



# Chrysalis

Volume 16      Fall 2019

*Journal of  
The Center for Education, Imagination and the Natural World*

*“I have come to experience the Center as a profound living force of the still quiet voice of recognition in all of us—a whispering presence of divine consciousness enlivened in those touched by the Center’s work from and through our innermost life-callings (the Great Work of each of our lives) in sync with the Great Work of the Center in the world and for the world. The Center serves as a touchpoint of “remembering to remember,” to use a phrase that Robin Wall Kimmerer recalls from her youth, that in a manner similar to a string once plucked, resonates like a lifelong vibrato inside the soul, for children, yes absolutely, and also for a growing number of adults. Through deep co-sensing and co-presencing, the human is reinvented as a vital essence within the Life community. This is intimacy at its heart.”*

~ Renée Eli

Dear Reader,

This beautiful mirroring of the Center’s essence from Renée Eli reached my desk the day after a funeral mass was held for Dr. Margeret Berry, Thomas Berry’s devoted sister, at St. Benedict’s Catholic Church in Greensboro, where Margaret and Thomas were baptized, made their first communion, attended mass with the large Berry family every Sunday and even attended a few years of school in the early years of the twentieth century. Margaret was 100 years old at the time of her passing and had watched a whole century unfold.

As I sat in the church pews, I pictured Margaret and Thomas sitting there as the automobile came in and replaced the horse and buggy. In this small Catholic church with beautiful stained glass windows and ornate gold trim, two young hearts and minds were being formed who would transform our whole way of understanding spirit and matter and lead us, with grace, to a transformative and embodied understanding of the universe as sacred community.

When Renée’s words about the Center arrived, they echoed what I was feeling about Margaret and Thomas, who were our own dear guides in “remembering to remember”... One could imagine the string, once plucked in their own childhoods, that resonated like a lifelong vibrato within their souls, and then, by extension, resonated in ours.



The Center for Education, Imagination  
and the Natural World

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When Margaret returned to her native Greensboro in 1973 after teaching English and South Asian Studies at the college and university level for 40 years, she worked closely with Thomas to help with the continuation of his work worldwide.

She served as liaison for Harvard University's Archives for Environmental Science and Public Policy where Thomas Berry's evolving work was beginning to be documented. Margaret seemed to have her finger on every expression of Thomas Berry's work around the globe. Indeed, she even saw to it that every issue of *Chrysalis* was sent to Cambridge.

Truly, not an issue of *Chrysalis* went by without a letter of appreciation from Margaret, like this one after reading our issue devoted to "Re-Imagining Montessori's Great Lessons in Light of Thomas Berry":

*Chrysalis has always been good and lovely reading, but this issue has to be the best! From the Montessori-Berry article to the Programs for Adults and for Children not a word could or should have been skipped.*

*You must be justly proud of your contribution toward a healthy, happy, and Sacred Earth community – something I like to call harmony of being.*

*Thank you for including me in your sendings and know that I share with others this inestimable publication with hope for its ongoing and growing success!*

*Cordially,  
Margaret Berry*

Margaret held us in the fold of love and care, always, which is often how she ended her letters: With love and care, Margaret.

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Margaret was also instrumental in creating the Thomas Berry Award with the Greensboro Public Library and served as honorary Thomas Berry Award Committee member until her passing. In the photo below, you see the 2012 committee meeting with Margaret at the Well-Spring Retirement Community dining room. Each time we had the pleasure of partaking of lunch with Margaret, she would remark on the beauty of the flowers at the center of the table.

Dearest, Margaret, we dedicate this issue of *Chrysalis* to you, with the deepest gratitude for the gift of your life that always moved us to a place of “remembering to remember”.

With Love and Care,

*Peggy Whalen Levitt*

Peggy Whalen-Levitt, Director



*Thomas Berry Tribute Committee, 2012*

*Back row: Peggy Whalen-Levitt, Carolyn Toben, Valerie Vickers*

*Front row: Ann Berry Somers, Dr. Margaret Berry, Corinne Berry Jones*

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## Thomas Berry: Words for the Children

*(We invite you to read each of these passages by Thomas Berry as a meditation)*

“Our relationship with the earth involves something more than pragmatic use, academic understanding, or aesthetic appreciation. A truly human intimacy with the earth and with the entire natural world is needed. Our children should be properly introduced to the world in which they live, to the trees and grasses and flowers, to the birds and the insects and the various animals that roam over the land, to the entire range of natural phenomena.

