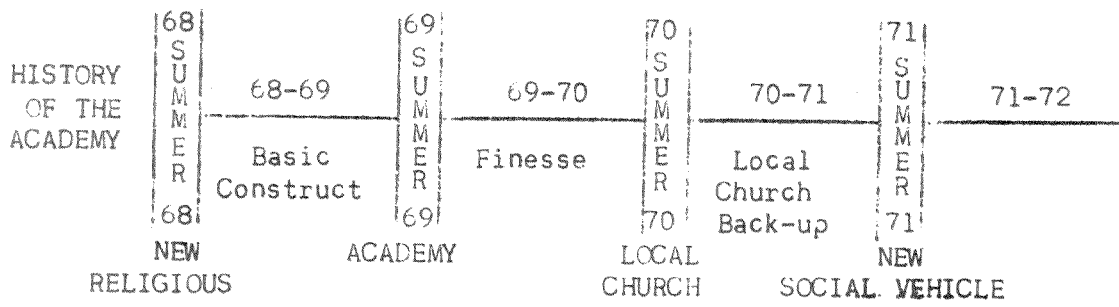


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TEANE
MARSHALL

ACADEMY REPORT

I want to make a report to the Presidium on the Academy and paint a picture of the new role that the Academy is playing in the continental Spirit Movement. The Academy is no longer an experimental program. It's a dynamic within the whole continental movement as surely as RS-I, or the Religious House, or the 144 Charts, or a few other rather interwoven and continental-wide relationships. A quick historical picture, will illuminate that, and then I want to do a spacial picture to dramatize that a bit.



The Academy really began with the New Religious Mode. The same Summer we invented the New Religious, we invented the Religious Houses and the Academy and launched on their way all three with very much the same purpose that is, what we call Formulation, bringing form to the spirit. In that first year, 1968-69 we basically worked on the construct of the Academy, which was not simply an educational construct. It was intended to be an eight-week monastic experience, a religious community, an experiment in education that took very seriously the dimension of corporateness in the educational enterprise. In Summer 69, we had a program on the Academy in which we ran seven of them at once and experimented with getting a large group of people on top of the curriculum. The next year, finesse was the primordial word that controlled our thinking about the Academy. How do you now put the sort of polish and fine thought underneath that construct at the point of intellectual methods, social methods and religious methods? Those were the places especially where we were jumping out into new land and had a lot of mop-up left to do.

By Summer 70' that was pretty well been roughed out, and the Local Church set the Academy on a new stage of it's life. As you have read in the documents probably, Local Church Back-up holds imaginatively that phase. As we move into genuine revolution at the point of turning on the Local Church, the Academy becomes part of the Back-up system, which gives the Academy a brand new feel, as well as being present to a brand new feel in the whole movement, as we get through breaking loose the religious and start the siege of religious action on civilization. What will happen on the other side of Summer'71 in our struggle with permeation to the Academy, is another kind of question.

Now let me give also a geographical picture, This is a very brief chart attempting to note the number of people that have attended from each metro in the country in the last three quarters. As you see, there have been 21 people from the Boston region who have attended the Academy in the last three quarters, but three metros have not had anyone attend. We decided three quarters ago that a metro by metro look at the nation and at the participation of people from each metro in the Academy was very significant kind of struggle, it began the quiet insistence that each metro in the country begin to participate in this dynamic as well as in the dynamic of RS-I. That gives you a picture. There are quite a number of zeros on the chart, as you can see, but also quite a few rather large number--13,32, and 19, and so on--from single metros in this country.

Now why do those squares need to be filled? What is the function of the Academy in the Spirit Movement? The first one is, training the trainers in the Local Church. The Local Church cadre are the trainers of man in our time. That's probably becoming very clear to some of you already, it is an awful thing to take just any old ordinary congregation and try to train them for this great transition in consciousness and humanness in our particular time. Those trainers need to be trained. Or to put it in another way, the corporate pastorate needs a movement seminary. It takes eight weeks for a layman to come up shoulder high to his clergyman in his own imagination. This takes eight weeks, though; it does not take much much longer. As a matter of fact, at the end of that time the clergyman better duck. And it also takes eight weeks to get the clergyman's seminary training grounded in the practical methodologies of social change of the twentieth century. It has sometimes been grounded in the practical methodologies of social change in the eighteenth century. That's not really a total blame with the seminaries in our time. It's just that obviously they're the establishment and haven't caught up with the radical need that we intend ourselves to be a response to. So we are very clear on that point. The coming into being of new corporate pastorate in the local scene is going to require the dynamic of the Academy.

