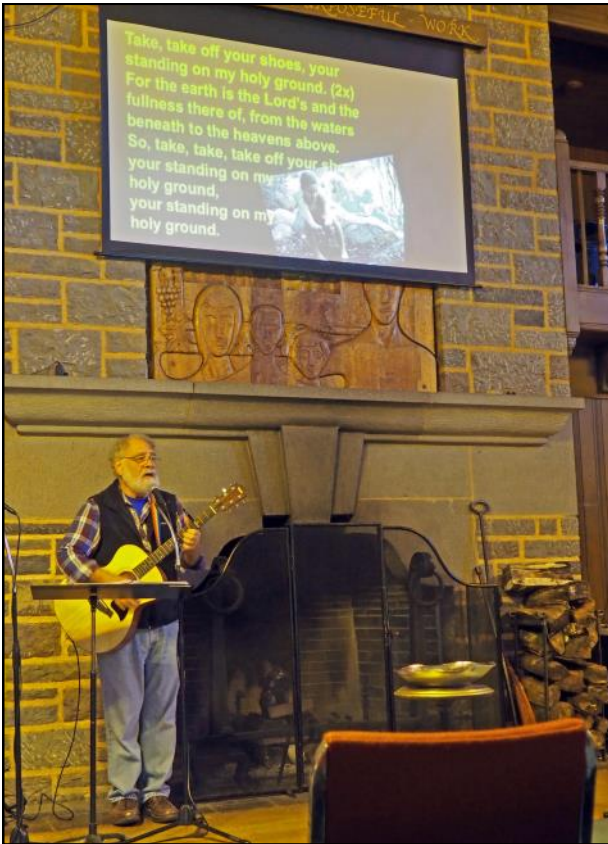


2017 Presbyterians for Earth Care Conference Blessing the Waters of Life: Justice and Healing for Our Watersheds

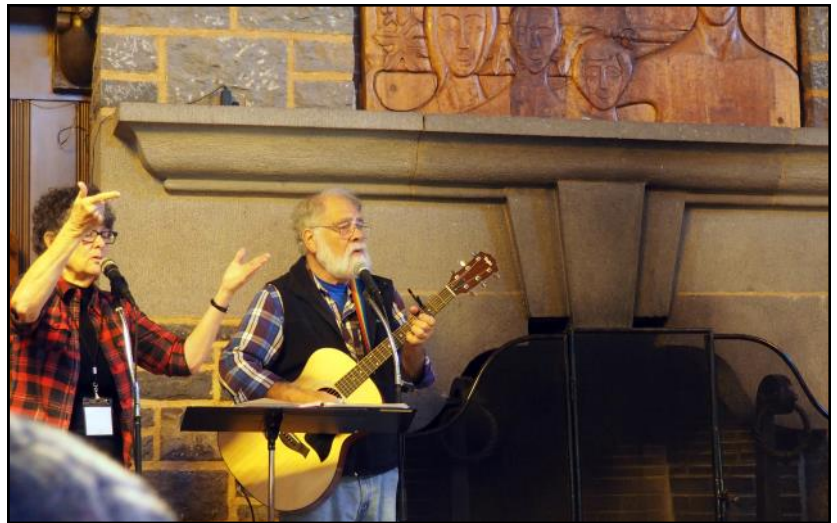
Wednesday 27 September

Gathering and Worship



*Take, take off your shoes, your standing on my holy ground.
For the earth is the Lord's and the fullness there of, from the waters beneath to the heavens above.
So, take, take, take off your shoes your standing on my holy ground, your standing on my holy ground.*

Jim and Jean Strathdee



Plenary "Biblical Waters, Justice and Healing"

Reverend Doctor Barbara Rossing

Revelations 16: Messenger of waters

The waters and today's coal terminals, oil trains and fossil fuels — divestment, which means "not invest"

Jonah: Evil empires turning [against the deep waters of God]

Genesis 1: "Waters are co-creations with God"

Genesis 1:12

The earth brought forth vegetation: plants yielding seed of every kind bearing fruit with the seed in it. And God saw how beautiful it was.

