

*INEC's mission
is to connect,
inform and
empower
individuals and
congregations to
work for justice
and the care
and renewal of
the earth.*

Religious leaders meet with Governor Kulongoski, praise efforts on global warming

On March 23, Oregon religious leaders met with Governor Kulongoski to offer their help in implementing global warming solutions. They also expressed their support for the recommendations of the Governor's Advisory Group on Global Warming, reported to him in December 2004. The Advisory Group, made up of a diverse group of citizens including Ecumenical Ministries of Oregon's Executive Director David Leslie, unanimously approved the report recommendations.

Before the meeting, the Rev. Wayne Hill, chair of the Oregon Interfaith Global Warming Campaign (OIGWC), stated, "We are

encouraged by the governor's response and look forward to working with him to educate the public on the matter of global warming pollution and implement any recommended actions." The delegation also included the Rev. Ben Dake, chair of Ecumenical Ministries of Oregon's (EMO) Environmental Ministries Committee; Robert Horenstein, community relations committee director of the Jewish Federation of Portland; Sr. Pat Nagle, I.H.M., of the Columbia River Pastoral Letter Committee at St. Philip Neri Catholic Church; Jenny Holmes, EMO's Environmental Ministries director; Dr. Jane Peters, co-chair of Oregon Interfaith Power and Light; David

Carrier, director of the Office of Peace and Justice of the Archdiocese of Portland, and Prof. Jeff Hammarlund, member of the OIGWC steering committee and energy expert. Also present were the Governor's sustainability advisor, David Van't Hoff; natural resources policy director, Mike Carrier; and deputy chief of staff, Peter Cogswell.

The leaders felt that the meeting was productive and appreciated the governor's perceptive questions on the relationship between religion and public policy. Dr. Jane Peters noted, "The governor seems very receptive to what we had to say. We will continue to do our part to engage the faith

Continued on page 2

First annual *Green Congregation Awards* initiated

Recipients of Oregon's first Green Congregations Awards were announced the day before Earth Day (April 22) by Ecumenical Ministries of Oregon's (EMO) Interfaith Network for Earth Concerns (INEC). The awards recognize overall and special achievements by Oregon congregations in environmental stewardship. "Congregational initiatives and projects to care for creation have become more sophisticated and increased in number over the past five years," said Jenny Holmes, INEC program director. "Many congregations are making exemplary efforts. It's time to recognize them and inspire others."

St. Philip Neri Catholic Parish in southeast Portland and Forest Grove United Church of Christ, two very different congregations, received overall achievement awards. According to the Rev. Ross Miller of EMO's Environmental Ministries Committee, "Both demonstrated a high degree of integration of care for creation into to the whole life of the congregation—from management of their facilities to education; from community outreach to worship."

St. Philip Neri is exemplary in its use of the Columbia River Pastoral Letter as a guide for congregational action. The Columbia River Pastoral Letter is a statement by the Catholic bishops of the Columbia River watershed on caring for creation

Continued on page 2



David Kenney, chair of the Planet Church Committee of First United Methodist Church in Portland, received the "Green Congregation Award" from Leslie Pohl-Kosbau of EMO's Environmental Ministries Committee on April 17, 2005.

Meeting with governor

Continued from page 1

community in taking action.” David Carrier, who presented a letter from Oregon Catholics supporting state action on global warming, noted, “It’s the world’s poor that are most severely affected by global warming and because of this, it requires bold action. The governor’s actions are an exemplification of the bold action needed.”

On April 13, leaders of the OIGWC applauded Governor Kulongoski on his announcement of five new initiatives to address global warming. “Governor Kulongoski’s firm commitment to action to reduce Oregon’s greenhouse gas emissions and set Oregon on a path of sustainable energy development demonstrates his resolve on this critical issue,” said the Rev. Wayne Hill. “We are very pleased . . . these are just the kind of actions Oregon needs to do its part in combating global warming. We have a moral obligation to do all we can to reduce the suffering caused by global warming.”

