

GLOBAL COUNCIL: JOURNEY TOWARD GLOBAL DELIBERATION

I would like to say a few words about one arena of research which was neglected this summer. One of the task forces on priorship training reported that our approach to priorship training in the past could best be described as the sink or swim approach.

Some of us in the priorship category were offended by the suggestion that we drop this approach since the only swimming we know was learned in this fashion. I thought that a more constructive approach might have been to catalogue some of the ingenious methods, inventive strokes, created over the years by priors as an alternative to sinking.

So, I sent out a questionnaire, tabulated the responses and I am now ready to report the results. I am sure that some of you have forgotten the Boston Butterfly. This was invented in New England. You know how unexcitable New Englanders are, so Gene Marshall, having these very long arms and getting no response, decided to flail around the region and created such a commotion that a movement came into being. Now, Gene wore himself out doing that, but the Boston Butterfly technique is still being executed quite successfully by Warren Tolman, a protege of his in the Atlanta Region.

Next, we have the Australian Crawl. This of course, is a favorite of long distance swimmers and was invented by Jim Bishop, trying to get from Broken Hill to Alice Springs. The crawl also described the speed of the Australian train.

We also have the Chicago Dog Paddle. All of you, I know, have fond memories of Charles Moore and how well he inspired us, trying to keep his head above water so he could follow his nose.

Then there was the Edmonton Kick-Turn. The kick-turn technique is executed when you are approaching a wall. You quickly do a flip and push off in the opposite direction, before anyone realizes what you have done. Alording executed this maneuver, for those of you who are still wondering whatever happened to Area Winnipeg.

Next, we have the Texas Side-Stroke. This is being beautifully done by Don Clark in Texas. The beauty of this stroke is that it is a very quiet, low profile kind of maneuver and it allows you to move ahead without making any more waves. It is a very helpful maneuver in Texas.

The Apia Dead-Man Float could hardly be called a stroke, but it is an alternative to sinking. Therefore our task force felt it should be included. In the Apia Dead-Man Float, you attempt to remain on the surface or near it without seeming to move at all until a wave comes along and carries you into the social demonstration.

Who can possibly forget the Los Angeles Freestyle? This technique is based on the premise that since no one knows what works in Los Angeles, the best thing to do is whatever you do best, and so it has been with Hahn, Wainright, Hilliard, Bailey, Packard and Deines. It has been a relay team, almost.

One more technique is the New York Backstroke. The key element of the backstroke is that you cannot see where you are going. This was apparently what Wrong-Way Crocker was using the day in which he was swimming in the West River and finally touched home, completing his swim only to discover that he was in fact, in New Jersey rather than in Manhattan. It took him a year to discover that.

Now that I have completed the research with my report, I would like to say something which locates us, since dislocation has become a problem in our time. I would like to discuss where we are in relationship to our history, in relationship to the globe, in relationship to our task, and finally, where we are in relationship to our being.

This is the 11th council of the Global Spirit Movement, which is quite remarkable in itself. It has been an interesting journey of convergence and confluence of dynamics which were separate at first. The first five councils were gatherings separate from the order council which occurred in August, and the summer program which occurred in July. The first councils pulled together a movement. They wrote Document I, which declared to the world that there was a movement in being--that there was across the face of this planet, a movement of people responding to the times in which we live, and daring to create new forms.

I remember one council in the Program Center, when our guild sat on three stools. One fellow said, "Okay. You are Universal Religion, and you are Historical Church, and you are the Local Church. Now talk." We wrote down what was said, and published this. That document became the local church dynamical sociology.

In the 70's, councils began to shift. We discovered that the council dynamic could take place in the assembly. In 1971, a representative group of people did the council work while the research work was ending. Later, we discovered that we could all be the council in the last three days of the summer program. We took off our research hats and put on our council hats.

Here, we began to learn that there is a difference between research and council. There is a difference between doing the wild imaginings and pulling back to make decisions and creating the direction of the future.

Last year marked another significant turn. Until last August, people gathered in Centers and Religious Houses to decide who would be assigned to those houses and centers and to decide how to operate in relationship to the research and council decisions. Last year these deliberations were incorporated into Movement Council, in the midst of the Research Assembly. In this coming week we will again chart the future together.

