

THE NODE

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THE NODE is an informal publication intended to keep the Global Covenanted People informed on the journey of the transformation process. **THE NODE** is published four times a year by a small team in Toronto who collect news and reflections about this global group from whatever source.

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July 1991

My three week experience in the Solomon Islands come to a climax with a bus ride and special lunch to look at a possible Women's Residential Training Centre. The building was once a Catholic High School but has been handed over to the Ministry of Home Affairs. It seems timely to be looking at renovating this sound building into a functional and much needed rural training centre for women and youth."

Elaine made some general observations about her experiences in the Pacific Islands.

- Control of the production of exports of Pacific Island resources are in the hands of foreign companies. Local people are being exploited.

- There are inadequate systems or concern about accountability

- Local people are endeavouring to comply with international environmental standards

- There is an urgent need to link overseas agencies in the islands in order to increase effectiveness

- Reports and survey findings take so long to be completed that the people involved become disillusioned. Workshops which took place last year have not yet been reported to the people involved in the research.

Editor Note: The Telfords have a consulting company called JETA Consulting and are members of the Institute of Cultural Affairs. Their address is 6 Horton Street, Marrickville, 2204 NSW Australia. Phone (02) 560-9876.

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THE MYSTERY KEEPS SUSTAINING US IN COTE D'IVOIRE

By

Jann Barr

(From a letter Jann wrote
in Brobo, Cote D'Ivoire)

Money is very tight from funding sources, but the mystery keeps sus-

taining us. People in Abidjan asked me to audit the American Commissary. I earned \$3000 for six weeks of work. While I was finishing that an American law firm asked me to custom-build a bookkeeping software and train their Ivorian accountant. That isn't finished yet but I will receive at least \$2000. There is another possible software job coming up.

Our computer has been in the repair shop since December. A friend has let me use hers while I'm in Abidjan so I've been able to get essential finance accounts up to date. Hopefully our computer will be fixed when I get back to Abidjan next week.

The shortage of money has not been all bad. I think we have figured out a way to make staff more accountable for their work. If we can do that we'll be a long way down the road.

Rutger van Mazijk, a young agriculture engineer, has been a real live wire. He has catalysed the planing for our farm and started contour alley cropping (crops between rows of lucena trees). This is the first such experiment in Cote d'Ivoire as far as we know.

Jean King, a young American reporter, has just arrived. She will help do a new brochure and a ten year report on our work.

We are trying to do what we see to do today. In the poetry of my mama, we are watching and waiting. Having no French speaker who is trained in the methods is a real drawback. But we have two Ivorians in the International Training Program in Brussels. I hope this will change our leadership dynamic.

Of course, we are busy writing proposals and researching new resources. We are in the process of changing the perspective of our agriculture thrust - from production to demonstration, experimentation and extension work. As we have worked with reforestation, we discovered that people are ready to pay for the establishment of mango and palm groves. Perhaps this is a sign that it is time to establish a money making project.

I still want to write something about my journey with symbols. As soon as I have a working computer I'll just do that. Much love from here.

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DELIGHTING IN KOREA

Reflections By John Epps

Korea was a delight. When we met there for the Asian -Pacific Organizational Transformation Network meeting, we found deep collegial bonds with Rev. Dr. Park Si Won and Lee Zung Za, with Rev. Dr. Kang Byoung Hoon, with Larry and Dianne Greenwald and with the Roundtable Group. Having the chance to tour the Palace and the National Museum under the insightful guidance of Rev. Dr. Park Si Won was a rare experience. The tour of his church showed it to be an active and vital place complete with an art gallery of old masters. Dining at the club of Rev. Dr. Kang Byoung Hoon was both a privilege and a culinary treat. Conducting a demonstration of the LENS Approach for the Central Training Center of Sae-maul Undong was both a challenge and an honor -- and a surprise generated by Dr. Kwan Eung Lee who had been with the ICA in Lorimor, Iowa USA with Dick and Gail West.

When we were invited to conduct our April meeting in Seoul, I wondered why we would even consider accepting. Now I wonder why we haven't begged to go there before now.

Seoul is a sheer delight. Sophisticated, clean, industrious, courteous and energetic are a few words that come to mind. In April, the trees are just beginning to bud, the dogwoods are blooming, the birds are ecstatic and everywhere expectation is in the air.

The food is spectacular. I'd only

EDITORIAL

Dear Colleagues,

Summer has certainly hit the Canada borders this year. We are basking in sun and air conditioning. For this edition of the Node, we particularly thank the ICA Australia network who are in full swing in these winter months. May we continue to hear from all of you. We look forward to letters, even "second hand" ones are great. News, poetry, reflections, jokes all fit the bill.

Take care.

