

The Forum

VOLUME IV NO. 1

Highlights from Mexico	2
Two and a Half Days of Witnessing	8
Sharing Our Declarations	14
Dialogue on Order Global Mobility Fund	28
Still Life	31
Transposition	34

The FORUM was created several years ago as an interchange tool for our community. It was intended to fill what several of us here in Brussels felt to be a growing gap in the interchange process of our global body. We intended it to be a place where longer reflections on our work and life together could be shared and where a dialogue about the future could take place. Since that time the interchange process has grown by leaps and bounds. We have seen the creation of both ongoing and one-off issue oriented interchange mechanisms. The interchange packets before the Mexico meeting were wondrous to behold and one of the great gifts of that event. The interchange has not been limited to the printed word through the post but has used various electronic means of communication as well.

This abundance of interchange was affirmed in Mexico and people expressed the hope that it might continue. The Mexico meeting was a powerful event which focused people's minds and called forth a great deal of creativity and a deep desire to share that creativity. While we no longer have such an event in our immediate future around which to dialogue the feeling seems to be that what began before the Mexico meeting and went on during it is just the beginning of a crucial process for our global community.

There are several interchange forms that are either continuing on the other side of Mexico or are being initiated as a result of Mexico that will seek to cover various areas of our life and work. During the Mexico meeting the group meeting around the question of our covenant felt that a continuing dialogue was called for. The possibility was raised that *The FORUM* might serve as a tool for this arena of interchange. We who have been working on *The FORUM* feel that this is an appropriate role for *The FORUM* to play and hope that this issue which contains material focused on the question of covenant, from the Mexico meeting and after, will be of interest to you.

We intend to publish eight issues this year. As you can see we have moved to using our desk-top publishing capabilities here in Brussels and hope that the "new look" is in keeping with the long term importance we feel that this material has. As always with interchange, the content of *The FORUM* is for you to dictate. We anticipate having eight issues worth of material but that really is for you to decide. We trust that your thinking, both individual and corporate, polished or unpolished, will find its way to us and thus to our global community.

HIGHLIGHTS FROM MEXICO

Reflection On Mayor Andrew Young's Talk

When Mayor Andrew Young of Atlanta visited us he spoke to us about how Jimmy Carter was able to bring President Sadat and Prime Minister Begin together because he had been through the South's experience of racial integration and economic development. Andy Young came through the same experience and was able to negotiate the emergence of Zimbabwe. I imagined the kind of conflict and pain in the changes of consciousness required to grow out of the old into the new. There must have certainly been a deepened grounding in the spirit for those who stood in the midst of the change and led the people through it.

I reflected on our own intense experience of life together and the rapid and repeated changes we have gone through. There have been changes in our focus, our audiences, our colleagues, our structures, our polity, our economy, our rituals, our symbols, even our covenants. In the midst of all, we remain standing together. It is as if all our gods have died and we are left with nothing and the realization that in the nothing we are sustained and called forth to serve.

Our experience equips us too to be of service in a world that doesn't stand still, with people who are going through the same painful stretching of consciousness. All of us are leaving this conference to serve people and organizations in change. I am confident, even though a bit frightened, that the world will be blessed through us.

Zero Deficit Financing

An important aspect of Our Common Future was the diverse options for participation in creating a balanced budget. From the inception of the programme it was envisioned that the participants in the event would cover all of the costs involved; no major grants or charitable contributions were solicited.

Due to changes in actual costs and the number of participants, a budget deficit was projected by the time the conference began. A team was formed to monitor the on-going conference expenses and to devise mechanisms to balance the budget before the conclusion of the event.

In an event in which presenters were also participants, most of the presenters waived their honoraria to help prevent a deficit. During the last half of conference a raffle was held to allow all participants to participate in offsetting the projected deficit.

During the final day, the necessary \$5,000 was raised to balance the budget of Our Common Future. In a world plagued by rising private and national debts, Our Common Future demonstrated the resolve to finance the present with available resources in ways which do not encumber the future.

...F. Nelson Stover

Cultural Excursion: Pyramids

Nearly 125 people traveled from Oaxtepec to visit the Teotewchen Pyramids in Mexico on Friday, November 19, 1988.

A highlight of the day for many was a presentation by Jack Gilles on the history and significance of the Aztec culture which built the pyramids. Jack's presentation prepared the group for an encounter with the mystery embodied by the pyramids.

Many were adventurous enough to climb both the Sun and the Moon pyramids fighting off the trinket vendors at every step. But no matter how persistent the vendors, the awesome wonder of the long Street of the Dead, the Chambers with ancient wall paintings, and the pyramids themselves was unmistakable.

Taxco

If you like thrills on mountain roads take a trip to Taxco, the silver capital of Mexico. That where 25 of us went for our friday excursion to learn more about Mexico and to shop for great bargains in silver.

Taxco is perched on the Sierra Madres between Mexico City and Acapulco. It has narrow winding streets. It is designated as a national historic site so the buildings and streets hold the mystery and fascination of another time.

Beautiful scenery, great silver shops, a 200 year old church, steep winding streets and a village plaza make this a fun-filled excursion.

...Jean Blackledge

Remembering The Goddess - The Ritual Of The Moon Goddess

An evening option that had generated excitement and curiosity was the Ritual of the Moon Goddess. On the announced evening a small group gathered in the middle of the central stone plaza. They began to play drums, lit a coal fire and beckoned others to join them. These initiators of the drama were women of Latin America and Vicky Noble, a North american Shaman. They all wore white cloth-

ing. In the center of the group was the fire and a hat filled with flowers representing the broken goddess made whole. One of this group was making a video recording as we went.