The three empty chairs:

- 1-the poor
- 2-nature (the rest of creation)
- 3-future generations

On illness: "There is healing — it is urgently needed"
And "care for the thin blue line."



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Indigenous Panel on Doctrine of Discovery and Water



Jenny Holmes introduces the panel members

Left to right:

Sam Davis, Nez Perce fisher

Ilarion "Larry" Mercurieff, Unangun Aleut of the Pribolof Islands, indigenous messenger and teacher

Reverend Irv Porter, Presbyterian associate for Native American Congregational Support



Larry Mercurieff:

"Being born to be human – it ain't easy"
"We criticize when all that is needed is a hug"

Brain No! Heart Yes!
fighting connecting
reaction be the way it used to be
problems

Ceremonies = healing

"love, compassion, empathy – not fighting"

Shifting from the brain to the heart:

"Watch a 2-year old child
Living in the moment
Laughing for an hour"

"Be present now without words"

"Find God in the silence between words"

"Focus on what you dream of"

Restoring women as healers and creators of the new way — "guided by the Spirit that lives in all things"

[But we're] "destroying the balance and the women"



Sam Davis:

The disappearing Snake River salmon, due to the effects of Clearwater and lower Snake Rivers dams

Reverend Irv Porter



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Wednesday Lunch



After lunch

Blessing the Waters of Life: Justice and Healing for Our Watersheds

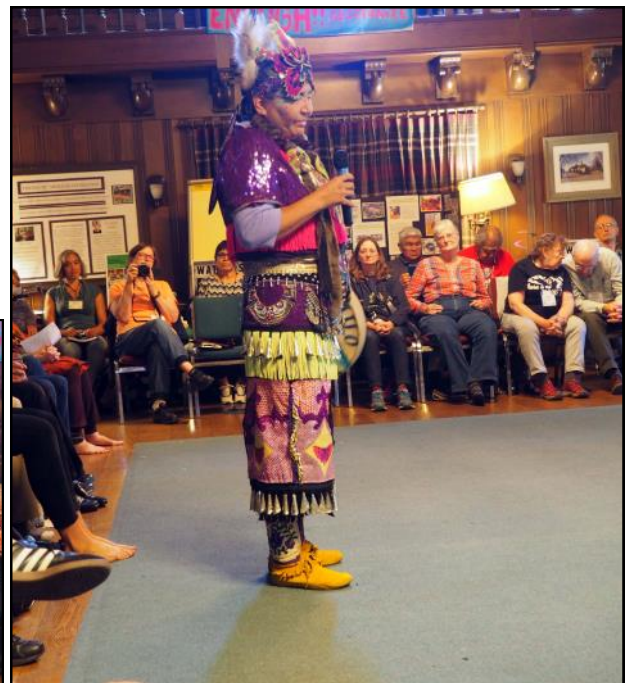
Roots of Injustice, Seeds of Change Toward Right Relationship with America's Native Peoples

Facilitated by Nora Leccese, Associate for Domestic Policy and Environmental Issues, Office of Public Witness
with Reverend Katherine Jesch



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Roots of Injustice, Seeds of Change Toward Right Relationship with America's Native Peoples (continued)



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Workshop

Resisting Structural Evil: Gateways, Tools, and Applications

Andrew Kang Bartlett, Associate for National Hunger Concerns, Presbyterian Hunger Program (PHP)

From hegemonic to moral vision

- A clearer vision of economic & ecologic injustices — “What is”
- A vision of just & sustainable alternatives — “What could be”
- The moral power to embrace these alternatives — “What I will work toward”

