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

online in color at www.thefigtree.org

'Open Door' name depicts ministry

By Mary Stamp

One Deer Park church gained its name, "Open Door," from its early years of leaving its door facing the railroad tracks unlocked, so people out of luck coming through town on a train could come inside for shelter.

It opened its doors to serve as an infirmary during the 1918 flu epidemic and in the 1950s to house the city's library.

For years, Meals on Wheels cooked meals in the church's kitchen for daily delivery.

The church's doors are also open to conduct weddings and funerals for people not involved in any church.

Its covenant affirms its openness: "We affirm that the doors of our church and our hearts are open to all of life's travelers who desire a sense of belonging and an atmosphere of support for continued spiritual deepening and growth. We accept and appreciate each individual as a child of God and will maintain the conditions to allow us to experience, enjoy and share the love of God in harmony. We commit ourselves to our values and will express them with resources and action."



The Rev. Dan Berg was one of four boys in Deer Park who went into ministry.

Open Door Congregational United Church of Christ now also opens its door to provide educational and cultural events.

"We are like a cathedral, a place where the town can gather in a hospitable setting to learn and to appreciate music," said the Rev. Dan Berg, who grew up in Deer Park and returned in 1996. "After feeding and clothing people, part of a church's role is to enhance people's quality of life."

Dan's wife, Doris is the church's organist. She plays an organ the church obtained about 10 years ago. The church offers an annual organ recital "as an act of thanksgiving for the instrument and as a gift to the community," he said.

His career teaching theology and the history of theology at colleges and at a seminary adds depth and insights to adult Bible study and theology classes he teaches at the church.

"One long-time Deer Park man once observed that if you can't be a good Methodist, Baptist, Lutheran or Catholic, you can go to Open Door Congregational," Dan said. "I took that as a compliment. We're an option for people who

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Institute for Action Against Hate honors local Holocaust survivor and educator

For many years after surviving the Holocaust, the genocide of 6 million Jews and 5 million people of other nationalities, religions and viewpoints under Nazi Germany during World War II, Eva Lassman lived an ordinary life.

She married, worked with her husband, Walter—Hebrew name Israel Zev—in his dry cleaning business and worked at several women's apparel stores in Spokane to help their three sons go to college.

The ultimate way for Holocaust survivors to defy the unimaginable cruelty they experienced

under the rule of Adolph Hitler from 1933 to 1945 was to have children and grandchildren. Along with being alive, they can achieve victory by telling their stories and warning people to be alert to hate.

The hatred stirred in the population allowed Hitler's policies to wipe people he considered "undesirable" off the face of the earth.

Many survived and produced present and future generations. Eva took the next step and became a Holocaust educator.

After attending a Holocaust

gathering in Washington, D.C., in 1983, she was inspired by the call of Holocaust survivor, Nobel

Continued on pages 6 and 7

Institute honors Eva Lassman

Because of her witness against hate, Eva will be honored at the 2009 Take Action Against Hate Annual Dinner, which begins at 6 p.m., Tuesday, Oct. 13, in Cataldo Hall at Gonzaga University.

Gonzaga University's Institute for Action Against Hate will recognize Eva for her work in the region, work that reflects the organization's name.

They will honor her in two ways, by naming a new award after her, the Eva Lassman Take Action Against Hate Award, and by presenting the award to her as the first recipient, because she did not surrender to hate.

For information, call 313-3665 email againsthate@gonzaga.edu or visit www.gonzaga.edu/againsthate.

Programs collaborate to feed Cheney children

In September, Cheney Middle School joined two Spokane neighborhoods in opening a Kids Cafe that provides healthful food to children in after-school programs.

Second Harvest of the Inland Northwest and Communities in Schools of Spokane County launched this program.

Second Harvest opened the first Kids Cafe in the state of Washington last year at the Northeast Youth Center in Hillyard. A second was opened at Spokane's West Central Community Center this past June.

This collaborative effort will provide hundreds of school-age children free hearty snacks, "filling a nutritional gap for children from struggling households. Snacks will include dairy and other protein-rich products, juices, fresh fruits and vegetables," said Rod Wieber, Second Harvest's community relations director.

"Communities in Schools is dedicated to bringing the right resources to the right kids at the right time, said Ben Stuckart, executive director. "When food insecurity issues came up, we contacted Second Harvest.

"We did not expect they would open the first school-based Kids Cafe in Washington State at one of our locations, but were thrilled they did. This is how community partnerships should develop in our community—like-minded organizations collaborating to find a solution that benefits all children," he said.

A Second Harvest Mobile Food Bank distributed food to low-income people and seniors in need after the Kids Cafe kick-off on Sept. 22.

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Faith communities urge climate actions

Before the recent United Nations Summit on Climate Change, faith communities around the world called on world leaders and on "all people of Earth to accept the reality of the common danger we face, the imperative and responsibility for immediate and decisive action and the opportunity to change."

"Our religions stand united in their call to care for the Earth and her peoples," faith representatives said in a statement to participants at the UN summit in New York. "We stand united in our insistence that those most affected by this crisis, with fewest choices, have a just hearing and recourse," the Religious Traditions Call to Climate Action said.

Representatives of diverse religious traditions gathered Sept. 21 to reflect in story, song, prayer and voice about humanity's response to the climate crisis. The gathering was organized by Religions for Peace, the Committee of Religious NGOs at the United Nations, the UN chaplaincy, New York Interfaith Power and Light in cooperation with the TckTckTck campaign in which the World Council of Churches (WCC) participates.

"Climate change is a matter of justice because those who are mostly affected are the impoverished and vulnerable communities who have contributed the least to global warming and have no means to adapt to climate change, WCC general secretary Rev. Samuel Kobia said in a video message.

WCC president joins call for action at G20 summit

In preparation for the Group of 20 (G20) summit in Pittsburgh, Penn., World Council of Churches (WCC) president from North America, the Rev. Bernice Powell Jackson, joined more than 25 U.S. Christian, Jewish and Islamic religious leaders at a Faith Leaders Summit to press for actions that will help hungry and poor people lift themselves out of poverty.

"Our world faces a financial crisis and a moral crisis," said Bernice, an ordained minister of the United Church of Christ. "Shall we create a world based upon economically and ecologically sustainable principles, which will result in abundance, dignity and security for all? That is the great moral question of our time."

Organized by Bread for the World, the Alliance to End Hunger, and other U.S. organizations, religious leaders pressed G20 leaders to fulfill promises to help people suffering from the global economic recession.

African nuclear treaty steps toward a safer world

With recent action by Africa, a majority of the world's countries have banned nuclear weapons from their national territory for the first time. Nuclear-weapon-free zones include Latin America, the South Pacific, Southeast Asia and Central Asia and Mongolia.

International organizations including the World Council of Churches (WCC) played a catalytic role in the decision in July by Burundi to become the 28th state to ratify the Treaty of Pelindaba. With 54 countries in Africa, 116 nations are now in zones banning nuclear weapons. In September, the WCC Central Committee invited church support for such actions and urged Russia and the United States "to join China, Britain and France in ratifying the protocols to give Africa added protection" from nuclear attacks.

In regions where governments avoid nuclear weapons, states large and small can share responsibility for security. Where national nuclear arsenals exist—Northeast Asia and the Middle East—collective security is not an option. Burundi and other states like Malawi, Mozambique and Ethiopia, which ratified the treaty recently, acted when major powers are struggling to break out of a decade of deadlock in disarmament and non-proliferation, and are increasingly looking to Africa for its uranium.

"In threatening life on our planet, climate change and nuclear weapons pose a unique challenge to people of faith," says a 2008 WCC report. Meeting those threats requires a human-centered understanding of international security."

REGIONAL ECUMENICAL & INTERFAITH NEWS

Fig Tree plans Soirée Auction on Nov. 6

The Fig Tree is planning its first "Harvest Soirée Auction" at 6 p.m., Friday, Nov. 6, at the Episcopal Cathedral of St. John, 127 E. 12th Ave., featuring inspiration by the Rev. Happy Watkins of New Hope Baptist Church

"We need funds to build our capacity through expanded staffing, office space and outreach," said Mary Stamp, editor, "so we have decided to add this event.

"We have matching funds through Thrivent, the Lutheran foundation, as a base for funding,"

she said.

The planning committee seeks donations of auction items, those common to many fund-raising auctions and some unique to The Fig Tree connections.

Possible items include dinners with a bishop or a pastor, weekend get-a-ways at church camps or congregations offering tickets to their benefit concerts, dinners, bazaars, fair trade shows or workshops, or congregations/nonprofits making a basket of goodies that will draw bids.

"It can be a way to learn about ministries we cover and folks who advertise, promoting what they do, just as other auctions include items from the business community," Mary said.

"We also need congregations to invite teams of people to attend and support the event with their bids, while enjoying appetizers provided by New Leaf Bakery," said organizer and associate editor Yvonne Lopez Morton.

For information, call 599-1177 or email figtreeeditor@qwest.

Two events set for Domestic Violence Month

In recognition of October as Domestic Violence Month, two events have been organized.

