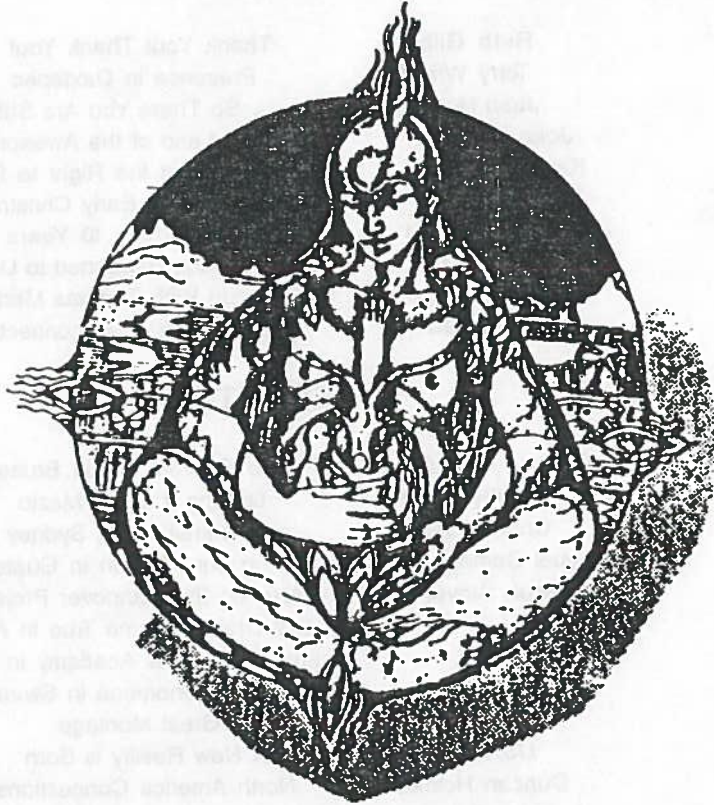


THE NODE



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For the Global Covenanted People

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THANK YOU! THANK YOU!

By Ruth Gilbert

Then there was Mexico. Can you believe that I actually dreaded going?

I don't find myself much of a writer these days. Life seems full of living. I'm with a community I enjoy, doing work that consumes my imagination and my time, living in a space that cares for me. What more could I ask for?

Well for one thing, a larger community. Not just one that lives where I live, but that connects me to the world, to its diversity, to its cares and interests. I think that that was what Mexico was about.

It was a feast of communication. Mexico was catching up on the lives that have been intertwined with mine over the last twenty years. It was launching new relationships with people concerned about the earth.

Mexico was also an expansive event. It stretched my current knowledge in the arenas of education, economics, decision making, and spirit.

Mexico was a caring event. I was surrounded by people who had expended themselves to bring this event to be. I was humbled as well as grateful for this expenditure. I had done nothing but come to Mexico and was feasting off the service that others had given. I was thankful. I also basked in the space that surrounded us. I stretched walking muscles and enjoyed all the nooks and corners of the landscape that spoke of living beauty. I was cared for by the life given by others and by the space I lived in.

"So where are we now?" you ask.

We are - settled, ready, confident, patient, and working.

We are not - finished. We have some waiting to do, a dialogue to carry on, and some forms to invent. I was encouraged by the dialogue initiated by the Bombay House through Jack Gilles.

Underlying concern: In Mexico, it felt to me that the depth identity of the order was alive and well. Though taking on new forms, the drive and the care to be related to a serving community was present.

In Mexico I was pleased with the headway made to create a formal and institutional ICAI. I was unclear, however, what we are covering with this term now. I was surprised with the number of locations I had conversations with, that could not identify any ICA programs they were doing. It was the relationship and networks of people that was alive and well, not a set of programs headed in some direction. I find myself wondering what the ICAI will be covering. I am not speaking of some of the obvious ICA programs we do have but a sense of the whole.

I would be glad if someone would write to me or the Node about their picture of this reality. Maybe this is

all a question of semantics, each of us using different words to point to the same reality.

In any case, it is a great time to be alive!

PRESENCE IN OAXTEPEC

By Terry Wright

Style is an archaic word in our lexicon. Far beyond the issues and variables of style is the phenomenon of presence, and that is what we were flooded with in Oaxtepec. A presence that was the being there of the magnetism, joy in living, and finely honed selfhood of countless, it seemed, individuals; presence that manifested itself in the uncluttered corporateness and determined inclusiveness of every group and gathering we experienced. This presence had six major radiances.

It was healing. The mood was "We were never apart!" Affirmation, acceptance, yes to the path of the other.

It was directional. There were 400 strategic plans all within one giant vector: before the infinite power, we care, advocate the higher self, celebrate life, and affirm the radically local.

It was formulative. We responded to the directive: "find the methods that allow the corporate mind to work." In a sense, begin with zero expectations and invent with only the most basic human regard for appropriateness. We continue this process.

It was enthusiastic. There was the sense of a prisoner unchained. Buoyancy and confidence simply left no room for self-pity and cynicism and swept along a wave of Yes to the universe and the task.

It was ethical. There was abundant nonsense, but it alternated with a stance of no nonsense, serious business. There was a sense of being a global servant force. Commitment was an unspoken metaphor: "I don't know why..."

It was centred. Swimme says, "The self is an unseen organizing activity." One was swept up in the selfness of this event with an awareness of it and of one's power to influence its direction, and with the conviction that it was "right on."

It was and is a movemental presence. And aside from the thousand curiosities and concerns about what is happening in the five power points of the globe, I am left with a single question, a concern casual but consuming: What direction do we/I want it to go?

SO THERE YOU ARE SHIVA!

By Jean Houston

Susan, a participant in the HCA, and I had an extensive conversation last evening. Suddenly I saw something about her that I realize was not really about her. It was what is emerging as the future of ICA at one level. The great task of the 21st Century is to be able to network into alignment with organizations, with corporations, with schools, with hospitals, with social systems because that is going to take the place of a lot of governance in the 21st Century. Many of you have been highly prepared for what is essentially a 21st Century Task. This task is both Shiva the Creator and Shiva the Sustainer.

One of the problems of India is going to be the growth of satellite towns which were once villages, with no tradition for being satellite towns. In the United States, satellite towns have spawned drugs, suicide, stress, lack of meaning, lack of pattern and general breakdown. These towns have lost their soul. To me one of the greatest possibilities in India is: *How to create the maintenance of culture, of art, of tradition, of empowerment and, of course, the growth of new industries and new possibility in these towns that are all in transition.* Do not create the mistakes of the West which has created thousands of dead centres. This is why I think village work is so extremely important.

Another aspect is what you bring to businesses. You are giving them some of the best methods and that is critical. At the same time you have in your midst people you have trained over many years in something that is virtually unknown as a profession, but is also the great profession of the 21st Century: the generalist or the pattern-holder — the one who is able to recognize many patterns of religions, of cultures, of societies, and to be able to hold not so much the grid, but the emerging pattern of what is trying to happen. In ancient Athens they were called philosopher-kings, the ones who held the archetypical reality and held the path. There are very few who have an active life. I think of Arnold Toynbee during his study of civilization.

He was essentially just a scholar writing books. Now you have people who have the reality of living and are able to hold multiple patterns. It takes a very special kind of mind and training to do that. It is like the churning of the ocean that gives the nectar, the essence: he or she holds the capacity for the regeneration.

You have among you people who have become superb teachers, virtually able to talk to anybody about anything and to evoke their essence. They are midwives, evocateurs of soul. The most important profession of the 21st Century, the Evocateurs.

Now I could go on and spell out all kinds of remarkable skills: people skills that have emerged over the last

30 to 35 years; it is as if the nectar is present — the distilled essence is available. You have created for yourselves what are going to be: the guiding forms of formulators and evocateurs of the next 100 years on a planetary basis. Something like that could not have been planned for; it just happens.

But the problem is Shiva as destroyer. It always happens in the course of history that whenever an organization gets to that point of tremendous breakthrough, where the alchemy of its maintenance and of its work has cooked up newforms, new people and extraordinary things, always, always that is when Shiva the destroyer comes in and says, "We did it, bye bye!"

That is the big testing; that is the dragon at the gate. That is the Soma Goma I was talking about. He says, "No further unless you can answer some very deep questions," and everything begins to dissolve. Those people who are in the state of anxiety and are holding something wonderful but do not feel empowered to have the vision generally fall away — and they often fall right into a pit. It is not necessarily a happy falling. Some people often go on and find their own forms and they eventually come back, but many people lose heart and are lost at that moment. This is true of any art movement, philosophy movement, historical movement, any religious movement. They lose heart and fall into the middle because, it is the end of one age and the beginning of another. This is the time of parenthesis, and there is no more juicier time to be alive than the time of parenthesis, but it is also the time of losing heart.

