

Monthly newspaper covering faith in action throughout the Inland Northwest

The Fig Tree
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Missions energize people

By Mary Stamp

Nurturing members' inclination to engage in mission energizes First Presbyterian Church in Reardan to meet challenges.

The 60-member congregation stepped up to the mission of supporting a full-time pastor and supporting a myriad of missions and ministries that revitalize them.

In five years, the church has increased from giving 4.1 percent of its budget for mission outside its walls and community to giving 11.5 percent, said the Rev. Bill Ward, who came in 1999.

Mission giving spills beyond the budget. The church understands that supporting a mission is about prayer and action, as much as donations.

"It's not just about money," he said, "it's about stepping up to a challenge and stepping into a relationship, so mission education and interpretation are part of every worship service.

"People easily accept the myth that a church in a little town can't do much," said Bill, "but by God's grace we are able to do together what by God's design we could never do alone."

Recently he and his wife, Lori, met with Audrey Wagner, Glenna Zwainz and Ruth Nelson of the

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Audrey Wagner and Glenna Zwainz converse over coffee at the church while discussing the various expressions of their congregation's mission.

Website covers more

The Fig Tree will now publish on its website at www.thefigtree.org more articles than are in the newspaper. There will be reports on October events—the School of the Americas regional rally and the Mayday for Marriage rally.

"Events are time-sensitive, but they deal with long-term issues. Publishing extra articles on the web is a step toward expansion of our website," said Mary Stamp, editor.

Web meeting is Nov. 17

The Rev. Jim CastroLang, website coordinator, is building contacts and developing a presentation to promote the project. There will be a meeting for people interested in working on the website development at 7 p.m., Wednesday, Nov. 17, at Unity House, 709 E. DeSmet.

Callers seek newsletters, web links, contact people

Returning to work on the Rural-Urban Connections Project, Mark Baetzhold is helping three Gonzaga students with a project to contact churches. They will mail postcards inviting churches to send their newsletters, link to the website and find a contact person to help The Fig Tree improve coverage of stories.

Thursday and Friday, Nov. 11 and 12, Gonzaga University students and Fig Tree volunteers will call churches.

For information, call 535-1813.

Festival adds options for fair-trade shopping

Through the Festival of Fair Trade Nov. 26 to 28 at the Community Building, 35 W. Main in Spokane, area holiday shoppers can make "a positive difference in the world and give unique handcrafts," said Denise Attwood of Ganesh Himal Trading.

Participants include local fair-trade enterprises: Ganesh Himal Trading provides handcrafts from Nepal; Singing Shaman Traders, items from Mexico; Moonflower Enterprises, Guatemalan handcrafts; Indra Trading, silver hill tribal jewelry; Patricia Hankinm, products at an orphanage in Northern Thailand, and Global Folk Art, a nonprofit fair-trade store in downtown Spokane featuring items from many lands.

The Festival of Fair Trade was started more than 20 years ago by Denise and her husband, Ric, as a way for them to show fair-trade goods from Nepal.

"We wanted people in the Spokane area to have a place where they could purchase holiday gifts that would benefit the people who made them," she said.

They helped establish Global Folk Art and eventually decided to create a small Festival of Fair Trade, so other fair traders in the area could participate.

"Awareness about fair trade has increased in Spokane over the years through the presence of Global Folk Art and through fair trade events," Denise said.

For information, call 448-6561 or 838-0664.

Faculty should model living faith

Intersecting with pain of injustice teaches

Pain in faces and voices of South Africans and Palestinians whom Nick Wolterstroff encountered in those countries during the 1970s convinced this professor of theology at Yale of the power of personal experience in educating people to live shalom.

Speaking in October at Whitworth College, he lauded the Christian college for offering service learning and January term opportunities to introduce students to poor people in the United States and other countries.

In 1952, as a student at Calvin College, another Christian liberal arts school, he realized that Christian education is neither about protecting students from contact with people from other traditions nor about memorizing doctrine.

In the 1960s, most such liberal arts colleges added education, business and recreation.

When Nick started teaching about 45 years ago, he found an emphasis in liberal arts on impart-

ing the "vast deposit of cultural bias from millennia back"—ancient Greece, Chinese ceramics and fourth-century theology.

"The question is: What do we need to know to keep in touch with the past?" he said.

In September 1976, he went to a conference in South Africa, knowing about apartheid only from reading. One day, a South African, speaking quietly with pain, challenged the "charity" of Afrikaners, giving used clothes and worn-out toys.

Ground floor of shalom is justice

"Charity used to escape demands for justice furthers oppression. I saw the cold, hard face of injustice in faces of people who suffered," he said.

In May 1978, Nick went to a conference to meet with Christian Palestinians. They poured out their pain, detailing injustices and lamenting that western nations did not hear them. Again, he saw the face of injustice.

"What does a liberal arts education have to do with the injustices

of the world?" he asked.

"I received an excellent liberal arts education and I was teaching a liberal art—philosophy—but I had done next to nothing to open the eyes of students to injustices," he said.

Believing Christian education should help people live and speak as Christians, Nick felt disconnection between Christian education and liberal arts education.

So he explored his Christian life and faith, beginning with the call to love God and to love one's neighbor as oneself. To him, loving a neighbor requires doing something. The Good Samaritan fed, clothed and gave medical care to the man in the ditch.

"To love one's neighbor is to seek *shalom* (in the Hebrew Scriptures) or *eirene* (in New Testament Greek). That is translated as 'peace,'" he said, preferring to translate it as "flourish."

"To love your neighbor as yourself is to seek to advance your neighbors so they flourish," he said. "The ground floor of shalom

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Religion News Briefs Around the World

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

Poverty campaign gains church backing

New York (ENI). A global alliance of aid and development agencies with evangelical Christian churches have launched a campaign to spotlight global poverty. The "Micah Challenge," launched in New York on the United Nations' International Day for the Eradication of Poverty, will mobilize Christians on development goals sought by the 191 UN member states.

Iraqi Christians want to stay despite bombs

Bangkok (ENI). Syrian Catholic Archbishop Basilio Georges Casmoussa of Mosul spoke recently in Bangkok to a global gathering of 400 Christian media specialists on religious coexistence in Iraq. Five churches in Baghdad were bombed, prompting Vatican concern about Iraqi Christians—about 700,000 of the country's 25 million people. No one was injured or killed, but several churches were badly damaged.

Religious, cultural conflict behind terrorism

Bangkok (ENI). Ethnic and cultural differences have been exploited to sow the seeds of religious and cultural conflict, which are root causes of much violence and terrorism today, says Thailand's Prime Minister Thaksin Shinawatra. The media has a role to counteract this, he said at the world congress of the International Catholic Union of the Press.

Ban on religious symbols may affect nuns

Bielefeld, Germany (ENI). A German federal court has ruled that a regional state ban on Muslim teachers wearing head scarves in public schools in Baden-Wuerttemberg must also apply to other religions. The ruling could mean Christian nuns who teach in public schools would be banned from wearing their habits when giving lessons.

Seventh-day Adventist Church grows

New York (ENI). Fueled by membership growth in Latin America, Africa and Asia, the Seventh-day Adventist Church reports its membership worldwide climbed in one year by more than 1 million to 13.6 million. The Protestant denomination, whose world headquarters is in Silver Spring, Md., says if the a rate holds, there will be one Adventist for every 100 people on earth by the year 2034.

Theology belittled in Europe, Orthodox told

Sofia (ENI). Secular culture is gaining strength in Europe, in part because of weak clerical activity, a speaker at the Sixth Congress of Orthodox Theological Schools in Sofia told 40 delegates from 20 countries. Discussions have dealt with the impact of the modern world on religion.

Episcopal Church to study divestment

New York (ENI). The U.S. Episcopal Church plans to consider whether to divest from firms doing business in Israel. A committee overseeing its "socially responsible" investments recommends studying what actions might be appropriate to protest Israeli occupation of Palestinian territories.

Protestants, Orthodox recognize baptism

Bielefeld, Germany (ENI). The Evangelical Church in Germany (EKD) and the Istanbul-based Ecumenical Patriarchate of Constantinople signed an agreement to recognize baptisms. Under the agreement, Christians who convert from one denomination will not be baptized again.

Canadians say rich nations skirting debt

Vancouver (ENI). Canadian churches said recently they are disappointed that finance ministers from the Group of Seven leading industrial nations who met recently in Washington failed to make an effort to cancel debts of the world's poorest countries.

REGIONAL ECUMENICAL & INTERFAITH NEWS

Thanksgiving celebration uplifts diversity

The Interfaith Council is planning a Thanksgiving Celebration in Song, Dance and Story at 10 a.m., Thursday, Nov. 25, at Central United Methodist Church, 518 W. Howard in Spokane.

Keynote storyteller Tom Westbrook of St. Ann's Catholic Church will join other storytellers speaking on the theme "Justice at the Sacred Table." He will talk about previous Interfaith Community Thanksgiving Services.

Other storytellers are Gary Singer of the Jewish Congregation of

Ner Tamid, Tracy Springberry of the Unitarian Universalist Church in Spokane, the Rev. Mark Randall of Central United Methodist Church, the Rev. Karen Martin of Manito United Methodist Church, and the Rev. Charles Ayars of First Presbyterian Church.

Artists and musicians addressing the theme are Shoua Thao and Amy Xiong of the Hmong Dynasty Youth; Tia Griffen, a Gospel song composer and singer; Dances of Universal Peace, and Susan Windham singing "Hini-

nei," with Jean LaBauve and Kateri Caron dancing.

