

I. MISSION AND SERVICE LIFE-GIVING FORCE

Selected Interview Quotes

A. BELIEFS AND VALUES

A.1 Meaningful Living

* Back in the days that we first started facilitator methods were not recognized by the rest of the world as a necessary skill, but these days people are willing to pay for us. If I were going to trace all the way from the Faith and Life Community until now, the way I saw the mission was that we were always trying to figure out tools and concepts that would help people contribute to the civilizing process. As the world changed, we had to take a different role. It's just gotten more and more complex. "How does the individual make a difference in society if they want to?" and our bias was that everybody should. Then we got clear that people can take whatever role they want. RS-I was a tool of how you can as one person through the church could figure out practical ways you might answer that question, or at least give you the occasion for asking and thinking about the question. As time goes on we've also adapted it to how organization members who have a need to participate responsibly -- what tools they might use. The commitment demanded a lot. You put a lot into it and you got a lot out of it. It was the desire to do something with your life that would make a difference. This was a good group of people to do that with. There was something about it that was compelling that makes you want to be a part of that corporate body and the spirit life that was going on, the excitement.

A.2 Economic Realm

* There's a terrific need, I think, for some conscience raising again. In the Western nations there's an awfully strong sense that whatever makes money is fine, no matter what its impact on society. People are judged by their money-making ability. The early social analyses that talked about the economic dominance is certainly more extreme now than when those discussions first happened. That's also the driving force in globalization. Business is globalizing more rapidly than governments are and business is ignoring national lines, ignoring the politics. So there is a critical need for some mechanism to look at alternate lifestyles, to look at value systems, to get back to living by principle rather than expediency. The RS-I of the 90's, or whatever but probably not religious based.

A.3 Globality - actions that heal

* The ICA mission in its simplest form it's to provide hope for the planet and beyond. It is an attempt to improve the quality of life on the planet for all its citizens. Trying to find ways to make the world work for everyone. And to involve everyone in making the world work. Our mission has always been a vision of a better world, a world of peace and justice, and health and deep spirit. In one strategy or another it has been to pick up on the energy of society, the friends, the resources and bind them together to move the civilizing venture in that direction. It has something to do with healing the planet. Transformation. 20/20 vision. Networking. Globality. The world is fresh.

A.4 Honoring the Diversity of the Human

* It's not to become a melting pot, but to make brighter and more beautiful the mosaic.

* We have an innate sense about globality that is related to a deep belief that all people are human. All people have skills and they have uniquenesses. And that we can learn from each other. All

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religions have uniquenesses and gifts and we can learn from each other.

- * To accept all people and allow them to participate.
- * We are uniquely able to hear what other organizations, and other peoples of the world are really saying. By being in search of participatory methods and ways of shared wisdom - enabling people to be flexible and honor people.
- * I would say that the mission of the ICA is to enable...all the wisdom to belong to everybody and can be achieved through participation with each other through decision-making models.

A.5 Full Participation - Depth Ownership of Task

- * I don't think that the statement "Concerned with the Human Factor in World Development" has changed. I think that our skill has been in participation and working out ways for people to participate. I think that is still true - with individuals, organizations, and communities.
- * Getting people to participate wherever they are. Getting people to know that they can make a difference.
- * What are the opportunities open for the ICA now? I think probably more than we realize, the whole arena of training - the need is there. When we've done training events, we certainly see a receptivity and people are excited about what they have learned. Many of them later tell how they've been using things. I think the education work the 2020 Team is doing. I'm really excited about that as an opening. There is a real need for communities learning how to work together, focusing their energies for the common good. I think wherever there is a need, there is an opening. There is depth to our training that people need.

A.6 Environment/Healing of Planet Earth

- * The opportunity is to really focus in on cross-national or within-nation decision making on environmental issues. Those are the hard parts, finally. It's making those decisions and creating the awareness for those decisions that I don't think there are a lot of skills for.
- * I was mentioning the economic dominance. If it's true that the U.S. consumes 50% of the world's resources and produces 70% of the world's waste, then I think there is a real opportunity to just deal with America to become a demonstration to the world. First of all it's got to get its own act together and quit causing so much of the problem. I'm just saying that America needs to move into another demonstration besides the democratic one, which is an economic one.
- * The developing nations should not make the same mistakes we Americans have made. But then meanwhile, they're all living off our patterns. Everybody is co-dependent on the U.S. pattern. We need to get off the theoretical and get back to dealing with the parish and let that direct where we ought to go.
- * It relates to the environment, the earth and the universe, existence itself.
- * The environmental issue is the obvious common denominator between everybody.
- * We value cross-national decisions on healing the earth.

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A.7 Identification with the Common One

- * The Institute's decision to identify with common man is a very important one.

A.8 Local Action

- * I am concerned about how little weight we are putting on working with local people in our programs.

A.9 Pragmatism

* One of our gifts is that we don't separate theory and practice. We don't really care about standards like how many people we had, and how nice we felt about it. The point was: Did the village get revitalized?

* We value birthing new community relationships. We believe local people have wisdom.

* The mission is to awaken people's consciousness about how great they are and be a demonstration of corporateness and how you can be engaged in a team that is going to make a difference. It's like social demonstration, with returns on it, systematic demonstration.

* I'm not so interested in the ICA doing X or being known as doing X. Rather that we care and are alive wherever we are. And that we are living that.

A.10 Catalysis/Demonstration

* The vision and mission has to be so exciting that if were to articulate it to you in words and pictures, being the kind of human you are, a person who cares, you would want to say I want to do something about that. I am so excited about that, It is worth giving part of my life for, all of my life.

* We've talked about transformation, changing human lives to help people realize that they are not victims of life, but they can be in charge of their life, they can create the future. We are now, in our programs, awakening organizations to their possibilities.

