

Bibliography of Pacific Northwest Writers, Artists, and Resources

Writers and Articles

David James Duncan, *The River Why*, Sierra Club Books, 1983. *My Life as Told by Water*, Sierra Club Books, 2001. *River Teeth*, Bantom Books, 1996. "No Great Things" (*Orion Magazine*, January/February 2006). *God Laughs and Plays*, Triad, 2006. • DJD is a Portland native, political activist, fly-fisher, writer of short stories, numerous articles and several books in which the watersheds and waterways of the Pacific Northwest feature prominently and within which the salmon is a chief symbol.

Cynthia Moe-Lobeda, *Public Church For the Life of the World*, part of the Lutheran Voices series, Augsburg Fortress, 2004. • CM-L is a Lutheran ethicist who teaches at Seattle University's School of Theology and Ministry and Department of Theology and Religious Studies. She is passionate for social justice, aware of the cloud of witnesses who have shaped her living and believing.

David Rhoads, ed., *Earth and Word: Classic Sermons on Saving the Planet*, Continuum, 2007. • Recently reviewed in the *Lutheran* magazine this volume is a collection of sermons preached by a variety of voices who speak to the Christian necessity and responsibility of earth care. Published under the auspices of the Joseph Sittler archives at Lutheran School of Theology – Chicago. David Rhoads teaches New Testament at LSTC and is supervisor of www.webofcreation.org an interfaith site that provides ecological resources for faith-based communities. He's also the director of the Green Congregation Program.

Patricia O'Connell Killen and Mark Silk, *Religion and Public Life in the Pacific Northwest: The None Zone*, AltaMira Press, 2004. "Godless in Eden? The Metroscape's Post-Modern Religious Life," *Metroscape*, published by the Institute of Portland Metropolitan Studies, Portland State University, Summer 2006. "The Religious Geography of the Pacific Northwest," *Word and World*, Summer 2004. • POK is currently provost at Pacific Lutheran University where she's taught history and religion. She is also director of the Center for Religion, Cultures, and Society in the in the Western United States, Pacific Lutheran University.

Craig Lesley, *River Song*, Picador USA, 1989. • Set along the salmon-rich Columbia River, here is an encounter between father and son, indigenous and anglo peoples, ancient fishing traditions and modern ones, fishing rights, ghosts, and a lost heritage. Author, teacher (Portland State University), recipient of the Pacific Northwest Booksellers Award for *The Sky Fisherman*, *Winterkill*, and *Talking Leaves*. Also by Lesley: *Burning Fence*, *A Western Memoir of Fatherhood*.

Martha Gies, *Up All Night*, Oregon State University Press, 2004. • MG is a native Oregonian of Methodist parents who grew up on a farm near Independence. Gies was a church dropout until an adult "conversion" took her into the bosom of the Catholic Church through the witness of several gentle and powerful nuns and the profound activism of Seattle's Archbishop Raymond Hunthausen. She is a lay minister and preacher at her home parish in Portland, the Burnside parish. She has taught at Portland State University, Reed College, and other places. She's a freelance writer who borrows a car when necessary to get where she needs to go. Here is her collection of short stories about those "night people" Gies met in Portland who were just doing their jobs and living their lives.

Irene Martin, *Sea Fire: Tales of Jesus and Fishing*, Crossroad Publishing Company, 2003. "A Social Snapshot of the Columbia River Gillnet Fishery," September 2005. • IM is an Episcopal priest, Native North American born in Canada, Columbia River gill-netter.

Timothy Egan, *The Good Rain: Across Time and Terrain in the Pacific Northwest*, Vintage Departures, 1990. • TE is a Spokane native, former New York Times correspondent, writer of many articles and several books, husband, father, gardener. "In the tradition of the best journalism of John McPhee and Alex Shoumatoff, *The Good Rain* is a searching, insightful, sometimes rueful look at a place that embodies both the promise and the problems of the American continent" (from the book

jacket). Eagan is winner of the Pacific Northwest Booksellers Award. See also “Shelf Life” about Eagan in *Seattle Magazine*, January 2008.

Susan Vreeland, *The Forest Lover*, Penguin Canada. • An historical novel telling about the life, times and art of Emily Carr, early 20th century artist whose life work was devoted to capturing, in visual form, the indigenous culture and art of the tribes of British Columbia’s Vancouver Island.

Mark Shibley, “Believing in the None Zone: The Sacred Shape of the Secular Northwest,” Oregon Council for the Humanities, Fall/Winter 2005 (see <http://www.oregonhum.org/believing-in-the-none-zone.php>). • MS is a sociologist who teaches at Southern Oregon University and is especially alert to religious trends in the Pacific Northwest. He is a contributor to *The None Zone* and has written numerous articles.

