HOLDEN VILLAGE (est. 1961) is a Lutheran education and renewal center nestled in the North Cascades of Washington state. Our mission is to welcome to this beautiful wilderness all people of good will who have been called, equipped, and sent by God, and to share the rhythms of Word and Sacrament, work, recreation, and study, intercession and healing. Our core values: worship, theology, hospitality, vocation, diversity, grace, shalom, ecology, gifts, study, rest, place, community and hilarity.
Our Earth community is facing a great challenge. We have the ability to shape our future, but we can do this only by working together, by caring for the least of us, by listening to the marginalized, and by looking for insight in the textured niches of the world. It is not a single voice but a collective one that tells our story and allows us to re-imagine what might be.
Addressing the issues that face us as an earth community, including racism, immigration, and the climate emergency is terribly difficult to do. These pressing issues will require the rethinking and re-imagining of almost all aspects of how our culture, its relationship with other cultures and with the earth, works. It will require an enormous amount of collaboration and reconciliation between many entities. The borders that separate and divide are going to have to come down or, more accurately, not continue to go up. We must look anew at everything around us. If we are prepared to begin to question our own beliefs once we can no longer be taken for granted. We may find ourselves in different ways and explore new ideas or be forced to change. We may be impatient with the speed at which change will come. But this is an hour of change.

This is the hour of change. It’s no accident that the founders of the spiritual life have been storytellers. Jesus had his parables, Mohammad had his teaching tales and the Buddha had his Jataka Tales. In the world of the early followers of Jesus, people understood things through the lens of visual literacy. For them it wasn’t doctrines but through visual art, and poetic or cross-over?

Shall we draw back, my brother, my sister, or cross-over?

What lies before us?

This is the hour of change, and within it, we stand quietly on the border of light. Where shall our hearts turn?

Shall we draw back, my brother, my sister, or cross-over?

From the Jewish Prayer Book Mishkan T’Filah: A Reform Siddur

Letting go of the fear that might rise will also let us imagine something new together. Feeling, and thinking. Through the arts, the aesthetic, social, sensory, and intellectual dimensions of life can come together and be mixed in new and fresh ways. Whether creating art or being touched by it, creative expression can open our imaginations and can help open the world to new revelations and sustainable living. It’s no accident that the founders of the spiritual life have been storytellers. Jesus had his parables, Mohammad had his teaching tales and the Buddha had his Jataka Tales. In the world of the early followers of Jesus, people understood things through the lens of visual literacy. For them it wasn’t doctrines but through visual art, and poetic or narrative stories. They found meaning in prayers, psalms, drawings, and music that shaped and sustained their lives. It’s no accident that the founders of the spiritual life have been storytellers. Jesus had his parables, Mohammad had his teaching tales and the Buddha had his Jataka Tales. In the world of the early followers of Jesus, people understood things through the lens of visual literacy. For them it wasn’t doctrines but through visual art, and poetic or narrative stories. They found meaning in prayers, psalms, drawings, and music that shaped and sustained their lives.

Letting go of the fear that might rise will also let us imagine something new together.
Thought Leaders

Holden Village Voice invites you into a community that nurtures and renews our relationships with each other, with the earth and with the God that sustains us. Through writing and art our contributors explore these relationships and seek to inspire a renewed way of being and thinking.

7 Kai Carlson-Wee  
SAN FRANCISCO, CALIFORNIA
Where is the courage to say this prayer?  
Kai Carlson-Wee is the author of Rail (BOA Editions, 2018). He has received fellowships from the MacDowell Colony, the Bread Loaf Writers’ Conference, the Sewanee Writers’ Conference, and his work has appeared in Ploughshares, Best New Poets, The Southern Review, Gulf Coast, and The Missouri Review. His photography has been featured in Narrative Magazine and his poetry film, “Riding the Highline,” has screened at film festivals across the country. A former Wallace Stegner Fellow, he lives in San Francisco and is a Jones Lecturer at Stanford University.

10 Rev. Dr. Roger Scholtz  
DURBAN, SOUTH AFRICA
Living within consumptive limits
Roger is the lead pastor of the Kloof Methodist Church in Durban, South Africa. He has a Ph.D. in Biblical Studies and lectures as an adjunct at the Seth Moktetsi Methodist Seminary. He is a keen runner, having participated in the 55-mile Comrades Marathon multiple times, as well as numerous other ultra and standard marathons. He is married and has four children ranging in age from 4 to 18.

14 Lacy Clark Ellman  
SPRINGFIELD, MISSOURI
Journeying Beyond Borders
Lacy Clark Ellman holds a master’s degree in Theology and Culture and is pursuing a doctorate in Transforming Spirituality. Professionally, she is a spiritual director and pilgrimage guide who is always ready for the next adventure. Personally, she is a lover of growing and making things, far-off places, and lovely spaces.

26 Eric D. Barreto  
PRINCETON, NEW JERSEY
The Bible & Imagination
Eric D. Barreto is the Weyerhaeuser Associate Professor of New Testament at Princeton Theological Seminary. A child of Puerto Rico, he is an ordained Baptist minister, the author of Ethnic Negotiations: The Function of Race and Ethnicity in Acts 16, the co-author of Exploring the Bible, and the editor of Reading Theologically. He lives and teaches in Princeton, New Jersey.

28 Lyvonne Proverbs, MDiv  
ATLANTA, GEORGIA
Womanism will save us
Lyvonne Proverbs, MDiv, is the founder of Beautiful Scar, a boutique storytelling agency focused on trauma, healing, and resiliency. An Emmy-award-winning media producer, she has been featured in Essence, Cosmopolitan, and The Washington Post magazines, and Sojourners named her one of “11 Women Shaping the Church.”