A.11 Transformation Guiding

* Our role is to hear the trendmakers of today, wherever they may show up. To radically hear and appreciate what they are doing and to share ICA's learnings and to allow those new understandings from those groups to be networked around the globe.

* Transformation is one. The wedgeblade - standing between the no-longer and not-yet, standing on the point of the future and past history for all that is to come and all that is past. Not living out of the 60's or even the 80's but the future is open and we stand between the two forces.

* We've always been about standing between the no-longer and not-yet and creating the new.

* Structural revolutionaries - not as bomb throwing, violent revolutionaries, but as people who enable change in structures so that positive change can take place. That has been a major contribution.

* I was attracted primarily by ICA's venturesomeness into some of the most difficult places.

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* The ICA offers a way of shaping change, of influencing positively the enormous forces that are at work on the planet.

A.12 New Education Forms

* There's nothing wrong with all that we have done in the past. It's just not enough for the year 2000. It is not even enough for the year 1990. So we have to go to school and sharpen our skills. There's all kind of education stuff that goes so far beyond what we know about imaginal education. What we know about imaginal education is wonderful. And there are masses of educators who don't know it and who need it.

* My passion was or as I envisioned participated in building the New Earth I primarily saw my role as that of being a teacher.

* We value expanding our methods and skills and sharing as widely as possible what we have learned.

* They required a lot of cooperative teamwork. Everyone who participated had to be willing to set aside their personal agendas temporarily to be able to accommodate a group task. For the IERD in India no other group was situated globally around the world that had access to local village practitioners like we did. At the same time we were able to have them come together and to facilitate that conference. It wasn't focused on us. It was focused on a need, a real felt need.

* The chief contribution of the ICA is the connecting the world itself, teaching, learning in the commitment of helping the world to finally be what it is, what it ideally can be. For me all the areas of ICA connect up. They intertwine.

* I happen to believe that what history needs is teamwork.

* Important symbols are the Iron Man, the turn symbol (which is a circle with a wedge blade), and a line from a song, "...be all that you can be, come and engage with me."

* The Town Meeting Campaign required of us to have 20 teams of facilitators who were flexible and able to meet each situation and the needs of the participants. This required a lot of team effort, sacrifice and commitment on the part of a lot of people.

* I think the next decade is going to be destinal for the planet. There's no question about it. Multitudes of people know that. There are thousands of groups that were formed over the past 20-30 years to respond to our historic situation. The issue is whether all of this energy and innovative solutions to our planetary crisis can be brought together to focus and create a force that actually changes the tide and allows masses to develop alternative ways of thinking, acting and valuing. The ICA has a very good chance of being pivotal here. We have demonstrated our ability to appreciate what other people are doing and to see in their actions and creativity a work that is of a higher power which has evolutionary consequence. We also have historically based our values on the transestablishment in that we have tried to honor a whole range of people both powerful and powerless. We might just have the attitude, the stance and the power to act as a bridge and bring people together as well as providing the methods for consensus building and procedures planning. That's our exciting opportunity. It's really one of leadership at a time when our style, our neutrality, and our ability to honor everybody is much needed.

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- * In looking at our beliefs and values we keep referring back to Religious Studies I as being a very significant factor in our lives.
- * I can close my eyes and I can see all kinds of pictures of what it means to be Chinese. But when I see that picture of the earth from space, there all the land looks like my land.
- * I rehearse the story of RS-I because it is the way life is. We can never teach enough RS-I and never get enough of it taught to ourselves.
- * My personal goal, given my experiment in the world, is to live a life that is sacred and cooperative in a more direct and conscious role with a beauty that has not been put on the table before. Schumacher's book, "Small is Beautiful," has become a great influence on me.
- * We know it is possible for people to take responsibility for their own destinies, to become self-reliant and self-confident and self-sustaining because there is now concrete proof--in my life at least--that anything is possible.
- * We had a real sense that we were a part of something that people were going to look back on for years to come as being key to enabling people to take up their lives and live.
- * The idea is that sharing approaches is what makes things happen. No one needs to hold their "little bag of goodies" and help just their own little group. The ICA has been enabling cultures to share back and forth and demonstrating that learning can be designed and carried out by everybody.
- * The Fifth City Project is a decisional community. That was the story of the people in Fifth City created and if you interview them, the people will tell you that story.
- * Fifth City operated out of five presuppositions that allowed development to take place: 1. Operate in a limited geography 2. Address all the problems at the same time 3. Exchange the resources within the community as long as possible 4. Symbols are the key to change 5. Address the underlying issue which in Fifth City was the victim image.
- * To this day, if you go to the Marshall Islands and talk to the President, he will tell you that is was the work of the Institute that catalyzed their development.
- * Joe Matthews, founder of the Institute, always said our major task is awakening. We felt that our lives were about changing lives. I understood it to be about revealing that which was already there. Because of peoples experience or lack of experience, they didn't have the eyes to see and the ears to hear.
- * Early on our mission was to get people to participate in the Church. And that's still part of it. But today getting people to participate is not only in the Church.
- * The basic mission is to care for others--care for the world.
- * I was attracted to service and living in the world. This enabled me to get out of my own cultural context and see how things could work for unity and commonality.
- * Change is not easy for anybody anywhere because there is no way of knowing to what one is changing. You have to look backwards in order to understand what happened. Because life has to

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be lived forward there has to be a bit of letting go of the familiar in order to move into the new.

