

In the town meeting, life as it is is rehearsed. In the local church, life as people wish it were is rehearsed. That's why GCF has got to come first, just as singing secular songs enabled us to sing hymns again. A few of us still think we ought to be moving on the local church these days. Well, we should and we will. But not until we do the GCF program. I believe that the local church has no hope of ever recovering the power and meaning of the liturgy, save people first experience it transparently in a GCF.

Isn't it incredible how corporate consensus about the way the world really is takes place in the GCF challenges!?...Not that damned silly individual stuff where you go to church and wallow in your pew and say, "O God I'm such a wreck that I can't possibly do anything for my community."...which is a guarantee that you never will do anything as long as you go to church on Sunday. We have found out very clearly that there's no way you are going to do anything to break down that attitude by moving on the local church directly. They're going to tell you to go peddle your wares somewhere else. But, when somebody experiences what it really means to confess the sins of this world, then he can go to church and re-interpret that God-awful thing that's going on there and use it as an incentive to go and help us do more GCFs.

And praise?...My Lord, in that interlude, people are on their feet praising the possibility of life before they know what's happening to them. Their experience of the morning bursts out into delightful expression, something which they would never do in church for a thousand years or a million dollars. You just don't do things like that in church. It's structured out; like a funeral parlor.

The third thing is dedication to the corporate consensus. Would you believe that a disparate group of people made up of youth, adults, blacks, whites, liberals, conservatives, can get together for the first time in their lives and within eight hours decide what they are going to give their lives to? Any pastor would tell you that you've got to have three years to build the trust necessary to make a congregation into a family before you can do anything...everybody knows that. And that's true in the local congregation. But in a GCF, people come to a consensus, and it's amazing the dedication they have to carrying it out.

Our calling today is to be and to create the Global Community Forum. It's the best means of allowing the world to hear the gospel that the world has ever had. I have no doubt about that; I don't think any of us do. It is evangelism pure...and simple. Pure, I say, and simple. Evangelism. And it can use any human concern as its focus.

One day we're going to hold a community forum at the Aereopagus with the philosophers. Wouldn't Paul of Tarsus be proud of us if we did?

The workshops are the ultimate cure for experts, for they make an expert out of everybody. Whenever they are done, even poorly, they work. They not only work for the participants, they work for those who lead them. We had a little lady in one CIF who I thought was really in bad health. I thought during the day that her eyeballs were going to pop out like sometimes they do on a Pekinese dog. I mean I was really worried. I didn't want to be responsible for that. Afterwards, she wasn't even coherent, and I recommended to the people there that maybe she shouldn't do workshops. So wouldn't you know - all the Birchers who were there and all the dissident policemen ended up in her workshop. Not by design; they just ended up there, and so I suggested to her that maybe she wasn't up to it. But she went ahead and led the workshop. Afterwards, she came running up to me with this piece of surgical tape on her arm. I knew that she had donated blood the day before, and so I said, "Well, did you give somebody some blood today?" And she said, "No, I just had a blood test and the doctor said my blood pressure is better than it's been in years." I don't know how to explain that.

Then, there are the plenary sessions. Those conversations are tremendous. Those little end-of-the-day dialogues are the first opportunity I know of that we've ever had to do spirit conversations with the masses. They are genuine spirit conversations, especially the question, "What surprised you today?" The surprises abound. You haven't had the CIF until that final conversation is done.

The last event is the evaluation session with the steering committee, and that's the most fantastic experience I've ever had. I don't know how to express appreciation for the opportunity to do that. I don't know that the CIF ones are any better than the regular ones, but I've been to six CIFs in a row, and somehow, the CIF evaluation sessions seem to be better. Maybe it's because you usually have the chief of police and the mayor and people like that there. Whatever the reason, they are tremendous. They are cadre meetings where it's not necessary to ask for a pledge of allegiance to the Ecumenical Institute, as we used to do in the old days. The trust there is amazing! I know people all over the place now that if any of us went to them and identified ourselves as being with the ICA, they would embrace us as colleagues on the spot, because of the experience they had in setting up and doing a town meeting. I hope someone writes a song that has a line something like, "Blessed be the relationship that holds steering committees together in missional love." For they are colleagues; they are connected in some way with this order; they are comrades on the march.

I want to make just one more observation, and this is in regard to the Global Community Forum in general. The GCF is the effective "Christian" liturgy for our day. Not as an option. As a necessity. What I mean is that the GCF is an absolute prerequisite at this point in history to people taking a proper relationship to the liturgy done in the local church. Let me put it more strongly: until people have experienced the secular liturgy of the town meeting, they have no possibility of experiencing the church liturgy as authentic.

people ought to say things to policemen on the street like, "Hello," and "How are you?" and other things like that.

Law officials show up at a CIF feeling powerless to do their job, and discover that here are all these people who are eager to do something in cooperation with them. Citizens show up at a CIF feeling powerless to participate in the justice system except to be on the receiving end of it without being able to have any determination of it, and discover all these law officials who want their advice and help. Both groups, who begin the day as the impoverished ones, end the day as the enriched ones.

If the officials feel outnumbered by the citizens, and the citizens feel outdone by the officials, then the orchestrators sense themselves as outside of both; I think that is quite appropriate. That's the way it has to be, because the orchestrators are simply the enablers of the day. At least in the beginning.

The tools that the orchestrators have to work with are simply fantastic. For example, the two talks represent the finest opportunity that we've ever had for practical oratory. I think that people are deeply hungry, not for long dissertations, but for brief, pointed speeches that discern and articulate what's going on in their lives, and for people with our experience, that's not all that difficult to do. Those talks are a priceless opportunity.

As for the workshops, they are everything. All of the CIF is for the sake of the workshops, which, it seems to me, are a new form of parliamentary procedure. Robert's Rules of Order are just not helpful any more. You can't keep up with their technicalities. But you can keep up with a workshop procedure. I'm reminded of the people at a recent CIF who could neither read nor write, but, because of the compassion and sensitivity required in the workshop method as we do it, they carried their end of the load. They got their wisdom in, and it was just as wise as anybody else's wisdom, and they got their part of the document written, and when they saw it they couldn't believe it. That's what I mean by the workshops representing a new procedure for deliberation, a new kind of feel, a new ordering of things that everyone can participate in.

In another case, a young man had gone berserk; he had been committing terrible acts of vandalism around the town and they'd arrested him. At the time of the town meeting he was out on bail, and he showed up there in a rage and everyone was scared to death and he was demanding to know where the town got the audacity to dare to call a meeting just to talk about him. That makes him sound conceited, but in a sense he was right. Because the town meeting was talking, not about him, but with him. And you guessed it; he turned out to be one of the most creative participants in the meeting, to the amazement of those who knew him. Remember that time when Jesus healed that guy and scared everybody to death because he was healed? Well, this kid was telling them what was wrong with the community and what needed to happen so that he wouldn't happen again the way he had before, and they were amazed.

If you use the social process triangle for a screen, then you'd have to say that at a CIF, the citizens are the sustaining pole, the law enforcement professionals are the directional pole, and the steering committee - including the coordinator, the master of ceremonies and the workshop leaders - is the meaning-giving pole. I want to talk a bit about the dynamics of humanness that seem to be taking place.

The officials who attend are largely professionals in the fields of law enforcement and justice, and, of course, know themselves to be authority figures. They long ago experienced a split from the ordinary citizen, and according to most officers they are still maintaining that separation, deliberately. They tell themselves that they are unfairly criticized and under-appreciated, and they shun any unnecessary contact with the public. And you know what that means: it means that their primary contact with the public is in times of crisis and struggle, usually during an arrest. They come to the CIF on assignment; it's part of their work. I don't know any of them who would have attended voluntarily. And they show up, therefore, with a gun on their hip and a chip on their shoulder, so to speak. They want you to know that they didn't want to be there, that they know why they're there, because some folks have gotten together and decided that they want to take some more pot-shots at the police, and so they come prepared obediently to sit through it.

Then they get into the workshops, and are surprised and delighted to discover that the citizens they are talking with care about the community and care about the laws being enforced. Not that they know what to do, or how to work with the officials, but that they care. The policemen come to the CIF saying - and this is the way they put it - "People don't care." They have come to believe that just because people are paralyzed and afraid and don't have the foggiest notion what to do, that they don't care. Well, it's not very long into the workshop until it's undeniable that the citizen cares very deeply, and at the end of the day, the policemen all testify how shocked and delighted they were to find out that people really care about the problems and the task that they are professionally supposed to take care of.

Now for the citizens who attend the CIF: what happens is that when people don't know what to do, they hire these Blue Knights to take care of everything, who are supposed to be able to solve any problem, and since the policemen know that is impossible, they resent the fact that people think it is not impossible, and a separation occurs and dialogue breaks down. So, the citizens come to the CIF convinced that lawmen are remote, that they distance themselves, that they are people you can't talk to, that they are people you can have formal relationships with, but never, for example, an ordinary conversation.

Then they all go through the CIF, and the citizens find to their shock that cops, as they invariably put it, are human beings. That may not seem like a radical discovery to you, but it seems to be for those who attend CIFs. A proposal from one meeting had the boldness and audacity to suggest that

only ones he had been to, and they weren't the best we've held - the government has not seen anything this encouraging in the way of citizen participation in the last 20 years. Even if he is overstating the case, it is obvious that we are into something in which it can be documented that people are participating and that their mindsets are being changed in helpful and positive directions. People are seeing something miraculous that has not been seen in the land for a long, long time.

In a CIF, old and young, black and white, liberals and conservatives, illiterates and the educated all find the workshops to be a mediating reality. The most important thing that has happened is that the crude scrawlings of the last fat lady are being written down and documented and preserved for posterity; as artifacts in advance, I think, of the Third American Revolution.

This country has given the world two great revolutions. First of all, though it was not alone, this nation gave the world a new concept of self government, and the history of the planet has not been the same since. A little later, being dissatisfied with the way in which its people were being used like animals in order to get the common labor done, the nation decided to use its ingenuity to find a better way. And although again America was not about this alone, it was primarily out of her genius that a new technology was given to the world which one day will release all human beings from animal labor. And today, not because we are virtuous, not because God loves us more, but because of where we are in our history, we are on the brink of the Third American Revolution.

I think that the success of Town Meeting is related to the recent history of our country. I don't think these CIFs would be coming off the way they are if it hadn't been for Watergate. I don't think there could possibly be the atmosphere of open discussion, even with the method we have, if events had not forced us to look into things like the FBI and the CIA. If you were like I was, you thought that the inner workings of the government were arenas that would be completely closed to examination until after you were dead. Yet now this arena has become one that people feel they not only have the opportunity, but the prerogative, to look at, and they do just that in the CIF.

Because of the bias of the CIF, we have the opportunity to give the world a revolution once again - a revolution in human settlement - a model of what the lifestyle of the 21st century needs to be. And you can sense how eager people are to be about this revolution in their responses to the film we show at a CIF, one-third of which is on Fifth City. The film is having tremendous impact. The independent evaluator said to me, "You know, maybe the main reason you're doing these things is just to get that film shown across the country." In one CIF, the emcee was a well-known disc jockey who was so convinced that this was just going to be another dull meeting that he didn't even show up for the opening. He finally arrived, though, and by the closing plenary he had become an enthusiastic colleague. He said, "Man, it was the film that got me!" That's been general across the country.

This is the story of Community Issues Forum - a development gimmick that turned operational. It is the story of how we tricked ourselves into intensifying the effectiveness of Global Community Forum, even to the point of being forced to document that effectiveness before the world. We learned yesterday from the independent evaluator assigned to monitor the CIF program, that we are, in fact, going to be able to show that people's minds are being changed, and helpfully, during the Community Issues Forum.

However inadvertently we got into CIF, it has resulted in our doing Town Meeting with a red hot focus, namely: law enforcement. And that's a great concern of a great number of people around the country today.

One of our more orthodox colleagues once expressed the fear that CIF might be a flirtation with liberalism. I believe his fears have proved unfounded, because the law enforcement focus burns right through the particular to the comprehensive. Recently, we had a very concerned CIF workshop leader who kept pushing during the preparation for some way to particularize the forum to ensure that it focused on law enforcement, and she came up with a gimmick relative to the use of language in the proposal statements. After the meeting was over, her complaint was that no matter how hard she tried to keep the focus on law enforcement, it kept ballooning out into more general community concerns, for example, that criminal activity cannot be separated from the breakdown of structures in the community. No matter how hard she tried to make it not that way, it just kept being that way, which is encouraging relative to the kind of specialized foci we can use in the future to do more town meetings.

What happens in CIF, and, for that matter, in Town Meeting, is that for the first time in most people's lives they experience creative and profound dialogue. It's hard to imagine. People who have endured 80 years of life have never once had the opportunity to attend a forum where there was a method to ensure that genuine dialogue would take place. What's happening in this particular form of Global Community Forum is that two groups who have been radically separated from each other - those who represent the police power in this country and the ordinary citizen - are learning to talk together again. In view of the kind of sophistication we have, I don't know that we consider that to be a very dramatic mass development, but I can guarantee you that the citizens and police who attend the CIFs consider it to be so. Inevitably in the closing plenary there are testimonies on both sides that old gulfs have been bridged, that after shunning each other for years we have learned how to talk together again in common language.

Because we are doing 24 of these geographically, I go so far as to say that across this nation an impossible possibility is actualizing itself, that is, that conversation is occurring between the police and the citizen. Before the CIF begins, they all say that it is impossible for any such thing to take place. Then when it does take place they are delighted. The evaluator I alluded to says that even on the basis of just the first two - those were the

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GCF: STRATEGY, SERVICE, HAPPENING AND STYLE

I am here this morning to announce that the Movement has discovered that we have but three things to do. One of them is called Social Demonstration, one is called Community Forum and one is called the Intra-Global Movement. The interesting thing is that you have to do them simultaneously, or it is no good doing them at all. The tactic for doing them is called Metro Cadre. We have already talked about Social Demonstration. This morning I am to talk about Global Community Forum. There will be other talks to come.