The group gathered in a circle. each of us sang our name into the circle and the group sang it back to us. At this point four male musicians from Mexico City answered. They called the participation of the four directions by blowing a conch shell. Their leader told us that the word "Mexico" came from the name of the moon goddess. Individuals were invited to step into the circle and name their hope for the future. Vickie taught us a song of the goddess- "She changes everything She touches and everything She touches changes." ("Ella cambia todo lo que toca; Todo lo que toca cambia")

Many guests not connected with our conference were watching by this time. A soccer game was in progress on the other half of the plaza. One man asked to speak to our group. We think he was from an evangelical group also meeting here - he told us we were loved of God.

The group (by now 200 people) moved to a spiral dance inward and then outward from the center sometimes slowly walking then running. First all facing the center then facing each other as the center spiraled outward. This dance went on for 20 to 30 minutes. We were exhilarated and breathless at the conclusion.

...Mary Hampton

Very Early Morning Zen Meditation

Imagine rising at about 4:00 a.m. in the cool darkness and making your way to what felt like a recreation of a Japanese Temple on the stage of the Hotel Tepozteco's great barrel-vaulted hall.

Three rows of cushions are laid out on the polished wood floor before an altar with incense burning, flanked by two barely-visible seated figures in dark formal kimonos. The senior of the two, Professor Glenn Webb, Director of the Institute for Asian Studies at Pepperdine University, California, (who spends part of each year at Kyoto University in Japan and is a meditation master in the Rinzai Sect of Zen Buddhism) remains motionless for the entire 4:30-7:30 a.m. period. His colleague, Rev. Hirano Katsufumi Tanto, who is a meditation master from Eihei-ji, the Tokyo mother temple of the Soto Sect of Zen, moves occasionally among us correcting our posture or hands as we sit seated in the half-lotus position. This becomes excruciatingly painful on the feet and legs after the first 30-45 minutes, and there is a sharp click of wood on wood every 30 minutes or so to allow those who need to do so to change their position. We are informed, however, that to truly experience Za-Zen we need to

remain motionless through the pain and that it is that passage through that the experience occurs. Also that the loner one sits, the less ones feet go to sleep (deadening the pain and multiplying the advantage of ones persistence), which the author did indeed experience. Over 86 member of the conference participated.

Zen sitting enables one to journey within and beyond oneself without losing one's grounding as an earth-bound human being. Also, the training in self-discipline is magnificent.

...John Rupert Barnes

The Celebrated Life Of Our Common Future

The conference began with an evening reception on the lawn adjacent to the fountain. As participants arrived, they were welcomed by the glow of a large bonfire and the musical sounds of a mariachi band. Hors d'oeuvres offered some participants their first experience of Mexican cuisine. Much informal dialogue allowed opportunity for new relationships to begin. The Celebration marking the close of Module One was held at the Club Durado immediately across from the front gates of the conference center. The large garden had been filled with tables to seat the 450+ participants. Over the seated dinner, everyone had a wonderful time sharing reflections on the conference. After dinner many people continued the fiesta spiral at a nearby disco, dancing until after midnight.

The closing celebration of the conference was held on the lawn and basketball court close to the residence houses. A picnic supper added to the informality of the event. The main entertainment of the evening was presented by participants themselves - cultural songs, dances, and skits were presented by 18 or so groups from around the world. The highlight of the evening was the drawing of the lucky raffle ticket for winning the conference banner (the planet Earth seen from space). After the entertainment, dancing began on the basketball court and continued until late into the night.

The ICA Spirit, Is It Going Up Or Down?

First the bad news: As Harrison Owen said, "What goes up must come down," and indeed, the ICA Spirit is clearly coming down; as we are increasing our economic security and feel safer; as we are looking for long term relationships with companies to assure continued income (but at the same time making companies dependent on ICA); as we are trying to clarify the Long Term Investment issue; as we are moving to more complex structures in various ICA locations. In all these cases we are reducing fear of economic uncertainty and in some cases increasing complexity and control, both of which

reduce spirit. Also the four-community model, with its many inter-relationships, reflects an increasing level of complexity of our strategy of global development, which many of us may have found challenging but also more difficult to cope with.

But there is good news in that there are several encouraging signs that the ICA Spirit is going up. This very conference projects tremendous amounts of new spirit; the consciousness of the linkages between the four communities is fascinating the courage of many people making decisions of working with the new possibilities of increasing human potential; the decentralization of living patterns and responsibilities in several ICA locations. All of these tends clearly to raise spirit.

The dynamics of the Life Screen used in Imaginal Education, where the Spirit Dimension is made up of Awe: Fear - Fascination - Courage; Image: Yang - Yin Dynamic; not Being: Being the Unknown, provide an excellent tool to identify patterns or trends in the ICA which either increase or decrease spirit.

So, with a few ups and a few downs in spirit, the ICA's journey toward "Our Common Future" or "A Better World" can perhaps be described as "muddling through." This brings to mind a fascinating conversation I had last night during a party with a young woman from ICA: India which at one point said: "I really think the ICA has lost its guts." What do you think, have we lost our guts? And I don't mean the kind of guts needed to invent new programs or to restructure our living arrangements. It doesn't take much guts to do changes which you know you can undo if it does not work. What I am talking about is "real guts, the guts to take some bold new leaps. Guts like the 7 families had when they decided to live in 5th City, or the guts these people must have had when a few years later, they dreamed about and designed a grand strategy to go global, or perhaps the guts of deciding to do the IERD adventure. What are the bold new adventures we are being called into?

Networking seems to be the grand new word. But sometimes I feel that whenever we don't have clarity about where to move from where we are, the easy way out is networking. "Let's get people to talk to each other, to share some ideas, etc." As if getting people together and interchanging thoughts and ideas would produce all the creativity possible. No, the Yin-Yang dynamic is much more powerful.