I think the model that lets people do what they want — that kind of disillusionment — is essentially a western model. It is not necessarily an appropriate model for people who have grown up within the ICA and that is what many know. It is fine to say to a westerner: "Go and get a job," because we live in a society in which that is possible. It is something else to build up the hopes, the dreams, the capacity skills of utterly exquisite people who are really your major evocateurs of the 21st Century and at the point where they are really ready to go out and do it, say to them, "Go get a job." I think what we really have here is a conflict of cultures.

(Excerpt from a talk Jean gave to the India staff at the end of her trip there)

INDIA A LAND OF THE AWESOME

By Joan Knutson

To experience India for the first time and encounter Jean Houston's programs for the first time was a real impact on my life that I hope not to recover from.

We went to the Taj Palace Hotel. Jean Houston was

speaking before several hundred people in human resource development. Afterwards we all went to a garden party dinner in the hotel garden. As we went outside to go to the garden, down the hotel drive comes a magnificent white horse covered with jewels and a very handsome man in traditional garb riding down to the doorway. I'm sure our mouths must have dropped open in awe and wonder. We were told it was a wedding and the man was the bridegroom on his way to meet his bride. The hotel was filled with the most gorgeous saris and punjabi suits of beautiful materials. I love the clothes in India. Shirley and I had some punjabi suits made, so comfortable!

One night all of the ICA staff and Jean and Peggy Ruben, Jean's co-partner in the program, went out to the 'farm' to a catered dinner party where we met the woman who owned the 'farm' which is a lovely country home with large acreage, and beautifully cared for. She kept saying: "This belongs to the ICA. This is yours."

The next morning about 25 of us gathered to embark on a spirit journey to Hardwar and Rishikesh on the Ganges. We had a ceremony where we each received the red dot on the forehead, spread the smoke of the incense over ourselves and then went out into the street to break a coconut in front of our bus. Incense smoke was taken all around the bus and blessings were given to create a safe and fruitful journey. We were off. After an hour, someone noticed that there was a car trying to stop our bus. It went around us and the three men inside were waving their arms to stop. So the bus pulled over and Mary and Cyprian D'Sousa were called off the bus. I was looking out the window and off to the right across the road, I saw for the first time in my life vultures, flying down and circling around, obviously gathering around something that had died. I felt the presence of death. We were told that the men had brought news that Mary's father had died but she felt that this was not right. She thought that it might be her mother but not her father. The men who were from the Modi group took Mary, Cyprian and their son Ashwar back to Delhi. We found out when we returned in four days to Delhi that it was Cyprian's father who had died and that he felt all the way back to Delhi that it was his father, not Mary's. The night they were preparing to go on the trip, their CD player was playing Handel's water music and at 7p.m. the player went haywire and was screeching and scratching. Later they found out that Cyprian's father had died at that moment. Also the family clock at his parent's home that his father wound once a week, stopped at the exact time his father died. Cyprian's father was a tailor and a healer in Mangalore in Southern India. Cyprian reports his Handel water music CD works perfectly now. That's the way life is in India.

We stayed in an Ashram along the Ganges, no heat, no hot water but wonderful hospitality by the Guru and

the people of this ashram. They had a dairy so every day we had fresh butter, yogurt and hot fresh milk before we went to bed. The first morning we went down to the Ganges to wade in the holy river. We saw flowers floating toward us down the river and all of a sudden we realized that we were in the midst of a cremation as ashes in the midst of the flowers washed over our feet and legs. I can't describe the feelings and the experience of that for me. We visited temples; we saw holy people who had been meditating for years in caves; we floated flower boats with candles in the Ganges at night as holy men chanted and swung fire baskets in a nightly ritual. One afternoon, we stopped at a beautiful sandy beach to rest and relax in the sun by the Ganges. After a while we were called to go back to the bus. Jean Houston didn't come and we saw her talking to a very old Indian woman who had been lying by the river. Jean called to someone to bring aspirin. We weren't sure what was happening, but we saw Jean laying her hands on her in healing fashion. Jean came after awhile and didn't say much. Later she told us that as she was resting on the sand she had asked for a vision of Saraswati, the goddess of knowledge and education. Nothing had come to her so she persisted in asking and nothing was coming. She heard someone call to her that it was time to go so she got up to leave and heard this beautiful melodic voice call to her, "Jean, Jean" and it was this Indian woman who appeared to be about 70. She had heard Jean's name and was repeating it. Jean saw that she was burning with fever but the woman appeared very bright and as she talked she discovered she was very well educated and spoke English with this beautiful musical voice. The woman had a master's degree but had lost her job because she got sick so she had come to the Ganges to get well. Jean tried her healing techniques with her but feared she was dying. Jean was shocked to find out that the woman was 48, not 70. What Jean then realized later that day was that she had indeed had her vision of education in the world, fevered, dying by the spiritual river, old beyond her years, finding no way to engage her wisdom and training as a teacher. None of us will ever forget the encounter with Saraswati!

We returned to New Delhi and spent two more days in Jean's business seminar at the Taj Mahal Hotel. Cyprian had returned so we did a healing circle for him and his family. Then we talked about the future of the planetary centre in the Himalayas. The attitude seemed to be that it has already begun and we are in it.

The staff seemed excited and ready to move. Shirley and I see that we need to also play a part in helping to get this started and have begun conversations on how we can from Tokyo support this effort.

The next morning we were off to Bombay and finally to some warm weather which we appreciated. On Sunday our friend Mr. Soma arrived from Tokyo so five of us: David McClesky, Mr. Soma, Charlene Pow-

ell, Shirley and I, got into a large taxi and headed for Lonavala, about three and a half hours from Bombay for the six day *Human Capacities Academy*. What a ride. The sights along the way defy description: the slums, all the vehicles of every description on the road and all of it stopping for the occasional cow who decides to cross the road, the beautiful natural surroundings, humanity in motion everywhere. We arrived at the bottom of the mountains; Lonavala is at the top. We began to process up the steep grade, winding through the hairpin turns. About half way up our taxi began to slow down and sputter. The taxi driver told us to get out. Mr. Soma's eyes got wide and he wondered what we were doing. We told him we had to push the taxi. He could'n believe this was happening. We started pushing and the taxi got going. It takes off up the hill in the traffic and can't stop so we start walking. We saw a big hairpin ahead and saw that we had to climb up the side of the mountain to avoid walking an extra mile or so. We pulled ourselves up the mountain by holding on to trees. Finally we made it. Mr. Soma had had the adventure of his life. By this time he was smiling and congratulating us on making it up the side of the mountain. By this time I'm tired of walking so I start smiling at people in the cars and a car stops and the driver asks us if we need a ride and I said yes. He drives us on up until we find our taxi. The driver has fixed our car so we proceed up to the top of the mountain.

The Academy was held at the Fariyas Holiday Resort, a five star hotel. Most of us stayed elsewhere and went there each day for the course. On the 21st we all viewed the total eclipse of the moon from the balcony of the hotel. When it came time to leave Lonavala, luckily we took the train down the mountains and returned to Bombay. The next day we all met at the Taj Mahal Hotel on the ocean and took a boat to the Elephanta Caves, built in 400-500 B.C. and dedicated to the Lord Shiva; there were such amazing carvings and mythology. We returned to Bombay and went to the ICA house for a birthday party for Puja, the five year old daughter of Hiranman and Mangala Gaval. She's a real charmer and quite a stage presence. Jean gave her reflections to the staff on what's happening in India and what she senses we need to do. Then she and Peggy put on their cold weather clothes and headed to the airport to return to New York. What a privilege it was to spend time with these wonderful bright beings so concerned about people and the future of the planet. (excerpt of letter by Joan Knutson)

CERTIFICATE OF THE RIGHT TO PLAY

By this certificate know ye that

Kay Townley

is a lifetime member in good standing in
THE SOCIETY OF CHILDLIKE PERSONS

and is hereby and forever entitled to

Walk in the rain, jump in mud puddles, collect rainbows, smell flowers, blow bubbles, stop along the way, build sandcastles, watch the moon and stars, have a merry hearty, read children's books, act silly, take bubble baths, get new sneakers, hold hands and hug and kiss, dance, fly kites, laugh and cry for the health of it, wander around, feel scared, feel sad, feel mad, feel happy, give up worry, and guilt, and shame, stay innocent, say yes, say no, say the magic words, ask lots of questions, ride bicycles, draw and paint, see things differently, fall down and get up again, talk with animals, look at the sky, trust the universe, stay up late, climb trees, take naps, do nothing, day-dream, play with toys, play under the covers, have pillow fights, learn new stuff, get excited about everything, be a clown, enjoy having a body, listen to music, find out how things work, make up new rules, tell stories, save the world, make friends with the other kids on the block, and do anything else that brings more happiness. Celebration, relations, communication, health, love, joy, creativity, pleasure, abundance, grace, self-esteem, courage, balance, spontaneity, passion, beauty, peace, and life energy to the above named member and to other humans of this planet.

