



Chrysalis

Volume 1 Spring 2004

*Newsletter of
The Center for Education, Imagination and the Natural World
at
Timberlake Farm*

Dear Readers,

The word “chrysalis” calls forth an image of the pupal stage of the butterfly, or, metaphorically, a sheltered state of being or growth. It also suggests an inner state that comes from and returns to the outer world. In all these associations, it is an apt name for the newsletter of The Center for Education, Imagination and the Natural World.

In Autumn of 2000, a work began at Timberlake Farm, a 165 acre earth sanctuary in the foothills of North Carolina, dedicated to affirming and renewing the human/earth relationship. By the Summer of 2003, that work evolved into the Center for Education, Imagination and the Natural World.

The Center has distinguished itself by creating a context within which children and young adults make a deep personal connection to nature and are guided to translate this direct experience of natural phenomena into a personal expression in words, images, movements, and sounds. Like the butterfly in its chrysalis stage, children and young adults take in the outer world through their senses, shelter the images in their inner worlds of intuition and imagination, and prepare to transform these inner experiences into the languages of poetry, art, music and dance.

Take, for example, an experience of deep listening that children experienced during the summer of 2003 at the Center. Master teacher Emily Chamberlain gathered the children together in the round room of the Treehouse. She asked them to listen to the sounds outside themselves in the woods at that moment. And then she asked them to bring their attention inside the room and only listen inwardly, not outwardly at all. Then Emily and the children walked out of the Treehouse in silence and made their way through the woodland trail to the overlook. It was a cool summer morning and there was a dappled quality to the trail with the sunlight shining through the leaves. Several children stopped to touch the soft and starlike moss that grows on the banks.

When they reached the overlook above Lake MacIntosh, the children gathered around Emily who asked them to listen again very, very deeply from within themselves to the outer world around them. And then, after several moments held in this way, they were invited to speak what they heard. One child heard ancient fires crackling, another crickets singing, still another the sound of ten caterpillars turning and yawning, until they had come full circle with their sounds. Then the group returned to the Treehouse and put their listening to sleep for the day, allowing a time for the gestation and inner assimilation of the experience.



The Center for Education, Imagination
and the Natural World

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The following morning, the children were given watercolors and paper and were asked to respond to their own soundscapes of the day before through watercolor. And then they were invited to write their sound phrase over their visual images. Coming back into a circle, the children ended the morning by choosing the one sound they liked the best and transforming that sound into movement.

Why is this way of working with children and young adults needed in modern society? For one, it goes a long way to healing the human estrangement from the natural world so common in our technological age. It nurtures a dialogue between inner and outer worlds that creates a bond of intimacy between young people and the world around them. In these moments of deep listening and deep response, children and young adults are actually creating a relationship to the world.

At no other time in human history has the question of the human relationship to the natural world been more central. What is needed now is a new way of being with the earth, a way based on a deeper sense of the world than measurement and survival. Through the work of the Center, children and young adults develop an appreciation for the beauty and grandeur of the world. This way of working with children and young adults restores to them a sense of meaning as they begin to see themselves connected to a larger whole. It is this sense of meaning that is largely missing in their lives.

On another level, this way of working with children and young adults is needed because it suggests a whole new approach to our concept of knowing that has implications for their schooling. It suggests an approach to knowing based on the qualitative aspects of the natural world.

We are beginning to see both scientists and artists reaching toward a knowledge of the natural world based on its fullness. During the past decade, individual poets, nature essayists, artists, photographers, filmmakers and musicians have offered us a portal through which we can reflect on the qualities of the natural world. The work of Mary Oliver (*West Wind*), Scott Russell Sanders (*Hunting for Hope*), Barry Lopez (*Crow and Weasel*), Andy Goldsworthy (*A Collaboration with Nature*), Jacques Perrin (*Winged Migration*), Subhankar Banerjee (*Arctic*

National Wildlife Refuge: Seasons of Life and Land), and Paul Winter (*Canyon*) engage us in an aesthetic experience of the wholeness of life.

From the realms of science and philosophy, we hear physicist Arthur Zajonc speak of the need for a science of qualities, mathematical cosmologist Brian Swimme refer to “The Hidden Heart of the Cosmos”, physicist Henri Bortoft call for a science of conscious participation in nature, and philosopher David Abram invoke the sentient qualities of the more-than-human world.

A whole new way of knowing the world comes about when aesthetics, natural science and philosophy reach toward one another in these ways. Recognizing the need to begin a national dialogue about the importance of intuitive and imaginative ways of knowing the natural world, and the very process of learning itself, The Center for Education, Imagination and the Natural World will partner with the Touchstone Center in New York City to begin a dialogue series entitled “A First Conversation.” Richard Lewis, Director of the Touchstone Center, has graced this first issue of *Chrysalis* with an article about this emergent work.

On the local level, we offer a Seventh Generation Teachers’ Program, Special Design Programs with schools, and an array of Next Generation Children’s Programs. In every program at the Center, we draw upon the work of Joseph Cornell, Founder of the Sharing Nature Foundation, who has long understood the need to bring the faculty of intuition to bear on our beholding of the natural world.

The Center for Education, Imagination and the Natural World is part of a larger work worldwide of creating a meaningful human presence to the natural world. By providing a context that enables participants to listen and respond to nature, the Center hopes to keep a door open to the personal, poetic, mythical, and metaphysical dimensions of the human relationship to the natural world. In so doing, we hope to balance an outer world that is becoming more and more informational, technological and materialistic. We invite you to join us in our endeavor to restore balance at a time in history when the inner livelihood of children, a sense of meaningful participation in the whole of life, and the wellbeing of the earth itself are at risk.

With warm regards,

Carolyn Toben

Carolyn Toben

Peggy Whalen-Levitt

Peggy Whalen-Levitt

Our First Conversation

Richard Lewis

It's been a long, cold winter along the East Coast this winter. In New York City, where I live and teach, there have been days when the severity of the cold weather has dramatically slowed the pace of the city - humbling traffic and people to take special notice of the invisible air holding us captive.

From my apartment window one morning I saw a small child waiting with his mother for his bus to school. It had snowed the night before - and of course this waiting time was a time to play in the snow. When he finally got on the bus I wondered what school would be like for him today. Would he talk about the wind he heard in the middle of the night - or the birds he saw from his bedroom window watching the snow? Would he ask whether this is the same snow that fell a million years ago?

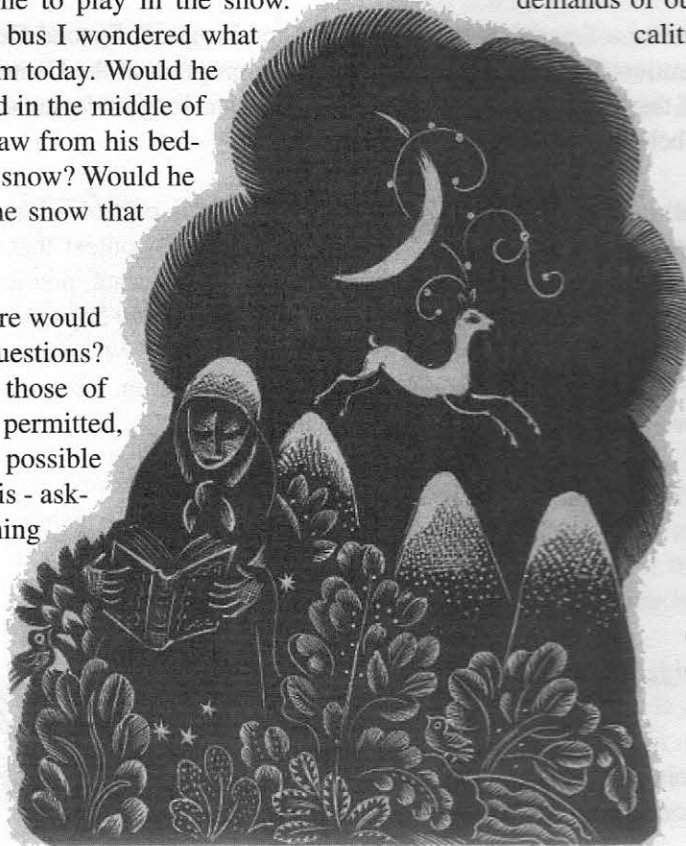
I wondered whether there would be enough time for all his questions? And after his questions - those of his classmates, and if time permitted, those of his teacher. Was it possible to spend a whole day like this - asking, dreaming, and imagining with the snow?

