

The Node

Volume 10, No. 2
October, 1995



Hona Staples

THE NODE

The Node is published four times a year by
Sheighlah Hickey, Heidi Holmes and Sandra Rafos

The Node is available by subscription.

The rate is USD 15 a year.

New Mailing Address

The Node

Heidi Holmes

757 Victoria Park Ave.

Suite 205

Toronto, Ont., M4C 5N8

TABLE OF CONTENTS

EDITORIAL

RITES AND RITUALS

THE COMPLETED LIFE OF ROSE ELAINE HERRICK WORDEN

Words of Remembrance, Poetry, Song

STANFIELD'S 25TH WEDDING ANNIVERSARY

by Jeanette Stanfield

70TH BIRTHDAY CELEBRATION

by Betty Pesek, greetings: Lin Wisman, Doris Hahn,

Sandra & Bob True and Joan Secord

CSIIIA: INDIVIDUAL AND THE FAMILY REVISITED

By the Philbrooks

WEDDING CEREMONY

By Sheighlah Hickey

CULTURAL STUDIES I:

A LOOK AT THE FOUNDATIONS OF POST-MODERN AGE

By Hilary Bell

ARTICLES

WOMEN'S CONFERENCE IN CHINA

by Cass McLaughlin

PLENITUDE

by Joan Firkins

PYRAMIDS THEN AND NOW

by Bill Grow

ARCHIVES MEETING

by Jack Gilles

LETTER, BOOK REVIEW, POETRY

IN THE PHILIPPINES

by Annette Magquire

THE KEEPER'N ME

by Heidi Holmes

POETRY

by James Latrobe

EDITORIAL

We again thank you for your contribution to this issue of The Node, especially the article which arrived via Email from China on the Women's Conference. In this Node, the focus is on Rites and Rituals. We have rites of passage with the celebration of the completed life of Rose Worden, a wedding ceremony, the Stanfields celebration of their 25th wedding anniversary, Betty Pesek's 70th birthday celebration, the Philbrook family reunion (central to the reunion was the "Individual and Family Course CSIIIA).

A study group in Toronto decided to experience the course Cultural Studies I again and invited James and Nadine Addington to come to Toronto to teach it. A quote from the CS-I article states: *"The address of the course was deepest in the Sunday morning session where people stood in the context of a new geo-social time and came to grips with the question of vocation."* What does vocation look like these days in this time of uncertainty and rapid change? What are the characteristics and qualities of vocation? For the December issue of The Node, we thought it would be fun to hear how others are experiencing vocation in these times. We look forward to hearing from you.

rites and rituals

A CELEBRATION OF THE LIFE JOURNEY OF ROSE ELAINE KERRICK WORDEN January 31, 1938-September 17, 1995

The celebration was held on Saturday, September 23rd at Songaia in Bothell, Washington. Family, friends and colleagues gathered in the Meadow for the forming and blessing of **Sacred Space & forming and blessing the Sacred Community.** The major passages of the ceremony were: **I. Memory and Thanksgiving; II. The Cycle of Dying and Living; III. the Continuing Journey and The Benediction and Communion.**

REMEMBERING ROSE

Rose was born on January 31, 1938 in La Paz, Bolivia. She was the fifth child of Methodist

missionaries who were assigned to the Bolivian Itiplano where she grew up. At age 13, she left her family to attend high school in Lima, Peru. At 16 she came to the University of Washington in Seattle and stayed at Wesley House next to the campus. While at the University she met Rod and they were married in August 1957. Rose graduated in June 1958 Cum Laude in Mathematics Education. After graduation, Rod and Rose lived in Puyallup, (south of Seattle), where Rose taught in the public school system. They moved to Redondo, Washington where they had their first child, Elaine in 1961. Two years later, Helen was born. Rose and Rod built a house on Puget Sound between Seattle and Tacoma and lived there from 1965 to 1970. The family was completed with John's birth in 1967.

Rose and Rod took their children on many camping trips in the Cascade and Olympic mountains where everyone enjoyed the beauty and solitude of the mountains. However, for the kids, the peacefulness only lasted so long. Once, to keep us quiet for a while, Mom told us to sit and watch for the mountain to move. This kept us occupied for a few minutes.

In 1970, the Wordens joined the staff of the Institute of Cultural Affairs (EI/ICA) in Seattle. In 1973, we took an assignment to New York where we lived on Long Island and in Manhattan. Rose worked for Rainier Bank while in Seattle and Sabena airlines in New York. In 1976 and 1977, she traveled the east coast organizing and conducting community town meetings.

In 1978, Rose and Rod accepted an assignment to the village project of Cano Negro in Venezuela. Rose was co-director of this project until 1981 and trained local Venezuelans in community development methods. The people of Cano Negro worked hard to contribute to their community and as a result saw dramatic improvements in housing, health and community services; during those years, their economy grew 430%.

They returned to the U.S. and spent three years as directors of the ICA offices in Orlando and Atlanta. In 1984, they returned to Latin America with an assignment to Mexico. Over the next eleven years, Rose trained over 3000 people to be facilitators in sustainable development and participatory methods for community development, as well as over 100 trainers of facilitators. She helped the Mexican Foundation for Rural Development, Mexico's largest non-government organization, to create their four-week Diplomado training program, using ICA methods, for training personnel from organizations

in both the public and private sectors from all over Mexico. These courses are held several times a year and continue to this day.

In September, 1985, Rod and Rose were in Mexico city during the earthquake. On the first day of the quake they helped to rescue people buried in the rubble. As they lived in the middle of the Zona Rosa, the area hit hardest by the quake, their children were very worried at this time. Eventually, we were able to reach them by ham radio operator. They stayed in their apartment building for a week, evacuating three times for the quake and after-shocks before leaving for Guatemala.

Rose and her family took many road trips throughout Mexico visiting beaches, historic towns and archeological sites. Rose was fascinated with Mexican history and culture and she made every trip a wonderful and unique adventure.

