

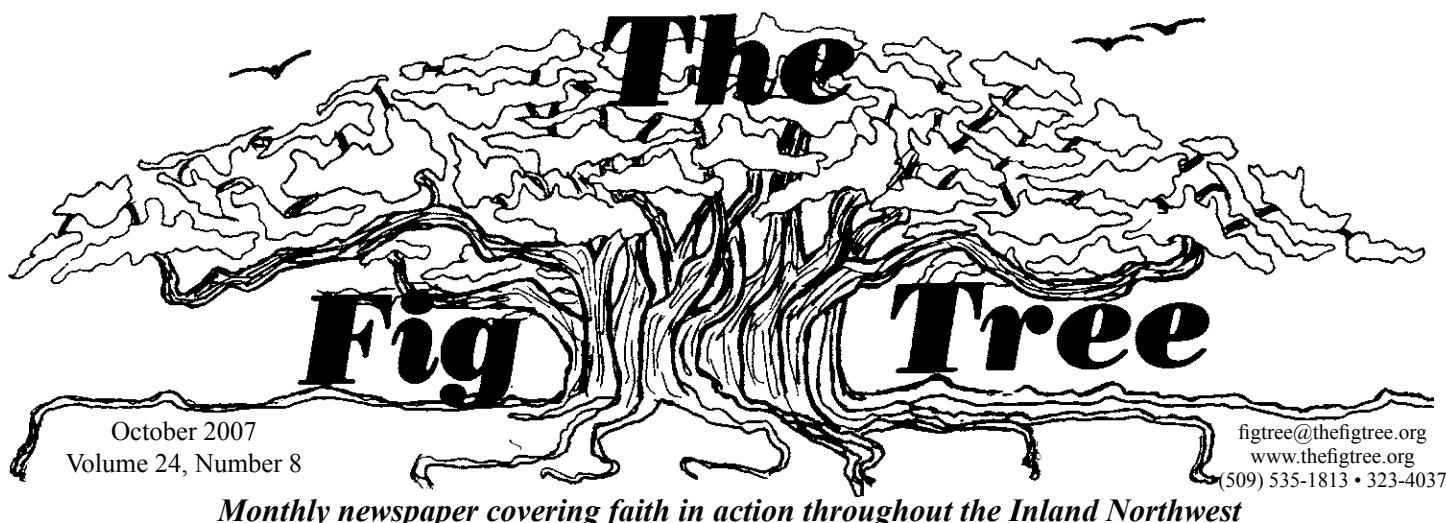
STORIES INSIDE

**Church association
reconfigures** - p. 3

**Sojourners editor
depolarizes** - p. 5

**AmeriCorps instills
volunteerism** - p. 6

**Church engages its
neighbors** - p. 2



Construction project builds community

By Mary Stamp

The project to build a handicap-accessible restroom on the back of First Presbyterian Church in Spalding has fulfilled several dreams for members.

Fund raising for it began in the 1950s and continues. The inside is complete and functional, but the exterior is still being sided with faux brick sheets to match the church.

The congregation, which has an average attendance of 15 to 40, is one of six Nez Perce churches in the Presbytery of the Inland Northwest.

Founded by missionary Henry Spalding in 1844, the present church was built in 1877 and upgraded in 1936 with brick siding. It's near the Nez Perce National Historical Park.

Most of the construction was done over four months in the summer of 2006 with Gonzaga University students and a team from Florida.

Fifty years ago, women of the church began saving to build a restroom to replace the outhouse as a way to encourage people to stay longer after church. Nancy Halfmoon, 96, and others helped keep the dream alive.



Corbett Wheeler, left, with Gonzaga student crew, Joe Kramarz and job foreman Marvin Boyd

In the Nez Perce Presbyterian tradition, people attend their family churches, usually where they were baptized. So they may drive 60 miles on a Sunday.

Corbett Wheeler, moderator of the Joint Session of Elders for the six congregations, said when he worked in an auto body shop in Portland, Ore., he attended special services at Nez Perce Presbyterian churches. In 1994, he returned to Kamiah and in 1997, moved to Lapwai.

In addition to Spalding, the other five Nez Perce Presbyterian churches are First and Second Presbyterian in Kamiah, Ahsahka, Stites and Meadow Creek.

The vision to build the restroom was picked up recently as part of updating other Nez Perce churches so they are ready to receive young people as they return to the community, Corbett said. In the 1950s and 1960s, many young people were relocated to cities for education, jobs and assimilation.

Part of what he considers a "miracle" is how the project brought together Nez Perce people across divisions between those in churches and local people who are not church members.

Continued on page 4

Helping resettle refugees from Burundi comes naturally for local coordinator

By Deidre Jacobson

Helping refugees comes naturally to Colleen Daniel, member of Liberty Park United Methodist Church (UMC), who grew up in a family with a global perspective.

She began coordinating many tasks when the Shared Ministry of Spokane UMC churches agreed in August to sponsor the Etienne family from Burundi through World Relief. Colleen was ready for this type of ministry.

"My husband and I adopted twin Korean ten-month-old babies, I have a Chinese-American sister-in-law, a Colombian-American former brother-in-law, and my sister is marrying a Finnish man in a few weeks. I think it's related to the ethos in which we were reared.

Over the generations the definition of family for the large Daniel clan had little to do with genetics. We folded in those who needed a family," she said.

"I've been fortunate to travel internationally several times over the course of my adult life and I have a number of close relationships with people from other countries. For instance, my Chinese sister-in-law, who at the age of two immigrated to the United States with her parents, was reared in a typical Chinese household that included her paternal grandmother who never spoke English in the 35 years she lived here.

"Just by hanging out, by listening, by visiting with family or people I encountered on my

travels, I picked up intangible as well as concrete experiences that shaped my cultural awareness," she said.

Colleen, who grew up in Lacrosse, has a bachelor's degree in home economics and a master's in human development. She came to Spokane from Walla Walla four years ago to work on her doctorate in leadership studies at Gonzaga.

World Relief volunteer coordinator Jan Monroe contacted United Methodist churches when she learned a Methodist refugee family from Burundi would be arriving in Spokane and would need assistance.

She presented the request in August to the Shared Ministry, which involves pastors and lay people from seven Spokane United Methodist Churches: Centenary, Central, Highland Park, Liberty Park, Manito, Moran, and St. Paul's.

They agreed to sponsor the family.

The ministry, which meets monthly, has previously coordinated various projects, including vacation Bible school, youth

Continued on page 7

For 2007 Faith in Action Dialogue

Guatemalan shares life from exile to reconciliation

Through her poetry and ministry of reconciliation, Julia Esquivel captures the suffering and hope of Guatemalans, as she advocates for human rights, economic justice and political power for indigenous and poor people in her country.

Visiting Spokane Oct. 12 to 21, she will speak for The Fig Tree's Faith in Action Dialogue, being offered this fall in collaboration with Women Walking Together, Gonzaga University, Whitworth University, New Priorities Foundation, the Inland Northwest Presbytery and the Kalispel Tribe.

The free public events are at 3 p.m., Monday, Oct. 15, at the Women's Hearth, 920 W. Second; at 7 p.m., Tuesday, Oct. 16, at Gonzaga University's Cataldo Hall, and at 7 p.m., Wednesday, Oct. 17, at Weyerhaeuser Center at Whitworth University. Those interested in attending her workshop for the Bioneers Conference on Friday, Oct. 19, must register for the three-day conference.

Julia knows the injustices in her land have been tied to U.S. government policies and corporate interests. As an educator, pastoral social worker and writer during 30 years of resistance to dictators in Guatemala, she has spoken on behalf of people who were threatened, traumatized and murdered.

While some took up arms, she edited a magazine, Dialogo, to witness to God's justice and compassion, and to bring healing to her land. In 1980, death threats forced her into exile, first in a monastic community in Switzerland, and then in Mexico and Nicaragua. She traveled in Europe and North America, telling of the "Guatemalan holocaust." Returning to Guatemala in 1992, she started a ministry of reconciliation, expressing truth and compassion in her poetry to stir wisdom in the face of suffering and expressing a longing for love and hope to prevail.

For information, call 535-1813.

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Christians see God’s hand at work in Libya

Tripoli (ENI). A new wave of religious freedom is sweeping across Libya, say Christians in the North African country. This follows three decades during which, observers say, the tiny Christian community faced restrictions because of the overwhelmingly Muslim nation’s hostile stance towards the West. Since United Nations sanctions were lifted in 2003, there are Greek Orthodox, Coptic Orthodox, and Anglican communities, said Roman Catholic Bishop Giovanni Martinelli, who is based in Tripoli.

Jailed in 1986 when he was a Franciscan monk, he observes respect along with freedom. Most worshippers are Africans, mainly illegal migrants, and Asians. Martinelli now celebrates three services in different languages every Friday—Korean and English in the morning and Filipino in the afternoon. On Sunday the Mass is in Arabic.

Indian bishop defends Mother Teresa’s questions

Kolkata, India (ENI). A media frenzy based on the supposed spiritual emptiness in the life of Mother Teresa, made public in some of her recently published letters, comes from the critics’ lack of understanding of spirituality and sacramental life, said Roman Catholic Archbishop Lucas Sirkar of Calcutta in a Sept. 5 interview on the 10th anniversary of her death. The letters between Mother Teresa and her confessors over more than 60 years are in a book, “Mother Teresa: Come Be My Light.”

Time magazine recently published excerpts, saying “the saint of the gutters” felt no presence of God. Archbishop Sirkar noted, “The more you move in the path to saintliness or holiness, the more you struggle against that which is not holy.”