Such intimacy with the universe we find with the Omaha Indians. When a child is born, the Omaha declare its newborn presence to the entire universe. First they address the sun, the moon, the stars, and every being that moves in the heavens, declaring: “Into your midst has come a new life. Consent ye, we implore! Make its path smooth, that it may reach the brow of the first hill.” Then to the atmospheric world, to the winds, clouds, rain, mist and all that moves in the air. Then to the hills, valleys, rivers, lakes, trees, and grasses. Finally, “Ye birds, great and small, that dwell in the forest. Ye insects that creep among the grasses and burrow in the ground, I bid ye all to hear me. Consent ye all, we implore! Make its path smooth. Then shall it travel beyond the four hills.”

This is an entrancing ritual for introducing a child to the world into which the child has been born. In our own thinking we are coming back to this once more out of our new mode of understanding the universe. . . .”<sup>1</sup>



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<sup>1</sup> Thomas Berry, *The Dream of the Earth* (San Francisco, Sierra Club Books, 1988), 13-14.

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“The human venture remains stuck in its impasse. Children who begin their earth studies or life studies do not experience any numinous aspect of these subjects. The excitement is diminished. If this fascination, this entrancement, with life is not evoked, the children will not have the psychic energies needed to sustain the sorrows inherent in the human condition. They might never discover their true place in the vast world of time and space. Teaching children about the natural world should be treated as one of the most important events in their lives. Children need a story that will bring personal meaning together with the grandeur and meaning of the universe.”<sup>2</sup>



“Tell me a story. How often we said that as children. Tell me a story. Story illumined the world for us in childhood. Even now we might make the request: tell me a story. Tell me the story of the river and the valley and the streams and woodlands and wetlands, of the shellfish and finfish. Tell me a story. A story of where we are and how we got here and the characters and roles that we play. Tell me a story, a story that will be my story as well as the story of everyone and everything about me, the story that brings us together in a valley community, a story that brings together the human community with every living being in the valley, a story that brings us together under the arc of the great blue sky in the day and the starry heavens at night, a story that will drench us with rain and dry us in the wind, a story told by humans to one another that will also be the story that the wood thrush sings in the thicket, the story that the river recites in its downward journey, the story that Storm King Mountain images forth in the fullness of its grandeur.”<sup>3</sup>

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<sup>2</sup> Ibid., 130-131.

<sup>3</sup> Ibid., 171-171.

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“At the time I was eleven years old. My family was moving from a more settled part of a small southern town out to the edge of town where the new house was being built. The house, not yet finished, was situated on a slight incline. Down below was a small creek and there across the creek was a meadow. It was an early afternoon in late May when I first wandered down the incline, crossed the creek, and looked out over the scene. The field was covered with white lilies rising above the thick grass. A magic moment, this experience gave to my life something that seems to explain my thinking at a more profound level than almost any other experience I can remember. It was not only the lilies. It was the singing of crickets and the woodlands in the distance and the clouds in a clear sky. It was not something conscious that happened just then. I went on about my life as any young person might do.

Perhaps it was not simply this moment that made such a deep impression upon me. Perhaps it was a sensitivity that was developed throughout my childhood. Yet as the years pass this moment returns to me, and whenever I think about my basic life attitude and the whole trend of my mind and the causes to which I have given my efforts, I seem to come back to this moment and the impact it has had on my feeling for what is real and worthwhile in life.”<sup>4</sup>



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<sup>4</sup> Thomas Berry, *The Great Work: Our Way Into the Future* (New York: Bell Tower, 1999), 12-13.