- * We asked what we could do that would be new and different and still be effective. We could all do something new or different. The issue was being different and effective.
- * In our time there has to be some ongoing education: education about religion and education about social dynamics. I believe religion is key because it tends to be the nucleus or core of a faith stance about ourselves and society.
- * We are planetary and cross-cultural.
- * The last four years have been some of the most difficult years because there is so much change. Yet I keep experiencing acceleration and excitement about the possibilities that are there in the changes. I feel that there are whole new directions in which we can go. We are now in 30 nations in the same way in which we were once only in one nation in Chicago. Many people are asking for the very things that we have worked with for twenty years. It gives me a sense of bold urgency and a feeling that my life can make a difference.
- * We were able to evaluate our progress, rehearse our journey, and criticize. One of the greatest compliments I ever received was, "You people are able to criticize yourselves." We look at ourselves very critically and constructively.
- * The ICA is an agent of institutional change. It's a vehicle for profound social change that intends to create change in the basic mythologies of life that enable people to live and freight the meaning of what it means to live.
- * In getting people involved, whether it's working with a local community or within organizations, the issue is in allowing those at the top to see the value of including those at the bottom to have a voice in what's going on. The mission has always been to help people to participate in their own destiny, whether it's in the work place or where they live.
- * Whatever people feel deeply about, deeply practice in some profound way or what they live by is their religion.
- * When I came to Chicago, I discovered there was a community of people trying to figure out how to deeply care for a whole neighborhood.
- * Our philosophy is that we don't do development for people; we catalyze people to do their own development. But to do that you have to develop yourself.
- * We are planetary people.
- * Anytime the spirit life, the devotional life or the religious life of people is touched whether it's practical, secular religion, Hinduism or Taoism or African Shamanism.
- * I learn from other people and maybe I'm able to teach them something as well.
- * I describe the mission of the ICA as helping people to understand what life is.
- * If you do something very successful and have no failure on the way to success, you've learned

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nothing because without struggle your self-consciousness is not provoked.

- * The symbol of the wedgeblade represents our standing between the "no longer" and the "not yet" on behalf of all those who will not or cannot or have not and offering experiences or life work for the sake of the unknown future.
- * The mission of the ICA is experimenting with different forms in training, social, intellectual areas on behalf of those whose lives are such that they do not have an opportunity to experiment with new ways of doing things.
- * In the future people are going to participate less in their work place. They are going to participate more in their community and in their family.
- * Some of us living here may still hold the philosophy of LIVE IN THE MOMENT. EXACTLY.
- * We want people to be self-conscious about their lives instead of taking it for granted. Each day you and I wake up is a gift from God. But we have to be self-conscious about it so that we appreciate it.
- * I think the mission is to give people a sense of and demonstration of their own possibility and capacity to live a fulfilled life in every way.
- * We have to live with spirit pulled through us, we have to stay healthy, we have to let God talk to us and tomorrow will happen if we just keep on...We have to plan for tomorrow and have our visions. But I'm not worried about tomorrow. If I worried about tomorrow, I wouldn't be here today.
- * I had a vision of the New Earth in that experience as I saw the First World reaching out to the Third World with no strings attached, no counter demands, and simply sharing the technology, sharing what we had, and meeting that with people's dreams in such a way that we could build a vehicle that would make those dreams come true.

B. STRATEGY AND TASK

- * To turn around the irreversible death of planet earth, ICA's core strategy is to connect sensitive and responsive social groupings with practical human development methods that bring about a planetary mind shift.
- * Our working in a village was often an awakening for local people because they had not met people like us directly. That's pretty foundational.
- * One of our aims has been creating humanness within work structures and the other is trying to recreate the spirit dimension, to connect people who are creating spirit and strengthening the spirit level of humanness. The Human Development Projects focused on people getting a sense of hope and having a practical task.
- * I think we probably ought to keep open to the promise of doing a lot more with training and education than we are currently. Personally I think that it will look something like curriculum and training in our methods.
- * We wanted to be measured by our actions rather than by a magazine or an ad in the paper.

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- * First we focused on Awakening and then Engagement or how to significantly engage not only ourselves, but to engage other people in their own care and own development.
- * You'd be surprised when you'd go into somebody's house that had RS-I--they would have teams to do enablement in their home. That's getting people to participate in their own house.
- * The three ways of talking, contextual education, spirit and community, are not contrary in my understanding to what we do today. The strategies and tactics may be, but the methods are the same.
- * We are those "1,000 Points of Light" in 1,000 local communities doing 1,000 different things, but with one set of insights, one set of memories and experiences.
- * I am consulting with communities that are really struggling either with their sense of community or with not making it economically or with divisiveness.
- * In working over these last three years, I have discovered that education is an arena that would really be exciting. Practically speaking, I mean what it means to be educated today does not necessarily mean how you would climb the ladder and get the necessary degrees. It is being educated to what is going on in the world and being able to effectively make social change or a difference in how society operates. For the future of the planet it is going to be necessary that we have some way of educating ourselves, not in the same manner that we have been doing. The generation that is coming is going to have a horrendous time if we don't change some of these age old problems from previous generations. That really can be dealt with now if we are willing to go for it and figure it out. The future of our planet depends on that. How are we going to live if there is not any water? Or if the farm products are contaminated? What is that going to do to our health? We are in an age of technology; who is going to operate it if we are not healthy and alive to do it? What is going to happen to all this? The other exciting part is the human factor has to still be there, meaning how do we relate to each other as human beings, not as one group over-powering or controlling the other. So somewhere in our education process we have to deal with our policies, procedures, practices of decision making. When we are starting something new, how do we include representatives from all of society. That includes elders and youth.
- * The Fifth City Preschool teachers are still a very strong team showing up for curriculum writing and parent meetings under what most of the world would say is absolutely ridiculous conditions. Having developed a stability under that, showing up with \$700 in the black last year. No benefits and no health insurance. And that building is hotter than hot and they still show up as a strong team rehearsing the story.
- * My husband and I were in a high performance seminar with Erhard and our team decided to do something for the preschool. So we asked the teachers what they wanted. They wanted the next lot to be a playground so we moved the fence out to include the lot. That was a great day in my life. Toward the end of that hot day in the middle of July, we had replaced the poles and while holding the fence up getting ready to wire it, I looked on either side of me to see teenagers I had as two year olds in preschool. One of them nearly scratched my eyes out on his first day of preschool as I held him while his mother left. He is now between his sophomore and junior year of high school.
- * Just the excitement of the Human Development Project and the kind of urgency of doing all the changes for the community and seeing it move so quickly to signs of hope and seeing people come alive is unforgettable.