He hailed the deep faith that led her “to dedicate herself to God” and “give until it hurt,” serving the poor, lonely and the dying through the Missionaries of Charity, which now has more than 4,800 nuns and 700 novices working in 134 countries.

Churches become ‘water points’ to ease shortages

Harare (ENI). Churches in Bulawayo have begun to supply residents of Zimbabwe’s second largest city with water for domestic use, in an attempt to lessen the effects of shortages made worse by a struggle over control of the water supply.

Christian leaders praise monks, pray for Myanmar

Hong Kong (ENI). The leader of the Anglican church in Myanmar (Burma) has said he prays for the nation as thousands of Buddhist monks take to the streets of the capital in non-violent protests. “We pray for peace and the future of the country,” said Anglican Archbishop Samuel San Si Htay.

Meanwhile, the general secretary of the Thailand-based Christian Conference of Asia, Prawate Khid-arn, praised the positive role of monks in helping people “overcome the inhumane conditions to which they have been subjected for a long period.”

Protests continue despite the military government’s orders for the Buddhist monks to return to their monasteries and cease political activity. The number of demonstrators in Yangon on Sept. 24 reached 100,000, according to an Associated Press report, the biggest such gathering since a 1988 pro-democracy uprising. Buddhists are 89 percent of Myanmar’s 48 million people. Christians are 4 percent.

“The open dissent and bold marches of people is a sign people are not willing to conform to military dictators,” Prawate wrote to the Myanmar Council of Churches. “The liberative spirituality of Buddhism and other religions is a positive nonviolent counterforce to transform principalities, powers and demonic forces which have overtaken the country for decades.”

Britain’s Quakers mount billboard campaign

London (ENI). British commuters bound for work by train and bus are being met by billboards advising them to “Live adventurously!” and posing the question, “Are you working to bring about a just and compassionate society?”

REGIONAL ECUMENICAL & INTERFAITH NEWS

Conversations aim to strengthen voice for justice

Representatives from four statewide religious advocacy organizations—the Lutheran Public Policy Office, Earth Ministry, the Washington Association of Churches and the Religious Coalition for the Common Good—will be in Spokane Friday and Saturday, Nov. 2 and 3 to meet with Spokane’s religious community as a part of ‘Strengthening the Statewide Religious Voice for Justice.’

At 6 p.m., Friday, at St. Paul United Methodist Church, 1620 N. Monroe, there will be a dinner, fellowship and conversations reviewing the purpose of the gathering, building relationships and learning what congregations and groups are doing.

The second round of conversations begins with a continental breakfast at 9 a.m., at Salem Lutheran Church, 1428 W. Broadway, looking at 2007 victories, and identifying and prioritizing issues.

After lunch for those who reserve for the day the third round of conversations from 1 to 4 p.m.

will look at creating a common agenda for advocacy locally and in the state legislature, and planning for future steps to work together for the common good of the state.

On Sunday morning several representatives from the statewide organizations will speak at worship services and adult education classes.

For information, call 327-9539 (St. Paul’s), 328-6280 (Salem), or 206-390-4133 at the Lutheran Public Policy Office.

Five communities plan fall CROP Walks

Five fall CROP Hunger Walks are planned in October in the Inland Northwest.

- The second annual Mid-Columbia CROP Heritage Walk: Bridge-to-Bridge” begins at 1:30 p.m., Sunday, Oct. 7, at Riverview Park in Pasco going east to the cable bridge, crossing the Columbia and following the trail west to the Blue Bridge and returning.
- On Saturday, Oct. 13, the Yakima CROP Walk, organized by the Yakima Interfaith Coalition begins at 9:30 a.m.

There will be three walks on Sunday, Oct. 14:

- The 25th annual CROP Hunger Walk in Pullman and Moscow begins at 1:45 p.m., at the Chipman Trail Head and follows the Pullman River Trail to the North Grand Trail 5-K to Terre View and back. Their goal is \$10,000.

Walla Walla churches will hold their first walk. It begins at 1 p.m., at the Walla Walla Community College parking lot.

The Wenatchee walk begins at 1 p.m. at Wenatchee’s Riverfront Park by the Ice Arena.

The Spokane walk on April 29 was one of five in the Northwest in the top 100 walks nationally. It is 69th, raising \$35,054 in 2007.

The CROP Hunger Walks raise funds for Church World Service’s international efforts to reduce hunger in more than 80 countries and for local food banks.

For information, call 888-297-2767.

Campus ministry leads ‘Mosaic’ gatherings

The Common Ministry at Washington State University and the Campus Christian Center at the University of Idaho are offering “Mosaic,” gatherings in song and silence, at 7:30 p.m., Sundays, at 525 NE Campus Ave.

“Mosaic is a service based on Taizé music and the idea that religions have similar goals to help people reach God and find peace in their lives,” said Marnie Miller-keas, one of the organizers.

The Mosaic service incorporates music of many cultures in different languages. The languages provide part of the spirit of divine mystery, beauty and contemplation.

“While going to school, participating in Taizé services helped me find peace in the busyness and

stress of life,” she said.

In addition to the services in Pullman, a group from the Common Ministry also comes once a month to do a more traditional Taizé service at St. John’s Cathedral, 127 E. 12th Ave., in Spokane.

Those services begin at 7 p.m., Sunday, Oct. 28.

For information, call 332-2611.

Indigenous Mexican leader speaks on trade, migration

Centolia Maldonado Vasquez, an indigenous leader in Oaxaca, Mexico, is the Witness for Peace Northwest fall speaker in Spokane.

She will address, “The Roots of Migration: Free Trade, Migration and the Popular Resistance in Oaxaca, Mexico,” at 7 p.m., Tuesday, Oct. 16, at Weyerhaeuser Hall, Whitworth University.

Born in Oaxaca, she was a migrant during her childhood years, staying at her parents’ side in the fields of Sinaloa and Sonora in the border zone of Northern Mexico. She is the Mexican community leader from the Binational Front of Indigenous Organizations.

Oaxaca’s largely indigenous population has felt the impact of U.S. trade policies, said Beth Poteet, regional organizer for Witness for Peace.

Centolia weaves connections to demonstrate how globalization, the neo-liberal economic model and U.S. trade policy contribute to the current conflict and social justice movement in Oaxaca and lead many Mexicans to migrate to the United States, Beth said.

She brings to international attention the low levels of education, health and infrastructure in Mexico.

Witness for Peace is an independent, national grassroots organization of people committed to nonviolence based on their faith and conscience.

It supports peace, justice and sustainable economies in the Americas by changing U.S. poli-

cies and corporate practices that contribute to poverty and oppression in Latin America and the Caribbean.

For information, call 995-2571.

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Saturday, October 20, 2007
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In view of new ‘religious landscape’
Washington Association of Churches considers options

Now in its 32nd year and living in a different “religious landscape” than at its founding in 1975, the Washington Association of Churches (WAC) faces a “kairos decision” about its future, said its interim executive director Darel Grothaus, and its Board of Directors in a letter to members and judicatory heads.

In a Sept. 14 letter to constituents, Darel said the immediate financial crisis has developed from the “longer-term changes in the religious, and the peace-and-justice landscape.”

On Nov. 1, leaders of the 11 Protestant denominations that are the WAC’s members will make a decision about its future.

They will decide between closing at the end of November or endorsing the board’s preferred option to operate through April 2008 as a transitional ecumenical ministry, providing leadership for the Religious Coalition for the Common Good (RCCG) in the 2008 legislative session while engaging its supporters in a dialogue on the WAC’s future.

On Sept. 24, the WAC received an incentive gift to go forward: an anonymous, long-time supporter contributed \$25,000 with an offer to fund a proposal for \$50,000 if after six months there is a decision to continue the WAC.

Darel summarized changes in the religious landscape in a report, “The Path Forward,” at www.thewac.org.

It reviews the WAC’s history and the following changes:

1) declining membership in the WAC’s member denominations—mainline Protestant—leading to their diminishing financial support and constituent participation;

2) the Roman Catholic withdrawal from WAC membership;

3) the proliferation of peace, justice and environmental groups, each competing for volunteers and financial support from the same group of supporters.

Darel said the WAC’s public policy initiative through the Religious Coalition for the Common Good—eight Protestant, Catholic and Jewish organizations—provided “effective advocacy in the

2007 legislature for low-income people, prisoners, public safety and the environment.”

His report proposes strategies for transforming the WAC by assisting mainline denominations in renewing their congregations, partnering with Roman Catholics in advocating for the poor through the RCCG, sponsoring theological dialogue and creating ministries of compassion such as training clergy and laity to serve veterans from the wars in the Middle East and their families.

About 40 attended a WAC forum on its future Sept. 25 at University Temple United Methodist Church in Seattle, where its offices are now located.

They expressed their support for exploring models for continuation.

The WAC is also receiving pledges for 2007 and 2008 from individuals and member denominations. It asks members of denominations to urge support of the WAC’s continued ministry.

For information, call 206-625-9790.

State disaster network finds ‘umbrella’

The Washington Association of Churches’ (WAC) Board of Directors decided in July to close their disaster response and recovery program, Washington Faith Based Disaster Recovery Network (WFBDRN), effective Oct. 1, 2007.

It encouraged the network to seek a new umbrella organization. Associated Ministries of Tacoma-Pierce County has agreed to be the new umbrella agency. With this change an Advisory Board is being established to manage the network.

Neil Molenaar, who has been manager of WAC’s program since 1997, will mentor and coordinate

this change from his retirement office in East Wenatchee.

