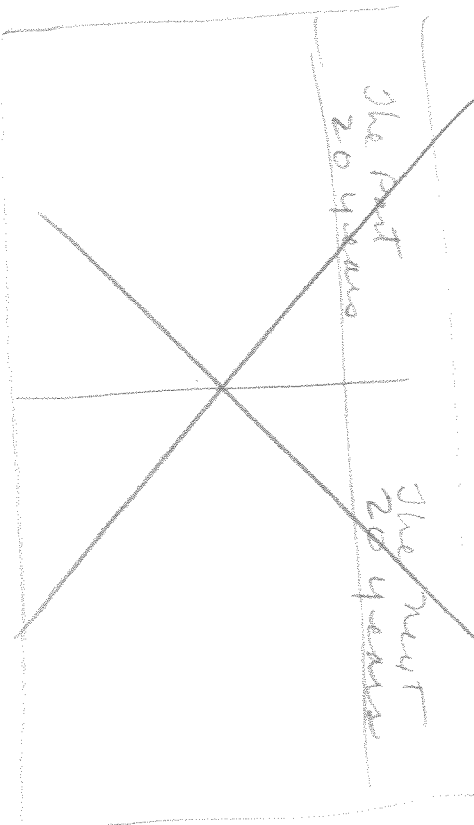


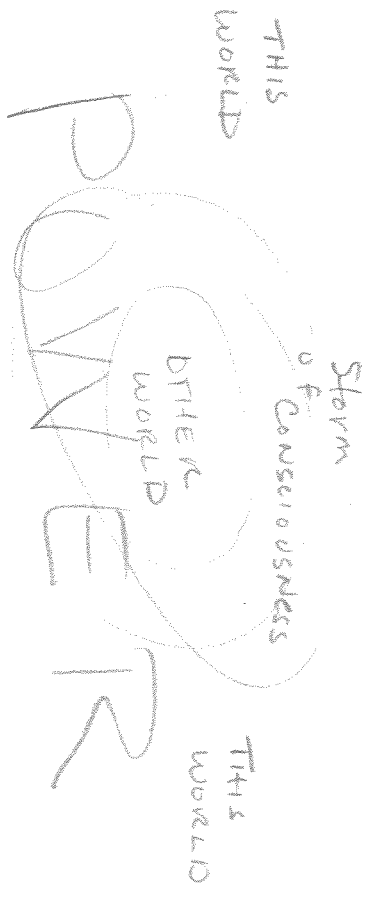
How can I put into the space that fits Reels, &

	The past 20 years Reversing the current			The next 20 years Reversing the world			The Present movement				
Life	The	Rel.	Comp.	The	Victims	The	RSI	The	Summer	The	
As	Reversal	realities	emp. -	of	of	Spirit	Group	Year	1/2	Reading	
Names	of the	of	70's	Other	Order	MAT	Group	of		of the	
	Church-	Human-		World				Consciousness		World	
1-2	3-5	6	7-8	9-10	11-13	14-15	16-18	19-21	22-27	28-31	32-38

Chart #1



~~Chart #2~~



3/4/72

March 4, 1972

"How Can I Not Miss the Dance
that Life Really is"
Page 1

⁷"
~~"How can I not miss this question that got asked the other day. It seems to me to be a very profound way to put the question. "How can I not miss it", somebody said "Not miss what?" and other neither that question was, "How can I not miss the dance that life is really is! How can I not miss the dance that life really is! That question has~~

~~That gestated for me some of the experiences I've been having with the New Testament we've been reading, Gospel of John, to one another and talking a little bit. In a way this was the disciples' question, as Jesus is at the last meal, he has with them they keep asking questions. And in all of their questions have this kind of thing in it.~~

Jesus exclaimed in anguish of spirit, "In truth, in very truth I tell you, one of you is going to betray me." The disciples looked at one another in bewilderment.

~~Who could he be speaking of? One of them the disciple he loved. A little later he is talking about the way and Thomas says "Lord we do not know where you are going, how can we know the way can we know, what is the way?"~~
Simon Peter has John to ask Jesus, who he means. Who could he be speaking of? One of them the disciple he loved. A little later he is talking about the way and Thomas says "Lord we do not know where you are going, how can we know the way can we know, what is the way?"