32 Abby Gold, PhD, MPH, RD  
FARGO, NORTH DAKOTA
From Charity to Action
Abby Gold is a community-engaged scholar whose research focus is in public health, nutrition, and communication. She has a strong interest in the intersection of health and agriculture from a social science perspective.

COVER ARTIST  
Stephanie Hartshorn  
DENVER, COLORADO
Having practiced architecture, Stephanie continues to engage structure as an art form capturing the rhythms and complex beauty in the lines and curves of both our man-made and natural worlds. “I consider my paint as a sculptor might her clay. Each brush stroke taking on a form of its own.”
I find myself wondering if it has always been this bad or if this sense of hyperbole and distress is a uniquely modern problem. Has the emperor actually lost his mind or is he just wearing new clothes, exchanging Cold War paranoia for incriminating diatribes on Twitter? Either way, it's hard to ignore the pervading sense that social structures are changing, people are growing further apart, the world is becoming a less unified place, and systems of faith are failing to provide the spiritual guidance they once did.

Most people would agree that some of this is due to the internet—rapidity of news cycles and click-bait articles on social media. Perhaps some of it is also due to an elevated social conscience, resulting from modern technology and growing global awareness. While aspects of these changes are positive (part of a natural evolution) there's also a negative side that manifests in small ways, throwing our hearts and minds out of balance. These energies are not illusory. They move inside us and gather power over time. They start to inflect our sense of the world and seem to cause a persistent, low-level anxiety, like an air-conditioner continuously humming in the background.

Where does this leave a community like Holden Village, or even the larger Lutheran Church? How do we talk about global and widespread issues outside the church? How do we address racism and systemic oppressions across time? How do we think about the issue of global warming, a change so democratic and vast it will negatively affect our progeny in ways we can barely imagine today. How do we see outside our own generation, our own faith, toward a larger, more common humanity? Are we equipped to confront these changes?

As the son of two Lutheran pastors, I grew up coming to Holden every summer. My childhood impressions of the village are extremely rich—a place where people coexist with the natural world, where difficult conversations are had in public forums, and where diverse types of people, from all walks of life, are embraced for unique, non-traditional ideas. The village has always (CONTINUED ON PG 8)
guidance, especially requires spiritual
in difficult times.

WINTER 2019–2020
see in American politics these days is a result
Sometimes I wonder if the divisiveness we
bear? How do we hold these two conditions
simultaneously in ways that extended beyond
independent of each other, or did they exist
bear, or chasing it away? Were these realities
mercy was the kinder mercy, ignoring the
wonder whose territory was whose? Which
mercies was the kindest mercy, ignoring the
bear, or chasing it away? Were these realities
independent of each other, or did they exist
simultaneously in ways that extended beyond
the life of the village and the life of the
bear? How do we hold these two conditions
together?

Sometimes I wonder if the divineness we
see in American politics these days is a result
of an unwillingness to look inward. So often it
seems our amenities around cultural changes
are focused outward, as a particular person,
political party, or event that can represent
blame. One group against another. One
set of ideologies against an opposing set.

Historical injustices against a more ethical,
contemporary conscience. Although it feels
extreme at the moment, this instinct to unite
in the interest of change is not new. An
enemy is identified and a common ground
established, often a scapegoat is determined,
and the binary structures of right and wrong,
good and evil (as often propagated by
Christian doctrines) are reinforced. But what
if the common enemy is ourselves, or at least
our inability to accept contradictions and
pleasants within our communities? How do we
live with both at once?

I don’t know the answers to these questions,
but I know that Holden is a place where
these questions can be asked, where the kind
of rigorous self-examination required of
contemporary people of faith can be explored
and even celebrated. Every social change
requires spiritual guidance, especially in
difficult times. Only when we are able to hold
the contradictory sides of our own natures
together, in honesty and forgiveness, will we
be able to empathize with alternative
positions, beliefs, and ideologies. Only then
will we be able to guide the change.

I am a poet and I tend to respond to the
world with words. In lieu of a more definitive
answer, I wanted to conclude this piece by
sharing a poem (Sighs, page 8) written in
response to tragedies in the news. In the
poem I ask, “Where is the courage to say
this prayer?” I don’t know what this prayer
is supposed to look like, or if addressing
these issues is even productive. But I do
know that Holden is one of the places that
has supported me when I have questioned
my faith, and that continues to give me the
courage to try.

The stars are crossing the western plains
to various borders of heatstroke and sand.
The seals are dying. The sharks are making
their way up the Western Coast, losing
their sense of smell. The days are getting
warmer still. The Williston oil rigs
bleeding their heat on the cool gray passage
of clouds. Crickets are matching their whine
to the dripwipes. Lightning bugs failing to
reach the pulse, tracking the headlight of cars.
Trump. Corruption. Twenty-five gone
with a suicide bomb in Iraq. I part the blinds
to let the morning light pour in. The wheezing
brakes of rush-hour traffic, inching its way
through the park. The hardest sheet of ice
is melting. The gray wolf murdered again
for the lacquered wood of the hunter’s
call. The children of Flint, Michigan
are dying. The people of Syria and Libya
are dying, slaughtered by warlords or driven
to various borders of heatstroke and sand.
The stars are crossing the western plains
on their oiled blades of grief. The eagle’s wings
are breaking thin and the drone that will drop
the next atomic bomb is being built in a warehouse
in North Dakota. Where is the courage to say
this prayer? Hum on the kettle to make
my tea. Stand in the window to look at the fog
burn away from the Golden Gate Bridge. Earl Grey.
Oolong. Lipton Black. I hear the whistle start
to scream. I sweeten the water with honey.