Faith Partners Against Domestic Violence is planning a vigil "to honor those who have died and to celebrate those who have survived" at 5:15 p.m., Tuesday, Oct. 6, at the YWCA/YMCA Atrium, 930 N. Monroe.

Speakers will be Brad Buff of Hamblen Park Presbyterian Church, Pat Stickel of Adult Protective Services and Patty Wheeler of the YWCA's Alternatives to Domestic Violence Program, said organizer Ann Herpin.

For information, call 993-1871 or email annh211@q.com.

The Abuse Recovery Ministry and Services (ARMS) will hold

its first Freedom Walk, "Stomping Out Abuse," beginning at 2 p.m., Saturday, Oct. 10, at Rogers High School, 1622 E. Wellesley Ave.

The event will raise funds for domestic abuse recovery and raise awareness of domestic violence, which ARMS associate director Ophelia Araujo said is the "single most common source of injury to women"—more prevalent than auto accidents, mugging and stranger-rape combined.

The faith-based organization helps women break the cycle of abuse for themselves and their children.

It began offering classes for women in Northeast Washington in 2002 and opened offices in Hill-yard Baptist Church in Spokane

in 2005, offering programs for victims and offenders. It provides education and counseling using biblical principles to encourage beliefs and behaviors that help people heal from domestic violence.

ARMS also offers recovery groups for women in Seattle and Moses Lake, and has requests for training events in Central Washington, Tri-Cities, Republic, Yakima and Idaho. In Spokane, ARMS plans to add ManKind, its program for men who are court mandated or independently decide to attend a batterer's intervention class.

For information, call 484-0600 or email Ophelia@armsonline.org.

SustainableWorks promote energy savings

The Spokane Alliance will showcase progress of SustainableWorks' energy-saving residential retrofit project, beginning at 5:30 p.m., Tuesday, Oct. 6, at Emmanuel Family Life Center, 645 Richard Allen Ct.

The future of the project hinges on funding through (SB) 5649, which could provide up to \$3 million to establish the infrastructure required to do the residential improvements in Spokane.

SustainableWorks hopes to install energy efficient retrofits on 400 homes in South Perry in the next six months, and 1,600 in the next two years, said Wim Mauldin, Spokane Alliance organizer.

State Senator Lisa Brown will speak at the event. South Perry residents and others will testify about the program. South Perry neighbors have been invited to

attend to learn how to become involved.

Contractors will explain materials and processes involved in energy retrofits at an equipment show that starts at 4:30 p.m.

SustainableWorks addresses several issues in an effort to reduce the amount of carbon emissions in a category that has received little attention from environmental groups or regulators—building energy usage.

By reducing energy consumption, SustainableWorks can lessen environmental destruction and reduce energy costs for lower-middle-income families. By help-

ing to align contractors, financing and incentives, it can make retrofits available to those who would not otherwise do them.

In addition, it will create jobs that pay prevailing wage with benefits, benefiting workers and the local economy, Wim said. The program will train workers in an efficient approach to installing modern heating and cooling systems.

Training labor makes energy retrofits economical and feasible, he said. It also counteracts the economic slowdown.

For information, call 532-1688.

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Saturday, Oct. 10

Greek Dinner 5 p.m.
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A TASTE OF GREECE

4718 E. Horsehaven Post Falls, Idaho



Workshop addresses pastoral care of veterans

Catholic Charities of Spokane and Lutheran Community Services Northwest are offering a five-hour workshop for clergy and pastoral care staff to provide basic understanding of Post Traumatic Stress among veterans of the wars in Iraq and Afghanistan and to provide awareness of effects on family members. It will be held from 9 a.m. to 2 p.m., Wednesday, Oct. 7, at St. Anne's Children and Family Center, 25 W. 5th Ave.

Presenters from the Veterans' Outreach Center will discuss symptoms, family dynamics, referrals, case studies and faith community responses. For information, call 358-4273.

Program trains Multifaith AIDS Care Teams

The Spokane AIDS Network, Spokane Regional Health District and Catholic Charities Spokane are holding a volunteer orientation and training for Spokane Multifaith AIDS Care Teams from 9:30 a.m. to 3:30 p.m., Saturday, Nov. 7, at The Catholic Charities Family Service Center, 12 E. 5th Ave. CareTeam volunteers express their compassion through practical, emotional and spiritual support for an individual or family living with HIV/AIDS. For information, call 358-4273.

Peace organization offers nonprofit training

The Peace and Justice Action League of Spokane is planning training for board members of nonprofits, "Mobilize Your Board to Raise More Money," with Andy Robinson, consultant and author, from 9 a.m. to 1 p.m., Saturday, Oct. 17 at the Mountain Gear Corporate Headquarters, 6021 E. Mansfield.

PJALS, the Northwest Museum of Arts and Culture and the Spokane Labor Council are organizing a centennial re-enactment of the free speech movement of the Spokane's Industrial Workers of the World protest on Nov. 2, 1909, at Spokane Falls Blvd and Stevens. The event will be at noon, Nov. 10, at that location. For information, call 838-7870.

NAACP in Spokane marks national group's 100th

To celebrate it's 100th anniversary, the National Association for the Advancement of Colored People (NAACP) will feature Judge John Charles Thomas, a Supreme Court Justice from Virginia who authored more than 200 decisions, speaking on "Bold Dreams and Victories" at the Spokane Branch's Freedom Fund Banquet, beginning at 5 p.m., Saturday, Nov. 7 at Northern Quest Casino, 100 N. Hayford Rd. in Airway Heights. For information, call 467-9793.

Spiritus offers session on Luke and cinema

The Spiritus Center for Spirituality of the Episcopal Diocese of Spokane and the Cathedral of St. John is presenting a workshop on "Luke's Gospel and the American Dream: Finding Meaning in Luke and Contemporary Cinema" from 10 a.m. to 3 p.m., Saturday, Oct. 31, at the Episcopal Cathedral, 127 E. 12th Ave.

Matt Rindge, who teaches New Testament and the intersection of the Bible, ethics and popular culture at Gonzaga University, will speak. For information, call 624-3191.

Turner Lecture features interfaith dialogue

A Protestant pastor, Jewish rabbi and Moslem sheikh, three faith leaders in Seattle with a long friendship, will be the featured speakers on "Getting to the Heart of Interfaith" for the annual Turner Memorial Lecture Series Monday to Wednesday, Oct. 5 to 7, at Englewood Christian Church in Yakima.

The three faith leaders travel and speak on how their faiths can work together to bring healing to both "person and planet."

They recently published a book, *Getting to the Heart of Interfaith: The Eye-Opening, Hope-Filled Friendship of a Pastor, a Rabbi and a Sheikh.*

The three, who call themselves the Three Interfaith Amigos and have a website at interfaithamigos.com, have taught together about their Abrahamic faiths since 2001, speaking and leading workshops in the United States and Israel-Palestine.

"They explore an inclusive spirituality to promote healing

that expresses as concrete environmental, social and political action in the world," according to their website.

The Rev. Don Mackenzie, who retired in 2008 as head of staff at University Congregational United Church of Christ in Seattle, co-founded the Seattle Network for Peace and Justice in the Middle East.

Rabbi Ted Falcon, a Reform rabbi with a doctorate in clinical psychology, is co-author with David Blatner of *Judaism for Dummies* and author of *Journey of Awakening: Using the Kabbalistic Tree of Life in Jewish Meditation.* He is also founder and teacher at Bet Alef Meditative Synagogue.

Sheikh Jamal Rahman, a Muslim Sufi minister, is co-minister at Interfaith Community Church in Seattle and adjunct faculty at Seattle University.

He is author of *The Fragrance of Faith: The Enlightened Heart of Islam* and co-author of *Out of Darkness into Light: Spiritual*

Guidance in the Qur'an with Reflections from Jewish and Christian Sources.

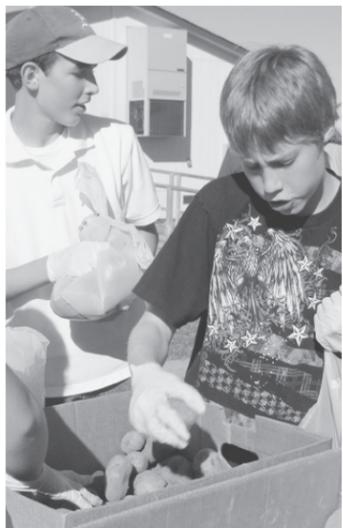
Clergy and laity from Washington, Northern Idaho and Oregon have come to this lecture series each year since it began in 1964. The series honors William Franklin Turner who died in 1961 at the age of 92.

He served churches in Washington for about 50 years, beginning his ministry at First Christian in Yakima. He served as a pastor and as a regional and national leader, maintaining close friendships with several generations of ministers, many of whom turned to him for understanding and help.

On Tuesday afternoon, there will be a conversation with Sandy Messick, the new regional minister and president of the sponsoring Northwest Region of the Christian Church (Disciples of Christ). Other options are either a hike in a nearby canyon or a winery tour.