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- * It's allowing people to realize that giving up is not the answer in education and it's getting people to allow our children to see that the future is a possibility.
- * What I've gotten excited about is the education focus and the 2020 team because that really is addressing the issue. Initially just a few people were participating part time. All of a sudden it's being worked into something much, much more. 2020 is such an important idea that needs to happen in Chicago. People become interested and involved and want to make changes.
- * We had committed ourselves to doing 5000 Town Meetings and it looked like we were not going to be able to pull it off. Then large numbers of people came to our aid. It was a time of participation for all of us.
- * The brainstorm method gets everybody's ideas out. It is one of the best ways of getting anybody's input into something and up on the board. Peoples opposition to an idea breaks down when they see their agenda is included in the process. You start from that sort of thing and refine your methods. You get out the vision, you see the contradictions, you brainstorm these things from the whole group as opposed to coming in with a fixed agenda of what you want to see happen.
- * In the Town Meeting projects we did a lot of organizing--dividing the town into small neighborhoods; starting a community development organization made up of the citizens who decided on important issues for the town; creating projects in different parts of the town. In one primarily black community we did a children's park. We had people from all over the town helping to do that. Several people hid their prejudices and decided to help. They would send their bulldozers.
- * We enabled people to work together who had never worked together before in their own community.
- * Everything we did, RS-I's, the Local Church Experiment, the primal community experiment, town meetings, human development projects, all were about training people, training ourselves..training and occasioning.
- * We've got to have a new depth of spirit and ecology in a new and different dimension. How does one ecologically get the gifts of the world out of the cage that the past has become in so many ways?
- * People that come on board with us tend to come at certain times when we are doing a certain job. And at the time of the Church Experiment they wanted us to stay with the Church and keep working there. During the village work they wanted us to stay in that arena and the same with other projects. We've got to be willing and able to capably make the next step.
- * In Delhi we are talking about just buying some land, not put a building on it or anything, maybe it's waste land and we would develop it into good land, productive. We might plant trees. We could have a garden for the staff or whoever runs it to live off of. We are thinking of some place in the Himalayas because the Himalayas today are being threatened by the loss of land, no trees, the water and therefore it's spirituality that it's held for centuries is also being threatened.
- * Our thinking now needs to be more on the earth pole, environmental thrusts. It is more than the earth; it is the universe. I haven't read Barry, but I have got the "Universe is a Green Dragon".
- * Once you awaken people and once you get them engaged, how do you sustain them, how do you maintain the creativity, the initial excitement? Every project that I was ever in was good for the people

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finally. Whatever makes them creative..that's this dimension. Maybe we should plant Japanese gardens everywhere.

* We told stories we were proud of--economic transformation and the transformation of villages. I usually was eloquent on transformed lives. When I'd talk about somebody who I trained or with whom I had developed a deep affinity, a close relationship, I saw them as no different from me. I watched their life transform and the whole village transformed. It was seeing in the midst of social and economic development what was going on in peoples lives.

* I have always felt the basic discussion method is an excellent way to get people talking. We started with the objective and then reflecting sometimes disarms some of the disagreements that get in there.

* What I'm starting to see is the ICA providing other care gives the tools they need to do what they are doing, providing the other people who are acting on shared values, in their various arenas, enabling those people.

* I see at this stage the ICA role as offering the methods to others as a catalyzing element. And it could go from there out to various networks.

* The idea of giving people some distance and isolation so that they can look at some larger issues or different issues in their lives and let some other voices speak.

* Something I feel proud that in some way I can impact in a positive way the ills of society. I'm proud of the ICA over the 20 years and that I have been part of it because I have seen concrete examples of people being helped.

* We may have to go more public with a whole new set of delicate policy attitudes. Teaching, learning. I see this decade as riding the white water rapids and some ways being completely new.

* Right now diversity and multi-cultural inclusiveness are challenges.

* What is going on in society continually pushes us. I think you can go back as far as civil rights, or look at what is happening with ecology today that is pushing us.

* I believe our methodology that we call the strategic planning process, technology for participation, or the LENS method is a valuable contribution that we have to make, are making and will be making.

* We help people get a better understanding both in the past/present and what we want to see in the future to be accomplished. By the year 2020 education probably in the total will be very different. I'm concerned about the 50,000 kids that I've got to teach. How people can understand and what it means for the learner and how to read and write and all those things, the basic things in life.

* One of the things we are trying to do with our strategic planning and our training programs is to help people see things in a larger perspective, a more holistic, integrated frame of view, and to see the multiple options available to them and to society as a whole and yet be given the courage to make hard, responsible choices.

* But I think if we can find a way to see the similarity in all of them, we can get them all to come together instead of saying that they are all different. Get everybody together in some form of consensus on everything. That's what I think the ICA's role is.