All through these passages Jesus is almost confident beyond the bounds of human reason to be confident. ~~Here he is and his~~ disciples are utterly and completely confused and he is

saying things like, "Now the Son of ~~God~~^{man} is glorified and in him God is glorified, if God is glorified in him then God will also glorify him in himself and will glorify him now." ~~Just the bold, bold, bold, The~~ disciples will worry about what is going to happen

to them, and he tells them, "Set your hearts at rest, there ~~is a lot of~~^{are many} dwelling places in the center of Being, in my Father's house, in the ~~other~~^{or} ~~world~~^w." There is plenty of dwelling places I am going there now to prepare one for you. "Quit being so upset."

And when Thomas questions him ~~some more~~, he ~~says~~^{says}, "I am the way, I am the Way." ~~clear on~~
~~down to the bottom of that chapter where he says "Go up let us go forward". And of course they are going to Jerusalem.~~

⁹
~~How can I not miss, How can I not miss the dance that life really is? Some^{us} of I think, grasp ourselves as men of action and we have been disappointed with our actions.~~

~~ANNEX~~ the things that we have accomplished. Some of us probably grasp ourselves as men of inclusive vision and become these days, ^{we have} deranged with seeing things we know don't ^{not} fit together. It ^{is} almost like the sky is lit up with ~~a whole~~ snowflakes of burning red-hot insights. But there is no pattern. They don't ^{not} fit together, as an operating guide for my life. ~~or you here~~ ^{at people saying,} ~~somebody says~~ "Is anything I could ever do worth doing?" ~~is anything I could ever do worth doing.~~ I mean will it make any difference in all of the ~~broad sweep of history.~~ You see a quiet frustration like this settling among the students today who were not many days ago quite active human beings. They ~~now go~~ ^{have gone} back to school and it's not ~~because~~ ^{have} because they've become establishment, but because there is nothing ~~that~~ they can see that is worth doing, ~~there is nothing they can see that is worth doing.~~ So let's bide ^{their} ~~our~~ time, ^{they} ~~let's~~ wait. But underneath this particular moment, it seems to me is this question ^{is} there. "How can I not miss the dance that life really is?"

~~Now one of the problems is, is that~~ ^{4 3} life dances at all moments, but it dances different at different moments. Life, ~~it~~ ^{is} seems, is taking on a new moment, and ~~everything~~ everytime a new moment comes on it's ^{is almost} like you were dancing along to a particular tune and suddenly they (changed the record). ~~And~~ ^{is almost} It takes you ^{fifteen} ~~maybe 15~~ or ^{twenty} ~~20~~ minutes to even catch on that it's ^{is} not the same record. ~~was~~ That happened to the spirit movement in Summer '71. ~~It's been happening for sometime and now becoming very conscious it's already happen.~~ The record has changed. A new era has ^{come} ~~come~~ into being, we are passing through a crucial gap in the history of the movement. We have been ~~talking~~ ^{talk} about the ^{twenty years} next ~~20 years~~ ^{and at the same time} You want to talk about the next 20 years when you are also talking about the last ^{twenty} 20 years. That ^{is} ~~is~~ an ^{awesome} ~~awe~~-full thing to grasp, ~~yourself talking about the next~~ ^{is} ~~and~~ the last ^{twenty} 20 years, all the way back to 1952, we were doing one sort of thing and now from 1972 to ~~clear on down to~~ ^{our} 1992, however time works (of course the Lord can change records again sometime) ^{(Realizing, of course, that the Lord can change records again sometime).} we are going to be in a new moment. I want to try and say what I know about this ^{shift} ~~switch~~. No I won't try and say all I know, because that would take you beyond the structure of your morning. But even if I had all morning and all afternoon I couldn't really say what ^{all that} really needs to be said. But maybe a few clues.

