This haiku poem, written following the earthquake and tsunami in Japan, reminds us of the reality of the world in which we live. The reality is apparent to us: We are truly living in a world, in which hope and hopelessness seem to be meeting one another in great, crashing waves—destruction and devastation for miles, uncertainty about loved ones, food shortages, the ongoing crisis of high levels of radiation that threaten Mother Earth herself. It's difficult to imagine how life goes on after this level of loss.

At the same time, we watch events unfolding in Libya and the Middle East, surely another area where hope and hopelessness are colliding in the struggles for change and the threat and reality of violence.

Those of us with some physical and emotional distance from this crisis find ourselves responding in different ways. Some of us respond by remaining glued to our television sets or computers, hunting down "breaking news." Others can barely stand to pick up a newspaper, so overwhelmed that we'd rather not know.

In the Easter story, there is a moment, just at the dawn of the morning that sheds new light on times such as these.

The author of Mark describes women, followers of Jesus, walking toward the tomb—the dead place—to anoint Jesus' body. As they walk, they ask: "Who will roll away the stone for us?" Every gospel writer has a different "take" on the stone roller. In Matthew, it's an angel. In Mark, it's unclear. In Luke and John, the stone is simply rolled away. There's a certain mysterious anonymity to the stone-roller job description. It's a job that perhaps anyone—and everyone—must do.

Easter invites each one of us to become the tentative, weary hands that risk rolling away the stones. It demands no less than that we each take a journey to those places where death seems to rule the day, where hope and hopelessness are colliding, and there to place our heart, our light, our intentions and our actions.

We listen, learn, and watch, but not with a sort of voyeuristic, "reality television" attitude, waiting for the next news bulletin, the next tragedy to unfold.

Rather, our faith calls us to look with eyes of compassion and with a heart filled

with prayer, for each of us to be a part of inviting God into the midst of the suffering we see. We are invited to roll up our sleeves and engage in the risky business of rolling away the stones that too easily seem insurmountable.

Right now, an example of modern-day "stone rollers" in our world would be the engineers working at the nuclear power plants in Japan. I can't name a single one of them, but I am in awe of the tireless, exhaustive work they are attempting to do—rolling away the massive stone of death and destruction. I thank God for them and pray for them, as they put their lives at risk. Stone rolling can be risky business.

At times, it seems our prayers and good intentions are all we can offer, and they don't seem nearly enough.

When I open myself to understanding the suffering of another, I'm amazed how often an opportunity arises to do something, to be part of some meaningful gesture or action. Jesus based his ministry upon bringing his gifts of healing, compassion, teaching, and justice-seeking into the suffering he encountered in the world around him.

During the ongoing season of Easter, we are reminded that the resurrection is, at its

heart, about God acting, not in miraculous and mighty, super-hero ways, but acting through the pushing, straining, trembling touch of stone rollers.

It's not always easy work. In fact, it demands nothing less than our whole presence in the present moment, eyes and hearts wide open, ready to risk and to see, ready to allow the Easter moment—the rebirth of the Body of Christ—to happen through us.

Who will roll away the stone? Easter promises us that God will roll away the stone, that God goes to every dark place, every place of death before we arrive. God goes there and promises us new life, new hope, new possibility.

Here's the catch: God needs stone rollers. God needs the willing hands and open hearts of all of us. Only then are stones rolled away. Only then does the new dawn of Easter open up within us. Only then does the resurrection find its way into a world that desperately cries out to be reborn. We bear Jesus' ministry into our own beautiful and broken world. Let's roll up our sleeves and get to work.

The Rev. Kristine Zakarison - guest editorial - Community Congregational United Church of Christ - Pullman

Newsletter Excerpts

## Sounding Board

Letters to the Editor

**Jesus spoke constantly** of the Realm of God as a way of thinking and living that was different from the culture around him at the time. What does this mean in moral development and human relationships?