I am excited by the knowledge that through this Global Council, we are participating in an experiment in a global deliberative system. Everyone knows this is needed in our time. Every local man's fate is utterly linked with the future of every other local man. But how do you allow people to participate in the decisions that affect their destiny? We have discerned four steps in that process.

The first step involves the stewing that occurs when people think themselves through a particular arena of issues. More and more in our time, it has been a "doing yourself through" the issues. If you want to know how to set up Town Meetings, you send some people out to set up Town Meetings, then you write up what they did. You want to know how to renew primal community? Send some people off to renew one, and write up what they did. This is research. That is stewing yourself through an arena of issues. Global Research Assemblies here, in Manila, in India, and other parts of the world, have been doing just that with issues that concern them.

A second step, where a consensus is created, is necessary. You have to fit together and discern the underlying consensus underneath the conclusions in various research areas. This process of reflection and trying to discern the underlying thrust of a multitude of directions is what we will be about this week.

The third step is symbolizing a consensus that is worldwide and global. This will happen in two weeks when the Global Prior's Council, with representatives from all 23 areas in which we work, comes together and symbolizes the direction in which the world is moving in the coming year.

The fourth step is implementation. In the fall, local and area councils will look at the global consensus, and the implementaries for regions, metros and areas, will be created by the people who care for that part of the world.

In relationship to our task, it is important that this council takes place in North America. Other councils are being held in other parts of the world. This council is concerned with the future of North America in relationship to the globe. We are glad, however, that representatives from outside North America are here to participate in this task.

A fellow from Brazil, who was in Academy a few years ago, remarked, "You know, we ought to get a chance to participate in the elections of your president because what is decided in the White House has more to do with our future than the guy we elect." It is not straight and simple politics. How do you build in and reach for input into the decisions of the future? That input from other areas is welcome.

Where are we in our task? The last two weeks have clarified the pentagon, the three campaigns and the band around it; the profound consciousness and the nothing, the mystery, the unnamable way life is, at the center of the triangle.

It is really true that primal community forms the basis of what we are about. Everything that we do is a matter of creating and bringing form to the primal community that nurtures human consciousness. Awakening, training, social demonstration and spiritual prowess are all part of creating primal community in our time.

The three great campaigns of Global Community Forum, Global Social Demonstration and Intra-Global Movement are going to foster primal community in this coming year. The reports make it clear that these social demonstrations will intensify our efforts in primal community. They will have the same effect that Uptown had. If Uptown is like the rabbit in the Greyhound racetrack being chased by a pack of dogs, that pack of dogs is the primal community experiment. You publish a brochure in Uptown and the following week it hits the streets with the name changed in 100 other communities. You do a sign in Uptown and it is replicated around the world. This will happen when we start doing these social demonstrations. They will speed up the entire primal community experiment. The authorization is present. The consults will happen.

A council always has one horrendous decision to make. In making this one decision, all other decisions come into focus and are resolved. For us, this decision lies in how to do those Town Meetings. How are we going to do Community Forums? It is not whether anymore; it is how. How do we take all of the summer's work, pull it together and send ourselves out a week from now with a clear picture of how to do Town Meetings. It is clear now that this will release an entire continent. The participation of one percent of the people in this life-giving dynamic that is Town Meeting will utterly transform this continent, and therefore the world. This is our challenge, and this is mainly what we will focus upon in this next week.

I want to turn to where we are located in relationship to our being. We are a spirit movement. By that I mean that we understand that a movement is not reckoned by the number of people in it, or by the resources, economical, political or cultural, that it possesses. The movement is consciousness. I have been astonished this summer by our calmness, by our discipline, and by our levity -- and these are all signs of where we are as a movement.

Take that calmness. This group does not panic. Did you notice that? During ~~the~~ week of preparation for the Research Assembly, some people tried to panic us. But it did not work. Yet, the work got done. The assembly began. In previous years, the production of the documents at the end of the assembly has been a period of frenzy. This year, a taking-it-in-stridedness occurred. It was just unbelievable. I am sure that if you talk to Production, you will get a different story. But the crucial thing is that this group did not have to communicate its frenzy. We have found calmness, or calmness is in us. There is a tranquility about us.