Further, the above named member is hereby officially authorized to frequent amusement parks, beaches, meadows, mountaintops, swimming pools, forests, playgrounds, picnic areas, summer camps, birthday parties, circuses, cookie shops, ice cream parlors, theatres, aquariums, zoos, museums, planetariums, toy stores, festivals, and other places where children of all ages come to play, and is encouraged to always remember that motto of The Society of Childlike Persons:

It is never too late to have a happy childhood!

OAXTEPEC: AN EARLY CHRISTMAS

By Ken Whitney

I had to go to Oaxtepec. There was no way that I could not go. Ever since I had left the Pacific and arrived in Denver I had been looking for something: a story perhaps, a compelling reason to continue the experiment that I had begun 18 years ago, the transformation of that which had been dying unconsciously within me for some time.

Somehow I knew it would be in Oaxtepec. The signs were there. The Panchayat was disbanding. The assets of the order were being distributed. For the past nine months my colleagues and I were writing volumes on the new forms of the order, most of which were attempts to make the old seem new, to hold for a while longer. When I tried to write, I had nothing new to say.

It was like speeches at a wake. We were trying to bury something, but it was difficult and somehow disrespectful to talk about our common future without the old forms until they were officially gone. It was our way of letting go. And until we let it go, the new could not take form.

Oaxtepec seemed to be the perfect place for the new to take form. It was a holy place of a people who celebrated sacrificial death as the source of life. In the first instance, I was out of my element. There was enough cultural strangeness to make me feel perpetually uneasy. I did not know the language. I had to choose three meals a day without really knowing what would arrive.

In addition, there were no routines to fall into, no tracks to follow. Every moment was decision. Ten different groups with open ended objectives constantly changing like a kaleidoscope each session. No one was in charge. I was in charge, everyone was in charge. I followed my passion, my interest, my instincts.

But more than choosing topics, I was choosing colleagues with whom to talk, with whom my future was entwined. Teams had little to do with geography. I had been experiencing unhelpful solitariness in Denver and discovered in Oaxtepec that I could work as a global team called ICA Associates or Changemasters and that we could meet when we decided and talk over the computer. I could make my team assignment whenever I chose and regardless of where I lived.

I was not aware of what I had found in Oaxtepec until the end when I wrote my declaration. There it was. I found the Order, brand new, a kind of early Christmas.

TOWN MEETING USA: 10 YEARS LATER

By Jeanette Stanfield

Last week, I watched a Canadian TV series called *Struggle for Democracy* with Patrick Watson. The

focus was on the USA. Patrick began with Martin Luther and the revolutionary imagery that an individual is directly responsible to God. This imagery has been at the base of US democracy: individuals responsible for making decisions that affect their lives. The historical town meeting was a manifestation of this understanding. Local people created their own community organizations, decided on taxes, and elected their own officials. The national government was run by the elite and placed constraint on local input through representative government.

Today democracy in the USA is most alive in the local. This was revealed in illustrations of women, black and white working to deal with real issues like polluted water in California and waste management in Roxborough. Community meetings are creating recommendations on many issues. One tool they are using to get decisions made which need money and formal political backing is to put direct questions on the ballot for people to say yes or no to, bypassing the bureaucracy. Elected officials are often unable to be responsive to people's needs because they are tied to the special interest groups which paid for their campaigns. Democracy seems to be bubbling in the local. It appears blocked in other places.

The day after I watched that program, I said to myself, no one could better document the fruits of the 5000 town meetings ICA did across the USA in the 70's than Patrick Watson did. Town meeting got revived in the hearts and lives of people. Thank goodness. Local people are keeping hope in the 80's because of that revival. In the 90's I predict, local people will play major roles in making policy decisions. Hurrah for community meetings and trusting local people.

(*Struggle for Democracy* by Patrick Watson is also a hardback book.)

SOMETHING HAPPENED TO US

By John Epps

Last evening it was announced on television that 27500 Malaysians have already signed up for the Haj to Mecca next year. Five hundred of us from around the world experienced a Haj of our own in November of 1988. More than anything else, the "Our Common Future" Conference in Oaxtepec was a pilgrimage, a long trip to visit a holy place where rituals are enacted that celebrate and reinforce one's life commitment. The meeting had nothing to do with practical planning for the future; it had everything to do with establishing confidence that we will have a future. And we went away different. Perhaps we should now all wear white hats or eat enchiladas every Friday or greet each other as "Mexi" or "Mexa" (instead of "Haji" or "Hajjah" depending on gender). Something happened to us!

WHAT HAPPENED

In spy novels, there is a convention in which the "field agent" is related to a "control" person. When they meet, the control has two questions: "What is happening in your sector?" and "Have you been turned by the enemy?" At Oaxtepec, we functioned as a corporate control for each other and asked of ourselves these two questions.

We were surprised at the closeness with each other that we experienced. We all came wondering at the incomprehensible antics of each other about which we had heard just enough to fertilize skeptical imaginations. Our relations had been fractured. Then we met and found us still to be us. We hugged and shook hands and listened and looked into eyes and found there active profundity. To call this "bonding" may be accurate from the psycho-sociological viewpoint, but it misses the depth of recognition that was going on. In fact we were resecuring the foundational relations without which we cease to be an effective historical entity. This is not sameness, according to George West, but it is deep unity. This was important if we are going to have a common future.

We engaged in interchange. For years we've lived under the illusion that we were a group based on the power some of us had over others of us. *Nicholas and Alexandra* on television disclosed once again the profound truth that no one has power unless it is given by those over whom it is exercised. Leaders are made by people who follow. When people stopped obeying, "Nicky" was no longer Czar. "A game is won only when all the players acknowledge it and stop playing," *Finite and Infinite Games*, James P. Carse. Since structures that could exercise power or authority were gone, we had to find some other basis for our corporateness. At Oaxtepec we discovered four levels of interchange: *recognizing, listening, learning, and resolving*, to be an effective mode of relating, and one that will get us into the future. We don't need to tell each other what to do. But we do need to account to each other, learn from each other, and cooperate on large-scale efforts.

At Oaxtepec, we collected note from 20+ locations on their operations; we met as networks and began to develop models for the future; we drafted a corporate covenant for Those Who Care; we met in sometimes as many as 15 groups simultaneously. And we did all this without somebody "in charge." This is a powerful witness to a new possibility of relating, and one that has relevance for the world. It can work so long as there is a common context.

We discovered our individual responsibility. No one else cares for or about my engagement and sustenance; that's on *my* agenda, not yours. In the abstract, that is easy to grasp. But we looked into the eyes of those of us whose current engagement had come to an end and whose future forms had not yet begun. Being between

the no longer and the not yet is our home, but in that state is a pause and an emptiness that is simply terrifying. We're becoming intimate with it on a more personal basis than ever before. We have before us the possibility of inventing new forms of sustainable expenditure to practice the vow of missional poverty. It is now for each to decide. Perhaps Harrison Owen's "method" of "market place" served us well since we're each taking on new and broadened responsibilities

IMPLICATIONS

A Haj like this makes everything different, but its "glow" will vanish after 3-6 months unless forms arise to build on the foundation that was laid. This "forum" on discussing the meaning of the event is one; the tabloid is another; ICAI is a third; perhaps we should all write one witness per month and send it to the Forum or the Node for publication; perhaps after a year we would have a really fine book of reading for each day. Maybe we would all resolve to get up early and engage in some form of meditation every day. Or maybe we each set aside 1% of our personal income for some fund somewhere that symbolizes our commitment of resources to the mission. We have an immediate agenda of forming some patterns of relations that will sustain our planetary resolve and corporate covenant.

The question of who is or is not a partaker of the covenant did not arise seriously in Oaxtepec. In fact, the inclusive mode prevailed, and this was useful. It put the question of membership into perspective as a non-eschatological matter. In the ultimate frame of things, anyone who claims to belong, can. Being a member of the Order doesn't get you any heavenly brownie points anyway. But it is a highly practical and legal matter, and one that will arise with passion when we initiate businesses and contracts and attempt to exercise quality control and management of our limited resources. We might as well be ready and probe into ways of distinguishing various forms of relatedness and their attendant privileges and obligations.