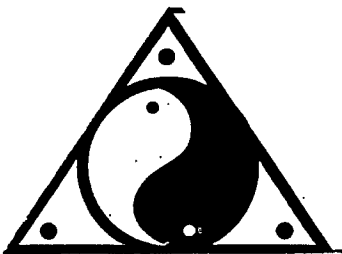
Jeanette Stanfield

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REPORTS

ADVENTURES IN THE PACIFIC

By John Telford



Elaine has been doing some work for the South Pacific Trade Commission off and on for the past six months. They previously sponsored some of the exhibitions of South Pacific handicrafts which she organised when she was with Trading Partners. When they

wanted someone to take a collection of craft from other third world countries like Bangladesh, Thailand and Kenya to various Pacific Island nations, they came to her. Elaine and I went to Vanuatu in October, then to Samoa in December, and now she is in the Solomon Islands for three weeks. As a result of these trips we now have a pretty good idea of the training needs of both government and non-government agencies in the South Pacific. If these agencies can tap into some funding from UN or other sources we may do some training and planning programs with them.

Last year I did a stint out in "the Centre" of Australia. It was certainly valuable in allowing me to catch up with what is happening in the sphere of Aboriginal development. It was depressing to see that the bureaucracy hasn't changed since we were at Murrin Bridge, but it was good to see some of the Aboriginal organisations getting on their feet.

Elaine during that time was working part-time for the New South Wales (NSW) Aboriginal Land Council. The NSW Land Rights Act of 1983 has certainly provided the funding for the establishment of a well equipped Land Council network across the state. Now the challenge is to enable it to more effectively serve the needs of the local communities.

We hope to be involved in some training with the Local Land Councils later this year. However, the State Office is undergoing a reorganisation which could go on for months. In the meantime no decisions are made about training for the grassroots.

Visit to the Solomon Islands

Here is part of the report Elaine submitted to the South Pacific Trade Commission. Elaine undertook a journey around the villages of the Solomon Islands talking with local people about handicrafts, discovering what they made for sale and sharing crafts made in other parts of the world.

" At Munda, I was hosted by the YWCA who had advertised that anyone interested in crafts should come and see our craft sample display. Of the 30 people who came, most of them were women. They were very interested in the handicrafts being made in other countries and being sold in Australia.

At noon we set out in the YWCA canoe for Madou, a small lively community in the lagoon. People had walked from many parts of the island in the rain to meet at the primary school where we displayed the products. They also brought several of their crafts for me to comment on and perhaps buy. Buka basket weaving is done here as well as fine pandanus weaving. I invested in some samples. We then returned to the special guest house and enjoyed a festive meal with some of the families who had come for the event.

In Honiara I met Sheila Saha and Martin Lezutuni who were involved in launching the Tool Makers Workshop- the first program towards an export marketing plan for local carvers. Thirty carvers were in Honiara for the workshop which was held in the grounds of the National Museum. The program included segments devoted to actual tool making using sheet steel, oxy equipment, electric grinders and sanding machines. Soon participants were ready to create something. The project was to make a candle holder. It seemed to me that for the first time they had been given the freedom to create what they wanted to rather than a copy of someone else's design. By the end of the day there were sea horses, dolphins, hands, corn cobs, and faces using many styles appropriate for a lamp base. Later a craftsman talked about finishes and then a day was devoted to pricing and wisdom about the Australian market.

The last day was set up to meet with people connected with income generation of which handicrafts were one part. In most villages 50% of the income is derived from the sale of crafts, 30% from selling copra and 20% from the sale of fish.

TAO OF LEADERSHIP TRANSLATED INTO CHINESE

The Chinese version of *Tao Of Leadership* has been translated and published in Taiwan. The translation was done by Jo Tai, ICA Taiwan staff member. The book, now used extensively in diverse ICA global training programs originated from *Dao Te Ching* an important Chinese classic.

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REFLECTIONS

on Vocation

RHYTHMS AND HEALING BALANCES

By Joan Firkins
(From Pacific Waves)

A recent article spoke to my haunting question of the past few years: 'Why have many women, or the women's energy that is in us all, forgotten how to care for the children and to care for the earth?'

Stephanie Dowrick writes:

"Women are, I think, being put into an intolerable position when we are asked to absent ourselves from our children as the price of success; when we are asked to believe that institutional care for 8 to 10 hours a day can take the place of intimate parenting; when we are asked to sacrifice not only our children but also our own sense of connectivity."

Our revolution, the revolution of feminism, was about increasing women's choices and about the choices becoming our own, rather than being defined for us. Our definitions need now to challenge most urgently an ideology of success that insists we can have work, self es-

teem, success, only when we are prepared to dismiss our children's need to be with us, or diminish our need to be with them, as much as the successful person's working week demands.

To say it very simply: what price success if it costs us our children and our sense of ourselves as mothers? But a retreat into the home is not the answer either. It drove some mothers crazy in the past and it would drive some mothers crazy in the present. At a time when the gospel of progress is at last being questioned, and when the concepts of negative growth are being widely talked of as the only hope for the planet, it is not to much to assert that the workplace must change.