The governor endorsed his advisory panel’s goal of reducing Oregon’s greenhouse gas emissions to 20 percent of 1990 levels by 2020 and 75 percent by 2050. Reductions at these levels, scientists say, are needed to avoid destabilizing the earth’s climate. Recommendations also included promotion of renewable energy, expansion of biofuels markets in Oregon, improving energy efficiency standards for appliances and reducing carbon dioxide emissions from cars. Forty Oregon religious leaders showed support for these and other actions in a signed letter submitted to the advisory panel during its public comment period. Others testified and over 40 letters were sent by people of faith and religious organizations.

On April 26 the governor announced his support for Oregon’s adoption of California’s emissions standards for dioxide emission through rulemaking. The Washington Legislature voted to adopt the California standards on April 14.

First Annual Green Congregations Awards

Continued from page 1

and the common good. The church has taken responsibility for polluted water runoff from its parking lot by building a bioswale—a depression landscaped with native plants that collects and cleans storm water. Members were directly involved, from fundraising to ongoing maintenance, and they engaged neighborhood organizations such as the Hosford-Abernathy Development Association, who gave high praise to the church’s multi-faceted stewardship efforts. The church has invited elected officials to speak at the congregation on the environment, planned and organized a watershed festival with other churches in southeast Portland, and organized many educational programs for parishioners including field trips and work days in the Columbia River Gorge.

Ken Otto, chair of St. Philip Neri’s Columbia River Pastoral Letter Committee, responded, “We are honored by this award but are humbled with the recognition that we have only begun. The protection of creation is a matter of justice and spirituality, so we are in it for the long run.”

The BEST! (Be Earth Stewards Today!) team at Forest Grove United Church of

Christ stood out as an effective engine for a comprehensive creation care ministry. Its mission is to “foster individual, congregational and community changes in the way we live in order to be better stewards of our earth.” BEST!’s first Sunday recycling program provides members with an opportunity to recycle items such as fluorescent bulbs that are not picked by local garbage haulers. The Rev. Dick Kroll and Todd Smiedendorf regularly weave earth stewardship concerns into their sermons and frequently use hymns with a creation theme. The BEST! team’s community outreach has included ensuring that recycled materials were incorporated into energy-efficient homes the church helped build for low-income families through Habitat for Humanity and building partnerships with groups such as Tualatin River Keepers and SOLV. BEST! Team leader, Elliane Whisler, noted “This award will encourage new members for our Team and inspire the old ones to keep trying.”

Awards for special achievement were given to the following congregations:

- *First Unitarian Church, Portland: Education, Community Outreach and*

Eco-Ministry News is published by the Interfaith Network for Earth Concerns (INEC), a program of Ecumenical Ministries of Oregon. We invite you to join in our work. For more information, to get involved or to submit articles for the next issue of the newsletter, please contact Jenny Holmes, INEC program director and newsletter editor, at (503) 221-1054, ext. 278, or by e-mail at inec@emoregon.org. You can also obtain more information about EMO and INEC by visiting EMO’s Web site, which is at www.emoregon.org.

Lifestyle. Outstanding educational events and forums that engage the congregation and wider community.

- *St. Mary Catholic Church, Corvallis: Community Outreach.* Catalyst for the formation of a new food policy council and support of local small farms through CSA relationships.
- *First United Methodist Church, Portland: Education and Lifestyle.* Innovative lifestyle education programs on energy, transportation and food.
- *St. Jude Catholic Church, Eugene: Energy Stewardship.* Commitment to renewable energy and education and advocacy on global warming.

Betty Dyson, a judge and pioneer in greening congregations from St. Paul, Minn., noted, “The applications showed that many Oregon congregations are on the leading edge of faith-based environmental stewardship. These are great examples for congregations across the county.”

Compliments of the Joinery, a sustainable furniture company, and Endura Wood Products, a specialist in sustainable wood, and congregations will receive a plaque made from myrtle or madrone wood milled from All Native Hardwoods in Roseburg. The mill is a part of the Healthy Forests, Healthy Communities partnership, a collaboration of wood products manufacturers, land managers, retailers, non-profits and others dedicated to stimulating opportunities for forest restoration and economic revitalization in rural communities of the Pacific Northwest. For more information go to www.sustainablenorthwest.org.