Rose had a rare gift of perception, both with people and situations. On one of those trips, the Blue Van broke down in the middle of the desert between Mexico city and the coast. Rod and Mike (Helen's husband) searched and searched for the problem without luck. Finally Rose suggested that a part Rod replaced on a recent tune-up, the capacitor on the carburetor, may have had quality control problems. Fortunately, Rod had saved the old part and was able to re-install it. This solved the problem and the van was up and running again.

In 1988, ICA Mexico hosted an international conference called "Our Common Future" in Oaxtapec, a beautiful garden area dating back to King Moctezuma. One hundred Mexicans participated along with nearly 500 friends and ICA colleagues from around the world. Afterwards, some of the Mexicans formed a network of NGOs, the first cooperative network of its kind in Mexico. The only non-Mexican involved in this network was Rose.

In 1989, Rose helped start the Tepeaca project in the state of Puebla as a joint effort between ICA Mexico and the Mexican Foundation for Rural Development. The project is a demonstration of integrated sustainable community development including re-forestation of this arid region. It is still expanding.

In Christmas 1989, the Worden family camped on Jorge Castro's beach front property at Playa Litibu in Nayarit, Mexico. Rod and Rose saw this as the perfect location for building a community that would explore ecological and self development issues

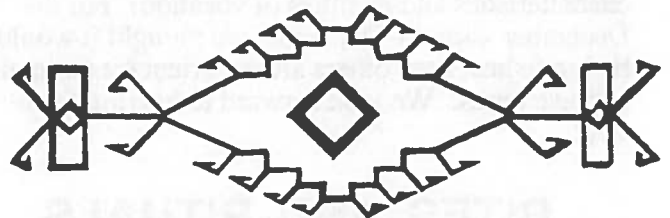
related to the Third World. Some colleagues raised enough money to buy property. In 1991, they started building self-sufficient houses that use solar power and collected rainwater. Rose and Rod moved to Playa Litibu in 1992. To date, five houses have been built and three families live here full time.

In August 1994, Rose discovered that her chronic coughing was actually due to sarcoma tumors in her lungs. She battled this cancer for over a year both with chemotherapy and meditative visualization. She did not allow the bitterness of her illness to destroy her gracious spirit or her sense of humor. She died on September 17 with her husband and children present.

Rose is survived by her brother Bill Herrick, her sister Margaret Daily, her husband Rod Worden, and her three children, Elaine, Helen, and John.

The Family & the Community

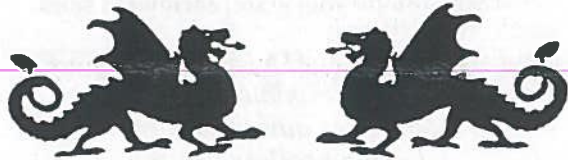
In order to keep the format of North, South, East and West, we have inserted the poetry and prayer of the four directions on the last page.



STANFIELD'S 25TH WEDDING ANNIVERSARY

Brian and I celebrated our 25th Wedding Anniversary in July. We were married in Australia in 1970. Now we are living in our newly chosen country of Canada. We decided to celebrate by taking a trip to see the Maritimes in Eastern Canada. We spent two weeks touring the glorious rivers, mountains, valleys, forests, seas, and small villages of New Brunswick, Nova Scotia, and Prince Edward Island. Barb Gallant, a colleague living in PEI joined us in Nova Scotia for a great drive along the Cabot Trail, a beautiful trip along mountain ridges overlooking the Atlantic Ocean. Then we spent a second week relaxing on lovely Prince Edward Island, riding bicycles, doing a bit of canoeing, visiting Green Gables and Barb's family home in Tignish, and having time to just reflect on our past 25 years and the future. It was a great time of experiencing the natural wonders and rhythms of the Maritimes.

When we got home we did a corporate celebration with colleagues in which people brought their favorite desserts- Australian, British, American and Canadian style. What a Treat! We shared pictures and symbols of our wedding and events of the last 25 years. Heidi Holmes hosted our 25th and held accountability. She presented us with a Chinese dragon, a symbol which had played a major role in our reception in 1970. The men at the stag party had made a huge dragon which stretched out across the front of the hall.



Now the dragon had once again become part of our family**Jeanette Stanfield**

70th BIRTHDAY CELEBRATION

Dear Ones:

Lyn tells me that you are looking for a bit about my wonderful birthday celebration recently. It was truly full of wonder. And it still leaves me with awe when I think about it. Kay had asked about my favorite way to celebrate, and I told her that it was to just have a family dinner--very quiet. It WAS just our family around the table, but the "Treasure Chest" Book (four inches thick of cards, etc) which she presented to me expanded the party to a huge crowd!

As you know she had sent out notices of the approaching date, and people that I have known for the past umpteen years sent me fantastic greetings, ranging from funny cards to montages of my life, to books, to letters that brought tears of joy to my eyes. She divided the book into sections, and enclosed the corresponding messages into each section.

I am sending you a sample of the contents of the book, with the major divisions plus the first page of goodies that came with each section, so you can get an idea of what it was like. Here goes.

- | | |
|----------------------|--------------------|
| 1. Family Memories | Phase I 1925-1945 |
| 2. Friends | Phase II 1945-1965 |
| 3. North Shore Cadre | Phase II (cont.) |

- | | |
|---|-------------------|
| 4. Founding Fathers and Mothers (of the Institutes) | Phase III 1965-85 |
| 5. From North America: West | Phase III (cont) |
| 6. From North America West | " |
| 7. From North America: South | " |
| 8. From North America: East | " |
| 9. From Asia | " |
| 10. From India | " |
| 11. From Australia | " |
| 12. From Europe | " |
| 13. From ICA International, Brussels | Phase IV 85-2000 |
| 14. From Chicago: The Archives | " |
| 15. From your present family | " |



Thanks for asking! When you come to Chicago next time, please let's go to lunch or something! Right now I am on an 'extended leave of absence from the archives' in order to secure my finances, but I plan to return for Saturday work, and holidays, etc. The someday I hope to be back there full time again.

