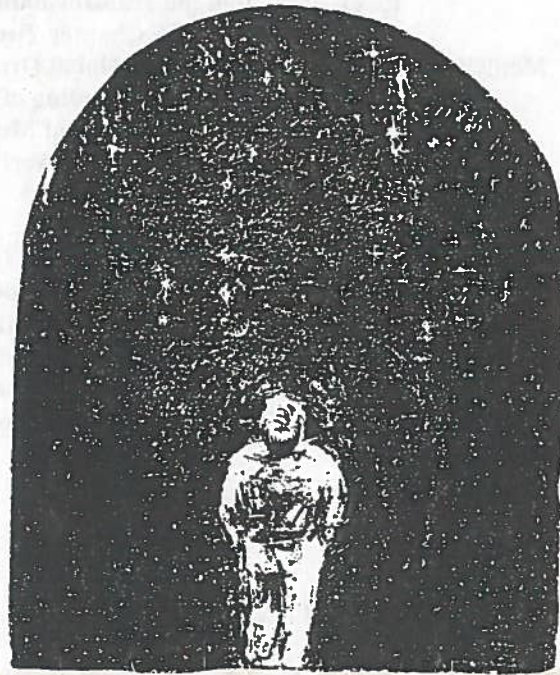


# THE NODE

Volume IV No. 4



Atonement with the Father from *Scenes on the Journey* by Iona Staples.

Published by ICA Canada

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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** as of 1991 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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November 1990

## EDITORIAL

Dear Colleagues,

We send you greetings for the coming holiday season and give you the gift of continued spirit adventure for 1991.

Thank you to everyone who sent in a survey. We experience being well cared for. If anyone wishes to make further comments after reading the summary, please do. Based on your responses, we will definitely keep the Node in being but we will shift to a quarterly newsletter as we suggested in September. It seems difficult for us to put out 6 issues a year. We will put The Node out in January, April, July, and October. We would like to receive material for the Node by the 12th of those same months. We will keep the Node generally as is although as you can imagine the actual content depends a great deal on what you send us. To cover the costs on The Node, we will continue to charge \$15US or \$18Can. per year.

Take care. Hope you enjoy the reflections and articles from some people on the journey.

Jeanette Stanfield

### **THE NODE SURVEY Summary of Responses**

**98 surveys were sent out. 28 survey replies have come in as of November 14, 1990. 17 were from individuals, 11 from ICA offices.**

#### **1. Number of people who read the following newsletters:**

24	ICAI Network Exchange	2	ICA Kenya newsletter
21	USA Newsletters	2	Residential Learning Centre
15	News from Mezio Team	1	Youth Newsletter
14	People & Projects : Brazil	1	Peru newsletter
13	News from Cote D'Ivoire	1	UK newsletter
10	Pacific Waves : Australia	1	Guatemala "El Boletin"
8	Teaching Learning Community: Bombay		

#### **2. Number of people who most like to read these selections in The Node:**

25	Family letters	13	ICA News
24	Reflections	14	Research papers
19	Celebrations	12	Poetry
16	Events	1	Other- Articles
15	Stories	1	News about people

#### **3. Number of people who would like to submit these kind of writings to The Node:**

15	Informal Letters	5	Research Papers
11	Reflections	4	Poetry
7	Activity Reports	1	Other- Global Order
5	Stories		mailings Western USA

#### **5. Number of people who want the Node editors to:**

20	Keep the Node generally as is
6	Shift direction of The Node to family and individual reflections
1	Shift direction of The Node to colleague interaction and sharing
1	Shift direction of The Node to creative edge thinking.
0	Stop publishing the Node. Its task is done.

#### 4. Comments on what role the Node plays for individuals.

- Keeps me up to date with people in the wider network. Inspires me in my daily work
- Acts as another connection in this unusual global network
- Keep in touch - know what's going on (shocked at Bill Richard's death)
- Interchange, keeping in contact and informed on what is going on
- An important source as to what is going on, what ICA people are doing and thinking
- I enjoy reading it. I was glad to read some Canadian news in the last Node - and to know you are in touch with colleagues beyond Toronto - There was such enthusiasm in Canada at the time of the IERD. I'm glad we haven't lost track of everybody.
- Informal networking
- Network with ICA/OE
- It gives me a sense of being in touch with people who have touched my life.
- Keeps us in touch with what's happening
- Keep abreast what O.E./EI/ICA "vets" are experiencing- These people are the real gift of O.E./EI/ICA to the world, without them "our methods" are just another set of gimmicks and with them any methods "work"
- Gives us news of our colleagues and helps us keep in touch with what they're doing even though we're so far away
- Keeps me in touch with 'the movement.'
- Tremendous for keeping us up to date with comings and goings -personal and global. Deeply appreciated.
- The Node helps us keep in touch with people who have been colleagues for the past 20 yrs.
- It's a great connector!
- Personal news. I do not think it should duplicate Network News, especially a forum for personal writings which are not appropriate for newsletters.
- A communication interchange for the "Order."
- The letters, stories and celebrations keep us in touch with people we would like to hear from, know their whereabouts, and yet don't have the time to personally write to, or keep up a correspondence.
- The stuff borderlining on gossip is the best stuff, or the stories about true life adventures.
- A major source for news to pass on to our colleague network
- I think "The Node" should continue to encourage personal reflection
- It's like a family letter. I stop what I'm doing to read it when it comes and always feel close to the people who wrote the letters. SMany times I'm called to write a personal response to them like Joan Knutson. I did not know about Kent's death.

- Keeping in touch with people and families, keeping my awareness of our global network and personal impact alive.
- Keeping in touch with friends and colleagues. The ICAI network exchange handles the ICA work, but the Node ties together the "league".
- It projects our common heritage towards the future and so re-members it. More than any other it is the "Order" publication.
- More personal and informal than Edges. Keeps us updated on ICA personal plus latest ICA research.

#### 6. Other Comments: Particularly clues to Node role.

- I think we are all hungry for news of each other. I read the travelogue searching for news of our Australian colleagues. I think the ICAI newsletter should become less folksy and newsy because it goes to so many different people so I think the other newsletters should stay newsy.
- I feel The Node is getting better and better. The article on Patterns of Thinking of Mikhail Gorbachev by Capra was very good. The Nan Who Said No by Pauline Comeau was inspirational.
- The Node would serve as a connecting information base for people in the ICA/spirit movement. The Network Exchange would serve as an official monthly report of national ICA activities.
- Since we no longer see each other "en masse", it is wonderful to hear what folks are up to that isn't "official news"
- Some negotiation might be had with The Network Exchange agreeing who covers what.
- Please don't stop.
- For the sake of the editor/publisher/distributor, a quarterly would be good.
- Now and again, it feels to me like the "we" that is used by various writers refers to a small past version of the movement. I'd like to see more "big we" writing- where the historical trends and individual acts involved point to the incredible changes happening all around our planet.
- The Node needs to focus on the human dimension of particular people and the emerging nature of our life together, however separated by time and space that may be. It provides a forum for people to share their concerns, reflections, and significant events.
- The Node is the best form of spirit care I personally receive in the mail.