9/4

twenty years was

Renewal of the church, ~~that was~~ The number one theme of the past, The next ~~20~~ ^{twenty} years ^{there will be} ~~put down here~~ renewal of the world. When someone says the church is already renewed I ^{get a little uneasy} sort of ~~do a couple of double takes~~ because I ^{know} ~~ve been a few local congregations that have a little bit of work left there~~ ^{to do; but, nevertheless,} the renewed church is here, ~~just period,~~ I mean it is here with power, it ^{is} here ^{in our} ~~with us~~ doing the Canonical Hours, ~~this morning.~~ It ^{is} here ^{in our} singing, it ^{is} here in our sodality, college, seminary dynamics. In religious houses, local cadres and academies and across the world, the church is renewed. I mean **A** live People of God are in history. And ~~even~~ though it may look to you like a little mustard seed, That mustard seed is growing so fast that a mustard tree is going to rock this planet before we are ready for it. Now what we meant ^{by} renewing the church was ~~something like~~ taking the theological revolution, the lay movement, ^{and} the ecumenical ~~movement~~ mission concept, that was alive ^{inside} the structures of the church ~~already~~ and bringing it to radical ~~existence~~ ^{that} flame, ^{that} renewal, ^{took place} radical burning within the inherited structure, bringing alive again the treasury of the past, bringing alive again an authentic ^{twentieth} 20th century expression of the People of God in history.

9/5 (In the first twenty years) ^{also talking} And then we were ~~talking~~ ^{back here} about disclosing the radicality of humanness. The N.R.M. ^{charts} represent that, and long before ^{those} N.R.M. charts were hung ~~up~~ on the wall, long before ^{religions} N.R.M. were organized and academies came into being, long before that, ^{of} this disclosing the radicality of humanness was ^{already} going on, ^{It} was going on in the content and methodology of RS-I. Though it was hidden there if you like, it was going on ⁱⁿ through all of our curriculum, ~~through it was latent there.~~

I remember the first time I heard the ~~present~~ secular lecture that we do in our PLC's. Suddenly ~~that~~ it just dawned on me as it never had before, that present in the Church lecture, present in the God lecture of RS-I, present in everything we were doing, ~~was~~ a radical rediscovery of something utterly secular, ^{rediscovery} and ~~that is how human human was.~~ ^{was of humanness itself.} We've been doing that for 20 years.

9/11 Thirdly, what we have been doing for ^{twenty} 20 years is corporateness. We probably had our hardest fights ^{here.} But we ^{have} gotten clear over the last ^{twenty} 20 years that no ^{one} ~~body~~

can be a relevant human being in history save he transforms the individualism he has inherited in the last 300 years into brand new forms of corporateness ^g where human beings take seriously the fact that their existence is in fact with others. The spirit man is always with other spirit men in his effective action in history. And how to think through what that means it doesn't mean some kind of club of escape, ~~but~~ ^{Corporate N E S S} ~~it means~~ ^{not} crummy human beings who are bound together ~~ever against a~~ ~~XXXXXXXXXXXXXXXXXXXX~~ ^{but} commonality of task in history. ~~W~~

① We spent ^{twenty} 20 years bringing off these miracles. It just seems ^{incredible to say} ~~XXXXXXXX~~ awesome that we are moving into ^{twenty} 20 more years where miracles as awesome as these and totally unfamiliar to these in a way become our themes. Renewal of the world, ~~XXXXXX~~ Summer '71 was eagerly awaited ~~for~~ by all of us. I ^{remember} ~~sort of ended~~ every workshop ^{and every practice course} before Summer '71 with the shortcourse, "Well, what you have shown is, that ^{what} we need is a NSV and we are going to deal with that in Summer 71." ~~That was my closing short course for every workshop in every practice course of every sort.~~ And it was true at one point. The only thing that you came ~~to~~ when you got to the bottom of a practical workshop on the world was ^{the clarity that it was} "My God it's ^{was wholly} not patch work we needed, it's a new social vehicle. ~~And the only thing that kept us from dying is that Summer 71 was hanging out there and the word New Social Vehicle was pasted over it.~~