Artists Corner

Signs
KAI CARLSON-WEE

Reading again how the bees are dying. The
seals are dying. The sharks are making
their way up the Western Coast, losing
their sense of smell. The days are getting
warmer still. The Williston oil rigs
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to the dripwipes. Lightning bugs failing to
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THE CONTRADICTORY SIDES OF OUR OWN NATURES

PHOTO BY KAI CARLSON-WEE
Vitality is mightier than size!

To illustrate the truth of this claim, Fosdick invites us to step back in our imagination a few billion years in a time when the earth was still in her infancy. The landscape before us, stark and forbidding, would be virtually unrecognizable — n逆势es roiling over vast expanses of molten rock amidst an endless expanse of arid seas. But as we stand there in imagination billions of years ago, we would be confronted by two distinct forces. On the one hand, volcanoes — spewing their fiery fury from the bowels of the earth, melting and shaping everything around them with a seemingly inexhaustible ferocity. On the other hand, protoplasm — the very first microscopic cells of life, lurking invisibly along the water’s edge.

Diminutive, defenseless, unobtrusive... but vital. On which would we stand there in imagination — volcanoes or protoplasm? Today, the earth-shaping power of volcanoes is largely spent, but consider what all has unfolded from the audacity of those vulnerable yet vital cells of life — plants and creatures of every kind, including us and our astonishing capacity for poetry, music, art, science, politics, philosophy and faith. Vitality is mightier than size!

The enormity of the ecological crisis facing our planet leaves many feeling utterly overwhelmed. Is there anything we can do that will matter in the end? Or is the scale of the problem such that even our best efforts will amount to little more than a self-deluding, conscience-satiating exercise in futility? A provocative riposte to disquieting questions like these can be found in a quote coined many years ago by Harry Emerson Fosdick: Vitality is mightier than size!

How might this claim water our imagination with hope, especially given the magnitude of the planetary crises we’re facing today? Or to put it more sharply, what vital ideas can bring hope to this particular historical moment? When the Caesars of our day, the profit-driven corporations and their political puppets, continue their rapacious assault on the resources of the earth; when a global energy system addicted to fossil fuels continues to spew its greenhouse gases with volcanic intensity; and when we recognize, with dismay, that we too are complicit in the flourishing of these forces of devastation, not simply through our passive participation in a toxic system, but also through the many active choices, impelled by greed and convenience, that we continue to make. Given this moment, what vital ideas might ignite our imaginations in new ways?

One such vital idea comes from the Hebrew Scriptures, which articulate a simple yet far-reaching principle that merits much more reflection in our time. To be human means to live within consumptive limits. This is what it means to be human.

The failure to accept and honor these consumptive limits marks the fundamental point of fracture in humanity’s relationships with God, one another and the earth.
his ploughshare into a sword as he spills (consumes) his brother’s blood with further devastating consequences. The original displacement from the garden now extends to a displacement from the ground itself as the Lord says to Cain, “Taste, your brother’s blood is crying out to me from the ground! And now you are cursed from the ground. and you will be a fugitive and a wanderer on the earth.” (Gen 4:10-12).

A counterpoint to this tragic origin story of diminished humanity, fractured relationships and lost vocation can be found in the story of manna in the wilderness (Ex 16). The Israelites had been liberated from the oppression of slavery that fueled the compulsively consumptive system of Pharaoh’s Egypt. But now, in the wilderness, the bare ground before them looked for all the world like a yawning grave, waiting to swallow them whole. But God saw something very different. With exquisite imagination and breathtaking creativity, God saw the desert floor as a banqueting table which God would fill every morning with the bread that would nourish and sustain these newly liberated slaves.

But here’s the point, this generous provision of manna occurred within the framework of clearly defined boundaries and limits. The way in which the gift of manna was received restored a sense of consumptive responsibility — each one took only as much as they needed (Ex 16:18); those that hoarded more than they needed quickly discovered the foul and fetid consequences of doing so (Ex 16:20); and the rhythm of Sabbath-keeping was established (Ex 16:29). These lessons from the manna experience became the basis of the economic practices that formed the backbone of the Torah. Indeed, the table, noting that the provision of manna preceded the forging of the covenant at Sinai, concluded that, “The Torah is given only to the eaters of manna.” In other words, the provisions and promises of God can only be known through the acceptance of the consumptive limits that God has ordained. This is the vital idea of what it means to be fully human.

This may not seem like much, especially in the face of the enormity of the planetary crisis that is ours. But those who live within their consumptive limits know that even a little can be enough. This is reason for hope indeed.

Do you have any favorite photographers that inspire you? Stefano Underthiner. Why? “Because of his very cool nature photography and he grew up in a mountain village with his camera by his side.”

Why do you like taking pictures? I get to be in nature and learn about animals. I like to catch them doing funny or unusual things like playing or fighting with each other or other things that you don’t always see.

When did you start taking pictures and why? I really started taking pictures last year at Holden. I think because there are so many animals around including birds and because the mountains and scenery are so cool.