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“In every phase of our imaginative, aesthetic, and emotional lives we are profoundly dependent on this larger context of the surrounding world. There is no inner life without outer experience. The tragedy in the elimination of the primordial forests is not the economic but the soul-loss that is involved. For we are depriving our imagination, our emotions, and even our intellect of that overwhelming experience communicated by the wilderness. For children to live only in contact with concrete and steel and wires and wheels and machines and computers and plastics, to seldom experience any primordial reality or even to see the stars at night, is a soul deprivation that diminishes the deepest of their human experiences.”<sup>5</sup>



“...fulfillment...continues to find expression in our children running through the meadows, wading in the creeks, playing with animals, or simply sitting with utmost satisfaction in a backyard puddle experiencing the cooling delight of such an environment on a summer’s day. Such is the beginning of education, of aesthetic experience, of physical vigor, or acquaintance with the universe. This is the awakening of both the senses and the mind. Ultimately it is the awakening of the universe to itself. This is the beginning of poetry and music and literature. It is the beginning of cosmology, of philosophical reflection, of moral perception, of theological insight. It is the beginning of the Epic of Evolution.”<sup>6</sup>

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<sup>5</sup> Ibid., 82.

<sup>6</sup> Thomas Berry, *Evening Thoughts: Reflecting on Earth as Sacred Community* (San Francisco: Sierra Club Books, 2006), 118.

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“In our era, the school fulfills the role of the ancient initiation rituals that introduced children to society and to their human and sacred role in society. The tragedy is that the sacred or spiritual aspects of the initiation process are absent. The student is told the marvelous story of the physical emergence of the universe, the Earth, and the human, but without reference to the larger *meaning* of this process.

It may be that the later alienation of so many young adults from the redemptive sacramental tradition is, in some degree, due to this inability to communicate to the child a spirituality grounded more deeply in creation dynamics. How different might it be if our religious traditions understood the spiritual significance of experiencing the galactic emergence of the universe, the shaping of Earth, the appearance of life and of human consciousness, and the historical sequence in human development.

In this sequence, the student might learn that Earth has, from its origin, an intrinsic spiritual quality. For too long this spiritual aspect of the creation story has been missing. This spirit dimension of the universe and of the planet Earth needs to be established if we are to have a functional spirituality. The issue is how to give the child an integral world.”<sup>7</sup>



“We needed to experience a magnificent outer world to fulfill the needs of our inner world, our soul space.

The deep inner tendencies to dance and sing, the need to feel the wind in the summer evenings, to see the animals as they roam over the land: these awaken to us our personal identity and guide us in our fulfillment. Through what is seen in these surroundings we come to the knowledge of the unseen world of beauty beyond imagination, of intimacy with the numinous presence enfolding the entire universe. In the outer world of the universe we discover our complete self, our Great Self. This experience is what attracts a child running over the fields, touching everything, screaming with delight when first chasing a butterfly or playing with a young animal. In all these activities the child is discovering its own being.”<sup>8</sup>

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<sup>7</sup> Thomas Berry, *The Sacred Universe: Earth, Spirit, and Religion in the Twenty-First Century*. New York: Columbia University Press, 2009), 70-71.

<sup>8</sup> *Ibid.*, 158-159.



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“Our most urgent need at the present time is for a reorientation of the human venture toward an intimate experience of the world around us. If we would go back to our primary experience of any natural phenomena – on seeing the stars scattered across the heavens at night, on looking out over the ocean at dawn, on seeing the colors of the oaks and maples and poplars in autumn, on hearing a mockingbird sing in the evening, or breathing the fragrance of the honeysuckle while journeying through a southern lowland – we would recognize that our immediate response to any of these experiences is a moment akin to ecstasy. There is wonder and reverence and inner fulfillment in some overwhelming mystery. We experience a vast new dimension to our own existence.

Our rediscovery of the mystique of Earth is a primary requirement if we are ever to establish a viable rapport between humans and the Earth community. Only in this context will we overcome the arrogance that sets us apart from all other components of the planet and establishes a mood of conquest rather than of admiration. To assume that conquest and use are our primary relations with the natural world is ultimate disaster not only for ourselves but also for the multitude of other living forms on the planet.

To lessen the grandeur of the outer world is to limit the fulfillment available to our inner world. For the stars in the night sky over our cities to be blocked from view by particle and light pollution is not simply the loss of a passing visual experience, it is a loss of soul. This is especially a loss for children, for it is from the stars, the planets, and the moon in the heavens as well as from the flowers, birds, forests, and woodland creatures of Earth that some of their most profound inner experiences originate. To devastate any aspect of the natural world is to distort the sublime experiences that provide fulfillment to the human mode of being.

We need to move from a spirituality of alienation from the natural world to a spirituality of intimacy with the natural world.”<sup>9</sup>



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<sup>9</sup> Ibid., 132-33.