The major contradiction to giving this talk is that Joseph Mathews has already given a talk entitled "What is Town Meeting?" a transcript of which you have; Joseph Slicker has already given a talk entitled, "Why Do Town Meeting?" a copy of which you have; a Summer '75 Task Force wrote a document called, "The Profound Function of the Global Community Forum," a copy of which I am sure you will be getting; and fully half of the Summer '75 Task Forces worked on how to do Town Meeting, how to train people, how to set up churches-- virtually every aspect of how to do this thing. All of this means that the what, why, who, when, where and how-- all six honest serving men have had their due, leaving me with little more to do but to grind a few axes this morning.

It is a recurring experience these days to start to get your passion out about a subject and to discover, halfway through, that you are only grinding axes. That is because everyone already knows the what, why and wherefore of what you are doing. You will be happy to know that I have resolved this contradiction. I have no axes to grind this morning; I have forty-six hatchets, gestalted into four cleavers.

I would like us to think about Global Community Forum, first of all, from the standpoint of movemental strategy; secondly, as our service to the world; thirdly, as a radical happening; and finally, as calling forth catalytic presence or style of the Movemental Order.

As a Movement we have always had a pincers strategy or two-pronged approach. One side of the pincers is the intensive, in which you drive down to the deeps of human life. The other approach is the extensive, in which you cast out to the farthest corner of the globe to deal with every human being who is there.

The Faith and Life Community in Austin was the intensive dimension. It was a demonstration in profoundly understanding what it means to be a community. And RS-1 was the extensive, out to the farthest corners of Texas and beyond. Later, the move to Chicago and Fifth City was the intensive, and the national training program in theological education was the extensive. I think we have learned over the years, that you cannot do either one of these things without the other. Unless you get to the bottom of the spirit struggle of a people, you have nothing to say when you go out across the countryside. And you have no credentials or authenticity with which to speak to anyone, unless, in your own back yard, you are implementing what you are talking about-- reformulation of society. If you are trying to have something radical happen in your own back yard, and you do not have some practical way of caring for the whole globe, you collapse. Your doing becomes simply another project.

Global Social Demonstrations are intensive shoves on the global scale. They are twenty-four intensive thrusts. It is as if the rods in an atomic reactor were being pulled out, released to release unbelievable energy. At the same time, Global Community Forum is the extensive strategy, casting across the totality of the earth's 3 1/2 billion people so that one percent of the earth's population may participate in deciding their own destiny. That is what we are about with Global Community Forum rationally distributed across the face of the earth. Global Community Forum represents our move to the masses, our move to the grassroots, our move to local man.

These are public meetings, open to the involvement and the participation of anyone who cares. They are public gatherings. They are held in the language of the people, and we have already had interesting experiences in that dimension. In Canada where the official languages are English and French, we have an English and a French workbook. We are probably all set to do forums in Ukrainian (Northern Canada) and we have already had one in Toronto, where 25% of the participants spoke Chinese. Town Meetings have been held in Spanish in Amarillo, Texas and Miami, Florida. People are raising questions about the use of the red, white, and blue because they are thinking African.

And yet, people want to participate in the experience of the Global Community Forum which cuts across all of those boundaries and comes to grips with the real issues of our time. Our movemental strategy for people in the Context of the Church, was a direct tactic. You had courses in which you told them what you wanted them to wake up to. The Global Community Forum is indirect awakening. You involve people in life reality; and they discover then and there, or years later, what this reality was.

Our GCF (we were calling the LCC at that point) in Frontenac, Montreal, provided a great experience of how this indirect awakening goes on. Frontenac is a totally French community. And we sat down with the people handling the preparations. They arranged for a school in which to hold the meeting. Most of our GCF's have been in schools, which is interesting. Anyway, as we reviewed the detailed planning, they said, "It is really great that this school has a nice auditorium with all the seats and the stage where the talks can be given." Well, I knew I had to say something. What came out of my mouth was, "If we set up the place that way, we will be communicating to the people that there are some experts here who will tell us which end is up and the rest of us are passive observers. We would rather have a hall which could be arranged with chairs facing each other. It should be very clear that the people are on stage, that they are making the decisions and that the community is in charge of that day, and that the speakers are simply giving a context or explaining how to do what we were going to do together.

Usually, I give that context in the Daily Office in RS-1. The fellow said, "Yeah." From that point on he said, "You just tell us exactly what you want and we will do it." His image of what a community meeting is forever transformed; is forever different. That kind of awakening takes place. It goes on as much in working with people to set one up as it does during the day itself-- and a lot happens in the day itself. All the RS-1 short courses are very useful. If you shift them around a little bit and recontext the contexts, you discover the value in talking about the dynamics of Primal community in the practical situation of setting up one of these.

Another strategic handle on Global Community Forum is to say that it is the end-run of the Church par excellence. We used to talk about end-run around the Church. I now say it is the end-run of the Church, because in these Global Community Forums, we started to do our end-run and it turns into a sweep. All the people who were with you in spirit anyway in the Church got out of their trenches, run over there with you and help block. Sometimes you lateral the ball to them and they just take it and run with it. This is the way the end-run is beginning to happen.

There is a great example of this. I am extremely proud of my father these days. He catalyzed the largest Town Meeting that has been held yet. It was in Seal, California. Over 400 people, all of them over 50, attended. Seal Beach is a leisure community for people who can afford to retire behind a brick wall with all the benefits of the good life. They even conned my father into being the MC at the last minute. Now the importance of that is that my father has always been for us. He has given us money. He has supported us in courts of the Church establishment where he has influence. But he has never had something he thought he could do in his own congregation or local situation. But when that Town Meeting came along, he saw no reason why he could not do that. He did, and that is literally our experience.

People that have been for us all along finally have something they can do without more training. It just takes the decision to pick up this opportunity, put together the sponsorship, get the ball rolling and running with it. Sackville, Nova Scotia is another example here.

One of our guardians, Al Levin was over there, and he called on a Roman Catholic priest who has been on our mailing list for years. Al knew this priest but at that time we did not know the guy was on our mailing list. This priest told Al, "Oh, I've heard of the Ecumenical Institute. Are they for real? I get their magazine and it has amazing things in there. Is that for real?" Al says, "Oh yes, it is for real. I will send you a report of the community meeting in our own community, where our branch experiment is." One thing led to another and I made one trip over there. Three months later, we had a Community Forum in Sackville with 100 people. The ladies of the church cooked 47 casseroles to feed the people. The church choir recorded a song, "I'm Sold on Sackville" that they played in the shopping center mall. They sold buttons, and they gave away a bike. It was a fantastic happening. We got an unsolicited standing ovation for the ICA at the end of the day.

These people will tell anybody that a community forum is just what your community needs and the workshop leaders we trained will go anywhere in Nova Scotia to help lead them. GCF is instant something-- and it is not the end-run around the Church. It is the end-run of the Church on the old frame of the Church.

The second arena has to do with the Global Community Forum as world service or service to the world. My biggest fear about Global Community Forum is that we are going to mess it up by turning it into movement building rather than service to the world. Building the intra-global movement is the third campaign. This campaign is just sheer service. We had better tell ourselves before we begin that we are not going to get a movement out of it. We are not doing this to get people for our houses. We are not going to do this to get people to come to other courses. One of the ways in which we have said this to ourselves this year is that "People don't have Town Meetings. Communities have them. Communities have community forums." We are after 1% of the population, which means that we cannot do these ourselves. Community Forums are by the people, for the people, of the people. They do them. All we have is a formula, distilled out of 20 years of grappling with primal community, that we are giving them free of charge. And that formula works. You know it works. It came out of our sweat and blood.

GCF is a global phenomenon. It has to be global. One of the fellows from Britain, a Rotarian, visited Rotary International headquarters in Evanston. After he began to see what we were doing here he suggested that we "Sit down with the director of Rotary International and talk a little bit about this. They like to do global things." Some of us went down there and talked about community forum. It was apparent we would have been dead if all we had to talk about was Town Meeting. We talked about Community Forum Canada, we talked about Town Meeting Britain, we talked about Community Meeting in Australia and we mentioned other things already happening. The General Secretary reminded us that they have 1250 clubs in Japan and 3000 clubs in India. When this thing begins to happen, it happens everywhere or it happens nowhere. Either GCF is for every man, or you have reinforced your borders of prejudice by saying, "This is something only for Americans, or this is something only for Australians, or Canadians, or Englishmen.

The only way to talk about Community Forum, in terms of the service, is to say that it is an answer to the engagement crisis that has been produced by resurgence. Every local man, as you and I are well aware, is sitting around with a ball of fire in his guts because he knows that the world is on his back. He has observed the collapse of governments, other events which tell him that no one else is going to do the job, yet he has no way realistically to engage in that situation. Community Forum awakens him, not to some intellectual presupposition, but into a way, a method. We are betting on indicative battleplanning with Community Forum. We are betting that the methodology is as deep into life as the artform methodology is at the heart of RS-1. The artform methodology produces detachment and consciousness. Indicative battleplanning does not produce a plan; it produces engagement.

People come out of these Town Meetings knowing that what they have decided is not final, and not even very good. But they are amazed at what they have done, and the main thing is that they have come out of there engaged. A group of 25 people in the Toronto Community Forum came out of a single apartment building. They did not think much of what was written but they immediately formed a guild to try to deal with getting that apartment building related to the life of that community. People do amazing things on the other side of these happenings and in unpredictable ways. GCF is a vehicle for the

trans-establishment. It is a lightning rod to attract the transestablishment, and you never know where the lightning is coming from when you go into a town to talk about Global Community Forum.

A guardian from Florida came here in October and became excited about Town Meeting. He found himself having lunch with the Vice-President of Public Affairs for the airline where he works. Several days later, this man explained that because this airline serves all 13 original colonies it is just crucial that it participate in the Bicentennial in some way, but the Board of Directors was shrewd enough to know that if the public sensed the airlines was using the Bicentennial as a way to drum up some extra business, that they would lose. This Vice-President concluded that they had to have some significant sacrificial way to participate in the Bicentennial. And he was in despair about finding anything.

It dawned on this guardian that he ought to say something, and before he knew it, it was out of the bag. This guy had grabbed onto Town Meeting and off he went, to write letters and make plans. Then they ran into a snag. The Board of Directors of the company said, "No, we can't afford this." The Vice-President's secretary turned out to be the first woman president of the management council of the management association of this airline. Some 170,000 members in this airline participate in a voluntary association. Their civic affairs committee was looking for something to do and he thought they might be interested. To make a long story short, suffice it to say, that questionnaires were sent to all of the members of the Management Council, asking them among other things to indicate what roles they would like to play in a Town Meeting. Some choices were workshop leader, orchestrator, MC, etc. etc. They were also asked if they would be willing to generate the sponsorship for one Town Meeting in their own community. The response when I talked to these folks a couple of weeks ago, was running 80% Yes.

They expect to have a demonstration Town Meeting for some 250 to 500. They are not sure how many of those management people, after experiencing a Town Meeting, will generate the sponsorship for a Town Meeting in their communities. But the catch in all of this, the hooker, is that every one of these people know that their communities are mismanaged. They have been waiting for a vehicle by which they could care, with all their management skills, for their local situations. If they learn something about management in the process, why, so much the better. Service-- you know, there is no movement network in Florida to do this job. There was not until one guardian opened his mouth, and opened up the possibilities for the trans-establishment that was already present to participate and engage society.

The third dimension is the radical happening that Global Community Forum is. Actually, Joe Mathews' talk on "What is Town Meeting" touches on everything you could say in this arena. Let me just stress a couple of things. Each community forum is a happening of wholeness. Ways in which people compartmentalize their lives do not become part of Community Forum. There is no difference between work and play. The celebration at lunch is perceived as a change of pace, that is all. It is all one thing.

Sackville's Global Community Forum was the first community event in which the local women participated. Usually, women provided nursery school service during civic activities. This time a local nursery school volunteered their services. In a community forum with old and young, black and white, French and English, there are no barriers. Tribes of Indians have even dropped in on one of these community forums. You never know what is going to happen, but all the events are appropriated in the course of a Community Forum. There is a lot of rationality in it, but people are amazed at all of the irrationality. At the end of the Sackville Community Forum, an elder handed a piece of paper to one of the workshop leaders and said, "I've learned more about this community today than I have in living here 50 years. I have written some things down here, but I do not know how to get them into the process. Stick them in somewhere, will you?"

It is a happening of wholeness, within which all of life together is proclaimed good. No one ever stands up during a Community Forum, "All life is good." It is a happening. People experience that. Victim images are conquered. When people struggle with challenges in that morning workshop, what they are really coming over against is their limits, but not in an abstract reflective sense. They are over-against their literal, practical limits in discussing "What are the factors in our situation that are delimiting the future?" In the afternoon, they raise the question of "What are our possibilities?" It is God-in-Christ and Christ-in-God. Oh, you never stand up and say that. You just involve people in that.

And lo and behold, they discover as I never discovered in RS-1, what it means to say that your limits are your possibilities, and that your possibilities are your limits. That happens in the midst of community forums.

People discover that they are effective in face of their real limits and possibilities. It is an experience of being social vanguards. You would not believe what a risk it is to most people just to sing a song. In these community forums, people risk all day long. They risk singing; then they even write songs. The grand finale in this drama occurs at the end of the day when one group reads the story they have written out of nothing and everybody knows they wrote it in just an hour. Yet, they read the story as if had been there for a hundred years and they have a fantastic time inventing the future. In the release of profound consciousness during a global community forum, care triumphs over cynicism. In the midst of these forums, hope appears.