In Hebrew scriptures, we hear the teaching about "an eye for an eye and a tooth for a tooth." In other words, we are only allowed to retaliate to the level at which we were offended or hurt, no more. In actuality, this statement was a means to prevent the escalation of violence from a small incident into something more costly. This statement on how to live together was a step in moral development. It is how we live together.

We also find in Hebrew scriptures the statement that we should "love our neighbor as we love ourselves." The full sentence reads: "You shall not take vengeance or bear grudge against any of your people, but you shall love your neighbor as yourself: I am the Lord." (Lev. 19:18) Love here does not mean having warm, friendly feelings toward a person, but acting in ways that respect that person as a human being just like you. So we move a step further along the path of moral development, but we

must keep in mind that loving our neighbor meant just the people in that tribe or community, not necessarily the "other" people across the border.

Then Jesus comes along and tells us to love not only our neighbor but also our enemies. In his life and teachings, we see how he pushed the moral development. The Samaritan is our neighbor. Women are equal to men. Gentiles are children of God. So our neighbor is not just the person in our tribe but also any human being regardless of race, religion, economics or nationality. We are also to love our enemy.

The Apostle Paul expanded it more in Romans 12:14-21.

Throughout history, God has called those of us in this covenant community to live to a higher standard of moral development, than those in the community and society. That is a standard of equality, justice and respect. Down through the ages, God's people have raised the level of moral development within society slowly and steadily. Jesus called it the Realm of God. We call it the work of the Holy Spirit within us.

The Rev. David Helseth  
Englewood Christian - Yakima

**Jesus usually disappoints** those who look for magic. People are addicted to showmanship. If one could find a portrait of Jesus suddenly appearing in an oil slick outside the church entrance, a crowd would fill the church in minutes. If Jesus would just turn the Yakima River into wine, we would have a revival overnight, to say nothing of what that would do for tourism and the wine industry.

Alas, the real Jesus disappoints our hunger for the spectacular. People want a "sign." Jesus talked of meekness, forgiveness and hungering after righteousness. He told stories about a woman hunting for a lost coin and a shepherd hunting for wayward sheep. He spoke of a rebellious son returning to his father. How dull. Drum rolls and fireworks are much more exciting. Give us a sign!

In his own day, Jesus spoke of those who sought a sign. He said, "This generation ... seeks a sign, but no sign shall be given to it except the sign of Jonah." (Luke 11:29) There will be no magic show today.

The Rev. Wilbur Rees  
Shalom United Church of Christ -  
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## Town hall discusses corporate personhood

Riki Ott, a marine biologist, environmental activist, Exxon Valdez disaster survivor and commercial "fisherman" from Cordova, Alaska, will be the featured speaker for a Town Hall meeting at 7 p.m., Saturday, May 21, at the Unitarian Universalist Church, 4340 W. Fort Wright Dr.

Riki knows the corporate power of Exxon from its ongoing litigation to avoid accountability for the 1989 Exxon Valdez oil spill. An environmental activist with a scientist's sense of dangers of oil spills, she became the spokesperson for people and ecosystems endangered. She recently spent a year in the Gulf of Mexico reporting on the BP disaster. She is a co-founder of the national Move to Amend, calling for a 28th amendment to end corporate personhood.

Other speakers for this event sponsored by the Spokane Area Chapter of Washington Public Campaigns (WPC) are Rick Eichstaedt, a Center for Justice attorney who represents organizations protecting the Spokane River watershed, and Craig Salins, executive director of the WPC.

Speakers will discuss the concept of corporate personhood since the U.S. Supreme Court ruled in January 2010 that corporations are entitled to the protections of the First Amendment.

That means corporate money is speech, and corporations may use it without restriction, said Rebecca Lamb, WPC chapter coordinator.

The gathering will also discuss implications for social and economic justice, war profiteering and stewardship of the earth.

Rebecca said the ruling "unleashed an unrivaled flood of corporate money into individual political and issue campaigns in

2010" that has impact on social and economic justice, war profiteering and earth stewardship.