Neil reports that the WFBDRN will consider becoming an independent nonprofit with its own 501(c)3 and Board of Directors. It is also exploring how it can expand its network by becoming more diversified and inclusive.

“We appreciate the years that WAC has maintained, supported and encouraged a vital disaster response and recovery program in the state,” he said. “It provided the essential ‘building blocks’ that will now enable WFBDRN to move pro-actively into the future and expand its sphere of influence.”

A major component to enable WFBDRN to have a successful future, he said, is a collaborative working relationship with Washington Voluntary Organizations Active In Disaster (WAVOAD) and the Washington Emergency Management Department.

WFBDRN and WAVOAD will also work with staff from the Governor’s office to design a more comprehensive disaster response and recovery program to serve the multiple needs generated when a disaster impacts Washington State residents and communities.

For information, call 360-710-7248 or email neilmolenaar@aol.com.

Women religious tell of NGO role

The Intercommunity Peace and Justice Center and the Leadership Conference of Women Religious Region XV are presenting a program on the “United Nations: The Voice of Women Religious Makes a Difference!” from 4 to 8 p.m., Friday, Nov. 2 at the Convent of the Holy Names, 2911 W. Ft. Wright Dr., in Spokane.

The event explores the role of women religious as a Non-Governmental Organization (NGO) and includes workshops on human trafficking, HIV/AIDS in Africa, water and the Middle East.

Presenters are Holy Names Sister Catherine Ferguson, coordinator of UNANIMA International, an NGO consortium of 15 religious communities; St. Joseph of Peace Sister Sozanne Golas, director of WATERSPIRIT, and Dominican Sister Lucianne Siers, director of Religious Orders Partnership, a global network promoting a just world. For information, call 474-2300 or email carol.stephan@providence.org.

Willie Brown addresses NAACP event

California attorney and former mayor of San Francisco Willie Brown will be the featured speaker for the 27th annual Freedom Fund Banquet of the Spokane Branch of the National Association for the Advancement of Colored People (NAACP) at 5 p.m., Saturday, Nov. 10, at Northern Quest Casino, 100 N. Hayford Rd. in Airway Heights. Willie, who was also influential in the California State Legislature through several governors, will address “The Vision—Moving from Good to Great.” He is currently a CNN Cable-TV political analyst. For information, call 483-8644.

UN Day banquet planned Oct. 24

The Spokane Chapter of the United Nations Association plans its annual United Nations Day Banquet at 5:30 p.m., Wednesday, Oct., 24, at the Mukogawa Institute Commons. Kim Thorburn, medical director at Planned Parenthood of the Inland Northwest and former director of the Spokane Regional Health district, will speak on “Stemming HIV, AIDS and other Epidemics: A Report on Global and Local Efforts.” For information, call 534-5253.

Leadership Academy scheduled

Pat Copeland Malone, former director of the Institute for Neighborhood Leadership, has formed the Community Leadership Academy to nurture leadership skills of volunteers and develop plans to combat poverty. The academy plans a six-month training program, meeting twice each month from October to May, to review causes of poverty, leadership skills and discussion techniques, then develop neighborhood visions and action plans and organize implementation. The program is for youth and adults in Bemiss, Browne’s Addition, Cannon Addition, Chief Garry, Downtown, East Central, Emerson-Garfield, Hillyard, Latah Creek, Logan, Nevada-Lidgerwood, North Hill, Peaceful Valley and West Central neighborhoods. For information, call

Bazaars
Bake, Craft and Book Sales & Meals

The Fig Tree will run another composite ad in the issue out on Oct. 31. Cost: \$12 / col. inch

Cheney United Church of Christ Bazaar
Saturday, Nov 3

9 am - 2 pm • 11 am - 1 pm lunch
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Proceeds benefit local charities

Friday, Nov. 2

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Turkey casserole, salad, carrots, roll, beverage & dessert

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Saturday, Nov. 3

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St. John’s Cathedral

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9:30 am-3:30 pm
Saturday, Nov. 3

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11:30 am-1 pm

Tours, Labyrinth Walking,
Music, St. Nicholas,
Food, Craft Items

Trinity United Methodist

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Saturday, Nov. 10

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The Fig Tree’s 2007 Faith in Action Dialogue

in collaboration with

Gonzaga University, Whitworth University, Women Walking Together,
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New Priorities Foundation, the Kalispel Tribe and CEDEPCA

Guatemalan poet, theologian & human rights advocate



Julia Esquivel

Oct. 12 - 21

*Sharing poetry and stories
on human rights, poverty, justice
Sharing the power of words
to challenge oppression*

3 p.m., Monday, Oct. 15 • Women’s Hearth - 920 W. Second

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Friday, Oct. 19 • Bioneers - Spokane Falls Community College (Register 456-5977)

A teacher, pastoral social worker, editor and writer,

Julia has been part of action for peace and justice

through 30 years of resistance, unrest and civil wars.

She edited a magazine, Dialogo, sharing God’s justice and compassion.

In 1980, threats led her into 12 years of exile, advocating in Europe and

North America for those who suffered in the “Guatemalan holocaust.”

Resettling in Guatemala, she has created a ministry of reconciliation.

Her books include

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The Certainty of Spring

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with expertise in theology and interpretation

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Nez Perce elder creates channels, opportunities to build connections

continued from page 1
It drew Presbyterians from Nez Perce churches, Spokane and Palm Beach, Fla., to work with engineering students from Gonzaga University. In addition, it brought together Nez Perce and white communities on the reservation, an example of two cultures working together. Marvin Boyd, an Alaskan native who grew up on the reservation, was foreman.

Corbett values opportunities to bring diverse people together. The restroom's construction will be celebrated as part of the Spalding church's "Evangelistic," a gathering for worship services, dinners and fund raisers Oct. 25 to 29.

Corbett said he first called Joe Kramarz of Whitworth Presbyterian Church in Spokane about the project, because that church had helped Kamiah First put on a new roof 16 years ago and build a community center 10 years ago.

Aware that restrooms are complex structures to build—requiring heat, water, electricity and plumbing—Joe contacted Brad Striebig, a professor in the environmental engineering department at Gonzaga University. Brad recruited 10 engineering students who worked weekends on the design and construction.

Twenty members of the Florida church learned about the project when they offered to do a vacation Bible school. One member, Mary Alice Pugh, was a descendant of Kate and Sue McBeth, sisters who came as early missionaries.

That group built the foundation, which had to be deep, because the ground around the church, which is by Lapwai Creek, is swampy.

The foundation missionaries laid is also deep.

While attendance at the Spalding church is sometimes small, it's a living church not just a tourist attraction. Its African-American pastor, Jeff Guillory is a commissioned lay pastor (CLP).

Like the other Nez Perce churches, Spalding has more people on its inactive rolls than regularly attend, because many live far away and return for evangelistic and camp meetings.

With the local economy stronger, people are returning for jobs with the tribe in casinos, fisheries, forest management, Hanford cleanup, Indian health and land acquisition.

Some who come back to the reservation communities come back to church, said Corbett. Some stay in cities or wouldn't return to church, because of tensions stemming from the loss of language, culture and traditions, which some blame on the missionaries.



Corbett Wheeler

Some oppose the churches "as if they were responsible for everything negative that happened to the Nez Perce," Corbett said.

While some missionaries tried to wipe out Indian culture and religion, Joe said, "many Presbyterian and Native spiritual values and practices are intertwined."

Even though missionaries did not allow regalia, dances or other traditions in churches, Corbett wants people outside the churches to realize that "good things also happened because of the churches, such as education."

The McBeth sisters, who trained lay leaders, also developed an early dictionary of the Nez Perce language, which helps preserve the language.

The Nez Perce churches use a hymnal with hymns translated into Nez Perce language for worship, but services are in English.

Corbett also dreams of building an archival center to gather records now stored in garages.

Today churches realize their mistakes and work to help Nez Perce retain their rights, property, traditions and language, he added. They also try to bridge the divide between Christian and traditional cultures.

"Church people now realize there were spiritual beliefs and an awe of the Creator before missionaries came," said Corbett.

Traditional beliefs promote common values, such as respect for elders, teaching young people, families eating together and traditions related to berry-picking, hunting-and-gathering and survival skills.

"We need to work together to overcome our cultural differences," he said. "When we gather for funerals, people of different cultures and churches come together as one community."

With generations of ordained and lay leaders, Corbett was born Presbyterian and baptized in Kamiah First Presbyterian Church. His name comes from the last names of his grandfathers, Paul Corbett and Harry Wheeler, both church elders.

Although his father is an ordained elder at the Ahsahka (North Fork) church, Corbett was baptized at Kamiah First. His family lived in Lapwai, where his father worked 30 years with the Bureau of Indian Affairs. They usually traveled 60 miles to Kamiah but also attended Ahsahka.

His father spoke fluent Nez Perce, but taught his children only English so they would not face problems in school.

Corbett joined the National Guard during high school and then trained in auto body and fender repair when he moved to Oregon City in 1962. He continued in that trade until 2002.

After he returned in 1996, he opened an auto shop as a place for people to come to work on their cars. That way he met the people again.

Corbett has been active in the church since returning, helping local pastors. He was appointed liaison to the Ahsahka church, to help restart services there.

For many years, one pastor served as pastor of four of the six churches, Spalding, Kamiah First

and Second, and Ahsahka. Now, in addition to Jeff, there are two other pastors. The churches also have a combined youth group, served by Marilyn Bowen, a Nez Perce woman who will be installed as a CLP.

While there is no congregation at Stites, Corbett hopes help keep the building in repair.