Hokendyke in his book, "The Church Inside Out", drew the distinction between propaganda and evangelism. I found this book very helpful several years ago. He said a propagandist expects you to replicate his response to the mystery. The evangelist does not care. As a matter of fact he expects to be amazed by the strange fruit which comes out of the seed that he scatters. GCF is evangelism, not propaganda. I am not asking you to agree with me, but I think that RS-1 has become training rather than impact at least in North America, because we expected to get a movement out of it. Global Community Forum is evangelism; as soon as you say that, you have to take that word evangelism and throw it away.

Global Community Forum finally, is an expression of catalytic style of the movemental order. We have discovered that Global Community Forum rides on national piety. It is a national happening. We have ignored national realities for a long time, but now we are taking national piety and blowing the bottom out of it in the same way that Paul took gnosticism in Greece and blew the bottom out of it. We will take Canadian victimism and blow the bottom out of it; we will take American revolutionary fervor and blow the bottom out of it by demanding that Americans be revolutionary now rather than 200 years ago. All you need is an occasion and a body politic. We discovered that fact in the Marshall Islands.

You have a significant decision to make. You can do Town Meetings all over the world. It is a recovery of heritage; recovery of the radical within a particular national heritage. It is a trans-rational campaign. Some of you may have noticed that the North American grid has broken out in a rash on the map here. Those dots are 216 polls circuits. We found that impacting 1% of the population in North America means doing 10,000 Town Meetings with 200 people in each in the U.S. and roughly 1,000 such meetings in Canada. We have never dared talk to ourselves seriously about that figure, but we have mustered enough courage to name the 5,000 communities from which we intend to hold 1,000 Town Meetings in the U.S. and 130 in Canada in the next 6 months. This means that in a three-week period starting in 2 weeks, we need to contact all of those 5,000 places and offer them the opportunity to have a Town Meeting or a Community Forum.

My experience before going out to do a metro cadre or going out to generate movement programs in the hinterland is always a little bit like taking me into a room a week before the summer program and saying "Now, Clutz, you go up to the 6th Floor and start on the bathrooms." I would go off to the 6th Floor and I would start working on the bathrooms. Now, I would work hard and if you came around there every so often and reminded me of the importance of what I was doing, I would keep at it longer, but it would not be very long before I would collapse. However, if you filled the room full of people and laid out a plan by which the whole Kemper building was going to be cleaned, and then said "Now, Clutz you do the 6th Floor bathrooms." and I knew that while I was doing the 6th Floor bathrooms the whole Kemper building was being redone, by God, I would work like crazy.

I can't articulate all the reasons for this but you see what I mean. While I am doing my couple of little circuits in Nova Scotia, somewhere the whole continent is coming alive. That is a trans-rational campaign, and it must go global with 175,000 of these forums over the next 5 years. What would it take to impact 3 1/2 million people?

We have also discovered that because this is awakening and not movement building, there are many special audiences that present themselves as Community Forum possibilities. Last week, some people did a demo Town Meeting at the Key Club Convention for Texas and Louisiana. They trained some people and spent a half a day planning how participants could return to their communities and generate Town Meetings. We had a Town Meeting in a prison farm in Virginia, where the prisoners sang "I don't know why I love you like I do" to the guards. That story was printed in the paper. And the prison chaplain did the Town Meeting there. It was not us. The guy who did the Key Club Convention was a stalwart Kiwanian.

If we are smart, I believe that we will get a schedule of all the conventions that are going to be held in this coming year, and send them all letters explaining how the Town Meeting is exactly the thing to do at a convention, and then we will see what happens. Let us say we do a Town Meeting for the American Medical Association. All those doctors belong to service clubs. It is good business. They will go back home and tell others about this fantastic experience, show people the workbook, before you know it, our phone will be jangling in here and our circuits will get done simply as we teach Town Meetings and teach other people to teach them. However, we are prepared to win without that. We will build a plan that will pull off those 1,000 geographically distributed Town Meetings and the other 10,000 will be an avalanche after that. That is the catalytic style of the movement that we are in.

I remember very clearly the struggle that our area had in deciding to do Global Community Forum. Community Forum Canada was invented last December. We had a litter bit of a foggy idea that something might be required of Areas Edmonton and Montreal while all this phantasmagoria was happening in the United States. In January all of our people gathered and we knew we had to make a decision on Community Forum Canada. They had pictures of how they were going to bring off their geography from their indicative battleplanning, and so, we had a classical debate. I proposed that we could do everything that the world needed done in Area Montreal by bringing off just two miracles, both the Primal Community Experiment and Community Forum Canada.

We invited discussion to support that proposition and then we all put on the "con" hats. We stated all the reasons why that could not possibly work, and why this proposition was wrong. The best way to deal with bugaboos is just to get them out and look at them. Then, putting our "pro" hats on again, we gestalted into four arenas of impossibility and worked on the ways that we could deal with these contradictions. Then we stood back and said, "Now, what have we said to ourselves?"

It was very clear to us at that point. Our own lucidity told us that not only was Community Forum Canada possible; it was necessary. Moreover, I think that the situation in North America is making a proposal to the globe that this be done everywhere. Making a proposal these days does not mean that you ask people to do something. You go out and do the proposal -- do the demonstration. You will know how serious we are a month from now. I think we are serious. Moreover, the world is waiting for Global Community Forum.

August 3, 1975

---- Ron Ron Clutz

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Global Centrum: Chicago
Global Research Assembly

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July 30, 1975

GCF: STRATEGY, SERVICE, HAPPENING AND STYLE

I am here this morning to announce that the Movement has discovered that we have but three things to do. One of them is called Social Demonstration, one is called Community Forum and one is called the Intra-Global Movement. The interesting thing is that you have to do them simultaneously, or it is no good doing them at all. The tactic for doing them is called Metro Cadre. We have already talked about Social Demonstration. This morning I am to talk about Global Community Forum. There will be other talks to come.

The major contradiction to giving this talk is that Joseph Mathews has already given a talk entitled "What is Town Meeting?" a transcript of which you have; Joseph Slicker has already given a talk entitled, "Why Do Town Meeting?" a copy of which you have; a Summer '75 Task Force wrote a document called, "The Profound Function of the Global Community Forum," a copy of which I am sure you will be getting; and fully half of the Summer '75 Task Forces worked on how to do Town Meeting, how to train people, how to set up churches--virtually every aspect of how to do this thing. All of this means that the what, why, who, when, where and how--all six honest serving men have had their due, leaving me with little more to do but to grind a few axes this morning.

It is a recurring experience these days to start to get your passion out about a subject and to discover, halfway through, that you are only grinding axes. That is because everyone already knows the what, why and wherefore of what you are doing. You will be happy to know that I have resolved this contradiction. I have no axes to grind this morning; I have forty-six hatchets, gestalted into four cleavers.

I would like us to think about Global Community Forum first of all from the standpoint of movemental strategy; secondly, as our service to the world; thirdly, as a radical happening; and finally, as calling forth catalytic presence or style of the Movemental Order.

As a Movement we have always had a pincers strategy or two-pronged approach. One side of the pincers is the intensive, in which you drive down to the deeps of human life. The other approach is the extensive, in which you cast out to the farthest corner of the globe to deal with every human being who is there.

The Faith and Life Community in Austin was the intensive dimension. It was a demonstration in profoundly understanding what it means to be a community. And RS-1 was the extensive, out to the farthest corners of Texas and beyond. Later, the move to Chicago and Fifth City was the intensive, and the national training program in theological education was the extensive. I think we have learned over the years, that you cannot do either one of these things without the other. Unless you get to the bottom of the spirit struggle of a people, you have nothing to say when you go out across the countryside. And you have no credentials or authenticity with which to speak to anyone, unless, in your own back yard, you are implementing what you are talking about--reformulation of society. If you are trying to have something radical happen in your own back yard, and you do not have some practical way of caring for the whole globe, you collapse. Your doing becomes simply another project.

Global Social Demonstrations are intensive shoves on the global scale. They are twenty-four intensive thrusts. It is as if the rods in an atomic reactor were being pulled out, released to release unbelievable energy. At the same time, Global Community Forum is the extensive strategy, casting across the totality of the earth's 3½ million people so that one percent of the earth's population may participate in deciding their own destiny. That is what we are about with Global Community Forum rationally distributed across the face of the earth. Global Community Forum represents our move to the masses, our move to the grassroots, our move to local man.

These are public meetings, open to the involvement and the participation of anyone who cares. They are public gatherings. They are held in the language of the people, and we have already had interesting experiences in that dimension. In Canada where the official languages are English and French, we have an English and a French workbook. We are probably all set to do forums in Ukrainian (Northern Canada) and we have already had one in Toronto, where 25% of the participants spoke Chinese. Town Meetings have been held in Spanish in Amarillo, Texas and Miami, Florida. People are raising questions about the use of the red, white, and blue because they are thinking African.

And yet, people want to participate in the experience of the Global Community Forum which cuts across all of those boundaries and comes to grips with the real issues of our time. Our movemental strategy for people in the context of the Church, was a direct tactic. You had courses in which you told them what you wanted them to wake up to. The Global Community Forum is indirect awakening. You involve people in the life reality. And they discover then and there, or years later, what this reality was.

Our GCF (we were calling the LCC at that point) in Frontenac, Montreal, provided a great experience of how this indirect awakening goes on. Frontenac is a totally French community. And we sat down with the people handling the preparations. They arranged for a school in which to hold the

meeting. Most of our GCF's have been in schools, which is interesting. Anyway, as we reviewed the detailed planning, they said, "It is really great that this school has a nice auditorium with all the seats and the stage where the talks can be given." Well, I knew I had to say something. What came out of my mouth was, "If we set up the place that way, we will be communicating to the people that there are some experts here who will tell us which end is up and the rest of us are passive observers. We would rather have a hall which could be arranged with chairs facing each other. It should be very clear that the people are on stage, that they are making the decisions and that the community is in charge of that day, and that the speakers are simply giving a context or explaining how to do what we were going to do together."

Usually, I give that context in the Daily Office in RS-1. The fellow said, "Yeah," From that point on he said, "You just tell us exactly what you want and we will do it." His image of what a community meeting is is forever transformed, is forever different. That kind of awakening takes place. It goes on as much in working with people to set one up as it does during the day itself--and a lot happens in the day itself. All the RS-1 short courses are very useful. If you shift them around a little bit and recontext the contexts, you discover the value in talking about the dynamics of primal community in the practical situation of setting up one of these.

Another strategic handle on Global Community Forum is to say that it is the end-run of the Church par excellence. We used to talk about end-run around the Church. I now say it is the end-run of the Church, because in these Global Community Forums, we started to do our end-run and it turns into a sweep. All the people who were with you in spirit anyway in the Church got out of their trenches, run over there with you and help block. Sometimes you lateral the ball to them and they just take it and run with it. This is the way the end-run is beginning to happen.

There is a great example of this. I am extremely proud of my father these days. He catalyzed the largest Town Meeting that has been held yet. It was in Seal, California. Over 400 people, all of them over 50, attended. Seal Beach is a leisure community for people who can afford to retire behind a brick wall with all the benefits of the good life. They even coned my father into being the MC at the last minute. Now the importance of that is that my father has always been for us. He has given us money. He has supported us in courts of the Church establishment where he has influence. But he has never had something he thought he could do in his own congregation or local situation. But when that Town Meeting came along, he saw no reason why he could not do that. He did, and that is literally our experience.

People that have been for us all along finally have something they can do without more training. It just takes the decision to pick up this opportunity, put together the sponsorship, get the ball rolling and running with it. Sackville, Nova Scotia is another example here.

One of our guardians, Al Levin was over there, and he called on a Roman Catholic priest who has been on our mailing list for years. Al knew this priest but at that time we did not know the guy was on our mailing list. This priest told Al, "Oh, I've heard of the Ecumenical Institute. Are they for real? I get their magazine and it has amazing things in there. Is that for real?" Al says, "Oh yes, it is for real. I will send you a report of the community meeting in our own community, where our branch experiment is." One thing led to another and I made one trip over there. Three months later, we had a Community Forum in Sackville with 100 people. The ladies of the church cooked 47 casseroles to feed the people. The church choir recorded a song, "I'm Sold on Sackville" that they played in the shopping center mall. They sold buttons, and they gave away a bike. It was a fantastic happening. We got an unsolicited standing ovation for the ICA at the end of the day.

These people will tell anybody that a community forum is just what your community needs and the workshop leaders we trained will go anywhere in Nova Scotia to help lead them. GCF is instant something--and it is not the end-run around the Church. It is the end-run of the Church on the old frame of the Church.

The second arena has to do with the Global Community Forum as world service or service to the world. My biggest fear about Global Community Forum is that we are going to mess it up by turning it into movement building rather than service to the world. Building the intra-global movement is the third campaign. This campaign is just sheer service. We had better tell ourselves before we begin that we are not going to get a movement out of it. We are not doing this to get people for our houses. We are not going to do this to get people to come to other courses. One of the ways in which we have said this to ourselves this year is that "People don't have Town Meetings. Communities have them. Communities have community forums." We are after 1% of the population, which means that we cannot do these ourselves. Community Forums are by the people, for the people, of the people. They do them. All we have is a formula, distilled out of 20 years of grappling with primal community, that we are giving them free of charge. And that formula works. You know it works. It came out of our sweat and blood.