John Rosenberg, “Eating the Salmon of Wisdom: Why Salmon Matter to our Souls,” Ecumenical Ministries of Oregon – INEC, Spring 2005. “Crafting an Ethic of Place: The Columbia River Pastoral Letter Project,” *Journal of Lutheran Ethics*, October 2003. • JPR is an avid outdoorsman, kayaker, student of the Pacific Northwest, teacher, river-guide, and passionate about understanding one’s watershed and earth care. He’s also former campus pastor at Portland State University and currently Lead Pastor of Lutheran Church of the Good Shepherd in Olympia, WA.

Martin Luther, *Luther’s Works*, volumes 36-37, Concordia Publishing Company, 1959. • In these volumes the earthy Luther writes provocatively about the sacraments as God’s earth-bound connection to and means of conveying grace.

William G. Robbins, *Landscape of Promise: The Oregon Story 1800-1940* and *Landscape of Conflict: The Oregon Story, 1940-2000*. • OSU historian. Two companion volumes of very detailed analysis of life in Oregon, including the religious character of this region and the importance of salmon as icon and foundation of history, culture and economy.

Robert Michael Pyle, *Sky Time in Gray’s River: Living for Keeps in a Forgotten Place*, Houghton Mifflin, 2007. • RMP is a Yale-trained ecologist, specialist in butterfly identification (lepidopterist), lover-of-the-land, northwesterner who found and bought a historical farm in southwestern Washington along the Gray’s River near the Columbia. In this volume he catalogs the changing of the seasons and the comings and goings of animals, plants, and other natural phenomena.

Douglas John Hall, *The Cross in our Context: Jesus and the Suffering World*, Fortress Press, 2003. *Why Christian?*, Fortress Press, 1998. *Bound and Free*, Fortress Press, 2005. And his three-volume systematic theology *Thinking the Faith* (1989), *Professing the Faith* (1996), and *Confessing the Faith* (1998). • DJH is Emeritus Professor of Theology at McGill University, Montreal, Quebec, Canada. Lifelong member of the United Church [Congregational] of Canada, Hall writes and speaks eloquently and longingly for an indigenous North American theology of the cross in response to a pervasive cultural and religious theology of glory.

Diana Butler Bass, *Christianity for the Rest of Us: How The Neighborhood Church is Transforming the Faith*, Harper, 2007. • DBB is a theologian, feminist, cultural observer, Methodist by upbringing and Episcopalian by choice, writer of numerous articles and books, this one a summary of a three-year research project in which she visited many mainline congregations to determine their common threads and what helps them remain vital.

Elizabeth Woody, “Recalling Cecilo,” an article posted on the Ecotrust Web site www.ecotrust.org. • EW, a member of the Navaho/Warm Springs/Wasco/Yakama tribes, she received the American Book Award for her collection of poetry *Hand Into Stone*. She is formerly Director of the Indigenous Leadership program at Ecotrust; currently she is program coordinator for the Science and Technology Center CMOP of Beaverton, OR. See also *Seven Hands, Seven Hearts*, Prose and Poetry, The Eighth Mountain Press, 1994.

Chris Anderson, *Edge Effects: Notes from an Oregon Forest*, University of Iowa Press, 1993. *Forest of Voices: Conversations in Ecology*, McGraw Hill, 2000. *My Problem With the Truth*, Cloudbank Books, 2003. • CA is OSU Professor of English, Catholic deacon, husband, father, confidant, friend, poet, retreat-leader. He grew up near Spokane, WA.

Joseph Sittler, *The Care of the Earth*, Fortress Press, 2004, adapted from *The Care of the Earth and Other University Sermons*, Fortress Press, 1964. • Though not a Pacific Northwesterner, JS is beloved as one of the most engaging and prescient of postwar American Lutheran theologians who taught for many years at Lutheran School of Theology in Chicago and the University of Chicago Divinity School before his death in 1988. His early writings on care of the earth led the way for serious contemporary Christian theology of creation.

John Hart, *Sacramental Commons: Christian Ecological Ethics*, Roman and Littlefield Publishers Inc., 2006. • Professor of Christian ethics at Boston University School of Theology, JH teaches courses in social ethics, ecological ethics, liberation theology, and the relationship of science and Christianity through ecology. He also lectures internationally on issues of social and ecological justice. His other books include *What Are they Saying About Environmental Theology?*, *Ethics and Technology: Innovation and Transformation in Community Contexts*, and *The Spirit of the Earth: A Theology of the Land*. He's also the principal author of the Pacific Northwest Catholic Bishops' pastoral letter titled, *The Columbia River Watershed: Caring for Creation and the Common Good* (2001).