Oregon Interfaith Power & Light offers education, support

“Leading by example” is at the heart of the Interfaith Power and Light movement. Across the nation, Interfaith Power and Light organizations are getting established to help communities of faith directly reduce their impact on God’s climate by saving energy and investing in clean, renewable energy. By walking our talk, our words have integrity.

EMO’s Oregon Interfaith Power and Light (OIPL) was one of the earliest Interfaith Power and Light organizations to form with start-up support from Portland General Electric and Pacific Power. OIPL provided over 80 congregational presentations, 10 workshops and over 30

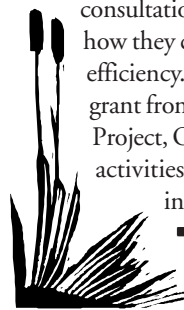
consultations with congregations on how they can increase their energy efficiency. Thanks to a matching grant from the Regeneration Project, OIPL will increase its activities in 2005. Plans for 2005 include:

- Providing presentations and resource materials to congregations

- Developing a model for Oregon congregations to finance and install solar electric systems
- Holding workshops on energy-efficient new buildings and energy stewardship in partnership with the Energy Trust of Oregon
- Organizing a statewide network of energy stewardship educators and advocates
- Offering the opportunity for congregations to become certified Climate Neutral

OIPL urges congregations of all faiths concerned about global warming to publicly express their commitment to reducing greenhouse gases by signing on to the Energy Stewardship Covenant, found at www.emoregon.org/inec/htm. OIPL also urges congregations to consider adopting Oregon’s new state agency goal to reduce energy use by 20 percent from 2005 consumption by 2015.

If you are interested in a presentation or consultation at your congregation, please call Jenny at (503) 221-1054, ext. 278.



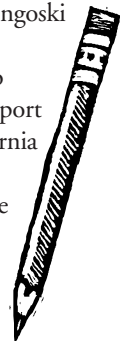
Oregon Interfaith Global Warming Campaign updates

In fall 2004, the Oregon Interfaith Global Warming Campaign intensified its focus on the state level. In addition to supporting the recommendations of Governor Kulongoski’s Advisory Group on Global Warming, 50 Oregon clergy and 50 California clergy sent a joint letter to Governors Kulongoski and Schwarzenegger. The letter thanked them for their leadership in the West Coast Governors’ Global Warming Initiative and for their efforts to develop the policy framework, including setting reduction targets that will stabilize atmospheric concentrations of greenhouse gas emissions. During the 2005 legislature campaign, participants have testified for various bills that would reduce greenhouse gas emissions and against a bill (HR 3) that would prevent state action on global

warming. INEC co-sponsored First Unitarian Church of Portland’s May 7 conference on global warming – *Choosing Our Legacy: Consciousness and Climate Change*.

Oregon now plays a critical regional and national role in taking action on climate change. Please take the follow action:

Write a letter to Governor Kulongoski thanking him for his plans announced on April 13 to curb global warming and for his support for Oregon’s adoption of California tailpipe emissions standard for CO₂ and/or write a letter to the editor. See http://governor.oregon.gov/Gov/press_041305a.shtml for details.



Energy-efficient religious building workshops

Oregon Interfaith Power and Light (OIPL) and Energy Trust of Oregon will present two workshops entitled “Energy-Efficient Building and Renovations: A practical workshop to help congregations save money and steward creation,” on May 24 and June 2. (Please see back page for details.)

Technology and financing options now exist to dramatically reduce lifetime energy costs of new congregation buildings and renovations. With enough planning and support, congregations will save money that would otherwise be spent on ever-increasing energy costs to support vital ministries and projects. By improving stewardship of energy resources, we reduce emissions of greenhouse gas emissions and pollutants generated from fossil fuels.

With this workshop, OIPL and the Energy Trust of Oregon hope to help congregations take advantage of the maximum number of resources at their disposal for energy efficiency results.