What is your favorite thing to photograph? All kinds of animals and birds and the mountains.
When I was 20 years old, I boarded a plane to study abroad in London. I hadn’t intended to
Journeying
Beyond Borders
IMAGINING PILGRIMAGE
AS A PATH TO TRANSFORMATION

perhaps this desire was birthed
out of my travels across Europe
that summer, something in
me shifted, and within the
course of 14 hours I had set
my previous plans aside and
committed to going there. A few
weeks later we were in Paris, with
an open-ended plane ticket and
only a vague idea of where we
wanted to go next. As I traveled
by train from city to city, meeting
strangers and encountering new
cultures, I began to realize that
I was discovering a previously
unknown part of myself, too.
Though we were only gone a
handful of weeks, I returned
home transformed—back to the
rhythm of everyday life and yet
able to imagine and engage them
in entirely new ways.

It makes sense, then, that my
mother, not usually emotional,
was teary-eyed when she said
her goodbyes as I set off to
Europe that summer, something
in which my degree would be
taken up to pursue it nonetheless.
It didn’t take long, however, for a
new sense of purpose to arise.
Soon after my arrival, I learned
about the practice of pilgrimage,
and with my previous travels,
my life hasn’t been the same since.
Though I was familiar with the
term, I had yet to discover the
practice’s
desired to move. Soon after
my arrival, I learned
about the practice of pilgrimage,
and with my previous travels,
my life hasn’t been the same since.
Though I was familiar with the
term, I had yet to discover the
practice’s
derived from a sacred source, and
that the Holy Spirit—whom I like
to call the Sacred Guide—invites
us to journey in their direction.
This is a journey of co-creation—an
opportunity to reimagine possibilities alongside the
Divine and be transformed—and
the practice of pilgrimage offers
us a way to become agents of imagination and change on
our own journeys, whether
they are abroad or in everyday
life. It all begins with listening
for the call. How are you being
invited to learn what is known
behind, engage your longing, and
imagine new possibilities? The
next step is to journey beyond
your borders. How will you cross
this threshold, engage challenges
with intention, and welcome the
stranger as a teacher along the
path? Finally, the work of the
journey is not complete without
cultivating lasting change. How
will you integrate the journey
and alter your very way of being?
As you seek to apply the shifts
blessings on the journey.
All Things New

I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.  

ISAIAH 43:19

There are many invitations afforded us in times such as these. They are bold and obvious invitations to listen, to engage, to be open, to love and remind ourselves that we don’t own the answers. During the Summer Conversation in 2020 Holden’s visiting faculty will focus on the concept of making All Things New. It is a conversation worth joining.
FACULTY + BIOS

June 22–26

Walnes Cangas
Assistant director of St. Joseph’s Home for Boys

Wanda DeFelt
Religious professor at Luther College, Decorah, IA

Myth Drevon
Pastor in the ELCA

Elizabeth McHan
Pastor in the ELCA & the ELGC

Bill Nathan
Director of St. Joseph’s Home for Boys

Jean Paleme Mathurin
Presidential adviser to the Haitian Prime Minister

Larry Rasmussen
Professor Emeritus of Social Ethics, Union Theological Seminary

Dan Spencer
Professor of Environmental Studies at the University of Montana

Rene Spilchial Larson
Associate to the Bishop, SD Synod ELCA

John Thompson
Master woodturner (MULTIPLE WEEKS)

Geoff Carlisle
Assistant Professor and Director of Administrative License at George Fox University in Oregon and church musician

Kelly Carlisle
Assistant Professor and Director of Administrative License at George Fox University in Oregon and church musician

Daniel Castillo
Assistant professor of Theology at Loyola University Maryland

Elaine Enns
Researcher working in the field of restorative justice

John Hermanson
Singer and songwriter from St. Paul, MN (MULTIPLE WEEKS)

Chuck Hoffman + Peg Carlson-Hoffman
Arts and Executive Directors of Holden Village (MULTIPLE WEEKS)

Diane Jacobson
Professor emerita of Old Testament at Luther Seminary in Saint Paul, MN (MULTIPLE WEEKS)

Glenn Jordan
Key note speaker to major urban regeneration in Inner East Belfast, Northern Ireland (MULTIPLE WEEKS)

Kyle Lambelet
Teaches at Emory University’s Candler School of Theology

Asa Lee
Associate Dean for Campus Life and Director of African American Church Studies at Wesley Theological Seminary

Jamie Marti
Student leader in Holden Village

Benjamin Marti
Student leader in Holden Village

FACULTY + BIOS

June 29–July 3

Elisabeth Austen
Washington Style’s Portrait Laureate for 2014-16, Author of Every Dress a Decree, The Girl Who Came Alone, and Where Currents Meet

Will Brown
Will Brown Interiors, LLC

Deborah & Glenn Doering
Co-owners of Prospects, theirs is the socially engaged art collaborative 20/20 Projects

Jennifer Fernandez
Conover, Wash., whose teaching and research focuses on the intersection of critical social theory and liberative Christian theology

Peter Hennes
Professor at the University of California in Davis, CA, specializing in forest biogeochemistry

Suba Nadarajah
Director of Diversity, Equity and Inclusion at VCU Y&R

Michael Ong
Studio Manager of the Multimedia Studio at Hallmark Cards Inc.