So, what are some grand new adventures we could dream up? What is our vision for the next 10, 20, 40 years? A vision which is much beyond our present resources and capabilities? A few examples of such visions have surfaced during this conference:

A- Andy Young: Political changes

A1- Go to UN or Multinationals: World is a learning community

B- Fellow ICA ic. Kenya Megaprojects-humanize them

C- Retreat Center in the Himalayas/500 year celebration/Spain-Latin America

D- Look for success stories in the world and use as examples to help others-Chile

E- Prepare the Presidents of Nations for the next 10, 20 years

F- Create new inclusive models - Hazel Henderson: Motivation thru time-space relationships

What for example is a vision so large and so bold that the only way to go after it would require that we would have to absolutely consolidate our Economic Base? Because if we held such a vision, the motivation to definitely secure our economic base would be so strong that we would do so in only 2 or 3 years. A vision so large would force us, all of us, to look for all possible resources we've got, to really go after developing the human potential of our staff using some of the new methods we have seen these last days

Who of ICA is assigned to do these things?

What can be done at local levels, and at the global level?

Do we need an ICA research unit?

We do need a vision so large and so bold.

The tabloid needs to include an announcement that the book, *Winning Through Participation*, will be released around March, 1989. An order form should be included, offering pre-publication and bulk discount prices (similar to that in the brochure.) I would be happy to write the announcement or advise/consult with the editors on it.

...Laura Spencer



TWO AND A HALF DAYS OF WITNESSING

During the "Marketplace" at the Council in Oaxtepec a card with the title "Our Common Covenant for Our Common Future" went up, advertising 5 sessions of discussion. I must admit that though it was the only group that seemed to be dealing with my questions in coming to Mexico, I hesitated, but not for long. Within a short time the sign-ups had spilled off the sheet and it was obvious that this group was going to be a lively one. In our first session there were more than 45 people and over the time of the 5 sessions over 80 different people came for various sessions. The participants included many "oldtimers" from both the residential and non-residential community, colleagues from many places, and some really new people like a 2 month acquaintance in DC and some people who have been around for 1 or 2 years.

I was most struck by the depth of the witnessing which went on over the time. Some people told of their concern growing out of the interchange before Mexico which heralded the "death" of the Order. Some said they had used all their savings or borrowed money to be in Mexico to stand as witnesses to the bond which is more than an association.

Several years ago, we began using the phrase, "We are all founders of the Order", and I really experienced this time in Oaxtepec as a meeting of the "founders". It was not, as might be interpreted, a digging in of reactionaries, but rather, a very open and reflective group who know change is our gift and who are nevertheless bound in a common covenant to serve the mystery and do not wish to forfeit the basis for that covenant without more evidence of the historical necessity for that forfeiture.

Following is the description written by a team from the group in Mexico about--

How These Documents Came To Be And How You May Participate

Our process enabled deep listening, to ourselves and to others. Sitting in a circle on the grass, we began each session with a folktale or a poem, then a time of silence; of centering.

Day 1 - 2 Sessions.. We took the time for each person to tell of the concern that brought them to this session. As we listened carefully to each one, we began to discover that many of us cared about being a covenanted people and that our current experience of covenant is indeed strong. We experienced openness and trust.

Day 2 - Session 3. Began with guided "daydreaming" or "remembering" ... "What is sustaining you in covenant?" After each person did a mindmap of their answers, we listened as each person described what was sustaining their covenant. We used drawing in patterns to allow us to listen at a deep level. Then as we began to talk about "common threads" and "learnings" we experienced the power, diversity and richness of our being sustained in covenant. Comments like.... "I am less and less concerned that people are doing what I am doing, but I AM concerned that people are still on the journey." "The covenant is unwritten. This does not mean it does not exist. It is as deep and broad as you have it in your own life." "It cannot be taken from you."

Day 2 - Session 4 .. After a time of individual reflection on the elements of being a covenanted group, we shared in small groups and then as a whole. One newly married person in our group who was in the midst of writing a family document reminded us of the value of the individual or family making it's own declaration. Another person told of friends in a branch of the Mennonite Church who were required to write out their own covenant with the group in order to belong. In this tradition there is no central statement but only the solitary decision to create one's own relationship to the Church and then to declare it before the group.

Out of this session we decided to recommend the writing of such a statement of covenant by all those who so decide, relative to this group. We offer a list of possible elements for such a statement, but they are not meant to be prescriptive or restrictive (use some, all, none, or others). These declarations may also be written by a local unit of people. Because we felt that there is no "center" where these statements should go, we recommend that they be shared with all others in the group around the globe.

Day 3 - Session 5 .. We focused on common elements of a common declaration as to who we are as a globally covenanted people. We worked as individuals, small groups and then shared some of the poetry in the whole group. Using the common elements, we then wrote the DRAFT declaration which we hope everyone will continue to work on through the next few years. We also said we needed to continue to work on design, forms, etc. of our body, but that we are patient. We did acknowledge the need to meet again globally in two years.

Our experience of these days was one of deep affirmation and bonding, of trust and the reaffirmation of our future.

We offer this process for your use as a way of participating in the journey that produced these products and which will continue creating the shape and expression of our lives in global covenant.

Draft Declaration Of The Global Covenant

This draft document was written by the group in Oaxtepec as a first draft of a statement of who we are as a body. We hope you will take time to reflect on it and to continue the dialogue about what statement best says who we are both to ourselves and to others who might want to anticipate becoming part of this group. (Note that the Bombay House has incorporated this statement into a daily ritual.)

We are part of the planet that has sustained us. We are part of the past and future story of its people. We are part of a Common Future.

We are those who stand before the Infinite Power of the Universe, responding to the fullness of Life, and to this Universe. We seek to live a life of service that addresses the deepest contradictions of all life on planet earth, while giving dignity and honor to each person and to each manifestation of this creation.