GCF is a global phenomenon. It has to be global. One of the fellows from Britain, a Rotarian, visited Rotary International headquarters in Evanston. After he began to see what we were doing here he suggested that we "Sit down with the director of Rotary International and talk a little bit about this. They like to do global things." Some of us went down there and talked about community forum. It was apparent we would have been dead if all we had to talk about was Town Meeting. We talked about Community Forum Canada, we talked about Town Meeting Britain, we talked about Community Meeting in Australia and we mentioned other things already happening. The General Secretary reminded us that they have 1250 clubs in Japan and 3000 clubs in India. When this thing begins to happen, it happens everywhere or it happens nowhere. Either GCF is for every man, or you have reinforced your borders of prejudice by saying, "This is something only for Americans..or this is something only for Australians, or Canadians, or Englishmen."

The only way to talk about Community Forum, in terms of the service, is to say that it is an answer to the engagement crisis that has been produced by resurgence. Every local man, as you and I are well aware, is sitting around with a ball of fire in his guts because he knows that the world is on his back. He has observed the collapse of governments, other events which tell him that no one else is going to do the job, yet he has no way realistically to engage in that situation. Community Forum awakens him, not to some intellectual presupposition, but into a way, a method. We are betting on indicative battleplanning with Community Forum. We are betting that that methodology is as deep into life as the art-form methodology is at the heart of RS-1. The art-form methodology produces detachment and consciousness. Indicative battleplanning does not produce a plan; it produces engagement.

People come out of these Town Meetings knowing that what they have decided is not final, and not even very good. But they are amazed at what they have done, and the main thing is that they have come out of there engaged. A group of 25 people in the Toronto Community Forum came out of a single apartment building. They did not think much of what was written but they immediately formed a guild to try to deal with getting that apartment building related to the life of that community. People do amazing things on the other side of these happenings, and in unpredictable ways. GCF is a vehicle for the trans-establishment. It is a lightning rod to attract the trans-establishment, and you never know where the lightning is coming from when you go into a town to talk about Global Community Forum.

A guardian from Florida came here in October and became excited about Town Meeting. He found himself having lunch with the Vice-President of Public Affairs for the airline where he works. Several days later, this man explained that because this airline serves all 13 original colonies it is just crucial that it participate in the Bicentennial in some way, but the Board of Directors was shrewd enough to know that if the public sensed the airlines was using the Bicentennial as a way to drum up some extra business, that they would lose. This Vice-President concluded that they had to have some significant sacrificial way to participate in the Bicentennial. And he was in despair about finding anything.

It dawned on this guardian that he ought to say something, and before he knew it, it was out of the bag. This guy had grabbed onto Town Meeting and off he went, to write letters, and make plans. Then they ran into a snag. The Board of Directors of the company said, "No we can't afford this." The Vice-President's secretary turned out to be the first woman president of the management council of the management association of this airline. Some 170,000 members in this airline participate in a voluntary association. Their civic affairs committee was looking for something to do and he thought they might be interested. To make a long story short, suffice it to say, that questionnaires were sent to all of the members of the Management Council, asking them among other things to indicate what roles they would like to play in a Town Meeting. Some choices were workshop leader, orchestrator, MC, etc. etc. They were also asked if they would be willing

to generate the sponsorship for one Town Meeting in their own community. The response when I talked to these folks a couple of weeks ago, was running 80% yes.

They expect to have a demonstration Town Meeting for some 250 to 500. They are not sure how many of those management people, after experiencing a Town Meeting, will generate the sponsorship for a Town Meeting in their communities. But the catch in all of this, the hooker, is that every one of these people know that their communities are mismanaged. They have been waiting for a vehicle by which they could care, with all their management skills, for their local situations. If they learn something about management in the process, why, so much the better. Service--you know, there is no movement network in Florida to do this job. There was not until one guardian opened his mouth, and opened up the possibilities for the trans-establishment that was already present to participate and engage society.

The third dimension is the radical happening that Global Community Forum is. Actually, Joe Mathews' talk on "What is Town Meeting" touches on everything you could say in this arena. Let me just stress a couple of things. Each community forum is a happening of wholeness. Ways in which people compartmentalize their lives do not become part of Community Forum. There is no difference between work and play. The celebration at lunch is perceived as a change of pace, that is all. It is all one thing.

Sacksville's Global Community Forum was the first community event in which the local women participated. Usually, women provided nursery school service during civic activities. This time a local nursery school volunteered their services. In a community forum with old and young, black and white, French and English, there are no barriers! Tribes of Indians have even dropped in on one of these community forums. You never know what is going to happen, but all the events are appropriated in the course of a Community Forum. There is a lot of rationality in it, but people are amazed at all of the irrationality. At the end of the Sacksville C.F., an elder handed a piece of paper to one of the workshop leaders and said "I've learned more about this community today than I have in living here 50 years. I have written some things down here, but I do not know how to get them into the process. Stick them in somewhere, will you?"

It is a happening of wholeness, within which all of life together is proclaimed good. No one ever stands up during a Community Forum, "All life is good." It is a happening. People experience that. Victim images are conquered. When people struggle with challenges in that morning workshop, what they are really coming over against is their limits, but not in an abstract reflective sense. They are over-against their literal, practical limits in discussing "What are the factors in our situation that are delimiting the future?" In the afternoon, they raise the question of "What are our possibilities?" It is God-in-Christ and Christ-in-God. Oh, you never stand up and say that. You just involve people in that. And lo and behold, they discover

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I would like us to think about Global Community Forum first of all from the standpoint of movemental strategy; secondly, as our service to the world; thirdly, as a radical happening; and finally, as calling forth catalytic presence or style of the Movemental Order.

As a Movement we have always had a pincers strategy or two-pronged approach. One side of the pincers is the intensive, in which you drive down to the deeps of human life. The other approach is the extensive, in which you cast out to the farthest corner of the globe to deal with every human being who is there.

The Faith and Life Community in Austin was the intensive dimension. It was a demonstration in profoundly understanding what it means to be a community. And RS-1 was the extensive, out to the farthest corners of Texas and beyond. Later, the move to Chicago and Fifth City was the intensive, and the national training program in theological education was the extensive. I think we have learned over the years, that you cannot do either one of these things without the other. Unless you get to the bottom of the spirit struggle of a people, you have nothing to say when you go out across the countryside. And you have no credentials or authenticity with which to speak to anyone, unless, in your own back yard, you are implementing what you are talking about--reformulation of society. If you are trying to have something radical happen in your own back yard, and you do not have some practical way of caring for the whole globe, you collapse. Your doing becomes simply another project.

Global Social Demonstrations are intensive shoves on the global scale. They are twenty-four intensive thrusts. It is as if the rods in an atomic reactor were being pulled out, released to release unbelievable energy. At the same time, Global Community Forum is the extensive strategy, casting across the totality of the earth's 3½ million people so that one percent of the earth's population may participate in deciding their own destiny. That is what we are about with Global Community Forum rationally distributed across the face of the earth. Global Community Forum represents our move to the masses, our move to the grassroots, our move to local man.

These are public meetings, open to the involvement and the participation of anyone who cares. They are public gatherings. They are held in the language of the people, and we have already had interesting experiences in that dimension. In Canada where the official languages are English and French, we have an English and a French workbook. We are probably all set to do forums in Ukranian (Northern Canada) and we have already had one in Toronto, where 25% of the participants spoke Chinese. Town Meetings have been held in Spanish in Amarillo, Texas and Miami, Florida. People are raising questions about the use of the red, white, and blue because they are thinking African.

And yet, people want to participate in the experience of the Global Community Forum which cuts across all of those boundaries and comes to grips with the real issues of our time. Our movemental strategy for people in the context of the Church, was a direct tactic. You had courses in which you told them what you wanted them to wake up to. The Global Community Forum is indirect awakenment. You involve people in the life reality. And they discover then and there, or years later, what this reality was.

Our GCF (we were calling the LCC at that point) in Frontenac, Montreal, provided a great experience of how this indirect awakenment goes on. Frontenac is a totally French community. And we sat down with the people handling the preparations. They arranged for a school in which to hold the

meeting. Most of our GCF's have been in schools, which is interesting. Anyway, as we reviewed the detailed planning, they said, "It is really great that this school has a nice auditorium with all the seats and the stage where the talks can be given." Well, I knew I had to say something. What came out of my mouth was, "If we set up the place that way, we will be communicating to the people that there are some experts here who will tell us which end is up and the rest of us are passive observers. We would rather have a hall which could be arranged with chairs facing each other. It should be very clear that the people are on stage, that they are making the decisions and that the community is in charge of that day, and that the speakers are simply giving a context or explaining how to do what we were going to do together."

Usually, I give that context in the Daily Office in RS-1. The fellow said, "Yeah," From that point on he said, "You just tell us exactly what you want and we will do it." His image of what a community meeting is is forever transformed, is forever different. That kind of awakening takes place. It goes on as much in working with people to set one up as it does during the day itself--and a lot happens in the day itself. All the RS-1 short courses are very useful. If you shift them around a little bit and recontext the contexts, you discover the value in talking about the dynamics of primal community in the practical situation of setting up one of these.

Another strategic handle on Global Community Forum is to say that it is the end-run of the Church par excellence. We used to talk about end-run around the Church. I now say it is the end-run of the Church, because in these Global Community Forums, we started to do our end-run and it turns into a sweep. All the people who were with you in spirit anyway in the Church got out of their trenches, run over there with you and help block. Sometimes you lateral the ball to them and they just take it and run with it. This is the way the end-run is beginning to happen.

There is a great example of this. I am extremely proud of my father these days. He catalyzed the largest Town Meeting that has been held yet. It was in Seal, California. Over 400 people, all of them over 50, attended. Seal Beach is a leisure community for people who can afford to retire behind a brick wall with all the benefits of the good life. They even coned my father into being the MC at the last minute. Now the importance of that is that my father has always been for us. He has given us money. He has supported us in courts of the Church establishment where he has influence. But he has never had something he thought he could do in his own congregation or local situation. But when that Town Meeting came along, he saw no reason why he could not do that. He did, and that is literally our experience.

People that have been for us all along finally have something they can do without more training. It just takes the decision to pick up this opportunity, put together the sponsorship, get the ball rolling and running with it. Sackville, Nova Scotia is another example here.

One of our guardians, Al Levin was over there, and he called on a Roman Catholic priest who has been on our mailing list for years. Al knew this priest but at that time we did not know the guy was on our mailing list. This priest told Al, "Oh, I've heard of the Ecumenical Institute. Are they for real? I get their magazine and it has amazing things in there. Is that for real?" Al says, "Oh yes, it is for real. I will send you a report of the community meeting in our own community, where our branch experiment is." One thing led to another and I made one trip over there. Three months later, we had a Community Forum in Sackville with 100 people. The ladies of the church cooked 47 casseroles to feed the people. The church choir recorded a song, "I'm Sold on Sackville" that they played in the shopping center mall. They sold buttons, and they gave away a bike. It was a fantastic happening. We got an unsolicited standing ovation for the ICA at the end of the day.

These people will tell anybody that a community forum is just what your community needs and the workshop leaders we trained will go anywhere in Nova Scotia to help lead them. GCF is instant something--and it is not the end-run around the Church. It is the end-run of the Church on the old frame of the Church.

The second arena has to do with the Global Community Forum as world service or service to the world. My biggest fear about Global Community Forum is that we are going to mess it up by turning it into movement building rather than service to the world. Building the intra-global movement is the third campaign. This campaign is just sheer service. We had better tell ourselves before we begin that we are not going to get a movement out of it. We are not doing this to get people for our houses. We are not going to do this to get people to come to other courses. One of the ways in which we have said this to ourselves this year is that "People don't have Town Meetings. Communities have them. Communities have community forums." We are after 1% of the population, which means that we cannot do these ourselves. Community Forums are by the people, for the people, of the people. They do them. All we have is a formula, distilled out of 20 years of grappling with primal community, that we are giving them free of charge. And that formula works. You know it works. It came out of our sweat and blood.

GCF is a global phenomenon. It has to be global. One of the fellows from Britain, a Rotarian, visited Rotary International headquarters in Evanston. After he began to see what we were doing here he suggested that we "Sit down with the director of Rotary International and talk a little bit about this. They like to do global things." Some of us went down there and talked about community forum. It was apparent we would have been dead if all we had to talk about was Town Meeting. We talked about Community Forum Canada, we talked about Town Meeting Britain, we talked about Community Meeting in Australia and we mentioned other things already happening. The General Secretary reminded us that they have 1250 clubs in Japan and 3000 clubs in India. When this thing begins to happen, it happens everywhere or it happens nowhere. Either GCF is for every man, or you have reinforced your borders of prejudice by saying, "This is something only for Americans..or this is something only for Australians, or Canadians, or Englishmen.

The only way to talk about Community Forum, in terms of the service, is to say that it is an answer to the engagement crisis that has been produced by resurgence. Every local man, as you and I are well aware, is sitting around with a ball of fire in his guts because he knows that the world is on his back. He has observed the collapse of governments, other events which tell him that no one else is going to do the job, yet he has no way realistically to engage in that situation. Community Forum awakens him, not to some intellectual presupposition, but into a way, a method. We are betting on indicative battleplanning with Community Forum. We are betting that that methodology is as deep into life as the art-form methodology is at the heart of RS-1. The art-form methodology produces detachment and consciousness. Indicative battleplanning does not produce a plan; it produces engagement.

People come out of these Town Meetings knowing that what they have decided is not final, and not even very good. But they are amazed at what they have done, and the main thing is that they have come out of there engaged. A group of 25 people in the Toronto Community Forum came out of a single apartment building. They did not think much of what was written but they immediately formed a guild to try to deal with getting that apartment building related to the life of that community. People do amazing things on the other side of these happenings, and in unpredictable ways. GCF is a vehicle for the trans-establishment. It is a lightning rod to attract the trans-establishment, and you never know where the lightning is coming from when you go into a town to talk about Global Community Forum.