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“The child is growing up today in a geobiological moment that has never before happened in sixty-five million years. The life of the child has always been *organized* around a real abiding world of beauty, wonder, and the intimacy of living processes....the wind, frogs, butterflies...not a manufactured electronic world of virtual reality.

The child has a natural bond of intimacy with the natural world, a remarkable sense of identification with all living things. There is an ongoing common language between children and the earth; it is a language of living relationships between themselves and the trees, the wind, the birds, the flowers.

Children need this deep personal connection with the natural world, first in their early years. If we observe them closely, we can see how they are instinctively attracted to profound experiences of the natural world. They are reflecting the primordial need that all humans have for it. The child’s first response to the natural world is attraction, touch, taste. Out of these experiences they come to know something regarding the world, which becomes the basis for their thinking.”<sup>10</sup>



“Now we initiate children into an economic order based on exploitation of the natural life systems of the planet as our schools work to incorporate children into the world of the greater society. We have dedicated our educational programs primarily to the pursuit of so-called ‘useful’ knowledge, not to knowledge as intimate presence and participation in the wonder and magnificence of the universe through which we find the meaning of our existence.

To achieve this ‘useful’ attitude we must first make our children *unfeeling* in their relationship with the natural world, whereas the child is *organized*...for feeling everything living. They need direct experience of the living earth; the world we manufacture is not living. Children need to relate to living processes because they have a natural ‘friendship relation’ with the natural world that needs to be cultivated...”<sup>11</sup>

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<sup>10</sup> Thomas Berry quoted in Carolyn Toben, *Recovering a Sense of the Sacred: Conversations with Thomas Berry* (Whitsett, NC: Timberlake Earth Sanctuary Press, 2012), 96.

<sup>11</sup> *Ibid.*, 97.

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“The kind of knowing that comes from a relationship with the natural world is a way of being that is the foundational work for laying down enduring value and meaning, beauty and wonder. It is the very basis of music and poetry...

The long-term survival of our children will actually depend on a new relationship between the natural and the human worlds. Children need to develop within a whole cosmology of the sun, moon, stars; they need to awaken to a world to *relate* to as a communion of subjects, not to *use* as a collection of objects. Relationships are the primary context of existence, and children need to see us practice a *sympathetic presence* to the Earth, as a means for being in a mutually enhancing relationship to it.

Parents need to say to the child. ‘Let’s go out into the sunset, let’s go wade in the creek, let’s go meet the trees.’ Children need to breathe, to inhale with the beauty, wonder and intimacy of the whole earth. A sense of the sacred begins here. As children learn to understand the sacred nature of the universe from adults they will reproduce that sacredness in their lives in individual ways...”<sup>12</sup>



“Education in the twenty-first century should be about knowledge as understanding and knowledge as presence through which children and young people can find the meaning of their existence and their interrelatedness with all living forms. They need to develop interiority, a sense of wonder at the amazing differentiation in the universe, a sense of relationships, imagination, and the feeling of belonging to the whole universe.”<sup>13</sup>

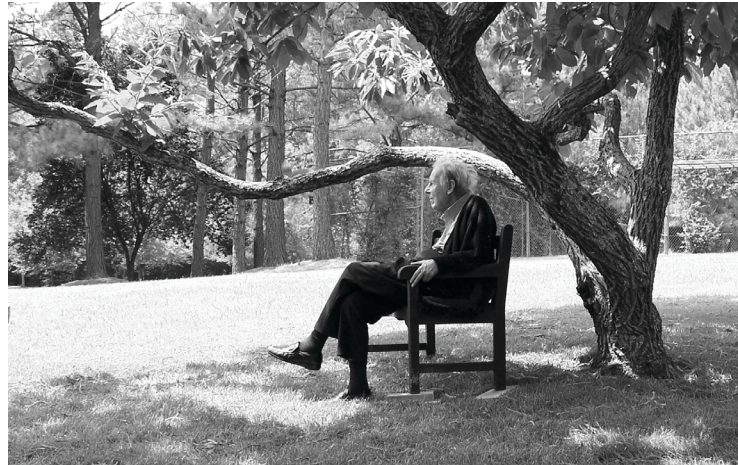
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<sup>12</sup> Ibid., 98.

<sup>13</sup> Ibid., 100.

