

REPORT TO THE SPIRIT MOVEMENT
on the
34th GLOBAL ACADEMY

I

THE TRANSPOSITION CONTEXT

The 34th Global Academy began a yearlong emphasis on the transposition of the curriculum to extend the impact of our declaration. Yearlong maneuvers were built with quarterly emphasis. With this new image in mind, the faculty also named it "The First Global Academy of the Transposition."

Steps toward this transposition for Quarter II in the 34th Academy included: 1) Creating a substantial sign of participation, 2) Getting on top of and evaluating the curriculum pieces, and 3) directly engaging the Academy in ongoing experimentation with the forms and modes of pluriform mission. Transposition became a screen for curriculum rationales, contexts and styles.

During Quarter III, maneuvers will include 1) the global and regional faculty interchange, 2) the ongoing development of the comprehensive curriculum, and 3) putting the practical mechanisms under the marketing of the next Academy.

The 35th Global Academy during Quarter III will be the research laboratory where using the basic constructs, emphasis will be directed toward the rethinking of the journey.

In order to effectively test the curriculum, 300 participants who are well grounded in their religious traditions are need to ensure a comprehensive experiment. This includes significant representation from each of the major world religions.

Sixty of the participants from both of this year's programmes will then be invited to attend a three-week Transposition Lab following the Academy in June.

The 34th Global Academy celebrated its completion November 29th, and this report summarizes the victory in light of this set of transposition maneuvers.

I

THE HUMAN FACE

129 people participated in this Academy and formed a microcosm of the emerging global society.

PARTICIPANT AND FACULTY PROFILE

	PARTICIPANTS			FACULTY			TOTAL		
	FULL TIME	PART TIME	TOTAL	CORE	GUEST	TOTAL			
SPHERE/ COUNTRY	Canada France U.K. U.S.A. Peru Chile Mexico Kenya	India Korea Samoa Malaysia U.S.A. India France China		U.S.A. Canada	India Philippines	U.S.A. Canada	China		
	12	+1	13	4	+1		6	14	
FAITH TRADITION	Hindu Islam Jewish Christian			Buddhist Christian					
	4	--	4	2	+1		2	5	
ORDER RELATIONS	Regional	31	11	42	3 Centurms	4 Centurms	4	4 Cent.	
	Order	12	32	44	2 Nexi Locations	1 Nexus Location	2	2 Nexi	
					3 Regions	1 Region		4 Reg'n	
PHASE	1	2	6	8	1	X	X	X	
	2	35		35	2	X	X	X	
	3	5		5	3	X	X	X	
	4	1		1				X	
SEX	M	24	18	42	M	6	15	21	63
	F	19	25	44	F	8	14	22	66
MARITAL STATUS	S	30	13	43	S	6	9	15	58
	M	13	30	43	M	7	21	28	71

Participants and faculty came from the three spheres and 14 countries. They had lived and worked on all of the continents except Eurasia and spoke at least nineteen languages. Five major faith traditions - Christianity, Islam, Judaism, Buddhism and Hinduism - and all age phases were represented. The distribution of men and women, married and single, were representative of today's society.

Although full-time participation was encouraged, registration for single modules or a single week was an option. Also, two experimental courses - the HD-I and the Depth Leadership courses - were offered on Monday family nights, and offered on a wide base through the metro. The 34th Academy included 129 persons - 86 were students of whom half were full-time and there were 44 faculty of whom 14 were the core. An additional 107 people attended the collegiums, house church, ecclesiola, the Cabaret and the opening and closing feasts.

The mix of leadership from the core faculty and guest faculty exposed the participants to a wider variety of styles, cultures and academic expertise. All centrums, two nexi and four regions provided faculty.

II

THE DEPTH EVALUATION

The second arena of victory involved the depth evaluation of the curriculum. This was conducted in the context of the future projections for the Academy and the training task of the whole movement.