A guardian from Florida came here in October and became excited about Town Meeting. He found himself having lunch with the Vice-President of Public Affairs for the airline where he works. Several days later, this man explained that because this airline serves all 13 original colonies it is just crucial that it participate in the Bicentennial in some way, but the Board of Directors was shrewd enough to know that if the public sensed the airlines was using the Bicentennial as a way to drum up some extra business, that they would lose. This Vice-President concluded that they had to have some significant sacrificial way to participate in the Bicentennial. And he was in despair about finding anything.

It dawned on this guardian that he ought to say something, and before he knew it, it was out of the bag. This guy had grabbed onto Town Meeting and off he went, to write letters, and make plans. Then they ran into a snag. The Board of Directors of the company said, "No we can't afford this." The Vice-President's secretary turned out to be the first woman president of the management council of the management association of this airline. Some 170,000 members in this airline participate in a voluntary association. Their civic affairs committee was looking for something to do and he thought they might be interested. To make a long story short, suffice it to say, that questionnaires were sent to all of the members of the Management Council, asking them among other things to indicate what roles they would like to play in a Town Meeting. Some choices were workshop leader, orchestrator, MC, etc. etc. They were also asked if they would be willing

to generate the sponsorship for one Town Meeting in their own community. The response when I talked to these folks a couple of weeks ago, was running 80% yes.

They expect to have a demonstration Town Meeting for some 250 to 500. They are not sure how many of those management people, after experiencing a Town Meeting, will generate the sponsorship for a Town Meeting in their communities. But the catch in all of this, the hooker, is that every one of these people know that their communities are mismanaged. They have been waiting for a vehicle by which they could care, with all their management skills, for their local situations. If they learn something about management in the process, why, so much the better. Service--you know, there is no movement network in Florida to do this job. There was not until one guardian opened his mouth, and opened up the possibilities for the trans-establishment that was already present to participate and engage society.

The third dimension is the radical happening that Global Community Forum is. Actually, Joe Mathews' talk on "What is Town Meeting" touches on everything you could say in this arena. Let me just stress a couple of things. Each community forum is a happening of wholeness. Ways in which people compartmentalize their lives do not become part of Community Forum. There is no difference between work and play. The celebration at lunch is perceived as a change of pace, that is all. It is all one thing.

Sackville's Global Community Forum was the first community event in which the local women participated. Usually, women provided nursery school service during civic activities. This time a local nursery school volunteered their services. In a community forum with old and young, black and white, French and English, there are no barriers! Tribes of Indians have even dropped in on one of these community forums. You never know what is going to happen, but all the events are appropriated in the course of a Community Forum. There is a lot of rationality in it, but people are amazed at all of the irrationality. At the end of the Sackville C.F., an elder handed a piece of paper to one of the workshop leaders and said "I've learned more about this community today than I have in living here 50 years. I have written some things down here, but I do not know how to get them into the process. Stick them in somewhere, will you?"

It is a happening of wholeness, within which all of life together is proclaimed good. No one ever stands up during a Community Forum, "All life is good." It is a happening. People experience that. Victim images are conquered. When people struggle with challenges in that morning workshop, what they are really coming over against is their limits, but not in an abstract reflective sense. They are over-against their literal, practical limits in discussing "What are the factors in our situation that are delimiting the future?" In the afternoon, they raise the question of "What are our possibilities?" It is God-in-Christ and Christ-in-God. Oh, you never stand up and say that. You just involve people in that. And lo and behold, they discover

as I never discovered in RS-1, what it means to say that your limits are your possibilities, and that your possibilities are your limits. That happens in the midst of community forums.

People discover that they are effective in face of their real limits and possibilities. It is an experience of being social vanguards. You would not believe what a risk it is to most people just to sing a song. In these community forums, people risk all day long. They risk singing; then they even write songs. The grand finale in this drama occurs at the end of the day when one group reads the story they have written out of nothing, and everybody knows they wrote it in just an hour. Yet, they read the story as if had been there for a hundred years and they have a fantastic time inventing the future. In the release of profound consciousness during a global community forum, care triumphs over cynicism. In the midst of these forums, hope appears.

Hokendyke in his book, "The Church Inside Out", drew the distinction between propaganda and evangelism. I found this book very helpful several years ago. He said a propagandist expects you to replicate his response to the mystery. The evangelist does not care. As a matter of fact he expects to be amazed by the strange fruit which comes out of the seed that he scatters. GCF is evangelism, not propaganda. I am not asking you to agree with me, but I think that RS-1 has become training rather than impact at least in North America, because we expected to get a movement out of it. Global Community Forum is evangelism; as soon as you say that, you have to take that word evangelism and throw it away.

Global Community Forum finally, is an expression of catalytic style of the movemental order. We have discovered that Global Community Forum rides on national piety. It is a national happening. We have ignored national realities for a long time, but now we are taking national piety and blowing the bottom out of it in the same way that Paul took gnosticism in Greece and blew the bottom out of it. We will take Canadian victimism and blow the bottom out of it; we will take American revolutionary fervor and blow the bottom out of it by demanding that Americans be revolutionary now rather than 200 years ago. All you need is an occasion and a body politic. We discovered that fact in the Marshall Islands.

You have a significant decision to make. You can do Town Meetings all over the world. It is a recovery of heritage; recovery of the radical within a particular national heritage. It is a trans-rational campaign. Some of you may have noticed that the North American grid has broken out in a rash on the map here. Those dots are 216 polis circuits. We found that impacting 1% of the population in North America means doing 10,000 Town Meetings with 200 people in each in the U.S. and roughly 1,000 such meetings in Canada. We have never dared talk to ourselves seriously about that figure, but we have mustered enough courage to name the 5,000 communities from which we intend to hold 1,000 Town Meetings in the U.S. and 130 in Canada in the next 6 months. This means that in a three-week period starting in 2 weeks,

we need to contact all of those 5,000 places and offer them the opportunity to have a Town Meeting or a Community Forum.

My experience before going out to do a metro cadre or going out to generate movement programs in the hinterland is always a little bit like taking me into a room a week before the summer program and saying "Now, Clutz, you go up to the 6th Floor and start on the bathrooms." I would go off to the 6th Floor and I would start working on the bathrooms. Now, I would work hard and if you came around there every so often and reminded me of the importance of what I was doing, I would keep at it longer, but it would not be very long before I would collapse. However, if you filled the room full of people and laid out a plan by which the whole Kemper building was going to be cleaned, and then said "Now, Clutz you do the 6th Floor bathrooms." and I knew that while I was doing the 6th Floor bathrooms the whole Kemper building was being redone, by God, I would work like crazy.

I can't articulate all the reasons for this but you see what I mean. While I am doing my couple of little circuits in Nova Scotia, somewhere the whole continent is coming alive. That is a trans-rational campaign, and it must go global with 175,000 of these forums over the next 5 years. What would it take to impact 3½ million people?

We have also discovered that because this is awakenment and not movement building, there are many special audiences that present themselves as Community Forum possibilities. Last week, some people did a demo Town Meeting at the Key Club Convention for Texas and Louisiana. They trained some people and spent a half a day planning how participants could return to their communities and generate Town Meetings. We had a Town Meeting in a prison farm in Virginia, where the prisoners sang "I don't know why I love you like I do" to the guards. That story was printed in the paper. And the prison chaplain did the Town Meeting there. It was not us. The guy who did the Key Club Convention was a stalwart Kiwanian.

If we are smart, I believe that we will get a schedule of all the conventions that are going to be held in this coming year, and send them all letters explaining how the Town Meeting is exactly the thing to do at a convention, and then we will see what happens. Let us say we do a Town Meeting for the A.M.A. All those doctors belong to service clubs. It is good business. They will go back home and tell others about this fantastic experience, show people the workbook, before you know it, our phone will be jangling in here and our circuits will get done simply as we teach Town Meetings and teach other people to teach them. However, we are prepared to win without that. We will build a plan that will pull off those 1,000 geographically distributed Town Meetings and the other 10,000 will be an avalanche after that. That is the catalytic style of the movement that we are in.

I remember very clearly the struggle that our area had in deciding to do Global Community Forum. Community Forum Canada was invented last December. We had a littel bit of a foggy idea that something might be required of Areas Edmonton and Montreal while all this phantasmagoria was happening in the

United States. In January all of our people gathered and we knew we had to make a decision on Community Forum Canada. They had pictures of how they were going to bring off their geography from their indicative battleplanning, and so, we had a classical debate. I proposed that we could do everything that the world needed done in Area Montreal by bringing off just two miracles, both the Primal Community Experiment and Community Forum Canada.

We invited discussion to support that proposition and then we all put on the "con" hats. We stated all the reasons why that could not possibly work, and why this proposition was wrong. The best way to deal with bugaboos is just to get them out and look at them. Then, putting our "pro" hats on again, we gestalted into four arenas of impossibility and worked on the ways that we could deal with these contradictions. Then we stood back and said, "Now, what have we said to ourselves?"

It was very clear to us at that point. Our own lucidity told us that not only was Community Forum Canada possible; it was necessary. Moreover, I think that the situation in North America is making a proposal to the globe that this be done everywhere. Making a proposal these days does not mean that you ask people to do something. You go out and do the proposal--do the demonstration. You will know how serious we are a month from now. I think we are serious. Moreover, the world is waiting for Global Community Forum.

August 3, 1975

---- Ron Clutz

GCF: STRATEGIES

I want to see you to a victory celebration. Some of us thought this was going to be continental council. Then we said, "No, we don't want one of those. That's a lot of work. This is a celebration." Other people said, "Whatever we do, let's not call it a rally." So we asked what their images were and their images were basically MYF. This is not an MYF rally. Somebody used the strategy of the Democratic Convention. That's not bad because those were a group of people who came together to celebrate the victory that was theirs. So with us. Yet ours is not a victory simply of the past, but a victory of the future. That is somewhat the happening of this event. We are gathered here today to announce what has happened.

It is not exactly what we thought would happen. We went out with all kinds of images about "indirect catalyzation", which we thought meant somebody else would do the work. That was an illusion which we all knew that after a couple of hours. But something incredible has happened. Some people have been saying, "This town meeting business is all right. I suppose since we can't have everybody doing social demonstration, then in order to keep the rest of us from being bored, we have something to do. When the time comes we can all do the real thing." That has been exposed as a false understanding.

The key is to get down underneath Community Forum. One of the essays that has been written takes the paper on separation and reconciliation by Paul Tillich and translated it into sociological categories. It is unbelievable in terms of capturing what we have discovered through Community Forum. We stumbled upon a catalytic tool that has the possibility of occasioning the kind of happening where a community can see itself as actually reconciled.

What has struck me is that acceleration is a fact. A lot of us came here thinking things were moving but not anything like a snowball. Snowball meant that you were walking along and all of a sudden it would all fall on your head. That has not happened, but acceleration is a fact. This addressed me in a series of events that happened in California during the last few weeks. I want to point to the incredible potential for acceleration that is already there, but hidden in every situation. We have tried to raise money, symbolized by going to the Bank of America a year ago with a proposal for \$18,000. We would have had as much luck if we had put it out on the corner of the street, hoping someone would pick it up. A whole series of events like a good track record in California, a fine contact developed on the east coast, etc., lead to the event of yesterday, that the Bank of America voted to allocate \$50,000 to Town Meeting. All the other banks out there follow the lead of the Bank of America. But that is not where the real excitement comes. There are other things that went into that event. There is a group of corporations that make the major decisions in the state of California. They were in trouble relative to their public image. They formed a group called the California Roundtable. They endorsed Town Meeting '76 two days ago as a great happening with which they want to work closely. Two days ago we got a letter of endorsement from the State Chamber of Commerce. After that, the Bank, in addition to giving money, said that they are concerned and willing to do whatever is possible

to catalyze local meetings. When you stir all that, you get a swirl that frightens you to death in terms of possibility.

I am not so naive as to think that the economic establishment has said an unqualified Yes. However, strategically, it seems to me that there is potential for celebration, not only on the west coast, but across the country in terms of break open. This is only one of innumerable stories that point to acceleration as a fact.

I want to talk about accomplishments of the past; then I want to talk about our breakthrough in phasing; then about contradictions; then strategy. Last year we said we would come back here with 1,000 town meetings. Many have suffered guilt as a result of not achieving that goal. We were doing one town meeting after another, rather than dealing with fundamental contradictions of society. We began to see that the number of meetings was not what was crucial. What was crucial was doing the job on society. Think of this: Where have people these days gathered together in 437 locations with an average of over 200 people per meeting?

Now to some statistics. Quarter I which was last summer, we had 11. In Quarter II we had 37. Then we tripled in Quarter III with 109. We tripled again in Quarter IV with 192. Unbelievable acceleration! If you look into the future, you note that there are 175 dates set for the next few quarters and we haven't even started. It does not reflect what has happened in July. And even that 175 excludes some because we only counted those that are definitely set. If you add those projected in the next two months to those scheduled during July, the total is more than we have done in the last two years. Statistics are always behind, but we have scheduled 67 during Quarter I, which is summer, when nobody ever does anything. In addition to Canada and the U.S., we have had approximately 50 Town Meetings in eight other nations, including Korea, the Marshalls, the Philippines, Japan, India, Australia, Great Britain, and Venezuela.