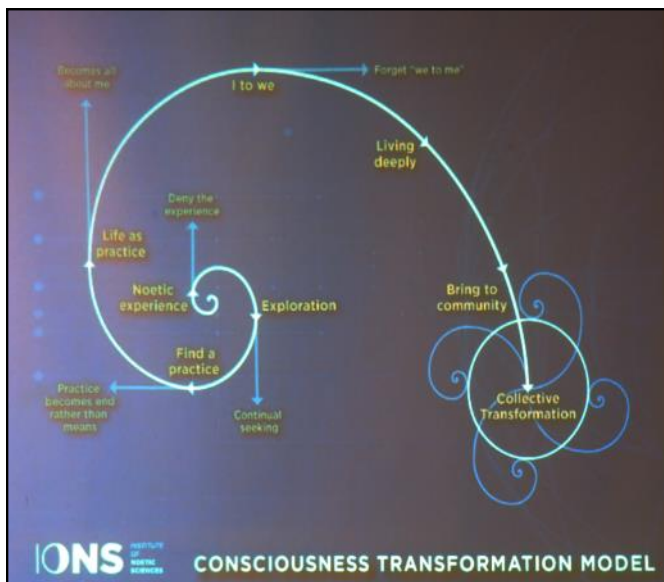
Mystical Seeing

- The mystical vision of an indwelling God that also calls for subversive moral agency
- The mystical vision is one of seeing the world through the eyes of God. “To see oneself through the eyes of God, to see what God sees, is to see a human creature loved beyond comprehension”
- “To see others through the eyes of God is to see them first and foremost as precious beloved creatures of God”
- God is both transcendent and immanently present — guiding, empowering and equipping
- God’s love for (human) creatures as liberating in that it overcomes alienation (sin) and enables a justice-making love for God, others and the Earth
- Further, that this opens a “horizon of hope” that evil is ultimately overcome by the power of God’s love — *McFogue quote*

Gateways

for Resistance & Rebuilding

- Small-scale local and regional alternatives
- Fostering a moral culture in institutions and corporations
- Citizen action to pressure for “voluntary” corporate social responsibility
- Publicly mandated constraints, include limits on privatization of commons
- Revoking the notion of legal rights of “corporate personhood”
- Organizing to prohibit unwanted corporations



WHAT IS A LAND GRAB?

A “land grab” or “land grabbing” takes place when land previously used by local communities — largely indigenous peoples and peasant or family farmers — is taken by a company or government.

WHAT IS DRIVING LAND GRABS?

- **Financialization of land; profit!**
- Expansion of mono-cropping to produce cash crops (agricultural commodities)
- “Get big or get out” farming policies
- Lack of government regulation and enforcement around large-scale land acquisitions

Blessing the Waters of Life: Justice and Healing for Our Watersheds

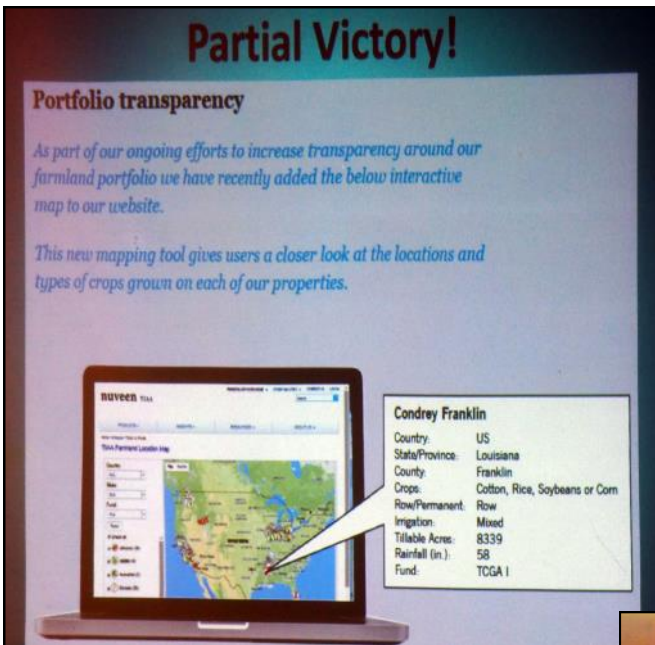
Resisting Structural Evil: Gateways, Tools, and Applications (continued)