The second thing is the role of providing a broad context for civilization in general. There are many, many people in local congregations or who are on the edge of local congregations who do not grasp themselves as trainers of anybody in the spirit revolution, but who are looking very hard for an education that gets beyond what they got in college and gets beyond what they are able to manipulate out of the public media, that allows them to pull together the wholeness of life and get some image painted in their own guts as to what's going on in the twentieth century and what they may do to respond to it.

School teachers, for example, in our particular time who have come to the Academy have become extremely clear in their witness that that's exactly the work they needed if they were going to bring off something human in their class rooms. University profesors struggling through the re-building of curriculum in universities have also found this is the place to get that sort of vision thought about and worked through. We had a young man in the last Academy who intentionally came to the Academy the quarter before his first high school teaching job began. It was really fun to send him out to be a high school teacher with his trembling knees. But he was clear that college had not enabled him to do that and was clear that what he had done in the Academy was giving him ways of standing before that class as a human being.

Businessmen are coming in increasing numbers to the Academy. In the last Academy, Gulf Oil Co. and Procter & Gamble were both represented with stalwart troops, and you could name many other kinds of companies. What does this mean

is the long haul of our ministry to begin to train people who are working in those kinds of roles with the kinds of tools and equipment that we are pointing to in the Academy. The Gulf Oil man is in charge of planning for his company. His skills in model building literally amaze the whole hierarchy that he works for. The other man is perhaps going to be teaching groups within the company the dynamics of how to operate as missional groups. Polity in this way is a very crucial problem in every company. My guess is that people are going to go to the Academy to become better businessmen by taking up and getting proficient in the kinds of tools that you and I in the movement are participants in. Lawyers, global polity in law--these kinds of issues are just beginning to break loose in a context in which you can think about them afresh. Doctors, even psychiatrists, are coming. Labor, particular social communities--there are a lot of people in our time that are in between vocations or whose vocation is in between and are in genuine need to recontextualize their whole vocation. Many of these people do not grasp themselves overtly as the spirit movement, but might. How can we talk about this in such a way as to say to some members of the local congregation, you don't have to be the regional leader when you return from the Academy, you don't necessarily have to become a member of the cadre? In other words, there is no prerequisite of commitment or certainty necessary for you to go and participate in this kind of training. This is a contribution to your struggling through. The only thing that is necessary is for you to be willing to ask your own honest questions. I think that's a rather helpful context to get said to ourselves as a spirit movement right now.

Of course this broad context of humanness is also necessary for those of us who grasp ourselves as trainers in the local congregation. If I were to make a list underneath this I'd list things like:

Inclusive vision of our times

It takes a while to really get your mind around the unprecedented global future that all of us have on our hands.

Methodologies in creating practical models

This is a deep block for every human being in our civilization--how to practically face the problems of the world community, the cities, the family, or the Church.

Human meaning in the disciplines of learning

How do all the sciences relate to all the humanities? What in the world is theology in relationship to anything? These are questions that all educators have had to ask in one form or another in order to think ahead a bit into the future.

Clarity on the gospel of Jesus Christ Underneath all quest for some broad context in humanness is a place like *SPZ* to stand.

The third pole in addition to training the trainers of the Local Church and the broad context of humanness is the penetration program. These overlap to some extent and probably a better 4 x 4 could have been invented. But what I mean by putting the penetration program down as a separate issue is that RS-I pedagogy is quite frankly the hardest, not the easiest thing to do in our whole movement. Just because we have been doing it a while doesn't make it any easier. The need for study methods, lesson planning methods, and lecture building methods is a very deep need among all movement teachers. To spend enough time to really get clarity on the gospel in your own life and to get prowess in using your own life to communicate it is a critical role that the Academy has to play in this particular moment in history.

Quarter after quarter I've become more and more aware that the spirit mood of civilization keeps shifting out ahead of us. You are constantly having to redo RS-I pedagogy. I was sorting my notes and came across a Christ lecture that I gave only a few years ago, and I became nauseated at the total irrelevance of that document; and I begin to reflect again that this is true for everybody. Standing still in RS-I is getting behind fast. Somehow we have to pump into our sensitivity the methodologies of very quickly staying on the spirit edge in our teaching in RS-I.