Ron Pangborn
Professional drummer best known for playing with Wax (Not Wac), Marshall Crenshaw and Matthew Sweet

David Westerlund
Founder of Be Present Discover Joy Consulting

Jo Archibald
Teaches Environmental Resources Engineering at Humboldt State University

Dan Spencer (see bio in June 22-26)

John Thompson (see bio in June 22-26)

Jo Archibald
Teaches Environmental Resources Engineering at Humboldt State University

Glenn Jordan (see bio in July 6-10)

John Hermanson (see bio in July 6-10)

FACULTY + BIOS

July 6–10

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Jo Archibald
Teaches Environmental Resources Engineering at Humboldt State University

Glenn Jordan (see bio in July 6-10)

John Hermanson (see bio in July 6-10)

Karen Peters
Senior Rosen Method Movement Teacher Trainer and an Alexander Technique Teacher

Karlin Richter
Author and lecturer of Saint David of Wales Episcopal Church in Portland, OR

Leah Yellowbird
Intricate, graceful, thought provoking and prolific First Nation artist (MULTIPLE WEEKS)
HoldenVillage.org/EDUCATION

FACULTY + BIOS

July 20–24

Leah Bergman
Minister of Worship and Arts at First Presbyterian Church in Iowa City, IA

David Campton
Inkh. Methodist Minister and Director of Bellvue Central Mission

FACULTY + BIOS

July 27–31

Taylor Brorby
Award-winning essayist, and a poet

John Hermanson
Superintendent of Belfast Central Irish Methodist Minister and Director of Neighbors in Faith

FACULTY + BIOS

August 3–7

Gary Mason
Music Minister & Board of Gardeners, Valley & Mountain

Gary Mason
Pastor in the Evangelical Lutheran Church in America

FACULTY + BIOS

August 10–14

Jim Halvorson
Potter

Yasmin Arif
Professor at Pacific Lutheran Theological Seminary and Church Divinity School of the Pacific

Jennie English-Dumont
Pastor in the Evangelical Lutheran Church in America
What folks are sharing with us about their time at Holden Village

Romy Chevallier  
Senior researcher in SAIIA’s Governance of Africa’s Resources program, Cape Town South Africa

Brenna Everson  
Certified full voice coach

Gretchen Mertes  
Award-winning singer songwriter based in Seattle, WA

Laura Nelson  
Certified full voice coach

Hallie Parkinsons  
Auld cells performer, collaborator, and advocate for social justice

Thomas Perry  
Professor of Linguistics at Simon Fraser University in Vancouver, BC

Seth Shulman  
Editorial Director, Union of Concerned Scientists

Alan Storey  
Methodist pastor from Cape Town South Africa

Chris Scharen  
Vice President of Applied Research and the Center for the Study of Theological Education at Auburn Theological Seminary of New York

Leah Yellowbird  
(fee bio in July 13-17)

Roger Scholz  
Pastor in the Methodist Church of Southern Africa, currently serving the First Methodist Church in Durban, South Africa

Laura Reed  
Research interests in international security, US foreign policy and disarmament initiatives

Leah Yellowbird

Mailbox

SEND US YOUR HOLDEN STORY Communications@HoldenVillage.org  ATTN: Mailbox  (include the year(s) you were at Holden)

What folks are sharing with us about their time at Holden Village

REST, WRITE, DOODLE, PAINT

I’m halfway through my Partners in Ministry week, and already feel transformed by my time in the Village as a very supported guest. The time I’ve been able to spend — uninterrupted by my daily roles back home — has been profound. Rest, write, doodle, paint, eat, repeat. I will be overjoyed to return again and look forward to dreaming about what is possible.

JENNIFER TRICOM (2019)  
Portland, Oregon

HOLDEN: AN INCREDIBLE GIFT

This week at Holden was an incredible gift, and I want to thank you for your warm welcome, kind words, and vision for a lovely, beautiful worship life at Holden. Eli and I found powerful conversations and thought-filled spirituality. We both saw faith lived and embodied and are grateful for the ways it brought us closer. God’s continued blessings on you and your leadership. I will be overjoyed to return again and look forward to dreaming about what is possible.

PAUL VAUSLIE & ELI JAMESON (2019)  
St. Louis, Missouri

SCATTER JOY!

Just a short note to congratulate you on the awesome work, writing and art that are now appearing in the Holden Village Voice. Our family of six lived in Stehekin from 1998 to 2002 and we did come to Holden every fall for a weekend of activities connecting Stehekin and Holden folks (two very diverse communities). I have received the Holden Village Voice for years and over the last couple of years have been amazed at the high quality of words, wisdom, and art in the Voice — encouraging us to develop our spiritual beings, while being actively engaged with the suffering of the world, as well as its joy and beauty! Thank you for the long hours and devotion to ensuring such an excellent publication! Your passion for life is evident. We still have a tiny hut in Stehekin and I’m fortunate to backpack most years through your lovely village, as I go to Upper Lyman. As Emerson would say, “continue to scatter joy.”

TRISH SEVENIN (2019)  
Stehekin, Washington

PHOTO BY HANNAH LAUBER

VIEW PAST ISSUES OF VILLAGE VOICE AT:  
holdenvillage.org/  
stay-connected/village-voice/
Seasonal Summary

A recap of Village happenings from Summer & Fall 2019

BY HANNAH LAUBER

Summer has come and gone in Railroad Creek Valley! Staff and work week volunteers helped to prepare the Village for the busy summer season, replacing the winter living room setup in the Dining Hall with tables and removing snow grates from windows. In May, we enjoyed a very Holden prom, the annual rhubarb festival, and two “large days” spent chaining thousands of pounds of food together as a community. As the weather heated up, we saw the return of deer, bears, and other wildlife, and the Pool Hall and Snack Bar reopened for the season, ready to serve thousands of Holden Scoops! Sessions with summer teaching faculty kicked off in June, covering a variety of topics under the summer’s conversation, Unity of Love. Kids played and learned about the nature that surrounds us in Narnia each day. Beanie’s Coffee Cart offered the best lattes in the valley and musicians played together in the Railroad Creek Chamber Music Festival and open mics in The Lift. The Fourth of July brought a very Holden parade, featuring floats from a variety of work areas and groups, followed by the famous bubble wrap “fireworks” in the VC. Folks enjoyed sunny lake days, hikes in the stunning wilderness that surrounds us, post-dinner games on the Village Green, and a variety of art and pottery classes. We even celebrated the anniversary of Woodstock with our very own “Copperstock” music festival. Holden’s first day of school tradition continued, with Villagers coming up with shenanigans to delay the end of summer. Temperatures are dropping and leaves are turning – fall is making its way back into the Valley!