"The Earth is my sister. I love her daily grace, her silent daring...and I do not forget: what she is to me, what I am to her." What is my place to be on this earth? How

What price success if it costs us our children!

do I find my grace, my daring? How do we extend the richness of insight and understanding so many women have in their private lives into the world of paid work and public achievement? How do we do it without being co-opted or corrupted by definitions of success that are not our own? How can we revolutionise what success means - or could mean?

We cannot afford to be diminished or wiped out by the demands of the workplace. We must take what we know is important into the workplace and humanise it. We must question what 'giving the best of ourselves at work' means when it leaves almost nothing for the rest of our lives.

This is not only a women's project, but we can act on our own behalf without losing sight of the traditional female values of connectedness and cooperation. Only then do we move with grace and increase our daring. (1)

I have answered these life questions by choosing to stand firmly in the position that the care and development of my children, my family and the earth are my primary tasks in measures of time and energy. But knowing also how imperative it is to maintain my own identity I write, I reflect, I give guest lectures in child development to the paediatric course at the Children's Hospital and plan to return to part-time study in Community Child Health.

I am often asked "Do I work?", when James my son is standing by my side. (The implication is that his care is not 'work'.) I reply that my work as a primary care giver for my child is that most important work that I could be doing. I am invariably greeted with surprised yet undenyng silence. Surprise, because I have dared to question the economically oriented ideal of 'work' and 'success'.

The earth requires that we, beyond gender, do not forget how to care for the children, and the new generation that shares our fragile planet.

Reference:

(1) Stephanie Dowrick. "When the ladder of success becomes a slippery slope."

24 Hours April 1991. Pages 26-29.

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heard before of kimchee, but a variety of incredibly delicious foods were available. Malaysia has occupied the status of world's best cuisine until now. It had better watch out.

The people here show an energetic passion not often seen in Asia.

Emotions are just below the surface, and forthrightness is the order of the day. Being able to meet in a quiet hotel on a hillside surrounded by mountain paths and budding trees was ideal for the meeting.

Korea was the perfect venue for the gathering. Many of us hope to return. And despite the almost distracting perfection of the place, we got some thing done. There will be a report out soon written corporately by network members which will give a sense of the accomplishments and resolves of our meeting.

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LEARNING HOW TO LIVE IN THE FUTURE

By Julie Miesen

(from Pacific Waves Newsletter of
ICA Australia)

Over the June long weekend, 10 people travelled to Maroon Dam for a three day retreat and bush experience.

We enjoyed three studies in our morning sessions, all of which were dealing with environmental ethics and aspects of conservation practices. We used two essays from Thomas Berry's *The Dream of the Earth* and a video from the ABC's "The Visionaries" Series.

Both of Thomas Berry's essays dealt with the need for a change in our operating images from Anthropocentric (human centred) to Eco-centric (earth centred). Berry pointed out that all our symbols and conditioning lead us to believe that the earth was made for humans not humans for the earth. This is a fairly recent belief, as our ancestors,

like the aboriginal people, were part of the land rather than thinking of it as property or an asset to be used and exploited if necessary. Now all our modern images are built around subduing the earth, rather than caring for it. He believes the new ethic if we would not perish, must be eco-centred with humanity's needs secondary. These are very revolutionary thoughts indeed, and if put into practice, would change our way of living and the future of the earth itself.

The video dealt with the life of Manfred Max Neef, the 'barefoot economist' of Chile. His life has been spent first as an economist with big business, then as a worker with international aid agencies, and now as a worker with grass roots people, who, he believes, have all the answers necessary for their own development.

The video showed his work with very poor people in the south of Chile. Their economy has been ruined by the nation's decision to give over all fishing rights to big companies, using macro fishing practices, leaving the local people with few fish they can catch in their small boats. The government has claimed that wealth will eventually 'trickle down' to these people. Neef says that their livelihood as fishermen has disappeared and they have to decide now what they will do for survival. They can't wait for the 'trickle down' effect to happen.

The people have been collecting molluscs to eke out their living. Encouraged by Neef to see that they have all the resources they need at their fingertips, they are learning from a local woman who has always grown vegetables and knows how to get good crops. Now there is a co-operative of women who grow vegetables for food and sale. The mollusc collecting, the meagre fishing available and the vegetable selling are businesses which together will allow these people to survive.

Neef also talked about the invisible community which world economic statistics do not count. These are the families or communi-

ties who are self-sustaining in a non-cash economy. They earn no monetary income, and are therefore not in the statistics of a nation's wealth. However these people and their economic solutions are the key to viable economies for every person.

All our symbols and conditioning lead us to believe that the earth was made for humans not humans for the earth.

Neef says that there are five things a human needs for a good life. These are food, shelter, affection, creativity and idleness.

The three studies combined gave an unusual view of the world we inhabit. They proposed image changes we need to make in order to live well in the future. New questions arise, such as "what is poverty if all our old images of 'being poor' are changing?" How do we do development in a way that is aligned with the needs of the earth? How do families and community groups build models which demonstrate how to care for ourselves and the planet? What are the necessities for human life?

