Deep Times
A Journal of the Work That Reconnects

Portrait of The Fourth Time, by Carolyn Treadway

Volume 1, Issue 1  Spring 2016
by Molly Brown

Forty-eight members of the Work That Reconnects community gathered with Joanna Macy in late August and early September at River’s Bend Retreat Center in Mendocino County, CA. We had moved the Intensive there when fires and smoke prevented our meeting at Trout Lake Retreat Center in Washington State. Thanks to host Laurie Adams, we were able to gather at Rivers Bend on a week’s notice, for a necessarily shortened Intensive.

These challenges heightened the preciousness of our time together and our desire to connect more closely as a community—and to include the many others who were not there in person. Many people who responded to a survey about the future of the Work expressed a need for more connections within the community. Out of that need arose the intention to form a more robust network, a living system, for taking the Work That Reconnects into the future with strong structures for mutual support, communication and collaboration.

A group of us began to explore how to create a more interconnected network, with an expanded website, a journal, educational films and videos, a scholarship fund, and other projects people dream up—and with the ability to raise and manage funds for all this. Some wanted to focus on the website (www.workthatreconnects.org) so that it can better serve the community by providing more ways to connect, collaborate and educate. I felt especially called to create a Journal for the community. Thus this first issue of Deep Times inaugurates the Journal as a major step in weaving the Work That Reconnects Network.

Deep Times follows the Spiral of the Work That Reconnects, with articles and poems on Gratitude, Honoring Our Pain for the World, Seeing with New Eyes, and Going Forth. There are also sections for Network Weaving and Resources (book reviews and suggestions, videos and films, websites, etc). May you find here inspiration and connections to support your work for the Great Turning to a Life-Sustaining Society.

Several colleagues stepped forward to help create the Journal: Aravinda Ananda, Karina Lutz, Randy Morris, Rebecca Selove, Bob Stilger, and Carolyn Treadway. Each has brought special talents and experience to the team, for which I am most grateful. Anne Symens-Bucher and Joanna Macy were able to provide some funds from a grant to pay for the graphic design and layout. For this first issue, I’ve recruited a number of people to share their efforts and experiences; I deeply appreciate their contributions.

About the Journal

This Journal is meant to inform you about the remarkable projects various people are engaged in, as well as inspire you with new perspectives on the Work and the world. The title, Deep Times, comes from what Joanna Macy calls “Deep Time” work, in which we reconnect with ancestors and future beings to guide and inspire us. Deep Times follows the Spiral of the Work That Reconnects, with articles and poems on Gratitude, Honoring Our Pain for the World, Seeing with New Eyes, and Going Forth.
The Journal will be published three times a year and I encourage everyone to submit articles: about the work you are doing, on insights and inquiry into concepts and theory of the Work That Reconnects, about your work with specific populations, your poetry, music, artwork, and anything else you want to share with the larger community. We'll start work on the next issue as soon as this one is published, so send your material by May 20, 2016 to: deektimes@ workthatreconnects.org.

I hope to focus future issues on specific themes with guest editors, so please step forward if you are interested in filling that role. Your suggestions and contributions will help make this journal a truly community effort.

About the Work That Reconnects Network

The ad hoc group that formed after the August-September Intensive has met on several teleconference calls to envision and explore how to create a more vibrant social impact network of facilitators and supporters of the Work That Reconnects. We hope this Network can help bring forward generative responses to the complex crises of our time.

This planning group now includes people who attended the intensive and others who had expressed a strong interest in building relationships and helping weave a network. The group currently includes Constance Washburn, Molly Brown, Werner Brandt, Aravinda Ananda, Emily Ryan, Kimberly Hooks, Lydia Harutoonian, Marguerite Kahr, Kathleen Rude, and Anne Symens-Bucher. For the time being, we call the group “Stewarding the Work That Reconnects.” We’ve composed the vision, mission and values (at right) to guide our work.

Building such a network is a challenging undertaking so we are particularly looking for people who have experience with network building and fundraising. Constance Washburn is coordinating this effort so please contact her at network@workthatreconnects.org if you would like to participate. An article on how to build a network appears in the Network Weaving section of the journal.

As part of building the Network, we are in the process of upgrading the workthatreconnects.org website. Werner Brandt is spearheading this effort; if you have skills to contribute to the continued improvement of the website, please contact him at admin@workthatreconnects.org.

Our Vision

- The Work That Reconnects Network provides support, guidance, and inspiration to people all over the world in their work for the Great Turning, in diverse communities, schools, universities, businesses, government agencies, and NGOs.

- The Work That Reconnects Network functions as a vibrant living system, providing communication, education, mutual support, and collaboration in creating curricula, practices, books and articles, music, poetry, and art.

Our Mission

- To design and build a network of facilitators and community members in the Work That Reconnects for optimal communication, collaboration, inspiration, and mutual support, and to contribute to the Great Turning.

- To promote the Work That Reconnects in the world by building relationships in person and via social media, an interactive website, a periodic journal, and other means.

- funding and staff to enable the Work That Reconnects Network to fulfill its vision.

Our Values

Openness, transparency, connectivity, collaboration, inclusivity, diversity, kindness, service to the welfare of all beings of the three times, and to the healing of the planet.

Donate to the Network

Please help support the Network, the WorkthatReconnects.org website development, Deep Times Journal, and Network Weaving; membership directory, gatherings, building communication platforms, etc.

A sister organization, Interhelp, is providing fiscal sponsorship so your donations are tax deductible.
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Deep Times -
A Journal of the Work That Reconnects

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Editor: Molly Young Brown

Editorial Team: Aravinda Ananda, Karina Lutz (poetry editor), Randy Morris, Rebecca Selove, Bob Stilger, and Carolyn Treadway.


Deep Times is published online three times a year at workthatreconnects.org. To subscribe, sign up on the website.

Submissions for Summer issue are due by May 20th.

The Network provides support, guidance, and inspiration to people all over the world in their work for the Great Turning. We welcome your donations to support the Work That Reconnects Network and Deep Times. The Work That Reconnects Network is currently a fiscal project of Interhelp so all donations are tax-deductible.

Website: workthatreconnects.org

Email: deeptimes@workthatreconnects.org

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About the cover photo:

Portrait of the Fourth Time
© by Carolyn Treadway

Grasses represent present time, hills represent past time, sky and clouds represent future time. When they come together as one--all times present at once through the portal of present time--it is the Fourth Time (read more on page 10). 

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A Letter from Joanna Macy

Dear Friends,

I wonder what to report about the Work That Reconnects in the year that just ended, and how to convey what the Work can mean for people as their world comes apart. Should I first review the still hard-to-believe upheavals of our common life? Or should I start with events and highlights of the Work in 2015?

Confusion drives me into the kitchen for a cup of tea. I am stopped in the doorway by a wall of light. The setting sun, breaking through clouds, is flooding the room and every object in it with near-blind ing brilliance. For long moments each single separate thing reveals itself afresh, distinct and clear: every curvaceous petal of the cabbage flower on the table; every smear of dirt soiling the windowpanes. I stand stock still, realizing that is what the Work does: it illumines the whole show, opening our eyes to both the glory and the grimness. In the great dance of reciprocity, seeing one lets you see the other.

“Let everything happen to you, beauty and terror. Just keep going,” writes the poet Rilke.

“I sometimes imagine that Mother Universe gave us two hands so that we could carry joy in one and sorrow in the other,” echoes Dennis Rivers.

The sun’s parting radiance illumined for me what I most treasure in the Work That Reconnects, and why I need it, like oxygen. So, more than looking at the past, I want to open to my own gratitude for the Work, especially to this community of people already familiar with it.

Some Gifts of the Work

Thirty-eight years ago, as I took the first steps into what would become the Work That Reconnects, there is one thing I could not have foreseen or imagined. It’s the size and beauty of the human heart that this Work has allowed me to glimpse. That is the greatest of its gifts.

Another is how the Work helps me see the whole scene we confront, with its many issues, conflicts, and tragedies, as one interrelated drama. The conceptual frame of the “three stories” helps me grasp the logic, or karma, of massive, mutually reinforcing movements, which can then be witnessed with a steadier mind than if experienced as blows of a random and meaningless fate.

Exceedingly precious to me is the Deep Time perspective, that I slip into ever more easily, thanks to decades of role-playing past and future generations. It began with a vision seen through the smoke of a cooking fire at Greenham Common Peace Camp in 1983, and since then it inspired the Nuclear Guardianship project, birthed our shared understanding of the Great Turning (seen from the imagined perspective of future generations), and blasted open my personal experience of time. I especially value how Deep Time work extends our appreciation of the impact of our choices beyond our individual lifetimes; that expanded context liberates us from needing to see the results of our actions.

I love the ways our Deep Time and Deep Ecology processes enliven the moral imagination. Through the years I’ve seen how these often playful games not only grow the capacity to identify with other beings, they also literally change lives by generating desires and hopes for what can be done. In other words, intention arises, or more precisely, intention to act for the sake of the whole—the meaning of bodhichitta, that handy Buddhist term.

As Deep Time becomes a habitual perceptual frame, it helps us see, on the one hand, the larger historical or mythic forces at play in our planet-time, and, on the other, the power of our own personal choice-making. How we choose to respond is the one and only thing that we can control. In a reciprocally interactive world, that’s actually quite a lot.
Have you noticed how Deep Time work carries over into daily life? For me, it brings a sense of companionship with the ancestors—and you know I don’t mean just my biological ancestors, but all who’ve gone before—and the future ones, too. Sometimes I sense the past and future generations encircling us like a cloud of witnesses. I imagine I feel their concern and desire to help in this do-or-die moment when we are so fearful and distracted. This brings comfort, and courage, too, because the past and future ones have no hands now but ours, nor can they speak but through our voices.

**Some Lasting Impressions of 2015**

Praise be for the health and vigor that allowed me to continue to offer and take part in an wide array of events, including two intensives in 2015 for 68 and 48 participants respectively.

After ten years with me, Anne Symens-Bucher plays an ever more magical and essential role in my life and work. She helps plan my work and schedule, handles that correspondence, and facilitates the Work That Reconnects in her own gifted way. She guides, inspires, and manages Canticle Farm, an urban community in East Oakland based on Franciscan teachings and the Work That Reconnects.

I’ve loved having a monthly drop-in gathering at a colorful Earth-trackers store near a downtown BART station. Called the “open sangha,” it has grown up over the last year and a half. Attendance ranges between 60 and 90, including more and more young people. We meet for two hours, with live music at beginning and end, a sitting practice, a teaching, an interactive exercise, conversation, and prayers. A young colleague in the Work That Reconnects often shares the teaching with me, which gives them experience and exposure.

Many of my workshops use the Work That Reconnects to focus on and illuminate specific concerns and topics, such as climate chaos, Black Lives Matter, a particular body of Buddhist teachings, and the life and poetry of Rainer Maria Rilke.

I have been thrilled to hear from workshop participants regarding their work in Rumania, Bulgaria, Hungary, Japan, Mexico, Colombia, and other far-flung places. The Work continues to spread around the world.

Many of the people facilitating and supporting the Work That Reconnects have expressed a desire for more connectivity. At the August/September Intensive, people met to explore how to support the emergence of a vibrant network. This Journal will support its on-going manifestation. I am delighted to know that the Work That Reconnects is in the good hands of so many dedicated folks.

The Joanna Macy Center at Naropa University in Boulder, Colorado opened with a heart-warming celebration. Over the years, I have taught with the Environmental Studies Program there, and the Work That Reconnects features in two other programs as well: Peace and Conflict Studies and Ecopsychology. The aims of the Center are three-fold: to grow the Work That Reconnects within Naropa and the wider community; to foster appreciation of the revolutionary potential of Buddha’s teachings; and to advance the concept and practice of Nuclear Guardianship. Nuclear Guardianship is already underway at nearby Rocky Flats, the plutonium-contaminated area around a defunct nuclear weapons plant, to block its becoming a wildlife refuge and public recreational park.

**Back to Asia**

As I write this, I am packing up for three weeks in Sri Lanka, to take part in a conference of the International Network of Engaged Buddhists and to renew my 40-year involvement with Sarvodaya. Sarvodaya is a Buddhist-inspired community development movement active in some 15,000 villages. The year I lived and worked with Sarvodaya and the book I wrote about it, *Dharma and Development*, shaped much of what I brought to the Work That Reconnects.

Happily, my daughter’s son Julien and my son’s daughter Elisa, both 18, are accompanying me on this journey as part of their gap year before starting college. Having heard about the adventures of their parents and grandparents in this part of the world, they want to make their own memories. After our time together, they will volunteer with Sarvodaya in Sri Lanka and Tibetan communities in northwest India.

Please know how much I appreciate the community we create as the Work That Reconnects interweaves our lives. I am ever strengthened by it.

In grateful solidarity,

[Signature]
Gratitude for Joanna Macy’s Teaching

Deep Times invited some long-time associates of the Work That Reconnects to write a paragraph or two about how different aspects of Joanna Macy’s teachings have touched their lives. Here are their tributes:

Randy Morris, Ph.D. on Despair

Let this darkness be a bell tower and you the bell. As you ring, what batters you becomes your strength.

-- Rainer Maria Rilke

I first encountered the beautiful heart/mind of Joanna Macy while living in the city of Hiroshima, Japan, where I was teaching at an International School in the early 1980’s. She had just published an essay on “Despair and Personal Power in the Nuclear Age” in a new journal called Evolutionary Blues that a friend had sent me from America.