Probably not. Probably a good part of the day would be spent working through the daily routine of math problems, reading and writing skills, getting ready for some future test that weighs heavily on so many of our schools. The snow - and its marvels - would have been put aside, and this fragile moment of natural history, sequestered to another realm of childhood.

This particular dilemma of education, in which the very essence of a child's experience with the natural world has been ignored, is not simply about an educational deficiency. It begs the larger question of how, as a society, we understand the role of this kind of elemental experience in relation to the well-being of ourselves.

All of us, at one time or another, have marveled at the mystery of rain and snow, the changing dynamics of light and darkness, the growth, decay and rebirth that comes with the seasons. As children, our playing brought us closer to these elements simply by our desire to touch what was there in front of us - and through our playing to imagine what it would be like to be a flower, a bird, a passing cloud, or the sweeping wind. It was only as we grew older - that our playing, if not censored as a waste of time, was overcome by the demands of our schooling and the practicalities of everyday living.

By forfeiting our playing and our imagining - perhaps we gave up what instinctively allowed us a sense of connectiveness to these natural worlds. Perhaps we allowed our cognitive minds to replace the vast information of our subjective thoughts and feelings with a factual reality that knew only a right or wrong answer. And the price paid for this exchange of capacities was enormous - as demonstrated in the restlessness, disillusionment and destructiveness that have become so much a part of the culture of our daily lives.



Wood Engraving by Ilya Schor

Yet, is there something we can do to bring us back to our biologically given instinct for being a part of - rather than an occupier and adversary of the natural world? Is there something that will allow us to rekindle our earliest childhood conversations with the extraordinary phenomena that make up our living universe? Can we establish a new form of dialogue between ourselves and the life forms we share with the earth? Might we be able to initiate a language of the imaginative that speaks in balance with our scientific knowledge - and the equally important body of

understanding— we so marvelously express through the wellsprings of our poetic and mythic artistry?

It was these urgent questions which prompted the first of a series of conversations which took place at Timberlake Farm in the Fall of 2000 in a series of two workshops entitled, *The Biological Imperative: Nature, Education and Imagination* in which Carolyn Toben, Chris Myers, Thomas Berry and myself spoke and shared our concerns with a group of like-minded participants. What emerged from these workshops was the over-riding need to continue, in even more depth and possibility, the conversation we had begun with each other.

It became clear that it was only through such a long-term commitment to these discussions that any viable programs could be implemented that would impact teachers, parents and children. And with this in mind, Carolyn Toben and Peggy Whalen-Levitt decided to bring into being The Center for Education, Imagination and the Natural World at Timberlake Farm.

Such a Center has the potential to become a national and international resource - a remarkable gestating environment for reflection and thinking that can lead us to practical outcomes affecting the overall lives of teachers and children alike. In addition, the Center can become a leading advocate and model, through its programs for teachers and children, of a view of educational practice in which the imagination, in all its expressive and unifying capacities, is seen as central to our relationship with the natural world. And that such a view, if practiced at all levels of learning, can begin to change our understanding of the role we play within this life-bearing process we know as “nature.”

In the Fall of 2004, The Touchstone Center for Children, which I direct in New York City, is planning,

as part of its 35th Anniversary, to collaborate with The Center for Education, Imagination and the Natural World by bringing together a group of persons representing a wide spectrum of the arts, sciences and education to engage in “A First Conversation.” As the basis of our conversation we will address our mutual concern for the alarming division between the imagination - and its relationship to the natural world - and current educational practice. We will in turn, as we refine and clarify our thoughts, reach out to the future by envisioning workable solutions that can be used within a variety of educational communities.

And importantly so, as we speak among ourselves, we will try not to forget that quality of knowing we also experienced when each of us first played in the snow, or heard the delicate sounds of melting ice, or watched how the wind moved through spring grass. We will continually remind ourselves of that sustained moment, when, by our own imagining, we became the snow, the wind and the grass - and realized that we were, and still are, learners in a wider spectrum of knowledge. A knowledge that prompted the poet William Blake to exclaim: “Nature is Imagination itself” - and a few years ago an eleven-year-old student, Desiree, to write: “My thought is pure creation. In it I have earth, land, water and mountains.”

With such remembering, it is our hope that this ‘first conversation’ at Timberlake Farm will illicit other conversations - bringing a new awareness, as enlivened conversations often do, of what we know - and what is truly possible.

Richard Lewis is the founder of the Touchstone Center in New York City, devoted to encouraging both children and adults to express, through different mediums, their innate relationship to the natural world. His books include *Living By Wonder*, *In a Spring Garden*, *Each Sky Has Its Words*, *The Bird of Imagining*, and *Cave*.

It Takes A Universe

by
Thomas Berry

The child awakens to
a universe. The mind
of the child to
a world of wonder.
Imagination to a world
of beauty. Emotions
to a world of intimacy.

*It takes a universe
to make a child both
in outer form and inner
spirit. It takes
a universe to educate
a child. A universe
to fulfill a child.*

Each generation presides
over the meeting of these
two in the succeeding
generation.

*So that the universe
is fulfilled in the child,
and the child is fulfilled
in the Universe.*

*While the stars ring out
in the heavens!*



Artwork by Liz Levitt

Our Children. Their Future.

Thomas Berry

Our children will live, not in our world but in their world, a future world that is rapidly taking on its distinctive contours. Our exploitative industrial world, despite all our scientific discoveries, technological skills, commercial abundance and stock-market advance, is in a state of decline. The long-term survival of our children will depend on a new relationship between the human and the natural worlds. A change is taking place from exploitative relationships to one of mutual enhancement between the natural and the human worlds. The type of prosperity known through the industrial process of the twentieth century will never again be available.

A new creative period, however, will be available. Our children must activate these new forms of delight in existence in the great variety of human activities. Indeed we ourselves have begun this process. Already we are aware of the following conditions the children need if they are to attain the fulfillment for which they are destined.

Health and Environment

Our children need a healthy earth on which to live. A sickened planet is not conducive to healthy children physically, or to emotional or psychic security. They need pure air and water and sunlight and fruitful soil and all those living forms that provide the context in which human existence can be properly nurtured. Only if we provide this context will we fulfill our obligations to our children.

The Great Community

Our children need to become members not only of a local or even of the human community. They need to become conscious members of that wonderful community of all the living and non-living beings of the world about them. Human community as such is an abstraction. The only real community is the integral community of the entire continent, the entire planet or even the entire universe. We are awkward at this manner of thinking because our religions as well as our humanist traditions carry a certain antagonism toward the natural world. But now the refusal of human beings to become

intimate members of the community of the earth is leading to devastation of the entire planet. The next generation can survive only as functional members of this larger community. Our children are instinctively aware of this. We need only foster this awareness.

Literacy

Our children need to learn not only how to read books composed by human genius but also how to read the Great Book of the World. Again, reading this Great Book is natural to children. Alienation from this primary educational experience has been, in our generation, the source of unmeasured disaster to every aspect of human existence. The New Prosperity requires a new language, a language of nature that presently begins to be understood by those involved in solar energy, by the new architects, the new educators, the environmentalists. This new language is primarily the language of the earth, a language of living relationships that extend throughout the universe.

We have here on the North American continent a superb natural setting in which our children can become literate, capable of understanding what their world is telling them. Above all this natural world is telling them about a new prosperity, a new richness of life, new energies that are available, new experiences to enjoy.

Energy

Our children must understand how to function with the energy of the sun and the wind and the water rather than with the energies of fossil fuels or of nuclear processes. Our inability to use these other energies properly has led to a situation in which the planet earth is covered with grime that is not only harmful to all forms of life but which is eating away with its acids the very stones and structures of all the great cities of the world. The understanding of more benign energy forms and the skills to interact with them effectively, these are absolute necessities for the survival of our children in a sustainable life context.

Food

Our children need to learn gardening. The reasons for this reach deep into their mental and emotional as well as in their physical survival. Gardening is an active participation in the deepest mysteries of the universe. By gardening our children learn that they constitute with all growing things a single community of life. They learn to nurture and be nurtured in a universe that is always precarious but ultimately benign. They learn profound reasons for the seasonal rituals of the great religious traditions.

More immediately, however, is the question of physical survival. With the every-increasing loss of soil on which food-growing depends, with the rising inflation in the economic situation, with the need for food grown in an organic context, and with the crowded situation in our urban centers, the capacity of local communities to grow a significant amount of their own food on very limited areas of earth will become an increasing urgency. Community-supported agriculture projects are already developed throughout the North American continent.