Despite migration in earlier decades, the population on Nez Perce land and the tribal enrollment are growing as people come back. Once there were 2,000 enrolled Nez Perce. Now there are about 4,000. Those enrolled are at least one-quarter Nez Perce.

As moderator for the joint session, Corbett deals with corporate business and visits the churches, each of which has its own session and leaders.

He also has responsibilities in the wider church, where he shares insights from his Nez Perce experience.

With the Presbyterian Church

(USA)'s Native American Consulting Committee, he has visited Indian churches in seven other synods. He finds similar struggles.

He has also found similarities traveling three times with the Inland Northwest Presbytery, as one of the Nez Perce included in its exchanges to visit a sister Presbytery in Guatemala.

"I see God in the people there as they go through struggles that we went through—losing their language and culture, being sent away for education and not always being welcomed back," Corbett said.

Visiting Guatemala gave him perspective, helping him feel a sense of unity with the indigenous Guatemalans.

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Sojourners editor applauds efforts to bridge polarities

Sojourners editor and author Jim Wallis came to Spokane last spring to reinforce the efforts of Coexist, a Gonzaga University group that builds bridges to overcome the polarization of students of differing opinions and faiths.

He sees the group as part of a movement to help people overcome violence and apathy.

Introducing Jim for the lecture at St. Aloysius Church, the Rev. Pat Lee, S.J., Gonzaga's vice president of mission, said the university urges civil, political and theological discourse in which students interact with respect, searching for truth by examining different sides of issues.

Bringing polarized people together does not mean they will agree, but might mean they would put the best interpretation on what someone else says, he said.

Anna Gonzales, coordinator of Coexist, said the group plans to meet again this academic year, to find ways for people to listen to and learn from each other.

Interspersing his life insights through his talk, Jim told of growing up in a Christian family that believes the church and justice are incompatible. So when justice claimed his heart, he left the church for a while.

"It's sad when justice cuts into young people's heart, and they become unsure about religion. It's sad because religion provides the moral foundation that leads to a hunger for justice," he said. "Too many young people don't know they can be Christian and care about poverty, the environment and the war in Iraq."

Now his favorite subjects are two taboos: religion and politics.

"The idea that religion is on one or the other side of the aisle—Democrat or Republican—is silly. God challenges politics and politicians for failing to address the biggest issues of our time: Thousands of children die every day because they lack clean drinking water," Jim said. "Millions lack food. Global warming is changing our climate. There is genocide in Darfur. Women and children are being trafficked. There are threats of terrorism and disaster from endless war."



Jim Wallis converses after his talk at Gonzaga.

Politics is broken, he said, because it fails to address the major issues of life and the world. Instead of solving problems, politicians use issues to stir people's fears, blame the other side and then take a poll to see who won.

"The country is hungry for political solutions and hope," he said. "Social movements with spiritual bases are arising."

"The political and religious left and right prevent us from solving problems," said Jim, whose book says, *The Right Gets It Wrong and the Left Doesn't Get It*. "People are no longer looking to the left or right. They want to go into the moral choices behind political debates to find 'a moral center.'"

"Faith helps us when things seem insurmountable. To promote social justice, we need a revival of faith," he said. "To do justice, we need spiritual power."

When Jim was 20, he began asking why white and black people in Detroit lived in such different ways. He was told he was too young to ask such questions.

"I thought racism was political, and religion was personal. God is personal, but not private. God knows all about us and still wants a relationship," he said.

"We think the choice is between belief and secularism, but it's between hope and cynicism. Cynics see the world realistically and may try to change bad stuff for a while. When it doesn't change, they become discouraged, feel vulnerable and step back into cynicism, as a buffer against commitment."

Jim said hope is a decision made in faith: "Hoping for the impossible, we see evidence that makes us unsure, but, by persisting, we can watch evil change."

Jim saw such change in South Africa when Anglican Archbishop Desmond Tutu called for solidarity to help end apartheid. Jim joined clergy coming from around the world for a rally. When police canceled it, the archbishop led worship in St. George's Cathedral. Outside were three times as many police in riot gear. As Tutu began to preach, some came in and lined the walls, holding notepads and recorders to record what he said.

"You're powerful, but you're

not gods," Tutu told them "I serve God, and God will not be mocked." Then he smiled at them and said, "So we invite you to join the winning side."

Ten years later Nelson Mandela was released from prison and inaugurated as President. Jim was there then, too. In his inauguration speech, Mandela turned to Tutu and said: "Today they joined the winning side."

"We could not see that 10 years earlier, but our faith led to hope that led to action and brought change," Jim said.

Young people face a choice between career and vocation, he said, differentiating the two: A career involves putting one's assets on a resume and deciding what ladder to climb. Vocation involves discerning one's gifts from the soul, the heart and the gut.

He knows the pressures that graduates face. Leaving college in debt, they are tempted to find careers to earn money, rather than taking time to choose a vocation by participating in internships and volunteer opportunities.

"You may lose track of time as you begin discerning where your gift meets the crushing needs of the world," Jim said.

He made a discovery while preaching as a young, white pastor in the late Martin Luther

King, Jr.'s, pulpit in Atlanta. He felt jittery as he began to preach, almost stuttering about "j-j-justice and p-p-peace."

A voice said, "Help him. Lord." Then it said, "Well, me!" Then, "Preach it!"

Soon Jim was "preaching it." Afterwards he met Deacon Johnson and said, "You pulled the sermon out of me." The deacon said, "I've done it many times."

Jim said bad religion "pulls out fear, prejudice and inability to talk about issues with civility. It pulls out hate, and soon we kill each other over religion. Good religion pulls out compassion, hunger for justice and willingness to listen."

"Whenever people say a problem is too big, a budget is too small and there is no Martin Luther King, Jr., we need to know we're not too small," Jim said. "Hope means believing in spite of evil and then watching evil change. We are the ones we have been waiting for."

"The end of the war in Iraq will take an act of faith. It will happen when citizens form a bipartisan movement that changes politics as usual," he said, urging faith and community groups to partner and form a public movement. "We are to be prophetic, the wind that changes direction."

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AmeriCorps instills life-long commitment to volunteer

In recruiting and coordinating the work of AmeriCorps reading tutors, construction workers, nonprofit volunteer recruiters and an outreach coordinator, Mandy Edwards hopes to instill a lifelong commitment to volunteering.

As program manager of the Spokane Service Team with Educational Service District #101, she oversaw the work of 42 AmeriCorps members in the 2006 to 2007 term. Now new teams are forming in the Reading Corps, Construction Corps and with six nonprofits.

AmeriCorps, a U.S.-based program similar to the Peace Corps, is a network of local, state and national service programs to meet needs in education, public safety, health and the environment through more than 2,000 nonprofits, public agencies, faith-based and community organizations. More than 400,000 Americans have served in AmeriCorps since it started in 1994.

Those who serve are called AmeriCorps "members," not "workers" or "volunteers," because they work for a stipend, plus a \$4,725 education award. Those funds are designed to motivate them to complete their one-year term—1,700 hours. They are eligible to receive two education awards if they serve two terms.

Mandy started with AmeriCorps managing summer-school and after-school programs for five years with the Tonasket School District.

After graduating from high school, she earned a bachelor's degree in elementary education and high school English in 1994 at Eastern Washington University. She married a Canadian and lived three years in Oliver, B.C., setting aside her dream of going to Africa in the Peace Corps.

During her first year with AmeriCorps, she realized "there is much need in America, too."

She first came to Spokane to manage the Reading Corps, which started in 1995, because fewer than half of the students in the state passed the WASL reading test. Schools with an average score of 50 percent or lower were eligible to be included in the reading corps.

One of those schools was Mandy's childhood school, Onion Creek Elementary School north of Colville. While there were only six in her class, there are now more than 200 in the school her grandparents built.

Now because of the Reading Corps, curricula improvements, teacher collaboration and early-learning initiatives, scores are up. The criteria for participation



Mandy Edwards

is having an average score of 70 percent or less.

"When both parents work, many children miss time sitting on a parent's lap with the parent reading to them," Mandy said. "Children whose parents read to them experience success early."

Tutoring can help young students catch up. The Reading Corps assists young and older grade school students through cross-age tutoring. Older students who need to read lower-level books to improve their reading skills are willing to read those books to the younger students.

Last year, the Reading Corps served two schools in Asotin County, two in Stevens County and nine in Spokane County.

Mandy found skills gained from volunteering with Habitat for Humanity in Tonasket helpful

in her work with the Construction Corps.

That team gains work skills and construction skills in building houses from the ground up and in remodeling homes and offices.

Each year, the team builds a house for developmentally delayed or wheel-chair bound adults. After learning construction skills, members meet these people. Then they see their efforts as community service.

The team also maintains 31 housing units for 118 developmentally delayed or wheel-chair-bound adults in Spokane.

In addition, the 2006-2007

team remodeled the kitchen in the Peaceful Valley Community Center that serves a meal to 200 every Friday. They also remodeled bathrooms at Second Harvest of the Inland Northwest.

Some worked with the City of Spokane to remodel foreclosed houses to be sold to low-income families. Others helped the city secure abandoned houses by boarding them up to prevent crime.

The team also worked on remodeling the two old houses and a garage that house the Spokane Service Team offices at 2424 E. Riverside.

"Construction is a powerful way to combat apathy," Mandy said.

Last year, the nonprofits that had AmeriCorps members assisting with volunteer recruitment and community outreach were the American Red Cross, Mid-City Concerns, West Valley School, KYRS Thin Air Radio, The Net School and The Fig Tree.

