



Recordings

Now the Green Blade Rises

Storytelling for the Healing of Creation

Welcome and introduction

EcoFaith Network Leadership Team NE MN Synod chairpersons, Rev. David Carlson and Rev. Kristin Foster, welcome us to the Summit, identify the other six presenting host organizations. Ricky Defoe, Spiritual Elder, Pipe Carrier, and Fond du Lac Member, offers the Invocation in Ojibwe and English.

Storytellers

Ricky Defoe

Ricky DeFoe, Spiritual Elder, Pipe Carrier, and Fond du Lac Member tells the story of his own life's spiritual journey, which included a period of years as a Roman Catholic, before his return to his Ojibwe spiritual heritage. He describes our society's relationship to each other and to the Earth as "upside down", in which we treat Mother Earth as a collection of resources, instead of as our source, our Mother. If we take care of our Mother, our Mother will take care of us.

Tom Uecker

Tom Uecker, founder of Duluth Monarch Buddies narrates the extraordinary beauty and endangerment Monarchs in the form of a dialogue between the Dr. Seuss' Lorax and the Monarch telling her own story. The Monarch and the Lorax invite us to become part of the Monarch's story by planting milkweed everywhere.

Keynote presentation

Revelation: The Lamb's Alternative Power Story for the Healing of Creation

The Rev. Barbara Rossing unfolds the apocalyptic final book of the New Testament not as a message about the end of the *world*, but about the end of the Roman *empire*. For the many people of faith who are aware of that Earth's systems have reached a *tipping* point life because of our own civilization's "empire", Revelation is not about the end of the world, but the end of the empire. The world is about to turn. She traces the false story that empire uses to maintain power, and contrasts it with the alternative story of

Lamb power for the healing of creation. Barbara Rossing is a published scholar of the book of Revelation, Professor of New Testament, Lutheran School of Theology, Chicago, Environmental Studies Coordinator, and board member of Lutherans Restoring Creation.

Storytellers

Kevin Anderson II

Kevin Anderson II, Director of the Family Freedom Center, Duluth, shares his experience of children in Duluth who have never been to the shore of Lake Superior because of poverty. He tells the parable of the diseased tree, suggesting to us that we need to address the sickness of our society's systems. He challenges those who want to "save the Earth" in general to participate in the healing of racial and economic inequities right where we live.

Jack Lamar

Jack Lamar of Early Frost farms tells us about a turning point in his life which led him and his wife purchasing land in Embarrass, Minnesota. Over the years, he learned that the land is not there to serve him, but that he is there to serve the land. Learning to love the land has opened him up to an ever-widening circle of community with people.

Alicia Green

Alicia Green, Creation Care Team Member, Lutheran Church of the Cross, Nisswa, tells the story of finding and following her life's core purpose in nurturing the care of God's creation in her many roles as mother, spouse, science teacher, community leader, church member, and nature lover. She invites us to identify three words that identify our own purpose too!

Invitations into Action and Sending

The final segment of the Summit, the seven presenting organizations issue invitations into action, followed by the climatic music video of **Now the Green Blade Rises**, the **Resurrection** stanza

NOTE: Johanna Bernu

Johanna Bernu, 8th grade, Descendant of the Fond du Lac Band of Lake Superior Chippewa, shared the story of her research into the differences between the North American yellow water lily and the European yellow water lily. From the Eurocentric perspective, these are the same plants, but careful observation reveals crucial distinctions, and the damage to the Native yellow water lily and its benefits when the European variety invades.

Note:

Johanna Bernu is not digitally sharing her story because she has been taught that in Ojibwe culture, our stories are sacred, to be told in real-time and only shared with the people who were physically present in order to honor the sacredness.

She has offered to share a summary of her study and to be digitally available for groups who want to hear and discuss her water lily story.