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# ARTICLES

## NEW APPROACHES FOR THE 1990S

By Bill Lane Doulos

(The following is an excerpt of a talk given at a conference on "Within Our Reach: Breaking the Cycle of Poverty," sponsored by Food for All. It was sent to ICA West by Linda and Milan Hamilton.)

This room is filled with people who are compassionate, and committed to the poorest of the poor in our society. And we heard this morning from Lisbeth Schorr, an outside opinion that confirms what we already suspected about our programs and ourselves: the expertise exists to solve the problems that we engage, and we are good at what we do.

We will feed the hungry, provide emergency shelters and supportive transitional living centers; we will facilitate health care and child care and provide services for the mentally ill; we will mount programs of job training and literacy tutoring and education; and we will empower the poor and advocate political change.

Yet as we look at these mandates, I wonder if there is anyone else in this room besides me with a gnawing sense of despair. Even if we carried out all that we have agreed upon, could we really break the cycle of poverty in America today?

I want to impose upon these tasks...three additional mandates. I believe that in these three approaches for the 1990s there is hope that all that we are about can make a profound difference.

First of all, I believe we must create a moral vision for America. How long has it been since we have heard from our pulpits, from Washington, D.C. and from the canyons of Wall Street the coherent and compelling statement of a moral vision that is adequate for our times?

Secondly, I believe we must remake American capitalism. We must reorder the economics of rich and poor, and find a new way in our country of doing business with the underclass.

And thirdly, growing out of these first two resolves, we must provide permanent affordable housing for all of our citizens. Housing that is decent and

secure is an entrée into the world of all the other far-reaching needs that people bring to us. And without the rejuvenation of a free enterprise system to make it once again meet the housing requirements of our citizens, all our other efforts will be thwarted.

"I see one-third of a nation ill-housed, ill-clad and ill-nourished." Does anyone here know who said that?

Franklin Delano Roosevelt said that in the midst of the Great Depression, on the occasion of his Second Inaugural Address in 1937. Since that time we have had the rise of our Social Security system and our welfare system, which allegedly put a floor of dignity and decency beneath the falling fortunes of our elderly and of our impoverished population. And, in fact, we have largely succeeded in removing the elderly from the ranks of the destitute within our urban areas. And since the Great Depression we have experienced a post World War II industrialization unprecedented in the history of civilization. In the 60s we had the Great Society and the War on Poverty, and in the past decade we have been treated to the longest period of uninterrupted economic expansion in modern times.

Yet today we can still say, "I see one-third of a nation ill-housed, ill-clad and ill-nourished." Why?

While we are engaged in our work, massive forces are at work that consign our best efforts to frustration. Let me quote you a few statistics that help explain the dilemma. They are not statistics about the poor so much as they are statistics about the rich.

Between the years of 1981 and 1988, the Forbes 400 wealthiest Americans tripled their net worth. This was at a time when jobs were being lost in oil, gas, mining and manufacturing; when the unionized work force was declining and the blue collar middle class American was losing a share of the American dream.

In 1979, the ration of the salaries paid to chief executive officers and workers within the same companies was 29 to 1. In 1985 the disparity rose to 40 times. An in 1988, the average chief executive was making 93 times the average blue collar worker.

During the last decade, while we were providing disaster relief and economic development to the Third World, the countries of Africa and Latin America actually suffered from a net loss of resources to the industrialized nations.

In the United States in 1977, the top 1% of Americans received 8.1% of our nation's income. In 1980 they received 9%, in 1985 11.6%, and in 1990 12%. The wealthiest 20% of Americans now

receive 52.4% of the income, while the poorest 20% receive 1%.

And Senator Daniel Patrick Moynihan was correct when he said in 1987, "We've become the first society in history in which the poorest group in the population is the children."\*

These realities spell disaster for the global poor. But they also spell disaster for the rich. No society can sustain this degree of economic disparity. We cannot survive from a political standpoint, and we should not be allowed to survive from a moral standpoint.

Capitalism, now in its heyday, as we gloat over its international success, as we export to the Communist world our achievements, has actually entered Chapter 11 and has filed for reorganization in the Court of Moral Bankruptcy.

So we must create a moral vision in this country that will enable us to reorganize this benign beast that has been so good to so many of us. We must reverse these cataclysmic trends that will eventually do all of us in. And we must make capitalism more responsive to the real needs of real people (which, by the way, is the original intent of the free market, free enterprise system.)

Capitalism is good at solving problems, but we must have a vision and implement a strategy. Let me explain what I mean.

A few years ago two men—you've probably never heard of them—had a vision of what capitalism could do. The men were Paul Fireman and Philip Knight. They thought that everyone in America ought to have a pair or two of designer tennis shoes.

I went into a shoe store with my daughter recently and bought a pair of tennis shoes for her that had on the sole a red silhouette of a leaping Michael Jordan. I showed the clerk this silhouette and asked, "How much is this going to cost me?" And she said, "About \$85." And I said, "Well could you at least in the future put this logo on the side of the shoe so I could see it and appreciate it?"

Everyone in this room now owns a pair of designer tennis shoes, and if you don't own one, my daughter could give you one of hers!

In 1988 Forbes listed the names of 33 people who had joined the ranks of the 400 wealthiest Americans, with minimum entry requirements being a net worth of \$225 million. Two of these newcomers were Paul Fireman of Reebok and Philip Knight of Nike.

So we've pretty much mastered the art of tennis shoes in this country. Capitalism can be an impressive and powerful force when a vision, no matter how trivial, can harness its innate energy. But where is the substantial capitalist

vision for affordable housing? Where is the momentum that can lead capitalism to augment the otherwise token efforts of the government and non-profit sectors? We are pretty creative at housing for the haves—we can give 10% interest to enrich our lenders and capture for our owners an enormous appreciation in equity and a mortgage interest deduction which outweighs all the subsidy that our system provides for the poor. Do we really claim that the real estate market that has so blessed the lives of the rich has nothing to offer the down and out? Yet the kindest thing we can say about the American economy and our response to the crying need for affordable housing for the poor is that we are "brain dead."

The ingenuity and the energy are available for us to create a moral vision for our country and implement a reorganized capitalism to benefit all our citizens. We in this room must create that vision, and then demand that the forces in government, business and religion will echo and endorse our efforts.

For these effort, coupled with the good work that we are already about, can instill the lives of the poor once again with decency, and the lives of the privileged once again with meaning.

"I see one-third of a nation ill-housed, ill-clad and ill-nourished." Fifty years from now I don't believe anyone will be able to make that statement about America. Either we will have done our work and the statement will no longer be true, or we will be consumed beforehand by the oppressive forces that arose while we were in charge of the moral and economic destiny of our nation.

\* I am indebted to Kevin Phillips, *The Politics of Rich and Poor*, Random House, 1990, for these statistics and the Moynihan quote.