In addition, AmeriCorps has 20 members who volunteer quarter-time—450 hours in non-stipend positions with non-profits. They receive \$1,200 education awards. They can work or study, which the full-time members cannot do.

There are also 50 positions for high school seniors in Projects of Community Significance, placing seniors in programs where they volunteer 300 hours for a \$1,000 education award while completing their requirement to do community service.

"Our goal is to build bridges with nonprofits and to motivate people into a lifelong commitment to volunteering and community service," said Mandy, a fourth-generation member of Park Heights Baptist Church.

She said her faith motivates her desire to infuse young people with a community-service mindset and to give them experiences that ingrain awareness that they can make a difference.

She sees a change in the pattern of volunteerism. Once people volunteered through organizations. Now, she said, they volunteer individually, doing a project and leaving.

Mandy said that AmeriCorps encourages teachers to involve students in service learning because "the best predictor of whether someone will volunteer is if the person volunteered as a child or youth."

"Our goal is to infuse people with a service mindset so they want to and know they can make a difference," said Mandy.

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United Methodists band together to resettle refugee family of eight

continued from page 1
activities, retreats and picnics. This fall two other congregations, Fowler UMC and Trinity UMC, are joining the shared ministry and are also contributing to the resettlement ministry.

Although the shared ministry's response to the request from World Relief was generally favorable, the group wanted more information before agreeing to the project.

Deb Conklin, pastor at Liberty Park, and Colleen met with Jan to find out more about the family and their needs. They learned that the Etienne family includes father and mother, who were originally farmers, a girl 11 and five boys ages 20, 17, 14, five and three years old.

The father and mother, Mashimango and Mariana, fled the instability in Burundi and settled in what is now the Democratic Republic of the Congo (DRC) where the four oldest children were born.

Then as conditions in the DRC became untenable they left that country, eventually living in a Tanzanian refugee camp for about nine years. The youngest two boys were born there.

The churches expected the family to arrive sometime in the next six months, but on Aug. 26 World Relief called Colleen to say the family would arrive Sept. 5. A quick check with the ministry team yielded a positive response to the condensed time frame.

"Plans came together. We picked up the family at the airport and moved them to the home of Phil Harrington, pastor of Central UMC."

The Etienne family stayed with him for 18 days.

After the first two days, the family began preparing their own food. They cook dishes primarily with potatoes, rice, beef, chicken, fish, beans, cabbage, tomatoes and onions. They enjoy fresh fruit.

"As part of our preparation to welcome the refugee family, we received a list from World Relief of essential items required by the U.S. Department of State to set up housekeeping. We added to it," said Colleen.

Along with household furnishings the family would need bathroom supplies, linens, kitchen utensils and, for a family of eight with three adolescent boys, plenty of food.

Using State Department guidelines to identify needs, the ministry team, with Colleen as project coordinator, began organizing services for churches to provide.

Central UMC provided transportation. Highland Park prepared and delivered meals the first two days. St. Paul's purchased the first grocery staples and disposables such as light bulbs, toothbrushes and laundry detergent. Manito filled the needs for bed,



Colleen Daniel, center, visits with Martha, Etienne, Eritie, and Mashimango Etienne.

bath and kitchen linens. Moran collected kitchen furnishings and provided the crew for the family's move to their own home.

Members of the nine congregations and their neighbors donated clothing, household items, appliances and furniture.

"We are discerning what we will bring into the home," said Colleen. "We want good quality, not furnishings and appliances that will break down in a year."

Learning to work as a shared ministry team involving nine congregations and countless volunteers has been a journey of joy sprinkled with lessons.

Colleen identifies the importance of communication in coordinating this project, because communication is one area where problems can easily surface.

"Repeatedly we live into our learning and move forward with the new information. Each night, I share news of the day with our shared ministry team, key volunteer, and World Relief staff by email. My emails report on the family's progress, thank volunteers and request needed time or items. I often add a story about the family or an inspirational piece," she said.

Each refugee family is on a journey to a new life. After the initial support in conjunction with World Relief through the process of U.S. immigration and Washington State Department of Social and Health Services paperwork, the UMC Shared Ministry

has shifted to the next phase of host responsibilities: helping the Etienne family to create a home that expresses who they are as they choose how to live in this new culture, Colleen said.

"The family needs to begin developing their independence and gaining self-sufficiency. The role of the many volunteers will be to support and nurture the independence, to be companions for the journey, to be friends who stop by occasionally to see how it's going," she said.

Colleen encourages the volunteers to tap their creativity, to shine and not let their light be hidden.

"It's been fun coming to know people from other congregations and learning from them," she declared. "One of the hallmarks of this project has been our flexibility. Individuals are stepping forward to assist in new ways as their talents are needed and their time allows."

Colleen estimates that more than 150 volunteers have contributed time, talent and money to this resettlement effort. She appreciates the hours of work and prayer that go on behind the scenes as well in direct service.

Each volunteer, especially those who have been with the family, has a story to tell.

"We have been blessed to be a blessing to the Etienne family, to each other, and to our community," she said.

"This experience is a rewarding

piece of my faith journey that will ripple endlessly," Colleen said. "The reminder to welcome the

stranger in Hebrews 13:2 is more real to me now. Jesus' teachings about loving relationships have been brought to life as I've watched the family interact and come to know them.

"My understanding of communion is richer because of the meals I've been privileged to share at the Etienne's table," she realizes.

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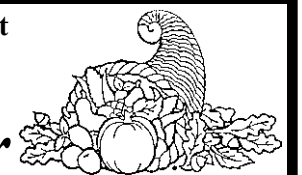
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Gonzaga programs offer food for thought

Gonzaga University will focus on the theme of food and agriculture in 2007-2008 lectures, films and an art exhibit.

This is the second year the university's Thematic Planning Committee has chosen a theme for campus events. Last year, it was "The Other Side of War."

They chose the food theme because everyone eats and American culture bombards people with daily choices and advice on what and how to eat, from organic meals to fad diets.

Meanwhile, many people worldwide struggle to find enough to eat.

Sodexo Food Services, the Gonzaga University Forum, the environmental studies program, the Jundt Art Museum and the Catholicism for a New Millennium series seek to help students examine their eating habits and choices.

The Catholicism and the New Millennium series started with Congregation of the Holy Cross Brother David Andrews of the National Rural Life Conference in Des Moines speaking on "Eating Is a Moral Act."

The documentary, "Broken Limbs: Apples, Agriculture and the New American Farmer" on Wenatchee was also shown in September.

The second Catholicism and the New Millennium lecture is on "Theology, Ethics and Agriculture." Mark Graham of Villanova University will speak at 7:30 p.m., Thursday, Nov. 1, at Cataldo Hall.

Environmental studies and the college of arts and sciences will sponsor "Safe Food and Fertilizer." Patty Martin, director of the Safe Food and Fertilizer organization, will speak at 5:30 p.m., Monday, Nov. 12, in Jepson Center's Wolff Auditorium.

For a Gonzaga Forum, Ellen Maccarone, Gonzaga assistant professor of philosophy will speak on "The Post-Industrial Eater: Aligning Ethical Values and Food Choices" at 7 p.m., Wednesday, Nov. 14, at the Jepson Auditorium.

An art exhibition on "Food for Thought," features prints from Gonzaga's permanent collection and private collectors from Nov. 30-March 8, 2008 in the Jundt Art Museum.

New student orientation required the freshman class to read the bestseller, "The Omnivore's Dilemma" by Michael Pollan.

For information, call 323-6715 or email mccormick@gonzaga.edu.

Whitworth convenes a forum for emergent-mainline dialogue

With use of the term, "emergent," to describe a newly popular way of incarnating the Christian message, Whitworth University and the Inland Northwest Presbytery have set a forum on "An Emergent Mainline Dialogue: Listening to Generations Past, Present and Future" Nov. 9 and 10 at Weyerhaeuser Hall.

Scott Kinder-Pyle, pastor of the new Latah Valley Presbyterian Church, who helped plan the event, said typical institutional churches do not reach the "emergent" generation.

For them, mega-churches appear too much like polished marketing and mainline denominations appear too much like museums preserving traditions.

With few people in their 20s and 30s in churches, he hopes the mainline leaders and members will come to the dialogue, "so we might listen to one another."

Participants will engage with pastors and theologians who are doing church in different ways. Tony Jones, national coordinator of Emergent Village and editor of *An Emergent Manifesto of Hope* will guide discussions on the changing landscape of the church.

Other presenters are Doug Pagitt, pastor of Solomon's Porch in Minneapolis; Karen Ward, abbess of the Church of the Apostles, an intentional Episcopal-Lutheran community in Seattle, and John Franke, professor of theology at the Biblical Seminary near Philadelphia, Pa.

Scott said the emergent movement draws people together, open to their alienation from and frustrations with churches they know. It engages their questions and generates friendships—with online forums, chat rooms and face-to-face—so they find ways to love the world in Jesus' spirit.

He added that the talk resembles "missional" language and the vision of a "sending church."

"God is a sending God, who made a covenant with Abraham that in him all the families of the earth will be blessed," Scott said. "The church community is sent into the world to engage all the world's heart-wrenching questions."

He challenges people to "dare to listen" to nuances about faith and church that the emergent generation and churches are raising.

For information, call 777-3275.

Lecturer interweaves religion, justice

'Saving Paradise' ties to the common good

Rita Nakashima Brock, founding co-director of Faith Voices for the Common Good, is the featured speaker for the 30th Annual Roger Williams Symposium of the Common Ministry at Washington State University in Pullman.