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- * The word "proud" brought to mind the IERD program. This may have been the closest we came to sponsoring a global response in terms of covering the whole globe.
- * We did a number of courses and leadership training events in Tonga. We had a bunch of people in their early twenties who were very active. They would come in regularly every Tuesday for meetings and help recruit courses and teach them.
- * The first Formation Fortnight in Europe was akin to the spirit of the ITI's and is probably the same kind of spirit event that the volunteer training in Brussels is. I sensed a European dimension of the ICA growing for the first time in Europe.
- * We moved from doing RS-I to doing workshops and doing human development projects and Town Meeting facilitation.
- * When I went back on circuits I could see things beginning to happen because local leadership had started to take over.
- * I was proud of the Cano Negro consult. Cano Negro was a small village in Venezuela in the Barlovento district which had for years the image of being at the bottom of the barrel. They were not considered as being intelligent or forward looking. We did a rural development consultation there.
- * Right now it seems like we are going in a 1,000 different directions. But that has led us to the point that in many different locales we are doing many different and small experiments. We're using many different modes and forms and ways of coming at things. We are learning a lot about what it is going to take to build the New Earth. We need to come back together at some point and translate that into discreet learnings that we can share with anyone who is interested.
- * We are now in a situation in which there are many kinds of different expressions of missional life amongst the people who are related to the Institute. And that is really its most exciting prospect because it gives us the new perspective on the use of our methods.
- * I think we have a very broad mission which is to awaken people and to awaken ourselves in the process.
- * I was proud of the Band of 24, the great Summer Program event with banners and the procession of the 24 projects parade.
- * The course in theology helped to make people do their own thinking. We have never created anything that raised the questions that course raised. Many people have never had a chance to become their own theologians.

C. ORGANIZATIONAL STRUCTURES

1. LOCAL AUTONOMY

- * If we are not doing social analysis and making assignments any more to deal with what we say is needed, but working where we want to and where we have passion... that just worries me because there's just so many local problems, the homeless for example.

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* Maybe it's just the Mystery in us, but we've allowed people to grow and experiment with what it means to be a human being, to discover that there are tons of ways to express your humanness. I think a lot of what we are doing today is to allow ourselves to do that.

C 2. ENABLING OTHERS

* We washed the windows on the main street of the community and decorated them. There was just a lot of life. One of the neatest things about it was that it wasn't something that the ICA was doing--it was what the people were doing; and we helped it to happen, but they wouldn't even have known that it was something that had come out of Town Meeting. To them, it was something that they could do in the community that made sense. It was quite difficult--water pipes had frozen--and even water was hard to get to wash the windows. The people really pitched in and later things started to change.

* There seems to be a new kind of interest in people volunteering.

C 3. ACCOUNTABILITY

* The accountability was high because everybody was doing the same thing nationally. So other people were watching.

C 4. GLOBAL COVERAGE

* We offer ourselves as having a prominent role to bring the band together. It may work or not. A tremendous band which has never played together.

* Opportunity to be globally connected with other colleagues around the world. As a planet we are going to be more and more united and it's an exciting opportunity to develop some structure around which we can relate to each other.

C 5. CORPORATENESS

* One of the real major gifts the ICA has brought is its structure and educational constructs that have allowed people to deal with their lives and information about life.

* Trying to figure out with a group of people how we could do human development training schools in every nation or have training institutes.

D. ORGANIZATIONAL PRACTICES

* I've been greatly enlarged personally and seen this also in our groups.

* Methods show up for me as opportunities. I just experienced a strategic planning that started in January and we still don't have it done now in August. What is most disconcerting is when we get through we will still have the board here, the staff here and the clients here. We are not going to have a team. I said to them earlier this week, "Do you know about the ICA. You really need to and I am going to make an appointment for you to talk to these people. I said you could have had this done in one day, ended up with a document and a team. I am appalled at the amount of time it has taken away from providing on-line service. I am impressed with the staffing and the organization, but clearly ICA has superior methods. That is where it has been showing up for me. I have more of an

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appreciation for the methods. When you are in the middle of the forest you don't often see the trees. I am doing vacation church school for the first time in years. What I am observing in these past few days is the lack of context, something that is made real clear. It comes back to methods again.

* I've always loved what I was doing with the ICA. I always did what I wanted to do in the context of what was needed. I did what I was assigned. But I always did what I wanted to do in the middle of what I was assigned. I hate pat answers.

* Important metaphors for me were: the song "Sound of Silence", the symbol of the wedgeblade, holding the no longer and the not yet, the poem from D.H. Lawrence, "Transmitters of Life" was a real powerful one. The Iron Cross, the different stories about the Bread and Wine were just miracles for me. I had never related the breaking of the Bread to the brokenness of life and the pouring of the Wine as the pouring of oneself out into life. Another D.H. Lawrence poem includes the line, "...give and it shall be given to you is still the truth about life...if life goes into the pudding, good is the pudding. If life goes into the stew, good is the stew...even the whiteness of a washed pocket handkerchief."

* The Daily Office is a very depth, powerful symbol. It just constantly stirs me. The year there were just two of us, we did the Daily Office every morning to hold ourselves together. The other thing that was meaningful was the canonical hours. I really took to that; the rhythm and the chanting was so phenomenal.

* Directing the song, story, symbol has been a unique gift through history.

* Everyone on the staff was teaching Everybody was participating in the creation of the lectures and what the seminars would look like and what the workshops were. It was the first chance to see it all in one piece.

* We've always been about dealing with people's lives and about consciousness raising. We've felt that the key is at the community level. I think that's still true. And I think the key to change is also within organizations.

* I think basically you have to say first of all that it is because they have the willingness to live together in a house and have corporate meals and at the same time doing the work of ICA in the world.

* One of the most interesting things we've done is called the spirit conversation. It is a conversation that was really a sort of series of story tellings.

* Part of the sustaining fabric is its structures, the experimentation in meditation, contemplation and prayer in poverty, chastity and obedience.

* The great symbols for me were the Earthrise picture and the Turn Symbol that holds my mission.

* The sign of possibility is the picture of the Earthrise and the Turn Symbol. Those are major symbols for me.

* The Turn symbol is one image that comes to mind. It's the circle with the no longer in the past and not yet in the future and we're right on the middle line which is today.

* Without a doubt there is a new sort of awareness of the crisis in the ecology that's capturing people's imaginations. And probably this is the one arena of issues that has the potential of linking

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together the most desperate imaginations and diverse people. And I don't think you can reduce that by what we meant by environmental concerns, but it certainly includes that. It would seem to me that, moving into the future, that is an arena of concern that, if the ICA is a vehicle of institutional change and is to continue to be involved, it has to find a way to link with those concerns.