Grace and Peace,
Betty Pesek

Selected Greetings to Betty

Betty,

Wow you are 70!! I am proud of you!!

As a team member you are...
Up at dawn to be sure everything is done to a "T"
Smiling when no one else understands how you can
Taking on projects others shirk

As a neighbor you are...
An Advocate of quiet
Sincerely supportive and interested in your neighbors
Full of improvement ideas

As an office neighbor you are...
Willing to shut the doors during meetings
Interested in what is going on in other offices Considerate

As a friend you are...
Someone who works at keeping friends "in your screen"
Willing to have fun on both your and other terms

Open to ideas
HAPPY BIRTHDAY
Love, Lin Wisman

Dear Betty,

A belated Great 70th greeting! And what wonderful years they've been for you, and for those you have touched!

The women's Forum trip to the Philippines and Indonesia and Malaysia (with a surprise stop in Kata Kinabalee) is all the more memorable, because I travelled with you. There was the first night out when you built impact models all the way across the Pacific - While I napped. Then, of course, there was the well-washed one blouse that made the whole trip. There was the key member of women's work in Manila - who also showed up in Cebu (where we ended up recruiting a GWF after we arrived. Then, there was that stellar group (recruited single-handed by Jeannie Philbrook, along with brown-outs throughout the day. And then, there was the big group of women in Kelapa Dua - all smiling and excited over their name tags and little straw purses given to each of them - we ate lunch from banana leaves, and the women sneaked food out to their children. Then, there was the big village celebration in Malaysia where we were honored guests - front and center! And, oh the mangos everywhere! That's a whirlwind tour of S.E. Asia during the spring of 1977. It all led to the women's advancement program in rural areas all around the world - and the ripples go way beyond our knowledge.

So what's in store for the 70s? It'll be good, whenever and whatever.

Much love, **Doris Hahn**

Dear Betty,

Happy Birthday, what a joy to be part of this event. You have always been a woman I watched, admired and wanted to emulate. The first time I saw you, was in the LENS Lab, Summer '73. Your skin was tan, your eyes bright blue, your hair highlighted blond. You had given a talk and came into the Lab to get feedback. Your gracious spirit was evident then as always. The time we spent preparing the Women's PSU was the best.

Lynda Cock gave the poem below to me for my 50th birthday. Diane, her sister, gave it to her on her 50th. I now give it to you. They inscribed the poetry on a pitcher for Lynda. So imagine a vessel of your choice - an appropriate gift that symbolizes your life.

... a vessel that represents the carrying of "the stuff" of life

and sharing it with others.
 ... hand-cut-representing the unique quality of your life,
 ... capacity to be filled and emptied - representing the receiving/giving principle you understand so well,
 ... a pouring vessel - representing the pouring out you do in so many ways.
 ... It was a baptism of water many decades ago.
 ... You have "given of the water" to many women from many places around the world.
 ... You have refreshed and given new hope through training, formal and informal, you have provided.
 ... Thank you for your grace, energy and spirit.

Now from me: **A HAJKU FOR BETTY**
*With humble spirit
 She gives quiet direction
 Like the rolling brook.*

*With loving detail
 Her ventures are elegant
 Like the hummingbird.*

*with gentle heart
 Betty brings love, joy and smile
 Like flowers in spring.*

We celebrate your 70 years of Being as Mission from God/Goddess to History. Happy Birthday Dear Friend and Mentor.

.....**Sandra and Bob True**

WITH LOVE AND FOND REMEMBRANCE

I will always be grateful for the organizational prowess and the sense of beauty that you brought to your task as ICAI's first Secretary General. Thank you Betty, Bravo on your seventieth.

.....**Joan Seacord**



CS IIIA: INDIVIDUAL AND THE FAMILY REVISITED

On July 18th, members of the Philbrook, Henry and Otto clan met for a reunion, on South Padre Island, in Texas. the occasion was the celebration of the completion of Ph.D. requirements at Texas A&M by

Kenneth and Deana Henry. Ten of thirteen grandchildren of the Philbrook family were present. Two grandsons brought their fiancées. Kenneth Henry's mother was present, as well as other relatives, 22 people in all.

Planning the mechanics of the event came first. Safety rules for use of the beach, team assignments for meal preparation and cleanup, menu planning, distribution of cost, and special occasions. Central was to be the "Individual and the Family" course (CSIIIA in the Ecumenical Institute's curriculum) which would occupy the hottest part of three days. A trip to Mexico would be followed by Celebrations of everybody's birthdays. (Fred Buss traveling in Taiwan had given fantastic instructions about visiting part of Mexico since he spent many years of his life in this part of the world.)

Prepared with notes from several CS-IIIA's, Phil and Marge decided to present the course in three sections: I. Covenant and Marriage; II. Role of Male and Female with the Economic and Political dynamics of the family; and III. Role of the Child with the Cultural and Missional dynamics.



Roy and Geni Philbrook, Deana and Kenneth Henry, and Larry and Evelyn Philbrook were to be part of the teaching team for one of the three hour sessions; 1-4 p.m.

The age spread was 67 to 8 - and everyone talked. Everyone participated as a family of one or more - eight family units. Assignments were given by family for homework each day, with reports received at the next session.

Spins were presented by multiple speakers. Phil went first with Larry and Evelyn. The marriage covenant, introduced the charting method of learning. Marge began the second day; then Roy and Geni divided the group by sex to discuss roles of men/women in our time. After the groups reported their reflections, the economic and political family dynamics were discussed.

The third day the Mexico trip began with drawing names for all the family members even those who were absent. A celebrative lunch at Fred Buss' favorite restaurant began the shopping tour. The Birthday celebration that followed would include

giving and receiving gifts just purchased. Our ritual of: "What has been the most significant event of this past year?" proceeded in chronological order of birthday and became a comprehensive report on the spirit journey of the lives of our clan.