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“There is a different way of knowing. The Center for Education, Imagination and the Natural World is about this other mode of consciousness. What you are doing at the Center is fundamental and deeply important at this time in history. The children of the twenty-first century will determine the fate of this planet. The twentieth century was a century of death and destruction. The twenty-first must be a century of life. The Center is giving children integral experiences, validating experiences to give immediacy to the natural world in the course of their own human development as an emerging consciousness in our time.”<sup>14</sup>



“Today, in this crucial moment of history, we are called to recover the inner vision of a society in harmony with nature, and the urgency of reciprocity of care between ourselves and our environment.

This newly recognized relationship between us and the surrounding natural world rests on our experience of its wonder, beauty, and call to intimacy. In preserving and augmenting these responses, we realize, perhaps never before so vividly, that, as the consciousness of that world, we have an indispensable role to play. More than just protection against pollution and extinction of life forms, that role calls us, further, to revere Earth as that community of which we are a part, the source of our life and livelihood, and, above all, the primary means of our recognition of and communication with the divine.

“... the Center for Education, Imagination and the Natural World...is dedicated to the recovery of the inner vision of a society in harmony with nature... the Center restores a relationship with the natural world based, not on a view of other beings as objects to be used, but as subjects to be communed with in an integral and sacred society.

The Center is a perfect context for the continuity of this work with children and the sacred. It has brought joy in the last years of my life, for the children have always been closest to my heart.”<sup>15</sup>

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<sup>14</sup> Communication from Thomas in 2006.

<sup>15</sup> Communication from Thomas in 2008.

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## OUR MISSION

The mission of the Center for Education, Imagination and the Natural World is to bring to life a new vision of the relationship between the inner life of the child and the beauty, wonder and intimacy of the universe. Presently, the natural world is viewed as a commodity to be used rather than as a sacred reality to be venerated. A shift in our way of relating to the natural world is essential if we hope to participate in nature's unfolding rather than its demise. This shift is nowhere more crucial than within the field of education, where the child's way of relating to the natural world is formed.

The Center is guided by a Council of Educators as a working embodiment of its mission to recover the inner vision of a society in harmony with nature through publications, educator retreats, consulting, and programs for children.



## OUR VISION

The Center for Education, Imagination and the Natural World is a leading advocate and model of a view of educational practice in which intuitive, imaginal and contemplative ways of knowing, in all their unifying capacities, are seen as central to the development of a mutually enhancing relationship between the human being and the natural world. 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.”

Through its programs for educators and children, the Center is a national resource - a remarkable gestating environment - for reflection and practice that is leading to practical outcomes affecting the child, the natural world, and the culture at large.

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## Programs for Children and Young Adults

To reserve dates for our programs for children and young adults go to <https://www.beholdnature.org/programs-for-children-and-young-adults>



Center programs for children and young adults are based in a threefold practice of Being, Beholding and Belonging:

Being: bringing ourselves into stillness

Beholding: bringing ourselves into relationship with the natural world

Belonging: feeling a sense of oneness with the source of our own being

Through these practices, a feeling of connection with all living things arises within the children. New eyes and ears awaken. The selfhood of the child comes into being within the creative heart of the universe. Words of peace make themselves heard. Seeds of service to the world are sown.

### Awakening to Nature

9:30 am – 1:30 pm

Cost: \$250

Grades: K-5

School groups of up to 24 children

Place: Timberlake Earth Sanctuary, 1501 Rock Creek Dairy Rd, Whitsett, NC

Our Awakening to Nature program fosters reverence for the natural world, cultivates the inner capacity to attend to the world around you, and creates a deep, personal connection to nature. The program brings the inner lives of children into a new relationship with the beauty, wonder and intimacy of the natural world.

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## Empathetic Listening

9:30 am – 1:30 pm

Cost: \$250

Grades: 4-8

School groups of up to 24 children

Place: Timberlake Earth Sanctuary, 1501 Rock Creek Dairy Rd, Whitsett, NC

Our Empathetic Listening program engages children in a practice of deep listening to the natural world and to each other. Children are invited to listen deeply to the natural world during a solo writing time in their own special spot. They are invited to become still, to deeply notice the place where they are sitting. What are you seeing, hearing and sensing in your special place? What might nature reveal to you? During the second half of the program, we practice empathetic listening with a partner, a way of listening that creates mutual understanding, trust and respect. Can we learn to listen without judgment? Can we listen without interrupting? Can we reflect back what we think we have heard? Can we sense the feelings behind the words?