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

Kids Cafe has 1,700 sites nationwide to feed children



Cheney Middle School student volunteers help package fresh produce for distribution as part of the opening festivities for the new Kids Café.

Continued from page 1

Kids Cafe, a nationwide program launched in 1993 by Feeding America, has 1,700 locations across the nation providing free meals and snacks to children from low-income families.

"Communities in Schools of Spokane County helps hundreds of children successfully learn, stay

in school and prepare for life's challenges," said Jason Clark, executive director of Second Harvest. "We are proud to partner with them in Cheney to provide children with the food they need to learn, grow and reach their full potential."

For information, call 252-6259 or visit www.2-harvest.org.



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The Fig Tree will run another event ad in the Nov. issue
Cost: \$14/col. inch

Cheney United Church of Christ Bazaar
Saturday, Nov 7
9 am - 2 pm • 11 am - 1 pm lunch
Crafts, Silent auction, Raffle
423 N. 6th - Cheney

Audubon Park United Methodist Women's Annual Bazaar
Sat. Nov. 7 - 9 am-3 pm
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Women's Fall Bazaar
9 am - 4 pm
Saturday, Nov. 7
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St. John's Cathedral BAZAAR
at 12th & Grand
9:30 am-3:30 pm
Saturday, Nov. 14
Lunch available 11:30 am-1 pm
Tours, Labyrinth Walking Music, Food Craft Items

Collaboration for churches' merger carries over into its outreach

By Yvonne Lopez-Morton

Collaboration and cooperation of Lutheran churches in the Spokane area led to the merger last March of Emmanuel Lutheran and St. Paul Lutheran churches as All Saints Lutheran Church.

The new church is committed to continuing a spirit of collaboration by partnering with Salem Lutheran for services and events.

After it sold its building and before it merged with Emmanuel, St. Paul connected and worshipped with Grace Lutheran.

"We approached the merger with a focus on the ministry," said All Saints pastor Alan Eschenbacher, who started at Emmanuel in 2002.

He said there were few challenges during merger discussions and final logistics because of the churches' prior trusting relationship. The merger has created a larger congregation with greater financial and people resources for ministry.

So All Saints has expanded services and reaches out as an expanded faith community.

Reinforcing the church's collaborative spirit and resources are volunteers from 10 Spokane Lutheran churches in the Eastern Washington/Idaho Synod of the Evangelical Lutheran Church in America for the weekly soup kitchen at All Saints, at 314 S. Spruce in West Spokane's Browne's Addition.

Alan said the meal program is for people who have lost hope and who come to All Saints to nourish their bodies and spirits.

Either one of the church's van drivers or meal participant/leader Matthew Lee Bolan, who previously drove a delivery truck in Seattle, drives the church van around Spokane to pick up people on the streets for the meal.

"I am passionate about reaching out to people and showing them God's love," said Alan, who is present at the meals to visit with people.

The soup kitchen is one response to the community's poverty and homelessness, he said, as a growing number of families seek support for basic needs of food and shelter.

Second Harvest of the Inland Northwest provides food, and there is also fresh produce from the three-year-old community garden outside the church.

In the past year, All Saints has seen a 20 percent increase in the number of people being served from 5 to 6:30 p.m. Tuesday evenings. From 60 to 120 come,



Matthew Lee Bolan converses with the Rev. Alan Eschenbacher at a recent meal.

occasionally 160, he said, with an average of 400 meals a month.

"We want to make sure everyone who comes feels welcomed and treated with respect," Alan said. "I visit with the children, families and those who just come because they may be lonely and seek an opportunity to be with others as we share a meal."

According to recent statistics from the City of Spokane, more than 47 percent of families with a female head of the household and children under five years of age are living below the federal poverty level.

The same statistics also revealed that on a given night in Spokane County, more than 1,500 homeless people were living on the street, in their cars, in emergency shelters or in transitional housing. A one-day count of the homeless last January found 506 adult males, 372 adult females and 335 children lacked permanent housing, with another 424 people who were "couch surfing" or doubling up with others.

Alan is on hand for the dinners, especially since one homeless visitor told him, "People trust you now."

All Saints and Salem Lutheran churches also continue their collaboration as Spokane Urban Ministries, which oversees the Walnut Corners low-income housing complex at 1423 W. Broadway and 1403 W. Mallon.

In September, The Book Parlor moved into The Commons

at Walnut Corners. All Saints is leasing commercial space at 1425 W. Broadway. The store, which features new and used books, and fair-trade gifts, is open from 10 a.m. to 6 p.m., Monday through Friday. Soon Indaba Coffee and Katie's Table, a deli-mini-market, will move into the space.

All Saints, Salem and other congregations will celebrate the ministry of Grace Lutheran as they conduct that church's final worship at 2 p.m., Sunday, Oct. 18, at 1827 E. Pacific.

Project SPEAR, an after school and summer program for low-income youth hosted by Grace Lutheran, will continue operating at their current site at 1905 E. Pacific, according to SPEAR administrator Marilee Campbell.

"The new owners are enthusiastic about letting us continue our outreach ministry," she said.

Committed to servant leadership, Alan followed an untraditional road to reach his destination at All Saints.

Born in Froid, Mont., near the North Dakota border, he was the youngest of four children. After his family moved to Spokane when he was in the ninth grade, they attended Messiah Lutheran Church, where he was actively

involved in activities.

Alan earned a business degree at Gonzaga University in the 1980s. Married 29 years and the father of three, he shifted from a career in life insurance to enter the Pacific Lutheran Theological Seminary and was ordained in 2005.

"I guess God wasn't finished

with me and needed me to have some life experiences first," said Alan, who learned from selling life insurance that "personal investment in helping people provided me with a clearer understanding of how people face health and other life challenges."

His business experience comes in handy at All Saints as he helps the finance committee explore funding opportunities to support operations and programs.

All Saints serves as a community center and partners with the Browne's Addition Neighborhood Council to host an annual spring spaghetti dinner and yard sale. Proceeds support community needs and services.

The church's on-site programs range from the weekly soup kitchen and a food pantry to a support group for recently released prisoners.

Other programs include Bible studies, quilters and dependency-support groups. There is something going on in the building every day.

For information, call 838-4409 or email allsaintsoffice@comcast.com.

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Need for clothes for women leaving prison sparks GOAL Project

By Virginia de Leon

To empower women released from Pine Lodge Corrections Center in Medical Lake and give them hope as they start a new life, Tracey Waring of Spokane provides them with free clothes.

Without the clothes, most who leave Pine Lodge re-enter society wearing the state-issued uniform of tan pants, a tan button-down shirt, a white T-shirt, white socks and a pair of black Velcro sneakers with clear plastic soles.

Tracey founded the Great Opportunities for a Lifetime (GOAL) Project, two years ago as a student at Eastern Washington University. The base of the project right now is the Clothing Closet.

Clothes ease transition into mainstream society: pants, blouses or dresses to boost confidence; a professional outfit for job interviews; a warm coat, comfortable shoes, pajamas, undergarments, a purse, duffel bag, toiletries and other basic necessities.

"This is a new beginning for the women," said Tracey, a member of St. Andrew's Episcopal Church in Spokane. "If they feel they belong to the community, it makes a difference. These are the nicest clothes some have ever owned."

Beyond looking and feeling good, they realize people care about them.

Tracey, 48, understands the shame, alienation and emotions women feel as they are released from prison. Four years ago, she left Pine Lodge after serving a 26-month sentence for theft.

She didn't speak of her felony conviction for more than a year, but as she helped women experiencing re-entry, she realized it was time to share her story.

"I regret what I did and still cringe at the hurt I caused," she said. "My goal now is to be a voice for the voiceless and a face for the faceless. As I became an advocate, I realized I couldn't speak for others until I told people what happened to me."

While living in the Seattle area awaiting her sentencing, Tracey had support from a group from Episcopal churches. They stood by her side for years, through her arrest, investigation and court appearances, and then visited or wrote her in prison on a regular basis.

Their friendship contributed to her transformation.

"When everything fell apart, they still loved me unconditionally," she said. "I wanted to be



Tracey Waring now runs The Clothes Closet where women at Pine Lodge can select clothes.

a Christian and live a life of integrity because I knew, no matter what happened, God will be there. God is now the center of my life."

At Pine Lodge, Tracey enrolled in information technology classes taught by instructors from the Institute for Extended Learning of Community Colleges of Spokane. This experience led her to stay in the Spokane area to pursue a bachelor's degree in interdisciplinary studies at Eastern Washington University. She applied for admission while at Pine Lodge.

When she was released in April 2005, Tracey wore an olive green pants suit, black shoes and make-up her family provided, while other women leaving that day wore their prison clothing.

Her sister met her and drove her to their mother's home in Vancouver, Wash. Other women boarded a bus, each carrying a box with their name and Department of Corrections (DOC) number.

After caring for her sick mother for two months, Tracey decided to return to Spokane to go to school and start a new life. Living on her own was scary, and she was aware of stereotypes about people

with felony convictions. She knew she would not be welcome everywhere.