THE CASE IN BRAZIL

- TIAA owns 710,555 acres of farmland in Brazil
- Land as a financial asset increases the expansion of mono-cropping of agricultural commodities
- TIAA negotiated public lands with Brazilian land grabber Euclides Di Carli

Land Speculation Hurts Farmers and Communities in the US

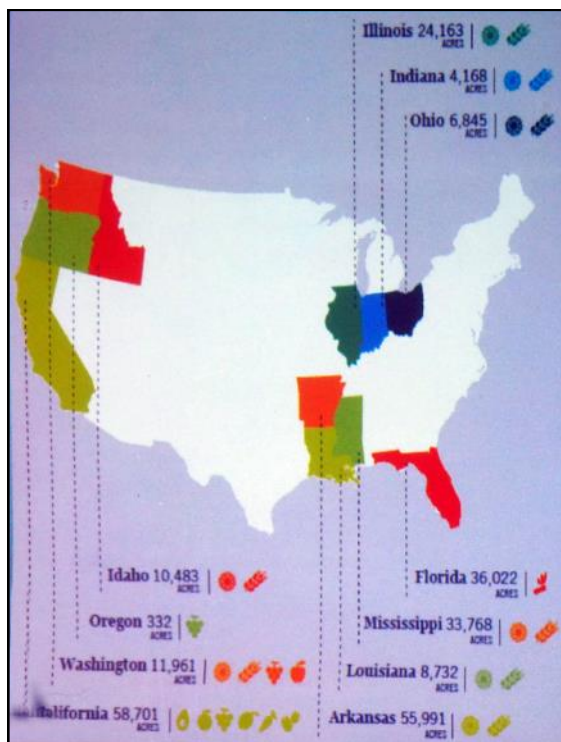
- TIAA’s strategy is to **speculate on the price of land**, i.e. bet that land prices will increase, and reap returns from profits.
 - Land speculation increases the price of land, which makes it harder for beginning farmers to buy or rent that land.
- TIAA is also **buying farmland to lease it back to the farmer**.
 - Absentee ownership reduces local control and accountability.
 - These agreements often favor “Get Big or Get Out”



Context of farmland, family farmers, and landless farmworkers in the US

- **Half** of US farmland (400 million acres) to transition ownership in the next 15-20 years
- New and beginning farmers cannot afford farmland
- 2-3 million landless farmworkers that work in the US have no support to access land of their own
- Pension funds and large investors may/will be the main buyers

FARMLAND GRABS IN THE U.S.



Revisiting the Gateways for Resistance and Rebuilding

- Small-scale local and regional alternatives
- Fostering a moral culture in institutions and corporations
- Citizen action to pressure for “voluntary” corporate social responsibility

Blessing the Waters of Life: Justice and Healing for Our Watersheds

Resisting Structural Evil: Gateways, Tools, and Applications (continued)