In the news ... Oregon religious leaders tell president, Congress: the only mandate that matters is God’s

On Feb. 15, just before the Kyoto protocol went into effect and before the mark-up on the Clear Skies Initiative in Congress, 88 Oregon religious leaders joined colleagues nationwide to tell the Bush administration and members of Congress that the only “mandate that matters” is God’s. In a statement delivered to Senators Wyden and Smith, reverends and rabbis expressed great dismay and alarm at the administration’s erosion of protection for God’s creation, specifically the Clear Skies Initiative that will increase dangerous pollutants, and the administration and Congressional leaders’ refusal to take action on climate change and their plans to weaken the Endangered Species Act. The release of the statement was covered by three newspapers and OPB. To view the document, go to www.toad.net/~cassandra/godmandate.htm.

Eating the salmon of wisdom: Why salmon matter to our souls

by the Rev. John Rosenberg

[Presented at a workshop entitled *As If Salmon Matter: Making Ethical Choices*, presented by Ecumenical Ministries of Oregon's Interfaith Network for Earth Concerns at Portland State University, December 4, 2004.]

Several months ago, Jenny Holmes asked me to offer a reflection on *Salmon and Souls; specifically on the relationship between the health of wild salmon and the health of our souls*. It's an interesting assignment and I hadn't thought about salmon in quite this way before. I won't attempt to define the human soul. Instead I'm simply going to ask you to do three things for the next 20 minutes or so:

1. **Assume** (as some but not all of the Biblical writers do) that you have a soul or a "spirit" as the Bible sometimes refers to it.
2. **Agree** on a working definition of the human soul as "the seat of intelligence and emotion,"¹ i.e., the human soul has something to do with both our heads and our hearts.
3. If it is the case that our souls involve both our heads and our hearts, then the health of our souls involves something that the Bible calls *wisdom*. Like soul or spirit, the notion of wisdom has a rich history, including a remarkable feminine figure in the book of Proverbs called Lady Wisdom (more about her later). But for the moment, let's go with a simple definition of wisdom as "*sagacity, i.e., skill in making thought issue in appropriate action.*"²

So the premise here is that in some way, wild salmon connect with humankind on a spiritual level that involves both our minds and our hearts and that this connection – this relationship between human beings and wild salmon – can lead us to spiritual health as well as appropriate action on behalf of salmon and the watersheds that sustain them – which, as it turns out, are also the same watersheds that sustain us and all other

living things on the land.

Let me begin by stating something that sounds obvious to most people who have lived in our part of the world for any length of time. For the people of the Pacific Northwest, whether the first people for whom this place was home for thousands of years as well as for the rest of us relative newcomers, *salmon are in our souls*, i.e., they are both in our minds and in our hearts. Let me cite just two examples.

In Timothy Egan's novel, *The Winemaker's Daughter*, the heroine – a savvy, passionate, Italian-American woman named Brunella Cartolano – is walking in Seattle near the Pike Place market. Egan describes the scene:

The city feels sleepy at midmorning, ferries tracking back and forth across the impressionist Puget Sound, nobody raising a voice or honking a horn in the filtered sunlight. Brunella is glad to be back in the urban fold. Her routine takes her to Pike Place Market, to banter with the guitar-playing bluesman in front of the brass pig and to trade sex jokes with the fish merchant who sells giant clams, the geoducks that her father craves and make tourists blush. Walking through the market, she ducks to avoid a fish tossed across the aisle to the counter. And when the salmon are not flying at head level, they are lighting alleys in bright neon, or holding candles in craft stalls, or going uphill, embedded in the sidewalk. *An anthropologist new to the Pacific Northwest would find more fish icons than crucifixes.*³

The second example is based upon two articles about salmon that appeared in a recent edition of the *Sunday Oregonian*. The first described an annual pilgrimage by a diverse group of Oregonians to Whitaker Creek, a small tributary of the Siuslaw River, to observe the annual return of fall Chinook



Author, the Rev. Irene Martin, discusses her book with a participant at *As if Salmon Matter*.

salmon. The second was about a group of 50 children and adults who were tossing salmon carcasses into Gale's Creek, a tributary of the Tualatin River, in order that their decaying bodies might provide nutrients for insects and other denizens of the watershed. This is what salmon have been doing in our part of the world for thousands (some would say millions⁴) of years: bringing life-giving nutrients from the nutrient-rich ocean to relatively barren inland watersheds. The effort to return dead salmon to the river was part of an effort to re-establish and rebuild healthy runs of wild coho, steelhead, and cutthroat trout to the Tualatin River basin. I couldn't help but be reminded of some of the First Salmon ceremonies that have been practiced here for thousands of years by Indian people in order in which the bones of the first salmon are ceremonially placed back in the river in order to invite the salmon to return each year to bring life back to the river.