We are a global network of care. We are deeply bonded in service on behalf of all creation and by the joy and suffering that happens in trust born of common commitment.

Possible Elements In An Individual's Statement Of Covenant

These are elements you might include as you work on your declaration or statement of covenant...Remember, they are not a prescription, - use only the ones that make sense to you - nor are they meant to be restrictive - use others that occur to you.

1. What is the world view out of which you or your group is operating?
2. Who is this group in relation to the world?
3. What is your task: the edge you are pushing?
4. How do you take responsibility for the group?
5. What is the time element in this covenant?
6. Where do you see yourself acting out your "assignment"?
7. What are your reminders of this covenant?
8. What is your solitary life - your personal practices?
9. How do you plan to have your death handled?
- 10 For what are you counting on the group? What can the group count on you for?
11. How do you see yourself and the group handling the aged, the infirmed, the alcoholics, and the oddballs (in our group)?

12. What economic, political (polity) and symbolic forms do you see needed for sustaining and carrying out our task?

A DECLARATION

Following is one of the declarations which has come to us so far. We encourage you to write and distribute your statements either through the mails directly or send them to *The FORUM*. Our image when we discussed this in Mexico, was that by the end of the next year we would have in each of our locations, a notebook bulging with declarations and statements of covenant from around the globe!

Declaration Of Raymond And Elaine Richmond - January 1989

We "propitiously" celebrated our 11th wedding anniversary on November 19, the first day of the Order Gathering in Oaxtepec. One day later began the phenomenal sharing and witnessing among the group working on the covenant for our common future. This gave us, as a couple, an opportunity to reflect on our own journey in covenant with this group.

We had been in The Order for 7 and 11 years, when in 1977 we contemplated making a lifelong commitment to each other. We decided it was first necessary to symbolize the lifelong commitment we had already made.....with The Order Ecumenical, as the concretion of our decision to stand in obedience to the Mystery.

Therefore we chose to put on the order rings. Although only silver rings had heretofore been mentioned, we audaciously chose to put gold rings on our right hands one week before our marriage to symbolize the pre-eminence of this lifelong covenant with The Order.

As we stand here now, having reviewed our marriage document, our history with The Order, the many witnesses of our colleagues and having looked toward the adventure of continuing to "maneuver in the void", we reaffirm the decisions made 11 years ago, and declare ourselves to be in lifelong commitment with The Order, and to be open to in an attitude of serious exploration and openness to it's future designs, forms, symbols, etc.

The visible marks of this covenant continue to be the rings and the presence of the Order Cross wherever we live.

Over the next 4 years we declare the following intentions to maintain our relationships of accountability....

With The Brussels Primary Unit...

Where we will participate in the corporate economic funds, in the decision making and assignment structures, in the spirit care and training events, in the regular interchange and in the enablement of the 1992 Global Gathering in Europe.

And where we will continue our assignment to Madrid, Spain, possibly until at least 1992, as Co-directors of the ICA Madrid (at the request of the Board), to maintain the presence of the Madrid House and to continue the work of assisting in the rapid transformation necessary for the Spanish society.

With the Planetary Network....

By taking major responsibility for initiating and maintaining a working electronic communications network such as the ICAMail Network. And by continuing to explore ways we can corporately enable all locations to equitably participate in global gatherings, regular networking, and long term financial care such as annuity programs.

With our Colleagues in the Global Spirit Movement...

Through maintaining global links through events and networking in the 4 Communities, by providing and attending "Roundtables" or other context idening and supporting occasions, by sending update reports and exchanging information and models and by maintaining subscriptions such as "In Context", "EDGES", and "Realistic Living" which keep us in touch with both the people and the edge thinking in the movement.

With the Co-Participants in our Residential Community....

Where we will continue to live in voluntary simplicity, to work on enabling spirit forms, to create human living space, to honor each other's gifts and presence and remind each other of our common calling, and to endeavor to be a demonstration of a viable alternative life-style for anyone who might choose it. And where any of you who decide to visit will be welcomed as our colleagues.

We offer this Declaration of our Covenant and of some of our intents for the next four years and we invite you to care for us with your questions and "accountability".

SHARING OUR DECLARATIONS DURING THE RITUAL OF BEGINNINGS

During the "Rite of Passage -- A Ritual of Endings and Beginnings" which was the culmination of the Mexico happening, we re-entered the "Great Hall" and quietly took paper and pencil and rendered our individual resolves or declarations for the future. In the center of the Circle, amidst the the banners of the North, South, East, West and Centre, stood two microphones inviting those who chose, to step forward and share their declarations.

At first slowly, and then in a steady stream, people moved forward from all corners of the room, to take a turn at the microphone and to make their declarations for the future before the group. A stream of images and poetry flowed for the next half hour and the group was overflowing with awe. The depth and breadth of our faith in the future and of our own resolves was a wonder to behold.

Some of the authors of these "declarations" turned them in so that they could be shared once again with a larger audience. We include them here with the names if they were given.

A tree spoke to me in the sacred ground.
He stopped me as I walked by, touching me on the very top of my
head.
He told me to let go of my smallness.
What have I to declare?
That I am a Godseed who has fallen on fertile ground.
...*Linda Jones*

November 23, 1988 A Double Mantra:
When the ending is final, A deep peace enters the heart.
...*Joan Seacord*

?
The rainbow, do you see?
The flower, the bubbling water.

My personal intent is to continually grow in wholeness,
Believing the measure of my wholeness is and will be that,
The gift I can offer in Thanksgiving for my life,
-its past and its future.
...*Anonymous*

I nearly bypassed the rainbow.
A source of beauty, The revelation of the spectrum.
Its colors the result of the sun
and water playing in the air.

I might have missed
Standing at the end of the rainbow,
But for a guide who led me, Like a father whispering to his child.
"Do you see? Do you see?
There's gold at the end of that rainbow!"

