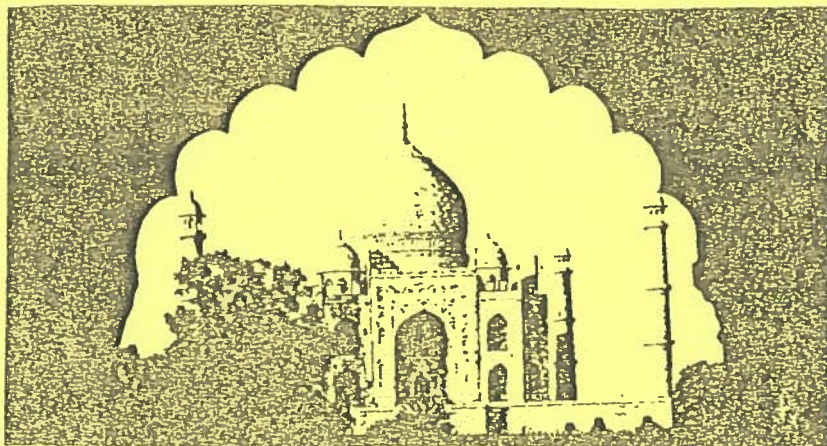


THE NODE

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FROM THE OBITUARY of Dr Martin G. Pesek

[Martin Pesek died on November 30, 1988. He was cremated and buried in Lake Forest Cemetery and honoured with a memorial service at the First Presbyterian Church of Lake Forest on December 3.]

While we were growing up, the friends of my sister and brother and I used to refer to him as "The Peace Maker", "Great Man", "Buddha", and sometimes "Santa". But those of us who had a closer look recognized a unique man who carried an inner happiness, a passion for others and an understanding for the possibility of his fellow man. We referred to him as "Dad".

As I was thinking about him for the other day, I thought of something pretty funny. He was the one in our family who always drove the station wagon. My mother commuted to Chicago in her little blue Mustang, and my father used the big, brown wagon. (When was the last time you saw a man behind the wheel of the family grocery getter?) This fact was very characteristic of my father. His family came first...

He abhorred violence and conflict and always found a way to solve our worries and problems with diplomacy and civility. I admit that sometimes this is a difficult path to follow. Children hate to share, take turns, and sit down to look at both sides before negotiating. But he taught us to analyse and look at things rationally in the name of peace. He recognized that life is kind of a crazy maze at times, and we all need a hand. This was all part of his largeness and generosity of spirit...

He believed strongly in the values of hard work and in one's own integrity. As an orthodontist, he strived for perfection and possessed a skilled eye for corrective dentistry. His work gave my father a sense of accomplishment and great satisfaction. On the weekends, he would drive down to Chicago and put braces on people who could not afford treatment. He loved helping others, and these are some of the motivating reasons which led him to practise until his stroke in April (1988)

But you cannot talk about Martin without mentioning his other great love, the brotherhood of Man. What I admired most about my father was his sense of democracy. Dad believed in the equality and the sacredness of every being. In the late sixties and early seventies, my mother and father worked for the Institute of Cultural Affairs on the Westside of Chicago. He used to stop in front of the broken porches to talk to those who lived there irregardless of the danger. My father had a fascination with people; he loved the way people spoke, the way they looked and the way they prayed. By the age of 50 he had travelled to all the continents and visited villages as well as cities in Egypt, Peru, Kenya, Japan and the Philippines -- just to name some of his favourites. He loved to stay in the small family hotels that were owned by the native people, because he believed they had much to offer.

I believe that what mattered most to him is that which he left behind. Toward the end of his life he realized he left a wake of hope. He was confident he taught his family to love and to work together towards an understanding of the family structure and to realize the gift of life.

To a man who had a song in his heart: after a few words with him, one always left humming his tune. The memory of him will always be with us. May he rest in peace...asleep in the stars."

-- Christopher John Pesek

WHERE ARE WE NOW?

"Toto, I have a feeling
we're not in Kansas anymore!

— *The Wizard of Oz*

In this section a number of writers witness to the complexity, challenge, wonder, and possibility of the present situation of the Planetary Spirit Association after the Oaxtepec Conference.