During the final part of the Academy, student comments were solicited through a workshop. Participants named the following as the five key events: 1) the Cabaret, 2) the LENS demonstration, 3) the RS-1 tutorials, 4) the LENS tutorials, and 5) the Grand Ball. Further reflection revealed the power of these events lay in the depth engagement and the risk. Also the tutorials allowed for a greater give and take with the faculty. The three strongest courses in the Academy this time were: 1) RS-I, 2) Imaginal Education, and 3) The Individual and the Family. Comments pointed to the relevance to the pain in society and the practicality as factors in the ratings. The weakest courses were named as: 1) Psychology and Art, 2) Ecumenical Dialogue, and 3) Science and Philosophy. Reflection noted that there was deep concern for strengthening and expanding the Ecumenical Dialogue course, and allowed that its experimental nature was partly responsible for the low rating. Regarding the other two courses, two factors seemed to influence the rating: first, some construct weakness that could be remedied through re-thinking; secondly, because of the deep concern about social care and faith issues, the sciences are where we have more blocks both in teaching and receiving.

Following the Academy the faculty, using further comments of the student evaluation, nexus input, and their own notes, held up particular strengths and weaknesses in a piece-by-piece walk-through of the curriculum. This is summarized here.

The following were listed as strengths:

1. RS-I is the core of the curriculum and still remains the strongest context we have for an intensified journey of consciousness. Through the direct demonstration of the course and several pedagogy sessions, the depth of the students' lives is over and over exposed and the wonder of the struggle is celebrated.
2. The orchestration of the course modules, celebrations and work is well designed as an eventful journey. Especially powerful were the early introductions of the Imaginal Education, the context of CS-I, the LENS, and workshopping the global trends with the skills of gridding and the screen of the Social Process.
3. The world/work days intensified the address of the curriculum by grounding concerns and methods in actual life situations. Highlights mentioned included the Art Institute trip and the visits to Training, Inc. and Fifth City.
4. Student engagement in the leadership of the programme always enlivened the journey and intensified the practical vocational re-tooling. This includes the double assignments on pedagogy weekends, the team life and team leaders meetings, the use of the teams as the structure for maneuvering on the work days, and picking up hosting and symbolic life roles.
5. The celebrations, including the dinner theatre outing, the Cabaret and the Grand Ball, provide a demonstration of intentional care for a community and are key experiences on the journey.
6. Faculty team configurations, which allowed for course revision and intensified teaching, deepened the address of the messages communicated. For example, having an Eastern staff from a Buddhist background doing several lectures on the function of myth, the secular revolution, and symbolic life was particularly helpful.

Weaknesses had to do with places to re-think the focus of the curriculum and to update the constructs.

1. Several sets of lecture 4x4s need rewriting to be consistent with the actual lectures now given. These include the CS-I, the Ur Images, Imaginal Education, LENS, Church History, and Psychology and Art.
2. Several constructs need time plans that incorporate new spirit pushes, including particularly the ecclesiola sodalities, the Odyssey and the world/work day agendas.
3. The intents and focus of several modules have become cloudy, particularly the labs and the courses on the academic disciplines. These need to be rethought and freshly articulated.
4. The updating of the curriculum needs to be sensitive to comprehensive concerns that might include more women authors, particularly in Church History. Also expanding the context of Imaginal methods outside of simply the structures of education.

5. Several practical arenas need new models in particular resource material, both for students and faculty: pedagogical materials, collegium manuals, audio-visuals, maps, translated papers, and ecclesiola materials.

III

EDGE EXPERIMENTS

The third arena that particularized the victory of this Academy was the curriculum experiments. These shifts were undertaken in light of the following concerns expressed by the movement. First, the Summer '81 mandate which clearly states the long-range strategy of transposition encouraged this Academy to create the environment for an intensified ecumenical dialogue. Secondly, past evaluations have pointed to a need to deepen the address of the symbolic life. Thirdly, the intensified missional demands imply increasing the methods prowess of the graduates.

Three particular experiments were conducted and several revisions were made in the curriculum.