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## FORMING A BUSINESS MOVEMENT By John Epps

Kuala Lumpur  
Sept. 1990

### Introduction

Consulting is a fine occupation, especially with a good product and the capacity to deliver it effectively. When the local economy is doing well and you've developed a "track record," it can be quite rewarding.

But we're fundamentally interested in much more than consulting. Part of our mandate is to seek out Spirit Colleagues and to assist them to engage effectively in the transitions of the civilising process.

We've been pleased to find numerous Spirit Colleagues in the business sector, people for whom it isn't enough just to improve their organisations. They operate in a much wider context, and are generally delighted to find others who share their passion.

This paper is a reflection on how we can effectively serve the Spirit Movement as it appears in the world of business. It consists of A) a description of who these people are and what they might become; and B) a projection of some ways we might provide them a framework for effective action. Our early work on "Whistle Points" provides an outline for considering ways to serve this significant dynamic in history.

(What follows is Part A only )

### The Reality of a Business Movement

Most people of spirit in business are alone in their profound awareness. Occasionally they appear in seminars and consultations, and we seem to have met kindred spirits. It's usually in conversations around the edges in which you sense the twinkle, the passion, the commitment, and the sensitivity that marks people whose "home is in the Other World." They appreciate finding someone else with similar consciousness and style and often ask whether and how they and we might work together more closely. To date, our only answer is in the framework of their organisation.

Those to whom we refer are latent, rather like sleeper agents assigned to penetrate another society before becoming activated to the "real" mission. They are sleepers from the profound deeps, assigned to penetrate the shallows, to gain influence, respect, position and resources so that when the time comes, they can be effective in leading in a substantial transformation that ultimately shifts the whole of society in a humanising direction.

Formation of this latent dynamic does not involve assisting it to gain influence, resources, or recognition. Unlike other expressions of the Spirit Movement, this particular sector is mostly composed of people who have attained those attributes. We lack a way to call forth their creativity in a wider arena, to engage them in transformation on a large scale. Formation involves offering ways to use their

resources and influence creatively.

Myth and Methods are in short supply in this sector. There is a current vacuum of stories to freight the vocational commitment held by Those Who Care in business; they're not just out to make money, working to put the kids through school, carrying on the family tradition, or trying to save the world—all stories that do suffice for many people in business. Their commitment to service and excellence goes far beyond this antiquated poetry, but it hasn't yet found adequate expression.

There are few methods available that assist persons to encourage participation, to build consensus, to alter values or to operate corporately. Those that exist were developed in the age of hierarchy and are no longer effective in the time of involvement. Presenting a profound myth and practical methods awakens people to new potential.

The Business Sector is a leader of society, largely through the enterprise dynamic. Because of its single-minded focus on production and distribution of products and services, it has created a genuinely global network in which every nation and culture is linked. For the first time in history, only about 20% of the world's population are in poverty!

The Private Sector also reflects society, often through its organisation-dynamic. The patterns of order, fairness, and internal well-being are virtually always mirrors of society. "The hierarchy" reflected the assumptions of feudalism and the Great Chain of Being; management/labour opposition resembles nothing so much as political party rivalry; masculine domination of management mirrors social biases. And no one seriously questions the uniqueness of Japanese organisations in their similarity to the samurai code. It is more likely to be business enterprise than business organisation that will lead in the transformation of society.

The "Business Movement" of which we write has the capacity to play a unique and potent role in assisting business to lead society into the 21st century. Business is poised to deal with protection of the physical environment; it is already dealing with the crisis in education; it is on the edge of developing methods of creativity and teamwork. One wonders what it might do in dealing with urban crime (besides leaving the cities), with the drug blight and with devastating poverty. An awakened core in business can make it all happen.

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## MANAGEMENT AND PROFIT IN A MULTICULTURAL WORLD

The Multicultural Workforce May be the Key to Success in the World of the Future

By David Dunn, with Barbara Sample, Anwar Necko, and Myma Ann Adkins

(an excerpt from this paper published at the Spring Institute for International Studies, Denver, Colorado)

### The "Third Wave Company"

The world around us is in dramatic, rapid flux. Pepsi is bartered for Vodka from the Soviet Union. Our computer chips and disc drives come from Singapore. Our domestic marketplace is a mosaic of different nationalities and cultures. All the old assumptions and arrangements seem inadequate if not inoperative. In the face of such thoroughgoing change, an exciting new image of the organization of the future is emerging: a decentralized non-hierarchical, flexible market-responsive, and inevitably, pluralistic organization. It may be that an organization's greatest asset is the very diversity that for some now causes such anxiety.

Leaders well-schooled in creative thinking know that the key to a breakthrough in marketing, design, or organization lies in the ability to see a problem from a different and larger point of view. It is possible that the most successful companies and agencies will be those who capitalize on the presence of multiple cultures and races in their workforce to sensitize them to reality in a complex global environment. It seems likely that a service orientation bent on meeting needs of customers and clients can only be achieved with the full participation of a workforce that fully reflects the diversity of the marketplace. Only those companies which value and manage diversity will be able to count on the maximum employee creativity, productivity, and loyalty.

In a world closely linked by fax, satellites, and jets, managing diversity can no longer mean delaying tactics or sitting on the creativity of people-of-color, women, The handicapped, or Those of lifestyle persuasions different from our own. The winners in the global marketplace will be those who manage to profit from the unique talents and insights latent in all the members of their workforce.

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## A BRIEF INTRODUCTION TO THE EARTHWISE LEARNING SERIES

By Jim Wiegel and ICA West

The following is an excerpt from an article to be published in *In Context Magazine*.

All too often, we experience ourselves and the institutions with which we are associated as ineffective and irrelevant. Too easily, we feel defeated and angry at our attempts to manage our lives. At the same time, we long, as Joseph Campbell so aptly put it, "to actually feel the rapture of being alive."

At this point, many people turn to educational institutions, both to place the blame for their situations and to seek solutions. But like many traditional social forms, education today is in disarray. Waves of information, social innovations and multicultural experiences of the last forty years have swamped our learning institutions as well. With isolated exceptions, these institutions have been no more successful than we ourselves in digesting and using what we have discovered about how people learn.

An innovative response to this dilemma is the Earthwise Learning Series, being developed by the Institute of Cultural Affairs. Building on thirty years of experimentation and application of "life education" processes, ICA is seeking partner organizations to collaborate on the research, design and teaching of a curriculum that will equip people with the skills needed to live and work in today's planetary society.

Unlike many other educational ventures, the Earthwise Learning Series is not designed to deliver more information. Rather, from the reservoirs of available information, it is out to distill images and ideas which illuminate changes in our understanding of ourselves and our world. It focuses on patterns and processes, not data. The raw stuff of the curriculum is the participants' life experiences.

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## THOUGHTS ON THE PLANETARY ECOLOGY NETWORK

By Jan Sanders and Brian Stanfield

(occasioned by dialogue over Econet with network meeting in Taipei)

These are some of our thoughts on the knowing, doing, being of this network.