Perhaps the child saw it. It is good to have a guide.
Lest, distracted by my own journey,
I miss those rainbow revelations.

It is my declaration to be the guide for those who,
Like myself, may be distracted in their journey.
...Dennis Jennings

POOLS OF OAXTEPEC

Bubbling
fecundity
cauldron
of life
ocean
of selfhood
rich
touch
of water
on the face
cons
washed away
favoring
the now
and the
then of
tomorrow
and
tomorrow
and
tomorrow
...Terry Wright

OAXTEPEC 11/10/88

I remember
those days
we
worked
at the
task
the whole
globe
expended
itself
for.

We still do,
living on
separate
continents
with
ad hoc
vehicles
and an
unease
about
whether
we are
really
still
one body
one
mission.

The unease
wells
in us
uninvited
by reality.
We do not
yet
recognize
what
we are
becoming
and all those
strange
uninformed
people
working
parallel
to us
expending
for
what we are
expending
for
There must be
millions.

We have
incipient
What we
have been
working
for.
We have
transmitted
life,
and life
flows.

We must
now
facilitate
its form
and
decide
where
within it
the
future
future
lies.

...T Wright

Life is full

Its promise calls

I will to answer and beckon others
and come not always as expected
Sometimes drunk with wonder, or sense (false) power,
forgiven in the end
yet always called again to
create with life beckoning to share
the inner knowing with my very being.
Here am I-Take me as I am becoming.

...*Anonymous*

IT'S NONE TOO SOON

1. Sister Sun, Brother Moon
Weave together
It's none too soon.

2. Molten Rock Mounds
of Earth
Give me strength
As I give birth.

3. People come and People go.
Through all of this
New seeds I sow.

4. What is this voice
that beckons me on?
I think I hear it
but then it's gone.

5. Sister Sun, Brother Moon
Weave together
It's none too soon.
...*John Burbidge*

One love

One heart.

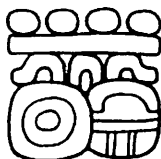
One whole cloth of service and sustenance.
There are secrets that only a nomad knows.
That near our tin of butter, we carry within our hearts
Our home.

...*Anonymous*

It is the gaps that capture us--
Trap us in dichotomy and
therefore--error.

The real freedom lies in bridges-
fragile as a spider web
glistening, suspended between
two branches.

As formed yet formless as the
rainbow--and created
by wonder.



Our motion in time is toward
union,
reconciliation-
the third alternative.

...Anonymous

Void of images to
hold it, I asked Psyche
to deliver this declaration.

She gave me an apple.--This fruit grows in the other world of Avalon
and is the popular symbol of New York. It is time to come home.
And the sacred New York? She lives
expression is a on a rock bed of
DANCE and the crystal stone. This
dancing, once again is HOME and is
given back, is community. where psyche entrusts
her wealth.

Health is
held by a
CHALICE of
sacred expression.

...Anonymous.

DESTINY holds in her
mandala a connection
of visions.

A life decision I affirmed today for the rest of my life:

Life is beautiful. I shall open myself to appreciate it.
The universe is infinitely abundant. I shall learn to use it.
Everything is relative. I shall always seek balance.
...Gerd Luders

Let us accept
with gratitude
the life and death
of all the structures
of the Order: Ecumenical,
knowing that this life
and this death
has been and is
on behalf of our planet
and of all humankind.
...Anonymous

From Royal warmth
of a purple sun
Springs a new resolve to be.

Aching born of years of
toil
now passes in the stream
and I, just I, decide that now
is the birthing time of
dreams.

So up I stretch a frame
once proud of youth feel vigor, me.
to reach new heights of gratitude
for colleagues on the way.

Who could guess that now, just now
new unity would swell, and bind
within us planet wide a new
resolve to tell.

Tomorrow is a long, long way, yet
here, just here, at hand-Endless service becoming
me and you, to stand.
...Anonymous.

As the tree grows upward
 lifting its branches toward the
 sky to greet the Mighty Sun
Its roots also dig deeper
 pushing itself down toward
 the center, the Core, the Source.

So does my life aiming
 to touch the Sun, the
 place of Freedom, Expenditure,
 Everythingness, Consciousness
The place of Love that stretches out
 my life to Service...

So does my life sinking deeper
 into the dance, rich, cold Bosom of my Mother-
 the place of Forgiveness, Nothingness yet
 Remembering and Unforgetting.

So does my life Reach Up and Reach Down
 That I be sustained and Strengthened
 That I may have Life Forever.

...Eunice M. Shankland



THE STEPS OF QUETZALCHUTL

One ancient day lost in the clouds of time
These rocks reared up into a mountainside
Covered with trees and vines and flowers
Creeping inch by inch about her flank
A gentle, caressing of earth and life.

One ancient day lost in the clouds of memory
An ancient soul stumbled on this heavy mountainside
littered with the debris of rising up
And struggled step by step up her daunting side
a great ascent toward an unknown, higher power.

One ancient day lost in the clouds of wonder
Ten ancient souls labored side by side
Carving from the tired earth a sacred path
To ease their winding way
A grand construction throughout the awful rock.

One ancient day lost in the clouds of bliss
10,000 eager souls climbed these ancient steps
Full of earth and life and flowers and stars
Raised up like sap and butterflies
A glorious clamoring up the face of the earth.

One Future day lost in the clouds of time
Tomorrow's children will find this ancient path
And be drawn up the rugged stairs
To find surprise and wonder
Whispering from every rock and tree
A wondrous, gentle calling of the Mystery.
...David Dunn



EASTER IN NOVEMBER

We came reluctantly
Perhaps only lured by Mexico
And in some cases only with the aid
of gracious, caring friends.