PHOTOS BY HANNAH LAUBER

1. Holden’s first day of school tradition: Villagers interrupt the “bus route” with shenanigans to delay the end of summer! The Holden School turns the Narnia sign around, marking the beginning of the school year.
2. Staff chain thousands of pounds of food into the Hotel to sustain the Village through the summer.
3. Holden School students show off their volcano experiments at an end-of-year open house!
4. Preparing meatballs for Chuck + Peg’s 19th Annual Svenska Smörgåsbord (Photo by Chuck Hoffman)
5. The community comes together for communion at Sunday Eucharist.
6. Village Medics throw out bandages from their Fourth of July parade float!
7. Teaching faculty member Rev. Dr. Asa Lee teaches a session in Fireside.
8. First Day of the 2019-20 Holden school year
9. Work week volunteers and staff prepare the Village for a busy summer season.
10. T-shirts from Tie Dye Tuesday make a very colorful clothesline display.
When I was growing up, I had a Bible with an index promising divine guidance. Are you feeling disappointed? Check out this verse. Are you feeling lonely? Check out this verse. No matter how you felt or what question you had, there was a verse with an answer to your question from the very mouth of God.

But, of course, no index could be comprehensive nor did every verse speak to me directly when I turned to the Bible for help. Sometimes, I would just give up, throw the Bible open randomly, place my finger on the page, and decide that this verse was God’s word to me. Unsurprisingly, treating the Bible like a Magic 8-Ball was as (in)effective as an index which promised so much. I have come to understand that the Bible is not a mere how-to book or an instruction manual. There is not one verse that can answer any question you might pose. The Bible is not a greeting card full of simple bromides. The Bible is not an answer book. Instead, the Bible speaks in stories, in poetry, in lament, in apocalyptic hope we cannot reduce to a simple answer or a facile conclusion. The Bible is full of gentle and brash words, comfort and judgment, hope and the depths of despair. And so, if we hope to be faithful readers of these ancient texts, if we confess that these words breathe with God’s own breath, if we yearn to hear God’s voice echoed through the centuries, then we need a different kind of interpretation, something more artful, something more generous, something more wild, something more imaginative, something more meaningful.

Where might we start with such a reading of Scripture? I think it starts by listening, even more than reading. Listening, is a necessary step before reading the Bible. We listen to the traditions that nourished us and the voices within those traditions who critiqued and protested and made necessary change. We listen to the wisdom gained by age and experience as well as the insight only young lives can bring. We listen to scholars and thinkers and artists who help us hear something fresh in these stories we have heard so many times. Most of all, we listen to the margins, to the marginalized, to the oppressed, to the afflicted, to the meek, the hungry, the thirsty. These are the voices who show us what we do not acknowledge, those parts of our vision privilege has occluded. In this way then, we read with imagination. We do not turn to the Bible in the glib and facile answers for everyday living. We do not turn to the Bible to find a single answer to our many questions. We do not turn to the Bible just to answer our many questions. Instead, we read the Bible looking for an imagination that will inspire us to see God’s presence, God’s resurrection power in the midst of loneliness and death alike. We turn to the Bible to help us ask more faithful questions. The truth is that I often need help to see beyond the frailties and broken parts of the world. I need help to see resurrection power where only death seems to predominate. I need help to turn my hope in the midst of loss. The Bible, in my experience, is an imaginative spark in precisely these moments. The Bible can teach us to see the world afresh and anew by helping us imagine that the world as it is is not the world as it should be, that our imagining can teach us to see the world anew by helping us imagine that the world as it is is not the world as it should be, that God is often to be found in unexpected places among unexpected people, that the resurrection of Jesus has already defeated death. I need help to imagine these realities. I get that help not just when I read the Bible by myself but when I listen to the voices different from mine who have turned to Scripture and read things I could not have understood on my own. After all, we never read the Bible by ourselves but as a member of a great cloud of witnesses who teach us with imagination and wisdom alike.

In this way, the reading of Scripture is not an act of victory or conquest but of imagination and love. We do not reach the end of our reading when we have pinned down the Bible and gotten the “right answer.” We reach the end of the reading of Scripture when we are inspired to love the stranger, to imagine justice, to taste the abundance at God’s tables, to trust that the resurrected life is already God’s gift to you and to me.

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In this country, there is no such thing as “the good ole days.” Unless you are a cisgender, straight, white, male, able-bodied person, there is no moment in the history of this nation that should, would, or could be ever labeled as “good.” America was founded on capitalism and greed and continues to feed itself off of the blood of Black bodies. While we may no longer have auction blocks in the center of town squares in Savannah, Georgia, we have 6-by-8-foot prison cells that are overrun with Black and brown fathers and mothers, sons and daughters, uncles and aunts, lovers, and leaders who are all victims of a system of injustice monikered mass incarceration. (continued on pg 18)
WINTER 2019–2020

HoldenVillage.org

This summer, Holden was again filled with the spirit that has made it a place apart for decades. Music, laughter, and community filled the Village, as well as thought-provoking conversations led by renowned teaching faculty from around the world, joined in the spirit of Unity of Love. It is our hope that Holden Village may continue as a place for civil conversation, for learning to listen deeply to one another, and for finding hope in our world. As we move forward, we face a number of challenges. Now, more than 80 years after their construction, the buildings that have held thousands of Villagers need your help so that they can continue to support the rhythms of this place. Fire safety and continued maintenance of structural safety remain a top priority and plans are in place to complete a number of safety upgrades. But we can’t do this without your continued support, whether that is financial gifts or the gift of your time and skills as a volunteer. We need your support to complete these projects and ensure that Holden Village remains a safe place for all to gather in conversation and community!