The questions of diversity, indigenisation and national movement-building can be expected to heat up in the next few years. Already numerous experiments are underway, but the "ideal" solution is not yet in sight. Is it desirable for all "ex-pats" to "go home"? How can we remain a planetary body without second-class citizens? How can we maintain excellence while training future leaders? These aren't new questions, and multi-nationals have faced them many times. But since we usually don't hire and fire, how can we deposit depth expertise and profound leadership wherever we are?

CONCLUSION

We're different. Some of the raw edges have healed; some of the roughness has mellowed; some of

our passions are rekindled. We again find ourselves covenanted to the planet and the historical, to the primordial and the futuric, and mostly, to the Mystery. That along is worth our expenditure.

DIALOGUE WITH THOMAS MERTON By Janice Ulanca

The following conversation never took place face to face, nor via correspondence. It is, in fact, a dialogue with a book. Thomas Merton's book, *Contemplation in a World of Action*, was published after his death in December, 1968. In a series of essays, Merton writes about the role of the monk, the struggle to renew monasticism, and the importance of the monk and monasticism to the 20th Century World. The questions were posed in March, 1989. The words "the religious" were substituted for "the monk," and "the religious community" for "monasticism." A combination of masculine and feminine references were used.

Thomas Merton, what is the vocation of the religious person today?

"The religious is not defined by his task, his usefulness. In a certain sense he is supposed to be 'useless' because his mission is not to *do* this or that job but to *be* a person of God. She does not live in order to exercise a specific function: her business is life itself. This means that the religious aims at the cultivation of a certain *quality* of life, a level of awareness, a depth of consciousness... The religious seeks to be free from what William Faulker called 'the same frantic steeplechase toward nothing' which is the essence of 'worldliness' everywhere...

The religious person can and must be open to the world, but at the same time must be able to get along without a naive and uncritical 'secularity' which blandly assumes that everything in the world is at every moment getting better and better for everybody. This critical balance is no doubt difficult to achieve. But it is something which the religious man and woman owe to the world. For the religious life has a certain prophetic character about it: not that the religious should be able to tell what is about to happen in the Kingdom of God, but in the sense that they are living witnesses to the freedom of the sons and daughters of God and to the essential difference between that freedom and the spirit of the world."

What is needed today for religious community renewal?

"It would be a great mistake to assume that renewal is nothing but *reorganization* or even juridical reform. What is needed is not only new rules but new structures and new life. The new life stirs, but faintly, in-

coherently. It does not know if it can exist without the old structures. What is also needed is a new outlook and a new faith in the capacities of modern men and women to be religious in a new way...

Authentic renewal is going to demand a great deal of variety and originality in experimentation. Obviously, the mere issuing of decrees and ordinances from the top down, carried out mechanically on a massive scale, will simply stifle what life is left in the religious community... But renewal must be bought at the price of risk... The winds are blowing and a lot of dead wood is going to fall. "

What is the place of tradition in this renewal?

"Tradition is not passive submission to the obsessions of former generations but a living assent to a current of uninterrupted vitality. What was once real in other times and places becomes real today. And its reality is not an official parade of externals. It is a living spirit marked by freedom and by a certain *originality*. Fidelity to tradition does not mean the renunciation of all initiative, but a new initiative that is faithful to a certain spirit of freedom and of vision which demands to be incarnated in a new and unique situation. True religious community is nothing if not creative.

This is the real problem of religious community renewal: not a surrender to the 'secular city' but a recovery of the deep desire of God that draws a person to seek a *totally new way of being in the world.*"

What do you see going on with people in these last years of the 20th century?

"Modern human is not in agreement with himself. He has no one voice to listen to, but a thousand voices, a thousand ideologies, all competing for his attention in a Babel of tongues. Our responsibility to modern human goes far beyond playing games with her, learning some of her lingo in order to tell her what we imagine she wants to hear. Our responsibility to her begins within ourselves. We must recognize that her problems are also ours...

The world is dominated by the questionable but inevitable, power of mass society... overcontrol is just as evident in our affluent consumer societies as it is in rigid totalitarian societies.. The manifestations are different, that's all.. It would be easy to cite hundreds of ways in which, by advertising, etc., the consumer is treated consistently as a minor and is maintained in a state of psychological passivity and dependence, so that he is 'unable to resist.' (It is important to keep the consumer from having too much of a mind of his own, yet at the same time to create the illusion that he is in the know by feeding him all kinds of bogus information about the product..)

...our postulants come to us from a society in which

the human is alienated, in which he is systematically deprived of a serious identity, in which he cannot believe in his dignity, in which she has good reason to be profoundly skeptical of everything and everyone, and in which she tends to renounce all hope of experiencing herself as real and genuinely worthwhile. It is a society in which he has not much left but to resign himself with a sigh to passivity with a can of beer in front of the TV.

The term alienation is used of a human being who is systematically kept, or who allows herself to be kept, in a social situation in which she exists *purely and simply for somebody else...*

Her reason for existing and for acting is not in herself, but for someone else's profit... Her life lacks meaning...

The alienated person cannot love. He has nothing to give. The lover is able to give himself completely to another precisely because he is his own to give. He is not alienated. He has an identity. He knows what is his to surrender. The alienated man has no chance to surrender. He has simply been 'taken over' by total control.."

What is the value of the religious life, and the religious community, to the world of the 1990's?

"We confront twentieth-century human in her desperation and despair, her hopeless quest for an identity, perhaps her renunciation of an identity: Not only may we meet 20th century human halfway in his desire that his freedom be recognized and developed, but we may have to restore to him a basic hope in his very capacity to be a person, to have an identity...

What is meant by identity?... For practical purposes here we are talking about one's own authentic and personal beliefs and convictions, based on experience of oneself as a person, experience of one's ability to choose and reject even good things which are not relevant to one's own life.

One does not receive 'identity' in this sense along with life and vegetative existence. To have an identity is not merely to have a face and a name, a recognizable physical presence. Identity in this deep sense is something that one must create for herself by choices that are significant and that require a courageous commitment in the face of anguish and risk. This means much more than just having an address and a name in the telephone book. It means having a belief one stands by; it means having certain ways of responding to life, of meeting its demands, of loving other people, and in the last analysis, of serving God. In this sense, identity is one's witness to truth in one's life.

The religious life today stands over against the world with a mission to affirm not only the message of salvation but also those most basic human values which the world most desperately needs to regain: personal

integrity, inner peace, authenticity, identity, inner depth, spiritual joy, the capacity to love, the capacity to enjoy God's creation and give thanks...

Our first task is to be fully human, and to enable the youth of our time to find themselves and develop as men and women and as sons and daughters of God... spirituality today must... seek and save human's intimate truth, his personal identity..."

(The questions asked and comments compiled by Janice Ulangca from *Contemplation in a World of Action*, by Thomas Merton, Doubleday Image Book, 1973 edition.)

Is Merton too pessimistic about the state of 20th century men and women? The *NATIONAL GEOGRAPHIC* (January, 1989) has a long article on cocaine, detailing how it is grown and smuggled, the drug murders in U.S. neighborhoods, the corruption along the way. Then there is a picture of a treatment program for middle-class youths. And this quote: "At group sessions they tell of their anger toward their parents, the urge to run from responsibility, the pain of trying to share their emotions with others, and the difficulty of even admitting to having a drug problem." There are questions of identity as Merton talks about it; these are religious questions.

RESTRUCTURING OR RECONNECTING By Keith Packard

Some of us when we arrived in Mexico were concerned about restructuring... of the ICA/Order/ICAI; and Hazel Henderson, in her presentation of shifting global economics helped to put our concern in perspective. She spoke of the restructuring that is going on within countries, USSR, China and even within the USA- Wall Street, leverage buy-outs, mergers, acquisitions. "We're in the new age of interdependence." "We're experiencing the 'humbling of America.'" "No longer can the USA afford to be a policeman of the world. The USA is concerned about defending Europe from Russia while Russia and Europe are busy trading with each other. The countries of the South are rejecting models of economic development patterned after the North. We need to rewrite the rules of the game." Restructuring has become a way of life, and we are squarely in the middle of it. If you, like some, are interested in a Global Assignment, you'll discover that it's your option to negotiate. If you thought that you had resigned from something...you'll be delighted...or maybe angered to know that there is nothing to resign from...as long as your consciousness is large and your concern runs deep...you are connected.

