

Closing Celebration Fact Sheet

Images and feelings conveyed through stories often outlive the impressive statistic, the eloquent analysis or the productive procedure in their impact. Stories tell who we are and what's important to us. They create meaning. They uncover mystery. They bring us laughter, tears, amazement, awareness and more. They honor and heal. They open new pathways. They weave us together.

The Closing Celebration features stories. A vignette performance developed by each of the conference's seven streams plus one from children in the child care program will be presented. During the first day of the conference, participants take part in an exercise to collect stories of events and characters that have influenced their engagement. Over the week, stream actor volunteers will work with guides from the Closing Celebration team to develop and stage one story that the stream selects.

In addition, a one-act play with original music, "Between the Arrows," will be presented. The vignettes and play are modeled on an innovative genre of theater known as "community performance," in which a script is adapted from oral histories gathered from members of the community. The process was developed in Colquitt, Georgia, where the show, "Swamp Gravy," is cited as the "official folk-life play" of the state. Participants will be guided under the artistic direction of Dr. Richard Geer, Jules Corriere and artists with Swamp Gravy Institute.

The play springs from the ICA Life Stories Project which collected more than 1,000 stories contributed from across the world by 400 people whose lives intertwined with ICA. Stories have been selected and adapted to appeal and relate to a wide spectrum of audience members. Performers and production workers for "Between the Arrows" are drawn from ICA colleagues across the world and from Swamp Gravy Institute. The production will be professionally video-taped, and cassettes are available for purchase through the conference book store.

The home base for the Closing Celebration team during the conference is the Multi-purpose Room of the Ritchie Wellness Center, located on the Third Floor.

Closing Celebration Production Development Team

The development of the Closing Celebration has been a collaborative endeavor with input and involvement of many creative and responsive individuals over the past two years. The core leadership team has been:

Jules Corriere, Director /Writer

Jules is a playwright and director with Community Performance, Inc. She has worked nationwide using real people's stories to create theater that is of, by and for a community. Recently, Jules has begun incorporating school systems into community performance. Students involved benefit from the mentorship given in these multi-generational, multi-cultural, community-wide projects. Her credits include writing for *City Bridges*, the new production in Newport News, VA., and *Swamp Gravy*, the official folk life play of Georgia. She has directed with Geer on productions including the well received *Cross Tides* and *Belle Glade*, Florida's *Pot Luck in the Muck*. Jules is married to John Corriere, a television producer in their hometown of Newport News, and they have two children, Cassidy and Ian.

Richard Owen Geer, Artistic Director

Richard earned his doctorate in performance studies at Northwestern University and has taught at Dartmouth and Southern Methodist University. His vision has been the driving force behind developing community performance. He founded and directed Georgia's *Swamp Gravy* which performed at the 1996 Olympic Games and the Kennedy Center in Washington, D.C. His articles on community performance have appeared in *The Drama Review*, *High Performance* and other publications. He is often asked to speak and consult on the changing role of performing arts in community development. Richard is founder and president of Community Performance, Inc. and has directed numerous productions of *Swamp Gravy* and *Scrap Mettle: SOUL*, based in his Edgewater Uptown neighborhood of Chicago. His additional projects are underway in other locales.

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Donna Ziegenhorn, Project Director/Writer

Donna's experience bridges performing arts and entertainment with marketing and management. After serving as communications manager for Missouri Repertory Theater, she joined Home Box Office (HBO), as regional vice president for several years. As a consultant, she has served clients in the arts, community development and private business. Donna is a writer and presents one-woman programs, including *Remnants from the Chili Supper and Variety Show* and *Suppressed Desire and Other Nearly True Stories*. She convenes the Kansas City LifeWriters in her hometown. The group writes and presents works based on real life experiences. Donna serves on the boards of the inter-faith Center for Religious Experience and Study and Friends of Jung. She and her husband, Dallas, have two teenage children, Matt and Beret.

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ANNOUNCING THE CLOSING CELEBRATION OF THE
MILLENNIUM CONNECTION

**A FESTIVAL OF STORIES THAT
SPARK OUR DESIRE,
SHAPE OUR SPIRIT AND
DRIVE OUR DREAMS.**

Date: Friday, August 4

Place: West Portico/Concourse
Ritchie Wellness Center

**Dessert & Drinks
7 p.m.**

Featuring
Stream Vignette Performances at 7:45 p.m.

BETWEEN THE ARROWS
A one-act play with original music at 9 p.m. in Hamilton Gym

Stories are powerful. Good stories capture something of the human experience we all know in its tragedy, comedy, joy, despair and uncanny paradox. Stories transport our view of history, ignite our personal motivation and can add to our sense of shared destiny.

The stories shared in the closing celebration are presented using an approach called "community performance," known as theater "of, by and for" the people. The Millennium Connection's Arts for Community Transformation stream is pleased to bring national pioneers in this innovative theatrical form to the conference. (Read more about community performance in the reprint included.)

SPECIAL NOTES:

- Stream Vignettes will be performed seven times while the audience rotates to a new setting each time. Begin by attending your stream's vignette, then rotate to the right at its conclusion.
- ~~Between the Arrows~~ **Between the Arrows** is based on stories gathered from participants in the Institute of Cultural Affairs. In reflecting a small part of their unique journeys, creators of the play hope to capture a sense of common connection for all those who care for the world's future.

WHAT'S IN STORE FOR YOU TONIGHT IN THE CLOSING CELEBRATION!

Place: West Portico/Concourse at Ritchie Wellness Center

7 p.m.: Dessert & Drinks

7:45 p.m.: Stream Vignette Performances

9 p.m.: "Between the Arrows," a one-act play

Important Information on Stream Vignette Performances:

- Participants from each stream have been rehearsing throughout the week to polish and perform stories collected in the beginning days of the conference.
- The vignette presentation format reflects the pageant wagon image of medieval times as the audience moves from one enactment to the next. This means that each vignette is presented seven times as you, the audience, flow from one performance on to the next.
- To minimize noise in Ritchie Center Concourse, please follow these

Tips for audience members:

1. Once stream performance time arrives, you'll be signaled with music. Quietly follow the banner that's color coded for your stream to begin. Link up with stream-mates by hand to wind your way to the performance sites scattered along the corridor.
2. Each vignette lasts six minutes. You'll be prompted to move with sound and by your stream banner, leading the way.
3. Applaud without clapping! Use the applause of the deaf. Wave your arms in the air to show appreciation.
4. At the conclusion of the seven performances, you'll be signaled into the Hamilton Gymnasium (also in Ritchie Center) for the one-act play, "Between the Arrows."

Please see the reverse side of the flyer for stream vignette participants.

Stream Vignette Participants

Art & Practice of Participation

Linda Alton
Lynette Jones
Mary Kenny
Lynne Larsen
Richard Maguire
Virginia Richter
Peggy Vicknair*
Voice Vingo

Community Youth Development

Story: Youth Adult Partnership
Andrea Bivens
Darlene Cameron*
Jerry Garcia
Punitha Krishnan
Janet Nielsen
Katzia Walsh
Al Williams

Sustainable Community Development

Story: The Whole Community Comes Together
Marianna Bailey
Jorge Garcia
John Gibson
Franklyn Harvey
Rual Jorquera
Adan Lara
Marlene Linare
Gerry Marten
Maria Munoz
Elaine*
Robertta Terrazas
Rosa Weisel

* Stage Manager

Arts for Community Transformation

Story: Sangoma: A Story of Healing
Tracy Brown*
Kelly Draper
Sheila Flynn
Mary Sprunger Froese
Ken Grimes
Alan Hackman
Kate Lutz
Carol McCrite
Sharon Singleton
Cindy Wynn

Philanthropy for Social Innovation

Story: Welfare to Work
Viviane Ambare
Ruth Gilbert
Bing Ganchero
Ellen Howie*
Rolinda Oliver
Dr. Simeon Shitemi

Spirituality in Organizations

Story: Follow Your Heart
Alan Briskin
Mary Kay Brooks
Ed Cole*
Kathleen Joyce
Bisolom Lungu
Marianne Mann
Vaughn O'Halloran
Jim Slotta
Clarke Vestal
Jean Watts

Wholistic Lifelong Learning

Story: Our Story, Your Story
Mary D'Souza
Steven Forrest
Cecil Gray
Nan Grow
Robyn Hutchison
Comfort Maduakah
Gene Philbrook
Paz Salas
Elaine Telford
Bhimrao Tupe

June 14, 2000

BETWEEN THE ARROWS

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|---------------|-------------------|
| Scene One: | GOOD WATER |
| Scene Two: | RIOT |
| Scene Three: | INDIA BY NIGHT |
| Scene Four: | CIRCLE |
| Scene Five: | UKRANIAN MEATLOAF |
| Scene Six: | YES |
| Scene Seven: | MEATLOAF PART II |
| Scene Eight: | BAD ATTITUDE |
| Scene Nine: | HOBOKEN WALLBOARD |
| Scene Ten: | WHITE WATER |
| Scene Eleven: | ASHES |
| Scene Twelve: | EGYPTIAN TENT |

SCENE ONE: GOOD WATER

This will be a "water sharing " ceremony. Cast members will be walking with trays of small cups full of water, offering to audience members during the opening speech by MC's and this piece. There is a song here. Note: In the play are three songs. This one about water. A second, in "Hoboken Wallboard" about working together. A third at the end, about metaphorical water—the passing on of ICA's work.)