NETWORKS AND FIELDS OF CARE

Barry Oakley, Hong Kong

*If a critical mass of concerned people would accept the challenge of purposive intervention in contemporary social evolution, the future of humanity would be assured. Human societies would no longer evolve haphazardly, for better or for worse. People would govern the course of bifurcation. — Ervin Laszlo: *Evolution: The Grand Synthesis**

I have been reading Ervin Laszlo's book, *Evolution, The Grand Synthesis*, which lays out a systems model involving the phases of fluctuation, critical instability, bifurcation and transition to higher levels and "third-state" possibilities that import energy.

In trying to make an analysis of where we are, it could be argued that from round 1984 we have been in a period of amplified fluctuations, and for some months have been at the point of critical instability where bifurcation is happening. This is a time to wait on the outcome. We cannot force forms on an evolutionary form that has not as yet expressed its form. That which is evolving cannot be forced. Therefore we must let it happen with sensitivity. This requires the paradox of "Hands off, but venture with all your might and passion".

Two things I see happening to our interior. One is excitement about the future allied with some impatience for the new to happen so that we can get some handhold again. The second is fear of losing the past handholds that meant security. It is indeed a fear and fascination time.

We are concerned about our connectedness: how, with all this autonomy, we are going to be able to stay in touch? How will we interchange? I would suggest that we need to wait for the new dynamic of our corporateness to evolve. I believe that a new awareness of morphogenetic fields of consciousness will be a large factor in this.

During this time of bifurcation, there seem to be at least three things happening. First, there is the emergence of three distinct forms: 1. a corporate community of choice; 2. a community that lives within a certain geography but is economically autonomous but related by common care; and 3. global networks that are united by common concerns, e.g., health and education. Second, the awareness of morphogenetic fields of consciousness; and third, an emphasis upon individual creativity within fields of care that extend the arena of that care and the essence of the original call to care, yet within the corporate context of all being on the edge of the new consciousness.

Of the three communities mentioned earlier, I suspect that it might be the network community that will predominate as time unfolds. Networks have the gift of not being tied to national or state social structures. Our freedom, the speed with which we can change, and our pioneering heritage are all particular and valuable aspects of that gift and responsibility.

Yielding to Our Bliss

Margie Tomlinson, Chicago

In our formative years, we understood that the Mystery had created a group of people who had "seen a great light", whose vision for the future and whose practical responses would either become the global paradigm or their psyche would burn them to a crisp. We named this group the Spirit Movement -- people through whom the Spirit is moving. They are a massive group of people. The Mystery never revealed their names. When they meet, they recognize each other by a quality communicated in the eyes.

The ICA's concern was the spiritual growth and the care for "Those Who Care". Metaphorically, it was a beautiful Pentecost orange ball with the Spirit Movement at the core. The skin, usually stretched thin, was the Order that nurtured that Movement. This group was modelled mythologically from the Orders of the Roman Catholic Church. Practically, they operated more like the founders of a religious order than like anything presently experienced as a Roman Catholic Order. Their task was to create methods and practices; to be pedagogues, facilitators and gurus for this Movement. They were living, breathing "signs of hope". But they were not God, they were human beings. Some took care of themselves and were able to stay at the task of being the Order. Some turned to cinders. Some sensed that they could never be the Order and they stood right next to the skin and strengthened the surface. Those people we called the Affiliate Order. Many of these Affiliates were the strength for some Order personnel to keep the covenant to be the skin of the Pentecost orange ball.

During the 70s, the core, the Movement, grew very large: multicultural, multi-ethnic, and truly ecumenical in its religious heritage. Towards the end of that time, the demands that the Planet Earth put on the Spirit Movement required many more people to declare that they too were part of that group. They wanted to be real partners in the task. We met them in every sector of society and particularly in the International Exhibition of Rural Development in 1983-84. The skin of the ball met in "a Council of a Lifetime" in 1984. What was the skin to do? It was much too thin; it was calcified; it was frightened; the reality of the diversity of the skin in terms of human capacities -- language, methods, education, skill -- was overwhelming. 1984 was a practical raw awakening to reality. The products of this Council were mostly without implementation; in some cases, they were wish dreams.