Elementary education especially might very well begin and be developed in a gardening context. How much the children could learn! A language related to life! Emotional responses to blossoming and fruitful plants, social cooperation, death as a source of life. They could learn geology and biology and astronomy. They could learn the sources of poetry and literature and the arts. They might even be saved from the sterile and ephemeral world of electronic games.

The Managerial Role

Our children need to be prepared for their role in the fruitful functioning of the Great Earth itself, the first and greatest of all corporations. They need to learn that the managerial role in all human cooperative enterprises is to enhance the functioning and meaning and value of this primary corporation of the planet on which we live. If the Earth becomes bankrupt there is no future for anything that lives on the earth. The remarkable achievement of the earth in its natural state is its ability to renew itself and all its living forms. There is a minimum of entropy in the earth system. Energies are cycled and recycled indefinitely. The infrastructure renews itself. No human process can do this. Neither automobiles nor roadways, nor subway systems, nor fossil fuels, nor

railways, nor power plants, nor nuclear stations renew themselves. They last a few years and then rust away and the resources of the planet are no longer sufficient to renew them.

A completely new managerial role begins to identify itself. It will function in a different fashion and with different ideals from the manner in which management functions at present. This new mode of management begins to manifest itself in development of new courses and programs of Ecological Economics.

Revelatory Experience

Our children need to understand the meaning and grandeur and sacredness of the earth as revelatory of the deep mysteries and meaning of the world. Rather than teaching them to disdain the natural world as unworthy of their concern, it would be most helpful if our religious traditions would move toward a stronger emphasis on the glorious phenomena of the universe about us as modes of divine communication.

In a special manner our children need to observe and esteem the spontaneities of nature in the various bioregions of North America. These spontaneities give expression to genetic diversity which is the most precious endowment of the living world. Without the marvelous variety of living forms that swim in the sea and live and move upon the earth and fly through the air, our own human understanding, our emotional life, our imaginative powers, our sense of the divine, our capacity for verbal expression; these would all be terribly diminished. If we lived on the moon our sense of the divine would reflect the lunar landscape; our emotions, sensitivities and imagination would all in a similar manner be limited to a lunar mode of expression. So with our children, they are what they are and have such remarkable expansion of life because they share in the natural world that they have here on the North American continent. The radiance of their surroundings is even now reflected in the radiance of our children's countenances.

A Sense of History

Our children need a sense of their unique historical role in creating this new ecological age. This future world is something that has never existed before. We are involved in an irreversible sequence of planetary developments. For the first time an integral form of the planet earth with all its geological contours, its living forms and

its human presence has become possible as a vital, functioning reality expressing itself in its unbroken sequence of splendors in movement and song and an infinite variety of color in the sky and throughout the five continents.

There is a certain truth in the expression: "The Dream drives the Action." Among the greatest contributions we can make to our children is to assist them in their dreams of a world of pure air and water and sunlight and soil, where the company of living being would flourish as this has not happened in recent centuries.

America

As this country has often been the leader in the great industrial-technological experiment that has been taking

place in these past two centuries and as this country has suffered severely from the devastation consequent on the petrochemical period through which we are passing, so now we might well become the leaders in guiding the children of the world toward this more splendid future that is presently in the making. If we see the aurora, they, hopefully, will see the dawn.

Thomas Berry has been honored by both the United Nations and Harvard University for outstanding contributions to the development of ecological consciousness. His books include *The Dream of the Earth*, *The Universe Story* (with Brian Swimme), and *The Great Work*. This article is published with the kind permission of the author.



Thomas Berry talks with children at the Center.

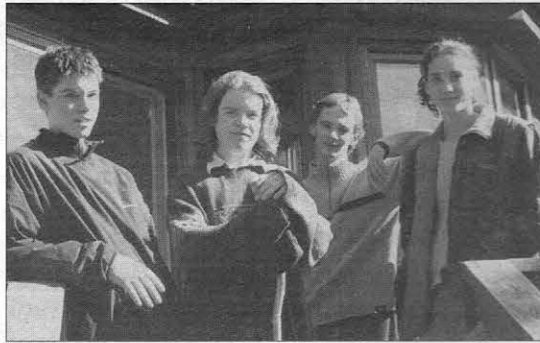
Partnering with the Emerson Waldorf High School

In January 2004, the Center for Education, Imagination and the Natural World began a partnership with the Emerson Waldorf High School in Chapel Hill, NC. Now in its second year of operation, the Emerson Waldorf High School distinguishes itself from other schools in the area by its Nature and Technology Program. As one faculty member said,

Our truest rhythms are set by nature, and, as Ralph Waldo Emerson wrote, nature is the most important influence on the mind and our primary teacher. Yet industrial society uses its greatest teacher with disrespect. We have become alienated from our source and the world lies broken around us. In the Waldorf Nature and Technology Program, we strive to find a way forward to heal the world, to align ourselves with respectfulness toward the spirit of nature, and to apply the practices of sustainability.

Emerson Waldorf is working with the Center to offer nature awareness retreats to its students and to provide an opportunity for service in the natural world. The ninth and tenth grade classes have scheduled full-day nature retreats at the farm and, during the week of February 9th, a group of nine students contributed a full week of service to the Center.

What a full work schedule it was! On Monday, working with Center Intern Jessie Towle and Center Naturalist Megan Olivia Lane, they spent the morning in the garden preparing the beds, weeding, and clearing old hay. They spread chicken manure and worked the manure into the



beds, covering them with fresh hay. In the afternoon, they moved indoors to the Treehouse to paint flowerpots for our Spring fund raiser.

On Tuesday, they worked with land manager Joel Montgomery, moving 10 - 60 lb. rocks from where they had been carried by storm water back to an erosion

hole in the spillway between the upper and lower lakes. They paired off, trail maps in hand, to find and clear their own section of Timberlake trails. And, in the afternoon, they raked pear leaves in the orchard and brought them to the garden for compost.

On Wednesday, they spread wood chips on garden paths, weeded and finished spreading manure. Then they prepared seedling trays for our spring planting. Because of inclement weather on Thursday, the students went to Durham and worked in a food bank there. On Friday, our last day together, they continued working the garden beds, hauling rocks to the spillway and planted a special ginkgo tree in the garden in honor of our week together. The week culminated with a joyful potluck party and fond farewells.

Each afternoon, the students were given an opportunity to journal about their experiences. The following entries provide a living picture of the week from the students' point of view.

~ *On this sunny day I stand under the sky; a vast roof of shining blue above my head. My feet upon the garden ground as my soul rejoices in blissful harmony on this preview of Spring. I face the sun and close my eyes, feeling the pain wash away. The singing birds remind me that winter's ice is broken if only for today and like a carefree child I get down on my knees and dig my hands into the ground to make way for Spring's new life to grow.*

~ *I would like to get in tune with the mother of all. She who births all in her womb. She who nurses us with her own nutrition. But yet we suck her dry without care. We take her life source and give back toxic waste. I would like to give back*



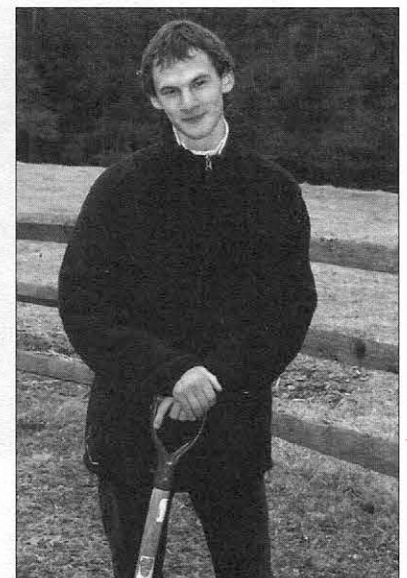
what I have taken. In doing so, I receive more.

~ *To become whole and in touch with the indescribable beauty, essence, and truth of the earth ~ The creation is born anew in my heart when I set my eyes upon the grace of this place. This morning I had the privilege of spreading Earth's skin and cultivating her pores with the ever-benevolent chicken manure. I hope to learn from the Earth this week.*

~ *Working in the garden was really magical. That garden is truly a Magical Garden. I just liked all of the different varieties of plants and flowers and the way that they were all arranged. It was beautiful to the eye as well as to the heart. I felt that I could sit there forever and simply watch the life that thrives around me. Something*

about this place just makes it so much easier for one to be aware of one's surroundings and all of the things that we don't find time to notice. Time seems to stop, and that is a good thing. There is so much more to the world than what we normally notice, there are other lives that surround us that matter just as much as our own. We are not the center and not everything is meant for us. Some things are earth's gifts to herself, but we take it and use it because we think that everything we see is meant for us. The least we can do is show our gratitude and give something back to our mother who has done more for us than we will ever know.