For the first six months while adjusting and finishing credits at Spokane Community College, Tracey lived among sex offenders at a transitional apartment complex in downtown Spokane. Contacts at SCC helped her find an affordable studio apartment near Gonzaga University, where she lived three years while commuting by bus to EWU.

A friend's reminder that women finishing their sentences needed clothes led Tracey to spend extra money buying and sending clothing to the prison. Eventually, she realized she needed to find other ways to provide clothing.

John Neace, chair of EWU's interdisciplinary studies program, encouraged her to pursue her

dream to start a resource center for women transitioning from prison. As part of her studies, she researched the clothing program at the Washington Corrections Center for Women in Gig Harbor and wrote the DOC a proposal about starting one at Pine Lodge.

While waiting to hear back, she made contacts in the community and built a coalition of groups, churches and agencies willing to donate clothing.

Nine months later, the DOC approved the project.

"Having 'street' clothes allows women to re-enter society as members of the community," Tracey wrote on the GOAL Project website. She points out that if clothes do not label them, the women are less likely to become targets for drug dealers and others looking for a vulnerable partner.

Since October 2007, the Clothing Closet has helped nearly 400 women. A week or two before they leave, volunteers help them select outfits in a walk-in closet full of clothing at Pine Lodge.

Every week, donations are dropped off at St. Andrew's Episcopal Church, 2404 N. Howard.

The Clothing Closet receives support from other Episcopal and Catholic parishes, the Church of Jesus Christ of Latter-day Saints and other churches in the region.

College sororities, community organizations and individuals throughout Washington, Oregon and Idaho hold clothing drives.

Tracey hopes to expand the GOAL Project to include transitional workshops, job skills development, housing resources and community advocacy.

She is working on a master's degree in social work and public administration at EWU and attends evening classes at Gonzaga University for a master's in religious studies.

During graduation for her bachelor's degree in interdisciplinary studies, Tracey received the Frances Huston Medallion "for academic excellence and outstanding community service." In 2008, the DOC honored her as the Volunteer of the Year at Pine Lodge. She also serves on the board of Rebuilding Families, Inc., a nonprofit coalition of grassroots organizations working with women in transition.

For information, call 868-7235, email tracey.waring@thegoalproject.org or visit www.thegoalproject.org.

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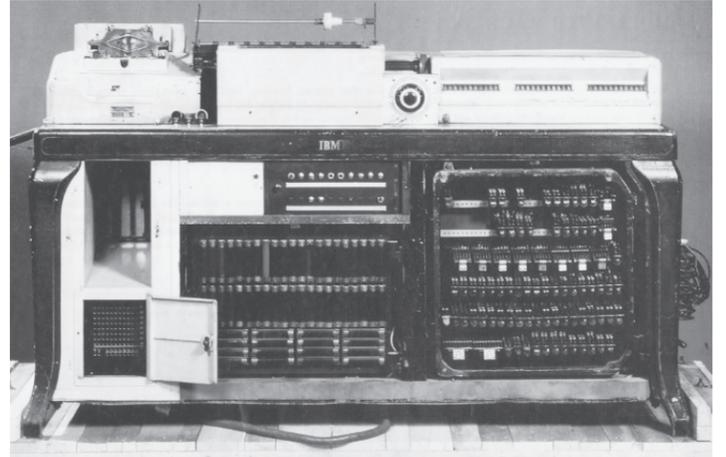
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After years of silence, rearing children, working, Eva Lassman spoke out

Continued from page 1

Eva Lassman decided to put her experience of pain and misery to work for something more positive.



Eva Lassman used these and other photos from the U.S. Holocaust Memorial Museum for educational presentations to help tell her story of the Holocaust. Left are shoes taken from people brought to Majdanek where she was held and escaped the fate of death many faced. The mass piles of shoes represent the mass murders. Center are the various insignia used to isolate and identify different "undesirable" groups of people. Right is an IBM Hollerith machine the Nazi regime used to track opponents, enforce racial policies leading to mass murder. It symbolizes to Eva the complicity of many corporations.

Peace Prize laureate, professor, activist and author Elie Wiesel for Holocaust survivors to join him in speaking out and becoming community educators on the history and the atrocities they experienced.

Eva, who had not even told her children what happened to her, began more than 25 years of speaking in schools, churches and community groups, even though public speaking was far from her forté.

"I decided to put my experience of pain and misery to work for something more positive, to teach people to live without hate and to live with tolerance and understanding, she said. "We have to start with our children because they are our future, so I spoke in many schools."

Not only was it hard to find words to describe what she experienced, but retelling the experience was painful and emotional.

Now, at 90, it's uncomfortable for her to stand and speak because of back problems, so Lee Taylor at Temple Beth Shalom, the Jewish community where she has been active since coming to Spokane in 1949, is compiling a video of her speeches.

"My presentation is not intended to promote hate, but rather to eliminate it," she began one of the speeches she regularly gave at schools and churches. "Hate comes in different forms, but its basis is ignorance. People are afraid of others they know nothing about, people of different nationalities, different religions and different skin colors. Hate can also occur when people think differently.

"This philosophy was responsible for the darkest period in human history, which took place when Hitler convinced the German people that if they could get rid of all undesirables, their problems would disappear."

As scapegoats to divert the public from the weak economy and high unemployment, she said that Hitler directed hate at Jews,

Jehovah's Witnesses, gypsies, homosexuals, other nationalities and citizens who disagreed with his ideology.

As German control spread to neighboring countries, Jews and others in those countries were crowded into ghettos, jailed and herded into cattle cars to be transported to concentration camps.

Knowing that constant vigilance is needed to overcome racism and anti-Semitism, Eva told of her experiences.

When she finished a presentation, she would often say: "With survival comes an obligation not to let the victims of the Holocaust be forgotten."

Beyond memorializing, Eva also has taught about the Holocaust because "we must learn from the mistakes made before us and do everything we can to prevent something like this from ever happening again," she said.

The "mistakes" include the "deaf ear" of other countries to pleas of Jews about what was happening.

"We do not have to be in love with one another, but we have to respect one another," she would say. "Regardless of religion or skin color, we are all children of one Creator. Children are not born with hate. Hate is something taught. If we instead teach respect and understanding, we might be able to eliminate hate from our lives."

Eva could have succumbed to hate or could have stayed silent, overcome by emotion about the horrors she witnessed.

She considers hate like an illness, "a cancer that could absorb

you and not let you grow." Instead of being disillusioned and bitter, she started life anew after World War II. She married and had children, three sons "who have contributed to humanity" through careers in law, special education and the airplane industry.

Eva was born into an Orthodox Jewish family in Lodz, Poland. In 1939 when she was 20, she fled to Warsaw to live there with extended family after the Nazi invasion. Family members who stayed in Lodz were incarcerated in the first ghetto established by the Nazis in Poland.

In Warsaw, Eva and hundreds of thousands of other Jews were later enclosed behind a barbed-wire-topped wall surrounding the Warsaw ghetto. She had to wear a white armband with a blue star of David identifying her as Jewish and had to do forced labor. She and others lived on minimal food and water rations, were denied basic health care, and lived in inhumane conditions.

"Hunger and death were our daily companions," she said. "Dead bodies were picked up on a daily basis, because malnutrition and freezing temperatures made people die in the streets."

After the failed Warsaw ghetto uprising, Eva and thousands of others were deported to Majdanek, the first of six death camps Germans built in the East.

"We were herded into cattle cars, packed like sardines, and transported to the concentration camp. We were told it was a work camp, but it was a death camp," she said. "Many died during the

week-long trip before reaching the camp because of the lack of food and the unsanitary conditions aboard the train."

Although 90 percent of those deported to Majdanek were killed in the first 24 hours, Eva, being a young, relatively healthy woman, was selected for work in a nearby munitions factory.

She said there were two ovens at Majdanek to cremate bodies. She remembers the smell of

smoke from bodies burning.

After three medical exams over three months, she was selected and transported to a munitions factory in Skarzysko, where she spent nearly two years, before being transferred, as Stalin's armies approached, to Chestochowa, where she stayed six months until the Allied liberation of the camps in spring of 1945.

Eva attributes her survival to *Continued on page 7*

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Part of surviving Holocaust's atrocities is responsibility to say, 'Never again!'

Continued from page 6

'I entrust you to remember the Holocaust and what tragedy it brought to humanity.'

her effort to "be the best prisoner I could be."

Her duties at Skarzysko were cleaning and guarding the locker rooms of non-Jewish workers, and cleaning German officers' latrines and offices—including cleaning up the blood-spattered room where someone had been beaten to death one day.

One non-Jewish worker often left her an extra bucket of food rations he did not need. She ate some and shared the rest with people in her barracks.

At Chestochowa, she worked at the machines in the factory, standing most of the day, suffering from digestive discomfort and a distended stomach, but not going to the infirmary, because signing in too often meant death.

Nearly all of Eva's immediate and extended family lost their lives in the Holocaust.