Connected to what? I laughed as I saw Dr. Don Elliot, Retty Thomas, Nelson Stover, Jim Campbell and

Mary Coggeshall operate as the finance commission for this event. As they activated a multitude of money-raising tactics (which included raffling off a huge earthrise banner), I realized that it wasn't too long ago that we were strategizing on how to carefully approach some of these people for donations. How did they end up here asking all of us for money? At one point during one of Don's humorous pleas, we all took out our loose change and started tossing it at him. He asked that other members of the finance commission to help him pick up all the coins from the floor. It was quite a sight! Before we began to toss coins around, we had had the opportunity to hear from two men who had worked with each other in the United Nations, and who had come to know of us in a personal way. Andrew Young had run into the Faith and Life Community in Austin, Texas when he was in college. He remembered that within that group were the first white people that he had encountered who related to him as a person, rather than a black man. Simeon Shitemi related his experience of coming to 5th City, and being stopped by a lecture that talked about a world that invested more money in weapons than in food. Both of these men understand themselves to be part of who we are. In the midst of one of the sessions, John Patterson related that Mr. Dehti had died, and asked us to write recollections of his life with us. As I wrote, I found myself being grateful for the life of Mr. Dehti, and Andrew Young, and Simeon Shitemi...grateful for my connection with them, and for their connection with each other. So knowing that in wierd and wonderful ways that we are connected, how can we make sure that the connection will last? A colleague shared with me that she had asked the same question of a psychic. And the answer was very clear. "There are Star People on the planet. The ICA people are some of them. They are connected." I like the image of "Star People"...poetic as it is. Maybe you feel more comfortable with the phrase we used to use, "Those Who Care"...maybe we would elaborate on that a bit to say, "those who count on the fact that you are acting with integrity where you show up."
(Excerpt from a letter)

FULL TO OVERFLOWING By Beverly Gazarian

Life in the Brussels House since Oaxtepec has been full to overflowing. The following are some but not all of the happenings which have been a part of the life of the Brussels House, ICA. Nelson Stover has traveled to Germany twice to plan the Hannover Project with Peter Russell and Sven Bjork. Elaine Stover and Donna Wagner are conducting workshops on the seven intelligences in preparation for their April Trip to Eritrea. Joan Seacord and Donna Wagner facilitated a workshop on future directions. Service ventures collaborates

with Software World in New York who work with the American counterpart of one of our clients. Lin Wisman traveled to the United Kingdom twice to facilitate seminars with a bank there. Nelson traveled to the north of the Netherlands to continue Service Ventures work with Dutch Telephone and Telegraph. Nathalie, a Dutch stageaire, and Andrea, a Belgian colleague, set up and went on religious order visits. Marie-Josephine Grosjean, author of *The Blue Planet* and a friend of the Averys, came to Brussels to promote her new film, *The People of the River*, at a showing in our lounge. The European network of return volunteers from the UK, The Netherlands, and West Germany met together in Brussels and had a glorious time getting to know each other while at the same time the ICA staff in Europe met in our upstairs lounge.

The doors of the ICA were opened to the people of the St. Josse Community for a variety of events: an African wake, a Mesopotamian engagement party, meetings of a group of neuro-linguists, gatherings of women testifying at the European Economic Community Women's Tribunal, the La Cordiale Basketball Teams spaghetti dinner, (George Walter's team), and meetings of an English-speaking gay group, a transformation meditation group, and the La Leche League. A Belgian family of four sojourned with us while waiting for their new home to be vacated so they could move in. Lin, Linda Alton and I are taking French lessons and talking to everyone we can in French. Judi Weigel's parents, Paul and Phyllis McDonald, visited for six weeks and participated in a European St. Nicholas celebration with an authentic St. Nick and Zwarté Pete. Maria Maguire's brother and his wife visited for the first time since 1982 when they helped to fix our then "new" house. We hosted two Indian classmates of Mary D'Souza. Paul Schrijnen passed through here while he was working with the EEC. The Seacords celebrated Mardi Gras in the German-speaking part of Belgium. Jenny Weigel traveled to Hamburg to participate in a math competition and to Den Haag for the model UN. Paul Thomson and Shanker Weigel joined basketball teams and played against each other. Paul's team came in first. Christina Alton celebrates her 16th birthday as a rite of passage at the Frankfurt house with its beautiful labyrinth.

The Brussels House has spent many weekends and evenings since Oaxtepec looking at the future of our house and at the financial experiment which will move us forward. Many conversations were held so that we could discern where we are as a house and as individuals, and what we feel needs to happen in the long term and what needs to be done now. It has not always been easy but we feel that we do have a way to go into the future and to discern our next steps. We look forward to hearing from all of you.

DISHING IT OUT IN MEZIO**By Cathy Bayer**

First the weather was too windy, then the post supporting the dish receiver was too short, and then a hole had to be knocked in the ceiling of the training centre to place it on the roof. All of these events necessitated a special squad of "tecnicos" coming out from Porto to install the first satellite dish on the Montemuro. They soon realized they were up against a big heap of problems which could not be solved in one visit. To us, it seemed that they were forever installing and getting nowhere. Finally, they mounted the dish on the new training centre roof and beamed in disco dancing videos from America. Imagine our pleasure to be tuned into the world, atop our mountain in Portugal. The dish men still come and go, fixing this and that, but we are truly hooked up, in touch with what happens in the universe.

DECENTRALIZING IN SYDNEY**By Charles Jago**

This month January 1989, we receive our last stipends, and are about to make ourselves more or less independent financially. Instead of having teams staffed by people on stipends, we will have independent units responsible for their own operation. People now living in our house will support themselves from program or employment and pay rent. Thus there is no longer any real difference between people in the house and those who aren't; there will be people living at 3 Bayley Street (the address of our house) who are doing program, and others who aren't. After I finish my studies, I plan to be in the category of those who live independently and do program. On 31st January, we symbolically transist.

One key aspect of the change I see occurring is the separation of the "ICA Business" from the inclusive dynamic of our corporate identity, which will become more like a genuine association, in tune with the image of "planetary spirit association". In the past, we have had gatherings of people in our house on Friday nights, under the rubric of "pub night". This will now disappear, but what may emerge is some kind of eventfulness which is not based on a few people who live together, but goes much further. I see this as breaking down traditional boundaries between people in the houses and regional colleagues, and boundaries between other spirit colleagues in various organisations who were seen as somehow different to us. This must now change; I think we are certain to become a more open, flexible, and hence dynamic organisation.

Another exciting thing to emerge has been the preference for more individual and family space. In the first instance, I don't mean physical space. Our group over the past year has been made up of people who are highly trained leaders, all trying to lead each other.

What we needed was a way to allow all these people to go out and lead others, and have enough control over their own field of activity to create momentum on their own. Now we have a situation where the Robins are going to be the ICA in Adelaide, Roger Williams is going to Brisbane to be the ICA there, together with my brother who is already there. In Adelaide, Rhonda will get a job based on her bookkeeping skills, and Brian will set up programs. He will work in conjunction with Kevin Balm, who lives with his family in Perth. Brian and Kevin refer to their partnership as SAWA (South Australia/ Western Australia). They will be operating as a full ICA operation as will the Brisbane crew with the support of John and Julie Miesen.

As far as I am concerned, my priority is to finish my university studies as soon as possible. Last year, I figured out how I can finish my studies in just one more year. I have been doing fairly well so far, and will finish up with a B.A. majoring in psychology. When I am through with that, I want to work with one of the units presently operating as full-time consultants in Sydney.

FOLLOWING OUR PASSION IN GUATEMALA**By Manuel Samayoa**

The Oaxtepec Event helped many of us see new and different directions in relation to our work, and to reflect on where we were in terms of our mission. Right after the Event, we held a Latin American Continental Meeting. We began with the question of what we remembered. Everybody remembered something that was new for them. What really impacted many of us was, "to do training you need to do follow-up," (Quote from Roger Johnson, Education). On the last day of our Continental Meeting we came up with some recommendations like Education Conferences in Chile, Peru, Brazil, and Venezuela (1989-1990) patterned after the Education Conference in Guatemala, 1987, as well as other Conferences such as Development in Guatemala.

After we came back from Mexico we met as a unit and reorganized our teams in terms of leadership roles.

We decided on the following structure for the Year 1989: Director, ICA Guatemala, two Program Coordinators --Projects and Training, Program Leaders for New Horizons in Learning, Income-Generating Projects, Infrastructure Projects, Training Courses, International Groups, Training Inc. and Finances.

The Mexico Conference opened doors for us to have permission to really do what our passion is and what is needed. At this time until we are clearer about what we are doing and why, everybody is doing what he or she feels comfortable doing. Everybody has responsibility, from a small task to a big one. We are still working in both the urban and the rural, and I think that what we are doing will be an example for the globe. Right now, when the economic situation is terrible in many countries around the world, what we are doing in

our programs is crucial -- helping people to be self-sufficient, even in their own community -- helping them learn how to work together and how to be more productive.