In the next four years, it kept happening that we ran into people out there in the world who had a commitment and wish to be in solidarity with our work. We discovered that these people could be counted on. We began to help those with a fractured commitment to be "a sign of hope" to find a new place to engage in the Movement. During this time, we went to school as only we can go to school -- to every school available. Through an informal interchange system we found out what we were all learning. It was during this time that a classical monk came to Chicago to lead a retreat: the only kind I would have been willing to say yes to -- one facilitated by the historical church! He looked into my eyes and I knew I had met someone outside the Order who had "seen a great light". I listened. I went to the school he recommended. This is what has kept me in the skin of the Pentecost orange ball.

Our Common Future Conference. Every arrival in Mexico had experienced individual life energies sapped by local culture and historical traditions. Everyone who came had "seen a great light". There were people who did not know each other in the usual sense, but in looking in the eyes they knew that they had known each other for a long time. I remember one man who runs a village project somewhere in Mexico. He came to this conference so that he would not lose the courage to continue his local work. There was something in his eyes. The confirmation of who he is came when he met me in the pre-dawn light on the Aztec stairs and handed me his flashlight with a simple "I think you need this more than I do". I don't even know his name. The atmosphere was dreamy, filled with fantasy and watery vision with an over-abundance of

choices. We were called to radical openness, to deep breathing and concentration on using our boundless energy which we drew from the Mexican soil. Unconsciously, we communicated with the Mystery and were filled with gratitude and contentment, for the rain had come and the harvest was clear. The Spirit Movement is big enough to be the harvesters. The task is clear enough. Of course, it is not clear enough for the analytical personalities among us. The task is very clear: Chardin said it long ago: "The task before us now, if we would not perish, is to shake off our ancient prejudices and to build the Earth."

Now Who Are We? Some people left the conference knowing that the ICA is now open, open to their participation as full partners at the core of the Movement, not out on a tangential edge somewhere or excluded totally. This Movement is spread all over the Planet Earth and it has intensity at the most off-the-airline-route places. The political power has been vested in the national Boards and its international Association of Boards. It is only political power. If it is misused, it will evaporate.

Some understand that the task is threefold: first, human beings developing a partnership mode with the planet named Earth; second, establishing and nurturing adult relationships that embody this partnership style; third, creating holographic cultures where each culture has tapped the gifts of all the other cultures.

Most understand that we are in a Being mode: living in intensified knowing and doing. Therefore, it's time to let your kid, your fool, emerge. Lighten up! What has been known historically as mystical experiences will become much more regular for us. Our strength comes from yielding to feelings, following our bliss, flowing with the whimsy!

The more rational of us grasp that we are all about midwifing the consciousness transformation that is happening, and happening at many levels. We have identified four levels: organizational transformation, personal transformation, community transformation, and interpersonal and transpersonal transformation. Each of these is a doorway into consciousness transformation.

These are fragile and awesome times. Each of us is radically responsible for care for one's own self and one's own journey in the spirit deeps and in consciousness transformation. There may be no one you know there to help you in this process save your own beloved of the soul. We can go rigid, become fear-filled, forget to relax. We can go into self-defence modes, refuse to ride the wave of ecstasy and joy of emotional intimacy with the beloved of the soul. We both hope for and fear being stung by a killer wasp.

We will interchange. We will support each other. No one will be able to name the system. That is our strength, yielding to our bliss. When we meet in 1990 and 1992, we will discover just how open we have been by the number of wonderfilled, unrecognized faces there among us. On the other hand, many will turn to cinders because they cannot be so open or exposed, vulnerable and humiliated. The "they" can become "we" at any moment when I refuse to "build the Earth".

ONLY ONE WAY TO SAY YES

There are thousands of ways to say no to this decision for spirit. Our culture furnishes us with them all and applauds our negation. There is, however, only one way to say yes and that way is given by our spirit, anew in each moment for the ongoing affirmation our lives must become. We can shout our no in the safe din of numbers; but our yes is said in the solitary silence of the heart.

— **Joseph Chilton Pearce**

Exoteric Cast Away, Esoteric Let Loose Stuart Hampton, Hong Kong

When you are halfway across the abyss on a tightrope, standing still or panicking leads to certain and immediate disaster. Trying to go back is just as fraught with dangers as going forward. The Mystery has supported us thus far, so why not run into the future, run along this tightrope of faith in the planetary future -- this time maybe with our eyes a little wider open.