The venue at Maroon Dam offered bush walks and beautiful views over the lake. We encouraged our creativity by making recycled paper and painting it, as well as adding leaves and dried flowers to our paper mixes. We ate simply but well and enjoyed each other's company and the solitude.

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*Mighty swirls of care
Reach into every corner
of your world and mine
and bring us home.*

*Richard Chagnon
3.16.91*

*I stood in the midst of that mindful swirl of energy
which was the beginning of the journey into the
flowing waters of the cosmos;
allowing that water of the cosmos to wash over me
and reveal I am a Self
and acknowledge the dark side and tension of 'Who I am
to be a co-creator with all the planet and life within it.
And I celebrate that self and dance through the mystery
which is the spirit that put me in harmony and partnership
with the planet and all upon it.*

*Doris Price
3.16.91*

Life Composition

*An ancient desert wind blows surprise.
It's a cosmic butterfly creating itself.
Pieces of butterfly wings*

*f
a
l
l*

as a pond.

*I call the pond to release an unborn age.
I partner with the pond in composing my life.*

*Marie Sharp
3.16.91*

People gathered at Lucille and Richard Chagnon's for a *Cosmic Life Story Workshop*.
Poetry was one of the fruits of the workshop. Marie Sharp sent them in to be delighted in by all.
Thanks Marie and all the poets.

THE COSMIC DANCE

*Today I sang a love song to the universe
and, like a butterfly, it carried me
on its cosmic wings
in lyric flight past the Blue Marble
to the dark side
where life lives on life.*

*And there, amidst the searing
desert winds,*

Surprise!

I yielded to the dance!

Lucille T. Chagnon

3.16.91

*Dancing, flowing, the desert wind
Snakes past the pond
Mindfully swirling through the
Evolution*

of

the

ecosystem,

*Delightfully feeling the deepest wonder
of the blackest hole and the*

Art

of

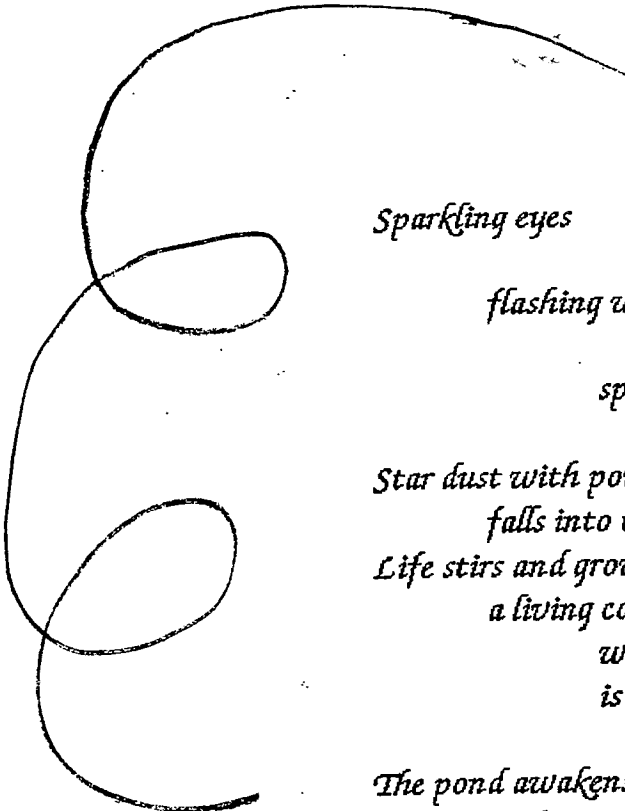
the

cosmotic

dance.

Linda Grade

3.16.91



Sparkling eyes

flashing wings

spinning, diving, evolving

Star dust with power

falls into the pond

Life stirs and grows

a living community

where everyone's business

is someone else's life

The pond awakens and knows itself

its beginning efforts of creativity

produces wonders

including

scum

I'm learning this thing of creating one's life

is

so

scary

and fun —

full of surprises of what works and doesn't

But so invigorating

like a spring breeze.

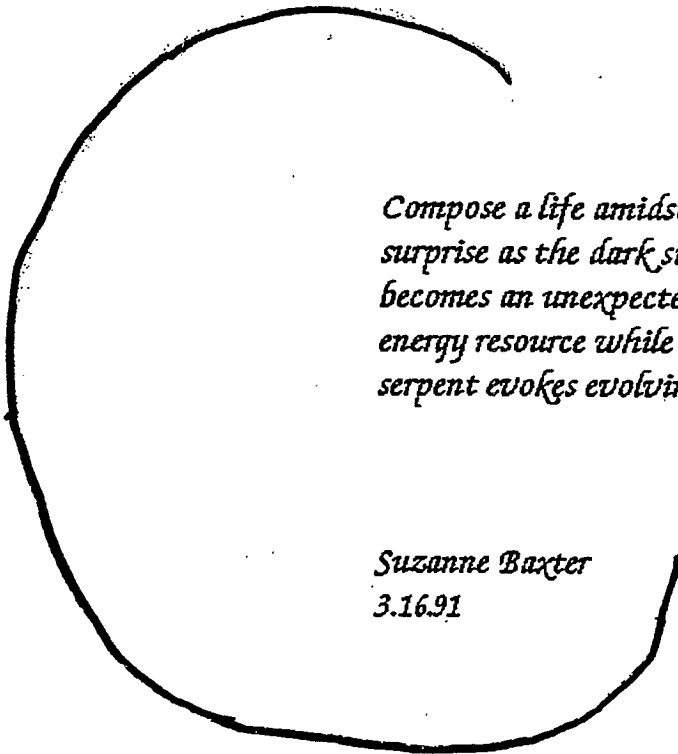
or a wild storm.