Rick will discuss the amendment processes and obstacles, and Craig will speak about the effect of corporate and private money on democracy.

A presentation on "Ending Corporate Personhood: How Constitutional Amendments Happen and

What to Anticipate" is at 7 p.m., Tuesday, May 3, at the Community Building, 35 W. Main.

Attorney Breean Beggs will discuss the history of amendment campaigns and potential obstacles.

Receptions at 6:15 p.m. precede both events.

For information, call 624-5908 or visit [www.washclean.org](http://www.washclean.org).

## Calendar of Events

- May 3** • "Ending Corporate Personhood," Breean Beggs, Community Building, 35 W. Main, 7 p.m.
- May 5** • **National Day of Prayer**, City Council Chambers, 8808 W. Spokane Falls Blvd., 11:30 a.m., 487-7429  
• **Cinco De Mayo Fiesta**, St. Mark's Lutheran, 316 E. 24th Ave., 6 p.m., 747-6677  
• "Humanitarian Aid: A Practitioner's Perspective," Great Decisions Lecture: Anna Schowengerdt, Catholic Relief Services, Weyerhaeuser Hall, Whitworth University 7:30 p.m.
- May 5, 19** • **Peace and Justice Action Committee**, 35 W. Main, 5:30 p.m., 838-7870
- May 6-8** • "Respecting and Protecting Our Indigenous Heritage," Spirit of the Eagle Powwow, Eastern Washington University, Reese Court, 980 Washington St., Cheney, 359-6660
- May 6-7** • "A New Harmony: the Spirit, the Earth, and the Human Soul," John Phillip Newell, St. John's Cathedral, Friday 7 p.m., Saturday 10 a.m. to 2:30 p.m., [www.stjohns-cathedral.org](http://www.stjohns-cathedral.org)
- May 7-8** • **Mothers' Day Walking Tour**, Corbin Park Historic Homes, Northwest Museum of Arts and Culture, noon to 4 p.m., 363-5315
- May 11** • **Palestine-Israel Human Rights Committee**, 35 W. Main, 1 p.m.  
• **No New Jail**, 35 W. Main 5:15 p.m.  
• **Veterans for Peace**, 35 W. Main, 6:45 p.m.  
• **Exploring Northwest Washington's Columbia Highlands** with Conservation Northwest, REI, 1125 N Monroe, 328-9900, 7-8:30 p.m., register at [rei.com/Spokane](http://rei.com/Spokane) to save your free seat
- May 13** • **Valley Fest Auction**, CenterPlace, 4 p.m., 922-3299
- Mar 13-14** • **Red Nation's Student Association Annual Pow Wow**, Multicultural Student Association, Spokane Falls Community College gym, 533-4331
- May 14** • **Garden Expo 2011**, Spokane Community College Lair, 9 a.m.-5 p.m., 535-8434  
• **Peace and Justice Action League of Spokane Auction** and Potluck, Unitarian Universalist Church, 4340 W. Fort Wright Dr., 6 to 9 p.m., 838-7870
- May 15** • "Miracle Worker," benefit performance for Shalom Ministries, Interlayers, 174 S. Howard, 3 p.m., 280-9757  
• **American Guild of Organists Recital**, Cathedral of St. John the Evangelist, 127 E 12th Ave., 4 p.m., 838-4277  
• **Interfaith Conversation**, "Aging and Passing," Country Homes Christian Church, 8415 N. Country Homes Blvd, 5 to 7:30 p.m., [spokaneifc@gmail.com](mailto:spokaneifc@gmail.com)
- May 16** • **Women Helping Women Benefit Luncheon**, Spokane Convention Center, 334 N. Spokane Falls Blvd., noon, 328-8285
- May 18** • "Creating a Climate for Change and Redevelopment in Northwest Cities," Cary Boseman of Bremerton, Spokane City Forum, First Presbyterian Church, 318 S. Cedar, 11:45 a.m., 747-1058
- May 18, 19** • **Robert F. Kennedy, Jr.**, Waterkeeper Alliance, 18th: Panida Theater in Sandpoint, 7:30 p.m.; 19th: The Fox in Spokane, 7:30 p.m.
- May 19-22** • **Fair Trade Rug Event**, Kizuri, 35 W. Main, 464-7677
- May 20-29** • "Alice," Christian Youth Theatre, Bing Crosby Theater, 901 W. Sprague, 487-6540 or [www.cytspokane.com](http://www.cytspokane.com)
- May 21** • **Town Hall on Corporate Personhood**, Unitarian Universalist Church, 4340 W. Fort Wright Dr., 7 p.m., 624-5908
- May 23** • "Resonating Change: Connecting Communities through Fair Trade," First Presbyterian, 318 S. Cedar, 7 p.m., 448-0805
- May 24** • **Faith Partners against Family Violence Conference**, YWCA, 1 to 5 p.m., 789-9311  
• **Spokane Alliance Charting a New Future** for Greater Spokane, Unitarian Universalist Church, 4340 W. Fort Wright Dr., 7 p.m., 532-1688
- June 1** • **Fig Tree distribution**, St. Mark's Lutheran, 316 E. 24th Ave., 9 a.m., 535-1813
- June 2** • **Fig Tree Board Annual Meeting**, Emmanuel Family Life Center, 631 S. Richard Allen Ct., 3 p.m. 535-1812
- June 3-5** • **ArtFest** of Museum of Arts and Culture, Coeur d'Alene Park in Spokane, 456-3931