### The Doing of Planetary Ecology Network

Putting decisions I make in as broad a context as possible: aware of the interconnections

Tuning my senses for penetration many forms of reality

Designing a course on planetary ecology

Bringing the understanding of unity to practical actions, ethics, and responsibilities

Permeating education structures with

Probing the theory of how whole systems change

Redefining humanness

Developing awareness of how my actions effect the environmental issues and design courses of action to create a sustainable life style on the planet

### The Being of Planetary Ecology Network

At the heart of this network is a unitive mythic life style. It weaves my understanding of the evolutionary journey of the planet with my role, my evolving consciousness as an integral part of that journey. My actions and thoughts effect the course of the planet.

### The Knowing of Planetary Ecology Network

Planetary ecology is a knowing of wholes, and the interconnection between wholes: between the universe of each one of us and the created universe. It is an apprehension that we live in a world of interpenetrating presences, whether we are fully conscious of this or not. At its bottom it is integral or holistic or unitive consciousness, and at the

same time it is a journey towards that consciousness.

This breeds an awareness of the intimate relationship between what individuals are sensing, feeling, thinking, imaging, storying, at any moment and how these processes are either creating or destroying the future well-being of the planet and its citizens. It is an understanding that responsibility for the Earth and its citizens begins and ends in the world of spirit—a world of awe-filled mystery, a world of consciousness, of care, and a strange tranquility.

Without spirit, the ecological movement and other kinds of movements devolve into a mix of romantic sentimentality, rabid anger, mutual recrimination, despair and hatred of the actual world we are trying to care for.

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## REFLECTIONS

### **DEVELOPMENT BY THE PEOPLE**

**Newsletter of ICA Kenya**  
Excerpt from articles

#### **Local Capacity Building Shown in ICA Staff Development** By Grace Muia and Rachel Searle

In Kenya, ICA intends to promote and implement sustainable development done by the people. Therefore we are very interested in making sure that our own organisation is a demonstration of local capacity-building.

In the past three years, ICA Kenya has restructured into an almost wholly Kenyan organisation with a limited number of non-Kenyan staff serving as consultants and trainers.

This major shift in organisation and responsibility encouraged staff to consider the need to develop and upgrade their own skills and qualifications in an effort to create a more competent efficient organisation.

Courses are done through correspondence, with companies and colleges or even designed and taught by our own staff who have expertise in particular areas.

#### **International Training Programme - A New Venture in Training** By Jean Smith

The intensive, individualized six month

experience (which had seven participants) was designed to equip people to assume additional leadership roles in their development organisations. After a two week introduction to life in Brussels and ICA, they began ten weeks of core curriculum modules. The modules emphasized concepts and a participatory approach to learning. Following the formal modules, participants launched into a four-week practicum. Each worked with another organisation or did a special research task. Finally the last six weeks was the period of intensification, when they applied their study modules to practical projects. Reflection and evaluation were capped off by the closing luncheon and awarding of certificates. Guests of honor included many supporters, embassy staff from the participant's home countries and guest of honour Dr. August van Istendahl.

#### **Quotes from graduates who attended six month programme in Brussels.**

Said Ramadan from Egypt commented, "By participating in the International Training Programme I'm changed completely. I have shifted from being a trainee to a trainer. When I go back to my organization I will be training the rest of our staff in strategic planning methods, fund raising methods, financial accountability and financial management."

Philip Thillainathan of Malaysia said, "I have matured a lot by gaining a lot of new insights...This process has been facilitated by a team of experienced faculty who have journeyed me to acquire new knowledge, and experience that I will be able to apply in my work."

John Momanyi of Kenya writes, "By participating in the ITP, I have learned lots of training methods. This will help me train the rest of the members of the Institute of Cultural Affairs Kenya. To ensure quality programmes, I will use the methods to train our field staff to be more effective, and expand the accounting training to our current assigned staff in the finance office. More efforts in training the local funding team in proposal writing will ensure financial stability. I will do more training in grants monitoring and push for the current leadership personnel to start looking for a suitable board of advisors which the organisation will be depending on in the future."

#### **Quotes from those in Kenya hoping to attend the ITP.**

Grace Muia anticipates her trip to Brussels in 1991 and says, "I want the

advantage of building my skills. This will strengthen me and let me stand up and express myself. When I perform my task well, then I will benefit the whole organisation."

Edwin Donde says, "My motivation for going to the ITP is my commitment to the objectives of the ICA. I want to get enough experience to work smartly and effectively in this organisation."

ICA Kenya has partners who help fund this training. They need more partners. Your gift will be most appreciated. A little can go a long way. Cheques may be sent directly to ICA Kenya or channeled through your local ICA. (marked for ICA Kenya).

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### **WELLNESS IS....**

**Submitted by Richard MaKay**

Knowing what your real needs are and how to get them met.

Expressing emotions in ways that communicate what you are feeling to others.

Acting assertively, not passively or aggressively.

Enjoying your body by means of adequate nutrition, exercise, and physical awareness.

Being engaged in projects that are meaningful to you and reflect your most important inner values.

Knowing how to create and cultivate close relationships with others.

Responding to challenges in Life as opportunities to grow in strength and maturity, rather than feeling beset by "problems."

Creating the life you really want, rather than just reacting to what "seems to happen."

Enjoying a basic sense of Well-being, even in times of adversity.

Knowing your own inner patterns — emotional and physical — and understanding "signals" your body gives you.

Trusting that your own personal resources are your greatest strength for living and growing.

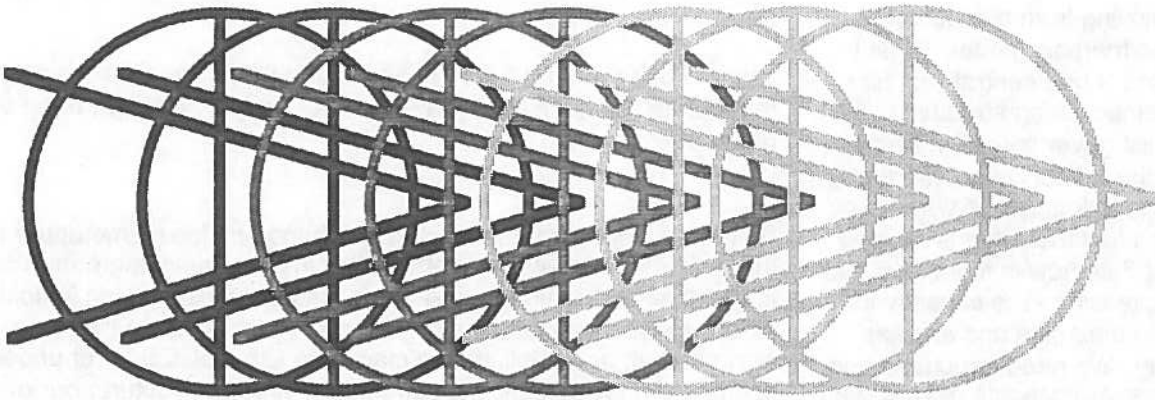
Experiencing yourself as a wonderful person.

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"We have been driven by the vision of creating a new fabric for society that honours every individual, taps the life force of each person and releases their latent potential."