At the time, I was suffering from ‘compassion fatigue’. The daily reminders of the bomb were everywhere in the city, including the corner of our street on the outskirts of the old city where a large pile of bodies had been burned a few days after the bomb struck. I had interviewed hibakusha, A-bomb survivors, about their dreams and realized that the bomb was still being experienced on a nightly basis in the PTSD dreams of the survivors, thirty-five years after the event. Reagan and Gorbachev were butting heads and America was in the midst of a pandemic of nuclear fear. In the midst of my despair about the future of the human species, Joanna’s teachings about this pain were a living balm poured directly onto my broken heart.

For the past thirty years I have tried to understand and act upon these teachings about despair. Their value only increases with time as the collective mind of the industrial growth complex undergoes the spasms of the death-rebirth initiation that is necessary for the future survival of the human species.

The central teaching is that our pain for the world emerges from our compassion, our ‘suffering with’ the earth herself, that to express strong feelings of despair is to be reminded of our rightful place in the larger web of life, connecting us to both the human and more-than-human companions of our ecology, the ‘ecos’ that is our home on earth.

A central practice of despair work in the Work That Reconnects is the Truth Mandala. For many people, the Truth Mandala is their first encounter with the power of allowing strong feelings to surface and be witnessed by others in a generative way. The ‘tantric flip’ in which anger, sorrow, fear and emptiness transform into our passion for justice, our love for what we mourn, our courage to speak out and the empty space from which new things can arise, is a revelation to many.

Fully realized despair, the most honest emotional response to the dark side of our global situation, requires us to create meaning from our suffering, to radically alter the ways we think and behave. Despair is both a call to transformation and the road to its realization.

Thank you, Joanna, for showing us the map of this difficult terrain, for blazing a trail through it, and for providing the light of companionship along the way.

Seelie (Linda Seeley) on Buddhist teachings

Joanna’s Buddhist scholarship has influenced me greatly, especially “mutual causality” and the practices for moving through. Her teaching has illuminated the similarities between Buddhism and Judaism (and for that matter, all religions), and it has helped me seek pure thought/no thought. In that, it has helped me clarify the sacredness of elemental life, and it has, at times, allowed me to become intoxicated with the dependent co-arising of everything. Joanna's Buddhist teaching has also prepared me to meet the sources of the suffering in the world (greed, hatred and delusion), to perceive them in their institutional forms, and to challenge them for the sake of all life. It’s also helped me realize that the choices I make in my life are the only things that really matter, that my intention for healing in the world can spread and actually affect the whole, though often imperceptibly. I think also that the community of people I have met through Joanna has given me a sense of security, knowing that there are myriads of others in the world who are here to preserve life on our beloved mother.
I could go on and on. Meeting Joanna (and Fran) and learning the work has probably been the strongest influence in my life aside from motherhood and midwifery. But learning the work - and the Buddhist underpinnings - has made me see that motherhood, midwifery, activism, community, and solitary existence are all radically interdependent and necessary for the health of the whole.

**Molly Brown on Nuclear Guardianship**

I fell in love with Joanna at a Nuclear Guardianship workshop she gave in 1990, where I learned more about the catastrophic quandary of nuclear weapons, nuclear energy, and radioactive waste, as well as the possibility of “nuclear guardianship” to protect nuclear waste storage facilities for generations to come. I was inspired by her vision of citizen/pilgrims guarding nuclear waste sites as part of their sacred commitment to future generations, and preserving the knowledge of the “poison fire” and its dangers through stories, songs, and ceremony through the millennia. This was especially meaningful to me because I felt a karmic link to the calamity of nuclear weapons, energy, and waste, having grown up in Los Alamos.

Years later, I had the great privilege and joy of co-authoring the two editions of *Coming Back to Life* with Joanna (published in 1998 and 2014). Joanna has a unique capacity to clearly and authoritatively communicate her own understanding, while welcoming and validating others’ perspectives. This capacity was very present in our writing together. I am forever grateful for Joanna’s presence in my life and the world.

**Annie Symens-Bucher on Systems thinking**

In January I celebrated my ten-year anniversary of working as Joanna’s personal assistant. There are no words for the gratitude I feel for these years and for what has emerged from our “dancing together,” including the birth of the Canticle Farm community.

It was through this emergent process that I most clearly came to understand Joanna’s systems theory teachings, which are for me the most rewarding aspect of the Work That Reconnects. My first response to these teachings was to be completely awe-struck. It was as if someone had finally told me the truth of how things worked, a truth that had been “taught” right out of me.

Learning about living systems theory “Joanna-style” has changed the way I think and see the world. The “Systems I” lecture on power has deeply informed my understand-
Carolyn Treadway, on the gift of the Fourth Time

A central teaching of Joanna is Deep Time—reconnecting with past and future generations. Slowing down amidst today’s frenzied pace of life even long enough to reflect about time helps us to reinhabit time and to experience our present lives within much larger temporal contexts.

Within Deep Time is a teaching that has been a particularly precious gift for me: the Fourth Time. We all know of the three “ordinary” times—past, present, and future—and tend to think of these as separate times that proceed in linear fashion from past to future. The Fourth Time is very different: it is the Time when all three of these times come together to exist at once, simultaneously. Dwelling in Fourth Time, I am in the present, but am always conscious of the past and the future being here with me as well. I live in three dimensions—in the present. The ancestors who have guided my way are as real to me as if they were physically next to me. The utterly precious future beings yet to be born are in my heart always. Constantly they call me forth to protect the Earth for their future lives.

Joanna and Fran taught us about the Fourth Time early in our 2007 Thirty-Day Intensive at West Wind on the wild Oregon coast. Even though they modeled living in the Fourth Time, this idea was at first a bewildering concept: how could a person be in three times at once? But as I let go of trying to figure it out, and simply lived into this concept day by day by day, the portals between time zones opened and the separate times began to flow together.

I am part of a vast and magnificent procession of beings who did care, do care, and will care about our beloved Earth.

Gradually I felt the rootedness inherent in deep connection with the past, and enormous gratitude at all that my ancestors had gifted to me. My circle of connection widened to include all the people, creatures, trees, plants, landforms, and ocean present at West Wind. Together, we were One. Both ancestors and future beings surrounded me like a ‘cloud of witnesses’ as I moved through the days. My visceral sense of their presence led me to realize that I am never, ever alone. Instead, I am part of a vast and magnificent procession of beings who did care, do care, and will care about our beloved Earth. We join together, as One—one Whole, composed of countless parts. Feeling this in my bones gives me peace, energy, and hope. I continue the practice of being mindful of the Fourth Time. It is a gift indeed. Thank you, dear Joanna and Fran.

A Serious Frivolity

by Bernadette Miller

Savoring the substance of existence is a serious frivolity. Someone must do it.

Someone must love luminous hours when leaves marry light and refuse to stop shining.

Someone must speak the sweetness of lilacs or it will be lost beneath smog.

Someone must bask in the beauty of blessing because the news knows only brokenness.

When you give yourself to a particular place the power and peace of that place give themselves through you.

So savoring the substance of existence is a serious frivolity. Someone must do it.

Will that someone be you?
I sit here at my keyboard feeling both broken-hearted and angry tonight. Hide Enomoto and I have been co-hosting a learning journey to Fukushima with 24 people, all Japanese except for one American (well, two, including me). We visited Itatemura, a small village that began 2011 with a population of about 6,000 people. It had a growing reputation all over Japan for its clean water, delicious air and wonderful food. It was just over a small mountain range from the Fukushima Reactors, about 30 miles inland.

On March 11th, 2011 when the earthquake struck and the tsunami washed in, Itatemura had experienced no damage. But when the reactors exploded on March 12th one of the unexpected things that happened was that Itatemura received one of the largest dumps of radiation in the region. A perfect storm.

Things were so crazy then that it took almost a week to realize what had happened. And then the entire village was evacuated. This beautiful village became a ghost town.

I’ve been to Itatemura many times over last four years, watching the changes. I was unprepared for what I saw this week.

Some of you may remember the infamous headline during the Vietnam War: “We destroyed the village to save it.” That’s what’s happening in Itatemura. Policies set in Tokyo — way over the heads of people in Itatemura — include decontaminating the village. That means removing all the radiated earth — the top six inches — which, of course, is the top soil carefully built up over hundreds of years. It also requires washing trees and brush by hand, and then removing the soil newly contaminated by washing. The waste is placed in black storage bags (which will fall apart in five years) and stacked in big piles in temporary-temporary-temporary locations for resettling in other temporary-temporary locations before being moved to temporary locations before arriving at the non-existing destination for permanent storage.

continued on next page
The waste is being removed at a huge industrial scale and the field and hillsides of the village are being completely ravaged. It is not being done in a way the people who have lived in and loved the village would proceed. The “cleanup” proceeds at the direction of Tokyo and profits are being made by companies in Tokyo. It is the second disaster, and it feels more tragic and greater in magnitude than the first! It is a travesty.

But the “clean-up” is being done with the same mentality that created the nuclear power plants and the ensuing disaster.

But the “clean-up” is being done with the same mentality that created the nuclear power plants and the ensuing disaster. Humans dominate and control. The earth is our dominion. We will do whatever we damn well please and we will fix any problem we stir up. Progress is necessary — get out of our way. We need power to get rich and consume more of the earth’s resources.

I could not bring myself to take any pictures. Now I wish I had. But it was just too horrifying. I asked a friend for one of hers so I could better share this story with you. Rows on rows, bags on bags. Endless waste.

This beautiful village is being turned into a terra-farmed mega waste site with no regard for anything except to clean it up as soon as possible and then forget about it. Of course, clean-up is a relative term. So, for example, Tokyo firms have contracts to clear forests within a particular boundary. On the other side of the boundary, no action is taken. Guess what happens when it rains? Or with the winds blow? Immediately the certified decontaminated lands are re-contaminated. But the contract is done and the certificate issued.

It is a heartbreaking mess. And it is an exquisite example of the exercise of power over rather than power with. The central government listened patiently to local people for a while — and then the government was willing to make those “hard decisions” that local people can’t make for themselves. What’s missing in this picture?

Earlier in the day we visited what used to be one of the largest temporary housing sites which once held more than 1000 people. Only 180 remain — the oldest and poorest people, scattered in another ghost town. They remain because construction of permanent housing is still three years away. Why, you might ask, is a country that provided temporary housing for more than 300,000 survivors within 5 months of the disasters, still unable to build permanent housing almost 5 years later?

The simple answer is OLYMPICS. The construction for the 2020 Olympics has driven the cost of construction materials up by 200-300% — it always happens, everywhere in the world, with events like the Olympics and World Cup. And even if materials were affordable, there are no contractors to do the work. Last week, for example, I was in a perfectly useable building near Tokyo Station. It’s being torn down because it is not pretty enough for the Olympics. The central government places a priority on making things pretty for the Olympics rather than building permanent housing. More power over rather than power with.

It is insane and regrettable. What can we learn from these new disasters? One thing I know is that the spiral of Active Hope helps me not be overwhelmed. I can remember to look around Itatemura with gratitude for the beauty that was there before and which will return again in another’s lifetime. I can speak out my anger and grief and sadness. New eyes let me see the haste to do something wasn’t really needed. I can go forth with the knowledge that this was not necessary and perhaps find an opportunity to speak this truth in another context to prevent future destruction of our lovely planet.
Thoughts on Evolution’s Unfolding in the Great Turning

by Dennis Rivers

“Whatever you did to the least of these brothers and sisters of mine, you did to me.” Matt. 25

If one backs away far enough, back, back, back, either in space or in time, either to the heart of the Milky Way or to the unfolding eons of history and evolution yet to come, all the sorrow and the pity of the mess we have made here on Earth and all the sorrows of the cruelty with which human beings have treated one another disappear entirely from view, the infinite refuge of a profoundly broken heart.

I sometimes imagine that Mother Universe gave us two hands so that we could carry joy in one and sorrow in the other.

The true shaman’s journey is a circle to go out there to the Milky Way to go out there to the Evolutionary Apex to be comforted by the love that wants to be born in the Universe, and then to come back to this very world we live in and be a healing presence in widening circles.

Our pain for the world around us is not a problem we should try to make go away. Rather, our pain for the world is caused by, and bears secret witness to, our love for the world. The way forward terrifying though it may be is to embrace our pain and by consciously accepting and expressing it find the powerful love that is underneath it. Empowered by that love, we can join arms with others and participate in the mending of the world.

I sometimes imagine that Mother Universe gave us two hands so that we could mend the world with one and comfort one another with the other.

With deep bows of gratitude to Joanna Macy for the teaching that our pain for the world arises from our love for the world.
Lydia has facilitated the Work That Reconnects at Esalen Institute in Big Sur, the Dine reservation in New Mexico, Bali, and all around the Bay Area. She holds an M.A in Philosophy, Cosmology, and Consciousness from the California Institute of Integral Studies. She is a proficient musician, with violin and vocal skills, currently touring with Ayla Nereo and Wildlight.

Interviewer: Molly Brown

Molly: Lydia, you are doing something you call “Music as Medicine in Our Planet-Time.” How did you get the idea to do this?