Before they met, her husband was among 7,000 who started on the death march to Buchenwald. He was one of 700 who survived the freezing temperatures and malnutrition.

"They moved people because they did not want to lose their free slave labor," she said.

Although her health eventually deteriorated, she survived and recovered from her five-and-a-half years in Nazi ghettos and camps. She spent four more years in a displaced persons camp in Germany before being sponsored by the Spokane Jewish community for resettlement in Spokane.

Since coming to Spokane, Eva and her husband, whom she met at the displaced persons camp, raised their sons.

"Life wasn't easy. We couldn't speak English, and my husband didn't have a job, but with the help of the Spokane Jewish community, we were able to keep going until he found work," she said.

"Eva has dedicated most of her adult life to the 'obligation' that comes with her survival, giving testimony to the atrocities through which she endured," said Jerri Shepard of the Institute for Action Against Hate.

"With a gracious and committed spirit, Eva has told her story



Eva Lassman in her home

to thousands of elementary, junior high and high school students throughout the region," she said.

As Eva's son, Richard Lassman, has written, "She has certainly had reason to hate but she decided long ago that it wasn't worth it. . . . In her talks about the Holocaust to young and old alike, she doesn't emphasize what was done to her. Instead she stresses the need to eliminate hatred from the world."

Eva is a charter board member of the Institute for Action Against Hate at Gonzaga and has served on the planning committee for Spokane Temple Beth Shalom's annual Yom HaShoa Holocaust Remembrance Day Ceremony since it began in Spokane.

She has received awards and recognitions for her willingness to shed light on the effects of hatred.

In 2003, she received an honorary doctorate from Gonzaga University and a commendation from Whitworth University for her efforts to raise awareness and fight hate. In 2006, the YWCA awarded Eva the Carl Maxey Racial Justice Award for eliminating racism and empowering women.

Eva said that she has spoken out because, "people who advocate hate are still out there. They did not disappear with the end of the war."

Jim Waller, member of the institute's board and affiliated scholar of the Auschwitz Institute for Peace and Reconciliation, has said, "The exceptionality of Eva's experience in the Holocaust is only paralleled by the exceptionality of her commitment to use that experience in making the world a better place. Her life and work have encouraged people to lead lives that embody personal conviction and courageously combat evil."

While she and other Holocaust survivors age, the history is still being told by other area Holocaust educators, such as Julie Scott, a teacher at West Valley School District, and Brad Veile, a teacher in Plummer, Idaho.

The Holocaust Education Resource Center in Seattle offers a speakers bureau, teaching resources, programs and a writing/art contest to promote awareness and prevent hate, Eva said.

The video of her speaking will be a local resource available to schools, churches and organizations.

"As time marches on, and when survivors and liberators will not be here any more, I challenge and entrust you to remember the Holocaust and what tragedy it brought to humanity. We must never, never forget," Eva said in one speech.

She was hopeful when she read a recent report in a Jewish publication from Seattle about a Jewish town riddled by Hamas bullets and rockets. The people are working to start dialogue and a business that brings together Israeli Jews and their Palestinian Arab neighbors.

"After the Holocaust, some lost their faith completely, not able to

understand how a merciful God could let it happen," she said. "Others' faith was stronger. I still have the same question."

She said Rabbi Jack Isakson

has reassured her that "it was a miracle that so many survived."

While Eva said her faith is now stronger, she still asks the question about why it happened.

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Pastor of Deer Park church returned to town after career in higher education

Continued from page 1
want a broader understanding of Christianity.”

Outside the doors, Dan has served nine years on the City Planning Commission. Recently, when people were fearful a proposal for Habitat for Humanity to build 34 units of duplexes on 17 acres would create a ghetto, he spoke in favor of it because it would provide needed housing.

Susan Peterson, who often worships at Open Door, is director of The Green House, Deer Park's community emergency center, thrift store and food bank.

Last year, the church raised \$13,000 to purchase a walk-in freezer so the center can provide more perishable foods.

Dan and some local bicycle riders meet outside the doors for a Monday evening bike ride as an entry point to reach out to people not involved in a church.

They ride around the perimeter of town, or to someone's house outside the city for watermelon or root beer floats.

Outside the doors, he is often on a motorcycle, his transportation to hospital calls in Spokane, pastoral calls and regional church meetings. An accident and broken bones in 2006 did not deter him from using this mode of transportation.

When Dan returned to his hometown of Deer Park to care for his mother in 1996 after a career as a professor and administrator at Nazarene colleges, he began supply preaching at the Open Door church. Soon they asked him to be interim pastor, and then invited him to stay as their pastor 13 years ago.

Dan grew up in the Methodist church and later switched with his family to the newly forming Church of the Nazarene. His was a strict family that became "disillusioned with modernism" in the Methodist Church at the time.

While he was in high school, the Church of the Nazarene gave him leadership opportunities, including preaching his first sermon when he was 15.

In 1962, Dan went to Northwest Nazarene College in Nampa, Idaho. After graduating with a major in religion in 1966, he studied at Nazarene Seminary in Kansas City, Mo., graduating in 1969.

Next, he studied for four years at Glasgow University in Scotland, earning a doctoral degree in theology in 1978.

He taught seven years at Northwest Nazarene and nine years at Seattle Pacific University, served three years as dean at Northwest Nazarene, taught a year and a half at Western Evangelical Seminary in Portland, served as pastor of



The Rev. Dan Berg's primary transportation is a motorcycle.

Overland Park Church of the Nazarene near Kansas City, and then taught a year at Nazarene Theological College in Busingen, Switzerland.

Attending worship on his first Sunday at Open Door were 18 gray-haired people, the pianist and her two children, but when the church advertised four Sunday evening Advent events, 75 came to the first one.

Dan remembered the church as the one professionals and teachers attended. Although he said his family was poor and regarded them with suspicion, they encouraged him to go to college. He was one of four boys who had attended the Methodist church and later went to seminary.

Today Dan is only one of several in the Open Door church who hold doctoral degrees—in law, veterinary medicine, biology, physics, theology and human resource management.

In his childhood, there were five churches in Deer Park—Catholic, Methodist, Congregational, Lutheran and Church of God. Now there are about 28 in the Clayton, Elk and Deer Park area. Some churches come and go, he said.

The Catholic Church is the largest with 300 to 400 people attending on a Sunday and the second largest is the Church of Christ, followed by Tri County Christian Assembly of God and the Southern Baptist. The Open Door has about 100 attending.

Dan said the church includes people from "across the spectrum of achievement in life—some who have done well and some who have not done well. It doesn't make a difference," he said.

The church has also ranged from a long-time member, now deceased, who remembered coming to church in a sleigh or horse-drawn wagon to those new in the community who work in Spokane

and people from Spokane commuting to church.

Deer Park's population was about 1,300 when Dan left. It now has a population of 3,000.

It has become a bedroom community for people working in Spokane, since the lumber mill closed and its farming economy declined.

While many older members have died, Dan sees "prospects for new people to come. Some have returned to church after leaving another church. Some renew themselves spiritually and stay or go back to their church," he said. "We are seeking simply to be a church.

"We serve in humility in the name of Christ. Beyond that, it's the Spirit's work. If we create credibility by our services, it's hard for people to say Christianity is lies," he said.

He enjoys watching the congregation grow and bond," he said, "and to see them taking over organizing things for the church and community.

Dan offers adult classes for church and community members, aware that many Sunday school curricula for children offer "black-and-white, good-guys-bad-guys and overcoming-evil-by-brute-force theology," he said.

He seeks to help adults unlearn such concepts and become aware that people still kill people like Jesus and that people who put Jesus on a pedestal to escape personal responsibility may find his teachings hard to follow.

Being part of the United Church of Christ, which has a history of taking controversial stands to promote justice—such as challenging racism and being open and affirming—he has to educate members to deal with neighbors who hear news about those stands and question the church.

To help people think, Dan

encourages them to explore the humanity of Jesus, biblical and

ecclesiastical history, the variety of literature in the Bible and a critical appreciation of its truth.

"It's fun to draw people into the Bible through different translations," he said, noting that he is fascinated by how people are in different dimensions spiritually.

"Some are childlike in some aspects of faith and mature in other aspects. I affirm people for who they are," he said.

While rural churches are often stepping stones, training young pastors just out of seminary before they move on to advance their careers, Open Door's pastor has had his career.

"I'm just here to serve this church," he said.

For information, call 276-5107 or email opendoorucc@peoplepc.com.

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~~~~~

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# Parent educator applies four-brain theory to families, churches, dialogue

Parent and life-skills educator Susie Weller believes awareness that people's brains are biologically "wired differently" can help resolve conflicts in families, congregations and even politics.

Susie promotes the four-quadrant brain model, which is the concept of Whole Brain® thinking styles developed by researcher Ned Herrmann to help businesses improve decision-making by understanding different ways people think—1) logical, 2) practical, 3) creative and 4) relational.

"How couples relate and parent their children—tough, soft or in-between—is a result of their preferred brain styles," she said in her book, *Why Don't You Understand: Improving Family Communication with the Four Thinking Styles*, published in 2009 by Parenting Press in Seattle.