## National Day of Prayer is May 5

The 60th annual observance of National Day of Prayer on the theme, "A Mighty Fortress Is Our God," will be held from 11:30 a.m. to 1 p.m., Thursday, May 5, in the Spokane City Hall Chamber, 808 W. Spokane Falls Blvd.

John Tusant of the Greater Spokane Association of Evangelicals said it is a gathering to pray for local and national elected leaders.

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# Spiritual, mental and physical healing geared to restore people's voice

By providing an "oasis" of hospitality, spiritual direction, healing arts and counseling, St. Joseph's Family Center seeks to strengthen people for their life journeys, allowing them to regain a voice and become advocates for others.

As executive director since July, Franciscan Sister Pat Millen connects her previous work with homeless people, many of whom deal with mental illness, with her current ministry. Over the years, she has worked with individuals, couples, families, organizations, congregations and communities.

**"Hospitality as a welcoming presence brings peace and harmony, enabling people to speak out for the voiceless members of society,"** she said.

In addition to her administration work, Sr. Pat has been in dialogue with legislators about preserving the Disability Lifeline and low-income housing. Budget cuts to these programs are proposed in the current legislative session.

**"If the lifelines are cut, there will be more homeless people,"** she said. "Many who suffer mental health issues are better off if they can live in an apartment rather than under a bridge. An unsafe environment escalates mental health issues. When basic necessities are provided, people are better able to focus on their mental wellbeing."

With federal, state and local government funding decreasing for housing services, the center helps bridge the gap by providing counseling, anger management for men and women, and classes in parenting-children-of-divorce to help keep families together and in their homes with tools to overcome challenges they face.

**Before coming to St. Joseph's Family Center (SJFC),** Sr. Pat worked eight years with Catholic Community Services Southwest in Bremerton, as director at the Kitsap Family Center and as program director of Benedict House. She established a program called the Homeless Outreach Shelter Team (HOST), which provided 6,107 bed nights for 268 homeless men. She raised \$1.6 million to fund Benedict House, which opened in 2006 and provides room for 24 men.

Her fund development and communication background with Catholic Community Services led to her role at SJFC. She connects mental illness with homelessness and believes the center helps prevent homelessness.

"It's easier for families to accept helping a member with diabetes or cancer than someone with bipolar illness, schizophrenia or substance abuse," she said.

She sees the programs as pre-



**Franciscan Sister Pat Millen**

ventative because they address mental health and family issues before they become severe.