## The Poetry of Nature

9:30 am – 1:30 pm

Cost: \$250

Grades: 6-12

School groups of up to 24 students

Place: Timberlake Earth Sanctuary, 1501 Rock Creek Dairy Rd, Whitsett, NC

Our Poetry of Nature program is a passage through three landscapes in the natural world where students listen to a poem, are asked to be fully present to the place, the moment and the feelings and images that arise within them. At each site, students are invited to find a solo spot, enter into a practice of presence, and record their inner experiences through guided writing practices. The day culminates in a poetry reading after lunch. This program taps a deep wellspring within young adults that rarely is accessed at school.

## Walking With Thoreau

9:30 am – 1:30 pm

Cost: \$250

Grades: 9-12

Groups of up to 12 students

Place: Timberlake Earth Sanctuary, 1501 Rock Creek Dairy Rd, Whitsett, NC

Andrew Levitt takes us on a journey into the world of Henry David Thoreau who wrote: “My Journal should be a record of my love. I would write in it only the things I love, my affection for any aspect of the world, what I love to think of.” Inspired by these and other words from Thoreau, we will go on a guided solo walk around the pond at Timberlake Earth Sanctuary and return to share our experiences in a circle of hospitality and welcome.

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# Global Presencing

A Program in collaboration with SOLA for Students in Grades 9-12

Limited to 12 students

Led by Septimbor Lim & two teacher chaperones

Online applications are due on November 30, 2019 at

<https://www.beholdnature.org/global-presencing>

In a world where young people have nearly unlimited access to our planet through imagery, information, and Internet platforms, how might we provide deeper connections to lived experience? How might we support adolescent learners to engage their world in deeper, authentic ways that move beyond technological image and information? In a culture that has let go of traditional rites of passage, how might we recreate meaningful explorations of identity through living immersion in the wider world?

## Part One (students take both Part One and Part Two)

3:00 - 5:30 pm, Wednesdays, February - May 2020 (includes dinner)

Cost: \$225

Place: Sacred Mountain Sanctuary

96 Rocky Cove Rd, Candler, NC 28715

Participants are offered a unique opportunity to experience themselves as earthen beings held in presence by a living planet through our Earth Presencing program. In the Winter, a circle of care will be created through individual and group contemplative activities, during which some essential human questions will be explored: Who am I, really? What is reality? What is consciousness? How do others experience life, express their aliveness? What does it feel like to belong, and what do I belong to? In the Spring, participants will dive deeply into the culture, language, food, history, spiritual traditions, and ecology of Vacluse, France. As they prepare, students will practice important life skills and 'presencing' activities that will be needed during their adventures. Participants will cook, clean, work as a team, navigate using maps, make collaborative decisions, and learn to be present to ourselves, our peers, and our place - wherever that may be. Through this process, students will learn more about themselves as creators of their own community culture, and dive deeply into cultural identity as an element of their own humanness.

## Part Two (students take both Part One and Part Two)

Living Immersion Trip to Vacluse, France

Cost: approximately \$2,115

Dates TBA (mid June)

We will travel to the Luberon Mountains and Seven Medieval Villages in Vacluse, France, with the intention of encountering sacred places not as spectators but as ensouled participants. Presencing there will include working with a master potter, harvesting natural pigments, working with a 6th generation farmer, working with local artist Crystal Woodward to explore self and art in nature, being present to the Luberon Range, and visiting ancient caves to view some of the oldest artistic images ever discovered.



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# The Inner Life of the Child in Nature: Presence and Practice, 2019-2021



*"I sometimes waver in my commitment to the "Great Work" and to entering Earth's dream during this time of political instability, social stress and environmental catastrophe. But programs like The Inner Life of the Child in Nature are like a beacon, leading back to this path through the cultural darkness."*

~ Morgan Josey Glover, Class of 2017

**We are now accepting applications through October 15, 2019**

For more information and an online application go to  
<https://www.beholdnature.org/inner-life-info>

Now in its 11th year, The Inner Life of the Child in Nature: Presence and Practice program cultivates an "I and Thou" relationship between human beings and the natural world. Contemplative in nature, the program evolves through eco-contemplative practices and reflective readings and gives evidence, through practical applications, of ways of working with children that bring to life a sense of belonging to Earth as sacred community.