The next day - back at the course. One of the families reported that they discovered their budget was based on 120% of their income. Led by Phil, Kenneth and Deana, the role of the child, the cultural dimension, and symbolic life in the family again brought lively discussion.

A reflection on the week declared the week good! All the participants saw this as a helpful dynamic and made plans for continuing their evaluation and planning the way home and at home. We departed with the decision to hold the next clan event, celebrating the fiftieth wedding anniversary of Phil and Marge in July, 1997, at the Otto's Earthwise farm in Paw Paw, Michigan.

Specifics of the contents of the sessions are available from the EI/OE/ICA Archive-Resource Center to anyone who would like to "copy" this dynamic at your next family reunion.

.....The Philbrooks

WEDDING CEREMONY

On September 2, 1995, Deanna Hickey married Richard Gagat. Richard is of Polish descent. His parents immigrated to Oshawa, Ontario shortly after the war and Richard was born in Canada.

The wedding celebrations began in June with a bridal shower graciously hosted by Mrs. Alfreda Gagat in Oshawa with a sit down dinner, white tablecloth with candles and flowers. The meal was a smorgasbord of home made Polish dishes (the names of which I can't recall). Dessert followed the main course with an assortment of 15 different sweets and a huge heaping tray of fruit and cheese. Deanna was introduced to Alfreda's sisters and friends a great group of lively strong women.

The celebration then moved to Toronto in July where Richard was introduced to Deanna's extended community (our friends and colleagues of long standing). We gathered at the Stanfields, shared a pot luck dinner of Maritime Tortiere (meatpies), vegetarian lasagna, East Indian food, salads, breads and for dessert a decadent chocolate cake, lemon pie and key lime pie.

In attendance were the Stanfields, the Rafos, the staples, the Holmes, the Nelsons, the Gibson family, Jan Sanders and Nancy Fraser. After introductions, Richard and Deanna were encouraged to discuss how they had met and Richard was given the opportunity to tell us about himself and his background. The conversation led by Bill Staples then revolved around what it meant to be married these days. How do you sustain/nurture a marriage over the long haul? Deanna and Richard spoke about what Marriage meant for them, each of us then had words of wisdom to impart to the couple. Duncan Holmes then presented a community gift to Deanna and Richard (a gift certificate for a family collage to be created by Ilona Staples in consultation with the couple.

The wedding day, September 2nd, dawned a beautiful bright sunny day. The wedding ceremony was held in Oshawa at an outside chapel on the grounds of the Polish Sirkorski Hall. Deanna and Richard took their vows to sound of birds singing, crows cawing, surrounded by family, friends, colleagues and beautiful trees. Family and guests came from Poland, Germany, Seattle, Winnipeg, Chicago, Deerborn, New Brunswick, Oshawa, Greater Toronto and Port Dover. Guests you would know were Bob and Sandy Rafos, Jeanette Stanfield, Duncan, Heidi and Rachel Holmes, Bill and Ilona Staples, Connie and Tom Reemtsma, Wayne Nelson, Nancy Fraser, Ronnie Seagren and Mariam and Stan Gibson,

Richard's cousin Philip, a baritone with a German opera company, sang Panis Angelicus, Ave Maria and The Lords Prayer. A reception and dinner followed the ceremony in the Hall. During the reception, Barry Hickey, Deanna's Godfather and uncle sang two songs to the Bride and Groom; A Touch of Pink (a song about the bride) and The Seed. Again a smorgasbord of Polish food and desserts. A dance followed the dinner with Polish music and the polka, sedate waltzes, popular music and rock (something for everyone). A buffet came out at 11:00 p.m. with assorted cold cuts, desserts and coffee for sustenance. The Ceremony began at 4:30 and the celebrations went on till 1:30 a.m. The bride was beautiful and the groom handsome. It was a beautiful



ceremony on a gorgeous day with a glowing, beautiful & elegant bride.

..One proud mother, Sheighlah Hickey



CULTURAL STUDIES I: A LOOK AT THE FOUNDATIONS OF POST-MODERN AGE

One participant realized he was intensely involved in the care of his mother through a network of caregivers but actually saw her very little face to face.

Another held up a time planner loaded with commitments, and someone else observed that her fifteen year old daughter had a time planner almost as full.

Another noted that the typically 'Newtonian' apartheid system collapsed in an increasingly 'Einsteinian' world.

These were images from Cultural Studies I, nineties style. A group of 12 people from the Toronto region continued to explore the Ecumenical Institute's Religious and Cultural Studies Curriculum with the help of Jim and Nadine Addington of St. Paul over the weekend of September 29 to October 1, 1995. If we worried (and we did) that the course would be out of date and irrelevant, our fears were put to rest. As with our experience of Religious Studies I, we discovered anew that the CS-I provides a framework but our own life experience fills it up.

Our intent was two-fold:

- First, to explore the foundations of the post-modern age that is coming into being all around us and forming the everydayness from which new mythologies will grow.
- Second, to inform our work on creating the Living Profoundly course from the raw material of Religious Studies I and, perhaps, to help in developing a new awakening course to occasion a personal reconnection with the depths of human experience, not only for people with Christian mythology but for anyone who is on the quest.

Jim and Nadine laid out the foundations of the Common Sense, Common Style and Common Mood presentations and then did workshops within each presentation that let us fill those lectures with contemporary illustrations. As well, they introduced new images to the course using Native spirituality and the video, *The Global Brain*. They also rehearsed the process of decision-making within the framework of contextual ethics, including geo-social analysis and the dynamics of the social process. What would the geo-social grid look like now? What would a programmatic chart for your 'community' look like now?

The address of the course was deepest in the Sunday morning session where people stood in the context of a new geo-social time and came to grips with the question of vocation. In future weeks, our study group will begin to look at how this address can happen in the context of Living Profoundly/RS-I.