A. The Ritual Life

The eight-week ritual experiment included a dialogue between classical poetry and contemporary poetry. The Academy began with contemporary rituals from India. Kenyan and Indonesian rituals were used in later weeks. Breakfast conversations centered on Journal readings, and current news articles that underscored contemporary poetry. On alternate weeks the participants attended the Daily Office with the Chicago Nexus, and used the New Testament as the basis for breakfast conversations. Appropriate wake-up and meal rituals intensified the ritual experiment. The students were assigned various roles: meal hosts, liturgists, witness and daily readings.

Throughout the eight weeks, collegiums and informal conversations enabled reflection. During a ritual PSU, participants created three rituals, based on the Hebrew Psalms, the Other World charts and the "universe of discourse" of the Academy. The Other World ritual was used during the seventh week. Actually creating rituals and using them heightened self-conscious reflection and illuminated the need for new rituals. Questions that remain are: What is the time design that allows needed time for a ritual PSU? How does comprehensive research of forms and rituals of other cultures continue? What are other screens for rehearsing authentic self-understanding? What is the appropriate dramaturgy at this time?

B. The Ecumenical Dialogue Course

During the sixth cycle what have been the Ecumenical Dialogue collegiums became the basis for a new course, using past wisdom on the ecumenical dialogue lectures and the writings of Tillich and Niebuhr. The four-session course, built on the RS-I framework, used the insight that both Eastern and Western classical faiths are in dialogue with the secular quasi-faiths and are learning from each other. The following frame was built:

ECUMENICAL DIALOGUE	
The Quasi-Faiths	The Eastern Transcendent Tradition
The Western Ethical Tradition	The Shape of the Emerging League

The seminars included "The Idea of Radical Monotheism" Parts 1 & 2, several poems from Zen Buddhism, Buddhism and Hinduism, and Dunne's preface to The Way of All the Earth.

Each of the first three lectures used a screen of the historical conditioning, the foundational perspective, the destinal gifts, and the dialogical struggles. The Quasi-Faiths lecture explored Humanism, Nationalism, Marxist-Leninism, and Existential Nihilism. The second lecture explored the Protestant, the Catholic, the Jewish and the Islamic faiths. The third lecture explored the Hindu, Buddhist, Confucian/Shinto faiths - and contemporary Maoism. The fourth session revealed the bias of the course, which is the People of God as it is emerging in our times.

C. The Service Recontexting

Several moves were made toward the image of service in the now as a crucial dimension of the Academy life.

The most dramatic shift was the Cycle IV celebration. The Cabaret, formerly an exclusively Academy event, became an exercise in spirit care and nurture for the world. The Chicago Nexus was the audience. A series of workshops and meetings provided structures for writing a new script. The ecclesiola time design included more preparation time and called for new staff configurations. This event was rated as the turning point by both students and faculty.

Many curriculum elements were experienced in a new perspective with the decision to open up the Cabaret. The first celebration at a dinner theatre set up the Cabaret as a demonstration of possible style. The Cabaret as service significantly deepened the experience of dread in the fourth cycle, thereby deepening the participant engagement in Kazantzakis and the Ur Images course. The Christ of History paper is even more crucial than before as a tool for reflection and debriefing of the transformation.

In addition to the shift in the Cabaret, another shift in service was made by revamping the one-day wonder rationale to include security as well as kitchen enablement. The Uptown Workday included cleaning and painting in the neighborhood. Participants served the immediate Kemper community as well as the local geography setting of Uptown.

Course Revisions

The following are the significant construct breakthroughs:

1. LENS pedagogy assignment configurations were re-worked to intensify the up-front experience.
2. Several seminar plans were redesigned, which include:
 - Mumford paper - CS-I
 - Niebuhr paper - RS-I
 - Augustine - Church History
 - Job - Old Testament
3. Several lectures were re-worked, including:
 - Revolutionary Art - Psychology and Art
 - Shape of the League - Ecumenical Dialogue
 - Spirit Sustenance - Leadership Methods
 - Exemplars (collegiums) - Profound Humanness
4. The Ecclesiola was shifted including:
 - A new Cycle VI time design
 - New Prayer Game
 - Other World visits replaced Psalms conversations

Both the evaluation and new course work were documented and will be passed on to succeeding faculty for continued refinement.