* Living abroad for sixteen years helped. It is like there is no turning back when you have lived that long outside your own cultural context. You really can't go back and get settled in the familiar. You have to get reprogrammed. I have no desire to get back into that. That is why I feel kind of strange now and again. I felt I learned quite a bit. It is empowering to see that you can transcend your own culture and your own background to the point of unity and becoming something other than what you showed up to be. It is power in having an Asian, a Native American, a West Indian, an Hispanic, an African-American and an European American focusing on a goal or mission. Their presence brings with it that kind of power to transcend the barriers and transform relationships.

E. DECISION MAKING

* Even though the facilitators and the participants didn't speak the same language, it bridged that gap and could still take them through a process that ended up with their own consensus and their own input into it.

* Our mission is related to helping people to work on an ethical understanding of how their lives and their situation makes a difference to the globe.

* I remember one of the most alive issues of that time, in 1969, was would China be admitted to the United Nations. It was not something we proposed. It came out of the discussion of the group. It was exciting to be there and to be in the midst of those kind of issues being discussed by people like that.

* We've always had a way of creating a story together about what we were doing and how it was in fact creating the future. So, when we were doing RS-I I thought we were re-creating the Church and it was the most history bending thing I could be about.

* One of the things that enable this for years was the news conversation at breakfast every morning. We asked what is significant in the news. Not just that so-and-so died or something happened here or there. And then we tried to get what is the guts behind that trend.

* Our polity structures are about as chaotic as every government's. And I do not anticipate it to be solved any time soon. Therefore, local autonomy and decentralization is safer. When you are not sure what the corporate body is, it's safer to just have local autonomy. It is very interesting you know what I see happening is that there is radical local autonomy. But when some person arrives on the door step with very little money and has made the decision to be self-sufficient, we bend to support and help. we didn't say, "No, you can't come here until you have you X amount of money." We support and help and encourage.

* Everyone was given a copy of everything that was handed out.

* I think the key contribution is still our methodology. and our ability to work with groups and as a result of that our ability to make individual units and other groups more effective and to help their effectivity. And again to multiply the effect by doing what we know how to do. We can energize.

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We have a great ability to energize a group to create something. and it's not just a matter of method it;s also the people behind the method. I know that we are meant to be transparent and all that but it's the people who promote the method.

* I think we've continued to contribute in terms of applying social methods to organizations dealing with change. I think we are still a sign of some kind of an intentional, sensitive community as a response to our times.

* Units appear and the ripple effect works not just from a central point but from the unit point of view. And that's great. Even though we perhaps don't know where we are going.

* There's teamwork and consensus building all wrapped up in on thing. We did have a time when you felt related all the way up to the global level. Every quarter you had regional councils and after that you hac continental councils and then there was a priors council. You felt like you had input.

E. LEADERSHIP

* The Spirit Movement in a generic sense right now is desperate for leadership and afraid of leadership all at the same time.

* and there he was 200 miles away from his town showing up to find dirt on us. And then at the end of the meeting, this guy who was the sheriff of the town and in the midst of the reflection he asked, "Why do you do this. I was leading so I gave him all kinds of answers and he kept asking the same question again. I finally said, "I'm a churchman and this is what I think I have to do.

* The path we are using to change ourselves is going to be an extremely important process path as we look at leading, facilitation, enabling other organization to go through such a change.

* The change that occurred in a village that was sustainable was the change that occurred because of the presence of our community which gave others sufficient courage, sufficient space to change themselves.

* And I always considered myself to be a good spirit conversation leader, but we were never set up to just lead things ourselves. We were always interested in getting local people up to lead things.

* I think that our gifts that we see hope and that we feel that we can find ways to bring groups of people together to figure out how we get to the next step of our transformation of an organization.

* Joe never wanted to be a charismatic leader, but Joe was. God was very good to us to call him out of his body because it required us to mature, and it required us to work together. It required us to do much higher participation. It required us to experiment with colleagues. the celebration of his completed earth life was an event with deep meaning.

* While we're doing all the tasks and working on them I think that there are some things like spirit life that are needed to sustain everyone in the tasks that go beyond the (norm). When one is defeated a number of times it's easy to throw in the towel and say I quit. Maybe where we're at is in this arena of how to develop spirit so we can enable the mission to save the planet.

* Because the world has so many problems, so many ideas, I see and that is one of the greatest

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things for me. A lot of people will say that it's great that ICA has that kind of ideas and that kind of being a radical experiment. But I think it's great because I can ask questions and you can ask questions.

G. COMMUNICATION

G.1 Teaching Style

What I saw in RS-I was a new way to teaching that was not the kind of pedantic style that I had seen in school, or the sloppy style that I had seen in local communities often, but was a disciplined, thoughtful human interactive way of teaching.

G.2 Going Public

* I think there is no reason why we shouldn't go into Communist countries and to help people engage in that new attitude.

* The IERD was being able to have 500 people, primarily local villagers from 30 to 40 countries from around the world. There aren't many groups, if any, who could bring that kind of group together.

* Another time we were able in a period of about 30 hours to physically move the whole training site from one location to another.

* In order to exist and to grow and to go towards the future you have to change from low key to high profile.

G.3 Sharing Methods

* We did a circuit. That was memorable to me because I was actually there to make a difference. One of the things that I thought I should say about the ICA was because that's the thing we've done as the ICA. And that is what they proclaimed of building 35,000 watertanks per year.

* It makes us different people. The sharing of methods with lots of kinds of groups -- the methods that are transparent and that do illuminate for people something about themselves beyond just the utilitarian nature of what they're dealing with.

* When most engaged? Well, in the early days I did quite a number of programs here in Chicago. That was a period of considerable involvement.