How churches deal with budget cuts—conflicts between facts-and-figures-only folk and mission-outreach minded is also tied with brain styles, she said.

Susie likens the four styles to use of fours historically to bring balance: Native Americans' four directions, the Celtic cross symbolism of vertical and horizontal dimensions, and four elements of fire, earth, air and water.

"It's about finding unity in the midst of diversity," she said.

She believes conflict in families, congregations, schools, businesses and politics arises when people coming from one or two of those styles misunderstand what someone from other styles is saying or thinking.

Susie, who teaches afternoon classes to GED students in the Adult Basic Education program of Community Colleges of Spokane at Hillyard, Spokane Valley and North Monroe, offers practical tips, communication tools and stories of applications of the four thinking styles in her book.

Because no two children or adults are alike, parents and people in organizations need to adjust their communication to deal with the brain styles, as well as unique temperaments, so there's no "one-size-fits-all" approach, she said.

Susie's mother, who was also a parent educator, focused on temperament theories. Then Susie learned about the Myers-Briggs personality types during master's studies in religious education and pastoral ministry at Seattle University in the 1980s.

After she earned a bachelor's



Susie Weller seeks to reduce conflicts, misunderstandings.

degree in communication studies and religious studies in 1976 from the University of Santa Barbara, her work as a Jesuit volunteer in campus ministry brought her to Seattle University.

In 1984, she married Mark Weller, who had also been a Jesuit volunteer. In 1989, they and their two children moved to Spokane, where she began teaching at the CCS Institute of Extended Learning program for parents of children in Headstart/ECEAP.

As a parenting and life-skills instructor, focusing on early childhood, she found "a dance between nature and nurture" to explain why people think, act and make decisions as they do.

"There are biological preferences. Like people are right or left handed, they are right or left brained," she said. "If we understand that then, when there is conflict, we do not take it personally. We think in different styles."

"The whole-brain approach helps us manage stress and deal with conflicts that may polarize people in extreme positions," said Susie who seeks to help people appreciate differences.

The four styles are:

- The logical style focuses on the bottom line, details, quantifying and facts.
- The practical focuses on organizing and following through.
- The creative sees the big picture, metaphor, possibilities and opportunities.
- The relational is about one's own feelings and other's feelings.

Logical-practical minded are left-brain people and think similarly, as creative, relational people are right-brained, she said.

"When dealing with someone in the diagonally opposite quadrant, the brain requires more glucose—100 percent more energy—which can make it exhausting to communicate," she said.

While many men may be more logical, and women, relational, the reverse may be true, too, said Susie, noting: "Opposites may attract but later drive people crazy."

"All four styles of thinking are important and complement each other. About 60 percent of people can access two styles, 30 percent can use three, and only four percent, all four. Those who use one may be experts, and those who can use all four, generalists."

In family relationships, awareness of the four styles helps her respect differences with her husband, who is more creative and relational, while she is more practical and wants to plan ahead.

"When I'm in a conflict, I tend to speak louder in my own 'language,' like someone speaks English louder to someone who does not speak English," she said.

Instead of becoming louder, she suggests shifting to a different style, from relational to logical in order to communicate with someone coming from that style.

Some may explain a point through stories, frustrating someone who wants to get to the point clearly and concisely, Susie said.

"Under stress, people often

polarize to extreme positions, so they do not hear or value other views," she said.

Susie said spiritual conflicts can also arise in families or congregations because of the differences.

For example, some pray best alone in a quiet room, and others pray out loud with others, recite traditional prayers or pray while walking, jogging or biking.

- Logical people may want clear principles to guide behavior.

- Practical people want prescribed practices for daily living. They like established traditions, prayers and old songs.

- Creative people like innovative worship and new forms of prayer and spirituality. They are ready for global justice issues.

- Relational people want to feel a sense of community.

To address the varied needs, some churches have two services—traditional and contemporary—and potlucks or support groups to help people relate, and preaching to share wisdom from Scriptures, life and the world.

Common tension in churches is between institutional survival, based on bottom-line preservation, and prophetic spirituality. Meanwhile, outside the church, she said, many question the relevance of churches and seek growth in new forms of spirituality.

"If a tradition is root bound, stuck in old forms, people wanting to explore may become rootless, like tumbleweed, picked up and thrown by new fads," she said.

"The balance is to go to the roots of tradition that unite us and support us in exploring how to

express wisdom for today. Then we see how principles guide us in daily life at home, work, in the community, nation and world," she said. "Community nurtures wisdom and discernment," she said. "It's easy to make poor decisions without collective wisdom."

"If we listen to different perspectives, we expand dialogue, hearing perspectives in a setting with safety and respect for opposite points of view," she said.

"If people are discounted, they may take their disagreements underground and become aggressive or abusive."

In the political realm, Susie said many media look at extremes rather than wise choices, playing up extreme views and ignoring reasoned dialogue on issues people face.

For information, call 255-6676 or email sweller@att.net or visit susieweller.com.

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## Have we lost truth in a maze of information-age propaganda?

Truth seems elusive in the information age. We have access to an overload of information, and it's up to us to decipher truth. The journalism adage I learned in the 1960s led me to believe that "where truth and falsehood meet, truth will prevail."

Today I wonder about that in the cacophony of voices from competing interests that are often at the extremes, setting us to think our only choices are false choices, ones no one would ponder. When inaction can mean that corporations operate without regulation, undermining the global economy, health-care access, peace negotiations and human dignity, we need to be aware of the well-oiled machines of public relations that tip over into propaganda.

We often pointed our fingers at the propaganda that allowed Adolph Hitler to convince the German people and other nations that his death camps were work camps, and that genocide removed the "undesirables." It worked for a while—far too long.

Today, we are accustomed to and blind

to propaganda within our own nation and culture. "Propaganda" is something the enemy does—an assumption born of a propaganda technique.

While the propaganda that permeates our psyches is not always the blatant, obvious government-sponsored forms I saw in travels in East Germany and the former Soviet Union in the 1960s to 1980s, propaganda is pervasive in advertising, sadly in news content, in political wrangling, in corporate lobbying and in government communications.

Propaganda distorts facts, information and opinions subtly or overtly to influence thinking, change ideas, limit options and control people. It is biased, selective, manipulative information, rather than "just the facts" journalism.

Propaganda techniques include:

- An appeal to hop on the bandwagon along with everyone else relies on trends or fads, such as the constant pulse-taking polls about a President's or policy's popularity.

- Slogans give easy-to-remember catch phrases, sound bites or jingles, which repeated often enough seem to be true.

- Transfer relies on connecting a respected symbol or belief with what the propagandist is promoting, such as the flag representing patriotism. The goal is to engender credibility and support. In reverse, guilt-by-association renders something undesirable.

- Selective information, such as rumors, spreads unverified information. With the internet, half-truths, innuendo and overt lies can spread instantly.

- Personal testimonials are used to lend credibility, connecting celebrities and leaders, with ideas or products.

- Fear and hate play on stereotypes, pushing the public to desire "law and order" in the 1960s and "security" since 2001. Advertisers and faiths, as well as politicians and governments, appeal to people's fears to invite involvement, compliance or purchases.

- Name calling plays on enemy images, creates emotionally charged negative associations with ideas or ideologies, such as communism or fascism, or alienates people from those espousing certain views or actions, such as socialists, terrorists or illegals.

- Broad generalities about a virtue, such as democracy, ties it to the perspective being promoted, without questioning whether the tie is legitimate.

- Euphemisms soften connections of the realities of war or policies. It's "double speak" referred to in the novel, *1984*, by George Orwell. So the War Department becomes the "Defense Department" and civilian casualties become "collateral damage."

- Politicians or corporate executives who are the elite claim to be plain folks, just like the rest of the people.

We must each take responsibility to discern when these techniques are in play.

Mary Stamp - editor

## Knowing the source of 'talking points,' we might look at in-depth sources

Where do "talking points" come from?

When we hear the same idea expressed in the same words by seven politicians, spokespersons or pundits, we are hearing the talking point for the day. We need to know its source to step out of its power.

In June, Senator Jeff Merkley of Oregon spoke in the U.S. Senate, describing talking points provided to opponents of health-care reform. He then read from speeches by those opponents who used sentences from Frank Luntz's 28-page memo entitled "The Language of Health Care 2009."

Frank is a political consultant. His specialty is finding inflammatory language that plays on apprehensions that come to light in focus groups and polling. The use of "death tax" for "inheritance tax" is one of his creations. He has written a book on *Words that Work: It's Not What You Say But What People Hear*.

His "Language of Health Care" provides ammunition to oppose any health-care plan presented by the majority in Congress or by the President. It has 10 main points briefly

presented with examples of words and phrases to use. One section gives polling results for each point and a box of "Words That Work."

Recognizing that health-care reform is popular, he has created guidelines and catch words for building support for the "right" kind of reform, while opposing any plan put forth by the majority in Congress. He seeks to create fear.