IV

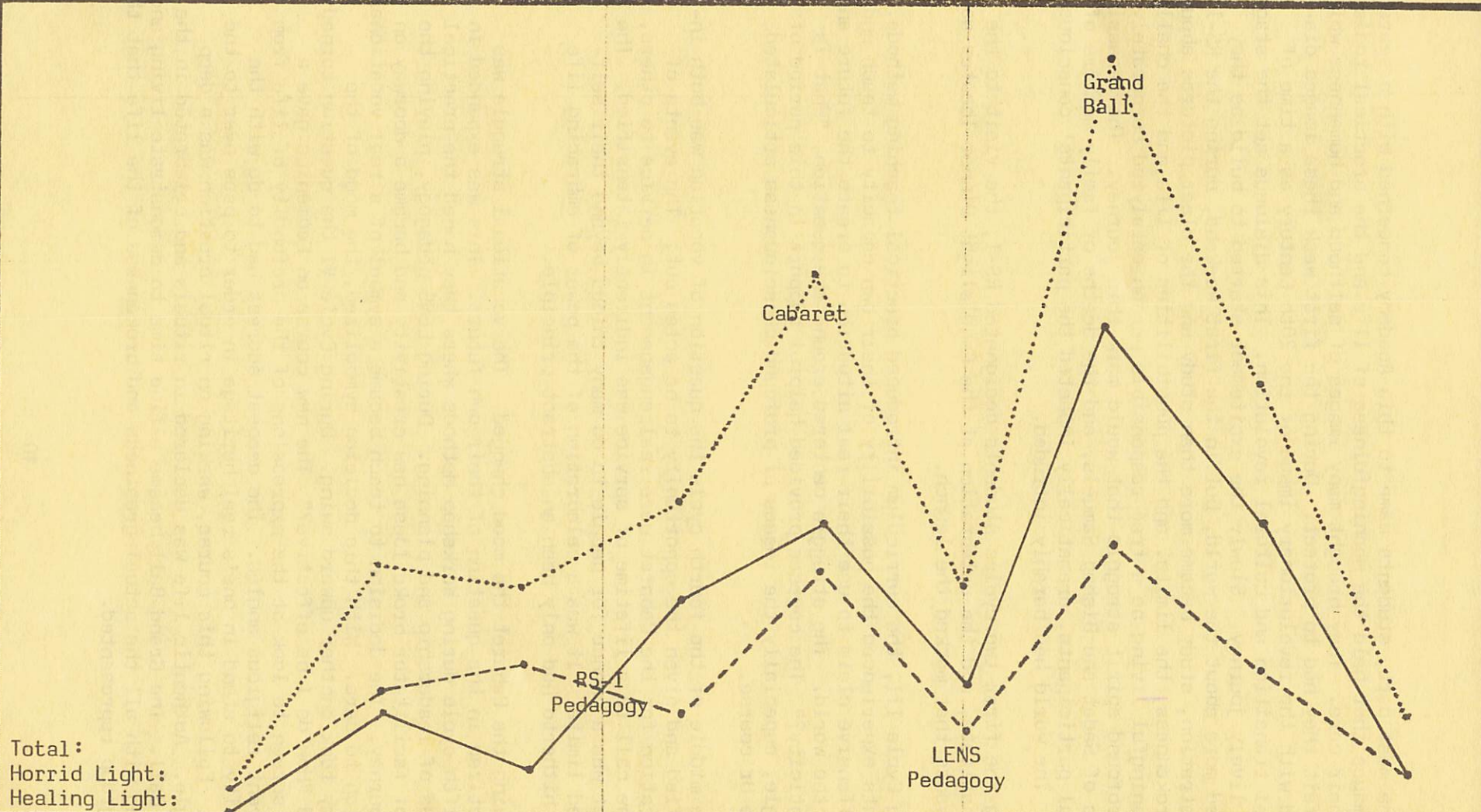
THE ACADEMY JOURNEY

The Global Academy is designed to take participants on a journey to the center of Being itself and then return to a life of corporate service. Thus, the fourth cycle of the curriculum is the turning point. The first three cycles guide the participants through the images of the cultural revolution of our times (the historical struggle to name the way life is) and introduce the tools and methods for declaring those images in our time.