Person: This is a glass of water. Got it from the hall fountain. When I was a kid, I'd ask for a glass of water before my bedtime story. And not out of the bathroom tap, it had to be from the kitchen tap. Somehow, I assumed water coming from a place where dinner was fixed had to be better than from, well, the bathroom. I grew up believing this. In the dorms at college, I'd fill my cup with water fountain water, instead of bathroom faucet water. My roommates teased me about it. My senior year there, I went to a seminar with this globally conscious girlfriend of mine. I think she was getting in on the gag, because the topic was "Good Water". But, the seminar wasn't a joke. The man talked about how his group was working side by side with community members, digging for water, in a small Indonesian village. I allowed that sounded important. A month later I graduated, but before finding a "real" job, I decided to work with ICA. I went to another area they were working, El Bayad, Egypt, to drill for water. Now, I knew what was going on when I went there, about the condition and the diseases. Knowing the facts didn't prepare me for what I saw. You're nodding your heads, some of you remember going to similar places. I called this the work I did before getting a real job. *(Holds up glass)* This is precious stuff, people. The difference between life and death. I never had a job more real.

(Song and water ritual.)

SCENE TWO: RIOT

Classroom scene: The teacher is in 1968. The students are in the present, reflecting on their memories. The voice of the rocks through the windows, is history of ICA itself.

Woman: I was a thirty-eight year old housewife when I got talked into going to that seminar in Chicago, April 5, 1968.

Teacher: *(addressing audience as his classroom)* With all the unrest in town tonight, I'm glad you decided to take a risk and come to this seminar.

Woman: And after the leader's opening statement, a huge brick came crashing through the window. Did he stop? *(a person holding the rock- a white stone- one side of the scene. These white stones will then be the path used in the next scene, India at night)*

Student One: Did you ever know him to stop?

Voice/Rock One: *(voice from the rock holder)* In 1962 seven families, led by Joseph and Lyn Mathews, sunk roots in Chicago, Fifth City. Believing ordinary people, working together, could do extraordinary things, they set out to improve living conditions amid the urban blight.

Student One: Of course he didn't stop. He stepped out of the path of the rock, and went on with his lesson.

Teacher: In fact, what we're seeing makes the whole point of the seminar. *(the stone is placed on the floor, beginning a pathway)*

Woman: And he ducked again, as another brick shot through the other window.

Student Two: That didn't stop him either.

Student One: Made him work harder, though. He had to scream above the sound of the sirens.

Woman: I remember that!

Teacher: We're living in a time of great upheaval. We should celebrate it.

Voice/Rock Two: The Ecumenical Institute pioneered grass roots methods for community development. Out of this came the Institute of Cultural Affairs, with a worldwide staff of 2500 people by the late '70's.

Student Two: Was that a gunshot?

Woman: And then, sticking true to pattern, he started to sing! In the middle of the Chicago riots, he began singing

Teacher: *[To the tune of yellow submarine: refrain:]*

Free men live in responsibility, duty bound and free, in relativity,

[All students look, then join]

Free men live in responsibility, whoever they may be, their deeds are history.

Woman: Then, there were a couple of gunshots. He quit singing, because all of his back-up singers were under their desks.

Teacher: Look around, the old structures are breaking apart. We talked about this, remember?

Voice-Rock Three: It was intense work. Digging wells in the desert, farming land that wasn't much richer than the rock it sat on. Some walked away. Many found themselves challenged by the opportunity to create a better existence.

Teacher: Look, chaos is flying through the window. And it's exactly now that we get to ask ourselves, where do I stand? Out here on the treacherous point of history...or back behind it, seeking comfort and security?

Woman: I spoke up right away. Security, definitely security. I had kids at home who needed me alive. It didn't phase him, though.

Voice-Rock Four: Sacrifices were expected and given. Parents went across the world to save children from disease and hunger. To do this, they sometimes had to leave their own children behind.

Teacher: That's your decision. Totally. Do you see how chaos makes us decide what is important in our lives? Chaos is completely necessary to life. *(rock assembles on the floor, creating path)*

Student Two: Yes! Its all good.

Student One: Then, he decided to celebrate again with another song.

Teacher: *(to the tune of Hava Nagila)*

There is- a people

Born of- new spirit

Hope is emerging- cries of the earth

Student Two: And then, this guy from the neighborhood crashes through the door and yells

Woman: We're going to burn this building down, and you better get the hell out of here!

Student One : In that moment, I just knew we were going to be killed.

Student Two: We were damn lucky to get out of there alive.

Woman: I know. I mean, have you ever thought about it? What made us go out that night? *(lights begin to dim)*

Teacher: Ask yourself, where do I stand? Seeking comfort and security, or out here, on the point of history?

Students disassemble. There is one student, wearing a blindfold, from the center of the group, who remains.

SCENE THREE: INDIA BY NIGHT

Woman from classroom scene sitting in chair, blindfolded. Older woman, her-older self.

Older Woman: I went to India, because I needed to get lost.

Younger Woman: No, to teach.

OW: The Institute, along with the village of Pandur, built a school, and they needed a teacher. I had experience setting up schools, and also teaching English as a second language.

YW: I was sort of hand-picked for the job. There were several other teachers with the Institute, but I was still single.

OW: That meant I wouldn't have the problem others did, leaving family behind.

YW: I didn't speak Hindi. I also didn't speak Spanish, but I taught English to Mexicans, so I knew how to communicate with people of a different culture. Teaching in India would be the same, with exotic scenery. I read up on my Kipling.

OW: Like I said, I needed to get lost.

YW: I got on a bus that was supposed to take me to Pandur. Instead, I was dropped off on a foot path in the desert.

OW: Before long, it got dark, and I realized I hadn't thought ahead to bring a flashlight or anything. So there I was, lost in the middle of nowhere.

YW: I'm not lost. Smart people do not get lost.

OW: (really embarrassed) I was so young.

YW: How did it get so confusing? It was supposed to be simple- take a plane, go to India, take a bus, get to town. Pandur is full of ICA people who got there that way. How did I end up on the Christopher Columbus route to India? If only I had some directions.

OW: *(Takes a long pause)* Have you ever had some memory fade to the back of your mind, only to come zinging back at you years later? Suddenly I was transported back to my classroom in Michigan. A student from my intro class, fresh from Mexico, had stopped me in the hall using gestures and body language, and asked me directions to human services. I turned it into a lesson- we'd been studying this. I had him repeat the phrase:

YW: Please, may I have directions? (*turns and faces opposite direction*) Please, may I have directions?

OW: He was utterly lost and unable to communicate. Talk about karma. It had definitely come around. Here I was --

YW: (beginning to light a cigarette in frustration) Hopelessly lost. Wait a minute.(seeing)

OW: I realized this was not just a trip to India,

YW: (using her own light) There's the path.

OW: It was the beginning of a journey. A new way of looking at things.

YW: Its not as dark out here as I thought it was.

OW: When you're alone in the dark long enough, you adjust, you begin to see things, or the shape of things. Granted, walking around in the dark is not the best way to get from one place to the next, but if you don't want to stay where you are, and you know you've got somewhere else to be, then you have to get up and make your own way, the best you can. Sometimes, that means stumbling around in the dark for a while.

YW: And that's what I did. Making out the path with my adjusted vision, I walked on through the night, until, laid out before me, like guiding lights on a runway, were white painted stones. I knew where I was. Pandur.

OW: I followed the stones to the end of the marked path.

YW: Then I stepped off of that path, put on my blue shirt, and began making my own.

SCENE FOUR: CIRCLE OF CARE

The son is an echoing presence, like a shadow, in this scene Both parents wearing blue shirts, and packing suitcases full of blue shirts.

Mother: My husband and I were assigned to work in Egypt.

John: Egypt.

Mother: We'd never been out of the country together before. And we had never been separated from our son. I know you must be thinking. She didn't leave her son! How could she do that? But it's true.