As the Global Research Assembly considered Global Community Forum, I want to go to that second large chart that you have. Probably one of our greatest breakthroughs was to see this campaign in terms of phases. We are not doing one town meeting after another into the sunset. There is a phased kind of activity. We knew that but now we have it said in a way that is helpful. We are on the beachhead, and need to think what that means. We were all out over the water and had to build ourselves ships so we wouldn't sink. We had to build ourselves a plan of where we were going. We had to find a beach to go to and we had to figure out who the enemy was. We had to build all of the equipment to get to the beach. We then had to train all of the soldiers that were going to go in the use of the equipment. We had to build weapons for them when they got there. Now when you stop and think about it in those terms, you know Normandy and a few other places were nothing compared to the securing of this beachhead. We got to talking and a colleague said, "We're halfway there!" Now we have only 10% of the meetings in one sense, and I'll come back to that, but we are halfway there when you understand that all we have to do now that we are on the beach is to figure out how to charge up the hill and take the positions that we are trying to take. When you stop and think that we have build the army and the equipment, taking the beachhead becomes a rather incredible kind of happening.

When we noticed that acceleration was a reality, it was extremely helpful. Analyzing the data only confirmed what had occurred to us--that acceleration was a fact, not a hope or a plan, but a fact. Then the question was; How to build on that acceleration? Rather than just saying town meetings into the sunset, we began to think through how you would phase that kind of acceleration. How would you figure out what it is that needs to happen in the time that is ahead? To deal with 5,000 Town Meetings, our internal experience was that 5,000 or 2 million was about the same. You look around at your troops and you say, "My God, help us. We'll never make it."

We built a context, not a plan or a strategy, but a way of perceiving the battle which allows you to grasp that victory is in fact a reality. It's laid out on a chart but I'll describe it. If you take zero town meetings and you add 500. How many do you have? Right--500, that is the phase of Securing the Beachhead. You take 500 and you add 1,000 in the next phase, Initiating Acceleration. How many do you have? Right--1,500. You take that 1,500 and add 1,500 in the Activating Acceleration phase. You have 3,000. You take 3,000 and add 2,000 in the Massive Acceleration phase. How many do you have? Right--5,000. Now the significant figures through there are 500, 1,000, 1,500 and 2,000. Take the 500 which we just die. We are in principle fairly confident that we could do 500 between now and Christmas if we just continued at the rate we were at a month ago. Acceleration hasn't even been added into these figures in any serious way yet. Without doing anything else, assuming that we all take a four month discontinuity and don't do any circuits between now and Christmas, you've got 500 in the bag.

We questioned when that next phase would occur. We looked at the time between now and Christmas. Was 1,000 even a helpful strategic objective for the next six months? Say you were able, by capitalizing upon the fact of acceleration, to do 1,000 between now and Christmas. This would be doubling all that you have done up to now. Mind you, we have 500 in the palm of our hand. That means that you have to go out and get one more for each of the ones that you already have. When you begin to break it down in that kind of fashion there's nothing to it.

Then if you have 1,500 in the next phase that is not even doubling the previous phase. It is almost like acceleration is cutting back. You did 1,000 in one phase and the next phase is only 1,500. Then the phase after that is only 2,000. It's even less acceleration. It's almost deceleration, in the kind of phasing that we have worked out here. Without even knowing it, by working with phases or strategic objectives, you turn around and discover that you are at that mythological figure, 5,000.

Now, the other thing that I want to say is that what we were clear about, but forgot, is that trying to do 5,000 is methodologically wrong in one sense. By that I mean, going out and trying to do a goal was a complete contradiction and complete denial of our methodology. Everybody else is trying to reach a goal, rather than figuring out what society needs and then doing what society needs. It may have been that 500 was enough, but probably not. It may be that 1,500 is enough. It might be 3,000 or 5,000 or 7,500. That is not the question, doing some abstract thing for 5,000 town meetings. It is a question of how many town meetings have to be done to break through the contradiction and release the momentum to create a whirlwind on this continent

unlike anything that has ever happened. That question is the one before you. Working for an abstract goal called 5,000 is a different reality than setting a strategic objective for yourself or for your particular campaign.

What I am trying to say is that it is not equivalent to everybody going out and doing as many as they can. That's a perversion the other direction. Rather, you look at the war that you are fighting and figure out where you have to be. Then you figure out how you're going to get there, how to deal with the contradictions that have been identified.

Let me get that clear by saying that if we decide that as a continent we are going to do 1,000 meetings between now and Christmas, that is not setting some abstract goal. It is saying that standing on the beachhead, we see that we have to hit that position, that one and that one. We have six fronts and we have to move on these six basic fronts and that means strategic objectives.

I want to move on to contradictions. I have already indicated there was an incredible breakthrough, for me in Sudtonggan. In a small village in the Philippines, sitting in a locked room with six or seven others for four days that seemed like 17 days, trying to identify those contradictions, I got clear for the first time in depth what we meant when we said that we were contradiction oriented and not goal oriented.

We had a great time trying to do that in terms of town meeting. We brought in all of the work that you and I have been doing in order to identify what is blocking us, what is preventing us from going into the future. We pulled that together about 16 different ways, built some initial holding categories, then went through again and again and again trying to get it cleaned up. I think one of the keys was the method. We followed the consult method in identifying the arenas. We identified the arenas of contradiction, the trends in society, and the trends in the campaign.

What we have often done in the past is hunt down some problem or some little complaint or some irritation, elevated that because it irritated us and claimed it was a contradiction. Usually the result was a statement of the situation that was extremely irritable. We thought that was somehow a contradiction. We learned a contradiction is a doorway to the future because of the trends. If the trends aren't there, it is a joke. If the trends we listed are not reality, this thing will putter out in about a week. But what we began to see was that time after time the trends were there. Talking about contradictions, identifying them, is the most exciting thing you can do. When you begin to see that the future is going a certain direction. The only question is: what is blocking our campaign from pursuing that direction? What is blocking us from participating in the unbelievable direction of the future? When you get it said like that, the contradiction is a different ball game. You can begin to see that all we need to do is this, and we will be going the direction that the future is going.

Two months from now, when a little bit of your fervor has cooled and you are out going from one town meeting to the next, look back at the contradictions. If you are in charge of one of our groups and you begin to wonder what is going on, get this out and go through the manifestations list.

You will see that you have been caught up in one of the contradictions. You will think, "Why didn't I see that before?" I was just out doing town meetings into the sunset and what was necessary was that I make sure that I push town meeting to the profound happening it is, and not fall into the deep malaise in that community. This is one way you might very well use these contradiction statements.

I want to walk through them quickly. We saw in the first one, The Unarticulated Underlying Philosophy, a growing awareness in local community that affecting sociological engagement deals with vocation. What had happened is that we had failed to recognize that acceleration was a fact. We had not recognized that this was the destinal moment. Now that is not stupidity, it simply had not yet been revealed. It had not yet come clear. Now it is coming clear; and here we are still having not articulated that community forum is the necessary response for the individual in the community in our time.

If you come upon a patient with terminal cancer, you don't give him an aspirin. Terminal means you see that a community is totally in despair. For you to go in there and spend your time giving them some little dinky follow-up that isn't going to make any difference finally, you are not a very good physician. You go back into that community and get them to hold five more town meetings there and in surrounding communities. Then there is the chance of an explosion of possibility.

You know the only way that cancer has a chance of being cured is to hit the jackpot in terms of the number of meetings needing to happen on this continent. Where the momentum and the whirlwind begins, there is a possibility that lives can be cured across the whole continent. We have got to get articulated this to ourselves.

Look down at second contradiction, The Obscured Future of the GCF Campaign. That one really goes with the first one in my mind, where we get caught in programmatic oriented focus. We do not see that we are initiating a revolution. We are not doing a program. We are initiating a revolution, not a revolution like anybody has ever seen before. It is not a boom-boom revolution. Rather, it is a revolution in terms of the hope and possibility of individual lives and community lives.

Another contradiction, The Paralyzing Tactical Operation of the GCF Campaign, which has to do with the failure to see the profound implications of the GCF for bringing about social change in the community. I think of a small community in California. We went in and did a town meeting. We were surprised that we made it through it. This was a year ago. They did not "form a cadre" that started meeting weekly so we said, "Well, write it off." About four months ago, the community came alive. Some of the people whose lives had been turned around on the day of the town meeting, picked up their proposals totally without our initiation, started meeting. There are close to 100 people working in there today. I still don't believe it and I can tell you don't believe it either. We are caught. The door is there. If we believe that something unbelievable is happening, it scares us half to death.

The contradiction that we called the outdated campaign strategy is very simple. That does not mean that my colleague over there who used to be brilliant, has all of a sudden become dumb. We have gotten on a beachhead and we now have to go up the hill. Can you imagine somebody saying, "All right, everybody jump in the landing craft, we are going to go back out into the water about four miles. Get up as much speed as you can." You go roaring back up onto the beach and you make it about six more feet. It is so obvious now we have to have a new strategy to get this up the hill. To come roaring through the water will not do it. We have also realize that direct tactics are over. We cannot do this with direct tactics. You and I doing it all won't work. We have to find ways to increase our own effectiveness, but probably it is going to happen somehow through our catalyzing more troops, rather than us working harder and faster. That is the troop dimension equivalent of "town meetings into the sunset".

I want to go down to the fifth one for a minute, Reduced Understanding of our Presence. I want to go to the trend there. There is a growing concern in society for effective ways for individuals to serve their community. We have demonstrated a style of effective service, that is far more effective than anything that has ever been done before. Yet we sit around acting like we haven't had a breakthrough. We collapse into ineffective disestablishment or ineffective establishment styles. We get into a steering committee and we say, "Well, I wouldn't want to tamper with their process. I will just let them go on their merry way or do whatever they want. You know it is their town meeting and if they want to fail, let them," rather than going in there and saying we have something that works. I am not suggesting necessarily that you put it quite that way, but you will need to at some points and at some places.

Being overly secretive about who we are as the religious, with a kind of paranoia is another trend we saw. I am not going to make a big speech on that one, but what the world hates and what we hate is inauthentic religious style, not authentic religious style. What the world hates is a style where people go around trying to shove their style down someone else's throat. What the world responds to is an authentic demonstration of a style that is effective and increases engagement. Once you get that said then the question is: what does it mean to use rituals that are effective in a particular situation not whether they are secular or religious.

I want to talk some about strategies. The broad strategic arenas are Locate Strategic Demonstrations, Mobilize Area Strategy, Focus Campaign Designs, Equip Missional Teams and Simplify Tactical Methods. I think our breakthrough was seeing that we do not need another manual. We do not need a lot of complex plans. We do not need some big old long-drawn plan that tries to get everybody into idealistic focus. Rather, what we need is some profound statement on strategic arenas that we sense will win in the future.

We have discerned the area to be the crucial operating arena of the next phase. You have to build an areal strategy that will win. We are hoping that this will get done, or at least we will get it roughed out, during the time we are here. I think you are going to find that to be exciting. You will have to take that and devise areal and local tactics to bring off the war on the particular front where you are located. That was one of our breakthroughs.

We probably have at least six fronts, or maybe just five. We have got one in west, one in the midwest, one on the eastern coast, one in the south, one in the far north or maybe two in the far north. What you need to do in Canada is radically different from what you need in Houston. Now that is not a denial of the necessity of global activity. We are convinced in this phase of global community forum that you have to work areally, if you are in Kenya, Indonesia or wherever. You are not going to get anything to work in Houston, if you are not dealing with the genuine contradiction of the world. We are clear now that they are the same across the world. I mean local man is on the rise across the world and the structures are collapsing across the world. Those things are happening everywhere you turn. If you do not deal globally, then you will find yourself in a reduced operation.

If you operate out of the image that we out in San Francisco with all this space have this unique problem that nobody else has and, therefore, we have to do something unique, we are going to create our own little creative thing over here, then that is not what we are talking about with areal strategy. What we are talking about is taking these broad strategic arenas and using unbelievable creativity to figure out how to do them in your turf. These are broad enough that they are not restricting at all. They get hold of the basic principles of how to accomplish this kind of revolution.

Finally, as you do these you keep your eye on the contradiction. Our first breakthrough had to do with geography. We discovered that town meeting after town meeting was done out of immediacy. People were doing them without any sense of phasing. We discovered people who were out just doing circuits. Again, I say people but I am talking about me and you. I found myself saying let's just keep going from one place to the next covering every one of them because that is the systematic coverage of the circuit. That is program oriented thinking that says that if you hit the geography on the same frequency in every single place then you are systematically covering the circuit. Really, you are just out making trips, you are not doing systematic coverage of the circuits. That is as inaccurate as saying in social demonstration that we'll start all the programs at once and you start them all at once at the lowest possible level so you can start them all and you do a little bit with each of fifteen programs. Rather, you sit down and figure out your phasing so that five of your programs go wham and another five shoom and others go whom. In a phased fashion you cover your geography.

I have already talked about utilizing special manouvres. We talked about why we have to have one in every polis. Why can't we just cover New York with 600 or with 800? Do we really have to do Oregon? We started thinking and we said, if you do a whole bunch in Cincinatti, the ripple will extend out over the rest. Baloney! Talk to people who have studied the country, talk to politicians, and it doesn't work that way. The people in the small towns of Nevada, don't care what the people of Reno or Las Vegas think or do. It doesn't work that way. There is effectiveness in working that way and we have to figure out how to maximize that. What we are clear about is that a revolution occurs when you begin to change the basic operating images and the basic structures at the most basic level of society across the whole of the geography. That's what catalyses a revolution. You can turn them out in New York City, but if you don't do upper New York you will not have a revolution. Grass-roots is

doing geographic concentration because there is no other way to occasion a revolution in images. The campaign story has to be localized. I told you about those essays, I think you are just going to be thrilled when they come out. You will be just amazed at what we have been able to get said in terms of what we are about.