What was fascinating to me was how quickly and easily people who were in direct contact with the salmon – either watching them spawn and die or returning their dead

Continued on page 5

John Rosenberg article continued

Continued from page 4

carcasses to the water – used what I would call religious or at least “spiritual” language to try and make sense of the experience. This has also been my experience in getting close to salmon and in taking others to see salmon in the wild. *There is something deeply spiritual about experiencing wild salmon and people instinctively use spiritual and often religious language* – the language of the soul – *to describe it*. Listen to the way in which people describe their experience to writer Alice Talmadge:

- “When they come home, they bring the world with them,” says Astoria ceramic artist Richard Rowland. “The salmon make this place big.”
- “Many artist, writers, Native Americans, biologists, fish lovers, and just plain folk in Western Oregon make it a point to witness the salmon’s annual return. Some are fascinated by the life cycle, which takes fish from mountain and coastal streams down to the ocean and back again to lay eggs and die,” writes Alice Talmadge.
- “Some say the determined, exhausted fish gives them hope. Some say the salmon links them to the primal pull of nature”
- “It’s a connection to wildness,” says Eugene environmental attorney Bern Johnson . . . “You cannot see these fish and not be touched by them.”
- The trip to the creek “is the equivalent of our Mecca – our annual pilgrimage,” says his wife Hilary.
- Writer Barry Lopez feels a great sense of relief when the salmon finally arrive. “There’s something about the perpetuation of this annual cycle by fish that have been decimated by industry, by pollution, by logging. When I see them come in, it’s like taking a deep breath of good air.”⁵

I’ll come back to the article in a moment but for now I simply want to emphasize the language that is being used here – language of the soul that speaks of both the spirit and health:

- “The salmon bring the world with them. They make this place big.” (a sense of *transcendence* which is an important aspect of spirituality)

- Words like death, hope, and determination.
- Primal pull of nature – “It’s a connection to wildness.”
- “Our annual pilgrimage, our Mecca.”
- “When I see them come in, it’s like taking a deep breath of good air.”
- One of the participants in the Tualatin River effort, Corine Oishi, said, “I don’t know whether we’re making big world strides in doing this. Maybe the best part is getting people to think about it. Another plus is all these people willing to get blood and slime on them as they put fish in the creek.” (immanence – the earth-centered aspect of authentic spirituality))
- Eleven-year old, Alea Martin said, “The best part was getting all slimy.”⁶

John Muir once said that if he could just get people into the forest they would understand what he had experienced and would love Nature as he did.⁷ Muir was talking about the virtues of “getting all slimy” for the sake of the health of our souls. I’m convinced that if I could take you all up to Andrew Emlen’s farm on Skamokawa Creek and let him show you wild, fall Chinook spawning, this talk of mine would be unnecessary. You would intuitively sense the relationship between wild salmon and the health of your spirit just as Timothy Egan does – the same Timothy Egan who defines the Pacific Northwest as “anywhere the salmon can still get to.” You would understand it in the same way that Alice Talmadge, Richard Rowland, Bern Johnson, Alea Martin, and the others in these stories sense the relationship between wild salmon and the human soul. Sensing that relationship, which involves both our head in seeking to understand these magnificent fish and our heart in sensing our deep relationship to them, might also result in wisdom that would lead us to right action – like being willing get all slimy like young Alea Martin as she tossed dead salmon back into the river in order that they might sustain and nurture new life for a dying watershed.