What I've noticed--when it comes to making a big decision in life--people stand in the middle of a circle and draw a ring around what they really care about. I've known people whose circle didn't go out much further than themselves. And when they had to make a decision, they'd ask, What's best for me? I know lots of people whose circle included their families, and that's as far as it went. Some others, their circle might get big enough so they'd ask, What's best for me, my family and my community?

Our son stood in the middle of the circle of what we care about.

John: In the middle

Mother: But our circle stretched beyond him. I'm not saying it was right or wrong. Or asking you to agree. The world was our reference. That's how we decided.

John: How we decided.

Father: The plan called for leaving him in the states to go to school. He'd be safer there.

Mother: Where we were going was full of disease. I'm a public health nurse.

Father: My field is agriculture. We had important skills that could be used and taught. Joining up with others already there, we could make a difference.

Mother: I told John our plan. We stood staring at each other.

John: Staring at each other.

Mother: Just staring at each other. I felt so empty.

John: empty

Father: Ann and I sat down with him and showed him the ways we'd thought up to keep us connected, even across the distance. Lists of family members with addresses and phone numbers- and plans for holidays, so he wouldn't have to be alone.

Mother: We aren't the only ones who did this. Dozens of families made the same kind of decisions. With the world as our frame of reference, we made the most unselfish decision we thought we could make.

Father: One at a time, we were able to see John on trips home. And we were able to get home occasionally.

Mother: But it was four years before we were all together again.

John: Four years. A third of my life.

SCENE FIVE: UKRAINIAN MEAT LOAF
(Kitchen with large cooking vat)

Kate: There was an era when the Institute had a heyday of teaching weekend seminars all over the country. And everyone who participated in the seminar had a specific chore assigned to them. There was no method to the assignments, jobs were just randomly posted. How do I know it was at random? Because the king of TV dinners, here, was assigned the job of cooking that weekend. I walked into that kitchen, and there must have been a hundred and fifty pounds of ground meat, and a bunch of other stuff in cans. I knew it took a chunk of change to buy all of this, and I did not want to be responsible for wasting it. But what would I do with it. I noticed a note on the counter that said "Meatloaf fixings". That made me feel easier. Take all this stuff, mash it together and cook it. My grandmother has cataracts, can't see half the stuff she cooks, and she's still able to make a decent meatloaf. No problem. Or so I thought. The seminar leaders began poking their heads in to check on me. *(tosses stuff into vat, sinking his arms down into it, singing to himself. He stands on a chair over it. Enter:)*

Teacher One: *(observes, skeptical)* Hello, Tom. What's that you're making for dinner?

Kate (Continuing action, humming): Meat loaf.

T One: *(Looking in vat)* Are you sure you know what you're doing? Have you made it before?

Kate: Nope. But it can't be that difficult. *(dumps a bowl of stuff into vat.)*

T One: What's that?

Kate: Ketchup. *(continues humming)*

T One: Ketchup? *(T 1 departs kitchen, runs into Teacher #2. They whisper to each other.)*

T One: All alone here...never made meat loaf before. Looks disgusting! And ketchup? In meatloaf? *(Teacher #1 exits.)*

Kate *(to audience)*: O.K. It was tomato sauce. Close enough.

Teacher Two: *(Gets a cup of coffee and approaches Tom)* Making meat loaf, eh? You know folks around here are hungry after a long day of classes. You're sure it will turn out OK?

Kate: It's simple. Meat loaf.

T Two: I've just never seen it prepared this way before.

Kate (*Throws in another bowl of stuff*): Trust me.

T Two: What's that stuff you're putting in?

Kate: (*not quit sure, himself*) It's a secret.

T Two: (*to Teacher 3 as he exits*) He doesn't know what he's doing. Never made meat loaf.

Teacher Three: (*Approaching Tom*) Hey, what's for dinner?

Kate: (*Pausing, getting nervous*): Meat loaf. (*Pauses again...adding in large bowl of other stuff*) I'm making my grandmother's special recipe for Ukrainian Meat Loaf.

T Three: Ukrainian Meat Loaf? Your grandmother from the Ukraine?

Kate: Sure was. And she had this family recipe that's been passed down through six generations. (*Pauses*) She fled Europe at the end of World War II, and this recipe was all she had, this and the clothes on her back. Made it all the way overseas, nearly shredded up to pieces in her pocketbook. I've still got the recipe she wrote with her own hand. (*He starts to take apron off.*) Wanna see the recipe?

T Three: No...no need to do that. This is Ukrainian Meat Loaf?

Kate: Definitely. I know this recipe like the back of my hand. It'll come out of the oven on time. And folks will love it.

(*Teacher #3 departs, running into Teacher #4 at the coffee pot.*)

T Three: He's making Ukrainian Meat Loaf for dinner.

Teacher Four: (*Approaching the vat*) Wow. Ukrainian Meat Loaf? That looks great!

Kate: I served it right on time, and everybody loved it. Two years later I was approached by a cookbook publisher for my grandmother's recipe for Ukrainian Meat Loaf. I had almost forgotten it was Ukrainian Meat Loaf. What you call something makes all the difference in how people experience it.

SCENE SIX: YES

Woman: I joined a religious order. An ecumenical, family religious order. Of course, it's not known as that now and hasn't been for years. But those are the old roots. I went to a seminar they did at my college.

Teacher: We worry about tomorrow, it's what makes us human, how we can provide and how we can prepare for the future. (*Arrow up*) But, all the time, we know we can't make life secure. (*Arrow points down*) We're driven by our longing for the true and the beautiful. (*Arrow points up*) Yet, we know that pleasures never last and we're powerless over elements beyond ourselves to make them last. (*Arrow points down*)

We're driven by our need for love. (*Arrow points up*) Yet, who has ever gotten enough love? (*Arrow points down*) We are motivated by thirst for knowledge (*Arrow points up*) Yet, the more we learn, the more we realize how limited our knowledge is. (*Arrow points down*) We can add specifics to this. You go on a family vacation (*Arrow points up*) with three kids in the back seat. (*Arrow points down*) You work hard for a paycheck (*Arrow points up*) and the bills take every bit of it. (*Arrow points down*)

If you had to draw yourself into this diagram, where would you fit?

Participant Four: Right smack in the middle of those arrows. (*leaves*)

Teacher: (*Indicating line in middle*) Sort of like that? What does it feel like to be there?

Participant Five: Caught between a rock and a hard place. (*Leaves*)

Participant Six: A pain in the ass. (*Leaves*)

Teacher: Who puts you in that position

Participant Seven: The devil (*leaves*)

John from Bad Attitude: A son of a bitch (*leaves*)

Teacher: For two thousand years, some people have chosen to call this Father. (*Woman is the only one left*)

Woman: This was a revelation to me. I battled those arrows every day of my life. The dreams I had of attending law school, then getting rejected. Planning my wedding, then getting dumped by my fiancée. My terrible relationship with my mother.

I could make up my mind how to relate to these things, and live between the arrows instead of battling them. I could actually choose to decide that my life, the whole thing, just as it is, is good.

SCENE SEVEN: MEATLOAF PART II

I don't think I have a story to tell you. I mean, if you want a meatloaf story, I don't have one. My involvement in ICA was not a weekend event. You can say "Oh, my God!! You had to cook for 300 people?" Well, that might be hard for some folks. My definition of hard is a little different. Like, a village full of people who've never eaten good meatloaf, bad meatloaf or otherwise. People who never had enough food, that when we did teach them how to irrigate crops and grow vegetables in a demonstration garden, they didn't know how to cook those vegetables. They'd always been hand to mouth people, and ate what they found, when they found it. But, they did learn. We taught courses. They're growing their own gardens, now. And when you visit the village, they can't remember when they didn't know how to grow gardens. They don't remember ICA. They're a self sufficient people now. So, maybe that's not hard either.

How about making \$50 a month to support a family of three kids and they need shoes, but the allowance was used up before the middle of the month. You're scrounging just to find change for a postage stamp, so you can keep in touch with your family. How about making a promise to your son, that you'll be home to see him graduate. And three days before you're scheduled to leave, you find your name on the board to stay and write a report. You ask to be taken off, but its no use, you have a job to do and you have to stay and do it. It isn't some monster hanging over you, making you do this or that. It's the job. It's living between the arrows. And don't think you don't cry in your heart, because you do, but you don't dare cry out loud. That's not being brave, either, it's just lasting it out. Sometimes I think I should have been a better mother, should have done something else. But how could I seriously worry about my child's graduation, when I'm in a village with children who have never gone to school, and whose first worry in the morning is if they will eat that day or not? If you are drawing your circles big, then you have to worry about your neighbor's kids, as well. And your duty as a human being is to help the ones in most need. So, you get called, you get a tag on your toe. You do it, and you pay the price. Once in a while, you get to come home and eat meatloaf.