Lydia: I’ve been a dedicated student of Joanna Macy’s and a facilitator of the Work That Reconnects for eight years. Last February I was in Costa Rica playing violin at the Envision Music Festival, a great festival where you can see the positive effects of music. One day I met Penny Livingston; we hit it off and shared many songs with each other. After the festival Penny invited me to travel with her to a small, coastal town on the southern border of Costa Rica named Pavones. It was my last night in Costa Rica and who was in town but Leah Song and David Brown from Rising Appalachia, some of my favorite musicians! They were playing a show that night in a beautiful little restaurant by the water.

They named their next album “Widening Circles” after Joanna Macy’s translation of Rilke’s poem, so it felt natural to tell them more about Joanna’s work. During the show I was so aware of how this music felt like medicine for my soul and body. After the show Leah Song, Penny Livingston, and I shared a meal together and the complete vision for the workshop rushed in. I had a strong desire to bring together the Work That Reconnects with the magic of Rising Appalachia’s music and Penny’s plant medicine work. I pitched it to them right then, and thank goodness they were totally into it!

Music is probably one of the most popular, healthy ways that we self-soothe in our culture.

Molly: Right.

Lydia: It creates beauty! Within a five-minute song you see the way that music directly affects our ability to metabolize some kind of human experience. It cushions it in a sonic landscape of beauty. It’s carried into the world and communicated through melody, harmony, and rhythms. And that can help us hold or express more difficult feelings.

Molly: This is wonderful, Lydia!

Lydia: At that festival I also observed that we impose a separation between musicians and everybody else. Musicians are untouchable “gods” with creative genius the rest of us are lacking. Not to say that musicians haven’t practiced and honed amazing skills to be able to craft their art. They most certainly deserve credit for this. But we reify them. I want to make being a musician accessible so that creativity and inspiration can be given back to the community sphere rather than having a division between the people who play and those who watch.
Molly: The performers and the audience, yeah.

Lydia: Music is another tool we have to help create the resiliency we need to live in quite challenging times. Just because I’m a violinist doesn’t mean that between the two of us I am the only one who has access to this tool. You use it all the time! You’re a musician, too. You have a musical soul. And when you listen to a song, some inner part of you moves with the music.

Molly: Oh, totally.

Lydia: And plays along with it in some way. It’s just in more of an inner dance way.

Molly: I think of when I’ve heard a song that really touches me, and I continue to hear it in my head for days afterward. It’s in me.

Lydia: The Work That Reconnects can reconnect us with our human place in Earth’s ecosystem. By experiencing the grief that our world is in dire straits, we tap into our care for other life and re-enter our place of belonging in the more-than-human world.

A major pillar of the workshop became about bringing in already known artists. It was a pretty ambitious idea on my part. But it was part of the full vision that I got—to work with musicians who were already developed in the industry—and bring them in so they would have an experience of the Work That Reconnects. I knew that potentially they would have as profound an experience as I’ve had, and that would go back into their music. And it has! Both Rising Appalachia and Ayla Nereo had profound experiences giving their concert. The concert is a fundamental part of the workshop that we open up to the larger community.

Molly: So the workshop precedes the concert?

Lydia: That was the initial idea. For the first workshop, with Rising Appalachia, it was going to be a two-day workshop with a concert at the end. But the concert space we wanted to rent was only available the night of the first day. This meant that we would have the concert after the Honoring Our Pain part of the Spiral. I was a little nervous about this because of wanting to respect the processes of the participants and not ask them to do too much movement at a sensitive time in the workshop. But I just imagined my way through it and it seemed like it could work. So I just trusted that I would find the way to hold the transition from workshop to concert well. And I trusted the music, too. In the afternoon before the concert we ended with a Truth Mandala, a ritual to honor our pain for the world. This was quite powerful, as Truth Mandalas tend to be, and we sang together for about twenty minutes afterwards. Then I invited everyone to take care of each other as we transitioned into the concert. We had about a two-hour break between the two.

Molly: With some time for dinner?

Lydia: Yes, dinner and grounding. The band and I went over to the space and sound-checked. Mind you, the band also did the Truth Mandala two hours before the show.

Molly: Whoa!

Lydia: All I can say is that the show was incredible. Honest and soulful, it felt like a kind of church. We had about 150 people there who weren’t part of the workshop. The people I talked to were amazed by what they felt during the concert. It was as if the work we were doing in our workshop was translating through the

Let this darkness be a bell tower

by Rainer Maria Rilke,
trans. Joanna Macy/Anita Barrows
Sonnets to Orpheus II, 29

Quiet friend who has come so far, feel how your breathing makes more space around you. Let this darkness be a bell tower and you the bell. As you ring,

what batters you becomes your strength. Move back and forth into the change. What is it like, such intensity of pain? If the drink is bitter, turn yourself to wine.

In this uncontainable night, be the mystery at the crossroads of your senses, the meaning discovered there.

And if the world has ceased to hear you, say to the silent earth: I flow. To the rushing water, speak: I am.
music to the audience. I was standing in the back, in awe of the space we had created. The music touched the depths of our care for each other, our love of life, and our commitment to protect what we love. We traveled from the depths of our sadness to a profound celebration that we are alive at all on planet Earth—and that we can play music and we can dance together.

By the end of the concert, everyone was jumping and dancing and hooting and hollering. It was more than I could have even imagined.

**Molly:** Wow! Yes!

**Lydia:** The next day Leah and Biko—their percussionist—half-joked with me that they want to do a Truth Mandala two hours before every performance. They felt that their music had returned to its original purpose. They had a profound experience of re-entering their roles as troubadour musicians singing out to help heal community and keep spirits alive—that’s exactly the medicinal power of music.

**Molly:** And the musicians were taking part in the workshop the whole time?

**Lydia:** For most of it. They had to continue their tour, so they left halfway through the second day.

**Molly:** Well, they were Going Forth.

**Lydia:** Penny’s work of taking people out on the land and inviting them into an imminent experience of being part of a living ecosystem is also a fundamental part of the workshop. It grounds the whole experience.

**Molly:** Wow.

**Lydia:** And we are going to do it again!

**Molly:** You’ve only done the one?

**Lydia:** We’ve done two. The second one was with Ayla Nereo, my bandmate. And the next one’s with Ma-Muse.

**Molly:** Oh, it’s MaMuse—as in Mama Muse!

**Lydia:** Exactly! They are awesome. Sarah, who is in MaMuse, has already done a retreat with Joanna so she’s familiar with the Work That Reconnects. When she heard about the workshop, she got very excited. These musicians are yearning to share music in that way. They don’t want to be just entertainers; that doesn’t feel right to them. They want to participate in work that strengthens community. They don’t just want to be show people; they’ve written their songs for a reason. Their songs were born out of very real places they are traversing, and they sense that their songs are offerings for our time.

**Molly:** Where’s the next one, the MaMuse one, going to be?

**Lydia:** It’s at Regenerative Design Institute in Bolinas. The workshop is March 4-6 and the concert’s going to be the night of the 5th.

The concerts have become a source of solace, sanity, beauty, and celebration.

People’s hearts are broken everywhere, and that’s not an unintelligent response. It’s actually the sane response to an industrial system gone mad with greed. The grief you feel, the anger you feel, and the fear you feel: these are all intelligent reactions asking us to pay attention to something that is wounded in our world. These reactions stem from your love of your community. If we can learn how to be with our grief as a way of contacting our love and caring for the planet, it can actually be an empowering experience rather than a disempowering one that we have to fear.

**Molly:** It’s part of honoring our pain.

**Lydia:** It was so funny because I did the Work That Reconnects for seven years and was a musician my whole life, but only now are the two parts really coming together.

**Molly:** When did you do the first concert?

**Lydia:** June.

**Molly:** So this is only six months old!

**Lydia:** Totally. This is a recent development in my work as a facilitator. What a wild life we lead! 

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*continued from previous page*
Chestnut, elm, maple

by Karina Lutz

I know I am dreaming but I cannot wake up.
I shake myself, but it is not the earth body, it is the dream body that shudders.

I know I am dreaming when I drive down Maple Street,
loving my gorgeous maples while I kill them with my exhaust,
but I cannot stop.

I know I am dreaming when I turn onto Chestnut Street
and there are no chestnut trees
and when I turn onto Elmwood
and the grand elms have long since died.

I remember hearing that they were dying
as a child, but didn’t know which tree was which,
which to mourn,

had been taught only maple and oak
by my city-born elders. Had no idea how permanent
the loss of a species would be. But we were awake

as we played along the streets, pretending they were rivers,
deep and wide and flowing as they should.

A few times a year, in late August, four inches of rain in a day
would flood the streets, and they would become rivers,
shallow and wide and flowing and we would thrill, the rain
warm enough to run in, the earth body and the dream body
of the rain one. The earth body and the dream body
of ourselves and the rain one. We were awake,
with rain down our spines; our earth bodies shuddering,
shaking the rain, both rain and spine shuddering, laughing.

The rain would wash the streets clean,
sweep litter and maple helicopter-seeds alike
down the storm drains
to the real rivers, litter and leaves and seeds
and floating gasoline rainbows
rushing toward the real rivers,
hidden underground.
The Work That Reconnects in the Three Americas
An interview with Adrián Villaseñor-Galarza, Ph.D.


This is the first of a two part series; the second part will appear in the next issue of Deep Times.

Interviewer: Karina Lutz

Karina: What do you do in your workshops?

Adrián: I’d say that the educational offerings primarily focus in three broad areas: ecopsychology, deep ecology and the Work That Reconnects, and ecospirituality. Within this framework and at varying degrees we integrate theoretical explorations with group work, ritual, reconnection to nature, meditation, and reflection. I aim to strike a balance between information and integration, the head and the heart. The last few years I’ve noticed a growing resonance and interest in people in Mexico.

The workshops run from half a day to six days, the weekend ones probably being the most common. I sometimes say to people that the areas I mentioned and whatever name the workshop goes by it is ultimately an opportunity to bring to the surface who we truly are and practice living from that level. I understand this level of my “realness” to be in perennial communion with all that is. I very much enjoy the workshops.

Karina: You’ve translated Joanna Macy and Molly Young Brown’s Coming Back to Life into Spanish, and just edited a series of essays by practitioners in Spanish on the Great Turning called El Gran Giro. Will you be translating Gran Giro into English?

Adrián: I hadn’t thought much about that. The initial impetus was really for the project to contribute to the Latin American context and other Spanish-speaking communities. A secondary interest, as you’re now bringing up, could be to cross-pollinate and offer the different essays in English too. That’d be great.

There’s also the ongoing project of updating the translation of the new edition of Coming Back to Life [2014]. I think this is crucial and necessary, as the updated edition of the Work has expanded to include, amongst other things, the realities of the global South. People would get a fresh dose of inspiration.

In turn, the second section of the Gran Giro (a selection of twelve essays from different Great Turners of the three Americas) could help the more developed global North gain a better perspective on how the work toward the creation of life-sustaining societies is being done in Latin America.

I was surprised when I assisted Joanna in a 10-day retreat in Northern California last summer to find out that it was the most diverse in terms of the participants in 30 years. That’s a lot of years. People from the global South and North are feeling the pain for the world and know-
ing that something systemically is not going well. While there are key similarities amongst the peoples of different parts of the world, the social issues faced are, in some cases, radically different.

Karina: And some of us might be engaging in cultural appropriation.

Adrián: The Work That Reconnects, born in the global North, could be seen as just another neocolonial strategy imposed over the peoples of the South. However, the people familiar with the Work know that this is a far cry from what takes place during the various workshops and educational engagements. The proposal works as an open system—highly sensitive to external conditions and adaptable to the needs of a specific cultural milieu. That’s the beauty of it. I believe it is the responsibility of the facilitator to educate his or herself in the specific context and attune the offering to the needs of the participants to effectively inspire acting on behalf of the earth.

Because of the cultural differences, an effective Work That Reconnects facilitator has to embody the work and assimilate it at a deep level so as to be in tune with the socioeconomic challenges (and others) faced. This takes place within the context of the larger body of earth. I wouldn’t be called to do the same workshop here and there. Ideally, the practices and concepts are nurtured by your own life experience and touch on the myths and stories with a magnetic appeal to the participants. As an example, in Mexico, I some times refer to Quetzalcoatl—the main god of the ancient Mexicans, the feathered serpent—knowing the great impor the figure has on the deep mind of the participants. I’d probably invoke a different figure elsewhere.

Cultural appropriation South [of the US border] is not as black and white, literally and figuratively. In Mexico, as throughout Latin America, in many ways we are all people of color. There’s of course great social issues and disparity amongst the many “shades of brown,” making for a rich and complex cultural tapestry. But most people’s historical lineage isn’t as cut off from the first peoples as is often the case in the North. This makes for a rather different approach when dealing with cultural issues outside the US.

Within the context of a workshop, if an indigenous person is participating, I go to them to convey the big respect I have for their ancestral wisdom and make clear that the ideas and practices shared may help celebrate the invaluable lessons coming from an intimate allegiance with the earth, as enacted by pre-industrial societies. Personally, I feel called to share some of these ancestral practices (more so as of late) learned and practiced throughout my life. This impulse I see mirrored in the societal thirst of reclaiming [our] rich indigenous heritage[s].

Karina: In the spirit of “we hear you, we are with you,” is there anything we in the US should be aware of in the Latino/a or Latin American pain for the world?