In the first year of this two-year program, we focus on "Presence" - the development of inner capacities, both in ourselves and in children and young adults, that enable us to form a bond of intimacy with the natural world. In the second year, we focus on "Practice" - on new ways of being and working in the world. The program culminates with the publication of a Collection of Practices that is downloadable on the Center's publication page.

The Inner Life of the Child in Nature program is an in-depth process of inner development and group sharing. Thomas Berry's image of the Universe as a "communion of subjects" permeates every aspect of the program. Participants find themselves in new territory and form incredible bonds of intimacy with one another and the Earth.

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# Presence to Living Earth

“We no longer hear the voice of the rivers, the mountains, or the sea. The trees and meadows are no longer intimate modes of spirit presence. The world about us has become an “it” rather than a “thou”. . . We continue to make music, write poetry, and do our painting and sculpture and architecture, but these activities easily become aesthetic expressions simply of the human. They lose the intimacy and radiance and awesome qualities of the universe. We have, in the accepted universe of these times, little capacity for participating in the mysteries that were celebrated in the earlier literary and artistic and religious modes of expression. For we cannot live in the universe in which these celebrations took place. We can only look on, as it were, as at something unreal.”

~ Thomas Berry, *The Great Work*

Please join us for our seasonal Presence to Living Earth programs that open a space for being present with Earth in an intimate manner through readings, solo walks within the sacred space of Timberlake Earth Sanctuary, and time for reflection.

Registrations may be made online at <https://www.beholdnature.org/programs-for-adults>

## Presence to Living Earth in Autumn

*Blue Sapphire of the Mind: Notes for a Contemplative Ecology*

with Peggy Whalen-Levitt

Date: Sunday, September 22, 2019

Time: 2:00 pm – 5:00 pm

Place: Timberlake Earth Sanctuary

1501 Rock Creek Dairy Rd.

Whitsett, NC 27377

Cost: \$50

Our Autumn Presence to Living Earth program will open a space for intercommunion with Earth through the words of Douglas Christie in *Blue Sapphire of the Mind: Notes for a Contemplative Ecology*: “Our ecological commitments, if they are to reach mature and sustainable expression, need to be grounded in a sense of deep reciprocity with the living world. And...this sense of reciprocity must be cultivated over time, in a process of deepening awareness and growing ethical maturity rooted in practices akin to those long cherished in the great spiritual traditions of the world – *contemplative* practices, oriented toward helping us see and inhabit and tend to the world fully and deeply.”

## Presence to Living Earth in Winter

*If Women Rose Rooted: The Journey to Authenticity and Belonging*

With Colette Segalla and Peggy Whalen-Levitt

Date: Sunday, January 26, 2020

Time: 2:00 pm – 5:00 pm

Place: Timberlake Earth Sanctuary

1501 Rock Creek Dairy Rd.

Whitsett, NC 27377

Cost: \$50

Our Winter Presence to Living Earth program will open a space for intercommunion with Earth through the words of Sharon Blackie in *If Women Rose Rooted: The Journey to Authenticity and Belonging*. Through Celtic myth and stories of women who have re-rooted themselves in the land, we'll enter into a world of possibility away from the wasteland of modern society to a place a deep belonging to the world.



## Presence to Living Earth in Spring

*The Old Ways: A Journey on Foot*

With Andrew Levitt

Date: Sunday, April 5, 2020

Time: 2:00 pm – 5:00 pm

Place: Timberlake Earth Sanctuary

1501 Rock Creek Dairy Rd.

Whitsett, NC 27377

Cost: \$50

Our Spring Presence to Living Earth program will open a space for intercommunion with Earth through the words of Robert Macfarlane in *The Old Ways: A Journey on Foot*, a book about “landscape and the human heart.” We’ll consider the place of walking and walking paths in our lives and listen for “the beat of the placed and lifted foot”.



**Please consider becoming a Friend of the Center** by making a donation today. All Friends of the Center receive two issues of our newsletter, *Chrysalis*, per year. To donate online, go to our website at [www.beholdnature.org](http://www.beholdnature.org) or send your check, payable to CEINW, to:

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