Basil P. Sharp

3.16.91

*Evolving, swirling energy
Ever mindful of the all.
Leaky margins link the species,
Things that walk and wave and crawl.
Unexpected comes from tension -
co-creation, dragon power.
I wonder why I got here -
to be led, to love the flower.*

*Carol Stocking
3.16.91*

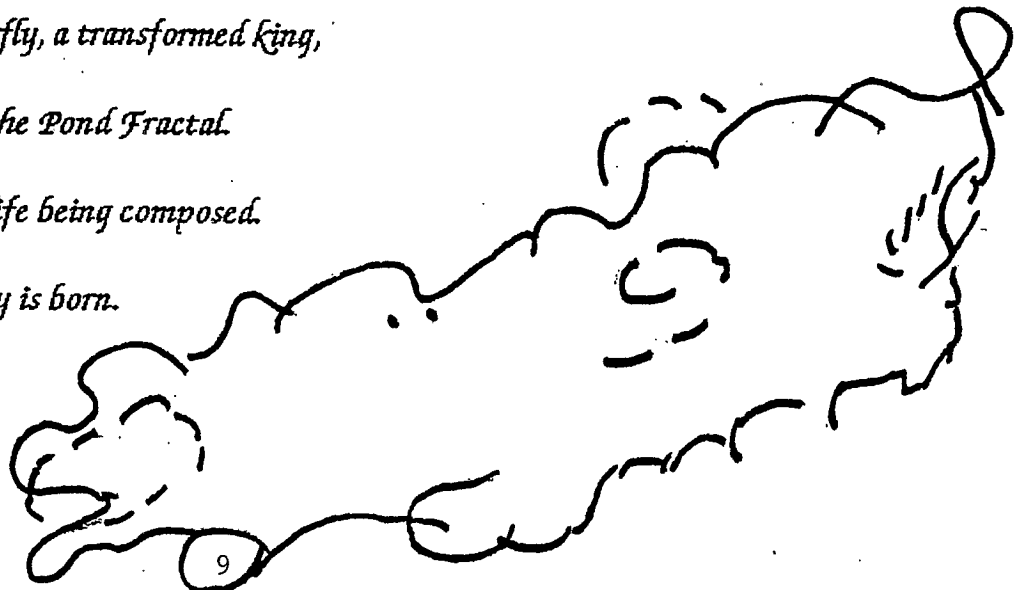


*Compose a life amidst the tension and
surprise as the dark side of duality
becomes an unexpected cosmic
energy resource while the sinful
serpent evokes evolving
mindfulness.*

*Suzanne Baxter
3.16.91*

*The Cosmic Butterfly, a transformed King,
Observes itself in the Pond Fractal.
Its reflection is a life being composed.
In surprise Mystery is born.*

*Cliff Stocking
3.16.91*



fast they are growing with such little attention. Perhaps the way we talk to them has got something to do with it! A few have started to flower and we look forward to the day when this flowering will begin to attract more of our native birds.

We have called this place "Ilapina", an aboriginal word meaning rested or refreshed. This is what is happening to the earth that we are caring for here. We hope that many people will also have that happen to their beings and their creative spirits as they come to spend time with us.

Kapunda is a great place for such a dream to come to reality. It was the first major township outside of Adelaide following European settlement in South Australia. As a mining community it attracted people of many cultural backgrounds. Historic public buildings, miners cottages and fine old homes are lovingly cared for.

Many people have contributed both inspiration and muscle to Ilapina. We are excited by our hope that Ilapina will contribute to the future of planet earth, the spirit of people, and perhaps in a small way to a richer cultural heritage for our society.

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FACILITATION METHODS AU VIN ET FROMAGE

(From ICA West USA Newsletter)

The end of May heralded a new era for ICA's work in the Bay Area where the first Facilitation Methods course was held in San Francisco, CA. USA. Organized by Beret Grifity and Pat Tuecke, the course attracted eighteen participants including students from the John F. Kennedy University, the California Institute of Integral Studies and several professional consultants.