*Duncan Holmes at the ICA Canada Annual Meeting, September 29, 1990*



## JOIN THE TRANSFORMATION

"In my involvement with ICA, the issue has always been seeing each individual as unique and unrepeatable. Whatever we do, whatever we say, whatever activity we are involved in, it always comes out of that value base. Whatever their role or position in society; each person is unique and valuable and respected."

*Harry Zwerver*

"EDGES looks at everything through a oneness and it puts things in balance. It does it with intellect, passion and understanding. It is something you can integrate and not just from a knowledge perspective. You can integrate it into the way you practice your life."

*Lucy La Grassa*

"We need structures and institutions that are capable of empowering people."

*Carolyn Anderson*

"In the words of D. H. Lawrence, ICA is about kindling the life quality where it was not. Beyond any of the particular accomplishments, a new life quality is kindled."

*Robert Rafos*

"ICA has gone through quite a profound transformation and it is still in the process of evolution. Lots of people have rhetoric and they talk about it, but they don't do it. This organization actually does it with honesty and integrity and it has the tools to assist people in engaging in the process in a constructive way. People are ready to make changes when they get access to tools that work."

*Suzanne Jackson*

"When I was a project manager at CIDA, I found the Blue Mountain Cluster Project in Jamaica one of the most impressive I have seen in my whole 16 year career at CIDA. The project belonged to the people of the villages, not to ICA and that is a very high compliment. I, then, went to bat for ICA because I could see that it is doing things. It is doing reconciliation work. "

*Tom Barnett*

## Empowering People

*Carolyn Anderson, Executive Director of Global Family gave the keynote address at ICA Canada's Annual Meeting in September 1990. Following are excerpts from her remarks.*

"Society is moving from a dominator model to a partnership model. What I see happening is that centralized, hierarchical, disempowering structures, like the Communist governments of Eastern Europe and the Soviet Union, are being disassembled; giving people ways to be empowered. I feel that what is needed on the planet right now is more love and more self expression - the capacity for people to give their gifts and express their creativity. We need structures and institutions that are capable of empowering people and institutions that are capable of going through their own transformation. Communication and convergence are important for us at this moment."

"Another thing I feel happening in society is a re-assessment of values. People are starting to say, "I have had enough of this." I recently read that 68% of New Yorkers are dissatisfied with their lifestyle. People are making changes in their life styles that reflect their changing values."

"I would like for us to experiment with being together this morning. Just gather in the centre of the room. Take someone's hands and look deeply into their eyes until you really see each other. Do this with the people in the group until the music stops."

"Through all my years of association with ICA, I have been aware of a deep core of spirituality. It has helped me in my own growth and in my leadership abilities. I sense that it is becoming stronger."

Amy Thompson

## What Drives ICA?

*Duncan Holmes is ICA Canada's executive director. These excerpts from his talk added to the day's context. About 50 members were present.*

"The most frequently asked questions are those which try to get after the underlying philosophy and understanding that motivates this amazing organization".

"When I use the term "we," keep in mind that I mean a great deal more than the staff of ICA.. I mean a movement of people and work done by thousands of people."

"Let me suggest that the concept of chaos provides a metaphor for the work of the Institute. Here we are with offices in 29 nations, more than 500 staff from many different cultural and religious backgrounds working in fields as diverse as education, business, strategic planning for NGO's, village development, the environment, and publishing a magazine like EDGES." Yet underlying our seemingly unsystematic system there is a deep structure; our own version of a "strange attractor."

"One way of coming at the question of our underlying philosophy is to repeat a ritual taught to preschoolers around the world.

*Who are you? - I'm the greatest.  
Where do you live? - In the universe.  
What are you going? - To bend history.  
What are you doing? - Dancing to life.*

"Our principles of honouring each person, acknowledging the past as a gift toward an open future and having methods to make it work changes lives. These principles represent a paradigm shift for most people who feel trapped and unable to do anything about their situation. Working with the human factor in development empowers people, enables reconciliation to take place, and gives individuals, communities and organizations a new pulse to live by. This is recreating the art of service."

"Participation is a key to the future. Confrontation is not the only way. What is needed is the ability to sit down together - to look under the issues and understand the depth problems and to heal and reconcile. I believe that the time has come for this approach and it needs to be grounded in everyone's understanding."

"ICA has come through a great transition over the past six years of our life. The ability to shift and change is one of the amazing gifts of the organization. We have reorganized, refocused and are moving into new space. I believe that at the moment we are entering a time of great potential."

"We have always been and still are about creating a movement of people. I am claiming the promise for the future that there will be increasing evidence of the movement of the larger "we" - Those Who Care - in Canada and across the world."

3-1-89

## Labyrinth

I  
no longer  
can tell  
where my  
words and  
deeds  
come from  
even  
when I  
am sure  
they come  
from me.

I used to  
know  
how to  
communicate  
as a  
simple  
matter of  
setting forth  
or listening  
but now what I  
hear is  
other than  
what strikes  
my brain  
and my  
eyes  
behold  
rainbows  
of meaning  
and deep  
complicity.

But I  
know that  
this way  
lies life.  
Give me the  
courage  
to choose it.

3-13-89

## Archaic Hope

It is  
too much  
to ask  
a universe  
of missed  
life time  
to come  
suddenly  
cooperatively  
into focus  
in my being  
and for  
me  
to act like  
you.

So I will  
be me  
more carefully  
I hope  
and maybe  
in the  
process  
of gradual  
assimilation  
I can  
mute  
the I  
and in  
some sense  
become we.

## POMES

### CHAPTER TWO

T. C. Wright  
October 20, 1990

(a few selections)

3-18-89

## New

Buried  
just under  
is a  
trusted friend  
miracle  
of companion  
and guts  
coworker  
unknown  
before now  
because  
mystery  
prevented it.

May I  
please  
violate  
no more.

3-2-89

## Life Keeps Expanding

The  
universe  
has found  
the password  
to my  
deepest  
emotions  
and they  
are  
beginning  
to ooze  
into my  
consciousness  
as though  
they know  
a risk  
of all  
would be  
too much.

The universe  
is kind  
that way  
and gives  
you  
no more  
than you  
can bear  
before it  
throws a  
protective  
cloak  
around  
you  
loving  
you  
beyond  
what you  
know you  
need.

I am like  
a babe  
outgrown  
my blanket  
I think  
for I do not  
fear this  
urging  
bubbling  
welling  
of what  
is no more  
dark.  
I hold hands  
with  
friends  
from my  
inner being  
I have often  
shunned.  
They do not  
way me  
from  
acceptable  
modes of  
thought  
and expression  
of real  
pain and  
despair  
urging  
against  
hope.

And  
in practice  
the work  
gets done  
riding  
over the  
water  
like a  
rubber  
raft  
and  
keeping  
focus  
where  
survival  
demands  
it be..

3-11-89

## Handles on whether

All is  
if  
in the  
now  
of my  
life

If this  
beginning  
yields  
its promise;  
if this  
ending  
continues  
its declining  
path;  
if that  
which is  
in this  
moment  
holds  
steady  
or leaves  
me in  
peace.