She will speak on "Saving Paradise: A History of Christianity's Forgotten Love for This World" Sunday and Monday, Oct. 14 and 15, in Pullman.

Her 7 p.m. lecture on "Paradise and Empire: The Rivers of Justice and Beauty" follows a 6 p.m. banquet on Sunday, at the Hilltop Restaurant, 920 NW Olsen.

On Monday, the workshop runs from 10 a.m. to 3 p.m. at Simpson United Methodist Church, 325 NE Maple. Her morning lecture is "The Empire Strikes Back: Paradise and Holy War," and her 1 p.m. lecture is "Loving This World: An Ethics of Beauty."

Faith Voices is an educational

venture teaching about religious leaders' and organizations' values and concerns. Rita is also senior editor in religion at The New Press and a visiting scholar at the Starr King School for the Ministry in the Graduate Theological Union at Berkeley.

She has taught religion and women's studies at various colleges and universities.

In addition to serving on administrative committees of the Christian Church (Disciples of Christ), she represented the National Council of Churches on a peace-making delegation to Guatemala and El Salvador.

Her work interweaves religious questions and justice issues.

Her newest book, which bears the symposium's title, will be published in May 2008.

The Roger Williams Symposium has been held since 1978 to bring together area clergy, laity, students and faculty interested in intersections of faith and knowledge.

For information, call 332-2611.

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Church engages community in farmers' market, schools, youth center

In its recent planning process, Millwood Community Presbyterian Church recognized that in its 80-year history, members felt most faithful and alive when the church engaged in and encouraged community life.

"Our discussion about transforming our church was translated into finding ways to transform our community. To be faithful in proclaiming the good news, we need to be a catalyst for new life in Millwood," said the Rev. Craig Goodwin, pastor for three years.

The church's outreach, he said, is based on Jeremiah 29. It's about God's call for people living in exile to "seek the welfare of the city where I sent you, to pray for it, and know that in it you will find your welfare."

"Our mission is not just to build our congregation. The church is healthiest when it is out in the community," he said.

Projects that began to emerge include:

- helping start the Millwood Farmers' Market in the church parking lot across the street;
- engaging the community with the schools, and
- renovating the run-down Millwood post office the church owns and turning it into The Crossing Youth Center.

"History shows God's people facing and responding to one interruption after another. Ministry mushrooms as we respond to diversions," Craig said. "The question for congregations is: 'Are we divertable?'"

"Our role is to be attentive to people's interests and their hunger to connect faith to their everyday lives," he said.

Last winter, several members suggested having a farmers' market.

Organizers conversed with potential vendors and recruited 35, who participated at various times through the summer. An average of 17 vendors and 500 customers were at the farmers' market each time it was held from 3 to 7 p.m., Wednesdays, beginning May 23. It closes the first week of October.



The Rev. Craig Goodwin visits with Pany Vu, who has a farm in Otis Orchards.

Vendors come from the community and region. There are vendors selling honey, bread, fruits and vegetables, baked goods, wood carving, crafts and more. RiverCity Leadership Academy brought plants from its greenhouse early in the season.

The market makes the church visible. A woman asking about the church location to attend a class asked, "Are you the church by the farmers' market?"

Craig, who served seven years as co-associate pastor of a Houston church with his wife, Nancy, said the market is a way to be outside the walls, engaging people in the community.

Each week, he has made it a commitment to meet neighbors there, calling it his "Wednesday congregation." He meets people and learns about their lives.

The church's outreach also has visibility, because the mission committee has had a table to sell products made by Christ's Kitchen, a ministry it supports in West Central Spokane.

"While we do not do the farmers' market to seek new members, several who have gone to it have started attending," he commented.

Craig, who graduated from Fuller Seminary in 1995, said

that the market is also a mission in that it supports local, small business people and farmers and provides the community with quality produce.

In contrast to produce from countries and communities thousands of miles away being sold in Spokane Valley supermarkets, most vendors at the farmers' market live less than 100 miles away.

The market teaches what local people produce and how that is part of environmental stewardship.

This farmers' market connects with those promoting a permanent downtown market, as well as with other farmers' markets that are downtown, on South Perry, in Cheney and in North Spokane. Many of the same vendors are at those markets, too.

Millwood Community Presbyterian hopes to expand the market so it can support more vendors without increasing competition among vendors with similar products.

As another extension of outreach, organizers have negotiated and become qualified to accept

WIC and older adult vouchers for low-income people next season. The vouchers can be used only at a farmers' market.

"It's a ministry edge," summed up Craig, "providing healthful food for people who need it. We also want to start a community garden on land we own."

To connect with the schools, businesses and community, Craig has also become involved in the Community Engagement Task Force with the West Valley School District. He seeks to provide leadership for engaging the faith community with the school district. For example, last spring, the task force hosted an event after the Virginia Tech shooting. School and Spokane Mental Health counselors spoke about the shooting at Orchard Elementary School.

That task force is also one of the vehicles for involving the school district in starting the Millwood Crossing Youth Community Center.

In fall 2006, the community—the school district, Hutton Settlement, Spokane Valley Young Life and Millwood Presbyterian—came together to renovate the old

post office into a 1,500-square-foot multi-purpose room with a pool table, foosball, multi-media, a coffee bar and drop-in center.

The partners offer programs to help young people through after-school tutoring and mentoring, church programs, community movie nights, coffee house events, youth art displays and opportunities for youth to engage in community service.

The youth drop-in center is open from 3 to 5 p.m. Tuesdays and Wednesdays for junior and senior high age youth as a safe, positive place for fostering caring relationships and creative outlets.

Young Life provides staff. Hutton Settlement youth held a fund raising event for the center.

As part of his ministry connecting faith taught within the walls of the church with life outside, Craig is offering a fall class called "Ripped from the Headlines." In it, he takes a headline from a newspaper or magazine each week and helps people see the issues "through the lens of faith."

For his first class in mid-September, Craig led a discussion on an article about Mother Theresa struggling with faith and feeling cut off from God.

"We all feel that way at times," he said.

For information, call 924-2350 or email craig@millwoodpc.org.

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Integration milestone reaching 50 gives opportunity to check progress

The Little Rock 9, nine students ushered by the National Guard to begin school at Little Rock’s Central High School was a start, just as each aspect of the Civil Rights Movement was a start. Now, 50 years later—after laws, enforcement and marches—there is still much to be done to improve civil rights and human relations. Hate still hovers over some hearts and on some tongues. It is also incited by some media practices. Those who resisted desegregation and other civil rights advances have not stopped their separatist ways. Private religious schools, school vouchers and charter schools are new terms for some separatists to push in the political sphere. To continue to progress toward inter-racial equality, integration, respect and relationships requires vigilance and persistence. Loving neighbors requires more than something within our own hearts. It requires ongoing relationships, education, marches, advocacy and faith. It requires seeing behind the reports how police and courts treat people. This anniversary gave a compelling opportunity for media to tell and to celebrate the dramatic impact of that event on the lives of nine people who integrated Little

Rock’s Central High School on Sept. 25, 1957, after the Brown vs. the Board of Education ruling by the Supreme Court that racial segregation of public schools was unconstitutional. An online search presented an array of coverage by more than 450 newspapers, TV networks and online media. Some retold the history of the event, conditions that led to it and the aftermath. Some reflected on the movement away from integration today, noting how isolation of poor and minority students leads to higher drop out rates. The Washington Post reported studies that show that the more education people have, the more varied their occupations are. Some reports focused on statistics and reflections on how integration 50 years ago generated progress in society, even though it has not been fully achieved. Some cited recent experiences of unequal justice, such as with the Jena 6 this fall, and laws and enforcement practices that lead to disproportionate numbers of black people in prisons. Others gave some sense of who these nine people are, reflecting that their education did make a difference. They not only

helped move the nation forward at that moment, but also advanced their own lives and careers. Some articles quoted them with more than sound bites, connecting the stories of how their lives have unfolded with their perspectives and hopes. That’s how media can break through shallow divisions. Ernest Green went on to graduate from Central High and Michigan State University, and became assistant secretary of Housing and Urban Affairs under President Jimmy Carter. Elizabeth Eckford, still in Little Rock, had a career as an army journalist and is now a social worker. Jefferson Thomas, who fought in Vietnam and worked for state government in Ohio, is a Defense Department accountant. Terrence Roberts earned a doctoral degree and teaches psychology at the University of California in Los Angeles and at Antioch College. Carlotta Walls LaNier sells real estate in Englewood, Colo. Minniejean Brown Trickey moved to Canada during the Vietnam war protests and works as a writer and social worker in Ontario.

Melba Patillo Beals, a former journalist with People magazine and NBC, is an author, living in San Francisco. Gloria Ray Karlmark a graduate of Illinois Technical College with a post graduate degree from Stockholm is a computer science writer with homes in Amsterdam and Stockholm. Thelma Mothershed Wair taught 28 years in East St. Louis and since retirement volunteered at the St. Clair, Ill., county juvenile detention center and a women’s shelter. Ernest commented on the value of mingling with diverse people. Minniejean said she needed her life experience since then to understand how important it was that they did not back down about integrating the school. Carlotta said: “You can overcome adversity if you know you are doing the right thing.” As time passes, we continue to need these reminders of people who risked much to move us forward as a society and a world where we live the vision of love, equality, justice and peace among diverse people. Thanks to media who brought the story to us.