There will be a freewill offering collected to be shared by Second Harvest Food Bank, Shalom Ministries and the Interfaith Council. People may also bring non-perishable food.

"To feed the hungry is a wonderful way to give thanks for the blessings of the year," said Kateri, director of the Interfaith Council. "We also give thanks by celebrating the diversity in our region."

For information, call 329-1410.

Gonzaga, Whitworth co-sponsor lectures

Gonzaga University and Whitworth College will co-sponsor the public lecture series, "Suffering and the God of Abraham: C.S. Lewis and the Problem of Pain" Nov. 7 to 10 on both campuses.

The conference will explore depths of suffering and of God's love to help build understanding of ways to live through pain using the works and ideas of Lewis.

Speakers include:

- Bruce Edwards is a professor of English and associate dean for distance education and international programs at Bowling Green State University in Ohio, where he has served 23 years. He has published numerous articles on the life and works of C.S. Lewis and is author of *A Rhetoric of*

Reading: C.S. Lewis' Defense of Western Literacy. His current research focuses on Lewis' role as a public intellectual and his continuing impact on American Christianity.

He will speak on "Shedding Some Light on the Shadowlands" at 7 p.m., Sunday, Nov. 7, at Weyerhaeuser Hall at Whitworth; and on "Apogetics in the Shadowlands: C.S. Lewis and the Problem of Pain," at 7 p.m., Monday, Nov. 1, at Cataldo Hall at Gonzaga.

- Katherin Rogers, associate professor of philosophy at the University of Delaware. She specializes in early medieval philosophy and contemporary analytic philosophy of religion.

She speaks on "Is It Wrong to Despair?" at 7 p.m., Tuesday, Nov. 9, at the Music Recital Hall at Whitworth.

- Gonzaga President, the Rev. Robert Spitzer, SJ, a Jesuit priest, teacher, author and lecturer on ethics, philosophy and the relationship between physics and Christian faith. His most recent book, soon to be available from Notre Dame University Press, is *New Proofs for the Existence of God: Contributions to Late Twentieth Century Physics and Philosophy*.

He speaks on "Three Principles for Using Faith to Suffer Well" at 7:30 p.m., Wednesday, Nov. 9, at the Gonzaga COG.

For information, call 323-6744.

VOICES Congress views TANF from grassroots

VOICES for Opportunity Income, Childcare, Education and Support is sponsoring a Congress on Temporary Assistance to Needy Families from 8 a.m., to 4 p.m., Friday Nov. 12, and from 8:30 a.m. to 1 p.m., Saturday, Nov. 13, at Salem Lutheran Church, 1428 W. Broadway.

The theme, "From the Other Side of the Desk: Grassroots Ex-

pertise in Welfare Reform," will be addressed by featured speaker Tony Lee, advocacy director of the Fremont Public Association and policy director for the State-wide Poverty Action Network, and workshop leaders.

On Friday afternoon, there will be workshops examining domestic violence, class, culture and color, ability and disability,

students and education, and tribal issues as each relates to TANF.

On Saturday morning, workshops will focus on advocacy related to personal life, the social service system, media and government.

For information, call 532-6121.

Spokane's CROP Walk 97th in funds raised

Of the 100 top 2004 CROP Walks among 2,000 in the United States, Spokane's ranked 97th, raising \$27,341.

The top walk, in Charlotte, N.C., raised \$268,378, said Lynn Magnuson, regional director of Church World Service in Seattle.

Other area walks in the top 100 were Bainbridge Island, at \$37,653, and Boise, at \$27,837.

Results are being tallied for fall walks in Pullman-Moscow, Omak and Wenatchee.

"Churches throughout the United States are helping people provide shelter, food, clean water, health care, education and job training," Lynn said. "We are helping refugees when they flee and when they go home to rebuild their society."

For information, call (888) 297-2767.



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The Reconciled Heart:

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Celeste Crine, OSF, MA

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Knitters create prayer shawls for people suffering pain

By Deidre Jacobson

Members of a small group of Spokane Valley knitters create prayer shawls to distribute to people in physical, emotional or spiritual pain.

Sandy Crowley, therapist and mental health counselor with a passion for knitting, discovered the Shawl Ministry website while browsing knitting sites.

"The shawl ministry idea tugged at me," she said. "It was something I needed to do."

She copied patterns from the website and made her first shawl. Taking it to her minister, Gary Hann, of Greenacres Christian Church, she asked if she could present the idea to the congregation.

Women immediately began to come forward.

Sandy said that Janet Bristow and Victoria Galo, of Hartford, Conn., founded the Shawl Ministry in 1988 out of their experience in a program of applied feminist spirituality. They developed the concept of shawls being knit with prayer and blessings for the recipient throughout the creation process.

Interviewed by email, Janet described the ministry: "Shawls have been made for centuries. They are universal and embracing, symbolic of an inclusive, unconditionally loving God. They wrap, enfold, comfort, cover, give solace, mother, hug,



Sandy Crowley demonstrates knitting technique.

shelter and beautify. Those who have received these shawls have been uplifted and affirmed, as if given wings to fly above their troubles."

Sandy began the Spokane ministry with a small group, meeting on Saturday mornings. About half were beginners and half were experienced knitters. Now, the "old hands" help novices learn the ropes.

The group has knit more than 50 shawls, which have been distributed to members and friends of the congregation, including the wife

of a man who committed suicide, an older man entering an adult family home for Alzheimer's disease and a mother whose son is in Iraq. Joy shawls have been knit for new moms.

Each meeting begins with prayer, candle lighting, soft music and prayer requests.

A shawl takes an experienced knitter 20 to 25 hours to complete. When completed, the shawl is passed around the group for prayer and blessing before it is given to its beneficiary.

The ministry blesses the knit-

ters, Sandy said.

"There is joy in creating something which will bring comfort. We share the sense of being a part of something bigger than ourselves. We have become a community, and the relationships built among us are enriching. This may be the modern version of the quilt circle," she said.

The concept of a community of women is familiar to Sandy. She has facilitated groups for women in transition, usually mid-life, for many years.

"I see women searching for spiritual growth, asking, 'What is life about? What do I hold onto? What do I let go?'" she said.

Sandy said her discovery of the Greenacres church fulfilled her search for community in the small, warm group of Christians. The shawl ministry is a deeper connection.

"It pulls us toward what's really important in life. We are united as we pray for those who suffer with illness or death. We are a community for each other," she said.

For Janet, the Shawl Ministry has been enriching "beyond what I could have ever imagined."

She has learned that people are basically the same, no matter what their faith tradition.

"We want to reach out to others in difficult times to help ease their pain," she said. "God is present not only in the people in our lives, but in the strangers, too."

Janet has also found that the best way of serving others is "by using our own gifts and talents every day and by looking within for the guidance to do so. It's always there, waiting to be discovered."

"By setting aside the time to knit or crochet prayerfully—perhaps lighting a candle as a reminder of God's presence, saying a prayer and keeping the intentions of the receiver in mind—we create a personal ritual, a spiritual practice," she said.

"Ritual at the beginning and at the end of the creative process enhances this practice because it sets the intention and opens the shawl maker to God's inspiration as blessings are received and given," Janet said.

For information, call 922-1562.

Translations affect perceptions of role

Continued from page 1

is justice, but more. In the Hebrew Scriptures, shalom and justice are integrally related in care for victims of injustice—widows, orphans, alienated, vulnerable and impoverished people.

"Shalom is 'embodied' in food, clothes and things that meet needs of our bodies. Shalom is social, too—'embodied' in friends, family, community and all creation," he said.

"Shalom includes delight," he continued, challenging the view of Aristotle and ancient philosophers that assumed the question was: "How can I live my life well?"

"Some think the only way to live life well is to save souls. Je-

sus confronts that ancient scheme, telling people to love your neighbor as yourself," Nick said, challenging Christian colleges to equip students to advance shalom through the curriculum and structure of the program.

"Most think the Old Testament is about justice and the New Testament, about love. It's because the New Testament Greek word for justice, *dikaiousune*, is translated in English as righteousness, which is more personal than justice.

"The New Testament is also about justice," Nick said, "but it's not so easy for Christian liberal arts colleges to teach it, because of 'deep hostility among American Christians and in American soci-

ety about justice—except retributive justice to enforce order."

He challenges faculty to both talk about justice and to live it, or "we model hypocrisy. Modeling shapes how people act. It happens in service learning, which engages us in action and critical thinking about what justice requires."

To have students meet people, see faces and hear voices of those who suffer from injustice has more impact than books and films, he believes. Because Americans tend to be self-oriented, they are more likely to be persuaded by encounters than logic.

"Students going to places of injustice break beyond the wall of the academy," Nick said.

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'Is it Wrong to Despair?'

Tuesday, Nov. 9 - 7 pm

Music Recital Hall - Whitworth College

Fr. Robert Spitzer, SJ - Gonzaga University

'Three Principles for Using Faith to Suffer Well'

Wednesday, Nov. 10 - 7:30 pm

Spokane Room, COG Building - Gonzaga University

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After-school club teaches Bible with skits, encourages relationships

In Warden, the Mennonite Church's Wednesday after-school Venture Club teaches children Bible stories with skits and fosters interaction to encourage Hispanic-Anglo reconciliation.

About 10 years ago, members Mary and Glenn Burkholder and Marlene Unruh wanted to form a children's club. With several others and the pastor, David Morrow, they helped start the club for children in the Warden School District.