**"We seek to develop** the whole person to promote growth within families and create healthy communities," she said. "The Franciscan tradition of assisting individuals, couples and families is a core value of SFJC."

"The challenge is always to provide enough funding for the programs," said Sr. Pat.

St. Joseph's Family Center has shifted from an annual fund-raising luncheon to hosting several events on its campus throughout the year, so supporters can see the center and its services firsthand.

**The center began in 1890** as an orphanage and then became a children's home in the 1970s when the Department of Social and Health Services shifted its focus to foster care. Many orphanages, including St. Joseph's, then closed. The Sisters of St. Francis decided to use its facilities at 1016 N. Superior near downtown Spokane to work with religious women in the community, to develop a counseling program that assessed the whole person, body, mind and spirit.

SJFC later added retreats and spiritual direction to serve people or any spiritual background or denomination. It served more than 7,000 people in 2010.

**Growing up Catholic** in the Bronx, Manhattan and New Jersey, Sr. Pat decided in high school that she wanted to enter a religious order. After her parents separated, she stayed to help her mother.

She was drawn to the life of her cousin, a Sister of St. Francis of Philadelphia, living with "the

poorest of the poor in a rough area" of Washington, D.C.

Sr. Pat felt her cousin's purpose in life was better than what she was experiencing in her work in the early 1970s at The Progressive Grocer, "a male-dominated magazine."

"The focus of the Sisters of St. Francis, in the tradition of Francis of Assisi, is to see the goodness of God in each person and in all of creation," she said.

**In 1978, she joined** the Sisters of St. Francis, and her first mission was at Lancaster, Pa.

"It was culture shock going from downtown Manhattan to a community of single women entering religious life and living in a rural area surrounded by Amish farms," said Sr. Pat.

She made her final profession in 1986 in Baltimore, Md., when she completed her bachelor's degree at Neumann University in Aston, Pa., in behavioral science and religion. From 1985 to 1991, she led guidance programs and testing at Baltimore Catholic High School for girls in a blue-collar area where she responded to needs of poor and voiceless women and children. She also took clinical pastoral education at St. Joseph Hospital and in 1989 completed a master's degree in guidance and counseling at Loyola College in Baltimore.

From 1991 to 1995, she directed two shelters for women and children with the Ministry of Caring, Inc., in Wilmington, Del., before spending two years with Catholic Social Services in Anchorage, Alaska, promoting housing initiatives and gaining experience in ecumenical housing

programs, including Habitat for Humanity.

**Sr. Pat worked with homeless** people, home-buyer education and housing advocacy for two years until moving to the Fairbanks Diocese in 1997 for two years to train Yupik Eskimos to be church leaders—Eucharistic and liturgical ministers, parish administrators and educators—at St. Marys, a bush village of 500 Yupik Eskimos.

She then moved from the cold and isolation to do an internship in affordable housing outreach with Mercy Housing System in Orange, Calif., and San Francisco.

"I learned to do community development, assessing needs for low-income housing and shelters," she said.

St. Joseph's Family Center's mission aligns with the ministries of the Sisters of St. Francis

of Philadelphia in doing peace and justice advocacy, rebuilding the church, and doing religious education and spiritual ministries, she said.

Sr. Pat pointed out that the sisters see themselves "as companions, a healing presence and examples of God's love in a violent world."

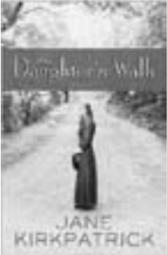
**For their healing arts** programs, the SJFC recently received the Holistic Chamber of Commerce award and it was a finalist for the Agora Nonprofit of the Year award.

"Counseling among the poor, marginalized and oppressed helps people be in relationship with God and articulate their concerns, not only in the privacy of counseling, but also within the community," said Sr. Pat.

For information, call 483-6495 or email [info@sjfconline.org](mailto:info@sjfconline.org).

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