One of the directions that we discussed over lunch and again following the course was how we might give the experience of Cultural Studies I to the network of people who have been trained as facilitators in the past 10 to 15 years. There are many in 'the network' who sense that there is a very deep foundation to the methods but who have not seen that foundation in its entirety. A event like the Cultural Studies course could meet that need.

.....Hilary Bell

ARCHIVES MEETING December 15, 16, 17, 1995

As you know, Lyn has been working on the Archives for several years now and with the help of Betty and a faithful handful of volunteers, (and an occasional visit by many colleagues), is rapidly



approaching the end of Phase 1, which is the completion of the sorting, cleaning and entering the critical work of Joe and the Summer Programmes into a fine data base. This will be brought together in the publication of what is being called a record group catalogue. The archives project has existed through the dedication and commitment of Lyn and her team and they have had to scramble for funding. There

has been a steady giving base by colleagues, some in kind of equipment and it looks like they will be solvent through his year to complete Phase 1. But what next?

The ordering of the files and their entry into a computer base takes the chaos out of the line of filing cabinets, but there remains a series of crucial questions of what to do in Phase 2.

1. What are the products, books, models, constructs etc. that need to be created from this wealth of collective effort? Who might do this, and how?
2. Much of the wisdom and methods used to create this work is in our collective experiences and consciousness. How might this be documented and added to the archives?
3. The archives vision is to be an interactive repository that includes new material and models that some day (phase 3 or 4?) might be on-line. How do we begin the process of including new insights and continuing dialogue on our historical pioneering work?
4. As of January, 1996, Lyn will no longer be full time in this work. Who might be willing to take on this task and how might the whole effort be secured financially? How might the archives work be something that ICAs and colleagues around the world might take responsibility for?

At the Organizational Transformation Network meeting in Taiwan in May, we decided to begin an active research effort with the archives. We formed a team of John Epps, Fred Buss and myself to begin work on our spirit methods (Technology of Meaning), and how we can modify and apply them in today's business climate. This is a modest beginning and will rely more on our memory than material from Chicago. Brian Stanfield has been doing great work bringing new constructs together based on our work. Others are doing writing and design work on their own.

When I was visiting Lyn in Chicago in June we discussed the future of the archives and from that we would like to make a proposal to you. **We are suggesting a PSU happen December 15, 16, and 17 beginning Friday dinner through Sunday lunch (the**

usual 44 hour weekend). Cost would be \$50.00 room and six meals. The Gilles, Epps', Philbrooks and possibly Fred Buss will be in the States. We would like to get your response to participating in such an event. Could you write or phone Lyn with your answer. You can also reach me by email at icabombay@igc.apc.org.

I hope you will give serious consideration to this proposal. I'm more convinced than ever that the world is ready for and desperately needs our thirty years of work.

Grace and Peace

Jack Gilles

WOMEN'S CONFERENCE IN CHINA

Many of you know Cass McLaughlin from Minneapolis. We've been exchanging messages as she participates in the Women's Conference (nongovernmental) in China. We can be especially proud that the network our own electronic conferences are on (APC, the parent of EcoNet) was on site well before the delegates arrived, getting the necessary permissions and setting up dedicated lines and computers to make these communications possible. I asked Cass to do a report we might share on line. Here's her response.
..Gordon Harper

Dear Gordon - (Knee How, Ma)

Yes, this is Cass and this is my special address from China. APC, Association for Progressive Communications is providing all this free service to conference members. It's so appreciated. Always full of people. There must be over 50 computers available just for E-Mail/Internet.

This may be the only message out to you since it is already Thursday and the station closes down by 6:00 on Friday.

What can I report?

This conference is a very enriching feast of people from so many different countries, an explosion of colorful dress, musical voices and many interactive dances as everyone is confronted and stretched

relating to each other and the logistics and array of the conference events.

There are many logistical and communication problems and I find it ironic that I can go to a room and contact IAF members in the states on internet with great ease and have not been able to Contact the other ICAI members here in Huairou and Beijing to plan our workshop on Tuesday. Many workshops have been canceled some speculate to the fact that a lot of people did not receive there visas, and I think the 200 page catalog of programs was printed up before they know who would make it or not. A great many workshops are going on some over flowing with interest. It's not unusual to walk by a tent on your way to a chosen workshop and be distracted by a musical or dance performance at a stage or an over crowded tent of people intently engaged in listening to the likes of someone like Winny Mandela, or Betty Friedan. I was one of the people in a sea of umbrellas waiting two hours in the rain to see Hillary Clinton. I did not get in, but heard she acknowledge all the women waiting outside and gave a very powerful speech.

(Right now I am sitting at the computer which is near the press room and there is a demonstration passing through: People are chanting "Do support us for our aim for peace in Western Sahara," and "Morocco out of the Sahara" in English and their own language. Everyone at the computers stops to clap in a show of support.)

I heard one young women say that she has a new sense of pride in being a women. I would have to agree, it is not uncommon to be in the presence of women who know their own power, although not known by the masses they are influential role models by other standards. One evening by happenstance, I met three African Kenyan women. We sat under an umbrella table in what was called the parsol area at the Kuumba Stage where Africans were celebrating and performing for conference members. We kept company, danced, sang and talked. At one point one of the women pulled out her video camera and we all took turns interviewing each other asking what ever three questions we choose with the last question linking our life with our vision for five years from now. She promised to send us all a copy of the tape and made us promise not to view it for 5 years and that we would contact each other. By the time we finished we realized there was not another soul in sight, the rain had stopped and we all proceeded to our home sites, only to learn that we had closed down the town. It was not until we were



leaving that I had learned one of the women is a lawyer with her own business, another is opening a women's book store (1st of it's kind in Kenya) and the third women with the video camera is a very talented computer scientist whose mother also happens to be a member of the Kenyan parliament and a potential candidate for presidency. I heard of these kinds of interactions happening over and over with other woman sharing how they live and work in the world making a difference.