What i  
have is  
neither  
past  
nor future  
but  
now,  
I know,  
and  
promise  
is part of  
the fullness  
of now  
and  
possibility  
rings  
with chimes  
of dissonant  
beauty.

How to  
still  
disquiet  
at the  
if  
in the  
now  
is acute  
because  
of what  
is at  
stake  
and that is  
the future  
course  
of my  
life  
and that  
of others.

I grasp  
for handholds  
to keep  
panic  
in its place  
and to  
rejoice  
fully  
that I  
live.

## MY STORY ABOUT OUR GLOBAL ORDER COMMUNITY By Marilyn Oyler

If I was going to Taiwan to attend Our Common Future Conference and someone asked about the Global Order Community in the Western and South-western United States, I think I would tell this story.

Once upon a time there was the Los Angeles Primary Unit with 20 people. They were a happy lot, just enough to live on, looking at their future, designing the new! Then there was a conference in Bilbao. The group expanded to 40 by adding the Houston Primary Unit and the school board bought one of their houses. So now not only was there not enough to live on but there was no house.

So we designed the new! We spent time designing a focus for our work. We articulated the task of ICA Associates and ICA West. We arranged that only some of the 40 people would be employed by each organization. We bought a new apartment complex in Phoenix and we created a common economic bond for the residential community in Seattle, Phoenix, Oklahoma City, and Denver. We began to untangle the lives and economics of the ICA and the Global Order.

In November 1990 the Residential Community of the Los Angeles Primary Unit is now composed of 23 adults living in the Seattle House, the Residential Learning Center of Bothell, and the Phoenix House. Our common economic bond is composed of pooling monies for stipends, property expenses, health supplements, youth engagement in the Rite of Passage and the Residential Learning Center, university support, and community coordinator salary and expenses. A key arena of focus this year is the transition of the property ownership into the names of the residents. We have said that we will not be pooling property monies next year and we will probably not employ a full time coordinator to manage these finances.

In Oaxtepec, November 1988 we also celebrated the reality of the Order community beyond the limits of the Residential Community. We decided to give a new form to this reality as well. We decided to pool some money and empower this community through mailings and an annual Memorial Day Retreat.

In May of 1989, our first annual retreat took place in Phoenix with 72 participants from across the Western and Southwestern states of the USA. We participated in marketplaces, shared

book and movie recommendations, delighted in the presence of our colleagues and celebrated our life as a community.

In February of 1990 we published our Directory, sharing mission statements and a compilation of our daily spirit practices, as well as addresses and phone numbers for continued networking.

In the Global Order gathering on Memorial Day in May 1990, we described the vision for our life as a scattered community with the center being the depth spirit connection. We were invigorated by marketplaces, celebrations, and sharing. We delighted in our engagement in many organizations such as ICA West, Food for All, Skyline Urban Ministry, local churches, and co-housing groups. The practical form of this community is that those who wish to be a part sent \$25 a month for the mailings and participation in the Memorial Day Gathering. This provides a travel pool for the gathering and covers all the on site costs as well. We look forward to continuing the process of giving form to this new experiment in the year ahead.

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### A DEEP UNDERSTANDING OF THE WHOLE

By Kim Alire Epley

Excerpts from her report on ICA  
West's program with Native  
Americans

The mountains, I become a part of it....  
The herbs, the fir tree, I become a part of it.

The morning mists, the clouds, the gathering waters,  
I become a part of it.

The wilderness, the dew drops, the pollen...  
I become a part of it.

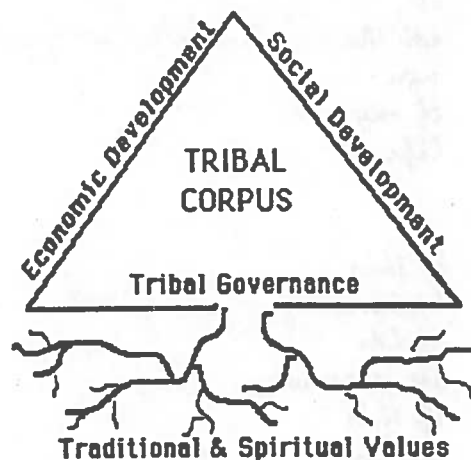
(from a Navajo chant as told by Joseph Epes Brown in the book *I Become Part of It*, Parabola Books, New York.

In my work with sovereign Indian nations across the United States, I have seen much diversity. From the San Juan Southern Paiutes of northern Arizona who are hard at work on developing the basic infrastructure - running water, electricity - to the Turtle Mountain Chippewa of North Dakota who own and manage one of the largest and most technically sophisticated industrial operations in the state.

In the midst of great diversity, I have found that one common thread weaves through each and every tribal

community - a deep understanding of the whole, the unity of all things. It is this reality that has led to the growing acceptance and use of ICAs methods in Tribal planning. In the past year we have worked with over 15 tribes in seven states. Our work has been predominantly strategic planning - comprehensive, participatory, long-range planning.

I'd like to share with you a model that comes from David Lester the Executive Director of the Council of Energy Resource Tribes. His model of Tribal Development provides a picture of why our work has grown so significantly this past year.



"Tribal Development relies on responsible and productive Economic Development. For Tribes the motive for success in Economic Development is not necessarily profit, but having a stable Tribal income to support communal social structures for all members. Social Development means providing needed services for every member of the Tribe, care for all has a long history in Tribal communities. In addition to Economic and Social Development, a concern for every Tribe is the development of their Tribal Governance. Most Tribes have been forced to operate under federally imposed constitutions and government forms. Today there is a great deal of re-structuring in Tribal governments, in many cases the re-introduction of traditional beliefs and modes of governing in making "self-governance" more of a reality. At the roots of Tribal Development is the Spirituality and Tradition that have nurtured Tribes throughout history. It is Spirituality that has and will continue to provide strong foundations for Tribes as they strive to enter the 21st century on their own Terms.

Tribes we have worked with this

year include:

Acoma Pueblo • Blackfeet Tribes  
•Chippewa Cree •Gros Ventre &  
Assiniboine of Ft Belknap Reservation  
• Three Affiliated Tribes of Ft.  
Berthold Reservation •Assiniboine %  
Sioux of Ft. Peck Indian Reservation  
•Hopi Tribe •Navajo Nation •Omaha  
Tribe•Rosebud Sioux •Salish Kootenai  
• Saginaw Chippewa Indian Tribe of  
Michigan •San Juan Southern Paiute  
Tribe• Turtle Mountain Band of Chip-  
pewa Indians • Zia Pueblo.

We have been able to meet the high demand for our services in part by having Gary Forbes join our team as a part-time consultant.

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## THE WATERS OF MEZIO

From two Mezio newsletters

Sept. 23, 1990

The weather has definitely changed, and in the nick of time. All of the Montemuro villages are suffering from water shortages, which in our case means we don't have enough water for showers, or enough water pressure to have hot water anytime. For other villages, it means they have to haul drinking water from quite far away. So, when the rain came on Thursday, we were ecstatic, even though it meant that the electricity was off for 18 hours, and the telephone has been broken for five days. Small prices to pay for water on the Montemuro.