② Now when we got to Summer '71, ~~and this happened~~, the experience was a little different than we had anticipated. I mean it wasn't ^{not} like, "Oh, good we got that straight!" It was like ^{we} "MY GOD, WE GOT THAT STRAIGHT!" ~~on it was~~ ^A whole new incredible universe ^{just} was dumped on us and we really didn't ^{not} have it straight. We had ~~ourselves~~ an entirely ^{spiritual} new situation in which we had conviction ^{now} that it was possible ~~XXXXXXXX~~ ^{actually change} to change the world, ^{we began to get hold of how we could change the world.} and ~~sort of how~~. Grounding this shocked us. Because ^{we} when you began to see ^{in the} these social dynamics ~~out here.~~ That it really ^{the real} was possible ^{inhibitory} for ~~us~~ human spirit ^{sociality} to stick it's being into ^{re-} balancing ~~one of these~~ ^{DYNAMICS} and reshaping the structures of history, there was ^{an} ~~any~~ a kind of overwhelming horror set in. We ~~had~~ ^{Needed} to have a lot of civilized men, ^{to} who were able to go into the midst of the complexity of the 20th century ~~and~~ ^{to} actually pull that off. The possibility was in history and that rickshayed back in

into forcing us to ~~shove, shove~~, shove ^{to} the deeps ^{of} what it meant to be a individual
civilized man who had ^{what it would take} ~~guts~~ ^{task} enough to pull that off. That ^{is} when we begin struggling
with what does it mean to be your biology. What does it really mean to be a woman?
What does it really mean to be a man? What does it mean to be ^{forty} ~~40~~ years old? What
does it mean to be ^{twenty} ~~20~~ years old? What does it mean to be a part of the social ^{if} vehicle
in which the dynamics of that society are the dynamics inside of your own being. What
does it mean to ^{live an authentic} ~~put on an adequate style, that moves out into the actual social fabric~~
~~and amount to something, out there.~~

^{Q110} Then the second ~~thing you need to put on this side it sort of goes along with a~~
new slope on disclosing the radicality of humanness ^{is} ~~is~~ ^{is} communicating ⁱⁿ the other world.

~~Thatx~~ If that doesn't ^{not} ~~cause~~ you to do a few double takes after fighting
second storyism for ^{twenty} ~~20~~ years, then you didn't ^{not} hear it. "Communicating the Other World!"

This is a not a back track into ^{eighteenth} ~~18~~ century fundamentalism. It ^{is} ~~is~~ grasping a new way of
seeing that spirituality and the natural world of the ~~existing~~ humanity is intimately
related. The Other World is a spatial symbol for the ^{presence of} ~~the~~ present spirit ^{right} in the midst
of a social group ^{and} ~~right~~ in the midst of a social dynamic. ^{It is a presence of spirit} ~~Right~~ in the midst of an
earthly moment of life. ~~Mankind is not simply a historical, natural being. He is a~~
~~relationship to the eternal.~~

^{NOT} And that eternality is like another world sitting there on his head in this
living moment. ^{and it is as though} ~~And it is~~ like man must take a trip back and forth between the eternal
world and the temporal world. All of the time, he ^{is} ~~is~~ a traveler ^{who} in this particular
moment leaves this particular world and travels to the living center of this particular
moment. And that is like going to another world in an entirely different domain, ~~and~~

~~Then~~ he returns to this heart thumping particular place in time with a new feel after
life. And it is in fact true that unless man makes this journey, unless we are able to
communicate the Other World that is present in ^{every} ~~every~~ single ^{living} moment of life, then this
world is experienced as sheer prison. But if he makes the journey into the other world
and back again, ~~the moment in which he is living is turned into dance. That moment~~

no matter what it is ~~is turned to dance~~ ^{and} it's jail nature is ~~not~~ ^{split} asunder.

~~And~~ ^{It's} glory shines through, that particular moment. ^{91"} ~~now~~ You and I have had this

happen to us, it is not such an uncommon sort of thing. Every living soul has had this happen that is not dedicated to being a vegetable in some sunny suburban garden. ^u

You ~~we~~ ^{have} had this happen, if you ~~we~~ ^{have} been ⁱⁿ a good spirit conversation where you were talking about water, ~~that's a good one,~~ ^{or perhaps about} helplessness, ~~that's always a good one,~~ ^{or some other}

subject that obviously called forth the memory of the fact that you were a spirit being. Suddenly you were transported into the very center ^{of the other world} ~~and~~ ⁱⁿ the middle of that

conversation in that silly seminar room, ^u or cadre hut, ~~into the other world.~~ Or

~~perhaps~~ ^{maybe} you ~~we~~ ^{have} had ~~in~~ ^{this happen} a scripture conversation, ^{while} you were reading along in Luke and suddenly one particular verse ~~it was like the~~ ^{brought the} whole chapter ~~caught on fire.~~ ^{to} ~~and~~ ^{After}

you ~~talked~~ ^{talked} about it a little ~~but~~ ^{was} the room ~~was~~ suddenly whirling around like a

hurricane. ~~and~~ ^{everybody} ~~was~~ ^{was} clear that it ~~wasn't~~ ^{was not} something that happened to somebody there, it was the Other World that entered the room and smoked up the place.