The second strategy arena, Mobilize Area Strategy, has really been a fantastic breakthrough. We began to see that we can move people where we need to move them. We have not had a town meeting in Oregon. It has become an albatross. What we are going to do in the first five days is to send ten people to Oregon and wipe it out. The exciting thing is that we can send them from Los Angeles, Denver or anywhere we want to. We sit down and pick out where we have to hit and then we do it. To effect geographic penetration, we figured that we only hit a little less than 300 polises out of the 1,300. We need to move immediately and finish that up and mind you that is not the only thing that needs to happen. But that definitely has to happen.

We also have to deploy special forces. We sense we are at the point now where we need to experiment on this continent with a force of 24 people. Here's the exciting thing, that four of them would go each to an area, in principle, and the area would decide what to do with them. You might have them raise money. You might have them go into Oregon from town meeting circuits. They might go into San Francisco so that they could create a continued explosion of what is going on there. We could get town meeting after town meeting if we had the forces and if it seemed strategically right. Can't you see some of the exciting stuff that is going to come out of that? You sit down in an area and you start talking and you say let's bring a person up to Memphis. That guy says "wait a minute, I have all these plans for New Orleans." Then you really get into an exciting strategy conversation. Is it more important to hit it in New Orleans or hit it in Memphis. All those kind of conversations will be very exciting.

I think that in intensifying areal development we are at the point where this next year we need to move in terms of funding. It is not self-support like we usually think of it. That Area San Francisco figures out how much they think they need and then they go out and raise it is a highly refined and sophisticated perversion that we are trying to defeat/ What we have to do is to figure out what the globe needs and where we are going to get it. Then we figure out in relation to that what San Francisco needs and where we are going to get it. Frankly, I think we can raise more money in Area San Francisco than we can spend. You may not agree, especially if you are from Area San Francisco, (And that isn't even counting the Bank of America's \$50,000). That kind of possibility is there. Now mind you we have to go and follow up the Bank of America and the like but last year 28 billion dollars was given across the nation. Twenty four billion of that was given by individuals. Sometimes you get a breakthrough with a foundation or a corporation but if you know what you are doing you can consistently keep money coming in, if you allow individuals to give, it is that kind of strategic awareness that is absolutely crucial if we are going to win.

In the strategy to Equip Missional Team, the key there is generalship, seeing that the only thing that prevents us from winning now is our decision and our own strategic prowess. Probably we can ground the generalship image if we decide how to practicalize consultant training which is simply a matter of taking what we know and making sure everybody knows it. In this area, the key to sustaining people is engaging them. What we need are those morning structures in the houses and then periodically we ought to get together and study and do one thing or another because it is necessary to keep our engagement going.

The strategy that will expand support is to simplify tactical methods. You are going to be excited about the work that has been done there this week. We have reworked the orchestrators manual and it is really fine. You think, what should I actually do now that I am here and have this amount of time? We tried to work that through so that there are strategic priorities. If you don't get this done Friday night or you don't get that done Saturday, the thing is going to fail. Underneath this, we have used names like orchestrators, consultants, coordinators, circuit riders and about 18 other names. We see that there are just three. There is the consultant which is the dynamic that catalyses and initiates the local. There is the coordinator which is the local dynamic of bringing off the meeting, and with it those who care in the local situation. Then there is the orchestrator who comes in and assures the victory that is already won. We finally became clear on that and structured it in that fashion.

The coordinators manual is going to be very helpful. It is no longer 18 billion different things that local people already know how to do. It is the things that they don't know how to do. There is a quote that will hold before them where they are going. There is a conversation, for instance, one is on winning, which gives them a chance to participate in the renewing of the spirit before the meeting starts. There is a song introduction. We have learned that when you get a group of people together, you have them sing and a basic human remotivation occurs. New life is given to those people. We have known that for 20 years and yet we walk around like we think these people don't like to sing. You have to be a general in terms convincing the local people that you know what you are talking about, that if they sing everytime they come together they will have a town meeting. Then you have a workshop on the work that has to get done during the day.

The third thing is the consultant manual. They did not go the direction of an encyclopedia. What you need is: What am I going to do in this next dash up the hill? We have it down to about 8 to 12 steps, which cover from the day you enter a town until the meeting is held. They have worked it through now so that it is going to be a manual you will want.

The other broad strategy has to do with Social Demonstration. Ivy City is ready to go in area New York. We are planning to do one on an Indian Reservation in area San Francisco. Are Houston is looking toward a small rural town, then one or more in Canada. This strategically increasing the number of demonstrations so that down the line as the snow ball grows we can capitalize on it. Probably next year we have to think about what it would look like next year to do 50 or so across the continent. That is why we have to maintain that primal community experiment base. If you haven't already gotten them involved in the forum, obviously that is the most important thing that they can do right now.

The major thing I would say to you is that acceleration is a fact. It is not a hope. It is a fact. As we move out, in this next phase, this next five months, we have to find a way to keep our eye on the contradiction while we do the tactics like crazy. The key, I think, is going to be generalship. I put it this way. Winning is a decision. Nobody knows what the future will hold, victory or defeat. The key is which you choose. You can choose defeat and that is what you will get or you can choose victory and then figure out how to win it. You have seen the articles we put out some time ago that said we had a possibility of bending the trend of history. Well, we are at the point where we have the possibility of putting roller skates under history. Instead of just bending the trend a little bit, we have the possibility of taking off. This planet is just going along and we are very clear that nothing or no one is in charge somewhere making things happen. Groups of people decide that things will happen. Very clearly we stand at a crucial point with the possibility of directly influencing the future of this entire planet. That has hit me in a new way. We have talked about it before, and interiorally we have laughed and cried, depending on where we were in this journey. We sense now, out of what has happened with community forum, out of the stories that we have heard, that we are at a critical juncture, not to just bring off a program but to mobilize ourselves so that new life comes across the whole of this planet.

GLOBAL COMMUNITY FORUMS THROUGH JUNE, 1977

AUSTRALIA

Prahan
Port Pirie
Canterbury
Kangaroo Point
Surry Hills
Portland
Glenn Innes
Darwin
Pittwater
Scarborough
Commonwealth
Gawler
Salisbury
Mitchell Park

CANADA

British Columbia
Kelowna
Williams Lake
Nelson
New Westminster
Terrace
N. Vancouver
Alberta
Calgary
Drayton Valley
Peace River
S. W. Edmonton (2)
Standoff
Saskatchewan
W. Regina
Saskatoon (2)
Uranium City
Melville
Hudson Bay
Aberdeen
Cudworth
Manitoba
Ochre River
Vogar
Winnipeg (2)
Benito
Ontario
Ottawa W. (2)
Queensway
Cardinal
Toronto (2)
Kingston
Hastings Mt.
Iroquois Falls (2)
Hearst
Oshawa
Bobdaygeon
Sudbury
Sarnia
Quebec
Frontenac
Riviere
St. Eusebe
Montreal (2)
Nova Scotia
Sackville
New Brunswick
Lorne de l'Acadie
Jacket River
Tracadie

CHINA

Taipei
Hai Ou

EGYPT

El Bayad (2)

FRANCE

Paris

GERMANY

Frankfurt
Berlin—Schnoberg
Hamburg—St. Pauli
Berlin—Kreuzberg Ost
Oberhausen—Schwarze Heide
Essen—Dellwig

GREAT BRITAIN

Shalmsford Street
Canterbury
Windcheap
Bristol
Liverpool
Partick
Isle of Dogs
Lochee
Ferndale

HONG KONG

NamWai
Fuk Wah

INDIA

Bombay
Pune South
Pune North
Pune West
Pune East
Pune Central
Piloda
Kolambi (2)
Sevagram
Uti (2)
Vaviharsh (2)
Maliwada (2)
Mandapur
Ambadi
Tembhurwahi
Chickale (2)
Kendur (2)
Shivni
Tasganon
Shelgaon
Panval
Male
Delhi South
Delhi North
Delhi East
Delhi West
Calcutta South
Nagpur
Jabalpur
Cochin
Hyderabad South
Calcutta North
Calcutta East
Calcutta West
Hyderabad West

ITALY

Trastevere
Tivoli
Termine
Rome

JAMAICA

Mandeville

JAPAN

Nagasaki
Chiiki
Kondankai
Tokyo

KENYA

Kawangware (2)
Kapisti
Withur
Kisii
Ahero
Ayugi
Sara
Chogoria
Mwakirunge
Kariobangi
Tiriki (2)
Taita Taveta
(plus 8: names
unavailable)

KOREA

Moon Jong Bong
Yool Moon II Ri
Yool Moon III Ri
O Deundong
Yong Gangri
Seoul (2)
Kwangyung II (2)

MALAYSIA

Taiping
Kuala Lumpur
Kelang

NETHERLANDS ANTILLES

Curacao

PERU

Lima

PHILIPPINES

Sudtonggan (3)
Cebu (5)
Nabuntaran
Surigao

UNITED STATES

Alabama
Florence
Mobile
Montgomery
Montgomery CIF
Decatur
Alaska
Crossroads, Anchorage
Bethel
Juneau
Dillingham
Spenard
Kodiak
Arizona
Maricopa Co
General Fire
Casa Grande
El Mirage
Maricopa
Stanfield
Surprise
Lake Havasu
Kingman
Capitol View
Gilbert
Scottsdale
Nogales
Central Phoenix
Phoenix Youth Congress
Tucson
Tempe
South Phoenix
Coolidge
Yuma
Phoenix

Arkansas
Forest City
California
Mission, San Francisco (3)
Alpaugh
Farmersville
Goshen
Hanford
Pixlie
Traver
Alum Rock
California City
Georgetown
Livingston
Shafter
Pollick Anes
Madera
Earlimart
Huron
Parlier
Woodville
Center City, San Jose
Norte 5, Sacramento
Los Angeles
North Sacramento
Seal Beach, Los Angeles
Lafayette
Watsonville
Ridgecrest - Indian Wells
Oak Park
De Anza
West Covina
Nob Hill, San Francisco (2)
Long Beach
Downey
Coronado
Palo Alto
Imperial Valley
Daly City
Fremont
Fontana
Haight - Ashbury
Huntington Park
Riverside
Napa
Marin City
Peco Union
San Jose
Chico
Sunset
Terderloin, San Francisco
Modesto
Redlands
Mt. View
Belmont
Culver City
Hemet
Scotts Valley
Alameda
Los Gatos
Cupertino
Oakland Senior Citizens
West Oakland
Visalia
East Oakland
Redding
Norwalk
Concord
Ronart Park
Albany
San Francisco Senior Citizens
Jackson
Yuba City
Sutter Creek
Colfax
Tranquility
Richgrove
Biola

Dinuba
 Firebaugh
 Bayview, San Francisco
 Inner Sunset, San Francisco
 The Mission District, San Francisco
 Noe Valley, San Francisco
 OMI, San Francisco
 The Marina, San Francisco
 Richmond District, San Francisco
 Potero Hills, San Francisco
 West of Twin Peaks, San Francisco
 Georgetown
 Pollock Pines
Colorado
 Del Norte
 Menassa
 Evergreen
 Wiggins
 Hugo
 Five Points
 City Park
 Clayton/Skyland
 Keensburg
 Lamar
 Denver
 Boulder
 Brighton
 Sterling
 South Denver
 Aurora
 Grand Junction
 Englewood
 Commerce City
 North Glenn
 Lafayette
 West Denver
 Fort Collins
 Curtis Park
 Westminster
 Windsor
 Johnston, Milligan
 Pueblo County
Connecticut
 Indian Orchard
 South End
 Hartford
 New Briton
 Canton
 Manchester
 Cromwell
 Newington
 Bridgeport
 Westhaven
 Plainville
 Brookfield
 North End Hartford
 Wooster Square
Delaware
 Dover
District of Columbia
 U Street
 Mid-City
 New South East Panorama
 Brookland
 H Street
 Uptown 7
 Garfield
 Ivy City
 City-Wide
 Horizons Festival
 Upper North East 5
 Washington CIF
Florida
 Miami
 Dade County
 Kendall
Georgia
 Eastlake, Atlanta (2)
 North East Cobb County
 South East Atlanta
Macon
 Warner—Robins
 Savannah
 Atlanta
 Eastlake, Atlanta
 Sumter County
Idaho
 Burley
 Silver Valley
Illinois
 Oak Park
 West Bluff, Peoria
 Uptown, Chicago
 Morgan Park, Chicago
 Chicago Heights
 Pace Institute, Chicago
 Irving Park
 Hazelcrest
 Mundelein
 Maywood
 Freeport
 Palatine
 Arthur
 Elk Grove
 Harvey
 East Chicago Heights
 South Holland
 Schaumburg
 East Side Chicago
 Joliet
 Carbondale
 Quincy
 Bloomington
 Stager
 Bolingbrook
 Park Ridge
 Itasca
 Elmhurst
 Merton
 Yorkville
 Addison
 Arlington Heights
 Danville
 Pekin
 Saline County
 Hoffman Estate
 Evanston
 East St. Louis
 Crystal Lake
 Streamwood
 Springfield
 Kankakee
Indiana
 Mapleton—Fall Creek
 UNWA, Indianapolis
 Martinsville
 Fort Wayne
 Lafayette
 Marion
Iowa
 Clinton
 Cedar Rapids
 Decorah
 Le Claire
 Carter Lake
 Eldridge
 Lake City
Kansas
 Wichita
 Kansas City
 Mission
 Topeka
 South Side Wichita
 North East Wichita
 Salina
Kentucky
 Louisville (2)
 Covington
 Corbin
 Somerset
 Newburg
Louisiana
 Uptown New Orleans (2)
 New Orleans
 Arnaudville
 Baton Rouge
 Lake Charles
 Shreveport
 New Orleans CIF
 Chalmette
 Bogalosa
 Mayant Royale
 Covington
 Thibodaux
 Christopher Inn
Maine
 Portland
Maryland
 South Baltimore
 Oxon Hills
 Baltimore
 West SW Baltimore
 Eastern Terrace
 Breathedsville
 Central NE Baltimore CIF
 Oiney
Massachusetts
 South End Boston
 Brockton
 Weymouth
 Cambridge
 Framingham
 New Bedford
 Lynn
 Greenfield
 Roxbury
 Roslindale
 Chickopee
 Gardner
 Springfield
 East End Boston
 Lowell
Michigan
 Highland Park (2)
 Grand Valley
 Lincoln County
 Southfield
 Pontiac (2)
 St. Peter Claver, Detroit
 Macomb County
 Madison Heights
 Cassopolis
 Near East Detroit
 East Side Detroit
 Manistique
 Ann Arbor
 Mr. Pleasant (2)
 Charlotte
 Flint
 Kalamazoo
 Bay City
 Jackson
 Belgian American
 Tecumseh
 Monroe
 Midland
 Marquette
 Dickinson County
 Delta County
 Beaverton
 Chesaning
 Detroit CIF
 Harrisville
 Hillsdale County
 Hillsdale High School
 Lake City
 M.A.C.O., Detroit
 Pittsford High School
 Reed City
 Roscommon
 Washtenaw County
Minnesota
 Whittier, Minneapolis (2)
 Fergus Falls
 East Grand Forks
 Crookston
 Mankato
 Excelsior
 Fridley
 Wadena
 Duluth (2)
 Crystal
 Spring Valley
 Brooklyn Park
 New York Mills
 Plainview
 St. Joseph
 Wilmar
 Plymouth
 Hamlin-Midway
 Chatfield
 Bemidji
 Tri-City
 Park Rapids
 Jackson
 Chisholm
 Blaine
 Brooklyn Center
 Golden Valley
 Northside Minneapolis
 NE Side Minneapolis
 Richfield
 Apple Valley
 Mound
 Little Fork
 La Crescent
 Shakopee
 Burnsville
 South Shore Crescent
 Aitkin
 Hibbing
 E. Duluth
 St. James
 Slayton
 Rock County
 Brainerd
 Jordan
Mississippi
 Blaines
 Glendora
 Mayersville
 Winstonville
 Friars Point
 Pace
 Jackson (2)
 North Jackson
 Booneville
 Clarkdale
 Greenville
Missouri
 Mt. Vices
 Murphy-Blair, St. Louis
 Columbia
 Springfield
 St. Charles
 Sullivan
 Kansas City
 Westport, Kansas CIF
 Monett
 Kansas City CIF
 O'Fallon
 Raytown
Montana
 Glendive
 Kallispell
 Dillon
 Butte
 Billings
 Park City (2)
 Hardin
 Power