A feature of the course was a wine and cheese gathering at the end of the program, which provided a fine opportunity for participants to mingle with facilitators, ask those unanswered questions and provide

valuable feedback on the event

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PEOPLE

Elaine and Ray Richmond

**Formerly of Madrid, Spain, now
of Kings Cross, Sydney, Australia
20th May, 1991**

During our trip to Sydney in January and February, we visited with old friends at the Wayside Chapel in Kings Cross, Sydney. To our surprise, they invited us to work with them. (Edit. Note: Kings Cross has been the night club district of Sydney. Wayside Chapel has been well known for its service to this area.) In two later visits we became acquainted with the current situation there. Before we left Sydney, we agreed to consider their official 'call' and wait for the process of approval by the Presbytery and Synod appointment committees. We received their approval and have accepted the call to be the 'additional' pastor at the Kings Cross Mission Parish.

After much thought and prayer, our lives are headed in a new direction. We are very excited and awed by the challenges of this new work. Please pray for us as we travel and begin this new work of service in a rather unique mission. All our possessions have been packed into suitcases and boxes and are on the road to Valencia for shipping to Sydney. We expect to arrive in Sydney after a short visit to Elaine's mother in Wisconsin, USA.

Our new home will be on the south end of Bondi overlooking the beach and the ocean. The address is: Hunter Court, No. 20, 14 Wilga Street, Bondi, NSW 2026 Sydney, Australia or The Wayside Chapel, 29 Hues Street, Potts Point, NSW 2011.

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Shakuntala Jadhav

Pune, Maharashtra, India

ICA West USA welcomes Shakuntala Jadhav from Pune, India for a three-month sojourn. Having worked with tribal women in Maharashtra, Shakuntala will become acquainted with ICA West's Native American program and will participate in the Sangre De Cristo camp for 5th graders in New Mexico.

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BICYCLING ALONG THE GOLDEN HORSEHOE

By Brian Stanfield

["The Golden Horseshoe" is the highly developed strip of land round the western end of Lake Ontario, from Newcastle to Niagara. It includes the cities of Toronto, Hamilton and St Catherines Ontario, Canada.]

Four years ago, Jeanette and I took up bicycling. I got a second-hand 24" bike for my birthday—it was the same size of bike I had received for my tenth birthday. Jeanette bought Jo Nelson's old bike for 60 bucks, and we began to do a bit of cycling. We just wanted to cycle round the neighbourhood—"The Beaches"—and get a bit of exercise now and then. We had no idea we had just initiated what has proved to be a lasting love affair with cycling.

One of the interesting things that happened was our adventure with distance. The first time we made the three kilometres to Ashbridge's Bay Boat Club and back was a revelation. We sat and watched the launches and yachts going in and coming out with rare satisfaction. Then, one Sunday, we decided to go a little bit further, worried about whether we would have the energy to make it back. That day, by acci-

VOCATION RECREATED By Brian and Rhonda Robins

Tumby Bay, S.A. Australia
(From Pacific Waves Newsletter)

We must never underestimate the wonder of the decision which we, ICA Australia, made at Toongabbie. We said (as we understood it) "we are no longer a structural organisation - we are what we always said we wanted to be - leaven in the lump - so let's go and be it".

Rhonda and I came to South Australia to offer the communities here the methods and perspectives of the ICA. We wanted to do that in partnership with the West Australian team and to be known as the "SAWA Unit". The two years that followed were different from what we anticipated. The challenge was to find the platform from which to successfully offer our methods.

Over those two years, it became increasingly evident to Rhonda and me, that our social role was destined to be within the church. In January 1991, we accepted a rural parish on the west coast of South Australia. This required some interesting convolutions in what we thought our future was going to be about...but a very exciting time it has proved to be.

The missional reasons for taking this course of action were that the parish seemed to be looking for a new direction in ministry (the Elders are an outstanding bunch), that the west coast is suffering badly in the present rural crisis, and we desired to maintain our role in global awakening.

We have some valuable tools to help us. Our twenty years in the ICA have implanted memory, confidence and methods that are almost subconscious...and they are being called to consciousness daily. We take with us a host of colleagues who minister to us daily - people like Jean Houston, Willis Harman, Chogyam Trungpa and a host of others (not the least Bultmann, Tillich, Bonhoeffer and Niebuhr). But a character who has been most

helpful and in fact helped us through a period of despair, is Matthew Fox. He is giving back to us a creation-centred spirituality which I am sure is 'timely'. This is no time for telling people they are sinners. This is the moment for allowing people to discover their own creativity, of allowing them to discover permission to be their own wonderful selves.

Four weeks ago we attended a public meeting concerning the rural crisis. What excited us was that several people said "We have to stop expecting that the government or some other organisation is going to help us. This is a time for working out our own future". That caused me to make a small speech which resulted in my getting elected to a steering committee! The following three weeks have been among the most exciting in my life. The whole steering committee (15 plus 2 others coopted, one of whom was Rhonda) chose to train as facilitators for a District Community Meeting.

The Committee decided to break into small teams to cover promotion, fund raising and child care. The churches agreed to re-schedule their services so that the meeting could be held on Sunday June 2nd, from 9 A.M. to 5 P.M. The "pubs" agreed to close during that time.