Every summer we have worked on internal discipline. This summer we were just out to see if it was there, and it was. It is not a boyscout kind of discipline. It is not showing up for meetings in order to get a merit badge. It is the discipline that gets work done. It is the kind of discipline that does whatever is necessary to get the mission accomplished. That discipline is present.

We experimented in the past two weeks with doing Daily Office representationally, to see what kind of consciousness that would produce about the symbol systems that sustain us and also to put ourselves in a situation that, increasingly, many of our houses are in. In Nairobi for example, doing a primal community experiment means working with people that do not come out of the Christian context.

Now we are going to do Daily Office as a corporate act of the entire council. We are going to see what consciousness that produces on the other side of our first experiment. And I do look forward to seeing what that illuminates about our symbol system.

I am amazed by our nonchalance in the midst of being extremely passionate about what we are doing. True levity, like true motivity is just present. This levity, not whomped up, not forced, is the buoyancy that is mysterious.

Within our profound care, there is a profound 'I don't care' which insures that the very care is not itself an idol. It insures that that care does not become competition for the only one worth caring about --being itself --God--the Mystery. In the midst of our believing, there is a profound 'I don't believe it' which insures that we do not get taken in by the symbol systems that we create as windows to see through to Being itself. Both the 'I don't believe it' and the 'I don't care' make up this levity.

Levity is not aloofness or detachment in the midst of a care and passion that is literally going to burn us out. Jesus levitated several times. One time he did it over water and the other time he levitated so well that they called it the ascension. I have wondered for several years what comes after the resurrectional man. Well, I think it is the ascensional man or the experience of levity -- always going through it, yet never going under. I believe that we are getting a glimpse of that experience.

We are going to have a council. We are going to deliberate. We are going to make decisions. We are going to dialogue with those who guide us and have guided us over the years. In view of that, I took the liberty of inviting four friends.

One of them is Peter. I invited Peter because he was a key man at a council of the spirit movement a long time ago. This council took place before they were called Christians and before they were called the church. The big issue was whether you could share in the profound consciousness breaking out all around you without submitting yourself to the symbol system of the institutional religious through which this awareness manifested itself. At first Peter sided with the pharisees who had become believers who were saying that, of course, you

have to submit to the symbols. Something happened to Peter. His speech turned the tide and allowed that body of people to go forth and to serve all the world.

I have also invited Paul, mainly because he knows something about circuits. Paul understands that the way to care for people is to care for them geographically. He understands that caring does not mean getting people to meetings. It means going to where the people are and in those cities, starting out with the network of the church. You do not care where the people are from, and you do not care what label they wear. If they care, you get them together and you get them to care. You let them care their own care and you know something about how to create and sustain a network of people who care across the world, which is what we are about. I look forward to talking with Paul about what he knows.

And, I have invited Gideon. Gideon was a man with an army of 32,000 people. He was all set to fight a conventional battle, when a voice said to him, "Gideon, you have too many men there. Tell the men who are afraid to go home." So he did and 22,000 left. Then the same voice said, "Gideon, you still have too many. Tell them to go down to the river and take a drink of water and you keep the ones that get down and lap the water up like a dog." 300. Then the voice said, "Now Gideon, you go out there and be catalytic."

So Gideon issued a trumpet and a pitcher to each of his men and divided them into three groups. Each group came around different directions to surround the enemy camp at night (it is important to do this at night). They blew their trumpets, broke their pitchers and all yelled, and the enemy soldiers slew each other trying to get out of there. I want to talk to Gideon about being catalytic and how lack of troops is never the problem.

The last person I have invited is Jonah. I invited Jonah because he is going to be here anyway. Jonah was a man who finally saw exactly what it was that he needed to do. He packed his two suitcases and went the other way. And, through that experience, he learned that the only peace is the peace that comes from doing the anxiety-filled task that history requires of you.

I hope you brought some of your best friends to this council because we have some important decisions to make and I think we are going to have a fine council.

--Ron Clutz
July 13, 1975