Thank you Alex, Amy, Arnold, Josh, Julian, Krida, Melody, Philippa and Zach for giving back!



Elon University Partners

In a seminal essay entitled "The American College in the Ecological Age," Thomas Berry outlines a plan for putting the universe back in the university. One of the primary values that is at the heart of his plan is the value of communion:

One of the difficulties experienced by the human, one of the causes of our planetary, human, and educational disarray, is that we have not adequately developed this capacity for communion. We have been especially delinquent in fulfilling this law of communion in relation to the natural world, a failure that this proposed college program is intended to remedy.

(The Dream of the Earth, 1988, p. 7)

Since the Fall of 2001, the Center for Education, Imagination and the Natural World has been working with professors from Elon University to create engaged learning experiences that help students develop capacities for communion in relation to the natural world. Located on a 165 acre earth sanctuary in the foothills of North Carolina, the Center is ideally suited to provide students with a deep, personal connection to the earth.

Dr. Anthony Weston of the Philosophy department has brought students to the Center as part of both his "Environmental Ethics" and "Philosophy of Education" courses. Commenting on the importance of direct experiences with the natural world, he writes:

Over ten years of teaching this course (Environmental Ethics), I have moved more and more to the view that what my college students need is not more information or technical expertise (not at first, not at bottom, anyway—though of course they need the knowledge and expertise at some point), so much as a sense of the sheer presence of the more-than-human world in all its intricate wildness and detail, ancient and inhuman and yet deeply in tune with us as well. Everything flows from that - but without it, even Environmental Studies is just another subject, another academic major, another job. Correspondingly, the chief task of my course, a little more each year, has been to confront our alienation from nature, our lack of any sense for nature, at first intellectually but then, systematically, on the level of specific senses and everyday experience too.

(Timberlake Farm Newsletter, Summer 2003, p. 2)

Similarly, English professor Dr. Andrew Angyal recognizes the significance of incorporating direct encounters with the earth into his courses on "American Environmental Writers" and "Nature and Spirit." Students from both courses have come to the Center for in-depth nature awareness experiences.

The writings of the students themselves are testimony to the ways in which these kinds of experiences open them to new capacities for communion with themselves, their fellow students, and the natural world. The following excerpts from their "Nature and Spirit" journals, written in January 2004, reveal just how different these experiences are from their habitual ways of learning at the university:

~ *Today we took a field trip to Timberlake Farm. This was my first time there, and it was the first time I had ever heard about it. When we first pulled up, I thought that the tree house was pretty cool. I wasn't sure what to expect or what we would be doing. But I was looking forward to a chance to be outside of the classroom. Especially for this class, I feel as though there is a lot of learning to be done outside.*

~ *The whole experience today at Timberlake Farm was an amazing one. The people, the trails, the lakes, the woods, and the fields combined to make for quite an experience. Carolyn Toben knew exactly how to get into the minds of everyone in the class at the start of the day. I think that was the most our class has talked all semester long. I enjoyed hearing everyone speak, but what I enjoyed most was how personal the stories were that the class shared. Hearing about the childhood memories of the students in the class makes me feel closer to them in some way. It is like they opened up, and allowed me to enter into their lives outside of Elon.*

~ *I really enjoyed the walk around the pond by ourselves. It is not often, especially during college life, that we have time to ourselves. A time of personal reflection is so important. I think so many people forget the importance of having a relationship with yourself. To have a pure under-*

standing of oneself is such a powerful and liberating gift. During times of silence and solidarity it becomes easier to find this understanding.

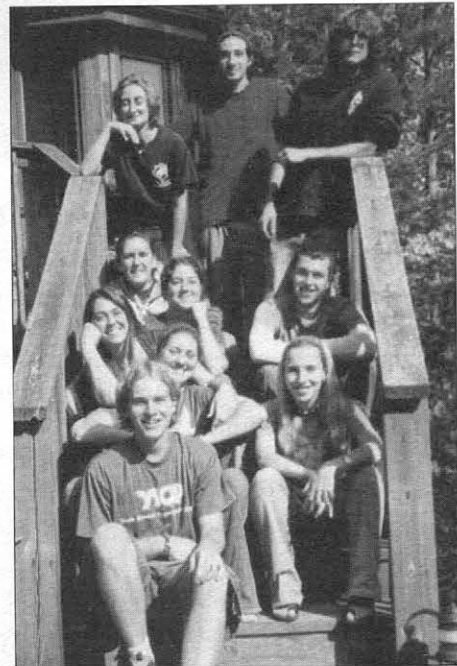
~ *Before going into this adventure I had a lot on my mind. What I had to do today, what appointment I had to make, what I was making for dinner, what work I had to do, anything and everything. I sat in that circle and breathed in oxygen from the trees and out carbon dioxide from me for the trees. I lost all those thoughts and only concentrated on how I was feeling and how all the immediate things around me were feeling. Then I entered the forest and just felt the earth crunch underneath my feet and the birds singing around me.*

~ *My most favorite moment was when Megan had us stop and simply use our senses to observe our surroundings. While walking quickly I did not notice how many birds were flying around in the trees. I also did not notice the chirping of the birds because our footsteps on the frozen ground were making a loud crunching sound. When we stopped, I saw all of the birds; chickadees, warblers, and sparrows, flying and chirping in the trees above us. I saw green moss, mushrooms and lichen growing on fallen logs; I felt the cold wind blowing and stinging my face; the smell of the cold, fresh air and the cold, hard earth beneath my feet. Megan showed us that the simplest thing can often be the most significant. She also showed us that we need to slow down and take time to notice the small, but pleasurable wonders in life.*

~ *My favorite part of Timberlake Farm was when our guide asked us to sit on the bridge overlooking the stream. We were asked to close our eyes and listen. The sound of the babbling stream was extremely soothing and one of the most beautiful sounds I have ever heard. I could have lain down on that bridge all morning and just listened to the water trickle over the rocks.*

~ *Overall, this was probably one of my favorite class days because it put me in nature; we didn't just sit in the classroom and discuss nature, we went out into it and experienced it.*

Not surprisingly, many of the students who come to the Center for a nature awareness experience as part of a class return to the Center for Education, Imagination and the Natural World to serve as Earth Guides. Something is awakened during these visits that reminds them of the meaning of life ~ something too vital to leave behind. And so they come back. They deepen their experience in our Earth Guides Training Sessions that prepare them to take schoolchildren on guided trail walks through the woods ~ the kinds of trail walks they have just experienced and are so eager to share.



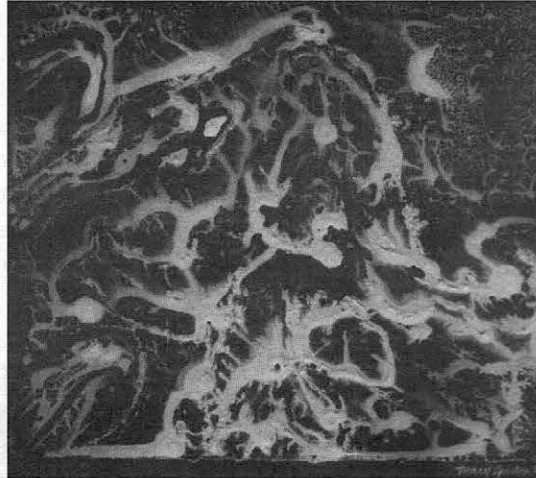
College Earth Guides 2003

Prescott College Intern

Jessie Towle, a junior at Prescott College, has returned to the Center to co-create a Spring Semester with Center staff. Jessie was our first intern in 2000 and we dearly missed her presence when she went off to Prescott College, a school devoted to ecological consciousness in Prescott, Arizona. During her stay here, Jessie is taking responsibility for the garden, leading nature awareness programs and engaging in weekly conversations with Thomas Berry which she is transcribing for possible publication. In return for all these gifts, center staff will mentor Jessie in classes she has designed for credit for the Spring semester. Welcome back Jessie!