Adrián: It’s precious what’s going on down there. I feel that the healing of that sector of the world’s population is essential. The ‘ecopsychic energy’ (as I refer to the enlivening principle of the human psyche in close allegiance with earth’s vitality) trapped in the global South is essential for the healing of the entire earth community. Leonardo Boff’s [the developer of the liberation theology movement’s] work has pointed out that the decimation of the earth and the oppression of those less privileged goes hand in hand. It follows that listening to the stifled voices of Latin America (and all the repressed communities around the globe) may provide useful hints as to the necessary changes in need of being addressed. The pain for the world coming from Latin America joins all in one breath.

At the same time, it is helpful to know that many people have expressed in some of my workshops that the Work That Reconnects is exactly what the environmental movement in Latin America needs. Proposals that tap into the human heart. When such a gift is shared something special happens. It might be uncomfortable but it is so worth it, as the heart helps bring ancient teachings into a contemporary context.

Karina: What might “white” American practitioners of the Work That Reconnects do or learn to present it in a more inclusive and culturally sensitive way to Latino/as?

Adrián: Many things. But here’s a simple suggestion: remove ourselves from the center of the show. To start with, “America” as it is taught in schools throughout Latin America is certainly not the US—it is the entire continent[s]! This seemingly small move reveals the very core of the issue, that is to say, the appropriation and consequent erosion of the dignity and freedom of what lies beyond the industrial system.

The Work That Reconnects is such a wonderful group-work system, a quasi-living being, that if we remove the inflated grandiosity from the industrialized operating system within our minds, the grace and intelligence of the whole will take over and lead the way.
Song lyric by Libby Roderick

In the name of every muscle in our bodies, we beseech you
In the name of the feather, the sun, the mountain, the river, the otter, the salmon, the pine and the stone
In the name of babies, now and forever more, and of lovers, and of sex.
In the name of the breathing, pushing, spreading, decaying, pulsing earth
beneath our gills, our roots, our talons, our hooves and our bare skinned feet:

Help us
Help us easily distracted, heartbreakingly self-centered, brilliant and beautiful big-brained creatures,
Us business-as-usual, new-on-the-planet, slow-moving, deep-loving creatures
Help us to remember that this wondrously intelligent orb has generated living
art beyond anything we will ever hope to approximate
Twenty-four hours a day
For six billion years—

Help us to remember that we can seize the power
That we can raise our voices
That we can flood the courtrooms, the schoolrooms, the boardrooms,
the email, voicemail, letters to the editors, the streets, the banks, the churches and the temples
That we can rise up in power on behalf of all those who live in tree, cave, hive, village, dam, river, ocean and suburb.
That we can rise up on behalf of all we love and all that keeps us alive.

We beseech you: visible and invisible,
wild and tame, past, present and future.
Have mercy on us human beings.
Help us give birth to the human race.

www.libbyroderick.com
Dismantling Oppression
An Interview with Adelaja Simon

Adelaja Simon, a young man of Haitian & Yoruba descent, has been involved with three people of color cohorts studying the Work That Reconnects at Canticle Farm in Oakland, where he lived for the past 5 years. We asked Anne Symens-Bucher, the visionary founder of Canticle Farm, for an article on the Work That Reconnects in communities of color; she submitted this transcript of her fascinating interview with Adelaja. Anne and Adelaja enjoy co-facilitating the Work That Reconnects. They are currently engaged with 33 other people in a year-long exploration of white privilege, structural racism and black oppression using the Work That Reconnects.

Anne: How did you become involved in the Work That Reconnects?

Adelaja: I was interested in eco-psychology and I stumbled upon Joanna’s work in that context and was inspired. Three years later, I found myself joining the Canticle Farm community. My first day there, I was introduced to the Work That Reconnects when you facilitated the Truth Mandala. This was two days after the earthquake, tsunami and subsequent nuclear catastrophe at Fukushima. I was touched by the power of that ritual space, recognizing that in community we can really hold and honor the fullness of our emotional response together without having to “fix it.” I was inspired by and drawn into that beauty and felt really supported.

Anne: And then what happened? How did you get involved in facilitating?

Adelaja: You introduced me to Joanna and invited me to participate in several different workshops she was offering. I believe the first one was with Generation Waking Up at Esalen Institute at Big Sur. I remember being blown away in that epic space at the convergence of three waters: the mountain stream, the hot springs and the Pacific Ocean. To be there moving around the spiral with young folks was really nourishing. I remember one particular ritual—the bowl of tears—where Joanna asked me to get some water from the Pacific Ocean. We held that water in a bowl and were invited to speak as the Pacific Ocean, specifically to the amount of nuclear radiation and waste being emptied then, and still today, at an alarming rate into the ocean by the nuclear reactors melting down in Fukushima. Through this ritual I was releasing an immense amount of stored pain and challenge. It was for me an epic download in terms of the work. Soon after, you invited me to join you at a workshop you were offering, and that was the first time I facilitated one of the exercises.

Anne: What was pulling you to facilitate?

Adelaja: In that first Truth Mandala I experienced, I was inspired to create a context for opening to pain and through that opening, to take in the feedback. I have spent a good amount of my life processing alone and in my own “spiral.” There is solo work that needs to happen in terms of soulful exploration and really finding one’s own voice and purpose. And yet there is a particular way in which grieving is meant to happen in community. I am inspired by that and want to engage as a way of building resilient community in our especially tumultuous times.

Anne: Tell us about the Work That Reconnects with People of Color.

Adelaja: I was invited to participate in and help hold the first cohort in the fall of 2012, once again by you who organized and invited folks. I remember being especially excited and also having a good bit of trepidation being asked to step into a leadership role assisting Joanna—not quite feeling adequate, but also recognizing that it was important and right. There was a huge gift in that initial space that opened into the next two cohorts which followed and in which my leadership continued to evolve. It can be easy to fall into a trap of expecting a sort of ease that does not actually exist in more or less homogenous groups. The smaller you get in terms of an affinity group the more complex the issues become. And so I really appreciated the opportunity in each of the three cohorts to look at the

There is a particular way in which grieving is meant to happen in community.
complexities of how the industrial growth society lives in us as folks of color—how our different communities participate in the oppression of other communities of color as well as within our own. I appreciated the opportunity to look together at decolonizing our minds, hearts and families and support each other in reweaving our ancestral memory.

Anne: Each of us who facilitates the Work That Reconnects must figure out how to make it our own authentic expression. What does that look like from your perspective as a black facilitator?

Adelaja: In the Honoring Our Pain and the Seeing With New Eyes stages of the Spiral, exploring the ancestral trauma that lives in white folks is incredibly important to me now, especially after engaging with the three people of color cohorts. Whomever it was who came to this country as folks of color—and I am not speaking about indigenous people—we were and continue to be enticed to some degree, to play into the “American Dream”—the dream of the United States. It is clear that dream is more of a nightmare rooted in a really traumatized idea: that you can stumble upon land and reap epic riches without any impact. Where could an idea like that emerge? The Cree peoples who live North and West of Lake Superior spoke of it as “wetiko”—a soul cannibalism that folks arrived with on this continent. It continues today in terms of whiteness and white culture that fosters assimilation within the capitalist construct. Therefore, it is incredibly important for me to look at the Inquisition, the enslavement of Celtic Folks, the Plague, the famines. These traumatic events which occurred in Europe fostered separation from land, story and culture. Most folks who identify as white in this particular part of the planet are living with this trauma. I believe wholeheartedly that naming this trauma and its repercussions is necessary for our turning...for actually manifesting a life sustaining society. The passion there for me is definitely amplified in being with folks of color and seeing how a particular soul cannibalism lives in us too and has been passed to us.

Anne: So the invitation is for white people to reconnnect to our indigenous tradition and you see that as one thing that the Work That Reconnects could offer—a way to do that?

Adelaja: I believe that the Work That Reconnects can offer a window into what life can look like while folks are reclaiming their ancestral memory and their ancestral traditions.

Anne: So when you are facilitating now, what is different? How has it changed from when you first experi-enced the work?

Adelaja: Those pieces that I just mentioned come out more from me in the teaching segments. But in terms of the facilitation it is really important for me to challenge folks to remember their ancestors and their story before this particular continent. What has happened along the line? What gifts and challenges are there? What behaviors and addictions are there? Of course, we are not separate from any of our ancestors, and how they lived is passed on in the memory of epigenetics.

Anne: You and I are currently engaged in a year-long exploration of white privilege, structural racism and black oppression using the Work That Reconnects. The group includes 18 black people and 17 white people. How do you see the Work That Reconnects as useful in this way?

Adelaja: While it is not the only way, it is a useful way and the exploration thus far has been meaningful. I believe that racial healing stems from the deconstruction of race and needs to be deconstructed along with sexism, queer-phobia, ableism, age-ism...there is so much that needs to be dismantled and ultimately it all stems from the capitalist system. The Work That Reconnects can support folks in this black and white-identified cohort in particular as we explore together the societal construct of race. The Work That Reconnects helps us face the issues together in antithesis to this system as it exists, and which is intentionally polarizing us so that we do not look and dismantle together. I believe that one of the beautiful gifts of the WTR is what the Spiral provides: grounding in gratitude, so that we can honor our pain and see with new eyes the wedge that is driven between us, and how can we remove that wedge in order to act on behalf of the healing of our world.

Anne: Is there anything else in terms of your own facili-tation journey that you want to share?

Adelaja: It has been both fun and challenging too—challenging me to see myself more fully and my own story more fully, recognizing that facilitating this work is beautiful but it is not the end all. We are being called...
into an epic shift in even our vision of reality.
I am personally called to foster that on the deepest level in myself and that is what is most called forth from me as a facilitator. The exploration for me is how can I most fully embody the society that I would like to live within as an individual and how can we do that as a community? How can we who facilitate this work most foster that embodiment in our lives?

Anne: Which is about integrity and “walking your talk?”

Adelaja: Yes! That is exceptionally important to me. It is true with my facilitation of the Work That Reconnects but also in the work I am doing with Animas Valley Institute, with power, privilege and oppression and also with plant medicine. All these together are inviting me to really reweave that ancestral line. I cannot stress the importance of this enough—the way in which my ancestors see it and the way I see it now so clearly both in my life and through visions, is that I am the whole of the ancestral line in this moment. If I am not conscious of the intent of the line, then what am I doing? We have been walking a path for all of this time—all the way back to the stone ancestors, and I am a particular manifestation of that path and of that line. My duty is to step forward, hands joined with others rather than as a separate isolated self without an understanding of my roots. There is a Yoruba proverb my father once shared with me: “The river that forgets its source surely dries up.”

We are seeing the manifestation of that in our society—this society has forgotten its source. I am being individually called back to my source, calling others to theirs, and we are being called together to our collective source.

**Jeweled Net of Indra**

by Dane Cervine

Driving down the freeway, remembering Hindu mythology—Indra’s net, each intersecting weave holding a jewel reflecting every other facet of every other jewel, infinitely. Suddenly, I see the hands that paint the white lines, that lay the black asphalt, hands of a man joyous or lost soap-scrubbing his body clean for dinner and beer, for the wife who loves him, hands that hold their tickets for London to see the grandmother, the hard-drinking pub matron whose body bore children in building rubble when the Nazi bombing relented—and if not for that war, would I be driving now, hands on the wheel, listening to the radio recount the birth of the child named Tsunami after the storm that drove her mother into the hills, would the meager dollars I send to rebuild a village—minted with the Rosicrucian-eye above the pyramid dreamed by this country’s founders as the all-seeing vision of a world where not a sparrow falls that we don’t know about—would I have known to send it, if not for the hands that flew the kite that drew electricity from the skies that made its way into the flat-screened box that unveils this jewel-linked world twenty-four hours of every gleaming day, weaving news with advertisements for clothes made by hands in China nimbly sewing a dream of Hollywood and Ipod and offering their bodies one by one for a better future—while the coal that fumes the electricity that plunges the needle drifts in air that circles a globe that warms the icecaps that melt into sea that shifts the current that loves the wind that swirls from heaven to earth stirring one storm after another, blowing its diaphanous passion over New Orleans like a trumpet sinking the heart so low with blue notes that flood is a dark cure for what burns—this illusion that anyone stands alone—stranded on the roofs of our swollen houses mouthing save me to a world whose millions of hands can turn up the volume loud enough to finally hear, or flick with a single click the entire interconnected vision of it all off.
The Great Turning Radio Show

Inspiration

by Claire Maitre

Last year I was awakened from a deep sleep by an idea so demanding of my attention that I had to write it down before I could get back to sleep. It was an answer to a longstanding question: How can The Great Turning become a guiding story that people can connect with and participate in? I envisioned the Great Turning Radio Show, a decentralized, inspirational and locally hosted podcast / radio show that could be produced anywhere in the world by any Work That Reconnects facilitator who wants to do it. Apparently just writing down the idea wasn’t enough, because I was awakened again within a couple of weeks. Spurred into action, I decided to share my thoughts with my 2011 Deepening Intensive cohort. Given their enthusiastic responses, I was able to rest again. But over the months that followed, this idea continued to knock on my door, insisting that I take it seriously enough to manifest it.

Although I have felt from the beginning like a most unlikely candidate for hosting my own show, I’m getting used to the whole concept as more resources and helpful connections keep coming into my awareness, inviting me to explore further. If The Great Turning Radio Show could wake me up out of sound sleeps, it just might awaken others as well.

At the Intensive at River’s Bend last September, I shared this idea with Joanna, explaining that I saw it as a way to make the Story of “the Great Turning” more visible. The stories of “Business as Usual” and “The Great Unraveling” get plenty of airtime. The Great Turning--a life-sustaining, viable path forward-- needs its own trumpets and fanfare as a narrative worth exploring.