The end result was that 300 people turned up. The 17 facilitators, divided into 12 workshops, did a superb job - not in the finely polished efforts that we know, but they were a tremendous witness of possibility to the district. We had a Wall of Wonder at the front of the room that was 30 feet long and 8 feet high. By the end of the day it was covered with the titles of the columns of everyone's workshop. The happening was incredible. The 'blind' regained their sight, the 'lame' began to walk and the hopeless recovered hope. It was worth every minute of the last 20 years.

So now the future is open! Rhonda and I are both on an on-going work group of 23 people including two high school students,

four local counsellors, business people, farmers etc. There are chapters to unfold. It is enough to say that at this moment we are fairly convinced that a plan began to unfold in 1988 which is now becoming clear to us. It is humbling and glorious.

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"ILAPINA" PLACE OF REFRESHMENT By Gwenda and John Rees (From Pacific Waves)

On Sunday, February 17th, 1991 we moved from what had been our home in suburban Adelaide to a shed fitted out as a shack on our 14 acre block of land at Kapunda, 80 km to the north. This was a major step in what had begun at first as a glimmer. Over a period of time, conversations and revelations all jelled together in a most remarkable way to form a dream which has become the reality of our new venture.

What we are seeking to do is to put together a practical conservation program within a place where small groups of people can spend a few days practising and enjoying music, art, literature and meditation.

In creating this place, we hope that our work will not just be physical activity but an experience of spirit. So we are building a 'spirit house' in an environment of renewing the earth.

As I write this, the framework of the 'spirit house' is standing ready for the wall cladding and roofing iron. In fact, it is an ordinary house with a large studio at one end. Through the large studio windows, there are magnificent views overlooking the rolling countryside.

On what was a barren piece of degraded farmland, we have, over the past 21 months, planted more than 2000 Australian native trees and shrubs covering over 60 different species. Another 50 were planted today. Most of these we have raised from seed ourselves. We are quite amazed and delighted at how

all present to participate with a closing chant honouring one of Brian's favourite symbols, the eagle.

Afterwards, a reception for participants was held in the Holmes' apartment at 2269 Queen St E.

We celebrate with all of you the completed life of Brian Williams.

CELEBRATION OF THE
COMPLETED LIFE OF
RAGHUNATH JADHAV

Raghunath Jadhav died the 24th of May in Pune, Maharashtra India. For many years, he was part of the ICA staff in India. Raghunath died after being hospitalised for about a week following a virus infection that went into his brain. Since leaving ICA about three years ago Raghunath had a bookkeeper/teller job at a gas station in Pune. He and Ratnamala, his wife were pleased that they could totally support their family. Raghunath also took a major role in tutoring the children in their schooling. We celebrate the life of Raghunath Jadhav who, on his life journey, moved through many obstacles with his head held high

KATHY TOMLINSON
USA

Kathy received her Doctor of Philosophy degree at Rice University, May 4th, 1991. Her dissertation was in Mathematics and was titled: "An Analog to the Heat Equation in Complex Space Variables."

Congratulation Kathy and all the best to you.

Margie Tomlinson her mom writes: The ceremony was thrilling. I'm still waiting for the official photos of both the hooding and the handshake from the University President.

At Rice there are no honorary degrees - all degrees are "individually earned and individually conferred."

Kathy has now taken a tenure track position as Associate Professor of Mathematics at the University of Wisconsin at River Falls, Wisconsin.

CONNIE REEMTSMA
Toronto, Canada

Connie celebrated her 60th birthday with high ritual, food, fun and close colleagues Saturday July 20, 1991. She declares that she is now refreshed and ready for the next 20 years.

ANNE DOSHER HONORED
(From ICA West USA Newsletter)

ICA USA Board member Anne Doshier was honored for her work in community and institutional development when she received the California Women in Government Award for Community Service in San Diego recently. Nominated by the Chief Administrative Officer of San Diego County, Anne was one of sixteen Californian women recognized for their contribution to public life. Upon receipt of the award, she remarked: "Being a community service professional gives the greatest joy and meaning to my life." Anne reminded those at the awards ceremony that community is something we must create over and over again, if human society is to develop and not destroy itself.

EVENTS

TOKYO, Japan
Transformation Leadership Lab
Module One. Sept. 21-24, 1991

TOKYO, Japan
Asian Organization Transformation Network Meeting Sept. 25-30, 1991

USA
ICA East presents Fall '91
Retreat at Fellowship Farm,
Pottstown, PA, October 11
through October 13.

PRAGUE, Czechoslovakia
ICAI Global Conference
August 31 - Sept. 6, 1991

LATIN AMERICA

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Mexico Nov. 3-17, 1991
Peru Jan. 10-25, 1992
Peru Feb. 7-22, 1992
Guatemala June 5-20, 1992
Mexico Nov. 1-14, 1992

Get information from Lyn Edwards
at ICA:Chicago 312-769-6363.

dent we discovered the bike path and Cherry Beach. Excitedly we brought reports back: "Fifteen kilometres! There's a bike path! There's another beach!" We were like Cortes viewing the Pacific, "silent upon a peak in Darien."