I for one am grateful for the wilful naivete that God granted you and me and our colleagues, that got us on the accelerated human journey of being the Order, and being global, for without those blinders, I for one might have never had the courage to get out there on the highwire. Now, I and many others are grateful that at this time on our collective journey we have had the blindfolds removed and can stare Reality -- economic reality, political reality and cultural reality -- in the face, rejoice in its promise and ambiguity, and move onward into the unknown future.

I have been most impressed by the Moyers/Campbell conversations, *The Power of Myth*, both book and video. Campbell returns again and again to the inward journey as the only real journey we are on. Internal reality, the tapping into depth spirituality, the experiencing of eternal values and images that are present in every culture, is the only life worth having because when you experience this rich Ground of Being, you experience your own ground of being and you are, vitally alive, in regardless of external circumstances. In this state, life flows from you and through you, and you glimpse what Jesus meant by "I and the Father are One". **Absorption into the Divine** and **Going Home** are hard concepts to sell to a materialistic and reductionistic consumer environment, But I experience this as the same calling, only amplified by life experience, that called me from a life at the surface, when I was in my teens.

All of which is to say that the "Order" identity as a rigid, entropic, residential institution has died, but at the same time the "Order" identity as a rich, ever-changing dynamic of spiritually awakened people serving the Mystery in myriad forms and places is abundantly alive and well. The exoteric forms have been cast away (thanks in only a short measure to Panchayat pronouncements and much more to local experimentation with the new in places like Caracas, Nairobi, and Sydney). The esoteric energies have been let loose and affirmed across "our" movement and across that far larger movement of "the greater we". These energies, brewing and bubbling over the past few years, could no longer be contained in the exoteric "wineskins" that had developed, with their very human propensity to maintain, protect, and statically rehearse past forms and values.

I have had occasion to reflect on the ironic turn of phrase from a nineteenth-century poet: "The old order changeth, yielding place to new, Lest one good custom should corrupt the world: and have again found myself -- in keeping with the deep myths of the planet -- surprisingly grateful for death. Only in Western thought in the last 300 years, with the triumph of rationality and the egoic self, has death fallen into disrepute. Death is a good thing. Death is part of the never-ending journey. I'm for celebrating the cycles of life and death and rebirth, of the seasons of nature, of the eternal journey of the universe. I used to dread the Lawrence image "trodden to naught in the sour, black earth": but in the deepest sense that which is destroyed is not. It is merely pressed back into the bosom of Mother Earth to dissolve, transform and gestate, while the Life Force prepares it for yet another leap towards the stars.

I believe that our future forms and connections as a planetary spirit association, and order of the spirit, or whatever, require of us a deepening of individual spirituality, and corresponding individual and family sorting out of what individuals and families plan to do on the surface plane of mission, engagement, income, sociality etc. From the rich individual processes of reworking and revitalization springs mighty corporate work which will again peak and fall away only to emerge again. As an individual, experiencing myself as alive, awake and excited about my individual and our corporate future, I can simply echo Joseph Campbell's call. The key to our collective journey at this point, heretical though it may sound, is for every individual to "follow his or her bliss".

"Furthermore, we have not even to risk the adventure alone, for the heroes of all time have gone before us. The labyrinth is thoroughly known. We have only to follow the thread of the hero path, and where we had thought to find abomination, we shall find a god. And where we had thought to slay another, we shall slay ourselves. Where we had thought to travel outward, we will come to the centre of our own existence. And where we had thought to be alone, we will be with all the world."

Joseph Campbell

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MORE CONNECTED THAN BEFORE

Ellen Howie, Bloomfield, CT.

I am profoundly grateful to discover myself internally as more connected than ever before. I attribute this, in part, to the sense I had in Mexico that all is well with us as a people and that the very old colleagues and the very new were all speaking the same language: a non-verbal language of the spirit. To be sure, the activities in which we participated, the talks to which we listened, were all very concrete, yet I experienced a new power of the non-verbal.