G.4 Education Thrust

* Most exciting opportunities? The education thrust that we are on right now.

* I think we are still structural revolutionaries. We are dealing with the educational structures of this country. They are dead, not teaching people how to live. We are dealing with very concrete structures. Much of our work is in the educational. We have done it for years; it is not new.

* Contextual reeducation was one of our presuppositions. Now we are doing it in many different ways.

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* We've continued to contribute in terms of applying social methods to organizations dealing with change. I think particularly about those who have done tremendous work in taking us into transformational methods and applying them to our work and availing them and making them make sense to people who might never experienced that in other ways. We are still a sign of some kind of an intentional sensitive community as a response to our times.

G.5 Kemper Building

* All these people that come into our building to rent space. They are Korean, Nigerian, Laotian, Ethiopian, etc. They feel comfortable with us because we see them first as a human person and then as some nation or religion.

* I think in Chicago this building is a sign of hope. We are using it. For years it was just the ICA, this big building in the middle of the community of Uptown. We have people living here residentially. And then not-for-profit organizations and it's almost the same thing in one sense. Just when you are saying something is ready to die, you see that there is possibility for life. A lot of people thought we were running out of uses for this building and were ready to junk it. In this community it is a lot more visible than it used to be. I think people can see very clearly that we are using this building for the community.

H. INTERPERSONAL RELATIONS

* I can sit with executives or I can sit with peasants. That same sharing experience of getting people around the table to participate in their own future with their ideas in helping to facilitate that. I think what comes back from being a facilitator is that...

* Wherever I showed up I was supposed to enable new life in that particular situation...wherever I showed up whether that was in my family or on my job, so it was like I had been totally engaged and fulfilled in each position.

* I have become increasingly aware that the most miraculous thing I could possibly do would be to change myself.

* The very process of doing the mission was in fact itself self-sustaining.

* I was always proud of living in Fifth City. It was very unique, very care-filled and it really made a difference in people's lives. The pride was being able to see that we were growing and making a difference in many places although I was just doing one thing in one place.

* There's something about the "1000 Points of Light" and there's something about the metaphor of seeds that somehow comes together for me in a powerful image of giving back and returning to the soil from which we sprang, the local community and infusing the local community with all the experience and toil and all this learning in watching it become transformed by local people's utilization of it and then gathering it back again to see how it's changed.

* We'll still have our team spirit. We'll still have our camaraderie. We'll still have our common mission that each of us has in our hearts to do something.

* To me my kids are more fulfilled and in an understanding that I could never have hoped to teach

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them in a suburban life style. For years my vision was tunnelled. I joined this outfit because it opened up another universe.

* I feel like I am taking the personal gifts that I have as well as the methods that I've gained from being a part of this outfit and bringing all that to bear. I feel like I am able to deliver both what I've got to give them as well as the skills and methods of ICA. I love what I go.

* And about what we had decided were the important things to say to people about what our understanding was as to what it means to participate in social change.

* The exciting times were when we would cross paths and spend two or three hours just interrogating each other as to what our journey have been. And then even more exciting was when we'd spend, as I recall, a week each month -- we would trek for three weeks then spend one week pulling together what we had learned or experienced out of those weeks. This is the "circuit model" which invites villagers to visit other villages.

* What contribution to your own personal life? Oh, my self-confidence, without a doubt.

I. EUPHORIC STORIES

* Some of the things I have done I have felt I have done exceptionally well and they have been a contribution. I think of curriculum development like the trainer training, the Vision Quest, the Vocational Journey Lab, Training Inc curriculum. There are a great number of gifts I have received in the process of doing that and I would like to give them to the larger community. For the most part my experience is that they are not particularly wanted. There are things I have learned about how to use these new methods of teaching/learning process methods that we have picked up here and there. In a very structured way with charts guiding you as you go which would make more accessible to people as tools they could make use of. Or the work I did in building a visualization laboratory if we wanted to work on that is would make visualization something people could do to stop process and visualize and come back to the process very comfortably. Or sacred dance, I would love to share a great deal I have learned with sacred dance; but I don't experience the community as a whole either desires or trusts me to share it.

* One was six months after we had been in Salani in Western Samoa I was walking across the village center and it was 6:30 in the morning and being in the tropics that means that it was just after daybreak, and the beach and the palm trees. It was absolutely spectacular. And it dawned on me...I was in despair. No, I had been in despair, but at that moment there were fewer visible signs of our work than when I had first arrived. And it dawned on me that this place was the very place that all through my life to that point had been painted as a paradise. Here I was on a South Pacific island. Here I was in a place far from the cares of the rest of the world. It was beautiful. There was plenty of food. It was warm. There was the ocean, There was a mountain. Fantastic, Why was I in despair in this paradise?

* I was trying to help someone restructure a letter in the office yesterday, and I taught him to chart his own letter and suddenly he say why his letter wasn't communicating what he intended. He couldn't figure it out other than there was just something wrong with it.

* The fact that you grew up with care for the world as part of your institutional religious life - that's just kind of built into us. RS-I was developed as a way of getting behind the symbols. The symbols

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were there and you went "twinkie-twink" all through those and not really conscious what they were pointing to, the real dynamics in life. So that course was developed way back in the early days and refined as we went along, helping people understand their religion, their background in a sense, the paradigm out of which they are living.

* So when I first went to RS-I it was just like fresh air coming in and new light, and new insight. By golly, it does mean something. It's not just words and empty gestures and symbols. In that sense it awakened and once you've become awakened you want other people to know about that too.

* Being able to teach in the 5th City preschool and help understand the community there, little kids that have such great gifts and creativity and cheer you up.

* My 9th grade trip overseas to Kenya which was supposed to be sort of like a rite of passage. I figure the most things you could say about being ICA staff people would be I experienced building watertanks and one time I built a bridge and also a dam for a river. I was helping others to help themselves.