I said I wanted to come back to the article about the annual return of the salmon. Near the end of the article, the author notes that while the salmon’s resiliency is a hallmark, salmon also teach people about sharing and sacrifice. She introduces a woman named Agnes Pilgrim, an elder of the Takelma Band

of the Rogue Valley who says, “The Old Ones used to believe that salmon were people who looked like us, the two-leggeds. They lived in beautiful cities beneath the ocean floor. Every spring and fall they chose to put on the form of salmon to come back and feed the two-leggeds. They teach us that you have to give back.”⁸

Each time I hear that story – and I think almost every tribe in the Pacific Northwest has a similar story to this one – I am reminded of an important part of the Christian story, described in the words of an ancient hymn found in the Letter to the Colossians in which the Apostle Paul (or someone very close to him) urges his readers to “do nothing from selfish ambition or conceit.” And then he tells them to “let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself [like the salmon] taking the form of a slave . . . and became obedient to the point of death.”⁹

So part of the way in which wild salmon contribute to the spiritual health of humans is by pointing us back to our own story of how God took on – not a salmon form – but a human form in order to carry on the work of salvation for the whole creation – people, salmon, watersheds, and all.

To read the full article, go to www.emoregon.org/linec.htm. To order a video of this and other talks, call (503) 221-1054, ext. 278.

¹ Alan Richardson, editor, *A Theological Word Book of the Bible*, Macmillan, 1950, p. 234.

² Alan Richardson, p.282.

³ Timothy Egan, *The Winemaker’s Daughter*, Alfred A. Knopf, 2004, p.120. (italics mine)

⁴ David R. Montgomery, *King of Fish, The Thousand-Year Run of Salmon*, Westview, 2004.

⁵ Alice Talmadge, “Many happy returns,” *Sunday Oregonian*, November 14, 2004.

⁶ Jim Kadera, “Good use for dead fish: toss ‘em back,” *Sunday Oregonian*, November 14, 2004.

⁷ Rik Scarce, *Fishy Business: Salmon, Biology, and the Social Construction of Nature*, Temple University Press, 2000, p. 198.

⁸ Alice Talmadge, “Many happy returns,” *Sunday Oregonian*, November 14, 2004.

⁹ Philippians 2:3–8, (NRSV), Oxford University Press, 1991.

Energy programs that work for you

If you're an Oregon customer of Pacific Power, Portland General Electric or NW Natural, Energy Trust programs are just a call or a click away. Their team of experts can help you save with energy evaluations for your home or business and cash incentives to make improvements affordable. They can also help you tap into the power of the sun and other renewable energy technologies.

Help for homeowners

Home Energy Savings program – Owners of existing homes and apartment buildings can take advantage of free energy-saving recommendations, cash incentives for improvements and referrals to qualified contractors.

Efficient New Homes program – Invest in an Energy Star qualified new home to assure that it meets the highest levels of energy efficiency and comfort.

Efficient Home Products program – Conserve energy and save with incentives on Energy Star qualified efficient appliances and lighting.

Help for businesses (and congregations*)

***Building Efficiency program** – The Energy Trust offers energy surveys and cash

incentives on qualified energy efficient improvements to help you get started on customized projects. They also offer contractor referrals, project management and post-installation assistance to help your business get the most out of your investments.

***New Building Efficiency program** – New buildings and major renovation projects can benefit from the financial incentives, technical assistance and other services offered through this program.

***Building Operation and Commissioning Services** – This program provides assistance and incentives to ensure new buildings perform at peak efficiency once they're completed.

Production Efficiency program – This program is designed to help improve the efficiency of manufacturing processes, water and wastewater treatment and agriculture. They offer technical assistance and financial incentives for qualified equipment such as motors, pumps, compressed air systems, fans and refrigeration.

Help tapping renewable energy

Heating programs – Designed to bring solar electric and solar water heating systems

within reach for homeowners and businesses, these programs include financial incentives, service and support.

Other Renewable Energy programs – In addition to their solar programs, the Energy Trust supports utility-scale wind and other renewable energy projects and small-scale, community-level wind development. Each year, they also fund four to six innovative projects that generate renewable energy from hydro, biomass and geothermal resources. Though they don't invest in bringing new technologies to market or in research and demonstration projects, they welcome new ideas for enterprising, forward-thinking renewable energy applications.

Help with tax credits

Some energy projects qualify for state of Oregon and federal tax credits. Energy Trust will help you understand your options and prepare your application.