Wrapped tight in grief and Fear we were
No more could we Find the gift
In situations, people crumbling before our eyes.
The hugs of greeting hurt
As blood mingled From a thousand mortal wounds.
We know Far too much to buy False hope.
When you are crucified, you're crucified.
There's no more life to give.

Yet each of us who came brought something that
We trusted, something that made sense.
For some it was wellness, For some LENS, or
meditation, or a Few relationships.
We were afraid we might be doomed
to sail on these small rafts
Alone on the great dark sea
never again to Find the warmth and light
of corporateness, like a great ocean liner
Full of music, Feasting, dancing. What happened is a mystery.
But somehow From these tiny rafts
These planks and boards and rusty nails
Arose an ocean liner
Greater than we'd known before
With Far more room on board.

Others were there too, with a great party going on.
They raised their glasses in a toast, and
welcomed us with joy.
With wonder we observed
Our planks and boards and rusty nails
held that great ship together
And on her side a logo-a great four-petalled Flower--
which lifted our spirits most of all.

And so the grave-clothes that we came in
Now are inappropriate
(Though some of us may save them, just in case!)

We step out gingerly into a world that
genuinely does Feel new
Our bodies can't quite dance yet, but our hearts
are filled with gratitude and song.

...*Anonymous.*

I AM

I have nothing to declare

This I declare:

At the Center of Being nothing exists

Thus create for yourselves meaning-But

do not take your creation seriously,

For at the center of being nothing exists.

Thus create for yourselves civilizations-But

do not take your creation seriously,

For at the center of being nothing exists.

Thus order your perceptions of time and space-But

do not take your ordering seriously

For at the center of being nothing exists.

Thus create for yourselves relationships and community, But

do not take your creation seriously,

For at the center of being nothing exists,

AND this steadfast love endures forever.

...*Bill Bailey*

O GREAT QUETZALCHUATL

Savior of your people-who

came from afar-completed

your civilizing task-and

then returned from whence

you came.

O Venus, bright star

of the morning, spirit of

light and care resurrected-

Rise daily in our lives.

Former things have passed away.--The new

is birthing.--It bears

within it the best of the

old and the awesome new.

...*Anonymous*

I have been on a journey, and I have come home.

Invisible forces conspired,
To draw the lines our our necessities,
Into a circle.
This pulsing circle,
Is now re-drawn by our presence,
With universal energies.

I am elected to be,
In the orbit of this reconciliation,
And I decide to live,
Beyond the certainties and securities,
Of our design.
God suffers in the cry of human pain,
She dies with consciousness in chains,
I am one of the healers,
You are my family,
This is my home.
...Raymond Richmond

We have passed beyond death into life,
With the whole earth as midwife.
The Mystery blessing under the sun
A common future, the we of One.

Sustained by linkages ever there,
Now knowingly networking our care;
Being a people born of journey's songs,
This planet is home; the we belong.

We rise with this time of our dawn,
And dance into morning on earth's lawn,
Old shadows passing as light rises;
Participating in cosmic surprises.

We are an ancient rhyme,
Brought into being in this time.
We say yes to patterns of the unborn,
And yes to our roles in eternity's song.
...Marie Sharp

I find myself to be back at the Source, the Beginning, the Space
before the Dawn.

I feel that I have been given back the newness of each day, the bright-
ness of each colour, the scent of each flower, the taste of food, the
resonance of music, the love of people, and a sense of being at home
on this planet.

Where does this sense of aliveness spring from?
From within.

Why does this power flow through me now?

Because I have let go of the trance of a lesser life, the dullness of cer-
tainty, the security of another's mission, the comfort of established
patterns, the limits of rational thought, and the need for control.

So what do I do?

Grasp everything anew. Allow no past assumption to drain my life
energy - experience everything as Primary - primary selfhood,
primary partnership, primary fatherhood, primary economics,
primary community, primary vocation, primary teamhood, primary
planethood.

Live life as a creative impulse, as a wonderful journey through the
labyrinth of the Unfolding Universe.

The Labyrinth

"The centre that I cannot find,
Is unknown to my unconscious mind.
I have no reason to despair
Because I am already there." W. H. Auden

"Follow your bliss." Joseph Campbell
...*Stuart Hampton*



In the September 1988 edition of the NETWORK EXCHANGE, there was an article written by Voice Vingo. In it, there was a line I have been dialoguing with, ever since I read it -- "I really wonder whether after my higher school I would have been what I am if I hadn't made an accident with the ICA."

The following personal declarative response was written during the final session of Module II at Oaxtepec.

I AM NETWORKER

seeking and sharing techniques
and tools for the future I share
with every sentient being,
every rock, tree, flower,
crocodile and mosquito.

I AM EDUCATOR

using my tools
gathered from my networks, my colleagues,
my creativity and the powers of the Universe
to act as mentor
to others on the journey.

I AM CO-LEARNER

allowing myself, pushing myself,
to be open to youth, peers, and elders
bugs, leaves, water, ducks, and all
who co-inhabit this planet and with whom
the mystery causes me to connect.

I AM PARTNER

with my wife and children
with my colleagues -- young and old
with those who strive to create
a more humane planet
on which all of us can live creatively

Sharing the burdens and the joys,
the gifts and the sorrows,
In love and trust.

And I have a Name for all

That I have been allowed to be --

I AM THE ORDER.

...Stan Crow

To work for global integrity without political contamination (that it would be necessary to give birth to a third position) as a form of recovering a lost social equilibrium, to bring about justice and equality.

Many people are going. Time is spent in argument. Those who are tired of politics are shut out. The microvision is impoverished. The planet is not political. It divides the world in two. It partializes a vision of reality. Loses friends. Gains enemies. Generates another type of structure. Involve yourself in political life. Politics is equal to corruption. We already have a political position. People need aid, not words. We will be equal to other organizations. We will waste time without producing anything.