SCENE EIGHT: BAD ATTITUDE

John: (*working on a pump*) My parents set out to save the world. They couldn't stand to see people in need. They left me when I was eleven years old. Tossed me in this dump, with a bunch of other ICA kids. And we had to work. It was part of their "plan". After school, we had to go into these slum neighborhoods, cleaning up trash, planting urban gardens. All that save the world crap. I wasn't even given a choice about it. My parents were in this organization, that made me part of it.

Person One: Come on John, people are waiting for you.

John: Just hold on. (*reacts angrily to instruction*) My dad told me this story from an African village he worked in. A boy goes through initiation, begins thinking for himself, and then takes on a new name. Dad was always impressed by that. Well, I made my own choice, not to be a part of any of this. I was given a new name, too. Bad attitude.

Counselor One: I caught the kid skipping school all the time.

Counselor Two: We're trying to do good work for the community. As I'm driving into our assigned area, I see this kid mooning the neighborhood out the window of our work van. The first week, I think everyone got a kick out of it. But after a month, his rear end was no surprise to anyone on Lakeshore drive.

Counselor One: It wasn't funny anymore, just obnoxious.

John: I rarely got an allowance. If the money isn't being used to pay for something I damaged, it's because I have a bad attitude. The week before Christmas, I was standing in line for my allowance, assuring myself I'd actually get it that week. I got to the front of the line and put out my hand...

Counselor One: You don't get an allowance this week.

John: I hadn't done anything wrong--at least I hadn't gotten caught. He just said,

Counselor One: John, you've got bad attitude.

John: Plenty of people there told me what was wrong with me. I don't recall anyone asking me why, or if there was anything they could do to help. If I had been a poor black kid from Uptown Chicago, or a starving seventh grader in Guatemala, maybe my parents would have been interested in helping me. (*Makes one final twist of the wrench*) Then, I became one. They sent me here, by myself, to the Ivory Coast. Don't ask me why. (*Leaves*)

Blue Shirt: (*walking toward the pump, sees John leaving it. Annoyed, calls to him*) John. What's going on here. What are you doing with those pliers in your hand.

John: It's a wrench, stupid.

Blue Shirt: Watch that smart mouth of yours. And you better not have been banging around on this. People are depending on this pump, once we get it working.

John: It is working. (*Leaves*)

Blue Shirt: (*inspecting it, realizing it is fixed*) I'll be damned.

SCENE NINE: HOBOKEN WALLBOARD

Barbara: I lived with the Institute group in Hoboken, New Jersey. This is an industrial community right across the Hudson River from New York City. We wanted to set up a facility in the city, but property was very pricey. We found a vacant school building on Fourth Street. The archdiocese said they'd give it to us for a dollar a year. It was called a handyman special.

Onlooker One: The floors are sagging and falling through!

Onlooker Two: The windows are shot out.

Onlooker Three: It stinks!

Barbara: OK. So, it needed total renovation. I wondered how we were going to get enough wallboard for a job like this. You know how it is, there really isn't much money on hand, we always try to get in-kind donations. But where were we going to get a donation like...

Onlooker One: [sticking head in] You're gonna need a truckload of wallboard to fix that mess!

Barbara: A truckload of wallboard and a busload of faith to go find it. Now, I can speak confidently for myself these days. But back then...

I joined the Institute because I liked the work they were doing and I wanted to be involved. I always did well in group activities. But leave me alone to speak, and I'd tie my tongue in knots that would have gotten me a merit badge in girl scouts. Well, if I hadn't been too shy to join the girl scouts. You can imagine how I felt when I was given the task to get that wallboard, by myself.

Onlooker Two: And don't forget the exterminator!

Barbara: Such pressure. I mean, our being able to operate in this city was dependant on this task. I wasn't sure how to start. I mean, where do you go to find out about wallboard? There was no such thing as a Home Depot back then. There were specialty companies, though, so I opened up the yellow pages and called. Then, something came over me, before I could even stop myself, I asked to talk to the president of the company. Just like that. I told him about our group, and what we needed. And he didn't even hang up on me, which I thought was a success in itself. Then, a little bit later...

Truck Driver: Lady, this is the warehouse on Long Island. Your wallboard's here. Two flatbed loads. Where do ya want it delivered?"

Work song- singing begins. The song can be playing under the entire speech above.

Barbara: Enough wall board to repair that building, with enough left over to fix a neighboring building.

Truck Driver: Who's gonna unload this stuff, I got more deliveries than you today.

Barbara: We called everyone we knew to come help. We were singing and dancing with it so much that we Tom Sawyered a bunch of people just hanging around the street, who started helping us, too.

Song: This is a work song, perhaps made from these lines.

Where do you want it?
First room on the left.
Here comes another.
Same place?
Pile 'em up. Pile 'em up.
Floor's sagging now.
Watch it. Watch it.
(Sound of splitting wood)
Whoops. Find another room.
Down the hall.
To the right.
That's it.
Keep 'em coming.
Fill it up. Fill it up.
Watch that floor.
Next room now.
Well, chase the rats!
Stack 'em up there.
Take one more.
That'll do.
Yikes. The roaches.
Keep 'em coming.

Barbara: I couldn't believe I got all that wallboard for free. It was needed. Urgently. Somehow, that pushed me to move beyond myself, and when I made that leap, I was surrounded by all sorts of people who supported me. There's something about the support of a group that gives that extra, added nerve, to do the things you would not have done without it. Wall board is not that much when you think of it, but it was—for me—an early lesson in learning how to get and give what other people need.

SCENE TEN: WHITE WATER

Father: *(lying on cot, very ill. Son does not realize how ill father is, yet)* Well, look what the cat dragged in.

Son: Mom wrote and said you weren't feeling good.

Father: She worries about me too much.

Son: How nice for you. *(A bit of silence)*

Father: You look good. You've been in good hands.

Son: Yeah, right.

Father: And you have to admit, not having us to baby you, you've discovered things about yourself that you never would have. I heard about the pump. *(Son is silent for a moment)*

Son: All I've discovered is that you're better parents to complete strangers than you are to me. You make me sick with your global community talk. You can't even keep your family together, and you think you can fix the world. *(Father progressively getting sicker at this point, tires easily during his arguments)*

Father: I have a healthy son. I have a wife with a brain, and the guts to break from the mold. Instead of staying at home to serve you cookies and milk, we're helping this village create farms so they can feed themselves. There isn't anything you need from me that you can't do yourself. My time is needed here. *(Lies back down in bed)*

Son: Have you ever thought I might deserve some of your time? *(Begins to get things for father, to take care of him.)*

Father: Look around John. You whine because I don't play catch with you. A quarter of the kids here don't make it past the age of ten. It isn't a tragedy, it's a fact of life. I'm trying to change that fact. So are you. It's why you came.

Son: I came to be with my parents. *(The arrows from Yes begin to reappear. Son walks off, father halts him with words.)*

Father: Maybe. The truth is, your being in Africa put that project back on schedule. You fixed the pump, now the village will get their water. Whether you want to be involved or not, you are, you're right in the middle of it all. *(son walks off.)*

Participant 5 from Yes: Between a rock and a hard place

Participant 6 from Yes: Stuck between the arrows

Participant 7 from Yes: A pain in the ass.

Father: Sometimes you have to go where you're needed, and its not always where you want to be. Don't ever forget that. (*Turns over and coughs. Son re-enters with rag and bowl*)

Son: He got a lot sicker, and I found myself filling in the gaps where he was missing, but that was like putting spackle on Swiss cheese. I'd go talk to him in the evening, check on him, give reports. There wasn't anything else to do, no TV or radio, but he'd tell me stories. For the first time, I got to know my father, apart from his work.

(*Son mops father's brow*)

And he could be funny, too. Like, he told me about the time he and buddy ran away from the cops after lighting off firecrackers at a horse race. I couldn't imagine him ever getting in trouble. The super hero I'd always thought of started getting a human face. Then, he told me this story. I wanted him to take it easy, but he wouldn't. He had to tell me, like it was a matter of life or death. He sat himself up straight, (*son assumes dad's voice*) My best friend and I, the one with the firecrackers, we went out river rafting. It was a dangerous river, with lots of white water. We weren't afraid of anything, but we were stupid, and we weren't prepared. We got out there in the middle and hit a rapids that started churning the raft around. We were spinning, and he fell overboard. Didn't have a life jacket on. And he couldn't swim very well. We were both moving together in the current. Except I was in the raft, and he wasn't. I grabbed his shirt, but the force was too great. It ripped in my hand. I tried to get a hold of him again. Tried to grab his hair. But he had a crew cut, and I just couldn't get hold of him. I watched him drown. (*Father reaches to son*)

Son: You tried to save him.