For more information, visit the Energy Trust Web site at www.energytrust.org.



INEC 2004 Annual Report

2004 Highlights

- **Mobilized the faith community to advocate for sustainable energy and global warming policies at the state and national levels.** Organized meetings of religious leaders with legislators and the press. Coordinated three sign-on letters. Held trainings. Hosted Ross Gelbspan, leading global warming journalist.
- **Built bridges among diverse environmental viewpoints:** Held two theological consultations and two dialogues on water conflicts.
- **Nurtured Green Congregations:** Supported 80 congregational liaisons. Initiated Green Congregations Awards.
- **Created sustainable food systems:** Held four community food security workshops in

the Willamette Valley. Further developed Patton Home Garden and provided four Food Empowerment workshops.

■ **Generated awareness of Salmon Nation.** Held "As if Salmon Matter" on Dec. 4, 2005. Piloted fair-trade, sustainable salmon fundraisers in congregations and produced educational video.

■ **Promoted energy efficiency and renewable energy:** Provided consultations and presentations to congregations. Participated in the first national meeting of Interfaith Power and Light organizations.

Plans for 2005 include:

- Expanding Oregon Interfaith Power and Light outreach and services including workshops, solar congregations and Energy

Stewardship Covenant.

- Facilitating discussion of ethical issues of Measure 37 and religious responses.
- Educating and mobilizing the faith community to support and advocate for state level action on global warming and advocate for national global warming policies.
- Supporting congregations in the Klamath Basin to engage in dialogue and action on resolution of water conflicts.
- Providing a statewide training for religious leaders on resolving water conflicts.
- Launching Oregon Interfaith Faith Community Food Partnership to connect local farmers, congregations, community groups and people with low-incomes in direct market relationships.

Food and Faith: Reweaving the food system from farms to families

On Feb. 19, 2005, over 75 community members, farmers, representatives of local congregations and organizations and local businesses gathered at St. Andrew Community Center in northeast Portland for "From Farms to Families: A Community Gathering to Address Food Access for All." The INEC event was co-sponsored by local congregations, organizations and businesses including St. Andrew Catholic Church, Oregon Food Bank and Growing Gardens.

Participants explored how to work together to make healthy food available to all. Co-organizer Lou Boston, member of the Portland-Multnomah Food Policy Council representing the faith community, said, "Food insecurity is a reality for too many residents of north/northeast Portland. It is a moral imperative that those who sit at the table of plenty should ensure that those who are not as fortunate share the table with us."

In addition to improving food access for people with low-incomes, another key topic was how to better support the local farmers and businesses that bring nutritious food to our table. Local farmer Shari Shirkin noted, "It is so important to come together to find

ways to make the food system work for everyone. In the long-run, in this time of a globalizing food system, the truest food security is to have a local farmer growing your food."

Opening remarks were provided by Representative Chip Shields (D-District 43). Linsey Bergen of the Oregon Food Bank gave an overview of "The State of Hunger in N/NE Portland." The Rev. John Pitney shared his delightful music and creative models of congregations doing food ministries that both support local agriculture and feed the hungry. Lou Boston presented an overview of the Portland-Multnomah Food Policy Council. A community forum created a space for participants to identify barriers to accessing food and share ideas for solutions. A panel discussion explored the food resources available to increase individual and economic health and possibilities for collaboration.



Oregon interfaith community food partnership in the works

For the past year and a half, INEC, in partnership with other statewide and local organizations, has been developing a project inspired in part by Eugene United Methodist's "That's My Farmer!" The goal of the Oregon Interfaith Community Food Partnership is to develop enduring community partnerships and market relationships among farmers, congregations and community groups that will enhance community food security and strengthen small farmer viability in Oregon. Local networks of congregations and community groups will be organized into direct market relationships and community supported agriculture that include arrangements and subsidies to make local food affordable to low-income individuals while providing a fair price to farmers. INEC just received word from the General Board of Global Ministries of the United Methodist Church that the program will receive a \$30,000 start-up grant for the project. The project will get off the ground in the summer. For more information and to get involved, call (503) 221-1054, ext. 278.