Then the scope of our cycling jaunts proceeded by steady arithmetical progression—all the way downtown and back—24 kilometres; the round trip to Cherry Beach, up the Don Valley to Taylor's Creek, and back round home—30 kilometres! Then, one day, we discovered—slow learners that we are—that the bike path went all the way along the shore of Lake Ontario to well west of the downtown core. We took a packed lunch with us and did it in one day—40 kilometres. It was obvious that we were in a new orbit. All kinds of possibilities opened up.

Then, we discovered the Humber Valley west of City Centre. We could not contain our delight when we found the bike path through it—ten more kilometres! At every turn we encountered a new vista; sometimes the valley widened out into park size; sometimes it narrowed to a gorge shrouded in rainforest; there were gorgeous gardens, and at one point, we found a sequestered spot where a small burbling creek met the main stream and there we picnicked and Brian was inspired enough to recite Wordsworth: "books in the bubbling brooks, sermons in stones, and good in everything." One began to understand how some folk became nature hackers. At the end of the day we counted up the kilometres—sixty; we had done 60 kilometres that day, and lived to tell the tale. Our colleagues were in disbelief. "You couldn't have! I don't believe it! You'll kill yourselves."

The next weekend we did an 80-kilometre trek and nearly did! We circumcycled the City of Toronto. We do well on the flat, but hills we try to avoid. And on the north side of Toronto the roads are a milder form of roller coasters. That was the weekend we learned the need for pacing, and began experimenting with "just trundling along".

That week, Jeanette began looking at a North American Road Atlas. I was watching TV, and suddenly heard an excited, "You know, Brian, I think we can cycle to Niagara." My response was: "Jeanette, that is sheer hubris! I'm pushing sixty and you, fifty—we are not spring chickens and we are definitely not *Tour de France* material." Jeanette, nothing daunted, was rash enough to mention this to a colleague in the course of a conversation. Soon, the word got around: "The Stanfields are going to cycle to Niagara On The Lake." And quickly the myth built. "Oh, I hear you are going to bike it to Niagara On The Lake? Wow!"

Soon, it became embarrassing. We decided we had to do something, or we would never live it down. Trouble was: Niagara On The Lake was 150 kilometres away. *Onyario Bicycle Tours* describes it as "a distance trip for touring beginners." What condescension! Duncan Holmes was quick to tell us that a local colleague, Rick, had recently "done it" in four hours. Bully for him! One day, Bob Rafos slyly asked, "Well, have you made it to Burlington, yet?" (Burlington is half way.)

One weekend we made it to Burlington—75 kilometres—in one day and were in good shape at the end of the day. We stayed over night in a motel by the lake and were able to see through the picture window the whole stretch from Burlington to Niagara on the Lake laid out before us with the Niagara Escarpment in the background. The vista taunted us but next day we returned to Toronto. The wind was against us all the way so we were beat when we got back. But we had cycled 150 kilometres in two days. In four years we had come a long way!

Since then we have explored part of the way between Burlington and Niagara on the Lake. The second part of the route is the harder: it parallels the QEW four-lane highway between Toronto and Niagara. The traffic on the QEW roars like a banshee, and the surroundings, except for one or two delightful oases,

are soul-less. That stretch will try our bodies and psyches. We will have to wait for cooler weather, but one day soon we expect to find ourselves cycling triumphantly into Niagara On The Lake. And, of course, we'll tell you about it when it happens.

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CELEBRATIONS

BRIAN WILLIAMS MEMORIAL SERVICE, TORONTO, CANADA


St James Chapel was the site of the Memorial Service for the completed life of Brian Arthur Williams. Even at 9.00 in the morning, June 26, 1991, the day was hot and very humid, like a Calcutta summer, as Duncan Holmes and Anne Patterson welcomed over 200 people to the chapel.

Towards the front of the aisle, a table held the things that were precious in the life of Brian: a D.H. Lawrence and other books, a violin, a Canadian Group of Seven painting, brass vessels from India, plants and flowers, cloths and a variety of symbols.

The service was simple but very moving. The mood was light and matter-of-fact, but increasingly poignant as the memorial progressed. Duncan Holmes launched into the service by recalling key events and contributions in the life of Brian Williams. Faith Vance read from D.H. Lawrence, another friend read from Rabindranath Tagore; Duncan Holmes read from the Bible, the Bhagavad Gita, and other sources.

Neil Vance witnessed to the power of the "Four Cs" in Brian's life. Participants shared tales of Brian's humour, his depth care for the world and for his colleagues, the responsibility he took for his own health, his patience in sickness, and his detachment in the face of death.

Finally, one of his friends took a drum, began drumming and invited



"Indeed, one might say that the great divide in the world today is not so much between the rich and the poor—or between the educated, healthier and wealthier and the illiterate, malnourished and impoverished—as between those who think that humans can shape their own destiny, and those who still believe that one's fate is decided by outside forces." —Richard Critchfield