Few church members' children attend because they go to school in Royal City, so the Venture Club draws neighborhood children from unchurched families. About half now come from the Hispanic Mennonite church, Iglesia Cristo la Unica Esperanza—Christ the Only Hope—which the Warden Mennonite Church helped start in 1997. It shares its building with them.

The iglesia now has about 35 worshippers and the Mennonite, about 60.

"We work together on many things," said David in a recent interview. "We hold joint services on occasion, have such joint activities as a Sunday School picnic and youth rallies."

Drawn into the Mennonite Church by its stand on reconciliation and peace between God and humanity and among people, David seeks to help people in the church live out that theology.

Having served with the Mennonite Central Committee, the relief and development organization of Mennonite and Anabaptist churches, from 1986 to 1990 in El Salvador, David and his wife, Irene, a nurse practitioner, speak Spanish. In El Salvador, she trained health care promoters and he trained lay leaders.

"We were there as witnesses to and for the United States and Canadian churches during the civil war," said David who grew up in Tennessee and graduated from Princeton Seminary in 1983. He served a Cumberland Presbyterian church in Arkansas before going to El Salvador. Then he worked



Deborah Gallardo enjoys snack at Venture Club.

Photo by student at Warden High School

with the Mennonite Mission Board in Texas before coming to Warden.

"Living in a country during a civil war convinced us of the futility of war in resolving problems," David said, expressing how hard it is in a time of war to communicate about reconciliation to people who have never seen the effect of war on civilians and children, as he has.

Reconciliation between the Anglo and Hispanic communities is an important part of his ministry in the Warden Mennonite Church, a church established by farmers in the late 1950s, after irrigation came and drew them there. Many who settled there were Mennonites.

Now the population of Hispanics has grown to about 80 percent of many nearby communities and

about 50 percent of Grant County, David estimates.

"In school and neighborhoods, the children are growing up together. They seem less conscious of differences than adults are," he said. "There are tensions in the community that arise from the cultural and language differences, especially among the first generation, but children born in the United States tend to assimilate."

The Venture Club, which runs for one and a half hours Wednesdays after school, begins with recreation and snacks. Then children from kindergarten through sixth grade gather to sing songs that help them memorize Scripture. Then they see a five-to 10-minute Bible skit—short enough to hold their attention and long enough to communicate the essentials of the story. They learn Hebrew Scriptures in the fall and New Testament in the spring.

After the skit, they break into classes for their age group and can ask questions about the Bible story that tie to their lives.

"Our teachers will ask them questions to prompt their questions about God and personal

relationships," David said.

The organizers have developed the curriculum and write the skits and questions teachers can use. As the children participate through a three-year period they see many Bible stories acted out.

"Many grow up in homes that have no Bibles. Through the children, we seek to bring the Bible into homes to communicate that God is love, God's son Jesus is an expression of that love, and the teachers in the Venture Club love them."

Leaders had tried several prepared curricula, but they didn't connect with the children. Skits seemed effective, so David and other leaders began writing skits to help children remember the stories and understand their meaning. Now they have developed a three-year cycle that they can reuse.

"Some children come every Wednesday, and some are in and out. The attendance peaked about three years ago with 30 coming,"

he said. "In addition to the founders, about 15 other church members have helped teach over the years."

Beyond Venture Club, the church's outreach includes a sister-church relationship with Las Lajitas, Mexico, and a community-wide senior high youth group with Young Life.

Someone from the congregation travels to Las Lajitas each year just to visit or to help on a building project.

"The partnership helps build cross-cultural understanding in the community. Visits enable people to understand the environment in the country and culture from which many people in Warden come," David said.

With many attending Venture Club only through the fifth grade, Young Life helps the Assembly of God, Catholic, Mennonite and the Community churches reach older youth.

For information, call 349-2444.



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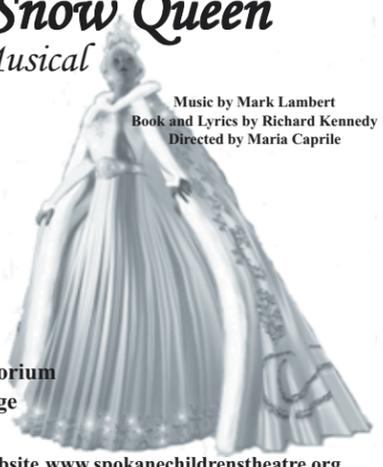
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Off-Broadway plans Thanksgiving meals

Off-Broadway Family Outreach, a coalition of ministries in West Central Spokane, began feeding 200 people on Monday evenings during the summer in the front yard of 1812 W. Gardner, followed by worship and Bible study.

By building relationships and meeting the needs of neighbors, organizers hope to realize community transformation.

"Bringing God's kingdom to

people where they live takes many forms. It can taste like turkey and dressing, said organizers, who will provide Thanksgiving dinner for 800 to 1,000 people in families of students at Holmes Elementary School on Saturday, Nov. 20, in the school cafeteria.

They will also assist Our Place, in its preparation of 350 Thanksgiving baskets with food for a Thanksgiving dinner.

For information, call 926-3933.

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Creating Circles of Caring: Faith Communities Work to End Intimate Partner Violence

Community partners promote collaboration

Eight Inland Northwest faith leaders described their faiths' teachings and policies on domestic violence as part of the Interfaith Council's "Creating the Circle of Caring: Faith Communities Working to End Intimate Partner Violence" in October at the Unitarian Universalist Church in Spokane.

"We seek to draw the attention of the faith community to domestic violence and to educate faith leaders who can be resource people for women who are abused," said Sandi Thompson-Royer of the Interfaith Council.

In her 20 years of work on domestic violence, she has found women's stories key to understanding issues.

Other organizers included Spokane County Domestic Violence Consortium, Lutheran Community Services' SaFeT program, the YWCA Alternatives to Domestic Violence and Cookie's Retreat.

Debbie Dupey of the Domestic Violence Consortium said the program responds to victims and holds perpetrators accountable.

"It takes a community to end domestic violence," she said. "In a phone survey two years ago, we found one in three women has been a victim of domestic violence. It's not about two people not getting along, but about conflict in which one person's need to control the other leads to physical, sexual, social or emotional abuse."

Kim Bryan of Cookie's Retreat, a faith-based center, said they offer eight weeks of counseling and advocacy to heal people.

Marcia Gallucci said the SaFeT program provides community education and legal advocacy for abused people and families.

Patty Wheeler of the YWCA program reported receiving 15,000 calls in 2002. To address that "epidemic," the YWCA provides a safe shelter, counseling and other services.

Debra Adams, keynote speaker, discussed Survivors In Service, Inc., which advocates for women and children affected by domestic and sexual violence and offers retreats, conferences, workshops and training, especially for helping the religious and faith community respond to survival of all forms of violence against women.

Sandi believes leaders of such programs must collaborate, to offer some "dos and don'ts" for clergy and to help people be aware of how different faith traditions respond.

If pastors speak about violence in homes, victims will come to speak with them

In contrast to the national reaction to the deaths of 3,000 people at the World Trade Center, few react to the deaths of 4,000 women killed each year by their partners or spouses, said the Rev. Mike Bullard, pastor of First Presbyterian Church in Coeur d'Alene.

"Christians tend to follow society, leaving victims separated from friends, confined, taunted, abused and killed," he said. "All the human race shares in the sinfulness. We need to repent and turn from it."

Turning from the violence in this culture and society, he said, includes, for example, recognizing the violence degrading women in commercials shown during the Super Bowl, a day when domestic violence escalates.

"In a verbally abusive culture, violence gels. Christians are called to challenge that violence," said Mike, who has been a pastor for 30 years.

"There is power just in talking about it," he said.

When working on a doctorate in pastoral care for victims, he found that just telling his church he was studying the subject prompted victims and survivors to come forward and share their stories with him.

"In worship and education, we must define violence people may



The Rev. Mike Bullard

not recognize," Mike said.

The Presbyterian Church, USA, offers materials for its 2 million members, but few use them, he said. A national Presbyterian policy statement addresses theology and justice related to many aspects of violence in families.

Two Presbyterian courses, "Turn Mourning into Dancing" and "Anguished Hearts," identify and address abuse.

Mike said he is uncomfortable with the term "domestic" violence, because there is nothing "domesticated" about it. He suggests speaking of violence against

intimate partners, children, elders, dates or other vulnerable people.

He challenges Christian pastors who quote out of context the I Peter admonition for women to be submissive to their husbands. The preceding verse instructs Christian wives on relating to and winning over non-Christian husbands. He also said many quote Ephesians, "Wives be subject to your husbands" out of the context of "be subject to one another in love."

Mike, who works on domestic violence at the Women's Center in Coeur d'Alene, said Christians must respond to victims, know local resources and collaborate with other churches and faiths to challenge violence, support safe shelters and develop programs.

While there are resources for clergy, Mike recognizes there is lethargy about learning how serious the problem is and taking responsibility.

"Clergy need to engender trust," he asserted. "Most victims trust secular organizations over churches to deal with domestic violence. We need to be part of the solution."

For information, call (208) 667-8446.

Privilege insulates people from awareness of struggles

Social workers, advocates and church leaders at a workshop on domestic violence in the 1980s wondered why there were no judges meeting with them, said Jane Rinehart, professor of sociology and women's studies at Gonzaga University.



Jane Rinehart

From a sociological perspective, she sees that privilege alienates people of privilege from disadvantaged people.

A major task for anyone working in social justice issues is to recognize that privilege insulates people from awareness of the suffering and struggles of other people. In contrast, disadvantage sensitizes people to "look up through the rest of society, and not be seduced by the privileged," she said, committed to bring people of privilege to sensitivity about issues of domestic violence.