HoldenVillage.org/donate

Support Holden Village

Projects + Notes

Sign up for 2020 Spring Work Weeks

A time of work, relaxation, and community. Work Weeks offer a variety of volunteer opportunities for different skill sets. Whether your skills lie in landscaping, carpentry, painting, sawing, or general sprucing up, we’d love for you to join us in the spring to help prepare the Village for summer! Accommodation and meals are provided for volunteers. HoldenVillage.org/volunteer

WORK WEEK 1
April 26-May 2, 2020

WORK WEEK 2
May 3-9, 2020

Holden Parks plays guitar under the healing of the earth. Photo by Hannah Lauber
While at Holden Village this summer, I met many engaged and passionate people with the desire to improve their community by building healthy food systems through both actions and charity. During the workshops we talked about engaging stakeholders and specific strategies for knitting communities together through food. The workshops were modeled after the American Community Garden Association’s curriculum titled “Growing Communities,” which takes an asset-based community development—or ABCD—approach to inspiring policy, systems, and environmental changes related to food literacy, food production, and food access.

Many ways exist to start and manage community food projects, but in order for food projects to be relevant they must reflect the strengths, needs, and desires of the local community. Efforts to improve community food systems and community life, in general, should focus less on problems or deficits and more on community assets. For example in the not so distant past when Detroit lost whole neighborhoods to abandonment — stores were closed — schools were shut down — nature overtook parts of the city. Residents began to look at nature as an asset, and before long urban farming became a very real thing that brought people together around growing food. Urban agriculture then spread across the country to other cities like Chicago, Los Angeles, New York, and Minneapolis/St. Paul.

In Minneapolis the Hmong American Farmers Association has created a robust support system for the Hmong farmers who grow food around the edges of the Twin Cities. Attend any farmers’ market in the Twin Cities, and you will encounter many Hmong farm booths. Food coops are also popping up in rural towns. The Manna Food Coop in Detroit Lakes, Minnesota, features local produce and healthy staple foods for residents. As well, rural grocery stores, which are on a rapid decline across the nation because of the inability to buy in volume, low customer counts, and the opening of hundreds of Dollar General stores across rural America, are finding new ways to survive through differentiation and formation of buying coops to maximize volume purchasing.

Community gardening has also taken hold again across the country. The United States experienced the victory garden movements during both World Wars I and II. The motivation to grow food during the wars of the twentieth century was driven by the need to preserve food for the soldiers and other hungry people in Europe. Americans came together to grow their own food through this self-sufficiency movement as an act of patriotism. The current gardening movement comes from a different set of motivations centered on self-sufficiency, social cohesion, food literacy, environmentalism, and health.

Growing Together in Fargo, North Dakota, is an example of community gardening centered on social cohesion. What started over ten years ago as mission work for different Christian organizations designed to welcome refugees into the community through the act of growing and sharing food, has blossomed into almost eleven gardens serving hundreds of people who grow literally thousands of pounds of food each year to share and sell. The program is completely volunteer operated and is supported by several congregations and community groups.

Community gardens, although seemingly impactful, are unable to scale-up in order to meaningfully change the overall food system. The government plays a large role in ensuring that all people have access to safe, affordable, and healthy food. But what about the problems associated with poverty that move beyond food access and affordability? In the book Pressure Cooker: Why Home Cooking Won’t Solve Our Problems and What We Can Do about It, the authors highlight the difficulties associated with food preparation and procurement if you live in a hotel, work two or more jobs, and in general lack proper cooking facilities or food preparation skills.

Food encompasses every element of wellness: physical, spiritual, emotional, intellectual, and environmental. Many people of faith show great concern about hunger and subsequent malnutrition in the United States and globally. Concern turns to action when faith communities create and operate food pantries, community gardens, or feeding programs housed within their congregations. The move to creating a food system where all people have access to safe, affordable, and healthy food is one that requires adaptive changes beyond technical fixes and band aids.

CONTINUED ON PG 34

FROM CHARITY TO ACTION: Moving the Food System Upstream

BY ABBY GOLD, PHD, MPH, RD  Gardener . Food Activist . Traveler

FARGO, NORTH DAKOTA
While non-Black women cannot be most precious of all, human beings should be protected. Flourishing bodies: paradigm. But that is the cause of Christ — to go against the grain and subvert the FROM CHARITY policy councils, as citizen-based advisory consumer and producer needs. Food of local food systems to accommodate access to healthy foods and improve health One way to change the system to increase to population-level poor health outcomes. healthy meal, a disproportionate number of strategy that will strengthen our food system. Enhancing access to locally grown food is one movement is for everyone and not just for us. We need to make sure that the good food movement is so for everyone and not just for the people who can afford to purchase more expensive local food. We need to be mindful that farmers should earn a living wage, which is why the food is often seemingly more expensive. Involving ourselves in creating local, state, and federal laws that influence the equitable distribution of resources that facilitate access to healthy foods for all citizens is necessary if we are to move upstream from providing emergency food to people with acute or even chronic need. Community food projects, such as gardens and food pantries, help with access to healthy food but don’t always change the system, so then the problems are perpetuated. The importance of being involved in changing the food system through policy is one that cannot be understated. People of faith understand the difficulties poverty creates in our society. The answer is to move changeable work upstream to influence policy with innovative ideas for creating an equitable, safe, healthy, and accessible food system that benefits all citizens.