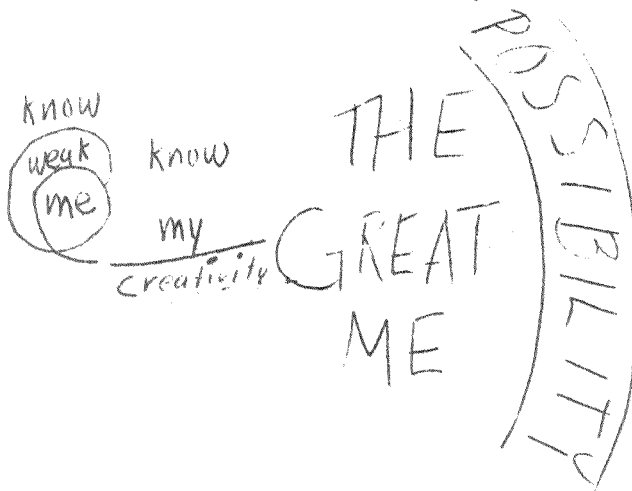
Finally, although it is local church training in a broad context and the penetration program, just the spirit life itself needs an eight-week odyssey. I have found that the Academy serves that kind of purpose for many people. People that aren't too sure they are coming to the Academy to be pedagogues are sure that they are coming to the Academy for an eight-week odyssey in which they have time to brood through their own journey, their own vocation, and the style of life that is going to give form to that for them. Probably each human being who has become serious about using his being in the service of other people has had to discover the blocks in his own person in playing those needed roles. So this is a crucial reality also for those who are firmly committed to being cadre and to being trainers of the Local Church.

How can one get hold a bit more concretely this particular dimension, for it seems to me it keeps shifting? One of the things that I have had to get said is that human beings in our time are not inadequate human beings. They are simply untrained for what they are in. They are untrained warriors, if you like, in a very unusual war. This kind of shift in civilization has not been experienced. The demands for prowess in building civilization in such a time, the demand upon us to be effective leaders of groups, the demand for dealing with other human beings' lives comes to us as sheer overwhelming. The more you're in it, the more overwhelming it comes to you. The more overwhelming the exterior demands become revealed, the more overwhelmingly is your own ineptitude at dealing with them revealed. The more overwhelmingly is your own weakness experienced, the more overwhelming is the experience of being in despair over the fact that you are so inept to deal with what has to be dealt with--but apparently the Lord goofed, because he didn't equip you--or something like that. This experience of shaky knees before task after task after task, the experience of the weakness of losing your temper, or coming up with your same old immature patterns again, or finding yourself still hung up on nineteenth century or twelfth century mindsets--this continually finding yourself convicted or trapped again in some deeply humiliating debilitation is the experience that everyone of us in the movement are having wherever we are. We are having it because the very overwhelmingness of the task is requiring more of us than has ever before been required of us, and so we are experiencing more and more deeply our need to be something different from what we have ever been before.

How does one learn to say over against the concretions of that weakness, "Don't despair. This is proof of your sensitivity. This is a great happening that has happened to you. Even though it is painful beyond anything, it is a fantastic moment relative to breaking loose a new era in your existence and moving on into strength." To put it another way, this is part of the great odyssey that we are all on, overcoming our pride, humiliating ourselves, and being humbled before the very facticity of our weaknesses--to begin to take joy in our weakness as all we have to work with. Only that kind of spirit journey enables you to begin to see the really fascinating thing, that human beings can take hold of their weaknesses and forge them into fantastic spirit style.

This is what has been overwhelming me this last quarter in terms of the spirit struggle of myself and other participants that have been there. Here we are faced with these great possibilities and these awesome demands. You feel your weakness, but as we shove into the deeps of the new religious, and so on, you also begin to feel something that we have said to ourselves before, that man is freedom. I like to say it a little more powerfully. Man is sheer creativity. So here I am standing as a human being out overagainst the awesome possibility of having to--build a new social vehicle or something like that. It comes to you in smaller packages, but all of them are overwhelming. So what you come to know in that moment is just the weak me, weak in the sense of being scared, weak in the sense of being untrained, weak in the sense of being inept, and weak in the sense of--that's what a human being is. A human being is mud, a human being is finite, a human being is lazy--except in an emergency--and that existence is significant. How do you get that word said to yourself?