~~Or maybe you were reading a Psalm and in the middle of~~ ~~the~~ ~~reading that particular~~

~~The~~ ^{had} Psalm ~~awe~~ ^{settled in} settled in. ~~And that is a good phrase awe settles in,~~ ~~it~~ ^{blows in under} the table. ^{or} ~~it~~ ^{creeps in through the windows,} ^{or} ~~just comes like a heavy weight~~ and ~~just sort of~~ ^{presses} everybody down to the bottom of their chairs. ~~Or there is~~ ~~all kinds of way that awe settles in.~~

~~I've been having a great time with Kazantzakis trying to think through how~~ ^{has been} Kazantzakis ~~is~~ ^{is} helpful in understanding the journey to the other world. ~~And I~~ ~~finally got something said to myself that has been so exciting that I'm not going~~ ~~to say it to you but just tell you about it.~~ ~~And if you want me to talk about it~~ ~~some other time I will.~~

~~There's~~ ^u The Cry is the cry in the Other World. ~~And~~ ^{When} you hear the cry you journey out toward the other world scrambling through one level of ~~consciousness~~ consciousness to another ^{until} until the vision hits you. And the ~~vision~~ ^{vision} is ~~just~~ when the other world smashes through and you see illuminating, that life is a relationship to the eternal. ~~And~~ ^{then} you have the Action on your hands. ~~And you can think~~

And you can think about it in the middle of the spirit conversation if you like, where you have to talk about where the world burns you and you try to give expression to it with your own words and style your own life. That's the action.

And the action brings you back to this palpitating moment of your existence that brings you back to this ~~right now~~ ^{present moment} and turns that moment into dance.

I brought just one little versus of Kazantzakis along to read, as to how that story ends.

Then all at once the rhythm of the earth becomes the vertigo, time disappears, the moment whirls and becomes eternity and that moment in space no longer exists

delete

[check page]

~~Now I don't know how we get this said to ourselves because~~ ^{at 13} this is going to be crucial for ~~20 years~~ ^{the next twenty}. That save the Other World is communicated to man, save he takes many trips a day from here to there and from there back to here, there will be no renewal of the world, ~~there will be no renewal of the world.~~ Just ~~period.~~ It is almost like this world is not even worth renewing if man doesn't learn to live; if man doesn't learn that living is a journey that goes into eternity and back to the temporal. And therefore gives ^{my} ~~temporal~~ infinite worth because it is the place where the eternality of life is lived. ~~And if that is not re-~~ discovered then the temporal disintegrates into ~~bored~~ ^{boredom}, anger and confusion. It is literally true that the bread of this world is not enough for man.

^{at 14} ~~Now~~ the third ~~thing you have to put over here~~ ^{aspect of our next twenty years the} is Historical Order. ~~Now we haven't~~ ^{yet experienced} had such a thing as an historical order, ~~yet~~. We ^{have} just had some families experimenting with what they ^{have} ~~we~~ called a family order. And that isn't even what I mean by an historical order. It doesn't mean some kind of organization it's not somekind of ~~religious organization~~ ^{with} base houses, religious ^{religious} houses, and friends. It's a global spirit reality that is taking on a sociological form. It's a catalytic form coming into being, ~~and without this catalytic form there is no one there to~~ ^{which} communicate the Other World. ~~And there is nobody there to be the key for the re-~~ ^{one} newal of this planet. This is a tactical, more than tactical utterly essential

*The Renewal of the church
and the world.*

~~and fundamental reality related to these other two. And to say that it is not a religious organization is cutting against something because~~ ^{image} All of us ~~sort of think of our-~~
^{as having} selves joining something. We ^{have} joined the spirit movement. But ~~it's~~ like the
^{is} spirit movement is not something to join. It's ^{the} sort of a wavy wind in the air
that hits you one afternoon and then you give form to it with your own body.