POWER ANALYSIS

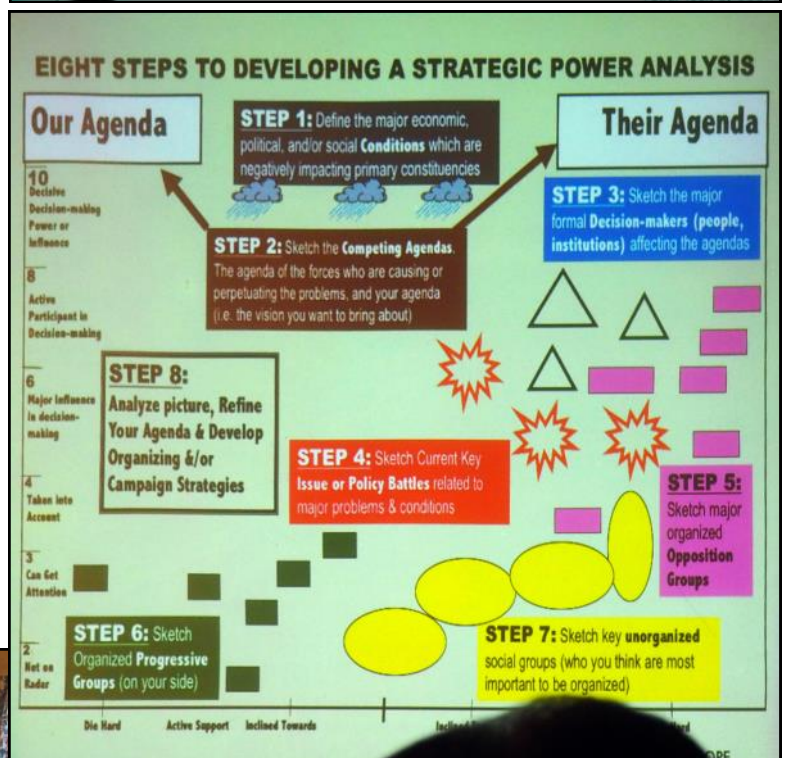


TYPES OF POWER ANALYSIS INCLUDE:	EXAMPLES OF HOW POWER ANALYSIS HAS BEEN USED:
<p>Community/Regional Power Analysis: Analysis of the political landscape of a defined community or region including key problems-conditions, strategic decision-making centers, major current battles, opposition groups, organized progressive groups (actual/potential), and important unorganized social groups.</p> <p>Campaign Power Analysis: Analysis for a specific issue campaign, including decision-making targets, key battles, organized opponents, organized supporters, and unorganized social groups affecting that one specific issue.</p> <p>Constituency Power Analysis: Analysis of the political landscape affecting a specific constituency (e.g., welfare recipients, or service workers) including major decision-making centers, key issues/battles, organized opponents, organized supporters (actual/potential), and unorganized social groups.</p>	<ol style="list-style-type: none"> 1. Developing Organizing Strategies 2. Selecting Issues and Campaigns 3. Developing Campaign Strategies 4. Tracking & Updating Campaign Strategies 5. Skills training for staff or grassroots leaders 6. Political Education for staff or grassroots leaders 7. Developing Long-term Political Agendas and Strategies

Power Tools by SCOPE

How can you take action?

- ◇ Join the campaign coalition or give to Presbyterian Hunger Program (PHP) to continue this work
- ◇ Sign TIAA client letter or public petition
 - TIAA client letter www.foe.org/TIAA-CREF-clients
 - General petition www.foe.org/TIAA-CREF
- ◇ Reach out to other TIAA clients and people who care about this issue to sign the letter or petition
 - People who work or used to work in universities, museums, nonprofits, unions, health services, etc.



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Getting to Know Each Other



Jenny Holmes leading the Pacific Regional Group members meeting



Dinner (another great Menucha meal)

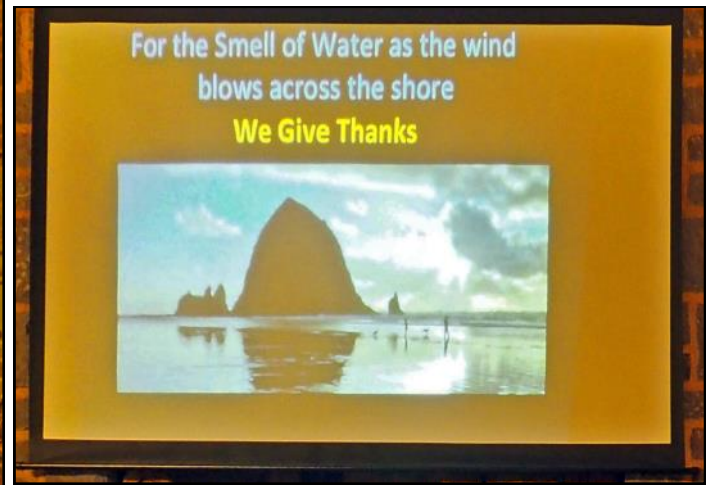
Worship

Reverend Paul Galbreath



Music led by Jim and Jean Strathdee

Water of life, water of blessing,
water from Earth and Sky,
water of flowing rivers
expressing
God's great promise of life.