Dieter Hessel and Larry Rasmussen, editors, *Earth Habitat: Eco-Injustice and the Church's Response*, Fortress Press, 2001. • DH is founding director of the ecumenical Program on Ecology, Justice and Faith, Princeton; author of *Social Ministry*; and editor of *After Nature's Revolt: Eco-Justice and Theology* and (with Rosemary Radford Ruether) *Christianity and Ecology*. LR is Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary, New York. Among his prior works are *Moral Fragments and Moral Community* and *Earth Community, Earth Ethics*.

Mark I. Wallace, *Finding God in the Singing River: Christianity, Spirit, Nature*, Fortress Press, 2005. • MIW is Associate Professor of Religion, Swarthmore College, Swarthmore, PA. Among his works are *Fragments of the Spirit: Nature, Violence and the Renewal of Creation* and *Figuring the Sacred*.

Sally McFague, *Life Abundant Rethinking Theology and Economy for a Planet in Peril*, Fortress Press, 2001. This is a primer in theology to help Christians assess their own religious story in light of the larger Christian tradition and the felt needs of the Earth. Also by McFague, *Metaphorical Theology*, *Models of God*, *The Body of God*, and *Super, Natural Christians*. • SM was the Carpenter Professor of Theology at Vanderbilt Divinity School, where she taught for thirty years. Now she is Distinguished Theologian in Residence at the Vancouver School of Theology in British Columbia.

Douglas Todd, *Cascadia, The Elusive Utopia: Exploring the Spirit of the Pacific Northwest*, Ronsdale Press, 2008. This collection explores the unique spirituality and culture of Cascadia which includes British Columbia, Washington and Oregon. Here 15 scholars and leading writers, pollsters, Aboriginals, economists, philosophers and literary specialists explain how the Pacific Northwest is nurturing a unique spirituality of place. • DT is an award-winning spirituality and ethics writer. As well as working for the *Vancouver Sun* newspaper and *Canwest News*, he is the author of *Brave Souls: Writers and Artists Wrestle with God, Love, Death and Things That Matter*. In 2006 he served as Simon Fraser University's first Jack and Doris Shadbolt Fellow in the Humanities.

Judith Roche and Meg McHutchison, *First Fish, First People: Salmon Tales of the North Pacific Rim*, One Reel, UBC Press, 1998. • JR is author of two collections of poetry, *Myrrh? My Life as a Screamer* and *Ghosts*. She has taught poetry at various universities and schools around the Northwest, and serves as Literary Arts Director of Bumbershoot for One Reel. MMcH is project director for One Reel, a screenwriter, and former editor of the literary art magazine *Opinion Rag Oh Yeah? Uh Huh!* and *REFLEX, the NW Forum on Visual Art*.

Willard R. Espy, *Oysterville, Roads to Grandpa's Village*, Clarkson N. Potter, Inc., New York, 1977. The story of how one family – or was it several families converging? – came west, founded a community called Oysterville on the Long Beach Peninsula, and why they stayed.

The Oregonian – “Give Me That New-Time Religion,” (November 23, 2004), “Back In The Light,” on Carl Morris' work (August 13, 2007), “Palau seeks 15,000 volunteers devoted to serving community” (February 12, 2008), “Americans reveal fluid faith identity” (February 26, 2008), “Always Celilo” (September 23, 2007).

The Gazette Times – Jim Bakker dreams big in Missouri (2/23/08), Survey finds religious landscape in fluctuation (February 26, 2008), “Americans increasingly reject denominations” (March 1, 2008).

The Catholic Bishops of the Columbia River, “The Columbia River Watershed: Caring for Creation and the Common Good,” January 8, 2001. Columbia River Project, 508 2nd Avenue West, Seattle, WA 98119 (<http://www.columbiariver.org/>).

Other – “The New Atheism. No Heaven. No Hell. Just Science,” *Wired*, November 2006. “The New Rites of Passage,” *Utne*, August 2004. “Come One, Come All: Building A Megachurch in New England,” *The New Yorker*, December 3, 2007. “A Return to Religion,” *US News and World Report*, December 24, 2007.

Art and Artists

James Lavadour, “The Properties of Paint,” exhibit at Hallie Ford Museum, Salem, runs through March 30, 2008. See related A & E article in *The Oregonian*, February 1, 2008.