The Seventh Generation Teacher's Program

The Seventh Generation Teachers' Program is a three-part program that provides a context for teachers to deepen their own personal connection to the natural world and to create ways to bring nature awareness to all paths of teaching. This year, thirty-three teachers are participating in the program.



of ourselves. By expanding our self identity to include the natural world around us, we experience the sense that we are a part of something larger than ourselves.

Joseph told the story of a friend, a teacher in the southwest, who gave his schoolchildren a large piece of paper and asked them to draw a picture of themselves. Most of the children filled the

whole page with a figure of a child against the white background. The Navajo children in the school, however, drew a smaller child image against the background of the southwest landscape where they lived, seeing themselves as an inseparable part of a larger whole.

Part One

November 1, 2003

The first retreat of the Seventh Generation Teachers' Program, 2003-2004, began at the Farmhouse on an unusually warm and sunny Saturday morning in Autumn. The pond in front of the Farmhouse displayed a rare stillness, reflecting the yellows, golds, russets, and oranges of the leaves above. Teachers wandered about, taking in the beauty, before being called into the house.

Carolyn Toben, Director of the Center for Education, Imagination and the Natural World, welcomed the group. She introduced Peggy Whalen-Levitt, a Center Director, and Megan Olivia Lane, Center Naturalist and Administrative Assistant. Carolyn asked each of the teachers to introduce themselves, telling which school they were from and offering one image of the natural world into the circle. When a full circle of natural images was given, Carolyn gathered them up and offered them to Joseph Cornell, Founder of the Sharing Nature Foundation.

Joseph shared his approach to nature education which he distinguishes from environmental education as it is generally practiced today. Nature education provides an experience for an intuitive way of knowing and for an enlarged sense of self.

For Joseph, it is our intuition, or calm feeling, that allows us to experience things directly. When children are receptive and quiet, they can have their own revelation of nature.

Also, nature education helps us enlarge our sense

Joseph spoke of two ways of knowing, the scientific and the intuitive. Within the scientific way of knowing, we study what we can measure. Over time, however, we have slipped into thinking that anything we can't measure doesn't exist. Within the intuitive way of knowing we begin with calm feeling. When we are receptive and quiet, we can experience the wholeness of the natural world.

While there is much we can understand through the intellect, Joseph believes it is feeling that gives the intellect a sense of direction. As Rachel Carson said, "It is not half so important to know as to feel."

Joseph then took us through his Flow Learning approach to nature education, based in the following sequence:

Awaken Enthusiasm (Quality: Playfulness & Alertness)

Focus Attention (Quality: Receptivity)

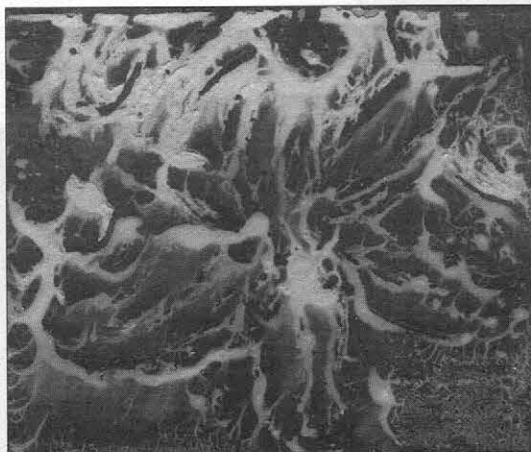
Direct Experience (Quality: Absorption)

Share Inspiration (Quality: Idealism and Altruism)

In conclusion, Joseph said that it is important to put children in the right relation to knowledge. He gave the example of the "unnature walk," in which

he positions manufactured figures in the natural world and asks students to find them. One high school group walked through in an unfocused way, finding only a small number of the items. On a second time through, they were able to look more carefully, noticing more of what was around them. Joseph quoted Thoreau who said that "You cannot perceive beauty but with a quiet mind."

Flow Learning builds the foundation for calm feeling by engaging the children's enthusiasm and helping them focus their attention. Then, they are ready for direct experience. It is not enough to have an experience, however. You need to reflect on it.



Following this introduction to nature education, Joseph led us outside to experience Flow Learning firsthand. We began by dividing into groups of five or six to play the animal clue game. This brought us into community by engaging us in a game of guessing the identity of animals from clues provided by an array of cards. Next, we each found our own special place within the earth sanctuary where we created a "sound map" by listening carefully to the sounds around us. Joseph followed this solitary activity with "Owls and Crows," a lively group tag game played in two teams. The morning concluded with another solitary site activity where we engaged in an "interview with nature".

We walked to the Treehouse where we picked up a delicious organic lunch prepared by Carole Drexel. After lunch, we met at the fire circle where we experienced the intense warmth of the sun. Joseph led us to the clearing by the stream along the Creeping Cedar Trail, where he introduced us to the activities in "Journey to the Heart of Nature." We each chose a special site to abide in for awhile where we recorded first impressions, observed closely, wrote poems, composed quotations and gave our site a name. We returned to the clearing where we collectively shared our experiences in thought, image and movement.

Joseph then positioned us along one side of the stream so that we could experience the "expanding circles" exercise. We began close to home, becoming aware of our own bodies and extending our awareness

to the earth, moss, leaves and trees immediately around us. Then we expanded our awareness to the stream bed, to the stream, across the stream to the young trees beyond, to the sky, and far into the distance. Finally, we let ourselves gaze freely before moving back to ourselves rooted in our places.

We walked together along the Creeping Cedar Trail around the pond until we came to a clearing beneath the Treehouse. Joseph and Megan went ahead to place quotes at intervals from the Marsh Bridge around the upper lake to the clearing near the Farmhouse. We concluded the day by walking in silence, one by one, on this "Trail of Beauty," taking in the inspirational thoughts of George Washington Carver, John Muir, Henry David Thoreau,

Emerson, Mary Austin, The Winnebago Indians, and others.

Part Two

February 14, 2004

Our second retreat explored the philosophical foundations of nature awareness in education. In the morning, Dr. Val Vickers guided us in an exploration of ecological identity, drawing from her dissertation entitled *An Exploration of Ecological Identity: Education to Restore the Human/Earth Relationship*. In the afternoon, ecophilosopher Anthony Weston engaged us in a consideration of a "new earth etiquette" based on his book *Back to Earth: Tomorrow's Environmentalism*.

We began the day with a sharing of journal entries kept by participating teachers from November through February. Randy Senzig brought us to a moment in the rainforest of the Yucatan:

I was becoming a deliberate life. I was closer to the Source. Life was purposeful, not humanly complicated. Life had a rhythm. Earth had a rhythm. I felt that rhythm intertwining with my own. Our rhythms so long ago separated were now finding each other. I slept and woke with the golden Sun. My blood coursed through my body as the inner planets whorled around the sun. Neurons leaped to the rhythm of the universe. My mind cleared of the city's cobwebs as the morning's breeze swept the gray fog

from the lake. Eyes diminished at night by the city's lights a thousand miles away now could see a thousand pair of lights reflected from spider eyes. The continuous noise of trucks on the road and planes in the air driving plugs into my ears were removed by the gentle sounds of falling raindrops and whispering winds. My skin long ago desensitized by the city's acid rain and grime now lives to feel the wisp of the bat's wing beat next to my face. My newness began today. Could I keep this? Would the serenity last? Would our rhythms continue to dance? Or, would that other world a thousand miles away again tear us apart? We shall see...

And Debra Diaz drew us into an experience of the Arctic:

White, green, blue, brown, all blend and blur as the frigid wind whips around my eyes. My breath is taken away with the arctic wind. I turn to catch it back, breathe deep and turn once again to face the arctic. She sparkles under the low laying sun, getting ready to take a long winter nap. I'll not be here for her long nap. I will enjoy the few hours of sun the universe is willing to share with me in November. The earth is so remarkable, my tears turn to ice. How does it all take place? The circle of life so far north amazes me.

A herd of reindeer stops, looks, and listens. I crunch my way toward them. They look up. Their eyes are on me. I stop, they continue to eat, dig and eat some more. I step, crunch through knee-deep snow, just a few more steps. They look up, all eyes on me. Babies are gathered into the inner circle of adults. I stop, look, listen, crunch down and look away. They relax, the circle gets bigger, babies still in the middle. I step one-two-three slowly, they keep an eye on me and an eye on the babies. Oh! Too close, they re-circle, very close this time. Babies are too important, the parents must keep them safe. I back up. I am making them too nervous, they can't eat. I slowly back away, they relax. The

circle enlarges; they spread out and continue to eat in an unhurried manner. I was the intruder, wanting to be part of their inner circle, but only able to watch from a distance. Wanting to be part of the wild side, but maybe I was. They saw me as a predator. I was, for a moment, part of their life cycle.