Frank wants us to fear "government takeover," bureaucrats, Washington, Canadian health care, any waiting for medical procedures and denial of care. He tells followers to let time be "the government health-care killer" by delaying passage of reform.

An opponent of current health-care proposals is advised to admit there is a crisis, but to explain it as having a "bureaucrat put himself between you and your doctor."

His "perfect sentence" to deal with the fact many Americans can't afford health insurance says nothing: "What we need is a balanced, common-sense approach that provides assistance to those who truly need

it and keeps health care patient-centered rather than government-centered for everyone."

His memo describing his "talking points" is at [wonkroom.thinkprogress.org](http://wonkroom.thinkprogress.org). We need to be aware and ask who funds him.

Meanwhile, we have heard little about the Dartmouth Atlas Project, which has been studying Medicare delivery for about 20 years.

The project is the source of the statement that the best health care in the country is not the most expensive.

At [www.dartmouthatlas.org](http://www.dartmouthatlas.org), there is a link to an article on their findings in the February New England Journal of Medicine.

Atul Gawande, M.D., wrote "The Cost Conundrum: What a Texas Town Can Teach Us about Health Care," in the June 1 New Yorker magazine—[www.newyorker.com/reporting/2009/06/01](http://www.newyorker.com/reporting/2009/06/01).

He cites the Dartmouth project and information comparing Medicare delivery in McAllen and El Paso. These border towns

are comparable in size, income, poverty and health problems. Texas capped medical malpractice awards.

El Paso's Medicare delivery costs are half of McAllen's.

The difference is that doctors in McAllen over-use diagnostic tests, operations, hospital stays and home-health care. They often own interests in surgery centers, imaging centers and companies that provide home health care.

People of McAllen are not in better health than the people of El Paso.

We need to know where our information comes from, so we can evaluate whether it is "information" or whether someone is manipulating us with scare tactics.

We should demand in-depth reporting over the latest talking point, and be willing to give information like the Dartmouth report our attention.

As people of faith, we have a responsibility to ask questions, check sources, listen intently and discern manipulation.

Nancy Minard

Letter to the Editor

## Sounding Board

Sermon Excerpts

**In Mark 9, Jesus took a child** in his arms and told his disciples, "Whoever welcomes a child in my name welcomes me." What does that mean? Who wouldn't welcome a child? Why the fuss?

We have heard the proverb, "A child should be seen but not heard." While children today are often in the forefront of gatherings, it was not always so. The proverb was to discipline unruly children, who spoke out or made a scene in public.

In Jesus' day, such behavior would have been nearly impossible. In the Roman Empire, a child had about the same status as a slave. There was no talk of children's rights. A child, even the heir to a family estate was considered not yet fully human.

**In some places even today,** things have not changed. Children are still being abused, abandoned and even killed. Although they now have rights, those rights are often ignored.

- Almost five children in the U.S. die every day from child abuse—75 percent under the age of four.

- From 60 to 85 percent of child fatalities from abuse are not recorded as such on death certificates.

- A report of child abuse is made every ten seconds.

- Ninety percent of child sexual abuse victims know the perpetrator, and 68 percent are abused by family members.

- Child abuse occurs across socioeconomic levels, ethnic and cultural lines, religions and education levels.

- Thirty-one percent of women in U.S.

prisons were abused as children.

- More than 60 percent of people in drug rehabilitation centers report being abused or neglected as a child.

- About 30 percent of abused and neglected children will later abuse their own children, continuing the cycle of abuse.

**Why is this happening?** Is it because children, though seen, are still often anonymous? Is it because abusers have lost their memory of how it feels to be a child? Could they be so lost in their concern over their own status that they pick on those more vulnerable? Why is a child so unwelcome?

**Jesus uses a child as the symbol** of greatness and power. Those considered great in worldly society may not have high status in God's kingdom. Rather, those who welcome the least in the kingdoms of this world will be great. To welcome a child is to acknowledge greatness. When they do so, they welcome Christ and God.

Perhaps another reason why Jesus chose a child as the symbol of a model citizen in God's kingdom is that children have a sense of wonder. They are born with a certain attitude toward truth. They take the world at face value, treating others, both human and animals, as fellow citizens of the world. They aren't put off by a dirty face or a creepy bug, and they treat their environment as if they and all other life forms belonged there. Only after they experience hurt or rejection do they begin to feel otherwise. From the adult world, children learn fear and the need to feel imperious.

The writer of Mark doesn't think much of

the disciples' spirituality. Like many adults, they seem to have lost that sense of wonder. In the shadow of a great man, it is perhaps natural for them to succumb to status and power, but Jesus is grieved by their lack of understanding. So he teaches them by asking them to welcome a child.

Kosuke Koyama, professor emeritus of ecumenical studies at Union Theological Seminary in New York asks, "Can the 'way to God' be expressed in such a simple form?" Having witnessed the bodies of burned children in the bombed-out rubble of Tokyo in 1945, Kosuke says that "to welcome a child 'in Jesus' name' is to proclaim the gospel of reversal." Welcoming a child reveals God's generosity and the mystery of creation "in the midst of an idolatrous power struggle. Jesus, taking the little child in his arms, demonstrates the way of nonviolence in this violent world. Hope is to be found in the arms that hold, not guns and missiles, but a little child."

**Disciples must learn the path** to God's kingdom lies not in power and status, but in humility. Jesus knows he is going toward the cross. His disciples will not understand until they flee, alone and afraid, like orphaned children. Then there is no question of status when their Lord is dying the death of a criminal, crushed by the most powerful empire in the world.

They have only his promise on the evening of his arrest: "I will go before you to Galilee." Their final lesson is in their betrayal. Earlier, when people brought their children for Jesus to bless, the disciples

tried to turn them away. Jesus said, "Let the children come to me." Now the disciples were like frightened children. Would Jesus keep his promise to welcome them?

That is our hope. As Koyama says, "If human pain and divine pain are separated, Christian theology becomes irrelevant."

As congregations honor teachers, let us remember Jesus' instruction to welcome the child, for in doing so, we welcome our Lord into our midst. Let us both hear and see the children around us, for they are emissaries of God's kingdom. Let us cultivate once again a child's sense of wonder, for it is the way to show gratitude for our lives and for all of God's creation.

**Let us learn, as children do,** that the most important lessons are the simple ones shared by Robert Fulgum in *Everything I Really Need to Know I Learned in Kindergarten*: share, play fair, don't hit, put things back, clean up your mess, don't take things that aren't yours, say you're sorry, wash your hands before you eat... live a balanced life—learn, draw, paint, sing, dance, play and work some every day—hold hands and stick together in the world and be aware of wonder.

In Dick-and-Jane books, the first word is: LOOK. Everything we need to know is in those books: the Golden Rule, love and basic sanitation. Ecology and politics and equality and sane living.

Lynda Maraby

Lay preacher in September at Salem Lutheran - master's student in Religious Studies at Gonzaga University

## Holy Names sisters mark 150 years in Northwest

As part of the 2009 Sisters of the Holy Names Awards Ceremony at 4:30 p.m., Tuesday, Oct. 6, at the Convent of the Holy Nams, 2911 Fort Wright Dr., there will be a celebration of the 150th anniversary of 12 Holy Names sisters from Montreal arriving in the

Pacific Northwest as missionaries to the Oregon territory.

The sisters, aged from 18 to 33, traveled 7,000 miles from Quebec to New York across the Isthmus of Panama, arriving in 1859 in Portland.

The anniversary will be celebrated as part of a mass following the awards ceremony.

The Sisters of the Holy Names

will give three awards, the Marie-Rose Award to an alumna of the Sisters of Holy Names; the Holy Names Award to a church or civic leader who inspires the Holy Name mission of education and justice, and the Jesu-Marie Award to a couple or family who promote the SNJM charism and mission.

For information, call 328-4310.

### City Forum focuses on education system

"Educational Excellence for All: The Community's Role, the Educational System's Role" is the theme for the Spokane City Forum at 11:45 a.m., Wednesday, Oct. 21, at First Presbyterian Church, 318 S. Cedar.

State Superintendent of Public Instruction Randy Dorn and Spokane Public Schools Superintendent Nancy Stowell will address efforts related to improving education funding, testing and other public education issues at the local and state levels.

Upcoming themes will address homelessness, legal education, the Middle East, health care and cancer.

For information, call 777-1555.

### Library offers series

The South Hill Library is leading discussions on "The Heart of Spirituality," based on six classic books. Louise Sullivan, branch manager, said the library seeks discussions between readers with different points of view.

Sessions are at 6:30 p.m., at the South Hill Branch on Oct. 20 on *The Little Prince* by Antoine de Saint-Exupery; Nov. 17, *Siddhartha* by Herman Hesse; Feb. 9, *The Chosen* by Chaim Potok; March 9, *American Gods* by Neil Gaiman, and April 13, *The Cloister Walk* by Kathleen Norris.

For information, call 444-5386.