The Great Turning Radio Show could wake me up out of sound sleeps, it just might awaken others as well.

Anxiety on the threshold of the new is something I’m learning to embrace as a Work That Reconnects facilitator. Beyond workshops, I feel a need to push past my own inexperience in broadcasting to find courage to cultivate my larger voice. My goal is to explore creative ideas and inspire our communities to meet the challenges before us.

Like many beautiful things, the Great Turning Radio Show came as a complete vision. It’s also timely, as podcasters and listeners are multiplying. Indeed, for many young adults, reading is simply not how they get information. They listen.

So imagine Work That Reconnects facilitators recording interviews with local people doing great things, posting the interviews on the web as podcasts, and making them available for broadcast radio. The program could be long or short; the format and theme could follow the Spiral, and might also include poetry or music along with the voices of children, grandparents, teachers, and others sharing with the world what is important to each one as they think about this critical time on Earth. We could also speak our own truth, wisdom, inspiration and love to weave together a compelling narrative that helps people learn about how and where the Great Turning is happening nearby and far away, and inspires more and more people to participate in it.

Ultimately, I would like to co-create an online hub where these podcasts from around the world are tagged by subject area and downloaded for global impact. Segments would be tagged for their applicability to a variety of themes so that a variety of resources related to those themes, such as local food sovereignty or regional fracking, would be available.

Meanwhile, all the people coming together to make the podcasts would be building relationships and communities locally through face-to-face interactions.
Ideally, each program would reach for the global, bring it back to the local, and invite people to participate in creating the change they wish to see in the world around that particular issue. These could be themes related to both positive and negative changes that are already happening--with little or no media coverage. The goal would be to help people feel nourished, energized, empowered and inspired to act locally for life on Earth.

That is the core idea, and yes there is plenty to learn about how to create a good podcast / radio program. But the way things have unfolded so far with the Great Turning Radio Show is an instructive and inspiring story of its own.

Think about it:

· A radio show/podcast would help to make the Work That Reconnects more visible as a practice to help personal and cultural transformation.
· Facilitators could become more visible in their communities to support and build local groups for the Great Turning.
· Those already on board with the Work That Reconnects would have a steady source for staying engaged and enlivened
· It would take the Work That Reconnects beyond itself to create culture change and better meet the challenges before us.

Ultimately, Great Turning Radio is about sharing moments of inspiration like the ones that got us started in this work, and the ones that keep us growing in it. I would love to hear your thoughts, ideas and inspirations on this project and work together (or separately) in moving it forward.

So what’s next? Well, that’s where all of you come in! I hope to hear from you about what could happen with this project. I am sure there are innovative ideas out there in terms of:

· Web architecture
· Content & Quality Considerations
· Strategic partnerships
· Leadership/organizational structure

If you are interested in participating in any way, please contact me at: clairemaitre06@gmail.com or 248-613-8803. If you wish to call, I live in the Eastern Time Zone in the USA.

Trial Run

by Seelie (Linda Seeley)

There’s a Yiddish word, “b’shert,” that means “destiny” or “meant to be.” It’s the word that popped into my mind while I was listening to music at a local coffee house and conversing with one of my tablemates.

In September 2015, at the Intensive at River’s Bend, I heard a detailed description of The Great Turning Radio Show from Work That Reconnects facilitator Claire Maitre, who had conceptualized the idea. Soon thereafter, I heard from the woman at my table that our little town has a low-power FM station broadcasting to just three communities on the Central Coast of California. She told me that anyone could pitch a program to the station manager, and she said they were looking for some good talk radio! So I marched right in to the station and told them about my proposed program, The Great Turning.

One week later, after spending a morning and an afternoon learning how to push the buttons and spin the dials at the control booth, I was on the air. I had landed the 1-1:30 PM spot on Saturday afternoon!

My first program had some technical difficulties – I forgot to turn off the mike while I was playing a CD, I was slow on the draw with getting back on the air after a song – but all in all, it was pretty good. I featured a guest, Jeanne Blackwell, who is organizing against Bakken crude oil trains coming through our community, and we related the struggle to the Great Turning. She is an inspired activist and knows how to organize a Holding Action that will knock your socks off.

continued on next page
Music plays such a vital role in Seeing With New Eyes, transforming the way we see and feel about our world. We refer you to a website dedicated to music for the Great Turning and two highly recommended CDs from gifted singer/songwriters in our community.

**Songs for the Great Turning**

from Gretchen Sliecher and Friends

[songsforthegreatturning.net](http://songsforthegreatturning.net)

Songs, especially when sung together and in harmony, are a vital tool in the Great Turning and a great enhancement to the Work That Reconnects. They help us experience in the body our connection to each other and the planet, summon our collective courage, enliven us and inspire us to play our part in creating a life-sustaining society.

**Here** is a collection of songs that are easy to learn and sing in groups, at Work That Reconnects gatherings, in our work in the world, in our daily lives. They are grouped thematically around the four points of the Spiral.
**Blue Earth**

by Barbara Ford

[www.cdbaby.com/cd/barbaraford2](http://www.cdbaby.com/cd/barbaraford2)

“First and foremost, your voice is so strong, true, inviting, sweetly melodic. The messages/topics of the songs are so real and relevant to who we are on this planet at this time. Isn’t this an essential dimension of what human song is meant to be? to help us fully feel what it is to be humanly us?

“Your four compositions are superb. The range of musical genres is very impressive. And you were able to assemble an extraordinarily talented group of musicians. The production is impeccable, both the musicians’ artistry and the sound production itself. Amazing. There is so much depth in these songs. I am “hearing” and feeling more with each listen. In short: wow.”

- Bill Plotkin, Ph.D., author of *Nature and the Human Soul: Cultivating Wholeness and Community in a Fragmented World.*

1. Broken World
2. Honey in My Bowl
3. Universe
4. You’re Not Alone
5. My Love Is
6. Great Turning Blues
7. Feelin’ Good
8. The Woo Song
9. The Fire and the Fray
10. Cry If You Want To
11. Raise Your Voice
12. My Soul

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**Silence Speak**

by Jen Myzel

[jenmyzel.bandcamp.com/album/silence-speak](http://jenmyzel.bandcamp.com/album/silence-speak)

Silence Speak takes us on a musical journey around the spiral of the Work That Reconnects, to help us stay awake to our world during these uncertain times. The songs follow from Gratitude (1-3) to Honoring our Pain for the World (4-6) to Seeing with New Eyes (7-9), to Going Forth (10-13). A great Thank You to my teacher, Joanna Macy, the root mother of the Spiral, who has dedicated her life to awakening the bodhisatva within us all.

1. Gratitude
2. Gentle Heart
3. Never Ending Water
4. One Toe Tipping
5. Silence Speak
6. Take Back the Night
7. Cut the Cord
8. Cobwebs in the Corners
9. One Thread
10. Healing the Body
11. Speakin’ Up
12. Hiyuna
13. What Will Grow?
An Emergent Version of The Three Dimensions of the Great Turning

by Anne Symens-Bucher

By the time I first heard Joanna Macy introduce the Great Turning and its three dimensions, I had already been working on a faith-based campaign to stop nuclear weapons testing for many years. For the sake of my own personal survival, I had long consoled myself that my activism, rooted in nonviolence at the Nevada Test Site, was scattering the seeds of nonviolence to all the other issues I had no time to tackle. I was also the co-director of the Franciscan Justice, Peace & Integrity of Creation Office, so the world’s woes were constantly breaking my heart and it was overwhelming. When I heard Joanna describe the Great Turning, I enjoyed the framing of the three different dimensions: the first being **Holding Actions**, the second being **Gaian (New) Structures** and the third being **Shift in Consciousness**. I immediately recognized myself as acting primarily in the Holding Actions dimension. I understood her to say that each of the three dimensions was happening simultaneously and each was necessary to make the shift from the “industrial growth society” to one that was life-sustaining. I recall experiencing a relief inside me. I could act in the Holding Actions dimension and not have to “do it all” because others were acting primarily in the other dimensions.

A few years later I began to share Joanna’s teaching about the Great Turning as I had learned it from her. I enjoyed the addition of both the Great Unraveling and Business As Usual to her presentation. Meanwhile, something was emerging in me that I could not quite yet name. At first I felt uncomfortable drawing the three dimensions separately and kept thinking of a Venn diagram. Last year the moment finally came when I could no longer draw the circles as I had been doing. I found myself in front of a group of 100 students at the University of California at Santa Cruz, drawing a Venn diagram and placing the Great Turning in the middle spot where the three circles overlapped. It looked like this:

*Note: In the first edition of *Coming Back to Life*, Joanna and Molly referred to these three dimensions of the Great Turning as follows: Holding Actions in Defense of Life, Analysis of Structural Causes and Creation of Alternative Institutions, and Shift in Perceptions of Reality, Both Cognitively and Spiritually. Clearly Joanna was abbreviating when I first heard her present these dimensions! The updated version of *Coming Back to Life* still refers to the first dimension as Holding Actions in Defense of Life, but the other two are changed as follows: Transforming the Foundations of Our Common Life, and Shift in Perception and Values. For purposes of this essay, I am going to refer to the dimensions as Joanna still teaches them: Holding Actions (in red), Gaian Structures (in green), Shift in Consciousness (in blue).
What I shared about the three dimensions was not different, but I knew that something ground-shifting had just occurred. Placing the Great Turning in the center implied it was when the dimensions interacted together that the Great Turning emerged. This was a shift from my earlier perception. I began to share my drawing with anyone who would listen, and each time, some new insight emerged.

Joanna has been very gracious about allowing me to present the Venn diagram at several workshops in the last year. I have danced with presenting it in a way that does not imply either that the original diagram was incorrect or that actions that are only informed by one dimension are not part of the Great Turning. But still.....the more I ponder it, the more I come to the conclusion that unless we are looking through the lens of all three dimensions simultaneously, we are doing something that is, well, not the Great Turning. If we are acting in Gaian/New Structures and exploring “renewable energy” as a solution to climate catastrophe, we must take care to learn about the sources of such energy so that we are not creating the very oppression that is addressed by Holding Actions. If we are addressing hunger by handing out packaged and processed foods, we are not acting through the lens of the second and third dimensions. I believe that when we see the three dimensions overlapping, it will change our choices. Rather than handing out canned, packaged and processed food or operating soup kitchens where people wait in long lines to be served, we might find ourselves collaborating with people to plant gardens. We might organize a neighborhood-size farmers’ market where people come together to choose and share food. In other words, if we are acting in one dimension without deeply understanding the other two, we may be contributing rather to the Great Unraveling while thinking we are part of the Great Turning.

As I pondered this, I recognized the inherent danger of falling into the ideological trap of “there is a right way” or believing that I had somehow found a way to live that is no longer contributing to the Great Unraveling. Having spent many years of my life trying to attain that or beating myself up because I was failing, I want to step into a different paradigm, recognizing everything is simultaneously “blessed and broken”; one does not happen without the other. So as I explore the merging of the three dimensions, I want to make space for the individual journey each of us makes. It is of course, a journey that evolves and transforms us along the way.

I began to map on the Venn diagram the notion that we all enter the Great Turning through one of the dimensions. Our movement is toward the center, where everything we do is influenced by all three dimensions, and this is where the Great Turning emerges. I drew little feet, which looked more like bees, and I loved the idea that our job is to be pollinators, moving through each dimension and bringing the part to the whole. In a conversation with a person of color while testing this idea, I realized that not everyone even has access to the Great Turning. He resonated with this assessment, which left me pondering how access can be created for those on the margins.

As time passed, I found myself experimenting with how I was drawing the circles. Without knowing why, I wanted the center where the three circles crossed to be much bigger, and so began drawing it thus:
Last November, everything came together when Joanna and I had the joy of spending a day with people participating in the Weaving Earth (WE) program (www.weavingearth.com) and I offered my teaching on the three dimensions. I had a significant realization: the whole idea of the three dimensions has always been evolving—beginning as separate but destined to become one. When conceptualized separately, the three circles accurately reflected the emergence of the Great Turning and our collective operating mode in that moment. But it is not static; we have all been acting in those dimensions and it has changed the way we act. We have been pollinating in all three, therefore, the three dimensions have been increasingly moving together to become one!

I think of my own personal evolving journey which began as an activist doing Holding Actions. I would always eventually question why I was operating the way I was, and also paying attention to what I would now name feedback (whether it was easy or extremely difficult!). I have changed course many times, and now my Holding Actions look very different than when I was much younger. If you recognize a similar pattern in your own journey, you might well rejoice with me at what became clear for me that day with Weaving Earth and the illustrations I am now using when I share about the Great Turning:
When the three dimensions fully inform each other:

Or, illustrated another way:

God speaks to each of us

by Rainer Maria Rilke,
trans. Joanna Macy/Anita Barrows
Rilke’s Book of Hours, I, 59

God speaks to each of us as he makes us, then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall, go to the limits of your longing. Embody me.

Flare up like flame and make big shadows I can move in.

Let everything happen to you: beauty and terror. Just keep going. No feeling is final. Don’t let yourself lose me.

Nearby is the country they call life. You will know it by its seriousness.