ICA should maintain itself as apolitical as possible if it wants to serve for something. People are waiting for aid and education, not more discussion.

...Myrian Balbena

Declaration at Oaxtepec on the Occasion of the ending of a 52 year cycle coinciding with my 52nd Year

In a time of symbolizing the completion of 52 years I am profoundly grateful for all that has sustained me on this journey and I offer up to history whatever part I have played in the evolutionary process during this cycle. I am particularly grateful for the Order and the opportunity it provided me to act out my care for the world with others of kindred spirit. As we turn to the next 52 year cycle, I dedicate myself to the new challenges facing me, my family and the Order. I intend to integrate all of the wisdom and skills that have been given to me in the past 52 years toward being a participant in the collective activity of the emerging forms of the Order in journeying society into planetary consciousness.

...Frederick O. Lanphear



IALOGUE ON ORDER GLOBAL MOBILITY FUND

Donna Wagner

Several communiques have come to me in response to my Christmas letter sharing the concern of a number of us to demonstrate our care for each other and our commitment to go into the future together through something like an Order Global Mobility Fund. I want to share some of the discussion and the current state of affairs.

The fund grew out of awareness of discussions at Oaxtepec about how the blanket removal of the Global Budget had pulled the rug out from under many extra-national colleagues who had taken global assignments when it was understood that there was a global net of care to support them if necessary. It also grew out of conversations with people in Europe and Africa about the growing limitation on globalization of non-western staff due to the necessity for everyone in a location to be self-supporting. While several of us in Brussels are working to design a training program which could address dimensions of this last restraint, there is still the issue of locating adequate funds for Order members to participate in this training.

Seven persons (Ann & John Epps, Jim & Karen Troxel, Donna Wagner, Donnamarie & George West) discussed this situation before leaving Oaxtepec and felt that immediate action needed to be taken to give assurance to our colleagues globally that we wish to maintain the global mobility of the Order. We decided to initiate an account in Chicago and to begin discussions about the nature and operation of an Order Global Mobility Fund. We put together \$1075 to start the account. Karen Troxel was asked to arrange for setting up the account.

When Karen first went to set up the account, she had the image of three signatories from different parts of the world. To have both an interest-bearing and check cashing account, proof of identity was necessary. Upon discussion between Karen and myself, she is now pursuing setting up the account with three signatories from the Chicago Residential Community Experiment. This is simply so that the money can begin drawing interest; there is no immediate need that requires its use before guidelines and procedures can be established.

During the Brussels Primary Unit Council in January involving all locations in Europe, there were discussions about whether to continue setting aside global monies. Elaine Richmond reported conversations with people in Seattle about their desire to continue their Tier III (global) budget and concern about how to do that. I reported the action taken by the seven of us. Questions about the fund in-

cluded: Who will administer it? Who can use the funds? Who is in the Order? Can it be used for private purposes or only business? Is it a loan or a gift? Will there be financial reports made? Who would put money in? On what basis?

Concern was expressed for the vulnerability of many of our extra-national staff should they become critically ill, should there be a coup or natural catastrophe, should they wish to continue in service to the Third World but have no way of handling social security requirements. Richard Seacord suggested setting up a legal trust with clear guidelines for disbursement of funds.

There are many advantages to a legal trust such as Dick is suggesting. For example, many movement colleagues share our concern for the care and mobility of Order members. A legal trust could receive a broad range of donations. A trust must have legal administrators and specified guidelines. A trust goes into perpetuity. However, the establishment and operation of a legal trust would require significant time and some expense because we would need to agree on both financing and benefit payment rules. We should be sure of ample sources of contributions to a trust before its foundation.

The Brussels Primary Unit asked Elaine Richmond, Richard Seacord, and Donna Wagner to look into the question of a trust and to put together a proposal for all locations to look at. Research is at a very initial stage.

During the Chicago Primary Unit meeting in January involving persons from Chicago, Detroit, and Indianapolis, there was extensive conversation on what might be a mode (a la Global Mobility Fund) to make sure that our staff globally can afford to stay in their locations knowing they need social security, retirement and health funds. Detroit has thought a lot about this and are currently helping Sally Fenton to get social security credit on a yearly basis. A scheme to assure US social security seems to be something less than a global model. Discussions need to extend to old-age benefits granted by other nations to their citizens/residents.

The corporate conversation was ballooning what it would look like to put in place a global model that would make sure every individual would be covered instead of on a haphazard individual basis. Nothing was resolved, but everyone was pleased to be having the conversation and intend to continue to stew over the most helpful means of responding.

The report from Bombay Primary Unit is that they have now built annuity, health care, home-leave and global meetings into their budget. They are encouraging structured dialogue in the form of a series of "talking papers". One of the topics for talking papers would be Our Common Economic Life. I see no reason why the dialogue

about an Order Global Mobility Fund couldn't be a part of such a recommendation.

Your suggestions and recommendations, questions and concerns are solicited. Frankly, I am one of the last persons to be coordinating this discussion. I have no legal or financial expertise and no desire to learn these sorts of things. I would be grateful if persons who understand these things much better would carry the ball on this. Until such time, I will continue to work on it to the best of my ability.

In the meantime another \$4118 has been committed to the fund.

STILL LIFE
by Sandra Powell

I thought of several names of this little bit of reflection--like "An Alternative Perspective on the Order: Ecumenical" (too pretentious) or "Thoughts " (too bland) or "The Directory" (in honour of my good friend, Terry Bergdall--too obscure). I finally hit on "Still Life" because it has a nice ring and a bit of double entendre (such as "there's still life in the old girl yet...").

I celebrated 20 years in what we have fondly called the Order in March of this year, and I simply want to say that I wouldn't trade these years for all the tea in China, nor would I change a thing. Furthermore, I find that, everyday, my gratitude for this community, for what it has been, is and will be deepens.