Absarokee
Simms
Sun River
Wordan
Park City
Chester
Vaughn
Harlem
Nebraska
Geneva-Nebraska City
Northside Omaha
Beatrice
Papillon
Omaha
Ralston
Omaha (City)
Ogallala
Franklin, Omaha
Omaha N. Loop
Near North, Omaha
Douglas/Sarpy, Omaha
Nevada
Carson City
Fallon
New Hampshire
Manchester
Laconia
Claremont
New Jersey
East Orange
Vineland
Burlington
Jersey City
New Providence
East Hanover
Drew-Madison
Moorestown
Central Newark
Somerset Hills
North Ward Newark
New Brunswick
Hanover Township
Morristown
Pleasantville
Dover
Patterson
Montclair
Dinnis Township
Downe Township
Elmer
Gibbsboro
Jamesburg
Linden
Northfield
Oak Lyn
Phillipsburg
Roosevelt
Somerset County Jail
Woodbine
Alexandria
Blairstown
Bloomingdale
Boonton
Buena Borough
Bryan
Chatham
Dover
Ewing
Flemington
Fort Lee
Hamburg
Holmburg
Taylor/Broadstreet
Lambertville
Mercerville
Mt. Laurel
National Park
Newton
Raritan
Readington

Rockaway
Seacaucus
South Ambay
Stanhope
Washington
West Patterson
Went-More Towers
Yardville
Allentown
Bayonne
Beachwood
Brich Township
Boundbrook
Camden
Carteret
Clark
East Windsor
Farmingdale
Florance
Freehold
Franklin
Garfield
Glossboro
Greenwich Township
Haddon Heights
Hapatcong
Highland
Hillside
Island Heights
Kinelon
Knowlton
Lakehurst
Leonia
Long Branch
Martha
Medford
Millstone Township
Mt. Holly
Newfield
North Harden
North Hanover
Pasaic
Paulsboro
Ramsey
Riverside
Roselle
Scotch Plain
Springfield
Stradford
Sussex/Wantage
Washington Township
Wrightstown
Bound Brook
Camden Elder
Morris View Nursing Home
Morris County Juvenile Issues Forum
Newark Preschool
New Mexico
Farmington
Albuquerque CIF
New York
Delvan-Griner
District 5
Downtown Community
Filmore Le-Roy
Ft. Genesee-Moselle
Hertel Parkshide
Lower Westside
Norta Delaware
Schiller Park
Loisida
Upper West NYC
Maplewood, Rochester
Albany
Edgerton, Rochester
Schenectady
Endicott
Peekskill
Hemstead
Seaford

Maplewood
South End Albany
East Rochester
Arborhill, Albany
Syracuse University
Lower Eastside, NYC
Riverhead, Brooklyn
North Syracuse
Niskayuna
East Bronx
Utica
Smithtown
Middletown
Newburgh
Warwick
Kenmore
Horsehead
Rochester, 3rd Ward
Downtown Rochester
Harlem, NYC
Tarrytown
Greater Poughkeepsie
Springfield Gardens
Colonie
New Rochelle
Buffalo
Ossining-Briarcliff
Binghamton
North Broome County
West Broome County
Bay Shore
Bedford Tri-Hamlet
Port Chester
Westfield
Kaisertown
Southold
East Clinton
Lower Adirondack Area
Mt. Pleasant, Schenectady
Bellvue, Schenectady
Union Street/Stockade, Schenectady
Niskayuna, Schenectady
State Street/Woodlawn, Schenectady
Princeton/Duanesburg, Schenectady
Scotia/Glenville, Schenectady
North Schenectady
Hamilton Hill, Schenectady
Rotterdam, Schenectady
Guilderland
North Carolina
Rutherfordton
Boiling Springs
Ellensboro
Grover
Maxton
Polkton
Troutman
Dobbins Heights
Kings Mountain
Lowell
Stienfield Area
Tryon
Charlotte
Greenville
Old Ford
Layetteville
Shelby
Kernersville
Cherryville (2)
North Dakota
Williston
Minot
New Rockford
Stanley
Rugby
Devils Lake
Cavaller
Ohio
Walnut Hills, Cincinnati (?)
University Circle, Cleveland

Painesville
Washington Court House
Wyoming
Vandalia
Hamilton
Cheviot-Westwood
Midwest Cleveland
Mt. Airy
Shelby
Lebanon
Wycliffe
North Fairmont
Shaker Heights
Wilmington
Elyria
Avondale
Springdale
Walnut Hills Youth
West End Cincinnati
Central Cleveland
Hillsborough
Mr. Auburn
Mt. Healthy
Ashtabula (2)
Akron
OACA Columbus
Near West Cleveland
Lancaster
Mt. Pleasant
Garfield Heights, Cleveland
Milford
Harrison Township
Greater Cincinnati
Toledo
Brecksville
Perry Township
Chillicothe
Columbus
Norwood
London
Upper Sandusky
Fairfield
Bowling Green
Portsmouth
Mt. Vernon
Wayne Township
Colrain Township
Bucyrus
Freemont
Shelby County/Sidney
Capital University, Columbus
Gallon
Coshocton
East Lake
Heath
Hillsboro
Batavia
Tiffin
Freeport
Butler
Jaycee Arms, Columbus
Logan
Martinsville
Mason
New Carlisle
Perrysville
Sharonville
Shawnee Hill
Franklin County
Oklahoma
Ada (3)
Alva
Anadarko
Antlers
Atoka
Bartlesville
Bartlesville-Sooner High School
Bixby
Blackwell
Boise City
Boley

| | | | | |
|----------------------------|----------------------------|---------------------------|------------------------|----------------------------|
| Broken Bow | Purcell | Coventry | Vermont | Merrill |
| Brooksville | Quinton | Pawtucket | Newport | Cumberland |
| Burns Flat | Randlett | South Carolina | Virginia | Brown County |
| Calvin | Ratliff City | Blacksburg | Richmond | Ashwaubenon |
| Canton | Rattan | Columbia | State Farm Richmond | Fort Howard |
| Cardin | Red Oak | Charleston | Fairfax | Iron River |
| Carney | Ringwood | South Dakota | Benning Ridge | Brillion |
| Cement | Ripley | Brookings | Roanoke | Eau Claire |
| Cherokee | Rush Springs | Rapid City | Hanover County | Monroe |
| Chickasha | Sallisaw - school | Sissiton | Manassas | Milwaukee |
| Claremore | Shamrock | Miller | Charlottesville | East Madison |
| Classen | Shartel Towers | Tennessee | Hearndon | Stevens Point |
| Clinton | Shawnee | Nashville | Fairfax | Racine |
| Comanche | Shidler | Memphis | East Henrico County | Wausaw County |
| Coyle | South Oklahoma City | Franklin | Prince Edward County | Waukasha |
| Cushing | Spencer | Knoxville | South West Richmond | Neenah |
| Davenport | Sterling | Vol-Green | Fredericksburg | Portega |
| Del City | Stillwell | Longview Heights | Washington | Brodhead |
| Depew | Tahlequah - elementary | Charleston | Capital Hill, Seattle | Port Washington |
| Dover | Tahlequah - high school | Texas | Lacey | Brookfield |
| Duncan | Tecumseh | Northline, Houston | Othello | Superior |
| Durant | Thomas | Athens | Stellacoom | Milwaukee |
| Dustin | Tipton | Big Sandy | Vancouver | Milwaukee - West Side |
| Earlsboro | Tonkawa | Camp County | Bremerton | Washburn |
| El Reno | Towers | Chandler | Bainbridge Island | Beloit |
| Elgin | Tryon | Danderfield | Washington State Youth | Appleton |
| Elk City | Tulsa | Dayton | Renton | West Bend |
| Enid | Verden | Eustace | Bellingham | Reedsville |
| Erick | Wagoner | Amarillo | Burien | Lakewood |
| Eufala | Wakita | Guadalupe, San Antonio | North West Seattle | Eau Claire |
| Fairfax | Walters | White Rock, Dallas | Kent | Sauk City - Prairie du Sac |
| Fletcher | Wann | Athens | Walla Walla | Kaukauna |
| Gans | Wapunuka | Texas City | Kennewick | Sheboygan |
| Gearv | Warren | Oak Forest | Elma | Menominee |
| Gracemont | Watonga | Odessa | Belfair | Wyoming |
| Grant - School | Webbers Falls - School (2) | White Oak | Raymond | North Casper |
| Greenwood | West Bartlesville | Bordersville | Roy | Laramie |
| Guthrie | Will Rogers | San Angelo | Rochester | Torrington |
| Harris - School | Wister | East Dallas | Buckley | |
| Hartshorne | Wynona | Brownsville | West Virginia | VENEZUELA |
| Holdenville | Oregon | Corpus Christi | Clarksburg | Caracas |
| Idabel | Oregon City | Clear Lake | Charleston | Cano Negro |
| Jet | Pennsylvania | Bryan | Martinsburg | |
| Kaw City | Liberty 5, Pennsylvania | Kingsville | Fairmont | ZAMBIA |
| Kingfisher | Westwedge Philadelphia | Jacinto City | Moundsville | Kasame |
| Kingfisher - school | Philadelphia | Brazoport | Huntington | Chipata |
| Kinta | Lansdale | Near North Houston | Wisconsin | Kitwe |
| Kiowa | Harrisburg | Mesquite County | East Town Milwaukee | Lusaka |
| Lahoma | Philadelphia | San Antonio | Green Bay | Elivinstone |
| Lamont - Dear Creek | Chester | Beaumont | Cudahy | Mongo |
| Langston | East Liberty, Pittsburgh | East Austin | | |
| Lawton (3) | Williamsport | Jasper | | |
| Lexington | Wisahickon Valley | Hurst | | |
| Lone Grove | Scranton | Big Springs | | |
| Mangum | Corry | Bay City | | |
| Marlow | West Philadelphia | Troup | | |
| McGuire Plaza | North Philadelphia | Galveston | | |
| Meaker | Institute | Mineola | | |
| Meno | Northwest Philadelphia | Jacksonville | | |
| Meridian | Lebanon | Houston - Downtown | | |
| Miami | Altoona | Houston - Blinz Community | | |
| Midwest City | Southwark | Midland W | | |
| Moffett | Lower Marion | Herford | | |
| Mountain View | Central City, Philadelphia | Hopkins | | |
| Muldrow | East Northside, Pittsburgh | Winnsboro | | |
| Muskogee (5 elementary) | Carlisle | Utah | | |
| Muskogee - Middle school | Tioga-Nice Town | Price | | |
| Muskogee - High School | Upper Derby | Payson | | |
| Nash | Clearfield | Westside, Salt Lake City | | |
| Okarche High School | Pleasantville | Huntington | | |
| Okemah | Union City | American Fork | | |
| Oklahoma City (3) | Braddock | West Jordan | | |
| Oklahoma City Schools (78) | Hershey | Parowan | | |
| Okmulgee | Palisades | Tooele | | |
| Panama | Rhode Island | Orangeville | | |
| Perkins | Woonsocket | Elmo | | |
| Ponca City | West Warwick | Emery | | |
| Pond Creek - School | South Kingston | Helper | | |
| Porum | Warren | | | |