The sociological form to the movement is ~~just you~~ ^{simply you} struggling to stay with the wind ^{of God.}
~~And the whole historical order is just one frantic attempt to stay up with the wind~~
~~of God. Just one frantic attempt to stay with it, to be a sociological place in~~
~~history where the wind blows.~~ ^{the historical order is} Or where the blowing of the wind is taking on socio-
logical form.

^{9/15} ~~now~~ We have tried to spell out the broadness of ~~this~~ with phrases ~~that are in~~
like the attended, the intended and the extended orders.
~~this little pamphlet, you might find interesting. The last set of phrases was the~~
a-tended order, which means the symbolic order, ~~And the old set of phrases which~~
~~means the order, in the earliest set of phrases.~~ ^{is} In theory there has to be that
group of people who ~~are vocationally religious nuts.~~ ^{are} who take on some kind of
utterly total full-time kind of religious covenant.

~~And then we have talked about~~ ^{the} the in-tended order. ^{is pointing to those who take on} That's another kind of
a covenant where the relationship to the world is maintained in a great deal
more firm manner, ^{The intended order is that} and a group of radical spirit people living primarily in the world, who,
nevertheless relate, intimately, daily, vocationally, monetarily, and every other
way to the a-ttended dimension of that historical order.

~~And then we have talked about~~ ^{the} the ex-tended order. ^{moves} Which gets you clear out
into even more kinds of flexibility of covenants. ^{We are not sure} In other words our mind is going
~~wild~~ What kind of form ~~does~~ ^{is} this have to take. ^{kind} ~~And~~ Some kind of hubs and some
kind of wheels of relationship is about the best we have ~~had to~~ come up with. All
three of these: a-ttended, in-tended, ex-tended is what you mean by this category
of the historical order. So that everybody is in the historical order. Or to put
it another way the spirit movement itself is becoming an historical order. ~~or~~

^{the} The spirit movement and the historical order are the same problem. ~~Or historical order~~

XXXXXXXXXXXXXXXXXX

Marshall 3-4-72
How shall I not miss the dance
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is, ^{in the hell} ~~how you give form to whatever it is that we are. Whatever a spirit movement is.~~

9/11 Now being the spirit movement is a radical thing, ^{because} ~~the spirit movement is literally God's body in history. I have to put that radically at least to get myself jarred loose. It is the place of revelation. That's what the spirit movement~~

~~is. It is a sociological place where God is being revealed to man. You go and sit down next to the ordered social forms of the spirit movement. And while you are sitting~~

^{When you sit} ~~there you meet God face to face. Now tell me that hasn't been true! It doesn't~~ ^{not} happen every time, ^{but} that is literally true. One of the greatest mystery that has preoccupied my life for a long time, ^{is} ~~how that is possible, we are scrougy human beings like those of us who sit around here. To~~ ^{it} ~~somehow become the place where God~~

is met, ^{And} ~~not just the place where God is met but the place where human beings are responding to God in being authentic human beings. I don't~~ ^{not} know how this is possible except that I know it is possible from experience: ~~That people who are~~

^{simultaneously} ~~simoustantaneously~~ limited, scared, neurotic, biased, stupid and ^{possess} other frailties, ~~And who are further more sinners who refuse to be their frailties who~~ ^{nailed} ~~against God who created them and destroy their fellow man; Nevertheless those people become the place~~ ^{where} ~~God is met and where Satan is overcome and~~ ~~authentic man emerges.~~

~~Now I don't~~ ^{not} ~~how that is possible, I'm just here to bear witness. I'm here to be a testimony if you like. That is the way it is. That is what is happening. And~~

It is ^{as if} ~~only~~ ^{the issue of an} ~~when~~ you take historical order with some ^{measure} ~~direction~~ of seriousness, ^{like this} ~~is it anything~~ that any of us want to have anything to do with ^{it}.