But what's coming even harder to me is saying the significance of this other side--of knowing my creativity, knowing my freedom as just sheer creativity. The way that sheer creativity comes is at that moment where you stand before the



utterly impossible possibility that is really demanded of your life, you have permission to take this weak self, and create overagainst these possibilities the GREAT ME. There is something rather ironical about that diagram because you don't stop being the weak me. It's just that some ridiculous miracle has taken place. Some ordinary, suffering human being has grabbed hold of all of his weakness and suffering and just set it out into history as an answer to the situation. If you're inside doing that, what you experience about that GREAT ME is that --- it's a lie! But it's there. And it's

not a lie, because what it means to be a human being is precisely to possess that creativity of being able to set out into history just the phenomenal answer to whatever is needed there.

One of the things that has helped me get hold of this a little more clearly is to realize that all social styles are lies of one sort or another. I find that when I try to think of the last time I really took down my hair and was myself, what I begin to realize is that even when you are with the most intimate relationship in your life and have decided to take down your hair and really share your life, you are lying. Nobody shares his life, really. You always decide

what part of it to share. Think of yourself giving a Christ lecture; when you tell those great stories out of your past, you tell what is necessary about the situation. The whole of social life is that way. You are always putting on. You are always putting on what is required in the situation. And you finally get it said to yourself that that's just the way life is. Life is the powerful creativity of being able to put on what's required in your situation, to create out of your weakness the GREAT ME that is demanded by the exterior situation.

I would suggest that this is where you and I are deeply in agony, deeply in struggle relative to being human beings in our time. To put it another way, people come to the Academy--if you came, you would be coming to the Academy--doing what I call "style-shopping." "What kind of me am I going to put on? What kind of person am I going to be in history? What kind of form am I going to take?" This is where people are struggling. That's related to their identity and to their vocation, but it's almost a thousand miles deeper than that. How can I take the raw "gunk" and stuff of my existence and shape out of it a presence in history--that is worthy of all this time and energy, that actually accomplishes what I have to accomplish with my particular life?

Have you seen the movie Cromwell? That for me was a good example. Here was a country squire in England who decided to "put on" being a general. Any idiot could see he wasn't really a general. But he put it on, and he was a general. He won the war. Then he went home and settled down on his farm again to be at peace. And the country wasn't running very well, so he was required to put on again. In the last scene he is standing at the seat of parliament praying a great prayer of what's needed in England and the kind of concerns that have to come into being. The last line in that great prayer is: "Even if I have to run this country myself!" And he sits down in the chair. When the end of the movie comes, his tombstone is shown on the screen. That almost had to be designed for you and me in the movement. His tombstone comes up on the screen and his tombstone says, "Lord Protector of England; Christ, not Man, is King." What a tombstone. "Lord Protector of England"--this country squire.

That's the kind of spirit struggle all of us are in, and it underlines what I am pointing to by the necessity of person after person in the movement and on the edge of the movement taking out the kind of time to participate in the Academy.

Now a few mundane matters. The most important mundane matters that relate to the movement's relationship to the Academy dynamic are money, leaves, and children. As for money, I believe that money is seldom a long-range problem relative to someone attending an Academy. We have to help people re-image the fact that attending an Academy is not spending part of their \$10 a month spirit movement fund. It comes in the category of buying a car--it doesn't cost that much. It comes in the category of buying a house. It comes in the category of planning a year's college education. It comes in the category of an investment in your total life vocation. In that context people can begin to see that what we are doing in terms of giving a remarkable opportunity for education is incredibly cheap.

On the problem of leaves, we have found that literally every human being in civilization with enough cleverness, role playing, and shystering can get off time. It sometimes has to be three weeks at a time, and you can get sick for a fourth--there are all kinds of things. We have had people have their companies pay for their way to the Academy because so much wool was pulled over the eyes of their

employers relative to the value of this training for their continued employment there. But other lesser things have also been achieved. Also, many people are simply between jobs, which is a good time to take a leave. We had one company say to a character who has been to the Academy for several four-week periods, the last one teaching, that the company thinks he's crazy, but they find him so valuable that they are willing to put up with his religious fanaticism. The real problem is a certain kind of relationship or detachment from employment. If that can be achieved, these things can be solved.