Oct. 26, 1990

Everything seems to leak with the torrential rainfall that we have been having. Graeme has taken up temporary refuge in the office as the cement put to strengthen his walls came washing out, causing his room to become flooded. The office and sala rooms are having troubles, particularly around chimney areas, where water comes pouring in. We have started huddling around our wood-burning stoves to stay warm, and the Red Duck, particularly touchy when it comes to climatic conditions, refuses to start when the rain is pouring. Graeme's car sprung a leak also and refuses to move due to its floor being completely covered with water. But Jutta keeps saying that all this is good for the crops and trees. So we should be more thankful than we are.

## LOVE AS A VERB

By Stephen R. Covey

(from his book "The Seven Habits of Highly Effective People")

The following is a quote and a conversation that was used by the ICA in the Heartland of the USA.

It was shared over Econet.

At one seminar where I was speaking on the concept of proactivity a man came up and said, "Stephen I like what you're saying. But every situation is so different. Look at my marriage. I'm really worried. My wife and I just don't have the same feelings for each other we used to have. I guess I just don't love her any more and she doesn't love me. What can I do?"

"That feeling isn't there anymore?" I asked.

"That's right." he reaffirmed. "And we have three children we're really concerned about. What do you suggest?"

"Love her," I replied.

"I told you, the feeling just isn't there any more."

"Love her."

"You don't understand. The feeling of love just isn't there."

"Then love her. If the feeling isn't there, that's a good reason to love her."

"But how do you love when you don't love?"

"My friend, love is a verb. Love—the feeling—is a fruit of love, the verb. So love her. Serve her. Sacrifice. Listen to her. Empathize. Appreciate. Affirm her. Are you willing to do that?"

In the great literature of all progressive societies, love is a verb. Reactive people make it a feeling. They're driven by feelings. Hollywood has generally scripted us to believe that we are not responsible, that we are a product of our feelings. But the Hollywood script does not describe the reality. If our feelings control our actions, it is because we have abdicated our responsibility and empowered them to do so.

Proactive people make love a verb. Love is something you do: the sacrifices you make, the giving of self, like a mother bringing a newborn into the world. If you want to study love, study those who sacrifice for others, even for people who offend or do not love in return. If you are a parent, look at the love you have for the children you sacrificed for. Love is a value that is actualized through loving actions. Proactive people subordinate feelings to values. Love, the feeling, can be recovered.

### Conversation:

What words and phrases struck you?

Who for you is an example of "love as a verb"?

How have we manifest "love as a verb"?

What is the importance of this

relationship to life? Why hold this value?

Why would you choose love over some other relationship to life?

What is key for us to manifest at this point in time?

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## PEOPLE

### LIVING THE FUTURIC CALM

By Claire Whitney  
excerpts from a letter

Ken and I bought a house in Golden, Colorado, last February, in the foothills of the Rocky Mountains, a real leap of economic faith for us. It's the first house we have ever owned in twenty nine years of marriage, and we are still in awe of our doing such a thing. We also acquired a cat named Sam.

Ken is marketing both facilitation methods - mostly with associations, and also a form of win-win negotiations related to supervisors and employees. This is in partnership with a man he met at a Win-Win breakfast some time ago. This looks as though it is going to be a viable business venture. My job as office administrator for a geophysical company focused on environmental monitoring is interesting and futuric. I am very fortunate to have a job only half-a-mile from home. I decided that there are other things in life beside commuting to work and I hope never to have to do it again.

Peter is in the midst of his junior year at Lyndon State College in Vermont, on complete financial grant-in-aid from the college. He was on the Dean's List last semester. Mark continues to work for my brother outside Burlington, and keeps in touch with grandparents and the rest of the family.

We keep involved with the Order community around Denver, especially the study group which meets every two weeks. We delve into a smorgasbord of what is to be read these days. We are very eclectic, and are always looking for new and interesting books. We have noticed a paucity of new social vehicle books. Any ideas?

ICA West is having a meeting in Denver next month, as well as a workshop on the Earthwise Learning Series; it is an opportunity for whoever will to gather for some reflection, future-

gazing and fun.

For myself, I experience my life as full as I would like it to be. I joined Weight Watchers in August, and we have been learning to eat differently, with some success. We have a great garden, both flowers and vegetables, two huge apple trees and two cherry trees. Abundance has been available to us. Needlework and knitting offer discontinuity and creativity. As well, I've gone back to the piano after a long time without one.

If all this sounds mundane - so be it. That's what we are looking for - calmness in which to work out our future. Exchanges like The Node are important to us because they keep us in touch with colleagues we have not heard from in a long time, and remind us that we are part of a great movement.

I wish we could get to Taipei this November, but it doesn't look like it. We do look forward to the results. We await with bated breath the dates and location of the meeting in Europe in 1992. We will be there!

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## **GETTING BACK IN TOUCH A Letter from Robert Robins in Adelaide, Australia**

For a long time now I have wanted to get in touch with my old friends from the ICA and let them know of my journey since I left in 1980 when I finished school in Edmonton, Canada. At that time I was forced to review my life thus far, and what my goals and purposes in life were and how I could best achieve these. I had a lot of uncertainty and eventually decided to take a year away from the ICA and come home to Adelaide and get to know my family better. I also wanted to see what life was like on the "outside" as I had spent half my life as part of ICA/Order structures and didn't really know anything else.

The last ten years certainly haven't been dull! The major events have been the completion of a four year printing apprenticeship and my marriage in 1985 to a fine young lass (actually she's two years older than me) named Carol. We have three children, Rosalind Jennifer, Benjamin John and Nicholas James, and we are not planning any more! They are great kids and they definitely have their own personalities and give us great joy. In 1983 I met and became committed to the Church of Scientology, and although it brought a bit of controversy into the family, it has completely changed my life. After my introduction to it, I gradually learned

more and more about what Scientology was about and partook of some services before becoming a staff member. Scientology has provided answers to the questions I was asking, and aligned my goals and purposes as it has made me more stable, positive and confident than I ever have been. I am not particularly trying to "sell" Scientology here, but I have found what I was looking for and wanted to communicate this to my past comrades in the hope that by doing this I could get back in touch. I would really love to hear from anyone who would like to write and I will answer your letters. My address is 171 Hampstead Road, Greenacres, S.A. 5086 Australia.

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## **CREATING A VITAL SCHOOL**

**By Blase and Roseanne Sands**  
Excerpt from a letter

We have just joined Becky Watson (Joe Mathew's niece), as the Co-directors of Avalon Academy, a wholistic private school for infants through first grade. Three years ago, Becky, Margynel Knutson and Virginia Jones founded the school under the name Mockingbird Hill. Since then Margynel and Virginia have left to pursue other needs. However, Margynel may be rejoining us to enliven our curriculum as she simultaneously finishes courses to acquire her Master's degree in Education.