The return begins in Cycle V and is intensified throughout each successive cycle. Three themes run throughout the reentry cycles. One is the practical preparation for regional engagement through method modules, tutorials, ecclesiola and breakfast roles. The second thread is a historical context for corporate engagement and representational care through Old Testament, Sociology and History, and the Individual and the Family courses. The third theme is the depth struggle with the decision to be the League which reaches full intensity in the Odyssey.

The following chart holds the eventfulness of this journey.

6



Total:
Horrid Light:
Healing Light:

CYCLE:	LAUNCH	I	II	III	IV	V	VI	VII	REENTRY
HORRID LIGHT	1	5	6	4	9	3	10	5	2
HEALING LIGHT	0	4	2	8	11	5	18	11	2
TOTAL	1	9	8	12	20	8	28	16	4

For the most part, students came to this Academy concerned with a search for images that held the meaningfulness of life and the practical tools for their care. They brought many images of selfhood and humanness which they felt they had to protect. During the first week these images dialogued with the revolutionary image of the 20th Century as a time of radical transition and cultural revolution. This dialogue set the stage for a lively journey. Slowly the excitement started to build as they learned more about the world, but in the first weekend, during the RS-I demonstration, study became more than study and the clear pictures about the brokenness, the limits, and the possibilities of life and the challenge to meaningful living as a free responsible person catalyzed corporately the profound spirit struggle that would mark this journey. The assassinations of Sadat and Bishop Samuels, and the deaths of family members of several participants, dramatically impacted the participants' consciousness. The world had harshly intruded.

During the first two cycles students designated RS-I, the visit to the Art Institute, and the celebration at the Candlelight Dinner Theater as the events that marked the launch.

During Cycle III, the curriculum introduced practical teaching methods. Students experienced the possibility of their own capacity to teach and the offensive claim to use their real situation to create the future and serve the world. The struggle centered around the question, "What is authenticity?" The courses provided helpful support in this period of struggle, especially the images of profound consciousness articulated in the Ur course.

In the middle of the fourth cycle the question of vocation was both intensified and given the opportunity to be acted out. The events of preparation for the Cabaret were real engagement in service to others, and the call to a lifetime of service was indirectly intensified. The Cabaret was a chance for people to do many things beyond their self-imposed limits. It was a celebration of the power of embracing life which hitherto had only been an abstract principle.

Following the Cabaret the mood changed. The vocational struggle was concretized in the question of their own future. This was expanded in the fifth cycle during Workshop Methods where they honed the practical methods of leadership and planning. During LENS pedagogy, playing the role of facilitator broke loose new creativity and became a doorway on the journey. The decision to teach became a symbol of a real vocational decision to care. With this decision symbolized, the mood of the Academy took another upward swing. During Cycle VI the question turned toward "How do I be effective?" The new course on Ecumenics gave a fresh screen to look at the expressions of the profundity of life from different religious angles. The deepest address had to do with the necessity to stand in one's real heritage in order to pass over to the other. Following this course, working on ritual creation was a deep struggle. Authentic life was declared in rituals and celebrated in the Grand Ball. The Grand Ball became a fine time to demonstrate living and dancing with all the actual greatness and brokenness of the life that they as a group represented.

This point was the highest mood in the Academy. The absolution of the Ball, the demonstrated corporateness, marked a time of humility, gratitude and compassion. Once this step was taken, the only remaining question was steadfastness for the rest of my life. This question was practically addressed through the objective demand for covenant declared in the Leadership Methods module, the second RS-I pedagogy tutorial, and the Individual and the Family course. The Odyssey capstoned this journey with exercises that pulled together the whole eight weeks and projected lives given in service to the world.