I believe that our decision that each location and each family unit be economically viable indicated our willingness to pay attention to first things first. There is a freedom which comes from economic self-sufficiency that allows us to focus our energies on what *we* feel deserves our energies. In Mexico I felt an honouring of individual foci, and sensed that each of our lives are being used toward what is necessary for us to demonstrate what a global people looks like.

I feel that our challenge will be first, to pay attention to our dreams, to tap the energies of our collective unconscious and to the hard work of making more of our unconscious conscious; second, to decide what written communication will be sent to the participants of the Mexico Conference and to ICA locations so as to begin to build the common memory of a global people; ; third, to develop a corporate way to explore what we are becoming via art: could we all do a mandala on what is showing up, and what is being pointed toward every six months and send it round. Love to you all.

TOEHOLD ON DESTINY

Rod & Rose Worden

Mexico City

Perhaps it was the healing sulphur waters which carried away the dull aches we harboured of wishing things were the way they used to be. Perhaps it was the tropical climate and lush setting which opened us up to trust in different and diverse corporate styles. Perhaps it was the vibrant colours of the bougainvillea which made our experiences in Oaxtepec so vivid and intense. Perhaps it was the truly global and public conference set within the historical reminders of the gifts of the red culture which freed us to shift the paradigms built around our individual lives.

And so we have asked: why did the participants experience this conference as a transforming event? The evident answer is that it was the miracle we had been hoping for. It was the right time, the right place, the right people coming together, and especially the right theme which finally jumped us over the chasm we have been experiencing since 1984, and gave us a toehold on our next great destiny as a people. Of course, this calling is not yet crystal clear. From our point of view in Mexico it looks like a sociological dispersal this time, rather than a geographical spread. It is being the leaven in global societies through spiritually mature, methodologically empowered, and profoundly called people, located in key sectors in order to catalyse transformation. Our task is to research and experiment with the directions that the global mind change must take on behalf of Our Common Future.

NURTURE THE OPEN SPACE [An extract from Mary Hampton's "Organizational Audit"]

We have had the courage to discard structures that no longer reflect who we are. We stand in the extraordinary position of dissolving many institutional forms as a direct strategy to empower the movemental base! The neurotic or disruptive tendency we must guard against is the desire to fill the resulting vacuum immediately. Our wealth is the human resource of the "Big Order". The current intent is for each of us to follow our best understanding of individual callings and passion while building our own economic bases to provide us with a realistic ground for communal efforts. The danger that I see is reducing this to selfishness, or alternatively, being so paralysed by fear of self-centred behaviour that we dare not follow our bliss.

Our oral heritage as a group includes the indicative of, "the power is always in the centre of the table". We are now where this is literally true. The decisions belong to those who take responsibility for them. The neurosis to be avoided is paranoia over victimization by some "they" within our body. We have moved from talking about ourselves as "revolutionaries" to being "part of the evolutionary process". This involves a great shift in perspective and, perhaps, in our sense of corporate self-importance. To understand ourselves as responding to the love of God, of Basic Goodness, or the Mystery, without being called to any immediate action is a blessing.

We find as an organization that we are in what Owen calls "open space". This is the direct equivalent of Elizabeth Kubler-Ross's acceptance stage in the grief process. We are not ready to name anything, or any form, to solidify what we are and are becoming. The great gift of that is that we are truly ready to be open in this time of space. None of us is in a position to judge as better or worse, more or less authentic, missional or non-missional, the response of any other. There is no gathering or grouping that encompasses the total richness that "We" are. There is only the "Big We" of the Movement of the Spirit whose energies are currently devoted to opening up rather than defining this movement.

What is our greatest strength? This is a time of individual authenticity in a new way. If it is unclear what "We" are doing it is very clear what we as individuals will be doing. Everyone knows or can know what she or he will be doing for the next years of their life. What is our greatest problem? One of our corporate mentors, H.R. Niebuhr said: "Human organizations are based on unbelief." We share this propensity. It would be so easy to individually or in groups begin to build the alternative, meaning-giving structures and to forget that they are only temporal forms of our calling.

