

Foray 21-6 is the harbinger of regular circuits in every metro of the globe. The circuits are the next major symbolic/practical form to be invented beyond the Religious House dynamic, as well as the initial experiments in Local Church transformation. The circuit format is a carriage upon which to hang, for the time being, our newly radicalizing images of what a metro cadre is: the 1944 local formations of those who care through daily, practical structures for the entire world.

The circuit occurs on a rationally scheduled basis within the geography assigned to the 101 houses across the world. It is a space-time framework which symbolizes and transrationalizes the implementation of the intra-global campaigns: community forums, social demonstrations and primal communities.

While Foray 21-6 was a break-open tactic, particularly focussed upon Global Community Forum in the United States and Canada, Circuit 75-76 is a pattern of regular geographical treks. It catalyzes all the impact, research, demonstration, and training methods of intra-globality in a strategically executed manner in every metro. The geography is webbed with a network of cross-polis and cross-metro care. Geographical interchange of colleagues in task implementation is the norm within the circuit format rather than the exception. The circuit is interdependency of movement people and tasks. It is a pre-figurement of metro cadres, the form of which is glimpsed exclusively within the spirit decision of getting work done on behalf of others.

Circuit 75-76 is a practical form of embodying intra-global movement. It is broken into three components: 1. Meeting the world, 2. occasioning the global vision in the local, 3. giving practical form to passion.

The first component --meeting the world--is transrationally breaking open new territory, or scraping off the first layer of skin of a town. Practically we do that through setting up Town Meetings, talking with the actual symbolic leaders in a community, working yourself into the web of the community structure all the time looking for the one pressure point that will blast the entire community wide open. While you look around, though, creating new consciousness, the community does a job on you. It burns you, refines you. It trains you to be sophisticated, disciplined, revolutionary.

The second component --occasioning the global vision in the local--is providing the discontinuous presence that revitalizes and brings forth a decision to the people of God. Circuiting provides an opportunity to spot people in whatever their passion happens to be. After you spot their passion, you push through it, or rather you enable them to push through it. Practically, you do that by living with them, spinning about what is going on, always in the global context, making clear that Town Meeting is only one expression of Global Community Forum. You care for movemental colleagues by making a global impingement on the local.

The third component--giving practical form to passion--is the actual embodiment of globality. It is like damming up a powerful river so that it works for you. It is introducing the structure that allows people to intensify their care. It is making demands on them to be the people of God. It is the objective indicative demand. You are asking them not to just do something, but to do something essential. For instance, you ask people to go talk to the leaders of a community, because it needs to happen and there is no one else to do it. It doesn't matter whether they have