Give me your hand.
By Candace Joy

As a spiritual studies major at Antioch University Seattle, I enrolled fall quarter 2015 in a course called Foundations of the Great Turning. The intent of the course was to focus on our current place in history and teach us how to shift the world from our current destructive Industrial Growth Society to a sustainable Earth Community that upholds the sanctity of all living things, which is the central principle of the Great Turning articulated by environmental activist, Buddhist scholar and noted author Joanna Macy. In addition to being an older student, I’m also a spiritual seeker with an awareness that I have a purpose within this global rite of passage, this critical time in our universal story. I felt by participating in the course I would gain new insight into my personal role and use this new knowledge to help effect positive change.

Over ten weeks Professor Randy Morris, who is both a student and friend of Macy’s, led us in a workshop-style environment that explored the concepts of how the soul of the world expresses through each individual, how we must recognize and honor our pain for the world, and how cultivating gratitude can transform our perspective so we are able to effectively go out and take action in defense of this beautiful planet that sustains us. In class we experienced healing meditations, techniques for expressing our deep grief and pain, and exercises to understand the interconnectedness between generations past, present and future. Through Macy’s writings and those of grief experts, mystics, eco-theologians, mythologists, Jungian experts, and our own Professor Morris, we gained experience in how to cast off our “apatheia,” transform our despair, and recognize the sacredness inherent to all life. At the close of every class, we performed the Elm Dance, a simple, yet powerful dance set to a beautiful Latvian song by leva Akuratere. The dance has been performed at Joanna Macy’s workshops around the globe by those committed to healing the world and who gather to express solidarity with other activists.

For our culminating class project, we planned and hosted the Great Turning Community Fair on December 6, 2015. The educational fair, an Antioch University Seattle tradition, was an opportunity to present the concepts of the Great Turning to the public, our friends, family and the student body. Using Macy’s work as a guide, students divided into three groups portraying the basic premises of the Great Turning known as Holding Actions in Defense of Life on Earth, Transforming the Foundations of Our Common Life, and Shifts in Perception and Values. Under our chosen heading, we each developed a visual display depicting a personally meaningful aspect of the Great Turning. We also featured local speakers who represented organizations actively participating in these three areas.

The educational fair was an opportunity to present the concepts of the Great Turning to the public, our friends, family and the student body.

We arranged our individual displays, organized into the three groups, around the perimeter of a large room on Antioch’s first floor. The first stage of three in the Great Turning, Holding Actions in Defense of Life on Earth, focuses on the actions that will stop or slow down the destruction that’s taking place as a result of our Industrial Growth Society. Students who chose this group created displays focused on the sixth mass extinction, climate change, and the destruction to the Earth from fracking. Also depicted were the horrors of human trafficking, the need to integrate the feminine into all aspects of our male-dominated culture, and
how the media elite spreads propaganda in order to protect the status quo.

Stage two of the Great Turning, *Transforming the Foundations of Our Common Life*, includes actions that free us from the negative forces that plague the Industrial Growth Society. Through taking creative action, individuals and communities can understand and move beyond the damaging structures that are in place. Student displays in this group ranged from the positive impact of green housing alternatives, transforming the oppression of women and girls across the globe, early childhood education in third world countries, and using grassroots communication to create positive change.

I chose the third group, *Shifts in Perception and Values*, which addresses the need for inspiration to help sustain the changes taking place and to awaken to the reality that the earth is alive and we are its co-creators. Our group displays highlighted drawing mandalas as a form of meditation, the value of teaching meditation to children, and the coherent heart and its positive effect on the emotional, physical and spiritual bodies. Two community-based projects included ideas on how to participate in the new buy-nothing culture as a way to avoid capitalism and “El Passeggiatta,” or the evening stroll, which fosters dialogue and relationships among neighbors.

My project was on subtle activism and how through engaging with the subtle energies on Earth, we can consciously co-create healing in the world. With the understanding that everything is alive, we have the ability to connect our own non-physical energies with the non-physical energies of the Earth to effect a positive outcome. My particular interest in subtle activism is through communication with plants and trees but it can be cultivated with anything, whether we perceive it to be alive or not. Mountains, rivers, plants and animals all have consciousness and spirit, and through subtle activism we can come to understand their needs rather than make assumptions through our typical anthropocentric approach to nature and the Earth.

Mountains, rivers, plants and animals all have consciousness and spirit, and through subtle activism we can come to understand their needs rather than make assumptions through our typical anthropocentric approach to nature and the Earth.

Our first guest speaker was Michael Foster of Climate Change for Families, a Seattle-based organization involving children whose mission is to educate and raise awareness about climate justice. Through their work in public policy, raising community awareness, and planting trees, they aim to leave the planet sustainable and implement fairness for future generations. Foster was inspirational in sharing the idea that if everyone on the planet planted 150 trees, we could easily offset carbon emissions.

Former Antioch student Andrew Burdette, a member of the Muckleshoot Tribe, shared how their tribal community is focusing on rebuilding their ancient food system located in the Puget Sound region. Reclaiming their ancient lands allows the community greater control over their food supply and the ability to maintain the sacred connection to their ancestors. Muckleshoot ancestral lands stretch from the top of Mt. Tahoma, better known as Mt. Rainer, all the way to the Salish Sea, but to fulfill their goal, the tribal government was forced to buy back 150 acres near the top of the Cascade mountains.

Two more speakers made presentations on *Shifts in Perception and Values*. Jeremy Berg from the Lorrian Association, a global spiritual community based in the Pacific Northwest with links to the Findhorn Community in Scotland, talked about the nature of subtle activism. Lorrian teachings are based on the concept that everything is alive and has inherent value and rights; all is sacred and sentient. Knocking on the podium, Berg said, “There is creative consciousness in atoms. This podium is alive. That chair, this microphone. They’re each alive and have their own trajectory and their own rights.”

“Trees have rights and consciousness,” Berg continued. “They can communicate. What would the world look like if we asked trees about their purpose? What would we learn from them, from plants, or other intelligent forms of nature?” Berg answered his own question by saying that we don’t know, because we don’t bother to ask. In order to create a new world, he encouraged contemplative, loving inquiry when communicating with all forms of life.
The last speaker, Cameron Withey, was from Rite of Passage Journeys, a Pacific Northwest organization that was founded on the idea that healthy communities and healthy individuals are sustained by stories, symbols, rich traditions, and rites of passage. It’s also an organization in which Dr. Morris has a long history of involvement. Rite of Passage Journeys works to develop soulful leaders through coming-of-age programs that teach pre-teens, teens, and young adults about nature, community and self. Initiation ceremonies such as vision quests provide an important backdrop for kids to explore their identity and their dreams, and to learn how to grow to fully initiated adulthood.

At the conclusion of Withey’s presentation, we cleared the chairs and gathered in a large circle to sing “I’m Gonna Let Life Move Me” by Scott Kalechstein Grace, a song that touches on the four points of Joanna Macy’s Great Spiral, including gratitude, honoring our pain, seeing with new eyes, and going forth. Dr. Morris demonstrated the accompanying motions and twice led us through the single verse.

I’m gonna let life move me
I’m gonna let life stir me deep
I’m gonna let life wake me from an ancient sleep
I’m gonna laugh all my laughter
I’m gonna cry all my tears
I’m gonna love the rain just as deeply as the sun when it clears

The fair would not be complete without performing the Elm Dance. Everyone in attendance formed two concentric circles and we joined hands. When the music began, we swayed gently and danced graceful steps, raising our arms and simulating the movement of elm trees in their most graceful and life-giving form, the haunting tune guiding us in unison. At the end of the dance, we all bent down and touched the floor in prayerful appreciation to the Earth. Antioch’s 2015 Great Turning Community Fair had come to a close.
The German Holon-Training

By Gunter Hamburger

The holon-training is a 16 month long training in the Work That Reconnects/ Deep Ecology, developed by Joanna Macy and her German colleagues in 1994. During the last 20 years many contents and the structure of the training have changed because of new insights, new challenges, and new experiences, and because the world changed too, of course.

We who are engaged in this training want our work to reach out so that we can connect ourselves once again as humankind with our roots in our true nature, as the Earth itself, a self-organizing part of an alive universe. From this we can learn that our task is to assume what can be called humankind’s responsibility - the preservation of life and life-support systems necessary for the flourishing of all future living beings.

The training includes seven Workshops about 3-4 days each, two months apart, and 11 days for ‘Rites of Passage Work’ (Vision Quest). Each holon-training participant undertakes a ‘Deep Ecology Project’ for the duration of the training.

Between the Workshops, all participants meet in small peer groups of 3-5 people. The eight stages include theoretical, spiritual and practical components, and address the following topics:

Stage 1: Introduction to the Work That Reconnects, including the Spiral, three stories of our time, the Great Turning, and gratitude, with group-building experiences such as making commitments and agreements

Stage 2: Our Evolutionary Journey addressing Gaia Theory, Systems Theory I, flow equilibrium, power over-power with; including exercises such as Our Evolutionary Journey (body-work with music)

Stage 3: Honoring Our Pain
Systems Theory II, Apatheia (equanimity), What is pain for the world?; including Truth Mandala, Open Sentences, The Cradling, Shambala Prophecy, and preparation for the Vision Quest

Stage 4: Rites of Passage (11 days)
Medicine Healing Circle, adopted from the Hospice Work of the First Nations People in the Yukon and from the Healing Lodge Vision – Medicine Wheel from the Ojibway, known as Seven Stages of Life:

“Our relationship to the Earth is integral to our healing; for healing is the emotional physical, mental, and spiritual connection of all people to the Creation. Healing is to regain peace and tranquility within ourselves and is a process, not an event.”

From this we can learn that our task is to assume what can be called humankind’s responsibility - the preservation of life and life-support systems necessary for the flourishing of all future living beings.

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Stage 5: Deep Time Work

Deep Time Theory, the holonic shift, the Nuclear Guardianship Project, with reflections and time for incorporating the experiences of the Rites of Passage, and exercises such as the Double Circle in which participants hear the voices of the ancestors and the future beings.

Stage 6: Shadow Work, Grief Work, Reconciliation

Theory about guilt, shame, regret, reconciliation, forgiveness, and release (from our own Hospice Work); psychological issues, The Spiral Of Dying And Grief, including exercises like Shadow Work, Planetary Hospice exercise, Process of Passing Away, Parsifal Legend, and the Sweat Lodge.

Stage 7: Ecological Self

Theory: Industrial Growth Society vs. Life Sustaining Society (eight stages of the Buddha Wheel), positive and negative feedback loops, different meanings of Self; including exercises like Dismantling the Ego, Who Am I?, the Council of All Beings.

Stage 8: Appreciation, Valuation, Feedback, Celebration

Representation of participants’ deep-ecology projects and feedback, conclusion, graduation, appreciation for our common time, incorporating “What is my gift for our world, developed or strengthened through the holon-training?” Celebration, gratitude.

Elements that are repeated throughout include guided meditations, body work, four season rituals, morning rituals, Elm-Dance, Talking- Stone-Sequences, singing, dancing, being alone in nature, and instructions for homework for the next phase.

More information about the training is available at our websites: www.holoninstitut.de or www.tiefenoekologie.de. Email: gunter.hamb@gmx.de

Deep Time Blessing

by Doug Hitt

May each of you, along with your loved ones, be safe and protected.

May each of you, along with your loved ones, be happy in the moment by moment wonders of this planetary existence.

May each of you, along with your loved ones, be unrestrained and unafraid in your expressions of grief over the suffering of Earth and her beings.

Aware that acts of clear intention and love extend outward to countless future beings, may each of you, along with your loved ones, inhabit lives of meaning and purpose.

With stars for ancestors, may each of you, along with your loved ones, come to know your true heritage, freedom, and power.
Ongoing Groups in the Work That Reconnects

by Aravinda Ananda

Over the past year I have become increasingly interested in experiencing the Work That Reconnects on an on-going basis. As beautiful and nourishing as one-time, stand-alone workshops can be, I have been looking for ways to more deeply integrate the Work into my life. This article offers an overview of how a few communities are doing this in the United States and Canada. Some consider themselves practice groups, others support groups, others communities. The name perhaps is not as important as the intent to meet regularly to experience the Work That Reconnects.

I live in the Boston area; in March 2015 a group of us who were interested in meeting on an ongoing basis got together to establish some parameters for our group. I thought people might be interested in meeting once a quarter, perhaps for a few hours. No. The group decided that they wanted to meet for a full day (10am-4pm) every month. There was clearly a hunger to regularly experience the Work. In the morning we would share practices, then break for a potluck lunch, and the afternoon would be a working session when we could either deepen in skills or theory that could aid our facilitation or plan the quarterly introductory workshops that we wanted to offer the public.

For ease of scheduling we decided on a regular day—the second Saturday of each month. We decided that as a practice group, our group would only be open to people who had some prior experience with the Work That Reconnects as this group was for going deeper, rather than an introductory experience.

We agreed to take turns hosting the group at our homes with an eye to accessibility to public transportation or carpooling. In addition to rotating hosting, we share planning and facilitation. We’ve hit a few bumps along the way—we had to reschedule a few dates and the Fall introductory workshop fell through, but for the most part the group has been meeting regularly and growing, with different people facilitating different meetings.

Starting this group in the Boston area was pretty easy because there is a regional group in New England called the Interhelp Network, which among other things puts on an annual gathering featuring the spiral of the Work That Reconnects and periodically sends an online newsletter. Several active members of Interhelp live in the Boston area, so we had a critical mass. But what if you are interested in starting an ongoing Work That Reconnects group and you don’t know others in your area? Rebekah Hart’s experience in Montreal and Claire Maitre’s experience in Michigan are illustrative for what you might do if you don’t already have critical mass in your area to start a practice group: start a study group that can potentially grow into a practice group.