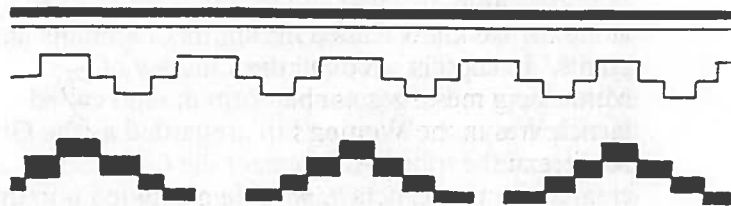
On the other hand there are also many opportunities to sit in on workshops with interpreters hearing stories that I have a difficult time imagining - living in America "land of plenty." This morning I was sent on wrong bus to a colleagues home site, and misdirected three times because of the language differences (had I known that I really wanted to see the country side and get closer to the mountains outside of Huairou I would not have been so frustrated, I thought I was heading to Emma Melton's home site so we could finish planning our facilitation workshop being held on Friday.). At one point I got on yet, another bus heading to yet, another hotel site hoping to find Emma and the others when I joined a group of woman from Cyprus. They were handing out information demanding justice and freedom for their country occupied and violated by the Turkish Army. Maybe it was my own frustration, but I just looked at these women's faces and accepted their brochures and felt the tears springing up inside as I thought of the dichotomy between the freedom I have known in the US and their oppression as well as the oppression other women from other countries experience. It's felt overwhelming and I wonder how they do it? What courage they have to come here and to take the stand they take in their countries. What does all this mean to me as an American? I can not predict right now as I am still in the moment of this conference event and there are a many more people to talk to.

I have hear women in some workshops say they feel disconnected, and fragmented. That there is much racism, and no one is listening to each other. I have not heard of many workshops that provide the opportunity for dialogue and that there has been a lot of panels and sharing of information.

There are 4 of us who will be putting on a workshop called Empowering Women Through Facilitation," we are associated with the Institute of Cultural Affairs International and the International Association of Facilitators. We will provide who ever shows up the opportunity to have a

dialogue using the ICA Basic Discussion Method and we will conduct a workshop for input into the next conference which we hope we will produce a document for our official ICA (NGO) members to take to the Governmental Conference. Those of us who are conducting this workshop are: the New president of ICAI from Japan, Shizuyo Sato and Susan Fertig-Dyks, working in Croatia (both ICAI offical members to the Governmental Forum), Emma Melton from Cleveland Ohio and myself Cass McLaughlin from St. Paul, MN. Catherine Barton is also helping out and she too is an ICA member from St. Paul MN. Luckily, we set a date and time to meet at our workshop site before we came to China, other wise we would not have been able to get together after arriving since communications are so chaotic and at times impossible.

.....Cass McLaughlin



PYRAMIDS THEN AND NOW

It is commonly believed that the Egyptian pyramids were invented by an elite priestly class and built by slaves under forced labor at the hands of pharaohs bent on securing their own immortality. This viewpoint could be radically altered by the recent discovery of miniature pyramids adorning the tombs of 600 workers who helped build the Great Pyramid of Cheops around 2550 B.C. From this discovery and more ancient folk traditions, archaeologist are suggesting that the common people may have been willing laborers in a building enterprise that was an expression of their own beliefs and values. Their new premise is that, instead of Egypt building the pyramids, the pyramids built Egypt.

Near the bluffs of the lower Chattahoochee River not far from Colquitt is the 300 acre mound complex known as Kolonoki. Dominated by a 56 foot high quadrilateral platform mound, the village of Kolonoki was part of a larger mound civilization that existed from 500 B.C. to 1500 A.D. and stretched from Chaokia, Illinois on the Mississippi River to the Atlantic Ocean. It was a civilization with an elaborate

ceremonial culture, rich in mythology and artistry, based on a common religion.

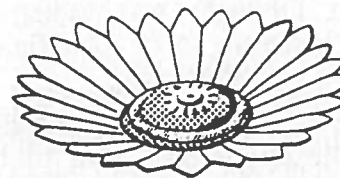
It is calculated that it would have taken two million basket loads of one cubic foot of earth, or 875,000 person hours of labour to construct this "temple" mound. It would have been a major vocation for the estimated 1,500 to 2,000 people who lived in thatched houses arched around the central plaza. Archaeological investigation of this and other platform mounds in the regional have determined that the various layers of residue on its summit were from structures that were periodically burned, buried and replaced as though part of a ritual process.

For the stories of modern Indian inheritors of this civilization, we have clues of the purpose of these mounds. In one Creek (Muskogee) account, mounds invoke supernatural assistance and protection, and the summits were places where rites of purification, renewal and rebirth were enacted to atone for having offended the spirits of animals and plants. In another account, the Chictaw of Mississippi tell of a great platform mound called Nanih Waiya, or 'slanting hill', regarded as the Great Mother of the tribe. At its center the Great Spirit created the first Chictaw, who then crawled into the light of day. Here, again, is evidence of another civilization in which building the "pyramids" built the people.

The "Mississippian civilization ended abruptly in the 15th century for unknown reasons. Kolonoki and most of the other mound complexes of the lower Chattahoochee were abandoned about 1400. High residues of platycnemia, a developmental abnormality associated with stress, was found in the bones of later burials, indicating some kind of extended traumatic experience. 200 years later, Native Americans encountered by Europeans could not explain the origin or reason for the mounds. All they could say was that the mounds had been built by "the ancient people".

Today, some of the mounds are at the bottom of lakes formed by dams on the Chattahoochee. Others have gradually slid into the river. One mound complex serves as the Columbus (Ga.) garbage dump. Most of the native American inheritors of the mound civilization were forcefully removed to Oklahoma on the "Trail of Tears" in the 1830's. So end all great civilizations, in destruction, abandonment or erosion. Another great civilization, one of skyscrapers, replaced the mound civilization for a while.