The third problem and in many ways the most difficult one of the three is children. As we have grown as an Academy, we have found it increasingly necessary to find that a problem. In the earlier Academies we had 40 people and a whole building to have a children's program in. There were the Order structures, and there weren't very many children coming to the Academy. So the Order structures, Fifth City structures, and the public school structures of Fifth City all cooperated to give us an Academy children's program, or to allow people to bring children with them to the Academy; and then they just participated in the general Order structures. This last quarter we began to feel a severe pinch in that direction. If we had allowed to come all of the children that wanted to come, we would have had something like 70. We cut it back to something like 30, and still found ourselves a little pressed. This next quarter we will probably have 180 to 200 adults at one time in the Academy program, and may have as many as 250 total participants in the eight weeks. We do not have a place for children. If all those people who wanted to brought their children, we would have a children's program of 100. So it's obvious we have reached a crisis of some sort in this dimension. We are making a proposal to the regions of ways to handle this. Basically we are going to experiment with what we tried to do last quarter, of building some kind of movement childcare structures in each of the regions. Some of you may remember the report of the Global Odyssey and how two persons constructed a four-week curriculum of caring for children while all their parents were away. We have pulled the curriculum of that together and are going to make it available. It would seem to us possible that one family plus maybe a college student who could maybe earn some of his or her keep that way, or the two of them could take care of ten children relatively easily, especially if many of them were in school, and that we could finance that with the various ways that we do, and that it would be possible to organize eight-week preschools or eight-week child training programs in which we could experiment with child training curriculums as well as enable groups of people to come to the Academy. That is the substance of the proposal. If that kind of regional structure is not necessary or appropriate, the old ways of movement friends and relatives taking care of children for short periods or longer periods of time is also a way in which we can solve this crucial practical problem.

Gene Marshall

NUMBERS OF PEOPLE ATTENDING THE ACADEMY
IN THE PAST THREE QUARTERS
IN METROS IN NORTH AMERICA

March 1971

P
88

CANADA WEST 3					CANADA EAST 7				
N O R T H									
SAN FRANCISCO 2	LOS ANGELES 2	CLEVELAND 1	DETROIT 8	MINNEAPOLIS 3	BOSTON 14	WASHINGTON 1	NEW YORK Manhattan/Bronx 2		
Sacramento 1	Las Vegas 0	Columbus 0	Traverse City 0	Duluth 0	Portland 1	Baltimore 0	New Haven 4		
W Reno 0	Riverside 11	Louisville 2	Lansing 1	Green Bay 1	Manchester 6	Staunton 0	Newark 1	E	
San Jose 0	Bakersfield 0	Fort Wayne 1	Grand Rapids 3	Fargo 1	Springfield 0	Roanoke 0	Patterson 1		
E Oakland 4	Santa Barbara 0	Indianapolis 13	Flint 1	Bismark 0	Providence 0	Tidewater 0	Nass-Suffolk 0	A	
Fresno 3	San Diego 0	Cincinnati 5	Kalamazoo 4	Sioux Falls 0	Hartford 0	Richmond 0	Rich-Brooklyn 3		
S SEATTLE 22	GREAT FALLS 0	KANSAS CITY 0	ST. LOUIS Gateway 0	CHICAGO 19	PITTSBURGH 9	ROCHESTER 3	PHILADELPHIA 5	S	
Spokane 0	Missoula 1	Lincoln 3	Des Moines 8	Madison 6	State College 0	Syracuse 3	Harrisburg 0		
T Pasco 1	Butte 0	Wichita 0	Davenport 1	Milwaukee 32	Johnstown 0	Albany 0	Scranton 0	TX	
Portland 0	Billings 0	Topeka 0	Springfield 3	Rockford 4	Parkersburg 0	Watertown 0	Allentown 0		
Eugene 0	Rapid City 2	Sioux City 0	Colombia 0	Peoria 0	Clarksburg 0	Binghamton 3	Wilmington 1		
Boise 0	Sheridan 0	Omaha 0	Jefferson City 0	Champ/Urbana 4	Charlestown 0	Buffalo 0	Trenton 0		
PHOENIX 0	DENVER 4	OKLAHOMA CITY 9	HOUSTON 13	NEW ORLEANS 7	MEMPHIS 1	ATLANTA 2	MIAMI 1		
Flagstaff 0	Salt Lake 1	Amarillo 2	Lubbock 0	Jackson 0	Little Rock 0	Chatanooga 0	Gainsville 0		
Santa Fe 0	Grand Junction 0	Lawton 0	Tyler 0	Shreveport 3	Nashville 1	Charlotte 1	Tampa 0		
Albuquerque 0	Pueblo 0	Enid 0	DalWorth 7	Mobile 0	Tupelo 0	Montgomery 1	Jacksonville 0		
Tucson 0	Cheyenne 0	Tulsa 2	San Antonio 2	Baton Rouge 0	Knoxville 0	Columbia 1	Orlando 0		
El Paso 0	Casper 0	McAlister 1	Austin 0	Lake Charles 0	Birmingham 0	Savannah 0	Palm Beach 0		
S O U T H									