Rebekah started a local Work That Reconnects study group in Montreal in January 2014. Since that time the group has been meeting monthly. They started by reading Active Hope together—one chapter between

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meetings. At monthly gatherings they would discuss the chapter and then would share a practice. In the fall the group began reading the first few chapters of *Coming Back to Life* and have been doing more practices. Rebekah is considering moving towards a monthly mentorship/training group to help folks practice their skills more and get feedback. A number of the current group (that in recent months has grown to between 15 and 20 people each meeting) are planning to attend Joanna’s upcoming workshop in Guelph. Another subset of the group has been meeting to explore integrating anti-oppression work with the Work That Reconnects. Together they are planning a workshop of this nature for the spring.

Claire Maitre has been running six-week Active Hope series in Michigan. Since she did not know of any other facilitators in her area, she says the *Active Hope* book has become her co-facilitator. She also took inspiration from the *Active Hope* webinar that Chris Johnstone and Barbara Ford offered and closely replicated their format with some adaptations. Claire’s groups meet weekly for six sessions, two hours each meeting. In between sessions, participants read chapters of *Active Hope* and also get in touch with another participant for a dyad experience. She has now run several of these six-week series and an alumni group from graduates of various series has formed that now meets monthly.

Belinda Griswold and others involved with a practice group called Great Turning Boulder have been meeting on the fourth Sunday of the month for over two years now. The group has about 60 people on the email list and on any given fourth Sunday, between eight and twenty people will get together for three hours in the morning and co-facilitate the spiral. Via email, a person signs up to facilitate a practice for each part of the spiral. Belinda has a practical mind, and while she doesn’t believe in magical thinking, somehow this planning method has worked every time, with the practices different people have chosen fitting well together. One thing that may have helped contribute to this ease is that everyone in the group has prior experience with the work—either they have attended workshops or read *Coming Back to Life* in its entirety and have a good grasp of the work. In addition to the monthly three-hour meetings, the group also gets together for three daylong workshops per year.

Great Turning Northwest is also a *Work That Reconnects* alumni group of sorts—a loose group of people who have already experienced the Work and want to continue. They have added three-day retreats to experience the entire spiral. A more in-depth exploration of what Great Turning Northwest is and does will be featured in the next issue of *Deep Times*. Stay tuned for more details.

A *Work That Reconnects* Support Group has also been meeting for nearly a year in the Hartford, CT area for two hours once a month on a weekday evening, usually on a Monday, but open to change based on people’s schedules. They go through the spiral either loosely or sometimes more formally. In the beginning two strong facilitators did more of the facilitation but they are now moving to sharing facilitation amongst themselves. The Unitarian Universalist Church in West Hartford has kindly allowed them to meet there free of charge.

I have been involved with running two immersions in the *Work That Reconnects* for young adults in Massachusetts called the Earth Leadership Cohort (ELC). The first two ELCs met multiple times and were a wonderful way for a group of young people to come together and experience the Work over time. My husband Joseph Rotella (with whom I often co-facilitate) and I decided to try a different kind of cohort in September 2015 as an add-on to Joanna Macy, Anita Barrows, and Christopher Giffen’s workshop at Rowe on the poetry of Rilke and the *Work That Reconnects*. Following the weekend workshop, 20 of us stayed on for another two days as the first “Community Leadership Cohort” or CLC. Hailing from Maryland, Maine, and many states in between, we explored together how we might either establish or deepen an ongoing *Work That Reconnects* group in the communities we are a part of. It was a full, rich two days together, and I get the impression that many of us may have left with more questions than answers, but certainly many of us also left with stronger ties to one another and to the Work. CLC participants have been talking about organizing another cohort later this year.

I am very curious about what could help support and nourish ongoing *Work That Reconnects* practice groups or communities and am eager to see how the developing worldwide network might support local groups. We can learn so much from each other!
Growing the Work That Reconnects Network Together

by Constance Washburn

In Networks, everyone is a leader, encouraged to connect to others and initiate collaborative action; power is distributed, not concentrated.

~ June Holley - An Introduction to Network Weaving

At the August/September Intensive at River’s Bend, everyone was asked to spend some time in nature to receive Gaia’s messages, images, and inspiration for taking the Work That Reconnects forward into the future. Beautiful teachings, images and insights came to many of us. The image I received was of a verdant and diverse forest with a very strong interconnected root system. The network of roots connected all the trees, providing physical support, a communication system that linked the whole forest, and a means to transport needed nutrients to trees that were not getting enough food or sunlight. As we know, we can learn so much from our living ancestors, the trees.

Fortunately we have the foundational root system of a Work That Reconnects network that has been forming over the many years Joanna has been teaching. Joanna has always envisioned the Work That Reconnects community as a decentralized living system that self regulates and self evolves. So when I introduced her to the idea of growing a more effective inter-connected Network, she was enthusiastically in support. Working together, we can co-create a stronger Network to take the Work boldly into the future.

Eighty eight percent of the respondents to the Facilitator questionnaire said what would help most to realize their vision of the future of the Work That Reconnects would be a network. Eighty five percent of respondents also indicated that they wanted an expanded website for more outreach and education about the Work That Reconnects. (All the responses to the survey available here: http://workthatreconnects.org/?s=survey) Suggestions for an expanded website include: An improved graphic and layout design, a facilitator database which includes descriptions, videos, events, and location mapping, an improved calendar, a facilitator's blog allowing submission of articles and other media, ability to host webinars and link to social media, a robust resources section that includes Joanna’s teaching videos as well as other facilitators’ teachings, web links, books and training materials.

So what is a Network and how do we build one? I looked for answers in Connecting to Change the World - Harnessing the Power of Networks for Social Impact by Plastrik, Taylor, and Cleveland and in June Holley’s Introduction to Network Weaving and Network Weavers Handbook.

I learned from them that...

Networks are the only form of organization used by living systems on this planet. These networks result from self-organization, where individuals or species recognize their interdependence and organize in ways that support the diversity and viability of all. Networks create the conditions for emergence, which is how Life changes. Because networks are the first stage in emergence, it is essential that we understand their dynamics and how they develop into communities and then systems. Margaret Wheatley and Deborah Frieze, Lifecycle of Emergence: Using Emergence to Take Social Innovation to Scale, Berkana Institute.org)

A generative network is a social-relationship platform- a human operating system -for...
spawning activities. It’s a unique and renewable capacity, and this makes it especially useful when taking on complex, unpredictable, large-scale problems like climate change, homelessness, or …… (Plastrik, Taylor, and Cleveland, p.6)

Networks encourage peer relationships based on acknowledging the value of every individual and the contribution they can make to co-creating a better world. (Holley, p.10)

In Networks, everyone is a leader, encouraged to connect to others and initiate collaborative action; power is distributed not concentrated. And a Network requires inclusion of all stakeholders to generate effective solutions. (Holley, p. 10)

Connecting network members with one another is called weaving... Network members do it and so do network coordinators and other staff... The network’s need for weaving never ends, but especially in its early days someone has to be weaving connections and doing it well... you can’t leave it to chance. The work has to be done. (Plastrik, Taylor, and Cleveland, p. 90)

The Stewards of the Work That Reconnects are working to build connectivity within the international community of the Work That Reconnects so that we can support each other and work collaboratively on multiple projects that will enable the Work to help the healing of our world. The initial projects of the Work That Reconnects Network are the Deep Times Journal, upgrading the Work That Reconnects website, and weaving the Network. 

Here are steps you can take to help weave the WTR Network.

Donate to Work That Reconnects Network to help us build the Network- Our goals is to raise between $20,000 - $40,000 in 2016 for publishing the Deep Times Journal, upgrading the Workthatreconnects.org website, weaving the Network, membership directory, gatherings, building communication platforms, mapping, surveys, etc.

– Donations are tax deductible as the Work That Reconnects Network is a project of Interhelp.


Join the Stewards group or be part of a working group.
– We are looking for fundraisers, Network Weavers, social media experts, as well as event and project managers.
Contact: Network@workthatreconnects.org

Help expand and redesign the Workthatreconnects.org website
– Join the Network as a facilitator by adding your profile to the workthatreconnects.org website. [http://workthatreconnects.org/facilitator-application]
– List any events you offer so we all can see what we all are doing.
– Link your community to the website
– Offer resources to share with the community
– Be on a Web Team.
Contact: admin@workthatreconnects.org

Read and contribute to Deep Times Journal -
– Connect to people and projects of interest to you.
– Share the Journal with others who might be interested.
– Contribute articles and resources to upcoming issues.
Contact: deeptimes@workthatreconnects.org

Weave Connectivity within your Work That Reconnects community
– Create databases and directories so people can find each other.
– Spread the news about who is doing what using many different information-sharing media.
– Connect people within your community who are working in similar areas.
– Hold regional community in-person gatherings, such as a Community of Practice or a facilitator conference, to build skills, trust, and connections within your region.
Network Weaving Plans, Events, Announcements

1st European Network Meeting in
The Work That Reconnects
July 15 – 19, 2016
Ecovillage Sieben Linden in Germany (near Berlin)
Charges: 120.00 Euro, sleeping in your own tent, vegetarian-vegan food included
For more information please contact:
Gabi Bott – gabibott@siebenlinden.de or:
Gunter Hamburger – gunter.hamb@gmx.de

Facilitators Gathering on Whidbey Island, WA
Belinda Griswold’s and Robert Lee’s 20 acre homestead Labor Day Weekend 2016
Join with other experienced folks leading the Work That Reconnects around the country for a rich weekend of practice, ritual, deep exploration into the future of the Work (and the future of the Great Turning) and good times around the fire and on the beach. We’ll be focusing especially on anti-oppression applications and powers of the Work. No cost for the program; accommodations are camping on Belinda and Robert and family’s land between Freeland and Langley, which is easy to get to from Seattle and Sea-Tac. We’ll all chip in for meals and other goodies together. Children are welcome and we’ll likely do shared childcare. For more information contact Belinda Griswold: belindagriswold@gmail.com.

Northern California Facilitators Gathering
June 2016 somewhere in the Bay Area
Anyone interested in gathering with other Work That Reconnects facilitators for a day or weekend of sharing, collaborating, music, and who knows what else? If we meet for the weekend, we’ll find places for out-of-towners to stay and coordinate meal preparations.
If you are interested, please respond to network@workthatreconnects.org by April 1, including the following information:
• Your available June weekend dates and whether you would like to meet Saturday, Sunday, or both.
• Whether you could host someone overnight or would need a place to stay.
• Any suggestions you have for a venue
• Topics or activities you would like

Joanna’s Recommended Reading

by Joanna Macy

Pope Francis Among the Wolves: The Inside Story of a Revolution, by Marco Politi (William McCuaig, Trans., Columbia University Press, 2015). A fascinating picture of remarkable man in his years as archbishop in Argentina, and his revolutionary presence in the Vatican. I learned a lot, and was inspired by his example of revolution with shrewdness and care, while dealing with tremendous opposition.

Dancing in the Dharma, The Life and Teachings of Ruth Dennison, by Sandy Boucher (Beacon Press, 2006). An inspiring account of a Buddhist teacher and leader, from young woman in Nazi Germany, to the center of the counterculture in the sixties and seventies, to a wise teacher in the Mohave Desert.

Afton: A Novel, by Ellen LaConte (CreateSpace, 2015). This brilliant environmental writer brings forth a page-turning novel that combines the beauty and fate of marsh country with a love story. LaConte’s mapping of all the social and economic forces destroying the wetlands doesn’t cancel out the beauty of her writing.


Oil and Honey: The Education of an Unlikely Activist, by Bill McKibben (Times Books, 2013). Environmental activist Bill McKibben recounts the personal and global story of the struggle to build and preserve a sustainable planet as he guides 350.org into civil disobedience.

The Warmth of Other Suns: The Epic Story of America’s Great Migration by Isabel Wilkerson (Vintage Books, 2010). This is a huge book about great migration of African-Americans from the South in the early and mid 20th century, recounting the stories of three families. It revealed more to me about life of Black America than I knew.

Understanding ISIS and the New Global War on Terror-A Primer by Phyllis Bennis (Olive Branch Press, 2015). A scholar at Institute for Policy Studies, Bennis’ piercingly articulate voice reveals the perfidy and deceptions of this face of our global empire—especially needed because of media’s propaganda.
Book review –

*What We’re Fighting For Now Is Each Other: Dispatches from the Front Lines of Climate Justice*  
by Wen Stephenson  

Reviewed by Aravinda Ananda

Just as they say don’t judge a book by its cover, the same goes for its title. If like me, this title doesn’t do it for you, don’t be dissuaded yet. With this book, Wen Stephenson shares a beautiful tale of the growing climate movement, reaching at this late hour towards increasing radicalism. Wen was not born a radical, but in the course of becoming honest about the science of climate change, he grew to realize that working within the constraints of existing politics could only bring too little, too late to this looming catastrophe. Wen woke up to see that more than the usual policy prescriptions are needed. The radicalism Wen invites us to, inspired by Thoreau, is “the willingness to face the ‘essential facts’ and then to act as both facts and conscience require.” The entire book is a call to action commensurate with the magnitude of the crisis. It is after all, the job of an activist to make the impossible possible.