For the Taste of Water that quenches our thirst
We Give Thanks

Blessing the Waters of Life: Justice and Healing for Our Watersheds

Worship (continued)

Hold me close on the day
I die,
bear me up when my soul
is tired,
carry me home on the
rising tide,
River run deep, River run
free.

Prayers for
Healing and Wholeness



Blessing the Waters of Life: Justice and Healing for Our Watersheds

Worship (continued)

Teach us to love,
help us to forgive.
Mend our broken hearts,
let justice be our friend.
Healing water,
cleanse our souls again.



Putting our wishes up on the waterfall curtain

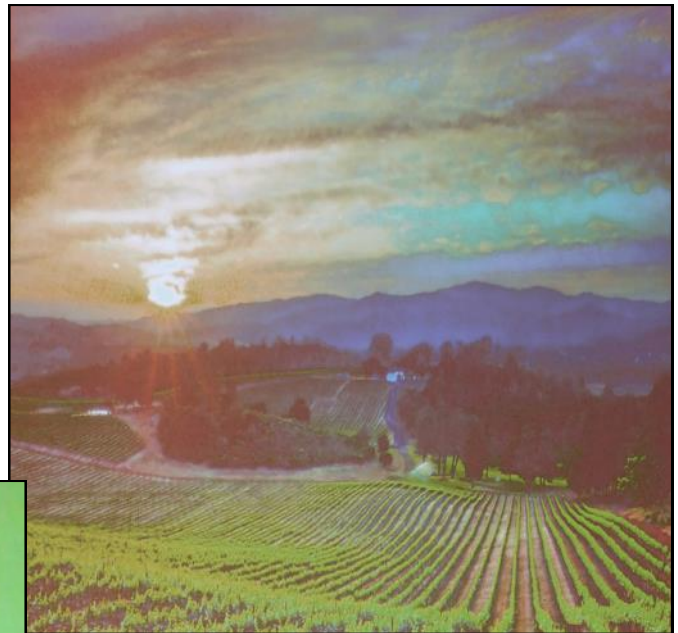


Blessing the Waters of Life: Justice and Healing for Our Watersheds

Sustainability Efforts in NW Vineyards and Wineries



Bruce Felix of Pacific Winemaking, supplier of wine-making products



What are the Goals of LIVE?

PRESERVATION – Native habitat, watershed quality, and wildlife are protected and improved through rigorous biodiversity requirements and whole-farm certification.

SOCIAL ISSUES – Worker health and safety standards and good neighbor policies are an important function of our rigorous vineyard and winery standards.

CERTIFICATION – Cutting-edge third-party certifications that address issues ranging from energy and greenhouse gas reduction, to water and waste management, to materials sourcing.

COMMUNITY – A healthy, vibrant community that actively works to improve the quality of the natural and built environments in which they live and work.

LIVE

A certification and education program that supports environmentally and socially responsible winegrowing, including preserving natural values, providing a healthy work space, reducing energy use, managing water and waste, and creating a healthy, vibrant community that improves natural and built environments



How have they done So Far

- Since 1999, the membership of companies and area under the LIVE program (OR, WA, ID and some CA):
 - 331 Vineyards
 - Over 11,000 Vineyard and over 26,000 farm Acres
 - 42 Wineries
 - Active Technical Committees for both Vineyards and Wineries. Training Events and an active Biodiversity Working Group.

Cheers!

And on that note, please join us for some Pacific Northwest wines — Bruce Felix and Matt Schulze

Blessing the Waters of Life: Justice and Healing for Our Watersheds

Evening Reception

Enjoying local sustainable wines, served on the Wright Hall patio
by the Water 2 Wine Group of Southminster Presbyterian Church (Beaverton, Oregon)



Wineries and wines:

- Eola Hills, Rickreall (Oregon Pinot Noir)
- Ghost Hill Cellars, Carlton (Pinot Noir Rosé)
- Underwood, Tualatin (Oregon Pinot Noir)
- Waterbrook, Walla Walla (Columbia Valley Melange)



Matt and Val Schulze



Sharon and Jeff Tefelske