This mother of three found it refreshing when the priest in her parish, which had no active youth group, recommended that she send her teen to Young Life at the nearby Presbyterian church, because they "do such a good job with youth."

She believes such cooperation among church communities

would help address domestic violence.

"The American Catholic experience in the past two years has been dramatically changed by the focus on the scandal in dioceses across the United States," Jane said. "There is disturbance in the picture given Catholics about dynamics in the Catholic Church around the abuse and in the cover-up, silence and avoidance of honesty. We can no longer deny the sexual violence and abuse by part

of our community."

In the midst of the scandal, she finds hopefulness in Catholic communities: The scandal has called forth many people, who might otherwise sit and wait for

leaders to see the malfeasance, to say the leaders are accountable to the people in the pews.

"We want our leaders to respond graciously and affirmatively."
Continued on next page

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Documents teach mutuality

Continued from page 5

tively to the victims. This is a time of pain and hope. If you look at ideas and practices," she said, "the Catholic Church is filled with contradictions, as are all churches."

Catholic documents on domestic violence clearly condemn sexual objectification and denigration of women, and violence in all forms, Jane said. They teach mutuality, respect and dignity for all persons.

The current pope calls for achieving real equality among men and women. He teaches equal pay for equal work, protecting working mothers, assuring equal rights of citizens.

Jane finds, however, the same documents that call for equality include contradictions, such as "over-emphasis on the service of women," identifying women with families, fidelity and the capacity to give.

"Those can be a detriment to women's safety," she said.

"Women are responsible to keep the family together, so they feel responsible if they experience violence," she said. "They will not seek to escape from abuse. Divorce and remarriage are forbidden. To limit access to the sacraments to those who divorce and remarry is devastating to Catholics and makes it hard for women to leave abusive marriages," Jane continued, noting that the church tends to idealize marriage.

Church documents condemn violence in wars, sexual exploitation and trafficking women, but they are reluctant to talk about violence in families, she said.

Jane discussed some contradictions:

- First, it's easy to talk of behavior and slide into abstracts isolated from "textured, concrete stories" of people.

- Second, despite talk of mutuality and respect, the church relies on a male authority in the priesthood and church hierarchy: "Our organizational ways of being are male-centered and male identified. 'Normal' is based on male identity. Patriarchy means that we ignore women's lives and silence their stories," she said.

- Third, the Catholic Church has a difficult relationship with feminism. A 37-page document on the "Collaboration of Men and Women in the World" condemns feminism, yet those most active in addressing domestic violence are feminists, Jane noted.

"If Catholic documents say feminists are dangerous, then Catholics think they should stay away from feminists," she said.

Jane said that practices point to a positive side.

"Catholics have many vibrant, dedicated communities of women religious, doing groundbreaking work with women who suffer. The emergence of laity in leadership is also creating more positive practices," she said.

Awareness opens doors to change

Although her church may lack the statements others have, Ella Harvey's life makes a statement.

She overcame emotional abuse of the first 22 years of her 51-year marriage, when she was a stay-at-home mother of six children.

Now retired as a licensed social worker, she is an evangelist and church mother at Refreshing Spring Church of God in Christ.

Growing up Southern Baptist in Brandon, Miss., she was the 10th of 13 children born in that small community with many black families. Her mother, 36, and father, 40, were homeowners as were many others in Brandon.

Lost as a middle child, she learned from her siblings not to touch the stove and other safety rules. She did not know of anyone in Brandon experiencing domestic violence, not like "the squabbles in the next community, where people were thought not to be godly people." She knew a few families who divorced and when one remarried, she knew her church frowned on it.

"My father said you are bound to your mate as long as you live. If you divorced, you needed to stay single. If you remarried, you would go to hell," said Ella, who was 14 when she visited her sister who was 13 years older and living with a violent husband. She felt helpless to help her.

Ella's mother died when Ella was 12. Her father died in a car accident several years later.



Ella Harvey

She married at 18. There was no physical violence, but there was emotional abuse. With her mother dead, she had no one with whom to reflect about what was happening.

"I couldn't name it. I knew it did not feel good. To fix it, I thought I needed to be a good homemaker, stay home and pray," Ella said. "It was years before I learned that what I experienced was abuse."

"I would have left, but I had no parents to go home to, no education beyond 12th grade, no income, no job and no money."

"There was no welfare system in Mississippi and other states in the South in the 1950s and 1960s," Ella said. "So where would I have gone with six children? My cousins and sisters had their own households full of children."

Ella put her children's welfare before her own, because her husband was paying the bills, buying groceries and keeping a roof over their heads. She believed if she left, he would remarry and not support her or the children. How could she work and care for the children?

"I chose to stay. We were poor together, but we would be poo-oo-oor if we were separate," she said.

When the children were in

school, Ella went back to school and eventually graduated from Eastern Washington University on the same day as her oldest son.

In EWU women's studies programs, she learned that emotional abuse hurts as much as physical abuse.

"It was liberating and validating," she said. "I knew something was wrong with it, but I could not name it."

Then married 22 years and talking with her husband about renewing their vows on their 25th anniversary, Ella decided she would not put up with the emotional abuse any more.

"I didn't want to tighten the tie any more," she said. "I told my husband, 'You may not talk to me that way any more. I will not tolerate it.'"

"He was taken aback. I said I wanted to be respected and talked to as a valuable person, as I learned about in social work classes."

Ella filed for divorce and was ready to sign the papers, but agreed to give it another chance.

"When I demanded better for myself and showed I meant business, he changed his ways. Now he tells me I'm smart. I'm glad he found out," Ella said.

She now realizes that when a wife in her home town was abused, she talked to her parents and moved home for three to four days, for a cooling off period. Then she moved back. Women could not afford to support themselves. If the abuse continued, her brothers would talk to her husband and threaten him if he abused her again. Law enforcement ignored it, so women did not go to authorities. Churches ignored it, as if it was not their business.

"You did not tell people at church your problems," she said. "In my generation and my daughter's generation, women went to agencies, not the church."

"No one should suffer in silence as I did," said Ella, who worked 15 years in substance abuse, retired, and then worked in home health care before retiring again.

Despite equality, shame of abuse silences

While Islam values marriage as a contract between a man and a woman, divorce is possible if there is abuse, said Fatima Ansari of the Spokane Muslim Community and member of the Interfaith Council board.

"The Quran says that mates were created so a person could find rest in relationships. Each is like a garment for the other—which adorns, comforts, covers the faults and protects," she said.

"In the sight of God, men and women are created equal. Both are to surrender to God, be truthful and humble, persevere, guard modesty, fast and remember God. In front of God, men and women are equally responsible and should have equal rights. They are equally accountable," Fatima continued. "Men are to protect, sustain and support the family."

"If a wife fears cruelty or sexual unfaithfulness, she has a right to



Fatima Ansari

divorce. She approaches elders in the family and asks them for a divorce—a simple procedure which is done with two male witnesses from each family and which needs to be documented," she said.

Although divorce is simple, it is

not encouraged, Fatima said.

"God made both marriage and divorce easy. Cruelty is not to be tolerated. Each person is answerable to God," she said.

Despite the equality of men and women in Islam, cultures in the Middle East, Asia and Africa have created taboos. Because of the shame associated with abuse, women are unwilling to talk about it, said Fatima, who has been in the United States 37 years and in Spokane 18.

In the last five to 10 years, Asian communities have created more help and shelters for women, she said, noting that Muslim women are more likely to go to secular services than to services of another religious group.

The faith community plays a major role in helping women recognize if they have a problem and in encouraging them to go for help, Fatima said.

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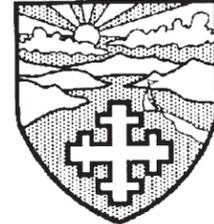
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Counselor helps 'victims' tap their strength and potential

From her work with victims of domestic violence, Mable Dunbar, a Seventh Day Adventist who is president of Polly's Place Network, believes the faith community must drop jealousy and fears of each other, and work together.

As a licensed therapist, pastor's wife and founder of a safe shelter, she observes her church's progress and admits that many are "still in denial, pretending domestic violence does not exist."

However, she is hopeful, because "God has a way to make us do what we do not want to do."

The Seventh Day Adventist Church affirms the dignity and worth of every human being and decries abuse of anyone. What we say is not always what we do," Mable said.

Polly's Place Network is addressing this issue. It started with a woman, Polly Westman, who had compassion for abused women. She saw the need and gave her money to start the first Polly's Place shelter in Niles,

Mich. It continues to be funded by individuals.

Mable grew up thinking she was not good enough because her existence was the result of her mother's rape. Eventually, she learned at church that every human being is endowed with power akin to that of the Creator.

"I realized I had power in myself, internal strength from God, and I use that power to talk with victims, abused women. In fact, they are strong, many living with abuse for many years yet producing strong healthy children.

"So I am not called to help 'victims' but to help women understand their potential," Mable said. "Women leave abusive relationships when they realize they are strong, have resources, options and community support."

She believes her church's view of abuse as a sin issue rather than a gender issue means men are more likely to support the efforts, because men are also abused.

"We empower both men and women to work together to end



Mable Dunbar

the crisis," she explained.

Mable, who has 20 years of experience in dealing with abuse, leads training for pastors, training mandated by her church's local conference president, Elder Max Torkelson. As a result of a sur-

vey in the Pacific Northwest, the Seventh-Day Adventist Church learned that the rate of domestic violence among members was the same as the national rate.