Father: I promised myself, if I failed in the future, it would not be for lack of trying.

Son: (*to audience*) This whole time, it felt like I was swimming around in circles, waiting for them to reach out and save me. I suddenly realized, I've been on the raft all along.

SCENE ELEVEN: ASHES

The last time Larry came to see me, he arrived broken and postage due. It was March, but around my house, Christmas was still going strong. We'd gotten back from South America in December, but packages kept being forwarded to us since we left. The kids loved it. When the mailman brought me a padded manilla envelope, I assumed it was just another present. I saw the return address and I was touched, He must have sent this just before he passed away. I stuck my hand inside the envelope, and it was full of dust. I reached further, and found a little vial, chrome, but the glass top had broken off. This wasn't dust in my hand, it was Larry. His ashes had been sent to his friends all over the world, so we could scatter him to the water and the wind. My job was to sprinkle him over the Missouri River, not shake him out onto a shag carpet in my suburban living room. I put what I could back in the envelope. The rest, well, I couldn't wash him down the sink. I walked with him outside, and shook my hand in the air, over the garden. It didn't all come off, so I wiped my hand in the grass. He was still there. I tried rubbing the ashes off, and as I was rubbing them off, I was rubbing them in. I wonder if he intended it this way all along. Now I'm not saying that his adventurous spirit has somehow changed the chemistry in my blood and turned me into the sport he was or anything as profound as that. It just made me think, there are things, there are people you meet in your life, and one way or another, the important ones have a way of staying with you.

SCENE ELEVEN: EGYPTIAN TENT

This could be three, five or eight men.

Man One: Here in my village of El Bayad, we are Muslim. In our tradition, women walk behind the men.

Man Two: In addition, women never sit in the same place with men.

Man One: They sit together with other women in a place separate from the men.

Man Three: It is just this way.

Man One: The people from ICA came. Meetings were planned with our village, to talk about our goals.

Man Two: And the ICA leaders, they wanted to hear from everyone, even the women.

Man Three: This posed a problem.

Man One: You see, it is not the custom that women attend such events. With some persuasion from the ICA group, our leaders decided that the women could attend.

Man Three: But two separate tents would be set up.

Man One: Again, our leaders were encouraged to reconsider, so that everyone could be together. It was a more efficient way to gather information.

Man Two: Finally they agreed that the men and women could be in the same tent. But that the women must sit in the back of the tent.

Man One: So a large tent with walls of colorful cloth was set up. [*Anne, the mother from bad attitude, comes into the tent with clipboard*] Then I noticed a woman was leading the meeting.

Man Three: This was almost too much to take. (*Begins to leave*)

Ann: My husband was to lead this meeting. He asked me, he gave me the duty, to run this meeting. I honor my husband by doing so. (*Man 3 takes his seat again*)

Man Two: We took our places. Then a very strange thing happened.

Man One: A strong gale swept across the village, and slammed into the tent. (*tent flaps wildly about. When the lights come on, the chairs are turned around, making the women now at the front.*)

Woman One: I... would like to see... the children of our village attend school. (*addresses audience again*) I found myself speaking among men!

Woman Two: By the end of the week, women were working at the same tables with the men of our village, creating plans together.

Woman Three: We spoke about an irrigation system, a preschool program, new agriculture and lots of other things.

(*The woman and Anne and walk toward each other, meet in the middle. Ann with a child on her hip*)

Woman One: The morning after that, Anne visited me.

Anne: I want you to talk with the women in the next village.

Woman One: How could I? I've never been to school. I don't even know how to write my name.

Anne: (*she is not being nice, offering this woman a chance, she is overworked and desperately needs her help*) I'm not asking you to write your name for these women. I am asking you to share your ideas and opinions, and get them talking, too. You do that very well, and I need your help.

Woman One: I had never considered that anyone would be interested in what I had to say. I found strength from Anne's belief in me. I did it. I had ideas, and I could speak them out loud, even in front of men. In that moment, *[woman is handed a light]* I realized I could make my own choices.

Woman Two: In that moment, *(woman lights candle of next person)* I realized I could make my own choices.

Woman Three: In that moment, I *(lights candle of next person)* I realized I could change my community.

Person four: (receives lighted candle) I realized I could make a difference.

John: *[He is holding a chrome vial.]* I realized, I could forgive. Dad, I remember you. (he empties the vial)

(Now half a dozen ICA cast members speak "I remembers", from the ICA core and then each of the seven streams representatives speaks a name from their own group. It is a fire sharing ceremony to parallel the water sharing ceremony that begins the play. The family is brought full circle to a healing, and the elements come together. Earth (ashes) fire and water from tears.)

Millennium Connection International Conference

Closing Brunch And Plenary

Saturday August 5, 2000

9 a.m. – Noon

Ritchie Gymnasium

9 a.m.

Community Brunch

10 a.m.

Closing Plenary and Send Out

Convening the Closing Plenary

Master of Ceremonies

Dr. Simeon Shitemi, Chairman, ICA Kenya Board of Directors

Nairobi, Kenya

Table Conversations

(15 minutes)

What was the key happening at the conference for you?

Stream Presentations

- Art and Practice of Participation
- Arts for Community Transformation
- Community Youth Development
- Philanthropy for Social Innovation
- Spirituality in Organizations
- Sustainable Community Development
- Wholistic Lifelong Learning

Report of Confluence and Estuary Groups

Closing Address

Mr. Rodolfo Paiz Andrade

Guatemala City, Guatemala

Introduction by Dr. Donald Elliott, President, Institute of Cultural Affairs International
Denver, Colorado USA

Conference Send Out

"The engine room of the *Tatami Maru* is three feet deep in water." (Sputter, sputter, whistle, crack.) "She is listing to the far right." More interference, crackling and whistling followed, and then, in his most sober, deeply dramatic voice: "The crew has abandoned ship, but, Elijah and I remain." Elijah was the ship's engineer. It was not unusual for Marshallese to be given Biblical names.

The CB radio sputtered even louder then fell silent. Nothing. We had lost contact with Don. You can imagine all the dangerous things that went through our minds during the next several weeks as we awaited word from Don and the *Tatami Maru*. We imagined the worst sorts of tragedies. We imagined headlines reading "Engineer and mechanic with screwdriver in hand go down with their ship," or, "*Tatami Maru* Capsizes—Feared Lost at Sea." Disasters surfaced in our imaginations that were too grim to repeat out loud.

Then, one afternoon, a young Marshallese man came running into the Kitco offices shouting that the *Tatami Maru* had been sighted at the pass of Majuro's lagoon. People were shocked. Confusion and excitement reigned. "The *Tatami Maru*?"

"What? She is headed this way?"

"How can that be?"

Sure enough. In a short time the *Tatami Maru* had docked. Elijah and Don disembarked, walking tall and straight down the gangplank, beaming with the smiles of quiet, unassuming heroes. They had done it. As incredible as it was, they had fixed the *Tatami*

Maru. Before an enthralled audience, Don relayed all the bloody details as only an authentic Australian storyteller could. He explained how he and Elijah rigged up a forge on the back of the ship. Using coconut hulls, they built up the fire and sustained its temperature long enough to forge a replacement part from scraps of metal and an automobile hub cap. Then, "on a wing and a prayer,"* they daringly sailed 275 miles on the open sea to bring her home.

Don's and Elijah's ingenuity resurrected a nearly sunken coastal freighter. Some believed the two were at the center of a modern day miracle. Miracle or not, the arrival of the old ship was a sign that gave many Marshallese and those of us who were close to them, a reason to lift our heads with hope. Today, the Republic of the Marshall Islands is a nation because its people rediscovered courage and self-determination in an isolated corner of the Pacific Ocean. This new nation exists in part because men and women used their less than perfect lives to turn matter into spirit.

There is a kinship, even a genuine affection, one feels toward such human beings when you have shared profound purpose, bleak despair and glorious fulfillment. Human connections forged while sharing such intense experiences are not easily broken by time, changes of interest, distance, or even death. Don died in 1995.