Closer to home, Nancy Hofer revisited the woods where her first child was born:

On New Year's Eve night, I was involved in a scavenger hunt that took us through the woods by the light of a flashlight. At first we ran down a path, through the trees, over two creeks, and down to the Tar River, climbing over rocks and bushes to get to the river. From there we went back

up the trail, over the creek and to a friend's cabin in the woods. Then we walked down a path, through the woods to a lean to and were directed to go to the river and fetch a pail of water. Then back to the house, I was traveling with my best friend on this hunt. She fell twice. The second time she fell, she just lay down on the ground. I decided to also. We lay there looking through the trees, up at the stars. She and I, laughing and laughing and breathing.

These woods were home to me when my first child was born. I explored every foot of them. I saw devas one night as I was walking along these same paths. I bathed in the river. I watched the stars at night then too. As I lay there breathing heavily and experiencing the hot I felt under my coat and cold I felt on my face, looking up at the stars, I remembered the magic I had felt before, when I had time to settle in, meditate, breathe, move slowly, make love in the woods, bathe in the river, lie on the rocks, explore in the night in the dark, dance in the field under the moonlight, sunbathe with the baby, breathe. I long for that connection again. That time. That stillness and awareness. Being with the ferns and the devas that I know

*are there. Finding peace again in the woods
where I found it as a child.*

And still closer to home, Liza Tamer experienced a revelation in her own backyard:

*Droplets form on the crinkled, crystallized
petal from the solitary bloom that never quite
blossomed, but did manage to break through
the cold wet stacked mound of Fall's layered
dressing. In the middle of this cold, cold winter
she captured me and pulled me toward her on
my way to the compost that dreary damp morn-
ing - you know, the lone, cold gray kind of day
that quietens you and begs you away from the
mechanics of your usual frenetic routine!*

*A rose, was she? Here? On the edge of my
unmanicured integrated woods and yard. What
a simple poetic treat from my sensual mother
- earth - reminding me that her gifts, gone
unnoticed, point my spirit in a direction much
less fulfilling.*

Upon hearing these readings, Val Vickers remarked that she welled up with tears at the sense of place they embodied. The work before us, she said, was to tune into those voices that are not lifted up in our culture; to experience the feeling of being in a place and feeling every fiber of it come up through you. Drawing upon an article she wrote with Catherine E. Matthews, "Children and Place: A Natural Connection," she took us on a journey through the key components of establishing an ecological identity in childhood, including animal allies, special places, hiding places, discovering your ecological address, gardening, keeping a nature journal and writing a nature autobiography.

Before lunch, we went on solo experiences on Timberlake Trails for an hour. And after eating lunch in joyful community with one another, we shared images from our time alone in the woods:

a praying mantis egg case on a cedar tree
jonquils emerging from an uprooted tree
walking on the edge of nature
stillness
a tree stump fairy house
crusty cow dung
the entanglement of woods and openness of the
pasture

the reflection of trees on the pond
some really red mud
one very gnarled tree
it takes courage to step into the wildness and
realize there is an inner nature that connects with
the outer wildness

Returning to the Farmhouse, Anthony Weston introduced us to three concepts: Sensory Immersion, Etiquette, and Celebration.

Beginning with immersion, Anthony invited us to consider that we live "in" not "on" the earth. He suggested that we can talk about being part of the earth, but queried "How do you feel that?" Instead of thinking in visual terms, which is actually distancing, think instead about immersion. Being in the water is immersion. The image of the earthworm suggests immersion. Asking "How do you remember the air?", he burned sage to reawaken our sense of smell. The air comes alive when you pay attention to it in this way. He suggested that we re-invoke air as a model for living in the earth.

And sound. We listened. Bird sounds. Human sounds. Electrical sounds. We listened for the pitch of the electrical background sounds and discovered it to be "B natural." Anthony queried, "What is the effect of living in a world where the background pitch has the same note?"

And taste. Our senses are modes of being in the world.

He then turned to another concept, etiquette. Through a series of fascinating inter-species research studies, we explored the notion of what it would take to make a right invitation to another species. What would real reciprocity look like? He offered the image of Jim Nollman, a musician who creates music with other animals. He doesn't know that nature will respond, but he risks offering an invitation. Etiquette involves venturing something - it is an active practice.

Finally, Anthony suggested that present day environmentalism is fraught with loss, fear and pain. Where, in this dismal picture, is the joy? Where is the invitation to something holy? What would it take to have an environmentalism in a new key?

Perhaps it resides in celebration. We then journeyed through the year, recognizing the cycles of the natural year in familiar holidays. Thinking about the natural rhythms

of the year, we re-invented Valentine's Day and ended our day together partaking of strawberries that heartened our souls, offering hearty and heartfelt salutations to one another!

Part Three

March 13, 2004

Richard Lewis, Founder of the Touchstone Center in New York City, will join us for our third and final retreat of the year. Richard has a deep interest in the connection between the imaginative self and nature. He has devoted the last thirty-five years to encouraging children in New York City to express, through the languages of art, their innate relationship to the natural world. One of the things Richard has discovered through his work with city children is that the natural world has not been emptied from them. He assumed at first that he needed to bring them to the park to connect to nature. What he discovered, however, was that when children go deep into themselves, something is retained in their poetic memory that allows them to feel a sense of belonging to the universe. In his book, *Living By Wonder: The Imaginative Life of Childhood*, Richard writes,

It is no surprise that we see "nature" differently now, because of the tempo at which we move through it. It is also no surprise that many

children, living both in rural and urban settings, are part of a life which virtually prohibits them from encountering a sense of nature- not just a television image or a car window away, but as something here: around us, in us, a biological process profoundly integrated with and linked to us But how do we cross the chasm of thinking caused by the brilliance of technology surrounding every aspect of our consciousness A possible route is to allow the "nature" of our imagination to become alive once more. To engage children in a process which uses "inner" seeing and imaginative envisioning as much as an ability to see "outwardly." In effect, to make the imaginative bridge between the "nature" we live in and the nature that is ourselves." (Lewis, 1998, pp. 106-107)

On March 13, 2004, Richard will help us understand and explore how to engage children in a process of "inner" seeing.

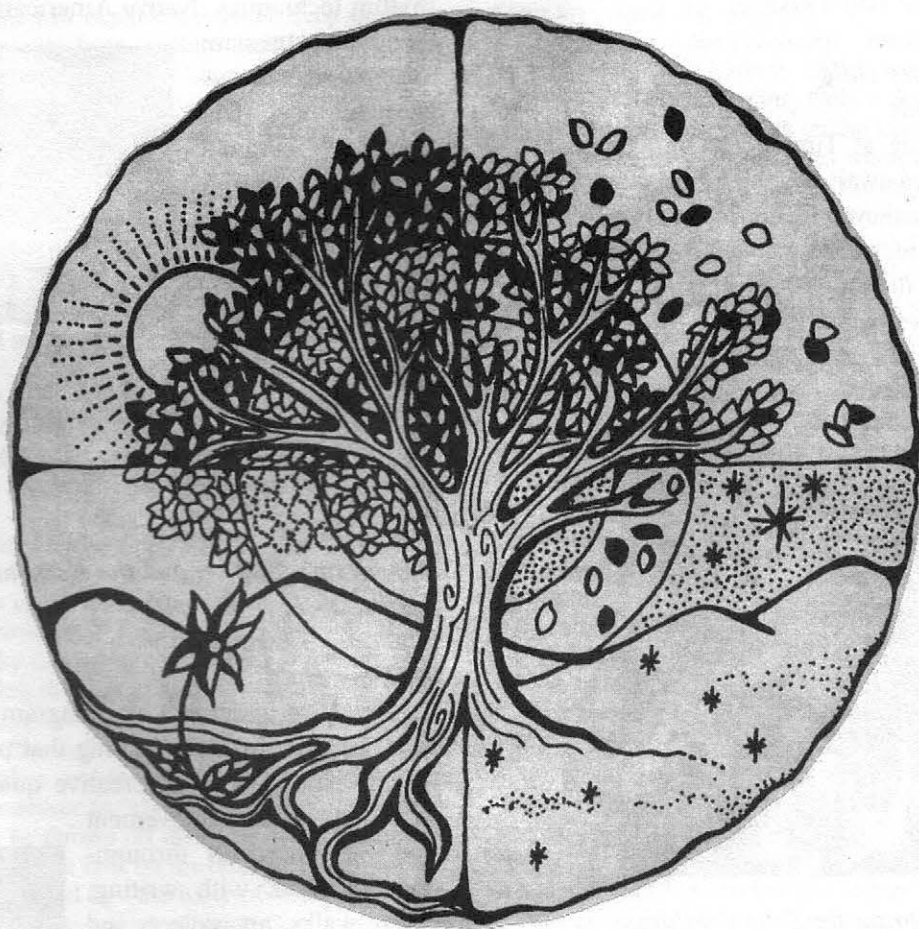
(The ash paintings represented here were done by Mary Jordan, a teacher at the Greensboro Montessori School)

If you have an interest in attending the Seventh Generation Teachers' Program during the 2004-2005 school year, please contact the Center at (336) 449-0612.