I won't pretend it 's all been easy. Some of you with long memories will remember that I walked out in the middle of giving the Church lecture in Rochester way back when just because I was smack in the middle of a horrendous vocational crisis. In fact, I had severe vocational crises every spring for several years. (God's little joke, however, was to send me back to Rochester the following year to open the house!)

But I want to take this opportunity to share a few of the things I'm grateful for:

- Believe it or not, I'm really grateful for our assignments process. It ensured that I expanded my skills and my self-understandings far beyond what I would have ever done had I been left on my own. Sure, I cried four days over being assigned to Amarillo, the middle of nowhere, but it turned out to be one of the richest, most pivotal years of my life. I wouldn't have chosen Management in Kuala Lumpur, and I would've given the Formation and Training Assignment in Brussels to the lowest bidder, but I learned so much from those assignments. I learned my limits and potentialities. I learned how to do things I would never have bothered to learn otherwise. I learned that harboring bitterness over the past only destroys you from within. I learned that life really is what you make it.

- I'm grateful for 12 years in "permeation." All those crazy jobs--waitress, night desk clerk at the Holiday Inn, Administrative Assistant with Touche Ross, pre-school director, educational consultant, to name a few--every one provided a living laboratory for doing what we did--art form conversations, charting, guiding, facilitating, being the secular religious. They have provided me with a whopper of a curriculum vitae and an appreciation for those who care in all forms. They also allowed me to see the real depth of our collegueship, for,

as many good friends as I made in various jobs, rarely if ever was I able to achieve the deep mutual understanding that I have with many of you.

- Hang onto your hats now! I'm grateful for years of never having enough money--both corporately and individually. You know I love good food, good clothes, good hotels, good everything, but having to live sometimes on next to nothing has taught me how to live simply. More importantly, it has given me an empathy with what it means to worry over sustenance and a glimpse of what it means to be poor. Granted, I always knew I could walk away and go make a good deal of money; hence, I have never been truly one of the 85%, but I have some grasp of what it feels like. Our collective poverty and scrambling for money has, I believe, kept us from lapsing into security as a way of life. It has ensured corporate creativity and ingenuity. It has kept us humble, even in the midst of our sometimes inordinate pride.

- I'm grateful for the crazy years. Like the second year in Memphis where people were always squaring off for fist fights, at least two people were certifiable, we were all working two or three jobs, I lost my faith in the institutional church, and Frank was never home to help me deal with all this madness! These years made me realize that I'd probably never lose my mind. They gave me insights into and appreciation for humanity's little quirks (and its big ones). The ensured that life, for whatever else it might be, was never boring.

- I'm grateful for our whole journey--from unrealistic rigidity through unrealistic liberalism, from tight-knit, homogeneous community to wildly diverse network, from renewal of the Church to the turn to the world. This journey has enabled us to experience the perennial philosophy, to experience the oneness, to change and to grow. What is the next phase? I'm sure I don't know. Perhaps we will be in a perpetual state of metamorphosis, but, at this point, I'm more interested in the process than the outcome. To put form on anything right now is rather like trying to put undershorts on an amoeba. I find myself rather unconcerned about the next step.

- I'm grateful for our understanding of God as limits and possibilities, for our belief that life, as it is, is good, that the past is approved, my life is received and the future is open, for our grasp of the Church as the sensitive and responsive ones in every society, and our understanding that history is created in the void between the no longer and the not yet. The fact that some of us seem to have forgotten a few of these truths (maybe we just always hoped they applied to someone else...) doesn't negate the fact that they are still true. I find it fascinating that, together, they provide a marvelous foundation for remaining absolutely open to the surprises Life gives you.

- Finally, I'm grateful for you--even those of you that I've found a little difficult over the years. You have cared for me, taught me, loved me when I was most unlovable, sustained me, sometimes by your words, sometimes by your style. You have given me memories, homilies, good advice, bad advice--but, most of all, you have been there. I mean all of you, including those of you who "left" somewhere along the way--when that was the only terminology we had for new decisions.

When I was younger I really liked the Dylan Thomas poem that goes something like: "Do not go gentle into that good night--Rage, rage against the dying of the light!" I loved rage. I thought it was a very worthwhile emotion. I don't think so any more. I plan to go gentle into the good night that is upon us. I plan to enjoy the current dying of the light as much as I've enjoyed the past twenty years. I plan to watch it like I watch the exquisite sunsets in Africa.

Why? Because I believe in a new day. I believe that God is the author of this transformation. I believe we can trust dissolution. Whatever will be is beyond our imaginations; more, it is beyond ourselves. The circle is opening. Let's dance it.

TRANSPPOSITION: MATTHEW 5:3-12

How fortunate are those who question who they are and where they are going and humbly search for the final meaning of existence, for their lives will be meaningful to all of history.

And those who are concerned about global issues, shall have the eyes to see resurgence in the midst of collapse and experience a hope that does not disappoint.

How fortunate are those who are indirect and create positive images for every situation, for they will possess everything that is of value.

For those who can't sleep because of their concern for others and passionately work to make every situation come alive, still more life will rush into them to compensate for their expenditure.

Happy are those who forgive their colleagues, for they will see the reflection of forgiveness in their own lives.

Happy are they who are single minded in carrying out their care for the world, for their lives will be filled with visions of the future.

For those who are structural revolutionaries, suggesting creative alternatives instead of allowing a no-win stand-off situation to occur, they will catalyze possibilities for the future.

For those who have stood tall, kindling life spirit where all seems pain, death and personal failure, their lives will be joy-filled in knowing the significance of the moment.

Do not be dismayed or despairing when people insult you for it reminds you again of the treasure you have been given of a filled-full life.

Hasn't history taught us this?
...Karen Troxel

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