"We need churches to address the religious issues—what clergy should and should not do—and to set boundaries. We have found that about 80 percent of abused spouses stay in abusive relationships because of religion," said Mable, who serves as a consultant to pastors. "If clergy do not know what to do, they should refer people."

As another protection, the Seventh-Day Adventist churches are endeavoring to screen all volunteers who work with children.

The fourth Saturday of August is Domestic Violence Awareness Day throughout the Seventh Day Adventist Church in North America. Pastors are required to give information and education on domestic violence then.

"We are not where we should be, but our leaders are looking at what to do to address the is-

sue of domestic violence. They are focusing on education and on training pastors.

"We realize that if we do not have healthy families, we will not have healthy churches. We also realize that people stay away from church because of shame. We need to work together as churches and learn from each other to end domestic violence, so we can have healthier families, churches, communities and nation. We need to work one family at a time to put a dent in the cycle of domestic violence."

She thinks that churches consider physical violence more a matter for police and criminal justice than their concern.

"The faith community needs to look at physical, economic, sexual, psychological, emotional and spiritual abuse," said Mable, who is writing a book with her husband on religious abuse. She is also author of *The Truth about Us: How to Discover the Potential God Has Given You*.

For information, call 323-2123.

Church responds to violence with statements, programs, action

The Evangelical Lutheran Church in America (ELCA) has statements, resources and actions on domestic violence, said the Rev. Mark Nelson, assistant to the Eastern Washington Idaho bishop for 13 years.

His work over that time in the call process for clergy, in pastoral training and with congregations in conflict has been a period in which the denomination learned about clergy sexual misconduct and about domestic violence and sexual abuse.

A 1994 statement talks of God's opposition to violence extending beyond murder: "We are all accountable before God...The common worship is broken by the cycle of violence." It calls for embracing victims of violence and sharing the word of new life to heal pain and overcome fear.

Mark has seen action on that statement. Some actions are presented at the ELCA website, www.elca.org.

"There are many resources under 'domestic violence' or 'safe sanctuary,' including posters for congregations to put in restrooms giving a phone number for a person experiencing abuse to call.

In the late 1990s, Mark participated in an ELCA research project, "Stopping Family Violence," sponsored by the national commissions for women, men and youth.

Research found women healing and empowered in small groups in congregations and people talking about violence with victims, children or sisters.

A men's resource on "Building Bridges" discusses family vio-



The Rev. Mark Nelson

lence, anger management, community issues and men's issues.

"We were not prepared for how many men had painful stories of being victims of abuse as a child, or having a daughter or sister a victim of violence," Mark said.

A youth program, "Beyond violence: Empowering Youth to Make a Difference," is a 24-hour retreat inviting youth to share ways they have been hurt or abused.

Ten people in the synod have been trained to do pilot programs in their congregations.

Mark also has been involved in the early work of the FaithTrust Institute—formerly the Center for the Prevention of Sexual and Domestic Violence—which developed curricula and requiring that pastors be trained on boundaries and family violence.

The Synod Assembly in the spring passed a resolution on caring and safety issues for children, promoting a curriculum to make the congregation a safe place for children and elders.

Sunday school teachers and elder care workers need training in how to provide a safe place, how to recognize potential signs of abuse, what local resources

are available and where to refer people.

"The programs started us talking about issues close to our hearts and how hurt people might again trust," he said.

"In addition, we support the work of Lutheran Community

Services in Spokane, Tri Cities and Boise as partners working to heal wounds of domestic violence."

Mark added that there is need when offering education programs to provide child care.

For information, call 838-9871.

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Churches around world plan events to stir awareness, healing

Churches worldwide will address violence against women and children within the framework of a World Council of Churches (WCC) campaign, "On the Wings of a Dove."

From Nov. 25 to Dec. 10, churches and church-related groups will promote public awareness, and attempt to bring justice and healing to those who have suffered or are still suffering from violence. Worship and prayer vigils, discussions and exhibitions are examples of the campaign activities planned for the 16 days.

The campaign is designed to encour-

age the churches to develop pastoral and practical responses to various forms of violence by providing a safe space for women to tell their stories, by offering counseling to both survivors and perpetrators of violence, and by linking with other groups and movements working on overcoming violence.

Organized under the WCC Decade to Overcome Violence (2001-2010), the campaign addresses various kinds of violence against women and children on both political and domestic levels. Violence in the family, sexual violence,

violence against women and children in war areas, children's work, female genital mutilation or discriminatory laws are examples of the multifaceted nature of violence against women and children.

Liturgical material, Bible studies and reflections as well as books, films, articles and exhibits to be used for campaign-related worship and other activities are available on the web. The material comes from different regional and social contexts, and thus helps to address the respective forms of violence that may vary depending on the context.

The 16-day campaign begins on the United Nations' International Day for the Elimination of Violence Against Women and lasts until International Human Rights Day. It coincides with the 16 Days of Activism Against Gender Violence, an international campaign initiated 1991.

The theme, taken from Psalms, expresses hope that, with God's help, it is possible to escape hopeless situations "on the wings of a dove."

For information, visit www.overcomingviolence.org or call 329-1410.

Domestic violence gains ground in agenda of Jewish faith

Domestic violence is gaining ground in the Jewish agenda, said Adie Goldberg, education and youth director at Temple Beth Shalom and a former psychiatric social worker. Her first job was at a domestic violence shelter.

It's hard to recognize domestic violence because the Jewish standard of *shalom bayit* is about peace in the home, so many people do not want to know or admit domestic violence is happening. Many prefer to assume it is something that happens among low-income, uneducated and non-observant Jews. However, it cuts across economic status and education, Adie asserted.

"The average Jewish victim will stay in a violent relationship seven to 25 years because of pressure on the woman to be the keeper of the hearth. So women feel personally at fault if there is not shalom bayit. They fear being seen as unsuccessful Jewish wives, so they keep from telling anyone.

If a woman consults a rabbi, however, the rabbi is not likely to say it is God's punishment or to suggest the woman pray harder. Rabbis are required to contact police and an attorney, she said.

Adie also explained that Jewish marriages are not until death, so divorce is possible.



Adie Goldberg

Ten years ago, the Conservative movement talked with Jewish professionals to help those who are too embarrassed to seek help. Adie helps with that outreach at Temple Beth Shalom.

"Jewish law is a compendium of laws. Familial violence is not at the top. Two rabbinic courts 2,700 years ago summed up Jewish response to a husband's violence: One required the husband to grant the wife a divorce. The other forced the man to cease the abuse because no one should 'live in the same cage as a serpent.'

"Religious leaders need to intervene in families. No one should endure violence," Adie said.

Jewish tradition offers two messages:

- 1) a moral imperative to recognize a cruel, abusive relationship;
- 2) a moral obligation to do what one can to protect the victim.

"Each brings risk of becoming involved in people's lives. We are

our brothers' and sisters' keepers. We are responsible. The Talmud says that all Israelites are responsible to each other," she said.

Adie said Jewish women are likely to go to secular sources of help. So she suggests shelters be sensitive to dietary restrictions of people of different faiths.

Faith can calm people troubled by violence

Judy Patterson, a psychiatric occupational therapist and artist, knows from her Tibetan Buddhist faith that shelter, food and calmness open people to find faith that can transform their hearts and minds.

"People troubled with violence or suffering need to find a spiritual path," said Judy, who leads a Buddhist meditation group at the Airway Heights Correctional Facility.

The Buddha taught that there are 84,000 methods to change one's heart and mind. While a social worker can show compassion, she knows that transformation takes faith.

"The bottom line of Buddhism is to learn to do no harm," said Judy, whose moved from Presbyterian roots through Unitarianism into Buddhism.

The Buddhist tradition says four thoughts change minds:

- The human body is precious. It sees, hears, runs, dances, learns and has the capacity to for the mind to recognize its true nature, which is all-knowing, all-loving and infinitely compassionate.
- The second is to accept impermanence: Everyone is born to die. Nothing is solid. Everything changes.
- The third, karma, is about



Judy Patterson

need to stay in the situation. It is more faithful and compassionate to leave a violent situation than to stay in it and try to fix it." Judy said. "That is because you remove yourself from danger and you stop the violent one from incurring more negative karma, which will eventually cause that person more suffering."

Tibetan Buddhists believe people are to bring six transcendent qualities into a marriage—generosity, discipline, patience, compassion, equanimity and wisdom. Without working diligently on those qualities, a couple will have difficulty being together in love and compassion, she said.

Although Buddhists do not have a specific domestic violence program, each day they are to work on the practices. There are meditations each day at the Tibetan Buddhist Center and Thursday evening sessions about working on violence led by Lama Inge Sandvass, teacher at the center.

Lamas will also refer people to western counselors who can provide help, Judy said.

cause and effect: As one sows, so one will reap.

• Fourth, human beings experience suffering because of desire, anger, pride, jealousy and ignorance: "We allow TV ads make us want things or someone's actions to make us angry," she said.

"Those who suffer domestic violence need to know they do not



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Rural community's global contacts broaden perspectives

Continued from page 1
church and gave an overview of their outreach.

- Eleven youth and two adults joined 32 from Wilbur and Davenport, and 103 others on a mission trip to build houses with AMOR ministries this summer in Mexico, drawing a new generation into global concern.

- **Youth continue** a 25-year tradition of teaching vacation Bible schools in both Reardan and another community, such as Washtucna, Waitsburg or for Hispanic children in Mattawa.

- **Official mission partners** include Tom and Judy Cosby, a local couple working with the Bible Study Fellowship in Jos, Nigeria, to take in children orphaned by AIDS; Teen Challenge Spokane Men's Center and the Geiger jail chaplaincy.