Leah Early



THE MILLENNIUM CONNECTION

Shaping Profound Societal Change

Denver, Colorado • July 30–August 5, 2000

The Institute of Cultural Affairs International and Global Co-sponsors

THE CONFERENCE CLOSING

SATURDAY
AUGUST 5, 2000
RITCHIE CENTER
UNIVERSITY OF DENVER

THE CLOSING PROGRAM

9:00 AM

COMMUNITY BRUNCH

A TROUBADOUR INTERLUDE

10:00 AM

CONVENING THE CLOSING PLENARY

DR. SIMEON SHITEMI

CHAIRMAN, ICA KENYA BOARD OF DIRECTORS

TABLE CONVERSATIONS

A TROUBADOUR INTERLUDE

10:35 AM

SEVEN STREAM PRESENTATIONS

ART & PRACTICE OF PARTICIPATION – RICHARD MAGUIRE, AUSTRALIA

ARTS FOR COMMUNITY TRANSFORMATION -

COMMUNITY YOUTH DEVELOPMENT – ABDULRAZAQ GARBA, NIGERIA & TANISHA ENGLISH, USA

PHILANTHROPY FOR SOCIAL INNOVATION – LEPULE LEBOELE, SOUTH AFRICA & ARIANNA MARTINEZ,
VENEZUELA

SPIRITUALITY IN ORGANIZATIONS – PAT WEBB, USA

SUSTAINABLE COMMUNITY DEVELOPMENT – MAKI HASEGAWA, JAPAN

WHOLISTIC LIFELONG LEARNING – STEVEN FORREST & GHEE BOWMAN, U.K.

A TROUBADOUR INTERLUDE

11:20 AM

THE READING OF THE CONFERENCE DECLARATION

A TROUBADOUR INTERLUDE

11:30

THE NITTY GRITTY OF SAYING GOODBYE – DR. DON ELLIOTT

A TROUBADOUR INTERLUDE

11:40

CLOSING ADDRESS

MR. RODOLFO PAIZ

FUNDES – FUNDACION PARA EL DESAROLLO ECONOMICO Y SOCIAL DE GUATEMALA

INTRODUCTION – DR. DON ELLIOTT

11:55 AM

THE FINAL RITUAL

THE CONFERENCE DECLARATION

WHEREAS PROFOUND SOCIETAL CHANGE MUST ENCOMPASS AND ADDRESS THE BALANCE BETWEEN SOCIAL, ECONOMIC, QAND ENVIRONMENTAL CONSEQUENCES OF HUMAN FAMILY ACTION, THE STREAMS OF THE MILLENNIUM CONNECTION CONFERENCE HAVE DEVELOPED, THROUGH A CONSENSUS PROCESS, THE FOLLOWING:

GUIDING PRINCIPLES FOR PROFOUND SOCIETAL CHANGE

1. A SENSE OF COMMUNITY IS PARAMOUNT. EVERYONE'S INTERESTS AND ALL ELEMENTS OF OUR ECOLOGY MUST BE INCLUDED FOR SUSTAINABILITY.
2. ENGAGEMENT FOR CHANGE MUST BE INCLUSIVE OF ALL WHO LIVE, WORK, OR PLAY IN IT OR ARE AFFECTED BY IT.
3. PASSION AND INTEGRITY GENERATE RESOURCES.
4. LANGUAGE IS NOT ENOUGH. COMMUNICATION NEEDS MULTIPLE APPROACHES TO OPEN WINDOWS AND BRIDGE BOUNDARIES.
5. TRANSFORMATION OF INDIVIDUALS AND SOCIETY HAPPENS SIMULTANEOUSLY.
6. ART IN ITS MANY FORMS IS THE UNIVERSAL LANGUAGE. CREATIVITY IS THE UNIVERSAL TOOL.
7. STORYTELLING LINKS AND PRESERVES COLLECTIVE AND INDIVIDUAL HISTORY AND WISDOM.
8. RELATIONSHIPS BUILT ON TRUST AND ACCEPTANCE FOSTER CARING SOCIETAL CHANGE.
9. SOCIAL JUSTICE EMERGES FROM SHARED POWER. WITH PARTICIPATION OF DIVERSE GROUPS, SUCH AS YOUTH AND WOMEN AS DESIGNATED BY THE UNITED NATIONS RESOLUTION, MANIPULATION AND DOMINATION BECOME LESS POSSIBLE.
10. COLLABORATING WITH DIVERSE GROUPS GLOBALLY, REGIONALLY, AND LOCALLY CREATES A FORCE FOR POWERFUL CHANGE.

DECLARACIÓN DE LA CONFERENCIA

EL CAMBIO SOCIAL PROFUNDO DEBE TOMAR EN CUENTA EL BALANCE ENTRE LAS CONSECUENCIAS SOCIALES, ECONÓMICAS & AMBIENTALES DE LAS ACCIONES DE LA FAMILIA HUMANA. TODAS LAS VERTIENTES DE LA CONFERENCIA "MILLENNIUM CONNECTION" HAN DESARROLLADO A TRAVÉS DEL CONSENSO LOS SIGUIENTES:

PRINCIPIOS GUÍA PARA EL CAMBIO SOCIAL PROFUNDO

1. EL SENTIDO DE CUMUNIDAD ES FUNDAMENTAL. PARA LOGRAR LA SUSTENTABILIDAD DEBEMOS TOMAR EN CUENTA LOS INTERESES DE TODOS Y CARACTERÍSTICAS DE NUESTRO MEDIO AMBIENTE.
2. EL COMPROMISO PARA EL CAMBIO DEBE DE SER INCLUYENTE PARA QUIENES LO VIVEN, TRABAJAN POR ÉL, JUGAN ALGUN PAPEL OR SON AFECTADOS POR ESTE PROCESO.
3. LA PASIÓN Y LA INTEGRIDAD GENERAN RECURSOS.
4. EL LENGUAJE NO ES SUFICIENTE. ES NECESARIO QUE LA COMUNICACIÓN TENGA MÚLTIPLES MANIFESTACIONES PARA ABRIR PUERTAS Y ACERCAR FRONTERES..
5. LA TRANSFORMACIÓN DE INDIVIDUOS Y LA SOCIEDAD ES SIMULTÁNCA.
6. EL ARTE EN SUS DIVERSAS EXPRESIONES ES EL LENGUAJE UNIVERSAL. LA CREATIVIDAD ES LA HERRAMIENTA UNIVERSAL.
7. CONTAR NUESTRAS HISTORIAS ENLAZA Y CONSERVA LA SABIDURÍA INDIVIDUAL Y COLECTIVA.
8. LAS RELACIONES QUE SE CONSTUYEN EN BASE A LA CONFIANZA Y LA ACEPTACIÓN, FOMENTAN UN CAMBIO SOCIAL COMPROMETIDO.
9. LA JUSTICIA SOCIAL SURGE DEL PODER COMPARTIDO. SOLO CON LA PARTICIPACIÓN DE GRUPOS DIVERSOS, INCLUYENDO MUJERES & JOVENES (SEGÚN LA RESOLUCIÓN DE LAS NACIONES UNIDAS), ES POSIBLE DISMINUIR LA MANIPULACIÓN Y EL CONTROL.
10. LA COLABORACIÓN CON GRUPOS DIVERSOS A NIVEL GLOBAL, REGIONAL Y LOCAL CREA UNA FUERZA QUE ORIGINA CAMBIOS PROFUNDOS.

TRADUCIDO POR: MARÍA LAURA MUÑOZ Y JUDITH ARRENDONDO (MÉXICO)

FINAL CONFLUENCE RESULTS

From ESTUARY MEETING, THURSDAY EVENING, AUGUST 3, 2000

***The interesting thing about participation is that wily human factor.
You can never be sure what will arise.***

Rather than action projects or catalytic activities, three days of meeting and sharing in two dozen cross-stream meetings produced a different kind of data. It took nearly an hour before one Estuary participant pointed out that our dialogue wasn't about WHAT to do but, instead, about HOW TO THINK about it.

Another group, at another time and place, may have derived something entirely different from the data, which has been preserved.

***What follows are ten Guiding Principles of Profound Societal Change:
(a first draft...)***

1. A sense of community is paramount and involvement needs to be in the interest of everybody so that the outcome is sustainable.
2. Inclusive engagement must be on all levels, including age, gender, ethnicity, religion, class, ability, etc.
3. Authentic, passionate, integrity powers resource generation. This means you need to work where your passion is, because this is what inspires others and releases their participation and resources.
4. Powerful communications use multiple approaches and methods to bridge boundaries. For example, the IBM commercial that has visuals of people from many cultures finishing each others sentences and ending with the question "Are you ready?" It uses visuals, symbols, language.
5. Transformation of individuals and society needs to happen simultaneously, through methods such as storytelling, listening, expressive exercises and other ways of learning to live with chaos.
6. Use ART. Art is the universal language and creativity is the universal tool.
7. Tell it in a story in order to establish a personal connection, see ourselves through the lives of others, and share collective and individual wisdom, past and present.
8. Fostering societal change involves building relationships with trust and an atmosphere of acceptance. Facilitators need the skills to create a safe, healthy culture or atmosphere.
9. Social justice emerges from share power. Power shared includes ALL groups and individuals (for example, the UN's thematics on youth and women). With inclusion of diverse groups, manipulation and domination become less possible, making social justice attainable.
10. Collaborating with diverse groups of people globally, regionally, and locally creates a formidable force: for example, the Millennium Connection conference and the Seattle demonstrations at the meeting of the IMF which engaged a diversity of groups and had an international impact.