* The villagers and staff would do a four or five-hour workday building what the whole community wanted them to build.

* We'd get in there and we'd get the village leaders and the people to talk by themselves, with themselves, together with us and have the work force to say, "O.K., this is what you've said and this is what it'll take. We can help you to do what you want done.

* They said they didn't need the town meeting; everything was fine. I was so upset and angry with the man. I said, "Okay, who in this county do you think needs a town meeting?" They set us in the direction of LaCoochie. Dirty, ugly people very uncommunity-minded and then there were some who really cared but they felt victims of the others. There were a lot of blacks that participated which was unusual at that time in Florida small towns. We met one old gentleman that was kind of the "community spirit man". He was really excited about it and helped us raise some money for it. It was just a great time. A few years later after we left Florida, they had a 2-day LENS for deeper planning. The town began to look different. When you'd drive through there you would see something had happened. -- Very sweet people who thought they couldn't do anything. So after the town meeting with 12 people, they wrote a great song, great spirit people. They were saying, "the spirit is really moving in this group" and it was a time of awe. Within a year they had paved streets, street lights, and some other things.

* I was attracted to the church because of its contemporary feeling, aspects as I saw being able to relate to the world as it is right now. I attended Inquirers Class, which was RS-I.

* You'd get them to the point where they could go and get jobs embodying the image of looking professional instead of what they usually started out as. And the whole shift in their image that happened in that program (Training Inc.) Sometimes you didn't think you were talking to the same human being.

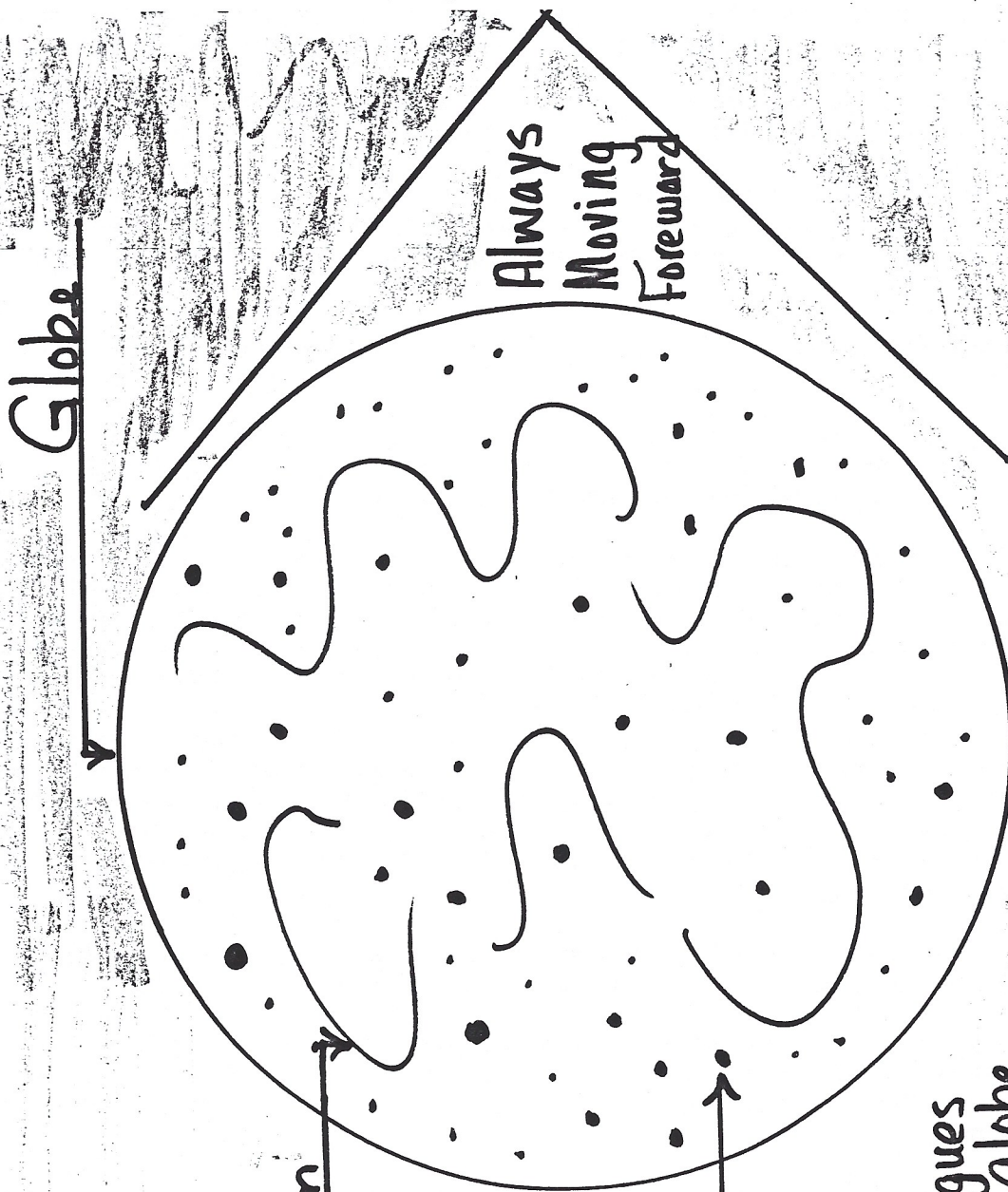
* An old hog farmer was looking at what we were doing (levelling a road) and said, "You'll be here until Christmas." So he went and got his bulldozer that he had on his farm and leveled the whole thing.

* We had a barbecue to celebrate and all these old women from the church came over with their pies

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and cakes. Probably it was the first time that they had set foot in certain parts of the town.

* We converted the old train depot into a restaurant. We did a lot of beautification.



Globe

Always
Moving
Forward

The connection

All the colleagues
all over the globe
connected by
their mission.