- **On fifth Saturdays**, members prepare a meal for homeless teens at Crosswalk in Spokane with the local Lutheran, Methodist and Catholic churches.

Two years ago, the church remodeled its kitchen to be certified for Crosswalk. However, they opted not to put in a dishwasher, because washing dishes is a time for socializing.

- **Part of the mission** is ecumenical relations among the churches, which worship together Thanksgiving Eve, Ash Wednesday, Maundy Thursday or Good Friday, World Day of Prayer, first Sundays of July and August in the park, and as part of their community's Mule Days celebration. There are also ecumenical Christmas and Easter cantatas.

The vacation Bible school, World Day of Prayer, Friday Prayer Breakfast for high school youth and other ecumenical gatherings rotate clockwise around the Reardan churches.

- **Lincoln County churches** sponsor a Marriage Excellence program, in which pastors covenant to provide pre-marital preparation and to nurture married couples.

Individuals provide personal contact with global concerns.

- **Through Fred Fleming**, a resident who attends Life Center in Spokane, some members support an International Assistance Program in Romania, helping Romanian farmers gain appropriate technology.

- **The Sunday school** "adopted" the ministry of Paul—a doctor—and Joan McLain, a couple from Davenport who are working at a clinic in Haiti. With neighboring communities, classes have sent "care packages" and keep informed about their work.

- **While women's groups** in many churches have declined,



Reardan teen embraces a child in the family that received the house the group built for them during 10 days in Mexico.

the 12 members of the Reardan Presbyterian Women are active in mission, ministry, prayer and study, supporting several missionaries and adopting children through Compassion International and World Vision.

- **Audrey**, who is now in a five-generation farm family, came to the United States in 1954 from Australia. She brings global awareness through tutoring immigrants and refugees from Korea, Romania, former Soviet republics, Vietnam and Thailand at Barton School in Spokane. She has brought some to World Day of Prayer services, which are held in March. She went to Romania with a former student and has kept friendships with many others.

- **Bill shares** concerns about Guatemala from the Inland Northwest Presbytery's partnership there. He also brings mission awareness through Perspectives on World Christian Mission, a clearinghouse that connects mission needs and activities. Training sessions for that are set for Jan. 17 to May 2 in Spokane.

- **Some support and learn** from Sue Lani Madsen, a local architect who helped build an orphanage in Romania and clinic in Zimbabwe, where her husband Craig has also done range management.

- **The church helps** with community food drives for the local food bank, which is moving into an improved facility. Offerings from ecumenical services support a deacons' fund, accessible to each church for aid and assistance.

Just as teens who went to Mexico are more invested in the church, so are members who engage in the mission opportunities.

"Mission is about relationships," Bill said. "Discipleship

is about introducing people to people. They fall in love with those people. As they relate to real people in real life, they understand causes.

"Prayer is not just for Sunday morning in church, but it's about every day throughout the community," he said. "Worship is not a show. It's about life."

- **Local clergy model** that concept. Father Pat McMahon of St. Michael's Catholic, Mike Welch at Reardan United Methodist and—until he recently moved—Dave Kappus at Emmanuel Evangelical Lutheran Church meet at noon Wednesdays at the firehouse to pray and plan services. The firehouse, which is centrally located, has a glass front, so their gathering is visible.

Along with "praying for Bessie's bunions," they pray what Bill calls "strategic prayer" that "the altars of offense—what offends God—be replaced by altars of invitation, so people live in community in ways that honor God.

"Our coming together shows that it's important to be connected to the church and that there is one Church," he said. "We have respect and camaraderie, appropriate because many people in our churches are related."

"Small churches integrate faith and life because of the small-town connective nature," Bill said. "Global connections tie to skills of local people."

- **Glenna**, who is in a four-generation farm family, values global contacts that connect the church and the community with the world. While not likely to go abroad, she learns from visiting missionaries, immigrants and community members, who go or come from abroad, about

their parts of the world—China, Thailand, Guatemala, Romania, Zimbabwe, Korea and more.

"These connections broaden our thoughts and perspectives, so we love other people and cultures," said Glenna.

Her grandparents came in 1904 from South Dakota and joined the church, which was founded as a mission church in 1902. In 1952, it called its first full-time pastor.

Audrey's grandchildren are interested in exploring family history and history of Reardan.

Balancing that, she commented that international contacts "keep us aware that Reardan is not the center of the world, nor is it the end of the world. We are broad-minded and know more than many urban people do."

- **Lori lived** for 20 years with her now-pastor husband Bill in suburban King County while he worked in aerospace engineering and she worked on cancer research. She finds Reardan "the best urban and rural life"—proximity to Spokane for access to some arts and culture, and opportunities to produce its own culture—from Mule Days to singing the Messiah.

"We don't just watch culture, we do it," said Bill, who grew up Catholic but moved away from church during studies at the University of California in Davis. His participation in mission through a small group in a Seattle church led him to attend Fuller Seminary Northwest in Vancouver and Seattle, graduating in 1998.

"As a new pastor and my first time in a rural context," he said, "I find small-town knowledge woven into the fabric of community assumptions—why there are four churches or why two people don't talk to each other.

"The suburban commuter church we attended had a \$4 million budget. Donations went to faceless people and causes.

People shopped for a church to meet *their* needs."

The small, familial church models the do-it-yourself cultural experiences. It's closely knit, so people know when members and neighbors are in need. They don't wait for someone else to help their family, friends and neighbors.

During the interview with Bill, Lori, Glenna and Audrey, an example of response to an immediate need arose. The phone rang. The transmission in a Reardan couple's car had gone out enroute to Spokane. So they called the church for help.

"It's my runabout day," said Glenna, offering her services for the spur-of-the-moment mission.

- **Bill said the church's** immediate mission field—shared with the 50- to 60-member Methodist, Lutheran and Catholic churches—is the school district, geographically one of the largest in the state. There are 2,700 voters—30 percent in farm families—and 635 students in K-12.

Many people work Sundays and drop off children at church. Some attend church in Spokane or nearby communities. Young people leave for education, marry and often return to rear their families.

"The church is no longer at the center of American culture," Bill said, "but that allows the church to be authentic and prophetic. We work and exist for peace and justice, but cannot legislate God's shalom. In a broken world, we need to be prophetic against unjust structures," Bill said.

"Growth in the mission and ministry of our churches will come as we throw off cultural and political overlay and entrapments, and return to the core mission of Christ, which is salvation. Then we will see our faith is relevant in all cultures," Bill said.

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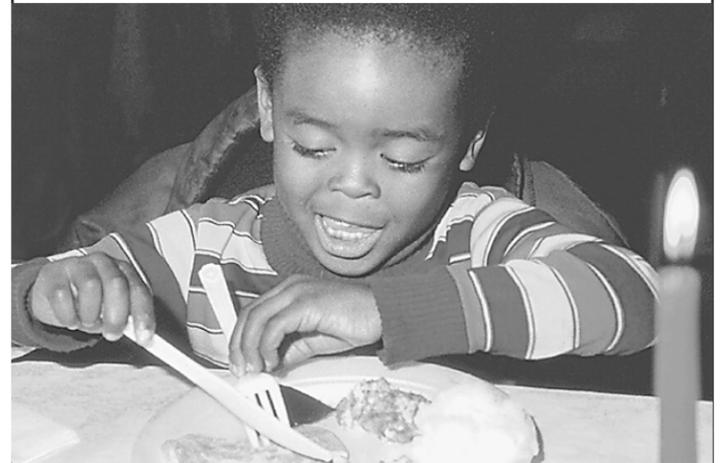
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Can we listen to each other after the fervor of the campaign passes?

For some, the seams of the nation may seem to have been ripped apart in the campaign frenzy, leaving frayed fabric and loose threads after a much-too-long season of hate, lies, fear, finger-pointing and pandering to religion and the public divisions. Some prayed for a certain outcome.

Certainly we need to look at who profits from a drawn-out battle, polling, political ads and dead-heat race. Certainly media need to think about reporting every slanderous statement and about checking accuracy of reports first. Certainly churches and nonprofits need to look at their overt and subtle endorsements of candidates.

We need to ask: Is there a crevasse through the hearts, minds and souls of Americans? Can we settle back to support those chosen to lead us for the next four

years? What have the winners won? Does God win or lose in U.S. elections? Has campaign rhetoric exacerbated divisions within and among congregations?

People of faith in advocacy networks will keep doing what they were doing, perhaps some with more or less vigor based on perceptions of the outcome—which we do not know as we write this editorial.

Speaking at Whitworth, Yale professor Nick Wolterstorff named a line splitting the nation and Christians: a division between those emphasizing righteousness and those promoting justice, as if we must choose between private morality *or* public justice. It's as if some assume that individually moral people prefer laws that oppress others and that social justice advocates promote laissez-faire sexuality.

During the campaign, Catholic bishops, priests and other leaders took a teachable moment to reaffirm that the church's call to respect life is broader than the politicized pro-life/anti-abortion cause. Respect of life includes feeding people, opposing war, advocating human rights, respecting people and supporting a host of social justice actions and personal moral choices.

With divisions in the country, churches and families sharpened, will people sew the tatters up and realize it's possible to have differing opinions on what policies promote life and justice for the common good?

Will we move beyond simplistic solutions to address the complexities of providing health care, educating children and adults, creating tax equity, feeding the hungry, sheltering the homeless, employ-

ing the unemployed, and making peace at home and abroad?