For the future I see the Institute of Cultural Affairs as a different organization, not only focused in social service but also focused on the economic; having money to fund productive projects; more nationals involved in the programs -- one or two with salaries. I think that for future global meetings, people who attend will be the ones involved in our programs; that the events will be focused on concrete issues because I do not think that the units will send people just to share. I think the global events in the future will need to have a single focus like the Pipal Tree in Brussels.

MORE ON THE HANNOVER PROJECT

By Nelson Stover

The Hannover Project continues to evolve. The overall thrust of the project has been re-articulated to focus on fostering "a deeper understanding of the factors which affect our ability to work together in meeting present and future challenges."

Several options for the involvement of the ICA network emerged at the most recent meeting of the Project Council, of which I am now a member. I have had in my mind an image something akin to the IERD in terms of global participatory events preceding an international forum. The group of us that met in Hannover in February, 1989, envisioned a series of six to eight preliminary Forums to be held between February and May, 1990. Please let me know by June 11th if you are interested in convening such an event.

The next meeting of the Hannover Project will be on June 14th right after a special meeting of the Club of Rome. I would appreciate knowing if any person in ICA has had any contact with people who may be attending the Club of Rome meeting in Hannover June 12-14, 1989. Such information would inform conversations in which I might get involved.

In the longer range, the Hannover Project continues to be imaged as a four-year endeavour which will end in a major assembly in 1992. We could start now to consider if the vehicle of the Hannover Project might give us the kind of public face and general direction conducive to the global event we envision for 1992.

People initiating this project include Peter Russell (UK) Hazel Henderson (USA), Sven Bjork (Norway) and myself.

WILDEST DREAMS COME TRUE IN ABIDJAN

By Jann Barr

"She was rearranging several bouquets from the funeral. There were enough living flowers to make two nice arrangements. She stepped out on to the back-

porch to empty a vase on the ground. It was a crisp cool October morning and the sun was casting long shadows through the already bare tree. The greass was a vibrant green and covered with dew that sparkled like diamonds scattered in the grass. She emptied the vase and turned to go back into the kitchen, when something hit her in the stomach, and she fell to her knees. There was silence, even though this was in the busy intercity. In the silence, a bird sang a long trilling arpeggio that seemed to linger in the air. Forgiveness filled her being for all the unforgivable acts both he and she had committed. She knelt quietly allowing the forgiveness to fill her whole being. Finally, she arose and returned to the kitchen. As she finished rearranging the flowers, she thought about the relationship between her late husband and herself. As she threw away the dead flowers, she threw away the hurtful and dead parts of her memory. When she had finished the new arrangements, she felt within her heart the blossoming of a new and living giving garden of memories."

This story tells what happened for Abidjan in Mexico. But it is not only memories, but events and people. The Gilberts and I were on home leave during December. As we gathered in January, we became a new people as Jan William Biji and Shirley Heckman joined us. We found our wildest dreams were true with a new priorship dynamic and funding secured for a whole year's operation plus most of the organic agriculture demonstration budget for the next three years. We also saw that the future was secured for both projects, Brobo and M'Batto, through creative staffing. A combination of employees, volunteers, interns and "order members" make it possible to fulfill the promises of our grants.

In the past year, we learned what it means to be employers, to guide interns, to engage volunteers, and to coordinate this diverse staffing. We discovered how to use networks to provide training and journey opportunities for our six Ivorian staff. (Mathurin expects to become an UNDP volunteer soon and Daniel attended a family spacing training in Togo.) We have watched as they have kept the project in Brobo functioning with the minimal of supervision. They made it possible to start the Village Health Care component in the second project of M'Batto with only one other supervising staff person. These learnings give us confidence to face this next year of learnings with the fear of the demand of success and the fascination of our growth in the new year .

But we have created our new wildest dreams. We dream of travel to expand our influence in West African countries through consultations. We dream of the linking of the Agriculture, ICAI, UNDP and Health Care Networks to provide opportunities for us to facilitate programs and train local leadership. Ruth goes to Lagos in March to work in an American related bank with

Sherwood Shankland, Bob Vance, and Frank Powell. And so an era begins. We also dream of a shared household of 15 people in Abidjan that will provide community for "Those Who Care" including both extranationals and Africans. We dream of 5 functioning computers to provide all the work and game time everyone desires. No more "It's my turn now." (It's 4:30 AM as I work on this piece.) In Abidjan, we find our wildest dreams dare to come true.

HUMAN CAPACITIES ACADEMY IN INDIA

By Judy Gillis

Everyone in India understands that there have been four great times in human history. The oldest time is "Satyug" - hundreds of thousands of years ago. In mythic time, this was the time of Harish Chandra and Taramati. Then came the period called "Dwapar." Then came the next great time - "Treta" - the time of the Ramayana and the Mahabharata. But currently we are experiencing the preparation for the new time, the "Kaliyug." These four great "yug's" will take us to the new age, the bifurcation point between the destruction and falling apart of the old and the emergence of a whole new time. We are now in *Kaliyug*, which can get blamed for everything that doesn't work right anymore, or can be talked about as the time of high aspiration. In Jean's opening talks in India she referred to this time as "Jump-Off" time, the time of breakdown and breakthrough. In opening the *Human Capacities Academy* on Feb. 20 in Lonavla she said, "What the Human Capacities Academy is about is preparing people, preparing the body, mind and psyche, for the journey into the new story that is developing." The way we did that was to journey through ancient Indian mythology in the tales of the Ramayana.

For six days we received the training of Rama. We prepared our bodies with kinesthetic skills, we visited the guru within us and cleansed the senses. We danced the weaving dance the opening night to a full lunar eclipse and then risked "going mad" and flew to the moon. Valmiki, the author-poet of the Ramayana, we experienced the sorrow for the other and then wrote our poetry. Working on the non-dominant side opened up new creativity as we integrated right and left brain images using scenes from the Ramayana.

On the third day we confronted the demons, entered the forest through a "Rite of Passage," and experienced how betrayal can act as a catalyst in learning to see your destiny or entelechy. That evening we led a partner in a journey through the four levels of being by drawing the journey for the other. On days 4 and 5 we expanded the morning time to hear two talks on Buddhism, the fastest-growing movement worldwide. We learned from nature as Rama learned about his Godself as Vishnu; we increased depth memory and creative imagination; and we experienced the evolu-

tionary journey of all living form. We became a living "Teaching Learning Community" over lunch and later created a blending of the 8 directions of the Star Maiden Medicine Wheel and the 8 Fold Path of Buddhist wisdom.

On the final day we exercised the Walk of Paradox in preparation for transforming our shadow side, our negative aspects into positive qualities. We reunited Rama and Sita, Sita as the Beloved of the Soul and experienced ourselves as healer and healed in powerful exercises of healing and "wholing." Interwoven throughout the six days we danced, created poetry, chanted slokas, walked in the gardens of the beautiful Farigas Resort, listened as Jawale men and women performed the ancient poetry in the Bhajan in a first century Buddhist prayer hall near Karla Caves, laughed and rolled till our sides ached at Peggy's spicy "Edith Ann" commentary on Indian customs, and delighted in the drama of Eve in the Garden and Sir Gawain and Dame Ragland.

We were ninety participants from all corners of India, and from many parts of the world - Japan, Hong Kong, Malaysia, United Kingdom, Germany, Holland, Canada and the United States - ranging in age from 21 to 69 years. 52 men and 38 women. We were factory managers, counselors, college professors, housewives, advocates, workers with youth, children, and schizophrenics, priests, rural development workers, newspaper publishers, bankers, marriage and family counselors, management development professionals, process consultants, health workers, scientists, pilots, poets, musicians, psychologists, advertising creators, salesmen, human resource developers, artists, brahmins, Parsis, Jains, Hindus, Catholics, Muslims, Protestants, and Buddhists. We were a picture of the emerging global society.

Right before the Academy, Jean and Peggy went to Panvel and Chikhale. Over one hundred people came from villages, industrial associations, schools and universities to hear Jean speak and to experience exercises in kinesthetic body and imagistic thinking. Following the program, Jean and Peggy visited Monu Bhattacharya in the hospital in Bombap where he has been recovering from a serious back fracture since late January. The next day Principal C.D. Joshi accompanied Jean and Peggy in a visit to The Man On the Mountain ashram on the way up to Lonavla.