Standing on the summit of this ancient mound of Kolonoki, imagining the people that once lived there beneath this symbol of their transcendence, one might wonder what are the contemporary "pyramids" emerging among the common people that will create the next civilization.Bill Grow



IN THE PHILIPPINES

We stayed in Sudtongan (a former ICA project) for 4 days and it was really nice there. Don't know how much is still happening there in terms of what the ICA started. The rock production pioneered by the ICA was still going strong but the rock supply is fast disappearing because many other operators have since come on the scene. but there is a certain spirit among the people that I think is a remnant of the ICA's work. They seem to believe that they can do things for themselves, which is very important. Anyway they welcomed us wholeheartedly and we grew very attached to them. Lately I had been feeling uncertain, but now I feel fairly strongly that is the place for me to be. I am learning so much in terms of the concrete state of the



world and ideas about alternatives to this system. I have just finished reading a book called "Plundering Paradise: The Struggle for the Environment in the Philippines", which is excellent. It is pretty shocking to learn about the extent of the destruction that has occurred here and the very real problems it is causing. For example, the massive deforestation in most of the country, but especially the Mountain Province, where there are simply no trees when before there were forests. This is causing an acute water shortage both in that region and in Metro Manila. Isn't that scary? No water. We experienced it while there - every hotel we stayed in had no water and had to buy it by the gallon. It makes you realize how precious and essential it is. People already know that, and are amazingly conserving, but try to stay very clean (when they can).

Many people here are forced to live deprived of their dignity and with few chances to improve their situation. This exploitation of people and nature is both pretty severe and endemic, and I know I haven't seen the worst of it. **However it is inspiring to find out what is being done despite incredible opposition, and to hear the consciousness and awareness of the people involved. They talk about the things I most believe in - solutions: democratising control of resources; utmost participation; human rights; ecologically sustainable economy; and decentralisation of power etc.**

But anyway, I'm happy to be here. I'm really starting to like this place. Despite all the hardships, there is a strong vitality among the people and lots of activity. You really have a different perspective on the rest of the world from here too. Despite all the pollution and the little annoyances, I think I really like the Third World. People seem much more real.

It looks like we've got the permits from the City Council for the Community Centre pretty much fixed up and we should be starting inking soon. We have decided it would be best for me to stay in Manila for at least another 2 months, before leaving to help with the rural project in Tiwi. I think this is a good idea and I would like to see the project through to completion. I'm glad things are moving now!

Anette Maguire **On The Fastrack**



PLENITUDE

Plenitude can be defined as a sense of economic 'enoughness' that is both ecologically sustainable and allows each individual to achieve his/her unique personal value. Theodore Roszak writes that 'plenitude is not an economic calculus' but 'it challenges us to define our real needs, at first personally then socially'. For 'there is synergistic interplay between planetary and personal well-being. The term synergy is chosen for its traditional theological connotation, which once taught that the human and the divine are co-operatively linked. The contemporary ecological translation of the term might be: the needs of the planet are the needs of the person; the rights of the person are the rights of the planet' / (1)

Riane Eisler contends that this transformation from a dominator to a partnership society will be a breakthrough in evolution: 'Just as one cannot sit in the corner of a round room, as we shift from a dominator to a partnership society, our old ways of thinking, feeling and acting will gradually be transformed.

For millennia of recorded history, the human spirit has been imprisoned by the fetters of dominator principle...yet our striving for truth, beauty and justice has never been extinguished. As we now break out of the fetters, as our minds, hearts and hands are freed, so also will be our creative imagination...

Rather than more uniformity and conformity, which is the logical projection from the dominator system viewpoint, there will be more individuality and diversity...and structures will have as their goal the actualization of our great potentials...in co-evolutionary consciousness of universal linking or unity'.(2)

Joan Firkins

BOOK REVIEW

Keeper'n Me

"Learning how to be what the Creator created you to be, that's what's important really, Keeper says. Face your truth. Do that he says and three big things happen in your life. First, you learn how to be a good human being. Second, you learn how to be a good person, and in the process of learning that you learn how to be a good Indian."

"Tradition gives strength to the culture
Makes it alive.

Gotta know why you dance
instead of just how.

It's tradition that makes you
Indyun.

Sing and dance forever but
if you're not practicing tradition
day by day,

you're not really bein' Indyun."

"The very last time
you got up in the morning
and said a quiet prayer of thanks
for the day you been given
was the very last time you were an Indyun.

The very last time
you got handed some food
and bowed your head
and said a prayer of thanks
and asked for the strength you got
from that food
to be used to help someone around you
that was the very last time
you were an Indyun too.

The very last time you did something for
someone without being asked,
being thanked or telling about it
was the very last time you were an Indyun.

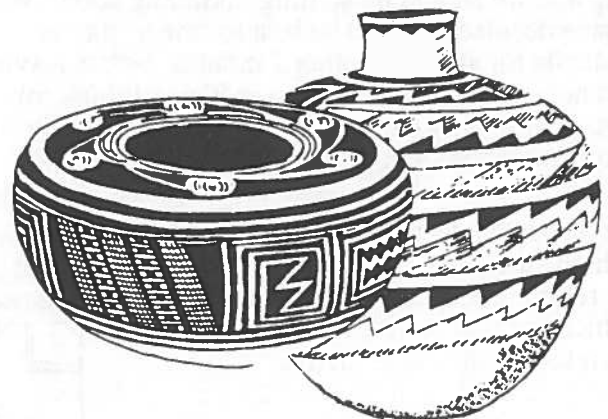
See it's all respect, kindness,
honesty and sharing,
Built right in.
Do that all the time
and you just dance and
sing up a real storm next time."

This is three of the many spins of Keeper, an Ojibway elder who left behind his bottle to guide a young man in recovering his roots and what it meant to be human. Garnet Raven had been taken to a foster home at the age of three and was unable to remember his past. Eventually he was befriended by a black family but ended up in prison. His brother was finally able to find him, writes to him in prison, and convinces him to come back to meet his family. He gets out of a taxi on the reserve with his afro haircut, yellow balloon sleeved shirt and a heavy perfume scent.