The list of Becky's credentials is long: a Masters in Education, 20 years experience in the public schools, and Spanish fluency. We teach Spanish at all levels at Avalon. Becky is an excellent and wonderful teacher. She teaches a joint Kindergarten/First grade class and most of the children are reading by age five without any pushing. Roseanne is teaching dance/movement, Yoga, Tai Chi, guiding the cultural curriculum, celebrations, plays and marketing. Blase is managing the office, working on the not-for profit status the school is seeking, and doing teacher training.

We have a long term vision and commitment to someday expand all the way through 12th grade. We are working on learning and teaching right relations, honoring all kinds of diversity including racial and cultural, learning how to be a group, and learning and teaching ecological awareness. We have an organic garden, do recycling and incorporate these into our curriculum. We help the children to love the earth and all the plants, animals, and

mineral which are a part of all of us. We have innovative and exciting teaching methods, responding to the various learning styles of the children - visual, verbal, kinesthetic, etc. We have a good balance between structure and freedom. We feel our planet needs this school.

Avalon Academy address is 1320 Hawthorne, Houston TX 77006. We would love to hear from you. Contributions are also most welcome.

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## **WE ARE IN ABU DHABI By David Tickner note on a postcard.**

I have taken a two-year contract with the Higher Colleges of Technology. There are six colleges, three for men, three for women. A pair each are in Abu Dhabi, Dubai, and Al Ain. I will be an instructor in training and curriculum development. Vancouver County College gave me leave for two years so that we may return! Our family is planning a trip to India in January. Our address is Higher Colleges of Technology, P.O. Box 25026, Abu Dhabi- U.A.E. Phone 971-2-341153

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## **EXPERIENCING ABUNDANCE By Conna Wilkinson Excerpt from a letter**

I continue to work with the Jets program we are doing here in Oklahoma City. The program is going very well. We constantly struggle with funds, of course - a familiar feeling.

In addition to the work with the Jets, Bob and I are doing what we can to continue on our own spirit journeys. Most recently we participated in a sweat lodge in Denton, Texas. That was a tremendous experience that is pretty hard to explain adequately, but it has opened each of us up to the future in different and very helpful ways.

I am also working on my piano again - at long last - not classical music, but black gospel, learning and improvising, playing by ear and generally faking it. It is a path towards out-of-body experiences almost. It is totally non-rational.

Bob is doing carpentry work, and has made plans to "study" at the Blue Thunder Lodge in Denton under the guidance of Ra "Two Eagles" Shafer, who was the Sweat Chief for us. I think this is a very exciting direction for him.



We have also recently embarked on a decision to work on our home environment to create a place of beauty and peace - a decision that required an ability to imagine ourselves staying in this spot "forever." We are starting with a privacy fence, a goldfish pond and lots of plants. It will take a lot of patience and time.

The children are doing very well. I find myself very grateful for all the problems Greg and Evelyn, my teenagers, are *not* having. Grades are up, visions for the future are active, and they both seem to feel pretty happy with themselves. Risa is four. I love having a child in the house. She is an honest and joyful spirit.

I just wanted you to know we are still here and that we welcome visitors anytime.

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## CHURCH GOES TO THE DOGS AND CATS...

By Hilary Stead

Excerpt from "The Guelph Gazette" in Ontario, Canada

Sunday was for the dogs. And cats, canaries, cockatoos, snails, rats, goldfish, hamsters, insects and plants.

They were all at the church of St. James the Apostle for the celebration of the Feast of St. Francis, the patron saint of animals and ecology.

The high point of the service came during the address on eco-spirituality by Bill Staples, of Edges Magazine.

"How can we express and show love the way animals do it?," Staples asked the standing-room-only congregation, before proceeding to demonstrate a fine "moo" and a passable "woof, woof."

The latter was just the cue some of the dogs were waiting for. They burst into a prolonged canine chorus of barks, emanating from all parts of the church, and drew plenty of laughter.

In a more serious vein, Staples talked about the role of St. Francis in the beginnings of the ecological movement and the importance of continuing his work.

It is important, he said, for ecology radicals, to remember to operate out of love, which creates. If you operate out of fear, you destroy.

As it has been done in other places, pet owners, most but not all of them children, walked to the front of the church in a procession at the end of the service. Their pets were blessed by the ministers.

The church promoted the event as a means of raising awareness about the environment and called for a move to a simpler lifestyle with less emphasis on consuming.

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## EVENTS

**World Healing Meditation**, December 31, 1990 at noon Greenwich Mean Time. In Toronto at 7A.M. at St. Lawrence North Market. Check events locally or participate from your own home with millions of others around the world. .

**Friday evening**, each week, stand present to the pain and tension in the Middle East by lighting a candle and placing it in a window. A woman in eastern USA began this ritual in her community and is asking that people around the world participate in this simple act of prayer for peace.

**First International Minoan Festival** September 23-28, 1991 in Greece. The Theme is peace through partnership. This is the Crete conference some of us talked about in Mexico. The conference is being sponsored by Women for Mutual Security. They are asking for input and collaboration from other individuals and organizations. To share your ideas and get more information write to Women for Mutual Security, Minoan Festival, 1, Romilias Street, 146 71 Kastri, Athens, Greece. ICA Canada has a copy of the questionnaire sent out if you would like that.

**ICA Network conference in 1992.** Watch for further announcements on conference being planned in Europe. Hopes are to hold event in Eastern Europe.

## CELEBRATIONS

**Lydia Simiyu**, an ICA staff member for many years, died suddenly on October 6th. Burial was in Bungoma in western Kenya. ICA offers condolences to her husband David, also of ICA, the children and family.

**Patrick Mbullu and Rachel Searle** were married in Nairobi on October 11th. Family, friends and staff joined in the celebration at ICA offices on Rose Avenue. Congratulations.

**Joseph Slicker** celebrates his seventieth birthday on December 1st, 1990. His family gathered on November 22nd to celebrate with him. Here's to many more, Joe.

**Ian Parker**, son of Beverley Parker, was married in Toronto on August 25th. Mom and brothers and sisters gathered for a great celebration.

We celebrate with **Christine Mead and Paul Schnijnen, Stefan and Patrick** the birth of Maximiliaan Pierre on August 22, 1990 in London, England.

We celebrate with **Hiramen and Suman Kokane** the birth of a daughter Kalpana in October in Panvel, India.

We celebrate the marriage of **Mark Jewell and Cari Boivin** in November, 1990.

3-15-89

## Presentation

By T.C. Wright

Calmness  
is not an  
option  
but a flooding  
reality,  
that readies  
and brings  
a lens of clarity  
and purpose  
to all those  
present for this  
occasion.

Do not  
wonder  
if you can  
for can  
is in the  
mind,  
or not,  
as you  
see it.

Speak  
your truth  
and  
your calm  
will be  
theirs  
down inside  
where it  
counts.

And that  
is what we  
all need  
in moments  
more than not  
a place  
where  
life can  
speak  
and we  
choose  
to listen.