V

FUTURE PROJECTIONS

Three basic images inform the long-range projections of the Academy.

A. The Declaration Context

The Academy will be the basic vehicle for transmitting and wrestling with the images that form our declaration to the world. Grounded in the RS-I dynamic, based on a phenomenological mode, the Academy builds a comprehensive universe of discourse that allows human beings to attune themselves creatively to the times in which we live. Following the 35th Academy, a three-week Transposition Lab will be held with 60 participants from the last two academies invited to struggle through corporately the symbols of the great religious faiths that transparently reveal the wonder over life itself. The Lab holds portents for an even greater extension of this declaration.

B. The Formation Function

The formation function of the Academy is to build the regional teams. The Academy advances participants on the human journey, whether consciousness has occurred for them recently or many years ago. Consciousness of the times is intensified and given a framework. The journey to the center of Being in the first four weeks creates the consciousness of consciousness that exposes the profundity of spirit amidst the pain and glory in each participant's life. The journey to service then begins, guided by the curriculum, and interspersed with opportunities for articulating one's purpose in life and practical plans. The latter dynamic comes to a climax in the Reentry Odyssey. Life commitment to building the earth is enabled through theological grounding of the way life is along with practical intellectual, social and spirit skills in the context of the global demand.

The Academy is Global Community. During eight weeks authentic encounter inevitably occurs between the many cultures, with language struggles and individual styles. The participants wrestle with the meaning of true care for their colleagues, most particularly within the team structure. The curriculum intensifies both the sense of globality and the development of authentic community. The aim is to maintain a balance of the world cultures through strategic recruiting, both of faculty and students.

The Academy is an integral part of the comprehensive curriculum of the movement. It needs to be part of every new Order member's training within the intern year. Each order member needs to participate every fourth year. The key to foundational training, contexting and re-contexting of the regional team and other movemental cores is this intensive Academy experience. It covers our basic intellectual, social and spirit methods, yet it is only part of an overall complex of training at various geographic levels.

A marketing system needs to be put into action for the Academy. The edge will be targetting groups (such as in the universities) for attending in blocks. Geographic quotas will be set and regions will be enabled to see the ultimate missional advantage in releasing key troops for Academy attendance. Order journey tracking will be done by computer, which will enable the actualizing of the training rationale. A new brochure is being created and other enabling materials will be supplied. Faculty interchange during Quarter III will catalyze further participation.

C. The Manifestation Style

The manifestation style of the Order will be enhanced through providing the structural sign that training is a key to the future. This means that a core of at least three to four persons, two of whom have a comprehensive depth knowledge of the curriculum, need to be assigned on a long-term basis to Academy and the Training Post in Research Centrum. This would enable ongoing and strategic recruitment, modules update, development of the Resource Center, and planning and followup of the transposition.

A Resource Center needs to be developed with curriculum manuals as a basic component. Organized, accessible archives will be invaluable back-up, alongside with an updated, cross-referenced library of curriculum sources. Audio-visual supplies such as new maps for gridding will be obtained, and equipment such as for video-taping will be part of the diverse imaginal tools.

Faculty training is indispensable to an expanded Academy. Two entire weeks are necessary for concentration on pedagogy. During the Academy, at least one person needs to be assigned for the purpose of on-going faculty development - exclusively. That person would not be doing any teaching of students. As a foundation for faculty recruitment, Order and movement training needs to take place on a wide scale. Much could be done during the summer, when many have vacation. Of course, regional training needs to be emphasized.

Practical support of the Academy is the only way this programme can truly expand. Tuition must be required, but could be pro-rated according to the stipend level in effect in their region. Facilities need to be prepared for both the overseas Academies and the expanded size of the Spring Academy. This is a very fundable service to the globe. In the arena of services to the participants, it is becoming apparent that child care structures will be necessary as in times past to enable broader participation.

As these and other moves are made toward the future, the Academy will continue to play a foundational role in the life of the Order and movement.