9/17 Now ~~that~~ ^{giving form to the spirit} ~~is something radical, and giving form to the spirit is something like a radical focation. If recruiting a RS-I course is hard for you, if spending a year in a religious house seems frightening, ~~why~~ ^{begin to seem like} those are simple things like running around the block. Anybody can do that, but giving form to the spirit of God in history, ^{is quite another matter. You might say, one ought to have his} ~~you ought to have your~~ ^{movement.} ~~head examined to volunteer for the spirit~~~~

~~At least you ought to go home and brood on it for a week, before you even come to a meeting like this. The~~ ~~vocation~~ ^{is} ~~of being the spirit movement that~~

is the wild nauseating decision. And it is wild and nauseating for ~~Joe Mathews~~ ^{those who have} ~~been engaged in it for twenty years as for those who decided yesterday,~~ ^{as} as well as ~~Jacqueline McGillicuty in the Manchester Galaxy.~~ The spirit movement is a global reality that is nauseating for ~~any~~ everybody. It is overwhelming and wild and after you have decided to be a part of that reality, ~~why~~ then ~~hard~~ doing little ~~and~~ things like recruiting courses, and running academies and teaching courses and joining religious houses, organizing religious houses, pioneering the evangelism of Africa, ~~why~~ those are nothing ~~at all~~ ^{deciding to be} compared to ~~joining~~ the spirit movement.

A18 Now perhaps you are already getting an awed feeling. You might just decide not to go on this journey for the next ~~20~~ ^{twenty} years. The question is not whether you are going to go or not, the question is only whether you are going to go kicking or screaming, ~~or~~ whether you ~~are~~ ^{are} going to go ^{with} open eyes and a joyous heart, recreating this destiny out of your own free will and in the process creating the possibility for thousands of ~~lives~~ ^{others} ~~to live~~ live their real livingness.

A19 ~~RS-I~~ ^{centered} is the course that ~~started~~ ^{started} our whole ministry ~~overhere.~~ ^{in the last twenty years} I almost ~~feel like somebody must be crazy to suggest that another course~~ ^{It seems wild} ~~could center~~ our ministry ~~overhere.~~ ^{in the next twenty years.} I ~~don't~~ really believe it yet. I've got to see it to ^{What is beginning to become clear is that} believe it. But ~~this is the model I'm suppose to put up.~~ ^{in the} That The New Individual ~~and~~ New Society is the course, not that takes the place of RS-I, but that provides now the new context in which RS-I takes ~~its~~ ^{has} place. RS-I ~~certainly~~ provided the context ~~back here~~ in which everything else took ~~its~~ place. It was the ~~mediating~~ ^{mediating} center of our struggle. Now we are attempting to design a new course, ~~and this is more than designing a new course this is designing~~ a new fundamental context, in which our operation takes place. It doesn't ^{not} in the least mean that RS-I goes away or becomes less significant. ~~than it already is.~~ ^{RS-I begins to} But ~~it~~ ^{it} takes on a new role. ~~Now if you don't sense that that is a little bit radical then you better go home~~ ^{think} and take a while longer about it. Another

Another ~~why~~ to put it here. Let's put here the creator. We have been struggling

in the last twenty years
1 with reexperiencing the Creator. ~~and~~ Now our ^{force} ~~force~~ is going to be on the creation.

~~Now~~ We have known for a long time that there wasn't ^{Not} any way to experience the Creator except through the creation and you might say also ~~think~~ that we are saying that there is no way to experience the creation save you ^{have} ~~we~~ experienced the Creator. ~~These~~ ^{reality.} These are one and the same ~~thing anybody that doesn't love the transcended~~ transcendent reality ~~that brings the creation into being does not love the creation because that's what the creation is.~~ ~~But~~ To say that the creation is going to become your context and the Creator that which you take for granted means that you have a new context on your hand.

A.20 ~~Maybe I can try and put this into one or two other ways. I don't~~ ^{know} ~~if this is going to be helpful to you but I just have to draw a diagram. And this diagram~~
The diagram below has been extremely helpful to me.
~~has liberated me from confusion in ways I can't even explain. My diagram goes~~

~~like this.~~ In the center ~~here~~ ^{is} is the Other World, and around ~~this~~ ^{the} Other World is the world of the spirit. It's like the Other World is really the center of a hurricane and that hurricane is spirituality. ~~Now~~ ^{is} ~~out here~~ beyond the hurricane is this world, ~~And I mean by this world just plain old everyday earth, plain old everyday happenings, tables, and chalk, and boys and girls and the whole works, just real stuff.~~ ^{ordinary} ~~And I mean by this world just plain old everyday earth, plain old everyday happenings, tables, and chalk, and boys and girls and the whole works, just real stuff.~~