Early in the book, Wen asks, “Who the hell am I” to preach to the reader? His answer is true for many of us: “Only a privileged citizen of the most powerful nation on Earth. Only one of those on whom everything now depends.” Yes, many things are up to us. And, he asks us, “What will we do with the time we’re given?” Much of the rest of the book shares stories about those who are stepping up to this monumental challenge with their lives, putting their bodies on the line for climate justice.

One person featured prominently is Tim DeChristopher. Many in the climate movement are familiar with this activist, who in December 2008 foiled a Utah Bureau of Land Management oil and gas lease auction by winning bids worth $1.8 million, bids he had no intention of paying for. After being denied the use of the necessity defense, for this fraudulent bidding, Tim was convicted of two felonies and subsequently spent 21 months in prison. At his sentencing, Tim told the court, “With countless lives on the line, this is what love looks like, and it will only grow.”

Much of this book is a love story, of what people who are no longer afraid to be honest about the severity of the climate crisis have done as they put their conviction into action. Wen quotes Tim several times on his philosophy of change—that you have to go to the edge and push. That is what you have to do if, as Tim says, “you want to shift the balance—if you want to tilt that scale...You have to go beyond what people consider to be reasonable, and push.” Throughout the book Wen recounts tales of people who are doing just that. And in order to do that, we need the support of a community, to know that they will have our backs should we be the next ones to go to jail, that they will look after our children or our loved ones, if we forfeit the freedom to do so ourselves. That is no small ask of a parent, but younger generations increasingly know that if we do not act now, it is their future on the line.

Throughout the book, Wen builds the case for bolder civil disobedience, moving beyond what Tim DeChristopher calls choreographed “photo-ops” to actions that go all the way to trial, because in Tim’s view, trials can be an opportunity to change the system. While Tim was not allowed to use the necessity defense in his trial, in 2014 two other activists Ken Ward and Jay O’Hara were preparing to use it in their defense for the crime of anchoring a lobster boat in the pathway of a coal barge destined for delivery at Brayton Point, New England’s largest coal-fired power plant. They would have been the first climate activists to use the necessity defense in a US court, but to their surprise, the prosecutor, Bristol County District Attorney Sam Sutter dropped the
charges against them. Wen was in attendance at the courthouse and recounts that Sutter then proceeded out of the courthouse and made a moving press statement including that “climate change is one of the gravest crises our planet has ever faced.”

What moved Ken and Jay to park a boat in the pathway of a giant coal barge? Wen discovered in interviews that Ken’s motivations came in part from an exasperation with, despite his concerted efforts to the contrary, the failure of big green groups to embrace the magnitude of the climate crisis and redirect resources accordingly. Jay spoke of a more spiritual calling, partially rooted in his Quakerism and partly rooted in the existential crisis he went through when he came to terms with the severity of the climate crisis. A strong spiritual foundation (whether religious or not) is a commonality among many of Wen’s direct action interviewees. In fact, following nearly two years in prison, Tim DeChristopher became a student at Harvard Divinity School. Tim says that many of the people he knows who are most committed to working on climate change have faced the despair that we are on a path of “chaotic and rapid change” and gone through a reckoning that includes a very dark night of the soul. While we all come through despair in different ways, Tim names it as fundamentally a spiritual process. Tim also says that a more honest climate movement would look more spiritual. He has come to see the climate movement’s job as no longer being just about reducing emissions, but also helping us to hang on to our humanity as we navigate a period of rapid and intense change.

The climate movement’s job is no longer just about reducing emissions, but also helping us to hang on to our humanity as we navigate a period of rapid and intense change.

Building connectivity between people in caring communities and strengthening our spiritual muscles by connecting with our values, our vision, and how we are willing to act are in Tim’s words, “a kind of spiritual practice that gets people ready for those moments when they have an opportunity to exercise their power as citizens.” Far from Harvard Yard, Wen found a similar sentiment among Tar Sands Blockade activists—activists who had taken on the southern leg of the Keystone XL pipeline, a campaign deemed not “winnable” by many of the big green groups and therefore not funded. These blockaders knew that there was slim chance they could stop the southern leg of the pipeline, but they knew that by resisting, they may have been doing something even more important—building a culture of resistance and action as well as some muscles for the climate movement. As Tar Sands Blockade organizer Ron Seifert told Wen, “Resistance has intrinsic value that exists regardless of its demonstrable efficacy. It’s not just an outcome, it’s a life’s work.” Through his interviews, Wen uncovers that building a strong climate movement and building our connections with each other may have more value over the long term than the outcome of any particular campaign.

My strongest criticism of the book is that aside from an exquisite prologue and epilogue that beautifully bring in the other-than-human world, Wen’s case that we are fighting for each other comes off as overly anthropocentric. While I greatly appreciate his attention to expanding the climate agenda beyond just reducing greenhouse gases, to working for justice for all peoples and all generations, I am not just fighting for each other as humans, I am fighting for all of life on Earth. But if you make it to the end of the book (how could you not once you begin), you will see that part of Wen’s point in his title is that a huge part of the climate fight must increasingly be about building the “beloved community” that Dr. Martin Luther King spoke of.

As voiced on the pages of this book, this enormous challenge we are in with the climate crisis also presents an enormous opportunity to come together and to make our stand for each other, to pledge ourselves to this wider community of Earth. Reading this collection of courageous voices, I felt a part of this historic moment and inspired to play my part. I dare say, other readers may be so inspired.
Many of our contributors are facilitators whose profiles appear on our website: WorkThatReconnects.org. Please check there for more information.

Aravinda Ananda is a member of the Interhelp Council, helped start a Greater Boston Work That Reconnects Community of Practice and has been a part of many co-facilitation teams including the Earth Leadership Cohort – an immersion in the Work for young adults and the Community Leadership Cohort – an exploration of communities of practice. Her primary life’s work is helping to transform human-Earth relationships to be mutually enhancing; she is currently finishing a book called Living rEvolution. She seeks to live the rEvolution daily and support others on this path.


Gunter Hamburger studied Social Work and Social Therapy, and has been working as a coach for Social Group Work and Group Dynamics for 30 years. He is one of the founders of the ‘German Society for Applied Deep Ecology’ in 1991 and has been trained by Joanna Macy and some of her colleagues. He is co-founder of the holon-training, a one and a half year long training in Deep Ecology in Germany. He worked as a coach and supervisor for hospice volunteers for 15 years together with his wife, and together they also have led Vision Quests since 1998, especially for young people. He worked for many years as a manager for a protestant consulting agency close to his home nearby Lake Constance in the south of Germany.

Doug Hitt holds an M.A. in Earth Literacy from Saint Mary-of-the-Woods College. He convenes and facilitates ongoing conversations in deep ecology and cosmological literacy and has introduced various groups to the Work That Reconnects. Doug is a native Kansan and a practicing physical therapist. He tends home on the banks of Spring Creek in northeast Kansas.

Candace Joy is a student in the Bachelor’s Completion program at Antioch University Seattle. Her areas of concentration are Spiritual Studies and Writing. She also works as the executive director of a non-profit association in the Seattle area. Her interests are in blending her love of writing, nature and spiritual activism to make a positive impact for the Earth. She can be reached at cjoy@antioch.edu
Karina Lutz is a writer, editor, teacher, and lifelong activist. She helped secure passage of sustainable energy legislation, thwart a proposed megaport, and restore wetlands in her home watershed of Narragansett Bay, RI. In 2013, she received honorable mention from Homebound Publications Poetry Prize for her manuscript, Preliminary Visions. www.yogaforpeace.massageplanet.com

Gaian Teacher, Joanna Macy, is a scholar of Buddhism, general systems theory, and deep ecology. A respected voice in the movements for peace, justice, and ecology, she interweaves her scholarship with five decades of activism. As the root teacher of the Work That Reconnects, she has created a groundbreaking theoretical framework for personal and social change, as well as a powerful workshop methodology for its application. Her wide-ranging work addresses psychological and spiritual issues of the nuclear age, the cultivation of ecological awareness, and the fruitful resonance between Buddhist thought and contemporary science, explored through her books, audio-visual resources, and teachings on the Great Turning. JoannaMacy.net

Claire Maitre facilitates workshops primarily in SE Michigan and loves to help people reconnect with their love and their sense of purpose and meaning for being here on Earth at this momentous time in human history. She currently lives in an intentional community on the edge of Ann Arbor, Michigan and is inspired in her work by caring for her grandsons, a toddler and a 4-year-old, both of whom were ‘future beings’ until very recently.

Bernadette Miller lives at Canticle Farm in Oakland CA where she plants seeds, prepares meals, writes poems, plays the harp, paints pictures, and loves everyone she meets. She has worked extensively with children, especially in environmental education and gardening.

Randy Morris, Ph.D., has been a faculty member in the Liberal Studies Program at Antioch University Seattle since 1987. Prior to that, he taught kids in Atlanta and Hiroshima, Japan for ten years. Currently, he coordinates a Spiritual Studies program and teaches adult classes in depth psychology, dreamwork, mythology, ecopsirituality, and ritual process. His life-long interest is in personal and cultural initiation in preparation for the Great Turning. He serves on the board and as a vision quest guide for Rite of Passage Journeys. He is an avid kayaker and music-maker and loves to sit by the waters and daydream.

Dennis Rivers, MA, is an itinerant writer, teacher, blogger, publisher, and peace activist living mostly in the San Francisco Bay area. Deeply influenced by Joanna Macy over the past twenty years, Dennis is devoted to exploring, living, and celebrating the connections between the Work That Reconnects and the spiritual and political visions of Mahatma Gandhi and Rev. Dr. Martin Luther King Jr.

Dennis studied at the Vermont College Graduate Program, UC Santa Barbara, and the Graduate Theological Union in Berkeley. In 1978 Dennis and a circle of friends were arrested for the felonious planting of wildflowers seeds on a nuclear reactor site; he has been an anti-nuclear activist ever since. www.LiberationTheology.org; www.EarthCitizens.net; www.companionsin-blessing.org.

Libby Roderick is an award-winning singer/songwriter, poet, activist, teacher and lifelong Alaskan. The premiere national U.S. folk magazine, Dirty Linen, calls Libby “one of the most compassionate and caring songwriters recording today.” Her music has been featured on CBS 60 Minutes, CNN’s Anderson Cooper 360, and in international media. In 2003, NASA played her song “Dig Down Deep” on Mars as encouragement to the robot “Spirit.” She has opened for Coretta Scott King, and shared the stage with Walter Cronkite, Judy Collins, Janis Ian, and Dave van Ronk, among others.

continued on next page
Seelie (Linda Seeley) lives on the Central Coast of California where she spends most of her waking hours working to save the world. In her time off, she walks hills, canyons, and beaches. Her effort to stop nuclear power (San Luis Obispo Mothers for Peace and Sierra Club Nuclear Free Campaign), uses the Work That Reconnects to help people understand and act upon our radical interconnectedness and our responsibility for the fate of the future beings. Seelie is a founding member of Biodiversity First!, an activist coalition to protect endangered and threatened species. She hosts “The Great Turning Radio Show” on 97.1 FM in Morro Bay.

Bob Stilger, Ph.D. is the Founder and Co-President of New Stories, which uses the power of story to help people create thriving resilient communities in many parts of the world. Bob has a PhD in Learning and Change in Human Systems from the California Institute of Integral Studies and teaches at St Mary’s College of California and Gonzaga University. Since 2010 he has worked extensively in Japan, introducing collaborative spaces called “Future Sessions” as well as many participatory leadership processes. He is the author of When We Can’t See the Future, Where Do We Begin, in Japanese (English edition to be published in 2016). http://www.newstories.org/

Carolyn Wilbur Treadway is a psychotherapist, family therapist, pastoral counselor, and social worker, now retired after 55 years of facilitating change and growth in people’s lives. She continues her personal life/sustainability coaching practice, GraceFull Life Coaching, by phone or Skype. She “speaks for Earth” however she can—as a climate leader (trained by Al Gore and the Climate Reality Project since 2007), anti-nuclear activist, program presenter, writer, and photographer. She co-edited Held in Love: Life Stories to Inspire Us Through Times of Change with Molly Young Brown. Since the mid-1980s she has been part of the Work That Reconnects. With her husband Roy, she lives in Lacey, Washington. Their three children and four young grandchildren constantly fuel her motivation to preserve our precious Earth. Contact her at Carolyn@PlanetCare.us.

Anne Symens-Bucher attended her first workshop with Joanna Macy in 1984 and for the past 10 years, she has been Joanna’s Executive Assistant. Through participating in dozens of workshops with Joanna and through her own facilitation of the Work That Reconnects over many years, Anne has gained a deep understanding of the WTR and has embraced its tenets as an activist and as the visionary founder of Canticle Farm in East Oakland: www.canticlefarm.wordpress.com. Anne has been involved in work for justice, peace, nuclear disarmament, nonviolence, and ecological sustainability for more than 35 years. Before becoming Joanna’s assistant, she worked for 25 years as the co-director of the St. Barbara Franciscan Province Justice, Peace & Integrity of Creation Office. Anne and her husband Terry are Franciscans and the parents of five children.

Constance Washburn M.A., activist, educator, and facilitator with over 35 years experience, has been training with Joanna Macy since 1994. She has been a Buddhist practitioner since 1968 and brings her nature connection, mindfulness training, theater and education backgrounds together to create opportunities for people to reawaken to their interconnectedness. She currently leads retreats for elder activists in the Work That Connects with Molly Brown through the Conscious Elders Network at www.consciouselders.org. www.constancewashburn.com.