Lucinda Parker, painter, “Where Water Comes Together With Other Water,” *The Oregonian*, Sunday, January 6, 2008.

John Yeon, architect, “Architecture Review,” *The Oregonian*, January 2, 2008.

Pietro Belluschi, architect (examples: Central Lutheran, Portland; Central Lutheran, Eugene). See http://www.greatbuildings.com/architects/Pietro_Belluschi.html.

Carl Morris: History of Religions, exhibit June 28-September 9, 2007, University of Oregon’s Jordan Schnitzer Museum of Art. See also *The Oregonian* August 13, 2007 and “Carl Morris: History of Religions” program notes by Lawrence Fong, curator of American and Regional Art, the Jordan Schnitzer Museum of Art, University of Oregon. Don Macnaughtan, Lane Community College, “The Eugene Post Office Murals: The Artistic Vision of Carl Morris and the WPA Federal Arts Project” (<http://www.lanec.edu/library/don/morris.htm>). “Carl Morris: The Northwest was his Muse,” University of Oregon, *Oregon Quarterly*, Summer 2007.

Emily Carr, British Columbia painter (<http://www.emilycarr.org/>).

Dale Chihuly, Pacific Northwest glass artist (<http://www.chihuly.com/>) and the **Museum of Glass** in Tacoma, WA (www.museumofglass.org/).

Kasey McCabe, Chapin Hemmingway, Tyson Balcomb, “Camouflage,” “The Ranch,” “Last September” (see article in the *Daily Barometer*, February 18, 2008). • OSU filmmakers, students. According to the *Daily Barometer*, they are exploring the relationships between human beings and the natural world.

David Brauer-Rieke (bishop and poet) and **Sandy Roumagoux** (visual artist) who together created an artistic installation based on the creation stories of Genesis, exhibited in Portland April 2007 (<http://webpages.charter.net/sroumagoux/>).

Heather Leklem Wells (photographer) whose work especially revolves around water motifs of western Oregon (<http://www.hljphotography.com/>) streams and rivers.

Liz Nakazawa, editor, *Deer Drink the Moon*, Ingraham, 2007. • A new anthology of poems by Pacific Northwest poets, 2008.

Peter Donaldson, performance artist and storyteller at www.peterdonaldson.net. • PD says, “I have made the choice to step into this current. I want to know my watershed address. I want to participate fully in the emerging narrative of our time. In the Pacific Northwest, we of Salmon Nation live in the greenest region of the richest civilization in the history of humanity. We are in the process of creating a model for how to be stewards of the land we share with salmon, other species, and intimate, interconnected ecological systems. We are all interdependent. Salmonpeople.”

Dwight Beckmeyer, songwriter and performer. • DB lives in Seattle, writes and conduct a musical pieces, of which “Salmon and Eagle” was performed with the Seattle Children’s Choir in celebration of Earth Day.

Benjamin Grimes, an accomplished Native American Flutist, Oregon Native of the Willamette Valley, and instructs Native American Flute courses at Oregon State University’s Music department. With an ethnic mix of Native American, Celtic, and Germanic traditions, Ben’s approach to the flute is one of unity through diversity. “Our differences give us strength through our knowledge and understanding of what makes each of us unique. Learn about others, and learn about yourself, but never forget that everyone is equal and that we all have the same value.” (<http://eccentricacres.com/home.php>)

“**The Ghosts of Celilo**,” a musical based on the lived memories of the elders who teach the story of Celilo Falls and its abundant fishing grounds to the next generations. See <http://www.ghostsofcelilo.com/>.

The Lutheran Fine Art Center (<http://www.saintmarklutheran-salemor.org/LfaMain.htm>) was founded in 1968 by an anonymous donor who left funds in a trust for the purpose of awakening persons to the importance of fine art in their religious lives. The Center is charged with providing enrichment in the fields of art, music, and drama, thereby deepening the commitment to Christian faith. Many pieces of the LFAC collection are chosen for their artistic quality and connection to the Pacific Northwest through the artists who created them, the materials used, or the themes conveyed. The LFAC is open Mondays and Wednesday from 9-12 at St. Mark Lutheran Church, Salem, OR (790 Marion St. NE) where art can be borrowed for a limited time at no cost.