Mary Stamp - Editor

‘Greatest generation’ tempered by time about the ‘glory’ of warfare

The first half of “The War” on public TV has given rise to my reflecting on war in general and two wars in particular. Many of us who were in school during the years of World War II recognize certain voices—Winston Churchill, Franklin Roosevelt and Edward R. Murrow—whenever we hear them. We listened to war news on the radio. The pictures were in black and white, published in newspapers and magazines, and were not immediately available to us. Except for carefully compiled newsreels, the action footage we are seeing in “The War” was not shown to us in the early parts of that war. By D-Day, more footage was being shown. Wave after wave of boys barely out of high school were poured onto Omaha Beach and the four other beachheads in Normandy. In Normandy, many who had felt some resentment at being held in reserve later realized that all of their friends

who had gone ashore the first day were no longer alive. At home, we were stupefied by the impact of the film. If we ever get to the point of really opposing war as a way of settling disagreements, we may find that the movie and television cameras were a major contributing factor in our transformation. The Greatest Generation has been regarded as modest, not glorying in their exploits. Maybe it hasn’t been humility at work. Maybe it has been horror that made it too difficult for them to describe their experiences. In the early episodes, veterans who were interviewed reported being upbeat and sure that the war could be taken care of in a few months. They were telling of a time when they had no real experience of the world and knew nothing of war. As the series progresses, they become more somber and reflective.

One Japanese-American soldier in what became known as the Purple Heart Battalion, said with great emotion about first seeing a dead German soldier: “We could have been in school together.” Up to that point, he had simply been doing his job. Hawaiian Senator Daniel Inouye’s description of the changes he noted in himself is particularly poignant. On December 7, 1941, he was a 17-year-old high school student who was a Red Cross volunteer, sang in a choir and taught Sunday School. After the attack on Pearl Harbor, he was a member of the Red Cross corps that sorted through the carnage. A few days later, he and all other Japanese-Americans in Hawaii were labeled as the equivalent of enemy combatants. Later, they were “allowed” to enlist in the army. The first time he shot an enemy soldier, he carefully adjusted his gun sights, noted the direction of the wind and did everything

the way he had been trained to. He felt satisfaction, not remorse. A few months later, he had an experience that sent him to the chaplain. In an Italian farmhouse, he found a number of dead German soldiers and one soldier who indicated he wanted to surrender. However, he reached into his jacket pocket, and Inouye, thinking he was reaching for a weapon, hit him in the face with his rifle butt. The soldier was trying to show pictures of his wife and children. Our medical knowledge and technology now allow us to save soldiers who wouldn’t have made it past a field hospital during World War II. They are coming back to us with their obvious wounds and their memories. Whether it’s called shell shock, battle fatigue or post-traumatic stress, it eats at the body and the soul.

Nancy Minard
Editorial Team

Reflections

Sounding Board

Newsletter Excerpts

The revelation that Mother Teresa of Calcutta had profound and prolonged doubts about her faith, at times even doubting the existence of God, has attracted much attention in the mainstream media. It has also started conversations about faith and doubt among ordinary people. Recently, I overheard such an exchange between two elderly women in a public setting in Pasco. As one held up her copy of Time magazine, featuring Mother Teresa on the cover, she asked her friend if she had heard about it. They talked about what a good person she had been and how much anguish she must have gone through. “Of course she is in heaven now, isn’t she?” one asked. “Of course she is! I would not want to go there myself if they would keep out Mother Teresa!” the other replied. “In fact, I am so glad that one of the Apostles was a doubter. If it were not for Doubting Thomas, I do not think I could even be Christian!” At that point, I looked around at the faces of other people who, like me, had stopped to listen to their conversation. I smiled, and they smiled back. We had witnessed something special. We saw how faith can be much more profound when it allows

room for doubt. Much of the killing in the world right now has its roots in religious beliefs that allow no room for doubt. The answer to religious fundamentalism is not atheism. Atheism can be a form of fundamentalism if it allows no room for doubt. The world would be a better place if more people were like not only Mother Teresa, but also like the two women in Pasco. When religion allows room for doubt, it can enrich our lives and open the door to wider respect for the beliefs and doubts of others.

The Rev. Steve Eriksen
Shalom United Church of Christ
Richland

Having experienced a six-hour version of the healing and reconciliation process offered through the Center for Organizational Reform (COR), I found it helpful to me as a parishioner sticking through the more than three years since the Catholic Diocese of Spokane began responding to the sexual misconduct of priests. It’s not about whitewashing the past or blanket forgiveness.

It’s not about forgetting or putting blinders on. I found it helpful to name my reactions and responses even though I was not a primary victim. Most of us in the pews and working with Catholic ministries are secondary or tertiary victims. In the sessions, we explored what the betrayal of trust and boundary violations we learned about meant for our relationships with the institutional church, our parishes and God. I thought about my faith related to feelings about the initial disclosure, revelations about how the abuse was handled in the 1960s and 1970s, concern about the bankruptcy meaning the loss of ministries and parish staff, and how the settlement process involves us in contributing to the payments. This healing and reconciliation offered by COR is the primary locally based effort to help the rank-and-file members deal with their responses and have tools to move forward, rather than staying hurt. How can we re-establish healthy relationships and trust, so we do not move forward from our injury with diminished capacity but we step into the future with

more strength and growth as individuals? The bishop and diocesan leaders endorse the process, but lack the funds to promote it. Catholic Charities has given the Center for Organizational Reform a retainer to offer classes and workshops for staff, volunteers, donors, parishioners and community friends. St. Joseph’s Parish in Colbert is doing the full 18-hour process with about 20 parishioners. At the Diocesan Ministry Gathering at 9 a.m., Saturday, Oct. 27, at St. Thomas More Parish, COR will give a two-hour version of the process as a preview. In the afternoon, there will be a town-hall session for people in the diocese to take stock of where to go from where we are with diminished ministries, looking at priorities for rebuilding ministries with fewer staff. Then there will be discussion with Bishop William Skylstad, followed by breakout sessions on youth, education, justice, detention and other aspects of diocesan and parish life.

Scott Cooper, director
Parish Social Services
Catholic Charities

Transitions sets two fund raisers

Transitions, which sponsors programs that foster growth and wholeness for women in need, will host its fifth annual breakfast and its first annual lunch, with the theme “People Who Care Helping Women Who Dare.”

The breakfast is at 7 a.m., Wednesday, Oct. 10, and the lunch at noon, Thursday, Oct. 11, at the Red Lion Hotel at the Park.

The events raise funds for and awareness of Transitions programs: Women’s Hearth, the Transitional Living Center, Edu-Care and Miryam’s House.

The featured speaker, Joy Milos, CSJ, is a professor in the Religious Studies Department at Gonzaga University.

Other speakers are Kathy, a past resident of Miryam’s House who is working on her master’s degree in social work, and Becky Ward, the Transitions board chair, speaking on behalf of women who lost their lives because of violence against women.

For information, call 325-6702.

Christian-Jewish relations is topic of annual lecture


Scholar Amy-Jill Levine will speak on “Jesus, Judaism and Jewish-Christian Relations” for the 2007 Turner Memorial Lecture Series Monday to Wednesday, Oct. 8 to 10 at Englewood Christian Church in Yakima.

The professor of New Testament studies at Vanderbilt University is the author of many works on Christian origins, Jewish-Christian relations, and sexuality, gender and the Bible.

The lectures are presented by the Northwest Regional Christian Church (Disciples of Christ) office in Kent.

For information, call (253) 893-7202 or visit www.disciplesnw.org.