This is a delightful book to read, which will have you laughing and crying. Though written as a novel, you know the feelings and emotions described could only be written by one who had gone the journey. Richard Wagamese writes in the preface, "There are those who believe that the root of our aboriginal belief lies in the realm of magic and mysticism. 'Keeper'n Me' show that those roots are the gentler qualities of respect, honor, kindness, sharing and much LOVE..." In this heart warming book, taking place in one of the most desolate reserves in Northern Ontario, you may find a bit of your journey being told.

Keeper'n Me by Richard Wagamese, 1994,
Doubleday Canada Ltd.

Heidi Holmes



POETRY

Circle of Trust

Eleven men
 join hands in a circle of trust

Inside the circle

we dare to break taboos of our gender
 expose our wounds and failures
 reveal pernicious shadows and secret quests
 relive together childhood pain
 welcome tears
 touch with tenderness

Inside the circle

we laugh
 make music
 paint portraits of ourselves
 prepare an elaborate feast
 discuss politics and magic
 walk through the snow-laden
 countryside

Inside the circle

we gaze with ease into another's eyes
 delight in superb uniqueness
 whether friend or stranger
 sense ourselves as brothers
 and sense perhaps some new kinship
 lying unknown but possible
 beyond male

The circle is dissolved

We return to the city

...James LaTrobe

which give us life.

We return thanks to the wind,
 which, moving the air
 has banished diseases.

We return thanks to the moon and stars,
 which have given to us their light when the sun was
 gone.

We return thanks to the sun,
 that he has looked upon the earth with a beneficent
 eye.

Lastly, we return thanks to the Great Spirit,
 in whom is embodied all goodness,
 and who directs all things for the good of his
 children.

Iroquois Prayer (Adapted)

The longer we are together
 the larger death grows around us.
 How many we know by now
 who are dead! We, who were young
 now count the cost of having been.
 And yet as we know the dead
 we grow familiar with the world.
 We, who were young and loved each other
 ignorantly, now come to know
 each other in love, married
 by what we have done, as much
 as by what we intended. Our hair
 turns white with our ripening
 as though to fly away in some
 coming wind, bearing the seed
 of what we know. It is bitter to learn
 that we come to death as we come
 to love, bitter to face
 the just and solving welcome
 that death prepares. But that is bitter
 only to the ignorant, who pray
 it will not happen. Having come
 the bitter way to better prayer,
 we have the sweetness of ripening.
 How sweet
 to know you by the sign of the world!

Wendell Berry

POETRY AT ROSE'S
CELEBRATION

We return thanks to our mother, the earth,
 which sustains us.
 We return thanks to the rivers and streams,
 which supply us with water.
 We return thanks to all herbs,
 which furnish medicines for the cure of diseases.
 We return thanks to the corn, and to her sisters,
 the beans and squashes,

1. NORTH

God of the North
 Spirit of cold winds
 You give us strength to face the
 adversities of life.

The chill you send prunes away our excesses,
 your ice breaks our stoney hearts,
 leaving only hearts of flesh,
 with which to love you.

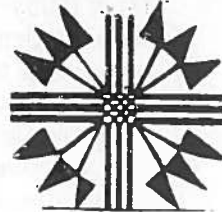
The frosty air is a whisper
 of your confidence in us.

Out of the North
 You have sent brothers and sisters
 to enrich our human family,
 from Canada, from Eskimo villages
 and from the lands of native peoples.

May your blessing rest on this place
 and make it sacred.

When we walk briskly amidst
 the bleakness of our winters,
 May we know you are preparing
 us for new life.

Lord Jesus,
 who rose from the dead,
 we pray this in your name.



3. SOUTH

God of the South,
 spirit of warm winds,
 You comfort us when we are needy.

Your heat evaporates our fears,
 burns away our hatred,
 and dries up the swamp
 of our own self pity.

South winds talk of your nurturing love,
 how you would gather us as a hen
 gathers her chicks beneath her wings.

From the South,
 you have sent brothers and sisters
 to enrich our human family,
 from Mexico, from the Caribbean,
 from Central America and from South America.

May your blessing of tenderness
 rest on this place.

As we gather in this place
 during the summers of lives
 may we feel your warm breath upon us
 and know you care for us intimately.

Lord Jesus,
 who became human and dwelt among us
 we pray this in your name.



4. WEST

God of the West,
 like a champion you have run your course.

You bring us the promise
 of completion and rest.

Your warm face looks back
 on all you have created
 and says, "It is good."

You bring ripeness to the days
 and each gold leaf
 that hangs from the tree
 says, "It is finished."

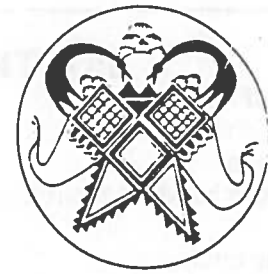
Like all of creation,
 into your hands
 we commend our spirit.

From the West,
 you have sent brothers and sisters
 to enrich our human family:
 the people of Asia and the Indies
 and the Pacific Islands.

May your spirit of fullness take up residence
 in this space.

As we gather here in life's autumns
 may we marvel at creation's richness.

Lord Jesus, Whose life achieved its fullness
 hanging on the cross,
 we pray this in your name.



2. EAST

God of the East,
 Orient from on high,
 You bring us the gift of hope each day

With each sun's rising,
 Your rays stream to earth
 and awaken new life.

In the morning you call us to 'cast off
 the deeds of darkness
 and put on the armor of light,
 to walk honorably
 as in the day."

With the new growth of spring,
 you remind us that
 death does not have the final word.

From the East,
 You have sent brothers and sisters
 to join our family:
 from Europe and from Africa and
 from the Middle East

May your blessing of fruitfulness
 rest upon this land.

As we gather during
 the springtimes to come,
 May we experience growth
 in our own roots and branches.

Lord Jesus,
 Who "grew in wisdom and grace"
 We pray this in your name.