*Seventh Generation
Teachers' Program Video*

Through generous grants from the Hillsdale Fund and the Toleo Foundation, we have been able to make a video of the Seventh Generation Teacher's Program entitled "Children of the Forest: Another Way of Knowing." This video centers on some of the major questions of how education, and the very process of learning, can become more firmly based in an individual and unique experience of the natural world.

Looking at these questions from a variety of perspectives offered by Joseph Cornell, Anthony Weston, Richard Lewis and Thomas Berry, the video opens up a dialogue on the place of the natural world in the education of the human being. Videos are available for \$20 at the Center.



artwork by Liz Levitt

Special Design Programs

The Center welcomes inquiries from teachers and schools, pre-school through college. We offer many possibilities for educators to partner with the Center in order to weave a new way of knowing the natural world into the school year. If you are interested in co-creating a work with us, please contact Carolyn Toben, Director, at (336) 449-0612.

Next Generation Children's Programs



Tiny Kingdoms for Tiny Folks

9:30 am - 12:00 noon

Treehouse - \$10 per child

Ages: 3-5 year olds

A magical morning at Timberlake will begin at the Treehouse and then await the children on the trails and footbridges where they will observe the enchantment of forest and stream. A hayride and stop at the organic garden are part of the morning's pleasures. Preschools and Play-groups welcome!

Spring Dates: April - May 2004

Fall Dates: October - November 2004



Earth Guides Program for Schoolchildren

9:30 am - 1:30 pm

Treehouse - \$10 per child

The Earth Guides program is an all-day program for schoolchildren, grades K-12, focusing on earth awareness through sensory experiences, art, story, and a visit to our "Magical" organic garden.

Spring Dates: April - May 2004

Fall Dates: October - November 2004

Summer Nature Camp

9:30 am - 3:00 pm daily

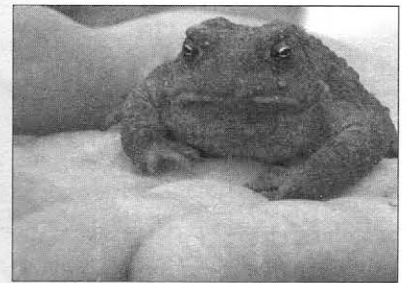
Session 1 - June 7-11, 2004 (5-7 year olds)

Session 2 - June 21-25, 2004 (8-10 year olds)

\$135 per child - organic lunch included

A week-long nature awareness program for twelve children that encourages a mutually enhancing relationship between the children and the Earth. Children will directly experience lush forest, lake, creek, and meadow ecosystems and explore their own sense of belonging to these places. They will engage in discovery rambles, sensory awareness and movement exercises, rhythm techniques, Native American perspectives and creative expression through art and outdoor writing. The "Magical" organic garden will provide fresh vegetables for lunches.

Call (336) 449-0612 for an application.



Dance, Imagination and the Natural World

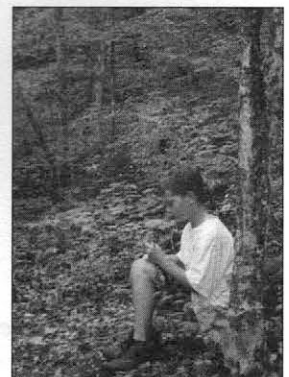
August 2 - 6, 2004

9:30 am - 3:00 pm daily

\$125 per child

A week-long integrated arts program for twelve 10-12 year olds in a beautiful setting that provides a context for the natural spiritual/creative qualities of children to emerge. Dance/movement will be integrated throughout the week with writing, nature walks, art projects and poetry. The program is taught by Annie Dwyer, a gifted dance/movement teacher from Carolina Friends School. Children are asked to bring a bag lunch each day.

Call (336) 449-0612 for an application.



Spring Calendar

On the Trail of Beauty

Saturday, March 20, 2004

9:30 am - 3:30 pm at the Farmhouse

(Organic lunch provided)

At the entrance of Timberlake Farm visitors see a sign that reads:

Everyone needs beauty as well as bread

Places to play in and pray in

Where nature may heal and cheer

And give strength to body and soul alike.

~ John Muir

Inspired by the "Trail of Beauty" work of Joseph Cornell, this day long retreat will explore the soul's deep need for beauty through passages from wisdom traditions and quiet earth walks on Timberlake trails. Using all our senses, we will seek to discover ourselves and what we behold and then to give expression to them through art and writing.

Carolyn Toben is Director of Timberlake Farm and Southeast Coordinator of Sharing Nature Worldwide. She's been a retreat leader for 25 years at the North Carolina Center for the Advancement of Teaching in Cullowhee, the Center for the Advancement for the Renewal of Educators in San Francisco, and many other settings.

Garden Workday

Saturday, March 27, 2004

10:00 am - 4:00 pm

(Lunch is provided, so please let us know if you plan to come)

Living a Spring Day Deliberately, a la Thoreau

Saturday, April 3, 2004

9:30 am - 3:30 pm at the Farmhouse

(Organic lunch provided)

We will spend a day in early spring at the Farm "coming to our senses," allowing the season to enter our lives. Through reading and reflecting upon Thoreau's *Walden* (especially the last two chapters, "Spring" and the "Conclusion"), through meditations to awaken and inspire us, through writing and sharing, we will endeavor to "spend one day as deliberately as Nature, and not be thrown off the track by every nutshell and mosquito's wing that falls on the rails." We will let "our village life" be energized by "the tonic of wildness" in the springtime world about us and see what messages we receive about loving our lives, about advancing "confidently in the direction of (our) dreams."

Nancy Corson Carter recently moved to Chapel Hill after retiring from Eckerd College where she was Professor of Humanities. She is also a poet, retreat leader, and regular presenter at Timberlake Farm.

Spring Trail Day

Saturday, April 24, 2004

In the spirit of Thoreau, join us for the art of walking Timberlake Trails in Spring. Come anytime between 10:00 am and 4:00 pm. The Treehouse will serve as a rest stop and gathering place with seasonal refreshments.

Please let us know if you plan to come.

Garden Workday

Saturday, April 24, 2004

10:00 am - 4:00 pm

(Lunch is provided, so please let us know if you plan to come)

Readings from "Heron Mornings"

Saturday, April 24, 2004

4:00 - 5:30 pm at the Treehouse

Several years ago Andrew Levitt decided to notice how each day of the year begins. Only a month or two into that practice, he read that people on the Isle of Man used to take the first thing they encountered when they went out in the morning as a spiritual guide to the day. With that thought, Andrew began to collect the images at dawn in poems. In this way, year after year, he has found in every day a new awakening. Join us for an evening when Andrew will share his journey through a reading of his collection of poems, *Heron Mornings*.

Andrew Levitt is a professional mime who trained with Marcel Marceau and with the American Mime Theatre in New York City. He teaches Humanities at the new High School at the Emerson Waldorf School in Chapel Hill, NC.

The Wilderness Spirituality of Edward Abbey

Saturday, May 15, 2004

9:30 am - 3:30 pm at the Farmhouse

(Organic lunch provided)

Edward Abbey has been called a secular hermit who wanted to "confront the bare bones of existence", to come to terms with his visceral relatedness with the great mystery of the earth. In this day long retreat we will explore Abbey's perspectives through readings, solo walks on Timberlake Trails and shared responses.

Andy Stewart is a teacher and retreat leader who currently works as a chaplain resident at the Durham VA Medical Center. He recently completed a graduate degree in Pastoral Theology and a Certificate of Advanced Study in Parish Life and Ministry. He has been a teacher of Thomas Merton's and Edward Abbey's writings at Duke Continuing Education and at Timberlake Farm.