## Calendar of Events

- Oct 3**
  - **Dessert Benefit** for Ibillin Schools, First Presbyterian, 318 S. Cedar, 7 p.m.
  - **Menno Mennonite Country Auction and Sale**, 659-0926
  - **"How to Do Advocacy,"** Lutheran Public Policy Office, Celebration Lutheran, East Wenatchee, 8:30 a.m. to 1:30 p.m., 884-3817
- Oct 4**
  - **"The Children of Ibillin,"** Weyerhaeuser Hall at Whitworth University, 7 p.m.
  - **Manna Concert**, Westminster Congregational United Church of Christ, 411 S. Washington, 3 p.m., 624-1366
- Oct 5-7**
  - **"Getting to the Heart of Interfaith,"** Turner Lectures, Englewood Christian, Yakima, 253-893-7202
- Oct 6**
  - **Spokane Alliance: Sustainable Works** retrofit project, Emmanuel Family Life Center, Richard Allen Ct., 5:30 p.m., 532-1688
  - **Domestic Violence Awareness Vigil**, YWCA/YMCA Atrium, 930 N. Monroe, 5:15 to 6 p.m., 993-1871
- Oct 7**
  - **Workshop on Post Traumatic Stress** Syndrome for clergy and pastoral care staff, St. Anne's Children & Family Center, 25 W. 5th, 9 a.m. to 2 p.m., 358-4273
- Oct 13**
  - **Take Action Against Hate Awards Dinner** honoring Eva Lassman, Cataldo Hall, Gonzaga University, 6 p.m.
- Oct 13, 20, 27**
  - **Tools for Growth:** Christian-Buddhist forms of meditation, St. Joseph Family Center, 1016 N. Superior, www.stjosephfamilycenter.org, 483-6495
- Oct 14**
  - **"People Who Care Helping Women Who Dare,"** Benefit for Transitions, Red Lion Inn at the Park, Breakfast 7 a.m., Lunch 11:30 a.m., 328-6702
- Oct 16-18**
  - **31st Annual Quilt Show**, Merchants' Mall, Spokane County Fairgrounds, Friday & Saturday: 10 a.m. to 7 p.m.; Sunday 10 a.m. to 5 p.m., 244-8821
- Oct 17**
  - **Fall Compost Fair**, Finch Arboretum, 11 a.m. to 2 p.m., 625-6539
  - **Mobilize Your Board to Raise More Money** training, Mountain Gear Corporate Headquarters, 6021 E. Mansfield, 9 a.m. to 1 p.m.
- Oct 21**
  - **"Educational Excellence for All,"** Spokane City Forum, First Presbyterian Church, 318 S. Cedar, 11:45 a.m., 777-1555
- Oct 22**
  - **Mask Your Aid** Benefit and Auction, Communities in Schools Spokane County, The Lincoln Center, 1316 N. Lincoln, 6 p.m. to 8 p.m., invite@CISSpokane.org or 413-1436
- Oct 24**
  - **"How to Do Advocacy,"** Lutheran Public Policy Office, Lord of Life Lutheran, Kennewick, 9:30 a.m. to 2 p.m., 783-5222
- Oct 28**
  - **YWCA Spokane Women of Achievement Luncheon**, "Old" Convention Center, 11:30 a.m., www.ywca.org/ or 789-9305
- Oct 28 or Nov 4**
  - **Fig Tree Distribution**, St. Marks Lutheran, 315 E. 24th, 9 a.m.
- Oct 31/Nov 1**
  - **Fall Folk Festival**, The Lair, Spokane Community College, 1810 N. Greene St., Sat 11 a.m. to 10 p.m., Sun noon to 5 p.m., 747-2640
- Oct 31**
  - **Luke's Gospel and the American Dream:** Preparing for Year C of the Liturgical Calendar, Matt Rindge, Cathedral of St. John the Evangelist, 127 E. 12th, 10 a.m. to 3 p.m., 624-3191
- Nov 5**
  - **Fig Tree Board**, Manito United Methodist, 3220 S. Grand, 1 p.m.
  - **All Things Shining:** Pouring Light on the Screen. Roy Anker, Weyerhaeuser Hall, Whitworth University, 7 p.m., 777-3275
- Nov 6**
  - **The Fig Tree Harvest Soiree Auction**, Cathedral of St. John the Evangelist, 127 E. 12th, 6 p.m. to 8:30 p.m., 599-1177
- Nov 7**
  - **NAACP 100th Anniversary**, "Bold Dreams & Victories," Judge John Charles Thomas, Northern Quest Casino, 100 N. Hayford Rd., Airway Heights, 5 p.m., 467-9793
  - **Spokane Multifaith AIDS Care Teams** Orientation & Training, Catholic Charities Family Service Center, 12 E. 5th, 9:30 a.m. to 3:30 p.m., 358-4273

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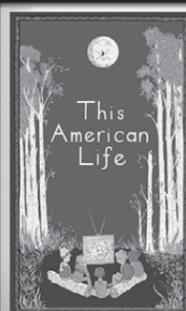
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# Activism of peace group's director began in school years in Deer Park

Liz Moore's concern about peace, justice and the environment stirred during her school years, led her during high school in the 1990s to look up "peace" in the phone book and find the Peace and Justice Action League of Spokane (PJALS).

In May, Liz began as director of PJALS, following Rusty and Nancy Nelson, who retired.

Growing up on a farm near Deer Park and living there now with her artist husband, Bill Curry, Liz said her son is the sixth generation on the land. A cousin now runs the alfalfa and wheat farm.

In high school, Liz became involved in environmental activism and started a school recycling program with help from the Department of Ecology. At a 1990 Legacy International Camp in Virginia with 30 youth from around the world, she focused on environmental leadership.

Being there with others from Hungary, Nigeria, Latvia, Ukraine, Northern Ireland (Protestants and Catholics), Palestine and Israel shrank the world for her.

"Before the first war in Iraq, I sought alternatives to our blood-letting history. I heard someone at high school cry, 'Let's kick some Saudi ass!' even though Saudis weren't involved," she said.

That was when Liz found PJALS and helped them form Youth for World Awareness.

Her Spanish teacher, who had been to El Salvador, opened Liz's eyes to life there. She learned about "La Mano Blanco," a white-chalk handprint put on someone's house. It meant that in five days a death squad would come.

She learned about the assassination of El Salvadoran Archbishop Oscar Romero and met members of the Orellana family who came to Spokane and lived in sanctuary at St. Ann's Catholic Church rectory.

"That awareness radicalized me to work for social justice," said Liz, who was drawn by the peace commitment of Oberlin



Liz Moore is new PJALS director.

College in Ohio, where she graduated in environmental studies in 1995, with minors in history and women's studies.

Summers, Liz returned and worked as an intern at PJALS on the living wage initiative.

After college, she worked at a pesticide-free vegetable farm near Washington, D.C., and did a six-month internship as an organizer with the Labor Community Strategy Center in Los Angeles, learning about methodology, strategy, tactics and discipline in labor and human rights campaigns.

Back in Spokane, Liz worked at a restaurant and with the Spokane Progressive Alliance on campaigns for a living wage and a human rights ordinance.

She worked three years in Las Vegas with the Progressive Alliance of Nevada and then nearly six years with United Health Care Workers' education department in Long Beach.

Leading the 34-year-old PJALS organization, she appreciates that it "consistently voices positions that are not popular—from opposition to war to human rights for all—and offers opportunities to make things happen."

As Liz relearns the political landscape of Spokane, she is helping PJALS rethink its vision for promoting peace and justice, aware that much of the work is

future of their countries," she said. "Money from our poverty stricken communities is sucked into war, denying health care to 77,000 and denying HeadStart to 55,000," she said. "War profits mercenary corporations, while killing civilians abroad, creating orphans and making holes at dinner tables here.

"The war system does not solve problems," she said. "Our tax dollars water seeds of violence around the world. So far, no war has eliminated war.

"Ordinary people can have impact on the world if we realize that what affects me affects you," she said. "I want to be part of efforts that challenge us to imagine possibilities to change our ways."

Aware that power is intoxicating, Liz said, "each time we build structures of accountability for those in power, we improve things. That's why we need the police ombudsman to have investigative authority and need regulations to limit corporations."

Believing more and more people favor peace with human rights for Israel and Palestine, she said: "People are reluctant to challenge that conflict, because it seems

hopeless, intractable and complicated. We need community conversations on ways to resolve that conflict."

PJALS' economic justice action and education will focus on restructuring the state tax system. She will visit rural communities to hear their concerns on health care, taxes and other justice issues.

Death penalty education is also in the works.

Although brought up in a family that was not involved in organized religion, her parents were "community activists" who raised her to believe "how we treat each other on earth and as members of the community is important."

Liz values the faith community as a PJALS partner, along with labor, students and friends of members she and new staff will nurture in coming months.

PJALS will have two AmeriCorps VISTA staff, Terri Anderson and Vickie Woodley, and two interns from the Eastern Washington University School of Social Work, Shar Lichty and Erica Scott, working to build PJALS' capacity to expand its staff.

For information, call 838-7870 or email [pjals@pjals.net](mailto:pjals@pjals.net).

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