Will we create opportunities as people of faith to listen to those across the spectrum opinions—beyond the vociferous at the political poles—to hear our common values and goals, and to forge new solutions not dreamed of by power seekers, corporate kings and special interests?

We can expect those holding differing views to continue their efforts to be heard in the public square and to influence policies made by those now in power.

In pursuing our visions, may we see how God would use us to bring balance as we seek to express love of God, love of neighbors, care for creation and pursuit of justice and peace through politics and faith.

Mary Stamp - Editor

War begets war and more war and poverty in the dust of conflict

According to a recent report on the internet: "If you have food on the table, clothes on your back, a roof over your head and a place to sleep, you are richer than 75 percent of the world's population." It continued: "If you have never experienced fear in battle, imprisonment, torture or the pangs of hunger or starvation, you are ahead of 700 million people in the world."

These startling facts overwhelm our sense of human rights and egalitarian fairness, but life isn't fair. Presumably, the statements were directed to disgruntled Americans who are most frequently un-

aware of their good fortune. The response may be, "How can I be so lucky? It is too bad, but what can I do about it?"

Comparisons should evoke a sense of expected gratitude, but mainstream America appears to be passively unimpressed with its good fortune. Gratitude is a peculiar emotion. It is open ended.

If no positive response action occurs, it may be no better than the Pharisees' "holier than thou" stance, which Jesus found so hypocritical. The grave plight of warring factions in the Sudan, Gaza and the entire Middle East is the direct cause of war. Sunnis, Shiites, and Kurds comprise the

insurgents in Iraq, most opposed to U.S. forces present in the area and attempts at democratization.

Startling poverty statistics are the direct result of war in Africa, the Middle East and elsewhere. The effect of war is poverty.

Poverty has no borders, and new areas of turbulence are emerging with devastation and suffering, new refugees and people on the move.

The Spokane community is no exception. For the past several weeks, headlines have focused on wide-spread drastic cuts in all types of social services. Every few days brings a report of another cut, including the

police and fire departments. School programs and Department of Social and Health Services allocations including food stamp reductions, senior programs, libraries and health facilities are all on the chopping block.

Church programs and community charity organizations attempt to fill the gap with inadequate resources.

As the local director of the Women and Children's Free Restaurant recently wondered, may we, too ask, "How many children could be fed with funds from one Stealth bomber?"

Jo Hendricks - Contributing editor

Sermon Contest

Sounding Board

Reflections

Pastor recruits men as crucial for ending domestic violence

The Rev. Nell Taboloff of the Chewelah United Church of Christ won the Interfaith Council's contest for the best sermon submitted on domestic violence. The sermon, which she preached originally for Father's Day, was preached for a healing service that was part of the Creating Circles of Caring workshop in October.

"Hush little baby, don't say a word, Papa's gonna buy you a mockingbird . . . a golden ring . . . a looking glass . . . a Billy goat."

There are several variations of this old lullaby, including one that says all this is done by the mama, but the papas, dads, fathers have been given the job, historically, of providing for their children's needs.

History keeps changing and we are in one of those "hinge" periods where shared responsibility for children includes financial contributions of women to a greater percentage than ever before. That's good, because history needs to change.

Mockingbirds, Billy goats and possessions of any extravagant nature aside, fathers have long been expected to take responsibility to provide for their children's needs, safety, education and health.

Most fathers provide in mundane ways. They get up and go to work, even when they don't want to, so there will be a paycheck at the end of the month.

They stay up late listening for the car door in the driveway when a teen has been out with friends.

They pass up Saturday golf to attend a piano recital, to be at a track meet or a baseball game.

They give up sleep to walk the floor with a crying baby.

It is all for one end: to keep the child safe, protected and secure, because a child cannot grow, learn or love unless it is first safe.

We salute all you ordinary, ex-

traordinary dads, granddads, Dutch uncles and older brothers, and all you do to keep the children in your lives safe.

Only you need to do more, because children are not safe, often from dads, granddads, Dutch uncles and older brothers.

Phones ring off the wall at the Colville police dispatch office, which answers 911 calls for Stevens County.

It may be barking dogs or noisy teens, drunks or drug deals, a theft, battery or an occasional murder.

Most of the calls, however, are because of domestic violence. Husbands, boyfriends, partners or papas have hit, berated or abused women while children watch.

Most are about domestic violence, even though 90 percent of domestic violence is never reported.

Most—99 percent—domestic violence is men against women. The majority is with children present.

We salute you ordinary, extraordinary dads, granddads, Dutch uncles and older brothers in all you do to take care of children in your homes.

Only you need to do more, because what we are doing is not working. Domestic violence is just getting worse.

There is a theory about why that is happening. Domestic violence is seen as a women's issue:

Women are the victims.

Usually women are the ones who work with victims, raise money for the cause, raise awareness, answer crisis lines, make safety plans and go to court with victims.

The truth is, it's not a woman's issue. It's a man's issue.

It will only continue to get worse, until men understand that for your children, for all children to be safe in their homes, you have to do something yourselves.

Not just a few, but many men have to understand that it's their turn to work for

an end to domestic violence.

Men are the ones with the power to stop men from abusing women. Because men have said it was okay in the first place and still say its okay, so they are the ones who will have to say, "No more!"

Even if you have never consciously said it is okay to use physical power against another person or to use emotional abuse to solve a problem or to use isolation of a partner to make you feel better about your life, unless you are saying "no" to the definition of men as ones who do use physical, emotional, psychological power against another person, then you are a part of the problem.

If you have ever laughed at a joke that said abuse of power was okay, because other men were laughing, then you are a part of the problem.

If you have ever gone along with the conversation, listened to gossip, because some men might question your manhood or sexual orientation, then you are a part of the problem.

If you have excused domestic violence in service men returning home from duty or in NFL players who are paid to [be violent] on the field and it might slip over into the home, then you are a part of the problem.

If you ever said, it isn't my business, you are a part of the problem

Your daughters, granddaughters and the little girl down the street who waves when she rides by on her bike are not safe.

Your sons are not safe from the influences of fists and power in our world.

It will improve only when men say, if you hit a woman, use intimidation, verbally threaten, degrade or insult, you are not a man. You are out of the man club. You have failed the man test. It's not okay, not in a word, a joke, a sneer, an insult, a push, a punch, a broken bone or a death.

If all men do that, it is still not enough.

Men must have the courage to do one more thing and challenge those who would say, "under these circumstances, in that part of town, with his history, it's okay to be violent in the home."

The story of Nichodemus in John 3:1-21 is about personal salvation. He thinks about saving himself. We know that he never gets it. He's not alone.

There's a difference between being born again and being born anew. Metaphors and John's emphasis on the connection between Jesus and the Father create difficulty.

Jesus' presence on the earth was about the salvation of all people—of a whole world. No one is left out of the love that keeps calling them back into the place of peace with justice that God desires for creation.

We have a culture that needs to be redeemed.

It reflects less what God intends for us and more what endangers us all.

Those of us who can work for the safety of people within their own homes have been called to claim the courage of faith, the vision of Christ, the Voice of heaven, and say to those who hurt another, that [violence] is not what it means to be a man.

- Tell your sons and your grandsons the truth: to hurt another does not make you a man. It's wrong.

- Think about what you do that is good as a man, that reflects a faith based on God's relationship to you.

- Give yourself credit for what you are doing right.

- Hear the call to courage and say it's not okay for violence to define even one more man.

We women ask your help in ending this epidemic of domestic violence.

The courage you as men find will make the difference in what happens in our homes. Say, "Not one more time, not again, *no* to domestic violence!"

Ecumenical news source connects world

By Glenn Cross
WCC Communications

Geneva - Ecumenical News International, an independent news agency that covers the world of churches and religion for media around the globe, is celebrating its 10th anniversary.

From headquarters in Geneva, ENI's news service goes to mass media, church newspapers and research institutions in at least 50 countries, as well as to church officials and members everywhere. The Fig Tree includes a column

on page 2, summarizing news briefs and information on how to access the service.

"News about churches and religion is a news niche that can only grow," said Peter Kenny, who became editor in 2002.

ENI has a network of more than 30 part-time correspondents around the globe and a five of staff in Geneva.

The World Council of Churches, the Lutheran World Federation, the World Alliance of Reformed Churches and the Conference of

European Churches launched ENI in September 1994 as a cooperative venture.

"We are committed to the vision of an independent, professional, ecumenical news service as a resource for the witness and mutual understanding of the Christian fellowship worldwide," said the Rev. Samuel Kobia, WCC general secretary.

In 2003, ENI published 701 articles in English and French.

For information, contact media@wcc-coe.org.

The Kaufer Co. celebrates 100th

The Kaufer Co., religious supply store, will celebrate 100 years of providing goods and services in the region.

The Spokane store is operated by the fourth generation of the local business family, said Chuck Klaus of the Kaufer Co.

The company seeks to recognize centurions as part of its celebration from 4 to 8 p.m., Friday, Nov. 19, at the store, 907 W. Boone in Spokane.

For information, call 326-7070.

Catholic Charities needs volunteers

Volunteers are needed to assist at the House of Charity's winter sleeping program, the new St. Anne's Children and Family Center, and the *Spokesman Review's* Christmas Bureau.

Catholic Charities will hold a Volunteer Orientation at 11:45 a.m., Wednesday, Nov. 10, at the Catholic Pastoral Center, 1023 W. Riverside Ave., in Spokane.

For information, call 358-4254.

Women's Programs celebrate 30 years

Life Skills/Women's Programs are celebrating 30 years of "Educating, Exploring and Evolving" from 9 a.m. to 1 p.m., Thursday, Nov. 4, at the Lair Student Center at Spokane Community College.