FOR TODAY, rather than meeting in Estuary action groups, it was recommended that each stream set aside a small team to review the stream's work in light of these principles and make any needed recommendations.

These principles will also feed into the writing group working on the conference summary and declaration.

Writing team meets 10 AM in Stum 480!



THE MILLENNIUM CONNECTION

an international
conference for
practitioners shaping
profound societal
change

July 30–August 5,
2000

Denver, Colorado

Global Sponsor:

The Institute of
Cultural Affairs
International (ICAI)



The INSTITUTE OF CULTURAL AFFAIRS in the USA

The Institute of Cultural Affairs (ICA) is a global social change organization working in community and organizational development. Its network – ICA International – spans thirty-five countries, with an international secretariat in Brussels, Belgium. The mission of the ICA is to promote social innovation through participation and community building.

ICA is a not-for-profit 501(c) (3) organization incorporated in the US in 1973. ICA is supported by program fees, sale of educational products, grants and contributions from individuals, foundations, and corporations.

ICAI has Consultative Status (II) with the UN Economic and Social Council and with UNICEF. In the US, ICA is a member of Interaction, the American Council for Voluntary International Action.

ICA has conducted practical research and demonstrations with communities and organizations – both in the US and in villages around the world for forty years. It has developed a wide range of participatory methods called the Technology of Participation (ToP™) and delivers consultative services and training seminars in methods and facilitation skills. It responds to today's challenges in four program arenas: Community Revitalization, the Culture of Participation, Transformative Learning, and Community and Youth Leadership.

ICA's work today is built on a foundation that began in a community on the west side of Chicago in the 60's and spread in the early 70's to working with village development globally. ICA focuses on the human factor in world development. Its core values include the belief that people desire to participate in making the decisions that affect their lives, that they are fully equipped to deal with the decisions close to their lives, and that the more inclusive the input, the more effective the output. Everyone shares responsibility for current reality and has something to contribute to its transformation. Methods and skills assist effective engagement.

ICA has offices in Phoenix, Seattle, Chicago, and Troy NY. It works through a nationwide network of staff, program associates, and partner organizations. For information see the web site at <http://www.ica-usa.org> or call 1 800 742 4032.

"When the people affected by decisions play an active part in making them, they become inextricably committed to success."



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Institute of Cultural Affairs International

Concerned With The Human Factor In World Development

Foundation

The ICAI was founded in 1977 in Brussels, Belgium. It is an international non-profit association which facilitates the activities of autonomous, national member Institutes (ICAs) and their global relationships.

Aims The principal aim of ICAs is to develop and test methods of individual, community and organisational development. Their programmes are highly participatory in nature and are often conducted in collaboration with other public, private, voluntary or community organisations.

Activities ICA national offices undertake a variety of activities depending on their location. The three major arenas of work are sustainable development, life-long education and organisational transformation. The central concern of these diverse programmes is to maximise the participation of people in taking responsibility for their own lives and for society as a whole.

Relations With Other Organizations

The ICAI has Category II Consultative Status with the United Nations Economic and Social Council (ECOSOC), liaison status with FAO, working relations status with WHO and Consultative Status with UNICEF. It is a member of CIVICUS and has served on the NGO Consultative Group for the International Fund for Agricultural Development (IFAD). Member Institutes independently establish relationships with NGO networks and other bodies.

Funding Funding for ICA programmes comes from a broad base of contributors to members ICAs. Common sources include individuals, trusts and foundations, religious organisations, companies, bilateral and multilateral agencies, and programme and consultancy fees. Current major grants to ICAs have come from AIDAB (Australia), CARITAS, CIDA (Canada), DANIDA (Denmark), The Van Leer Foundation, Food for All, Ford Foundation, Helvetas, ICCO, IFAD, JICA (Japan), Lutheran World Relief, Misereor, Near East Foundation, UNICEF, UNDP, USAID (United States), and Wilde Ganzen.

Why Cultural Affairs?

For the ICA, "culture" is a practical reality—the images, patterns and shared understandings which allow people to do something together. It is ICA's belief that a group's cultural dynamics must be considered in order to build any sustainable pattern of change or development.

At the heart of ICA's work is the conviction that long-term, sustainable development happens only when people grasp the significance of their own lives in the larger scheme of things, when they actively participate in the changes taking place around them instead of merely being targets of that change.

Thirty years of methods testing and refinement have produced significant results. One principle prevails—the desire to release the creativity of the people involved and allows them to help shape their own destiny.

International Dialogues Facilitated by ICA

- "International Exposition of Rural Development" Cosponsored by UNDP and UNFPA. Five hundred participants from fifty countries. India. 1982–1984.
- Yearly dialogue between donors, NGOs, and southern governments on NGOs' role in development. Cosponsored by Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ), nineteen countries from five continents. 1985–1991.
- "Effectiveness of Rural Development Cooperation," "Women and Credit" and "Urban Development." Royal Tropical Institute, Amsterdam. Facilitated and organised conferences. 1985–1992.
- Strategic planning for NGOs in Latin America and the Caribbean. World Bank in Costa Rica. 1992.
- Strategic Review in Africa, Asia and Latin America. UNDP Global Environment Facility (GEF), Small Grants Programme. 1993–1994.

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Books Published By ICA

Directory of Rural Development Projects,
Saur (1985)

Voices of Rural Practitioners, Saur (1986)

Approaches That Work In Rural Development,
Saur (1988)

Winning Through Participation,
Kendall/Hunt (1989)

*Participation Works: Business Cases From
Around The World*, Miles River (1995)

*Government Works: Profiles Of People
Making A Difference*, Miles River (1995)

*Beyond Prince and Merchant: Citizen
Participation and The Rise of Civil Society*,
Pact (1997)

*The Art Of focused Conversation: 100 Ways
To Access Group Wisdom In The Work
Place*, ICA Canada (1998)

The Courage To Lead, ICA Canada (2000)

*The Circle Of Life: Stories Of Ordinary
People And The Gift Of Spirit*,
ICA USA (2000)

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MILLENNIUM CONNECTION CONFERENCE ORGANIZATION – Revised 6/1/00

Conference Coordinating Committee:
Dick Alton – ICAI; Louise Singleton – ICA USA; Bill Grow- Streams Coordinator; Linda Smith – Conference Administrator

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James K. Mathews' Address at Vail, Colorado. 8/8/00

After introductory remarks, the address follows:

First of all, let me say how glad I am to be here. As we reflect in the future upon the meeting of the Order here in Vail, we shall proudly recall: "I was there."

1. Crisis and Forgiveness

Of course, I can claim no special wisdom upon the major issue you have discussed here; namely, the Inter-generational issue. I share your concern and I am profoundly aware of my own shortcomings in this regard. Again and again I think of how sorely I neglected my own wife and children, while I was absent from them for lengthy periods -- busy at "saving the world!" Therefore I am in a position to offer you empathy.

No doubt my brother's name, spoken and unspoken, has surfaced during your discussions. I am fully aware of how deeply he and Lyn were aware of the issue. They suffered from it, as have their sons.

Let me offer one word of solace to you. Last summer I heard a series of lectures by an outstanding American preacher and pastor. During one of his addresses he cited a woman -- one of his parishioners -- who lamented that her family was "dysfunctional." Then he said that in a half-century of pastoral care he had never encountered a single instance of my family which was not dysfunctional! So you have lots of company!

You have thoroughly and frankly confronted this issue. As I say, Joe and Lyn would have joined you in the discussion. There is, however, a point where human beings can do no more. I can hear old Joe shout out: "ENOUGH!" There is a limit to examining our bowels! There comes a time when the whole burden must be cast upon the merciful Judge of the whole universe!"

Speaking of bowels -- of "spilled bowels," -- Joe knew a thing or two about that. During World War II Joe, as a front-line chaplain, went through a number of battles in the Pacific. After each of three battles, he had to bury 700-800 men. After such a gruesome experience, no milque-toast religion for him! He returned to study at Yale Divinity School and to embrace a more solid religious perspective. All that made him the hard, the tender, the passionate, the compassionate person he was. He could be demanding but he demanded and gave everything to the Faith himself.. I am sure he would want you to put the past behind you and receive the gift of forgiveness.