CREATING PHENOMENA IN SWARMS

By The Toronto Unit

Anne Patterson led our last meeting as a gathered group in December when we reflected for three hours on the event of Oaxtepec. At that meeting we decided never to have another community meeting without the presence of the Planetary Spirit Association - people

like Amy Thompson, Rick Edwards, Suzanne Jackson, and Alexander Chua. Our next gathering six weeks later was in a downtown hall to celebrate David Patterson's birthday. Bill Staples made an on-the-spot videotape of testimonials to the life of David; we drank, ate, and talked a lot, and had some great square dancing. The time not being ripe, the date for our next meeting has not been set yet, so we have had many ad hoc meetings.

First there are meetings organized by Connie Reemstma for new ICA members; the Jean Houston conference last year burped up quite a few new members. Studies of the work of Bill Thompson, Shakti Gawain and workshops on the emerging global myth have made for lively meetings.

Then there are the vision meetings, coordinated by Clive Skinner and Sandy Rafos. These have a different, but overlapping constituency made up of Toronto folk interested in becoming part of a "Centre". These meetings use mind-mapping, medicine wheels and workshopping to begin to make the implicate explicate.

Contacts and relationships with new networks have developed so rapidly in the past year, that it is quite impossible to keep track of them. But the permeation process is in its galloping mode: ICA staff are members of the following associations: The C.G. Jung Foundation, the Couples Club, the Canadian Periodical Publishers Association, the Queen Street Landowners Association, the Sierra Club, the Ontario Farm Women's Network, the Canadian Wildlife Federation, Board of Directors of Friends of Farm Families, The Renaissance Business Association, Therapeutic Touch, The Men's Group, Pollution Probe, the Nursing Union, Technical Writers Association, the Association for Humanistic Psychology, the Development Education Centre, Witches and Medicine Women, The Possible Society, The Mystery School and Human Capacity Programme, the Global Reading Salon, and of course Peacenet and Web bulletin boards. Edges magazine is making overtures to 120 human development networks, and Conferences continue to send out feelers to many others.

The Toronto "House" is a local unit of the "Global Covenanted People". Eleven of the 22 operate as ICA staff. Duncan Holmes, Barbara Gallant and Connie Reemstma are the Admin. Team. They deal with Canadian International Development Agency funding and monitoring to Jamaica, Zambia, and India, coordinate funding treks across Canada, and deal with the finances, and care of ICA members. Bill and Ilona Staples, Ronnie Seagren, Brian and Jeanette Stanfield deal with Edges Magazine; Jo Nelson and Sandra Rafos are ICA Associates and facilitate programs for rural, health, tourism, and farm women networks. Tom Reemstma works for The Relaxation Response three days a week; the rest of the time he manages the Consciousness Resource Centre marketing and selling audiotapes, video tapes, and books on the transformation process at To-

ronto conferences. Wayne Nelson and Sharon Turner coordinate and market conferences, bringing Jean Houston, Don Campbell, William Irwin Thompson, Hazel Henderson, Thomas Berry and others to Toronto. New networks and members have opened up through this conferencing which is a high-risk, expensive venture.

These activities are conducted out of the ICA office at 577 Kingston Rd. Three salaries are paid by ICA Canada to the admin team. The rest of the team support themselves through their program income.

The other colleagues of the Toronto "house" at 2269 Queen Street East are in private sector jobs. Brian Griffith does research work in stock transfers at National Trust Company; he gives much of the rest of his time to an intensive, multi-year research project in archaic cultures. Sheighlah Hickey works as an accountant, and does the crossword puzzles for *EDGES Magazine*; Deanna Hickey is finishing school and looking for a job; Bev Parker works three days a week doing home care for elders, and pursues her *Wise Woman* study and practices.

Heidi Holmes is a full-time nurse at Doctors' Hospital and participates in the permeation of the Ontario health network; Jan Sanders is with *PeoplEnergy*, and has just returned from doing programs in India and participating in the Jean Houston trek. Ilona Staples Day 1 does design and layout for a publishing firm; and pursues her *New Paradigm Art* business and *EDGES Magazine* in her free time.

Bob Rafos works for *New Castle*, a Toronto firm owned by David Patterson, and takes responsibility for some of the community's finances; Brian Williams and Lorraine Purdon work with Patterson Kirk Wallace, a consulting firm owned by Anne Patterson: Brian is now in excellent health; he and Jason have taken up bike-riding in earnest. Lorraine Purdon pursues the *Wise Woman* and wicca traditions of spirituality. Jim Patterson is a partner in *Grove Country Products* which produces *Astronuts*, a delicious, chocolate-coated, soybean snack food. This year he is attending the *Mystery School* in Port Jervis, NY with Sharon Turner, Wayne Nelson, and Jan Sanders.

Rachel Holmes grows taller by the day; Aaron Nelson is preparing to go to Brussels; Paul Patterson is delighting in the residential learning centre in Seattle, Tim Nelson, Sherman Patterson, Jason Williams, and Joan Patterson grow more canny by the day; Jake Griffith now works two 50- and 60-piece puzzles simultaneously. Tobias, the Beaglehound, and Amber, the *Mystery Cat*, and about 500 plants make up the complement of life forms at 2269.

Every Monday night is yoga night in the general purpose room at 2269. Pasquale, a hatha yoga professional, leads the group. Claire Bonnell and a woman from the neighbourhood plus several housefolk attend. A Men's Group meets downtown every week. The *Global Reading Salon* meets once a month in the house to share

research into planetary trends. Once a quarter there is an Open House and celebration at which new people can be met, birthdays etc. celebrated, and a good time had.

At times it feels as if little is happening; at other times it feels as if everything is happening, but not in any way we had envisaged; open space is still all around; our smaller stories are becoming part of a much larger story. The community has no name, no strategy, no philosophy, no leadership. It is exciting, it is terrifying, it is mysterious, it is confusing; but we wouldn't have it any other way.

A GREAT MONTAGE By ICA West

One of the most exciting aspects of ICA West's work is its Partnership Program, a special focus of which is long-term relationships with Native American groups. In this program, ICA staff train local facilitators over an extended period of time to recapture and empower traditional decision-making processes. The skills developed are then applied to practical projects effecting youth leadership, health-care, education, community, economic development and tribal management. In the southwest United States, ICA West is working with the Hopi, Tohono O'odham, Zuni, Northern Pueblos and other Native American affiliated groups.

There will be a 4th and 5th grade camp for four weeks from mid-July to mid-August. The camp is being done in partnership with Bud and Barbara Wilson at their Sangre de Cristo ranch near Taos, New Mexico. Six slots are being reserved for our network. Other children will attend from the Albuquerque area, Indian communities, Mexico, Norway, and Sweden. The cost is \$350, payable to ICA West. Olive Ann Slotta will represent ICA on the camp staff. Please contact Olive Ann at 303-388-3388 for information and registration.

People in the Los Angeles Primary Unit are being invited to help create what it means to be the "Order" today. They are planning a gathering on Memorial Day in Phoenix and are doing ongoing interchange. About 70 people have already decided to participate in this dynamic. Write to Marilyn Oyler in Phoenix for more information, 4220 N. 25th St. Apt.3, Phoenix, Az, 85016.

The Seattle House hosted a 50th birthday party for Stan and Carol Crow, put on by six offspring of the family clan. 50 people were served spaghetti, salad, garlin bread, cake and ice cream. Skits, games and a pinata made it a memorable event for all.

Susan Wagner in Houston indicates that the new

Machakos Game brochure will be off the press soon. Marketing strategy is going on with Jill Egland and Mark Stauffer in New York. The game was displayed at the International Development Conference on Feb. 20 - 22. There are conversations going on with Jim Wolter, a Development Education Director of Past Peace Core Workers in the Chicago area, about doing multiple Machakos training session for their organization. Their aim is to eventually turn out Machakos trainers who would then train Chicago public school teachers to use the game in the classroom.

Two of the Spring Workshops of New Horizons for Learning in Seattle will be facilitated by ICA staff. March 24 and 25, is *Changing Images* (based on the Theory of Imaginal Education.) Instructor is Bruce Robertson. March 31 and April 1, is *Tools for Reflection*. Instructors are Dorothea Jewell and Allan Gammel.

A NEW REALITY IS BORN By the USA Board

The USA Board Meeting was held in Phoenix on February 10-12th. Present were 15 board members, 4 guests, and 11 ICA staff. David Wood opened the meeting by discussing the research he had done on the role of non-profit boards. He found that there were two main categories: (1) Organizations with boards of directors who look to the organization's staff to prepare the agenda, and (2) Organizations whose board of directors prepare the agenda. ICA USA board is transitioning from the first category to the second. Following this context, Mary Warren Moffett conducted a participatory workshop on the concerns of the board members and the ICA representatives. The result established priority business requiring immediate action, business to consider but act on at the June meeting, and business of longer range concern.