For information, call 279-6068.

Hospice of Spokane offers support group

Hospice of Spokane is offering a Loss of a Child Support Group for parents and other adults after the death of a child. It meets at 4 p.m., Wednesdays, at 121 S. Arthur.

For information, call 456-0438

Calendar of Events

- Nov 3** • New Horizons Choir and Mukogawa Institute Select Girls Ensemble Concert, Holy Names Music Center, 3910 W Custer Dr., 7 p.m.
- Nov 4** • School of the Americas Watch, 35 W. Main, 5:30 p.m.
- Nov 4** • "How to Survive and Grow Your Organization in Challenging Economic Times, Seminar for Nonprofit Organizations, Riverpoint Campus Phase I Building, 9 a.m.
- Nov 6** • Fall Folk Fest, the Lair at Spokane Community College, 11 a.m. - 10 p.m.
- Nov 6,7,13** • Holy Names Music Center Performathon, Atrium at Riverpark Square, 10 a.m. - 6 p.m.
- Nov 8** • Living Wage Campaign, 35 W. Main, 5 p.m.
- Nov 8** • Night of a Thousand Dinners, Adopt-A-Minefield Dinner, United Nations Association, Unitarian Universalist Church, 4340 W. Fort Wright Dr., 6 p.m.
- Nov 9** • "Bullies at Work: A Growing Problem," Leadership Connection with Laura Asbell, Spokane Regional Chamber of Commerce, 801 W. Riverside, 7:30 a.m.
- Nov 9** • How mission and non-mission agencies can serve together to meet needs of hurting, destitute people, Gary Edmonds, executive secretary for the World Evangelical Alliance, Union Gospel Mission, noon - 1:30 p.m. - call 487-7429
- Nov 10** • "The Last to Die," Veterans day Vigil, Federal Building plaza, Riverside & Monroe, 12:30 to 5:30 p.m.
- Nov 11** • "The Gospel of the Americas," Jeannette Rodriguez, Cataldo Hall, Gonzaga University, 7:30 p.m.
- Nov 13** • NAACP Freedom Fund Banquet, West Coast Ridpath - 467-9793
- Nov 16** • YWCA Women of Achievement Luncheon with Mary Robinson, former President of Ireland, speaking on the United Nations and human rights, Spokane Convention Center, noon - call 326-1190, ext. 127
- Nov 16** • Community Strategic Round Table Forum on authentic marriage, Fourth Memorial Church, 2000 N. Standard, 8:30 a.m. to 12:30 p.m.
- Nov 18** • "The Sex Abuse Scandal: What Now?" Alice Bourke Hayes, Cataldo Hall, Gonzaga University, 7:30 p.m.
- Nov 19** • Whitworth International Banquet and Entertainment, p. 3
- Nov 25** • Thanksgiving Celebration in Song, Dance and Story, p. 2
- Nov 26-28** • Festival of Fair Trade at Global Folk Art, 35 W. Main, 10 a.m. to 6 p.m.
- Dec 1** • Fig Tree distribution, St. Mark Lutheran, 24th & Grand, 9 a.m.
- Dec 2** • Fig Tree Board, 1323 S. Perry St., 1 p.m.
- Mondays** • PEACH Safe Food Orientation - call 455-2552
- Tues-Sats** • Habitat for Humanity work days - call 534-2552
- Fridays** • Peace Vigil at Army Recruiting Office, Colville - call 675-4554
- 1st Sats** • Interdenominational Ministerial Fellowship Union - call 624-0522
- 2nd Sats** • Sacred Harp Shape-Note Singers, 2929 Waterford Dr., 7 p.m.
- 2nd Sats** • Stevens County Fellowship of Reconciliation, First Congregational, Colville, 6:30 p.m. - call 738-4962

Letter to the editor

PAX Christi commends writer

Journalism at its best, said Herbert Bayard Swope, legendary editor of the New York World, is a sacred profession. The journalist is the mediator. He or she takes history, holds it up for all to see and offers it as if some transcendent, providential Eye were looking down.

The journalist is the conscience of the community, the prophet called to speak for his or her vision.

We in Pax Christi of Spokane believe that for years Jo Hendricks' commentaries in The Fig Tree have been an exemplification of journalism at its best.

Your column in the October Fig Tree, "An obsession with fear can blind people to the dawn of hope" is an example that supports our belief.

The column is insightful, as well as beautifully written. Your keen personal observations are poetic. Your historical observations bring to light the "principles inherent in our nation's origin—the truths upon which we rely."

We in Pax Christi are grateful for your gift of excellence in journalism to the people of the region. We feel you should consider creating an anthology of your writings in The Fig Tree. If this were to occur, please count on us for support.

Deidre Allen, Sister Anne Bosserman, Scott Cooper, Jody Dunn, Al Mangan, Trish McGraw, William Niggemeyer and Matthew Pyrc

David Crum, DMin Pastoral Family Psychotherapy

Fellow, American Association of Pastoral Counselors
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Teens teach peers about sweatshops, human rights, terrorism

By Brenda Velasco

Combining their desire to inform classmates and the community about sweatshops with their need to raise money to travel to Georgia to protest the School of the Americas, the Gonzaga Preparatory School Peace and Justice Club recently held a Fair Trade Fashion Show.

"Some students thought we were doing a sweat *suit* show. Many Students don't even know what a sweatshop is. That's why we need to educate on this issue," said 10th grader Tayshia McCovey.

She is one of 30 Gonzaga Preparatory students promoting social justice through the club to keep students and the public up-to-date on globalization, consumerism, sweatshops and other injustices of the world today. Membership in the club is growing.

"The students are passionate about making a difference in the world," said Paul Grubb, SJ, a theology teacher and campus minister at Gonzaga Prep. "They take the initiative to organize fund raisers, prayer vigils, and peace rallies to bring more awareness about the issues they support."

The students also work to find solutions to those problems by supporting fair trade coffee and sweatshop-free products and by volunteering at local charities.

The club began eight years ago and continues to be a place where students can gather to voice their concerns and plan activities to educate their classmates about



Youth join in recent School of the Americas protest rally and procession.

the importance of peace and social justice.

Being in a Jesuit school helps students feel free to express their faith and social justice issues openly with each other.

"We have a good mix of people at Gonzaga Prep who are willing to talk about the issues that we raise," said Tayshia. "Even if our classmates don't agree with us, they still attend our events and hopefully learn something new. I don't think we could do that at a public school, because there, we couldn't bring up the faith component."

Recently, the students have

been raising money to attend the School of the Americas (SOA) protest in Fort Benning, Ga., in mid November. Every year thousands of people attend the rally in hopes that the school, which trains military personnel, particularly from Latin America, will close.

"The School of the Americas concerns all Jesuit institutions," Paul said. "By attending this rally, the students have an opportunity to grow in their view of the world. It's a chance for them to meet people, especially members of Catholic religious orders who are not afraid to stand up for what they believe in. It's good for the kids to be around these sisters, brothers or priests, many of whom are elderly. They are an inspiration to them."

Last year, Paul took a group of students to Tacoma for an SOA-related rally.

"They met other teenagers from Jesuit schools who share their

same passion for social justice," Paul said. "They were able to talk about the issues that affected them the most and reflect on what they can do to help."

"Young people can make a difference," said senior Rachael Fairbanks. "If you have the right mindset, you can do anything. I am motivated by the people at Gonzaga Prep who work for social justice. There are a lot of strong people there."

Gonzaga Prep students took part in the SOA Awareness Rally at Gonzaga University in October. They created a giant puppet, which they carried in a procession from the Gonzaga University campus to Riverfront Park.

"I enjoy going to protests and putting signs about our club around our school," Rachael said. "It's always interesting to see people's reactions."

Rachael's parents and her faith have been her inspiration in her social justice involvement.

"They (parents) have taught me a lot about social justice since I was young," she said. "I am grateful for that. They've helped me become a better person today."

The club also hopes to bring more awareness to deal with sweatshops.

"Students are passionate about they way they look," Paul said. "So they decided to find a way to combine fashion and social justice together."

To raise money for their trip to Georgia, the students organized the "Fair Trade Fashion Show" at their school, showcasing clothes bought in stores that do not support sweatshops for their labor.

"Sweatshops affect these students every day, whether they know it," Paul said. "If you ask teenagers where their shoes were made they probably don't know. Chances are they were made under sweatshop conditions. The fashion show is a way to spread the message about the inhumanity of sweatshops. We hope that they will remember and think twice before buying a certain clothing item."

Other projects include anti-death-penalty petition drives, anti-war protests, and raising money to bring a student from East Timor to study for a year at Gonzaga Prep.

"Our motto is for each of us to be a person who helps others," said Tayshia. "By being involved with peace and justice we fulfill that goal."

For information, call 483-8511.

Latter-day Saints communicate with satellite to 18 stake centers

When President Thomas Monson of the Church of Jesus Christ of Latter-day Saints was in Spokane on Sunday, Oct 17, for a 19-stake regional conference, the event was broadcast by satellite to 18 other stake centers in Eastern Washington and in Moscow, Ida.

More than 56,000 church members in a 33-thousand square-mile radius received messages in their local chapels instantaneously, said Pat Montgomery, stake public affairs director.

With a worldwide membership of more than 12 million members, the church is increasingly using satellite technology to communicate with local leaders and members throughout the world.

The self-contained production/

uplink unit truck, owned by Bonneville International from Salt Lake City, provides support for domestic remote broadcasts.

There was also live translation into Spanish and closed captioning for the hearing impaired.

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