What is our greatest need? Now we must have **the faith to allow and nurture the open space** and all the many individual and small group experiments to go on as we move to new roles. We must allow and nurture the Open Space before building organizational forms. We need to **develop and sustain a minimal, but effective, public face**. This looks like I.C.A.I. (the Institute of Cultural Affairs International) with national and individual memberships and perhaps "franchises" where the name and methods are in use for profit-making programmes. **We need to follow our callings** as individuals and families, and build the economic, cultural, and political bases that allow us to associate out of our freedom, not from any sense of being tied by limited external options. We need to **explore the local ways we provide spirit sustenance** to ourselves and to the wider community wherever we are: the Planetary Centres discussed for Seattle and North India, the "temple dynamic" in Hong Kong, the "special house" Yvonne describes in Frankfurt and other places. Finally we need to **communicate** individually, by families, by locations, and by task-related groups. Keep the cards, letters, phone calls, and computer-net messages coming. Plan to be part of gatherings of our body in 1990 in SEAPAC and in Spain in 1992.

MIDWIVES IN THE VACUUM

Janet Hughes, Rockhampton, Australia

In a time when organizational change and new planetary social forms are among the critical issues facing our world, this organization has decided to de-institutionalize and pursue its movemental form in greater depth. It has leapt off the cliff of consciousness into complete trust in Possibility: a trust that the future is trustworthy. When a person or organization leaps off the cliff over an abyss, the fear is that the being will be dashed on what lies below; indeed, that dissolution and decay will result. If, however, the leap is the right move, what marvellous energy will ensue! Flying gives a new perspective! New horizons are open to the person or organization that has thought the unthinkable and crossed the boundary of absolute trust in the Mystery. Symbolically, the leap has been made. The old forms are gone. We have witnessed a truly brave and insightful jump into the void: brave, in that in its old mode this organization still had much energy. Hence, there has been much more to lose.

Mexico was the chance for the total group to move around in that rarified space that is the leaping -- a time and place of great energy and terror, a walking and smelling of the enormous open possibility (and fear) of "being there", in the air of the leap. Now that the organizational leap has been made, it is time for individuals and smaller groups to do so. It is time to step out in trust, to experience the change and charge that is the loosening of the egoic self. It is time to find, to trust, and to follow, the Inner Teacher, the Mystery, in a way that is truly radical.

Herein lies the rub, herein is the waggon train through the desert, as individuals and small groups make the deep descent into themselves and the cosmos. Here is where the deep spirit of this marvellous movement will be found and from here the new organizational forms will arise: forms which will be vastly different from those we have seen and which (if we have the courage to fly in the open space) will enable the transition to the new society which we, as a movement, know **must happen**. Deep in our hearts we crave this transition but fear the waiting and letting be while the new forms arise.

Our individual and small group leaps into trust, into following our intuition, into listening profoundly to the Mystery **will not be made without support**. They will require active partnerings of each other, a profound trust in the cosmic power at work in the other. We must let go of presuppositions, of the purely rational, and of our projections. It may mean a period of dormancy for some, of seeming to do and be nothing, of a death of service to the world. The passion for love of the world may seem to be dead or lost. We must remember the wagoners in the desert or across the long hauls. We have few and scanty maps.

The vacuum of the leap requires active partnering, requires midwives who can trust and care and see a little. Without them, there will be no birth, no marvellous flying in the new space. Rather, there will be despair, desolation, and ultimate dissolution of the organization. The midwives will not be the gurus of our time but those **in the movement** who have the wisdom the care and the insight to partner. They will sense the profound possibility in the individual or group and **love** this possibility into being, They do not need maps of the way but active compassion and profound care -- the "being there" in the journey through the desert to deeper individual consciousness and ultimate organizational forms.

We are all part of this movement now. We have all received **so very much** from what was. Now, we must partner each other, be connected in newer and deeper ways, so that those who wish to make the leap can do so freely. We are on the edge of new social forms on behalf of this planet of ours. We must **away** now to the leaping and the partnering, to be midwives in the vacuum for our dear cosmos.