Michael David Bogan died August 1, 2018. Michael was born in Wenatchee, WA, and was raised at Holden Village, along with his sister Susan, while their parents were employed at the Holden Mine. After retiring from a career that took him away from the area, Michael returned to the Brogan family farm in Wenah to help his mother. He had been a member of Faith Lutheran Church in Leavenworth, WA. Michael and his wife, Joyce, were married at Holden Village, a place they continued to remember fondly. He leaves behind a large family including children, grandchildren and great grandchildren. Michael also leaves behind a legacy of involvement in his community. But that is the cause of Christ — to go against the grain and subvert the paradigm. But that is the cause of Christ — to go against the grain and subvert the paradigm. But that is the cause of Christ — to go against the grain and subvert the paradigm. But that is the cause of Christ — to go against the grain and subvert the paradigm.

Michael David Bogan, August 1, 2018.

Holden Village - I am a new African womanist, you can center womanism. Just like we can center black liberation or marxist theology. Anytime that we bring the margins to the center, we are doing justice work. As Bishop Desmond Tutu proclaimed, “God is always on the side of the oppressed.” When the record ink has dried, whose side will you be on?

American, white supremacist Christianity will not save us. Womanism, imagination (particularly as expressed through Afrofuturism), and Creation will. Religion has been used to oppress the most marginalized among us — particularly young, Black, poor queer and trans folks. It is critical that we amass a critical mass of artists, thinkers, scholars, healers, and movement leaders who a knowledge that we are, indeed, re-creating a world. James Weldon Johnson models this manifestation in his poem, “The Creation.” And God stripped off on space, and [she] looked around and said: I’m lonely — I’ll make me a world.

Holden Village — I am a new African womanist Christian pastor and I believe I’ll make me a world. Will you join me?

Saying Goodbye

Ron Young died July 20, 2018. He spent his entire life working for peace. He marched with Rev. James Lawson in Memphis and Dr. Martin Luther King in Selma. In recent years he took dozens of interfaith trips to Israel, the West Bank, Gaza, Egypt, Jordan and Syria, working for Israeli-Palestinian peace from 2003 until his death. Ron loved people, beginning with his family. Though he met many famous people in his life he was known for striking up conversations with people in public places, from museums to airports. Holden Village had been looking forward to Ron being among the Faculty of the Tele-Tutor in the fall of 2018. There is so much more to Ron’s rich and full life. We are grateful to have been a part of it. His family gathered at Holden this summer for the first anniversary of his death.

David Sellers, beloved husband of former Holden Village Director Dianna Shiner, died July 7, 2019. They married at Holden in October of 2002 and moved to Freeland, WA, where Dianna finished her term as Director. Their life together was rich and full and David loved all things Whidbey. All who were privileged to know David know there is not enough space here to share all of his accomplishments and joys. He asked that memorials in his honor be sent to Holden Village at HC O Box 2, Chelan, WA, or to a charity of your choice. Cards to Dianna Shiner may be sent to 4053 Beach Drive, Freeland, WA 98249.

Calling, Equipped, & Sent

Reconnecting with Holden Villagers around the world

Thousands of people spend time in Holden Village each year. Whether you come as long-term staff or stay for a holiday weekend, we share one thing in common: we are members of the Holden Community. “Called, Equipped, & Sent” is a way members of the Holden family can stay connected. Think of it as an alumni page. To see more updates, and submit one of your own, visit holdenvillage.org/stay-connected.

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Awakening the Imagination

“Sleeper, awake! Rise from the dead, and Christ will shine on you.”
— Ephesians 5:14

Most likely a phrase from an early hymn, the invitation from the fifth chapter of Ephesians was to live into the new resurrection reality. People don’t usually rise from the dead, so this reformed frame of reference would have been difficult to integrate into daily reality. How do we live differently amidst systems that call for our adherence? How do we wake up and rise into the new life that the Gospel calls us toward? We have to decide what’s dead.

Rising is about breaking free from that which has held us bound. Awakening is about seeing the cultural securities that have lulled us into a deep stupor. The transformative power of the Gospel is wooing us into something new, but we keep trying to bring along that which is dead. The light of Christ shines, but our faces prefer to hide in familiar shadows.

When living amidst the dead, there is a strange smell. It sticks to our “tried and true” ways, it hangs on the breath of our over-used explanations. We make our home in this dank, stale environment to the point of dulling our senses. Imagining something new feels almost wrong, a betrayal of some kind. And yet, the call comes: Sleeper awake! Rise from the dead.

For the church and for people of faith, imagining something new can often be perceived as negating what is old and treasured. Sometimes that task of relinquishment is readily embraced; sometimes it is vigorously resisted. (Gift and Task, 2017)

In so many ways, Holden Village has made room for newness over the years. Our current community is holding space for re-formation: looking at relationships between God and people, and how we re-form relationships with ritual/story, the earth and human community. Yet with each year that passes, previous Gospel embodiment can and does hinder new imaginations. This is true in most every context. So how do we cling to the Gospel and stay open to its varied fulfillment? Conversation, prayer, inviting feedback, reflection, new relationships, confession, forgiveness and more prayer. The list could go on. It is more about a disposition than specific steps. May we see the world around us with wonder and curiosity, and may imaginative processes lead us forth.