Garden Workday

Saturday, May 15, 2004

10:00 am - 4:00 pm

(Lunch is provided, so please let us know if you plan to come)

An Evening of Celtic Music

A Benefit Concert in Honor of Thomas Berry

Saturday, May 8, 2004

4:00 - 8:00 pm

(4:00 - 6:00 pm, bring your own blankets and food for a pre-concert picnic!)

The Concert will begin at 6:00 pm

Tickets may be reserved by calling the Center at (336) 449-0612

Adults \$30, Children free

Join us for a benefit concert with Peter Berry, Celtic harpist, and Sarah Keith, vocalist.

Sarah Keith sings in Gaelic and Peter Berry plays the Gaelic harp. Together, they make music that weaves a magic spell for listeners. They will each perform a number of solos and do some duets together, presenting an evening of Celtic music that promises to be entrancing and inspiring.

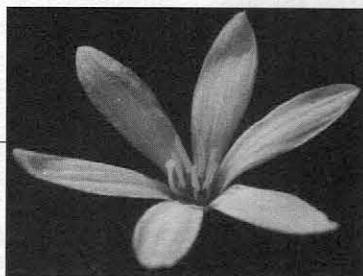
Peter Berry, nephew of Thomas Berry, is a native of Greensboro who has been living in Seattle for 15 years. Peter plays the Celtic harp in response to a deep spiritual affinity for the instrument. He has two harps, one of which was made in Seattle, and is a unique prototype design by Dusty Strings. It has the serial number 001, making this harp of special historical significance, since Dusty Strings has now made a few thousand

harps which have been sent far and wide.

The other harp is a replica of a medieval Irish harp which was made for Peter by Ogham Harps in Kenmare, Ireland. Strung with brass strings under high tension, it features a soundbox carved from a single block of willow, and a soundboard of 2,000-year-old bog pine. The resulting clear, resonant sound is amazing!

Specializing in traditional slow airs of Ireland, Peter combines harp music with storytelling and poetry in the ancient bardic tradition of the Celtic countries. Peter has played his harps for a number of gatherings at conferences and retreats focused on the spiritual dimensions of the ecological crisis. The contemplative music of the Celtic harp has contributed significantly to these meetings.

Sarah Keith studied traditional Irish singing in Ireland. She has given numerous performances as a singer, both solo and with other musicians. This is the second duo concert she and Peter have given in the Greensboro area, but these concerts are not the first time they have made music together, as over 20 years ago they were together as student and teacher at A Child's Garden Preschool of New Garden Friends School.



Honor Cards

If you would like to make a donation to The Thomas Berry Children's Fund in honor of someone special to you, we will send them a hand-crafted acknowledgment. These beautiful cards, featuring photographs of the flora of Timberlake in springtime, are a collaboration of Jeff Lane, photographer, and Megan Olivia Lane. Please make checks payable to The Thomas Berry Children's Fund and include names and addresses of those you would like to honor. All donations to the Thomas Berry Children's Fund are tax-deductible.

Thank You!

We wish to thank each and every one of you who has made a donation to our work.

Donors

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Toleo Foundation
Weaver Foundation

Honor Gifts

Demetra Bakas – In honor of Aneel, her dog
Sarah Borders – In honor of Carolyn Toben
Katherine Brubeck – In honor of Phil Ogilvie
William Carroll – In honor of Val Vickers' graduation
Emily Chamberlain – In honor of Evelyn L. Chamberlain
Linda and John Cock – In honor of
Thomas Berry's 89th birthday
Linda Di Lorenzo – In honor of Annie Di Lorenzo
Robert and Deborah Dowling – In honor of Rose Ann and
Arthur Putman
Annette Castello – In memory of John A. Wilcox
Sue Ann Cole – In honor of Val Vickers graduation
Sarah Gibbs – In honor of Grayson McCombs
Marty Goldstein – In honor of the Toben Family
Martha and John Hanley – In honor of Val Vickers' graduation
Shirley and Foster Holmes – In memory of Jeff Donnelly
Delight Irwin – In honor of Gay Cheney
Gary Kenton – In honor of Malcom Kenton
Susannah Lach – In honor of Gae Lach
Donna and Jeff Lane – In honor of Megan Olivia Lane
Andrew Levitt & Peggy Whalen-Levitt –
In honor of Lin Donaldson, Sandy La Grega,
Liz Levitt, Mia Levitt, Norma Levitt, Val Vickers and
Geraldine Whalen
Ted and Julie Purcell – In honor of Drew, Dan, Ted & LeAnne
Becky Mayer – In honor of Thomas Berry
Particia Monahan – In honor of Thomas Berry

Sr. Jeanne Morin – In honor of Thomas Berry
Molly Mullin – In honor of Val Vickers
Raphael & Gayatri Peters – In honor of
Spirit in the Smokies Magazine
Wayne Probasco – In honor of Val Vickers' Graduation
Bill Stevens and Holly Jennings –
In honor of Val Vickers' Graduation
Carolyn Toben – In honor of Janice and Graham Toben
Scott and Stacy Toben – In honor of Carolyn Toben
Tim Toben – In honor of Carolyn Toben
In honor of The Children of Dance Camp
Mary Evelyn Tucker – In honor of Thomas Berry
Val Vickers – Given in honor by her family and friends
Geraldine Whalen –
In honor of Peggy Whalen-Levitt & Andrew Levitt



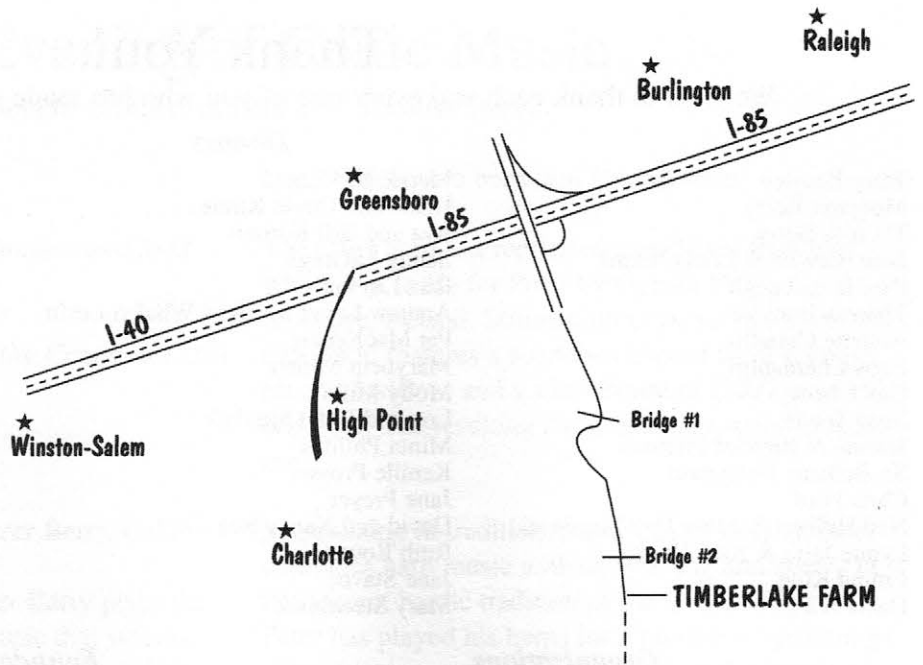
We want to express a special thank you to Carole Drexel for her years of loving service to the Center. She has tended to the garden, the staff and everyone who comes to the Center with uncommon kindness, humor and grace.

**FROM WINSTON-SALEM/
GREENSBORO**

Take I-40 East to I-85; continue about 13 miles beyond Greensboro towards Burlington. Exit at Rock Creek Dairy Road (Exit #135). You will go under the overpass and loop around. Turn left at the top of the exit and go just over two miles. The Timberlake Farm entrance is on the left at the top of the hill.

**FROM RALEIGH/DURHAM/
CHAPEL HILL**

Take I-85 South towards Greensboro. Continue on I-85 about 10 miles past Burlington. Exit on Rock Creek Dairy Road (Exit #135). Turn left at the top of the exit and go just over two miles. The Timberlake Farm entrance is on the left at the top of the hill.



Center for Education, Imagination and The Natural World
at Timberlake Farm
1501 Rock Creek Dairy Road
Whitsett, North Carolina 27377

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