SYDNEY IN TRANSITION

Briza Robins

This year has been a watershed year for us all. Perhaps in the future we will date things by "before or after the Panchayat Letter"! We never doubted that it hit the nail on the head but its ramifications have been incredible. We have just been writing to Frank and Sandra Powell. In many ways, Nairobi has pioneered the way. Their account of the journey that the house has taken in Kenyanization was enlightening and encouraging to us. In some ways, we felt Sydney was the last outpost of the old Order (which changeth, yielding place to new!). However, in September, Raymond Spencer and Carol Pierce (at our invitation) spent several days with us. They brought their experience from Caracas. Together, we did a retreat that put us in a new ballpark. We named two pathways into our future.

The first pathway is to establish a business, which really means taking our work of the last eight years and focussing it so that it really can begin to produce a profit. It is a fairly clear pathway. We will have the core of the business in Sydney and it will probably have three units: one will deal with the public and private sector; a second with the Young Farmers Project in the Pacific, and the third will be personal transformation programs, which in the first instance will be to set up a conference for Jean Houston in 1990.

The second pathway is intensifying the node dynamic. We are not clear what that ought to be, yet. Some are anxious that we give 3 Bayley St. its original intended purpose: a training centre. Others say we need to have a number of nodes and that one centre is no longer what we need. It is unclear where this pathway will lead us. One thing has come through loud and clear: we are surrounded by a "planetary spirit association" that is vast and into which we have some strong connections. This pathway is no doubt related to empowering the association. The PSA is a mysterious animal. I find that too many of us assume that we know what it is all about — and then you discover they are really talking about our old colleagues! There is an awakened group of people that go far beyond our old colleagues and in many ways I am sure we would rather not have to deal with them. But, as old John Wesley said, if they preach the Gospel, we can't ignore them!

Of course, we are having the same dialogue as many others over how we shall live. Over the past two years we have relaxed our disciplined living arrangements considerably towards more time and space for everyone. There is now serious thought for wages and a complete flat (apartment) for every family. That would mean that some people would need to (and want to) live elsewhere than Bayley Street. Rhonda and I have expressed our willingness to set up our own "node". We think this sort of move will help deal with the "them-and-us" syndrome which is a real issue with a number of old colleagues around the place. Why not open ourselves up to the Planetary Spirit Association and let some sort of new plant grow?

Ray Spencer and Bill Edwards returned to help us build a business plan. A number of old colleagues are coming for the four-day workshop and half a dozen business people we have worked with over the years. This whole shakeup has created a lot of interest with our colleagues. Suddenly they see ways in which they can be helpful. We have become re-related to the regional colleagues. One very helpful part of the exercise has been the Family Fair. Every family was to work out its future plans and to make a presentation. The day was in the mode of a fair. It was a lot of fun with people dressed up as clowns etc. At some stages the fun took over, but, underneath it was clear that everyone knew they were dealing with their lives. These are heady days for us.

[An extract from Rob Work's talk at OUR COMMON FUTURE Conference in Mexico on the deep structure of the four networks: development, education, economics, and planetary unity]

How are we to co-create our common future? What if the work of all of these four networks were the work of **consciousness transformation**? This transformation of consciousness can be accomplished in four ways: community transformation, organizational transformation, personal transformation and interpersonal and transpersonal transformation.

Community transformation has to do with transforming the economic, social and cultural reality of local communities and whole societies. Organizational transformation has to do with transforming the enterprise, the way of being organized, and the corporate culture of the organization. Personal transformation has to do with transforming an individual's images, skills and vision of the self and the world. And the interpersonal and transpersonal transformation has to do with transforming the mind (in the holistic sense of body-mind-spirit) and an ethical lifestyle of mutuality and a *mythos* of the 15 billion years of evolution. This Planetary Unity Network is the hardest one to name.

What if our profound collective intuition about these four great tasks was also informed by two axes? It appears that there is an axis of **structure** that connects community and organizational transformation, and there is an axis of **spirit** that connects personal and transpersonal transformation. The two great questions that are being raised are: *how do we release the spirit within structures?* (or, what is development?) and *how do we give structural expression and manifestation to the Spirit?* (Or, what is humanness?)