One priority issue was the publishing of the methods facilitation book: *Winning Through Participation*. It was decided to self-publish the book and have it on the market by July 1, 1989.

Another priority related to assuring contributions to the ICAI budget and having at least two members at the ICAI meeting in Brussels in September. David Wood plans to attend. Don Moffat reported that the Long Term Investment Team had now turned over the administrative functions of the *Capitalization Funds* to the Board. All legal papers have been signed. New bank accounts are being set up and a finance committee is coming into being. Don Moffat will be one of the committee members.

On the 12th of February the board spent time working in committees on various concerns. It was decided that the next meeting in June will be in Kansas City. Priscilla and Rod Wilson and Audrey Ayres will work

together on preparations for the meeting, June 2-4.
(This report was excerpted from the minutes prepared
by Audrey M. Ayres, Sec.)

THRIVING ON CHAOS IN VENEZUELA

By Anthony Beltran

NORTH AMERICA CONNECTIONS

By Duncan Holmes

The ICA Board meeting was a surprise to those who attended. It was by far the liveliest meeting that had happened and the Board tackled all the issues in front of them. One person was overheard to comment that the Board had done more work by Saturday at 2PM. than it was expected to do in the whole weekend. The mood was one of aliveness and vibrancy of an organization on the move. The questions were ones of ensuring the future on the other side of Mexico, with no looking back. The meeting was planned and run by the Board members. The committees which were set up had the expectation that it would be the Board members who would be the motivating force behind the work going on.

On Monday the ICA staff present for the weekend sat and talked about the directions each Primary Unit was going. The deepest conversations happened when we flipped into talking about the "order" dynamic and the directions it was moving. There was also a lot of conversation about the direction of ICA. At times, I was distinctly uncomfortable in the meeting as I realized that we had a very new reality on our hands. No longer was this meeting talking about the work of the body of people who understood themselves related as the larger order. Lists of activities or responsibilities of ICA staff left me wondering what had happened to certain people - only to realize that they were no longer working in ICA - although they were in a house or part of a primary unit. It left me with the solid experiential realization that we needed a new way to talk about this larger body of people. I think we need some way to symbolize its presence, its activities, and to be able to visually impress our memories with who these people are. I think this would need to be done not as an ICA activity.

The team in Phoenix is planning such an event for those in the Western USA. Over Memorial Day Weekend, they are gathering the "Order" (or whatever we are called these days) to talk about the future of this focused energy form. This has been distinctly said to not be ICA. Those of the staff who met on the Monday after the Board meeting felt that holding this kind of meeting was on target. The outcome will be very interesting to watch.

ICA Venezuela moves on the energy of transformation. We change as we open up more and more to our medium. People know us and expect from us. Our energy is focused outward. We are reaching out. The energy bonds of old are more diffuse now at the nucleus but the membrane is always active and more permeable than ever. We look more towards, receive more from, and give more to our environment as our strand joins others to weave the social fabric.

Our programs currently include the Corporate Culture Research Project where executives and employees of ten top Venezuelan Companies are being interviewed with a mind of discovering "What is management in Venezuela?" And, how can business culture relate with traditional Venezuelan ways to the benefit of both? Our contracted director Susan de Vogeler brings an added dimension to our work and name with her PhD on Corporate Culture Change from MIT. The top echelons of the Venezuelan Business world marvel at an environmental analysis wave.

We have just submitted a proposal, to Fundacion Antonio Cisneros Bermudez (Pepsi Cola), and received approval for the creation of a new nine month curriculum for Integrated Learning. It will give us a way to continue to explore the needs of the Venezuelan educational system. With ICA board member Gustavo Roosen recently designated to the post of Minister of Education, our small contribution is a great source of satisfaction.

Finally we continue to have a presence in Cano Negro de Tapipa and elsewhere in the Barlovento region where we join forces with old and new friends in formulating and reformulating what rural development and integrated development means in Venezuela and Latin America in the '90s.

In an effort to become professionals, all our staff have become paid employees and we have had a staff reduction. We are happy to share that all are doing remarkably well in the midst of the worst economic crisis in Venezuela in this century.

Our concerns include: how to best use our Centre for Human Development, a Venezuelan Executive Director for 1990 and the continued permeation of Venezuelan society with our methods and the methods of our colleagues to the year 2000 and beyond.

Postscript. I wrote this reflection before the major disturbances and rioting that you may have heard about this week. I am happy to share that all of us in ICA and all of our colleagues are well and that the country is today regaining its normality. The wide spread disorders were a shock to all and certainly give us and the whole country much to reflect upon in the coming weeks. We are grateful to be so positioned as to be of

assistance to the country, its people and leaders
Yours in Planetary Collegiality, *Antonio Beltran*

Global Ritual created by Cincinnati colleagues.

Postscript 2. Two weeks ago, after a period of 31 years of stable, democratic development, Venezuela experienced a social explosion which resulted in over 300 people killed and around 2000 stores looted. This happened immediately following our new president's announcement of the government's economic package which included austerity measures, dramatic price increases, increases in interest rates and loans from the IMF for the first time in the nation's history. In previous years, Venezuelans had become used to many subsidies made possible by the oil wealth of the nation. Gasoline, electricity, food, transportation were all subsidized. With the collapse of the price of oil, Venezuela's economy has been on the down slide, with its international reserves almost depleted. Over the past five years the nation had paid out 28 billion US dollars to service the external debt, but only 9 billion US dollars of this was principal, with 19 billion US dollars in interest. This current crisis has plunged the nation into profound reflection about the issues of social justice, productivity, ethics, education, etc. This moment is an opportunity for new forms of societal dialogue and collaboration to emerge. At the March meeting of the Board of Directors of ICA Venezuela, the Board re-committed the ICA to play its part in the nation's development. *Rob Work*

George Holcombe reported that at the ICA Associates meeting in Dallas in January it was decided to contribute and raise funds to enable the JWM Archives to be preserved and relevant papers transferred to computer disks and microfiche. Colleagues will explore the possibility of Betty Pesek heading the project. They will also explore the possibility of placing the collection at Perkins School of Theology.

Jack Gillis and colleagues in Bombay invite participation in writing talking papers on future Global Structures for the "Order". It is suggested that these papers be in four arenas: Common Economic Life, Polity Life, Spirit Life, and Growth Plans.

The Powell family and colleagues in Nairobi are initiating a *global directory* of people who see themselves as a part of a global network of care, serving individuals and organizations who want and need to keep in touch with each other. The registration fee for a year is U.S. \$25. This includes the directory and quarterly updates. Please contact your closest ICA office for application forms and more information.

Indianapolis: ICA: Earthcare Anita Gibson reports that they had a record attendance at the recent Training, Inc. graduation. 110 business and civic leaders came to see 49 graduates receive their certificates. Poetry and pom pom cheers gave lively accents to the event. There was also a good response from the faculty at Indiana Vocational Technical College who had an in-service training on Imaginal Education. Amal (Morcos) Pratt celebrated her 31st birthday at the Earthcare Centre. She told of a new city being built just north of Bayad in Egypt. Bayad's success in desert reclamation has encouraged the government to look on the "desert" side of the river to establish a model city.

NEWS BRIEFS AND ANNOUNCEMENTS

Kansas City Once a month the ICA:KC team and friends gather to reflect on spirit life and participation in the human family. In coming together they remind themselves that spirit is grounded in the mundane life of service. They believe that the ability to care for the globe stems from the awakening and nurturing of the human spirit. As they share their own individual experiences they strive to touch the threads of common hope, humility, compassion, gratitude, praise and acknowledgment of the way life really is. The foundation of gathering is collegiality of task, not common background, culture or religious practice. People of all faiths can participate from the heart without reservation. This group acknowledges The Transcendent Other in their experience of ordinary life and in their images of the future of the planet. The next gathering is April 2nd at Priscilla and Rodney Wilsons.

Chicago ICA: Chicago hosted 40 midwest colleagues January 5-7. In the midst of looking at long-term education strategies, an underlying question was how to take the last 30 years of creativity and use it to forge the next 30 years. Highlights of the weekend were the study of Brian Swimme's *The Universe Is a Green Dragon*, led by Bill and Lyn Edwards, and a closing

GALAPALDEIA

What is the major project for the 90's?

Galapaldela of course.

Where will people all across the planet design community for Century 21?

In the Galapaldela .

What is the GaiaPaideia?

Wherever two or three (or more) are gathered together to model the 21st Century Learning Society for Gaia.

What does it take?

The rest of your life!

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