Centers, Retreats, and Institutes

The Whidbey Institute for Earth, Spirit and Community www.whidbeyinstitute.org. • “In a time of great peril and great promise, the Whidbey Institute is a place of deep inquiry and inspiration dedicated to the transformation of heart, mind, and culture that is now needed for the creation of a more sustainable, just, and fruitful future for all. We are committed to the emergence of a new and right relationship between the natural and social world through the development of vital communities and the formation of courageous, creative, and competent leadership on behalf of the whole earth community. We ground our work in the ongoing development of a deep and spacious spiritual core and cultivate practices that inform and sustain learning and hope. We welcome your participation.”

Ecotrust, 721 NW 9th Ave., Suite 200, Portland, OR 97209 www.ecotrust.org. • Citizens of Salmon Nation want to live in a place where economic, ecological, and social conditions are improving, where a “conservation economy” is emerging. Our bioregion: the Pacific salmon / coastal temperate rain forest region from California to Alaska. Ecotrust was created in 1991 by a small group of diverse people who sought to bring some of the good ideas emerging around sustainability back to the rain forests of home. We set out to characterize this region and articulate a more enduring strategy for its prosperity. These efforts are predicated on the notion, gaining an ever wider currency, that economic and ecological systems are mutually interdependent. To this relationship Ecotrust and others have sought to add a third “e” — social equity — to ensure that economic development awards benefits to all the region’s citizens. Economy, ecology, equity: the triple bottom line.”

Sitka Center for Art and Ecology, Otis, OR www.sitkacenter.org. • “Founded in 1970, Sitka Center for Art and Ecology fosters creative inquiry and education. The involvement, investigations, and creative work of artists and natural scientists help Sitka Center fulfill its mission to expand the relationships between art, nature and humanity through

workshops, presentations and individual research projects. To accomplish this, Sitka Center maintains a facility appropriate to its needs in harmony with the inspirational coastal environment of Cascade Head.”

The Spring Creek Project, Corvallis, OR (<http://springcreek.oregonstate.edu/>). • The challenge of the Spring Creek Project is to bring together the practical wisdom of the environmental sciences, the clarity of philosophical analysis, and the creative, expressive power of the written word, to find new ways to understand and re-imagine our relation to the natural world.

The Grünewald Leavenworth, WA www.artfaith.com. • “The mission of the Grünewald Guild, an ecumenical Christian community, is to promote and encourage creativity within individuals and congregations in response to the mystery of creation through the exploration of art and faith. Grünewald Guild welcomes all as artists, from the hopeful to the accomplished, to explore vital connections and expressions of art and faith. We encourage the exploration of the depth and breadth of one’s essential beliefs and dynamic purpose through a wide variety of art. Participation in Guild programs has inspired and enthused many to return to their homes, communities, and places of work and worship to live more compassionately and authentically in service to a world desperately in need. Grünewald Guild serves as a creative and innovative example to spiritual communities and the world of the transformative power of art and the sacred in the context of community.”

Holden Village, Chelan, WA, <http://www.holdenvillage.org/> • HV is a center for renewal, a Lutheran ministry welcoming all people into the wilderness to be called, equipped and sent by God. The center of our lives is the Good News of Jesus Christ, which opens us to ourselves, each other and all the issues facing humankind. Holden’s community includes all who care for Holden through their labor, gifts and prayers. Villagers of all kinds form a community of worship, learning, hospitality, celebration and service. Holden welcomes all of God’s children, regardless of denomination, race, ethnicity, gender, sexual orientation, age or political opinion.

The Center for Religion, Cultures, and Society in the Western United States, Pacific Lutheran University, Patricia O’Connell Killen, director.

Skamokawa Center, Skamokawa, WA. • SC on the Lower Columbia River in historic Skamokawa (“ska-MOK-away”), Washington, is a place of incredible natural beauty just 90 minutes from Portland. With wildlife in native habitats, islands to explore, ancient Sitka spruce swamp, and hidden places of perfect solitude. Come experience a world that remains much as Lewis and Clark saw it 200 years ago. Skamokawa Center is the premier location for access to the Lewis and Clark Water Trail and has the best kayaking on the Lower Columbia River. We offer Columbia River tours, kayak and canoe rentals, a variety of lodging options, and a very popular Elderhostel program. Skamokawa Center is located where two great national wildlife refuges come together: the 35,000 acres of islands of the Lewis and Clark National Wildlife Refuge, and the 5,000-acre White-tailed Deer Wildlife Refuge. It’s an outstanding area for birding, by kayak or on foot. Pillings mark places along the wild shoreline where canneries, lumber mills, and whole towns once thrived. Skamokawa Country resonates with the history and pre-history of the Lower Columbia. (888-920-2777 or email info@skamokawakayak.com)

compiled by Pr. James Norlie, March 2009