Resources: Salmon Nation Video

The wild salmon is the Pacific Northwest's icon species, but it is threatened on many fronts. To help the faith community act on the value of stewardship in preserving the Pacific salmon and the cultures and communities who are intertwined with the salmon, INEC held a workshop on Dec. 4, 2004, entitled *As if Salmon Matter: Making Ethical Choices*, held at the Portland State University, Native American Student and Community Center. It explored ethical and spiritual dimensions of salmon issues, including farmed versus wild salmon and the relationship of Columbia River Tribes to salmon. Highlights of the conference were captured on a professionally produced four-part video with study guide for congregational and individual use.

The two-hour video is available for \$12 (postpaid from INEC). To order, call (503) 221-1054, ext. 278.

The opening presentation is "Eating the Salmon of Wisdom: Why Salmon Matter to Our Souls" by the Rev. John Rosenburg, a local theologian/pastor/outdoorsman who has thought extensively about salmon and faith (see article on page 4). Also included is the panel "Fish Tales: Stories of the Fishers of Salmon Nation" featuring the Rev. Irene Martin, author of *Starfire: Jesus and Fishing*; Jeremy Five Crows of the Columbia River Intertribal Fish Commission; and Kevin Scribner of Kooskooskie Fish and former Alaska fisher. ShoreBank Pacific, Kooskooskie Fish and the United Church of Christ Genesis Fund were major sponsors of the event.

Klamath Basin Report/Study Guide

In April 2001, water to about 1,000 Klamath Irrigation project farmers was shut off with little warning due to a court ruling on endangered species, creating conflict. In response the Presbyterian Church, USA's Advisory Committee on Social Witness Policy (ACSWP) developed recommendations, report and study guide to clarify the church's social policy on limited water resources and takings. View the document at www.pcusa.org/oga/publications/limited-water.pdf.

Upcoming INEC & co-sponsored events

Energy-Efficient New Congregation Buildings and Renovations: A Practical Workshop on Building Green for the Faith Community.

May 24 (Greater Portland Area)

Registration begins at 11 a.m., workshop from 11:30 a.m. to 4 p.m. at the Cedar Hill United Church of Christ, 11695 SW Park Way, Portland (near Beaverton). Sponsored by Oregon Interfaith Power and Light, a project of EMO and the Energy Trust of Oregon. Workshop topics include: the ethics of energy stewardship, an overview of principles of energy efficient building,

Energy Trust of Oregon programs and resources, how to work with contractors and architects to ensure that YOU get the results you want, generating energy on-site, financing and rebate opportunities available to congregations through the Energy Trust of Oregon and the Oregon Department of Energy and integrating energy efficiency with aesthetic and spiritual concerns. Our workshop resource people include energy efficiency and solar energy staff of the Energy Trust of Oregon; Barbara Bonnem, the Oregon Department of Energy; Doug Boleyn, Energy Consultant, Oregon Interfaith Power and Light; and local architects. Also, representatives of

congregations will provide case studies. Cost is \$20 per individual (\$30 total for two to six people from the same congregation). Lunch and materials included. Scholarships available. To register, call (503) 221-1054, ext. 203, or download registration brochure. Pre-registration due by May 19. (The workshop will also be presented in Corvallis on June 2; see below.)

June 2 (Mid-Willamette Valley Area)

Registration begins at 11 a.m., workshop from 11:30 a.m. to 4 p.m., and optional session on water efficiency from 4 to 5 p.m. at the First United Methodist Church, 1165 NW Monroe Ave., Corvallis.

Who should attend these unique workshops? Members of congregation building committees, long-range planning committees and denominational committees focused on congregation facilities and new congregation development/financing, as well as facilities managers, judicatory staff involved with congregation facilities and financing, architects and clergy and lay leaders involved in earth stewardship. *Please join us!*

Non-Profit Org.
U.S. Postage
PAID
Permit No. 1327
Portland, Oregon

ECUMENICAL MINISTRIES of OREGON
INTERFAITH NETWORK FOR EARTH CONCERNS
0245 SW Bancroft St., Suite B
Portland, OR 97239
Spring appeal enclosed!