Let me recall a personal experience. In September 1998 I was, together with other religious leaders, invited to the White House for breakfast. It was then that President Clinton made a clean breast of the whole Monica Lewinsky episode. He confessed in some detail and sought forgiveness. Then, rather spontaneously, every one present went through two separate impromptu "receiving lines" and individually greeted both the President and the First Lady. I do not know what others said to the President but, having heard his confession, I offered him

absolution: "If we confess our sins, God is faithful and just and will forgive us our sins and cleanse us from all unrighteousness."

So likewise I offer you absolution in behalf of all humankind and in the name of the Triune God, Judge and Redeemer of all: "Your sins are forgiven you. Arise and unshakably walk into a brand new future."

You have, of course, some unfinished business. You may have individually to go to members of the next generation and make personal confession and restitution if so prompted. As representative of Joe and Lyn, I will undertake to do this for their Joe and Jim. (N.B. I have since done this. JKM). Then, let there be closure.

II. Thanksgiving

I do not know of any other observer who has been more aware of the incredible dedication and labor which you here have rendered all around the world. Such was your outreach that every hour of every twenty-four hour day it was high noon at one of the many human development projects that you inaugurated. More often than not you labored in out-of-the-way places, without an audience to cheer you. The magnitude of the price you paid is indicated by the names on the commemorative wall of this room. Most of the time you received no thanks.

Well, I thank you now and in behalf of all! Was it not Dag Hammarskjold who said: "For all that has been: 'Thanks': for all that is to be: 'Yes.'" There is an indispensable "Eucharistic Dimension" to life. This secret is contained in the central act of worship for Christians. Thanksgiving is rendered unto God for the work of all. It is contained in that Spirit Song: "Those who wait on the Lord."

111. Let me turn now to "stories." I have heard many told right here in your meeting. As someone said: "What else is there?"

1. This is one my brother liked very much:

In about 1952 I was traveling from New York's Grand Central Station to Chicago. In my Pullman car there was only one other person. His likeness appeared on the cover of TIME magazine some months ago as the Man of the Century. Finally I ventured to speak to him, "You're Dr. Einstein?" With a bit of a smile he responded, "No, but a very good friend of his." This was his gentle way of informing me that he did not wish to engage in conversation. What does one say to such a person aboard a train which was speeding toward Chicago, while at the same time we were standing still and while Chicago was speeding toward us? So I left him to his private reflection. Who knows by my restraint I may have contributed to the advancement of science as it relates to unified field theory?.

2. Another concerns John Wesley. You will recall that, "Wesley" was Joe's middle name.

In Western Pennsylvania the bishops of the Northeast Jurisdiction have, in turn, been working with pastors on Wesley's sermons. The point was made with me that surely the

sermons were not delivered exactly as they were written. I tried to make the point they were, in fact, livelier in delivery: that Wesley had a fine sense of humor; that he was good company; that Samuel Johnson, for instance, could not get enough of him. Then one of the ungrateful pastors challenged me to give just one instance of Wesley's use of humor in a sermon.

I took this question "under advisement" overnight and finally found one. It was this reference: "God does not play at Bo-Peep with us." Admittedly that is not excruciatingly funny, but for John Wesley, not bad!

One pastor responded: "Didn't he mean 'Little Boy Blue'?" No, unlike Boy Blue, the One who watches over Israel and over us: "slumbers not nor sleeps." Nor does God, like Bo Peep, leave lost sheep alone to find their own way home. Rather, God leaves the fold to find the lost one. God found me and you and all who have been ready to be found.

3. Yet another story is an affirmation of life -- I mean Eternal Life. It concerns Justice⁴ Harry A. Blackmun of the U.S. Supreme Court, who died on March 4, 1999.

His funeral was held in Washington's Metropolitan Memorial United Methodist Church on March 8 of last year. This proved to be a snowy day, making the streets almost impassable. The service began an hour late and continued for two hours. It was impressive in every way, not least because Blackmun's friend, Garrison Keillor of 'Prairie Home Companion' fame, was present and led the congregation in singing two striking songs, both favorites of the Justice and his wife. One of them was "The Whippenpoof Song" -- the Yale Song -- this at the funeral of a Harvard Man! The other was "Toura, Loura, Loura," the Irish lullaby. How strange -- at a funeral!

The more I reflected on them, the more appropriate they seemed to be. For in the Whippenpoof Song, whatever its shortcomings, the human situation is accurately portrayed. We are indeed poor little lambs, who have lost our way; we are sheep that have gone astray, and the Lord has laid on him "the iniquity of us all." So much for that.

But what of "Toura, Loura, Loura"? I telephoned a friend who knew Gaelic and asked her the meaning of these words. She surprised me by saying that they didn't mean a thing! They were the equivalent of "Tra-la-la." They were the recollection of an Irish immigrant who could recall the tune a grandmother had sung as a child, but could not recover the words. Nevertheless, it was a lullaby, sung before one went to sleep, but with full expectation of rising in the morning! Here was hidden a tremendous affirmation of Easter!

Harry Blackmun was in the minds of his enemies a despicable character. After the Rowe vs. Wade decision he received more than 60,000 "hate" letters -- all of which he acknowledged.

But what kind of man was he? I chanced to be invited to the unveiling of a marvelous portrait of him by the famous artist, Everett Raymond Kunstler. I told the artist that in the painting the subject's face showed forth an effulgence of striking quality. He was intrigued because this was precisely what he intended. He wanted the light of the inner man to shine

through and it did!

4 The last story has to do with Zimbabwe where I was bishop in 1985 and 1986. While there I did all I could to build up the morale of the Africans. I would speak about the Queen of Sheba, of the Ethiopian Eunuch, of St. Mark being the first Patriarch of Alexandria according to tradition. I reminded them that although Jesus never did in the flesh visit Europe or America, he did get to Africa! I told them that the greatest Christian thinker since St. Paul was an African: Augustine; that one of history's greatest churchman, St. Cyprian, was an African; that Tertullian was an African!

Above all, I told them that, centuries ago, God worked a miracle on the northern reaches of the continent -- in Egypt. God set his people free from slavery and made them a new nation. This is the story of salvation. I proceeded: God was, I thought, about to work another miracle in the southern extremity of Africa -- to set his people free from the slavery of Apartheid. And God has -- thanks be to God!

The group present here in Vail can testify that God is still at work in history; you have been God's fellow-workers. You know what it is to bend and change history!

IV. Identity

For a few moments I want to speak of identity. Think, if you will, of Moses and the burning bush. Moses was arrested by this sight. A voice from the Bush responded to Moses's query: "I AM who I AM" or "I will be what I will be"; or "I will be there." God was saying, "this is who I am; now Moses: be who you are -- the person God intends". This was the last thing Moses wanted. It was only when he was willing to be who he was, that he became the person God intended. It is no other with us!

1. Do you know who my brother Joe was? You do not really know him unless you knew him to be an evangelist. He evangelized me; he recruited me! Of course, he was not a conventional evangelist, but he was a teller and a doer of Good News!

2. Do I have news for you? You too are evangelists. How do I know? Because of what you have done! Because of what I have heard you say! As I have heard your many reports, I have heard all kinds of good news. You do not have bad news, but good. What you intend, that is what God intends.

3. Now this I will say: the Spirit Movement cannot be sustained on "New Age" thinking. Rather it must rest on a solid foundation of Incarnational Theology. I have heard in this very room this morning the basic theme of such a theology: "In the beginning was the Word; and the Word was with God; and the Word was God "And the Word was made flesh and dwelt among us." That is Incarnational Theology!

4. Recall the inaugural sermon of Jesus at Nazareth (Luke 4):

(Luke 4:18-19) "The Spirit of the Lord is upon me, because he has anointed me to

bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

Here is God's good news to all:

The economically disinherited;
The socially and spiritually disinherited;
The physically disinherited;
The politically disinherited.

And a new beginning for all! This is precisely what you have been about in your social development and other innovative programs around the world.

So you, so we, are Evangelists -- Tellers and Doers of Good News. (Now don't go out and have new calling cards printed!) Your identity is first established in your hearts and minds. Then it will be seen by others.

You are co-creators with the Creator.

You are co-workers with Jesus in his renewing, redeeming, reconciling and sustaining ministry.

You share the work of the Holy Spirit of God -- to make God our contemporary.

Conclusion : Then, what we have called The Wall -- the memorial wall takes on a new meaning. It is a Middle Wall of Partition. The Wall is down and we are reconciled with God!