All of this is based in a third metaphysic of the primacy of consciousness, as Willis Harman spoke about it: the primacy of the Consciousness that is Spirit, that is Energy, that is Light, that is Love, that is God, that is the Goddess. Is there a common philosophical base? Yes, and it is consciousness transformation. Is there a common methodology? Yes, and it is releasing human potential. Is there a common curriculum? Yes, and it is comprehensive. Is there a common vision? Yes, and it is planetary in scope. Is there a common strategy? Yes, and it is partnership. Our unity, then, is that we are a network of networks. In each network we are dealing with the same reality. As Ken Wilber has put it, development is transformation which is evolution. In all of our doing, we are doing the development that is transformation that is evolution. And all of our doing is experienced as holistic, as doing the whole by doing the part, for the part embodies the whole. There is a unity of the whole and the part.

How do the four networks cross-fertilize each other? Breakthrough ideas and effective methods created in one network can have an immediate impact on the other networks. A few examples: using De Bono's methods of creative thinking in both companies and villages; using human potential methods with companies; viewing the corporation as a village or a learning community; viewing society's Central Project, as Willis Harman talks about it, as creating *The Learning Society*; institution-building within villages for sustainable development; and using the New Paradigm in transforming communities, organizations, persons, and the planetary culture. Millions of people are reaching out and touching: connectivity is happening. A colleague from Canada has suggested that there are currently five million such people around the planet. Perhaps even this is a conservative estimate. Each group that we represent is beginning to redefine its mission from *my group's mission* to *our network's mission* and that mission is *planetary transformation through partnership*. What is clear to all of us is *the consciousness of unity* and the unity of consciousness that is spirit that is energy that is light that is love that is God.

NEWS FROM THE NETWORK

HONG KONG

Mary & Michael Hoff

At Woodside, we have been going through a great transformation as individuals, families, house, and Order. We have now moved to more closely align our daily individual world responsibilities with our individual passion. Whereas we have all sensed ourselves in some way becoming dependent on corporate structures and whereas we are all becoming older and see the need of not becoming a financial or any other kind of burden on others, we have created new forms of economic autonomy. Now everyone in the house participates in the same economic structures. Prior to this month we had one financial model for 'house members' and another for 'programme residents'. We have a wonderful new sense of ourselves as one community again. We have many diverse gifts and personalities in our Woodside Community. We do not advertise for renters as this would be in violation of our lease. Everyone who moves into Woodside is known to some or all of us before beginning residence here.

What unites us? We all care deeply about our planet and its future and we understand ourselves to be acting this out in our daily lives. We are vitally interested in what is happening in the world and enjoy sharing news with each other, whether it be personal or global. We have a foundational belief in the spirit deeps within each human being and the vital role which the spirit plays in sustaining us and enabling us to grow. We are grateful for the opportunities that community life offers and we celebrate together in a variety of ways. Most of us have a long and deep appreciation for the Order and its past and continue to experience the great value of our corporate life methods and sensitivity to the depths of the spirit which have been developed over the past 30 years.

A cornerstone of our community life is our biweekly celebration. Families sign up to host the Saturday morning events which they then design. Our last one was hosted by Joe and Myung Hee. Myung Hee shared with us a Japanese Tea Ceremony and Joe shared some reflection of his on integrity. These celebrations include a meal, individual, family, and global celebrations, a variety of ways to hold us accountable for the lives we have been given and the pronouncement of absolution. Other aspects of our community life are evolving constantly. In December we had an Open House for about 75 colleagues outside the house. Each family contributed a dish of food, so we had US, Australian, Philippine, Korean, Malaysian, and Chinese food. We had colleagues from work and programmes, friends and acquaintances. On Christmas Day we had a huge feast with 25 of us sitting around one big table. During the meal, each family sang a Christmas Carol or read a poem or played an instrument. We drew names and after dinner "Santa" distributed a gift to each person. It was a very fine celebration.

To night we are having a progressive dinner, gift giving, reflecting, and toasting in honour of Barry and Margaret Oakley. They are returning to Australia to be near their children and some soon-to-be born grandchildren and to establish a financial base for their longterm future. We will miss them greatly, for they have given so much to the transformation of this house and each individual within it. There are so many wonderful things happening all over the world that are the fruits of many years of our labour in our gatheredness and dispersion. We sense a deep gratitude and excitement in our global community and we pray for our continued creativity, care, compassion and connectedness in 1989 and the years to come.

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A NEWSLETTER FOR THE GLOBAL COVENANTED PEOPLE

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