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Calendar of Events

- Sept 30-Oct 28**
- **Zimbabwe Artists Project Exhibit** and Sale, Unitarian Universalist Church, 4340 W. Ft. Wright, daily – 323-6703
 - The **Rev. John Owen**, chaplain at U.S. Naval Academy, Seeley Mudd Chapel, Whitworth University, 11 a.m. - 777-4345.
 - **“Role of Christian Evangelicals** in Climate-Change Activism,” Richard Cizik, vice president for governmental affairs for the National Association of Evangelicals, Weyerhaeuser Hall, Whitworth, 7 p.m. - 777-3772
- Oct 4**
- **Tri Cities CROP Walk**, Riverview Park, Pasco, 1:30 p.m.
 - **Manna 2007 Benefit Concert** for Second Harvest and Meals on Wheels, Westminster Congregational United Church of Christ, 411 S. Washington, 3 p.m. - 624-1366
- Oct 7**
- **Jesus, Judaism and Jewish-Christian Relations,”** Amy-Jill Levine of Vanderbilt University, 2007 **Turner Lectures**, Englewood Christian, Yakima - 253-893-7202
- Oct 8-10**
- **YWCA Women of Achievement Luncheon**, New Convention Center, 11:30 a.m. - 326-1190
- Oct 9**
- **Transitions** “People Who Care Helping Women Who Dare,” Red Lion Hotel at the Park, Wednesday at 7 a.m., breakfast, and Thursday at noon, luncheon - 325-6702
- Oct 10, 11**
- **Whitworth Science and Society** annual lecture, John Horack, manager of the Science and Missions Systems Office at NASA, Weyerhaeuser Hall, Whitworth, 7 p.m. - 777-4263
- Oct 11**
- **Yakima CROP Walk**, Englewood Christian, 9:30 a.m.
 - **Pullman-Moscow CROP Walk**, Chipman Trail Head, 1:45 p.m.
 - **Walla Walla CROP Walk**, Community College, 1 p.m.
 - **Wenatchee CROP Walk**, Riverfront Park, 1 p.m.
- Oct 13**
- **Rita Nakashima Brock**, “Saving Paradise,” Roger Williams Symposium, Common Ministry at Pullman, Sunday: Hilltop Restaurant, 5 p.m., Monday, Simpson United Methodist, 325 NE Maple, 9:30 a.m. to 3 p.m. - 332-2611
- Oct 14**
- **Julia Esquivel**, Guatemalan poet, theologian, and human-rights activist, Women’s Hearth, 920 W. Second, 3 p.m.
- Oct 14-15**
- **Julia Esquivel**, Cataldo Hall, Gonzaga University, 7 p.m. - 535-1813
 - **“Roots of Migration,”** Centolia Maldonado Vasques, Witness for Peace, Weyerhaeuser Hall, Whitworth, 7 p.m.
- Oct 15**
- **Julia Esquivel**, Weyerhaeuser Hall, Whitworth, 7 p.m. - 534-2307
 - **Spokane’s Mayoral Debate** with Mayor Dennis Hession and City Council member Mary Verner, Spokane City Forum, First Presbyterian Church, 318 S. Cedar, 11:45 a.m. - 747-1555
- Oct 16**
- **Habitat for Humanity-Spokane, Raise the Roof Auction**, Northern Quest Casino, Airway Heights - 5 p.m. - 534-2552
- Oct 17**
- **Bioneers Conference**, Spokane Falls Community College - 5:30 p.m., Saturday - 323-3575
 - **United Nations Day Banquet**, Mukogawa Commons, 5 p.m.
- Oct 19**
- **“Discover Your Call:** Dependable Strengths in Your Congregation,” Weyerhaeuser Hall, Whitworth - 777-3275
- Oct 24-26**
- **Sound the Alarm** Pastors’ Conference, Jim Cybala of Brooklyn Tabernacle, Fourth Memorial, 2000 N. Standard, 12:30 - 4 p.m.
 - **Northwest Alliance for Responsible Media** video, Magic Lantern, 25 W. Main, 7 p.m.
- Oct 25**
- **Non-Profit Leadership Conference**, Gonzaga Continuing Education, Red Lion Inn at the Park, 7 p.m., Friday, 7:30 a.m.- 5:30 p.m., Saturday - 323-3575
- Oct 25-26**
- **Fair Trade Festival**, St. Thomas More Catholic Church, 505 W. St. Thomas More Way, 9 a.m. to 4 p.m. - 684-5742
- Oct 27**
- **Spokane Jewish Film Festival** 2007, Spokane Area Jewish Family Services, Gonzaga University School of Law, 721 N. Cincinnati, Saturday at 7:30 p.m., “Yellow Asphalt,” followed by a discussion led by Larry Weiser, professor of Gonzaga School of Law, and “West Bank Story”; Sunday at 4 p.m., “The Danish Solution” and “Pesya’s Necklace,” and at 7 p.m., “In Search of Peace: Part One 1948-1967; Monday at 7 p.m., “White Walls,” “Mirrors,” and “West Bank Story” - 747-7394
- Oct 27-29**
- **Taizé Service**, St. John’s Cathedral, 127 E. 12th Ave., 7 p.m.
 - **Christ Kitchen’s Harvest Party Luncheon**, First Presbyterian, 318 S. Cedar, noon - 325-4343
- Oct 28**
- **Spokane Alliance Fall Assembly**, Spokane Convention Center, 7 p.m. - 532-1688
- Oct 29**
- **“Theology, Ethics and Agriculture,”** Mark Graham, Villanova University, Catholicism and the New Millennium, Cataldo Hall, Gonzaga University, 7:30 p.m. - 323-6715
- Oct 30**
- **“Strengthening the Statewide Religious Voice for Justice,”** Friday at 6 p.m., St. Paul’s United Methodist, 1620 N. Monroe, and Saturday at 9 a.m. and 4 p.m., Salem Lutheran, 1428 W. Broadway - 206-390-4133
- Nov 1**
- **“United Nations: The Voice of Women Religious** Makes a Difference,” Convent of the Holy Names, 2911 W. Ft. Wright Dr., 4-8 p.m. - 474-2300
- Nov 1, 2**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- Nov 2**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- Oct 31**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- Nov 1**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- Weds-Sat**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- Fridays**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- 1st Sat**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
 - **Colville Peace Vigil** - call 675-4554
 - **Ministers’ Fellowship Union and Minister’s Wives/Widows Fellowship**, 806 W. Indiana - 624-0522
 - **NAACP** - call 467-9793
- 3rd Mons**
- **Fig Tree distribution**, St. Mark’s Lutheran, 316 E. 24th, 9 a.m.
 - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 9 a.m.
 - **Habitat-Spokane** work days - call 534-22552
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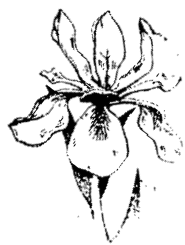
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Shalom Ministries' open door policy adds to church's diversity

The Monday-through-Thursday breakfasts and Monday dinners at Shalom Ministries resumed after a summer break with more than 250 coming to the first dinner on Sept. 24.

The new part-time program manager, Holly Chilinski, said she is requesting a grant from the City of Spokane for the program at Central United Methodist Church, 518 W. Third, to supplement church support, individual donations and benefit events.

The Rev. Phil Harrington, pastor at the church for more than a year, said the program's open-door policy means it draws mostly men. Many have fallen through the cracks of other programs or suffer from mental illness.

While some have come drunk, they are welcome to stay if they are not disruptive.

Holly said about 15 women and about 100 men come to the breakfasts, and last year an average of 200 came to the dinners.

Shalom Ministries started in 1994, providing dinners and a ministry of "dining with dignity." The program draws ecumenical support in the form of both funds and volunteers from St. Mark's Lutheran, First Presbyterian, the Cathedral of St. John and other United Methodist churches, as well as Central.

"The volunteer pool in our congregation is dwindling, but other congregations that value the program are sending volunteers," Phil said. "Anyone can participate."

At meals, he said, the guests keep order, quelling disruptive behavior of peers, because they want a quiet, safe place to eat.

Because meal guests know Phil is the pastor, their conversations with him often turn to spiritual concerns.

"My faith is lifted when guests remember songs they learned in Sunday school. Any time I'm discouraged, I can be uplifted by sharing a meal with Shalom Ministries' guests. Theologically, I believe that eating together is a sign of the Gospel," he said.

Holly, who attends St. John's Episcopal Cathedral, said she sees the role of Shalom Ministries as sharing God's love.

Having been on the verge of homelessness at the age of 16 in Helena, Mont., and working in a shelter there at the age of 18, she came last year to Spokane to work through AmeriCorps VISTA with the Spokane Neighborhood Action Program's Sack Dinner, started seven years ago. As part of that, she participated in the Feed Spokane Coalition of 30 free meal



Holly Chilinski, the new program manager of Shalom Ministries, said volunteers served about 250 for the first fall dinner.

providers, working together to use excess restaurant food and provide bus vouchers for transportation to programs. Shalom Ministries is one of the partners.

"To me, bringing God's love means bringing laughter and a nonjudgmental stance for those who come," she said. "It also means giving people good food to start the day, so they will be strong."

"I believe our faith says that people should be provided for and churches should provide food," said Holly, who also supports herself by working nights at a Daybreak chemical dependency treatment facility. Her goal is to go to Spokane Community College to begin studies in social work and philosophy.

John Olsen, who is the volunteer cook at Shalom Ministries, offered another insight about the program.

"Every day at the meals I see the face of war—World War II, the Korean War, the Vietnam War, the War in Kosovo, the wars in Iraq and Afghanistan—in the shattered lives of veterans who come," he said at a recent peace rally.

The Shalom Ministries crowd often carries over into Sunday attendance. People on the streets, drunk or suffering mental illness may drop in for worship. Members accept and welcome them in worship, too, Phil said.

"Rather than ushering the person out of worship, a member may come over and help calm the person down," he said. "It's usually a genuine prayer of anguish, not a malicious disturbance. Our open

doors add to the diversity and character of the congregation."

Having open doors also means people of diverse backgrounds gather for worship, or sometimes someone may unexpectedly camp out in the church.

"That says something of the Gospel, too," he said. "We don't have to look far for our mission field. Our location makes our mission obvious."

The location in proximity to Sacred Heart and Deaconess medical centers also means its ministry includes caring for families of people at the hospitals when they come to worship.

From high school years living in Puerto Rico, where his father served for a while as a Wesleyan minister, Phil—who grew up in Michigan—developed a deep interest in the Caribbean, making several trips to Haiti.

He completed a master of divinity degree in 1984 and a master's degree in religion and the arts in 1986. After serving Mennonite churches in Kansas and Nebraska, he became a United Methodist minister, coming to the Pacific Northwest Annual Conference in 1991 to a United Methodist church in Belfair, Wash., which he served for 11 years.

Before coming to Central UMC, he spent four years at Port Hadlock. The Pacific Northwest Annual Conference's Volunteers in Mission program has offered Phil the opportunity to resume involvement in the Caribbean with trips to Cuba in 1995, 2000 and 2004. The first two trips involved building projects, and

the third was with the Jubilate! Choir. The Methodist Church in Cuba hosted each trip.

Comparing ministry settings, Phil observed that the Cubans have their share of problems with a lack of freedom of expression, but as far as basic needs go, he learned that there are not people falling through the cracks with no place to live and no jobs, as he sees in Spokane.

"Even in 1995, when the island was adjusting to the loss of income from the Soviet Union, and the standard of living had dropped critically, no one was living or dying on the streets. Government programs prevent the dire poverty that strains social services like Shalom Ministries here," he said.

For information, call 838-1431.



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