~~Now~~ Now man is a relationship between the other world and this world. ~~He is a relationship between the other world and this world.~~ Kierkegaard put it this way:
"Man is a relationship between the eternal and the temporal. Man is a relationship between the infinite and the finite. Man is a relationship between ~~the~~ freedom and necessity. But so defined man is not yet quite understood, man is a relationship ~~like that~~ which relates itself to its own self, ^{is} ~~and~~ that relation relating itself to its self ~~that relations~~ ^{is} conscious of itself as a trip going back and forth between this world and the other world. That relationship aware of itself as that kind of reality is ~~man, as spirit.~~ ^{what man is as spirit.} ~~And~~ ^{is} ~~further~~ more when you stand apart and look at the fact that that is what you are, ~~WHOO WHOO WHOO~~ ^{what} what you begin to see is a POWER. And that power is the power that brings into being this world and the other world.

~~That's what is important to me, to get it said that~~ ^I the other world is part of the creation. And the Creator created this world and the other world. In the beginning God created the Other World and This World, ^{you} Remember that verse of scripture. ^{made} He reached down into the dust of this earth and he ~~xxxx~~ ^{made} a man and then he blew into that pile of dust -- The Other World. ^{He} and ~~xxx~~ sat him on his feet as a spirit being who was at one and the same time assigned to tend the garden and also to self-consciously be the Son of the Living God.

CHART

^{Q21} ~~Now it is only when I get something like that and said that I can understand~~ ^{we were} that ~~that~~ ^{was} doing in RS-I ^{is} finding ^a way of relating to this power, relating to the Creator. ^{we were} I was living in a time when the Other World had disintegrated. ~~mean the~~ ^{gone.} Second storyism was a pile. ~~And~~ ^I it was a secular world ^{in which} and ~~had collapsed~~ ^{of} all relevant forms of spiritual form of a sense after eternity And also in a sense of a great collapse of this world. ~~when~~ ^{all} of the forms of this world were ^{also} collapsing. In experiencing the utter death of this world and the utter death of the Other World, you and I have the opportunity to experience full stop the power that created them both. ^{we can} ~~And~~ talk about ^{God} in a way that we have never talked about God before, ~~And to talk~~ about the Christ happening ~~xxxxxxx~~ in a way and a power that we have never had before, ^{and also} ~~And to talk~~ about ^{also} the Holy Spirit.

^{no 91} ~~Now you and I are coming back to rebuild this world.~~ We are coming back to love the creation and to rebuild the forms of this world and to ~~be~~ rebuild the forms of the world of spirit, ~~or the eternity, or to describe the eternity over against~~ which this world operates. ^{this} ~~And it is something like that describes for me the~~ relationship between RS-I and the Other World.

^{Q12} As we try to get a ~~little bit of a handle hold~~ on the style of life appropriate for this world, we have come up with these categories: biology, phaseology, and sociology. ^{the} ~~that~~ These are ^{we} essential realities of this world that ~~man~~ show up in this world as a women, ^{or} as a man, ~~just period.~~ ~~And that that is utterly fundamental to get a hold of what it means that,~~ when you were created, you were created male and female. ~~Male and female created them he, period.~~

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And ~~that~~ that tension is the creation, is your life and you don't ^{not} have any other life except in that tension, ~~and it is the tension,~~ ^{that} it is an ontological tension. It is a complete breach between two different kinds of beings that make up humanity. And those two different kinds of beings are in an eternal conflict with one another being different, period. ~~And how to get a hold of that difference.~~ As a difference not simply in biology, not simply in social customs but a difference in human consciousness. A difference in what it means to be a human being. That a woman feels after life, lives after life, spirits after life differently, though there are similarities, to man and vice versus. ~~And that's the first part of this new course, or one of the first~~

~~parts:~~

Then ^{CH23} on phase, I am ^{more} ~~most~~ excited about ^{the category of} phase right now than any of them.

The first ^{twenty} 20 years of your life according to this emerging model you are ~~an~~ ^{assigned to be a} apprentice, ~~you are assigned for the first 20 years to be an apprentice to life.~~

Learning what life is. When you pass ^{twenty,} 20 your youth period is over, ~~just period,~~

it is over. ~~And~~ ^{from twenty forty} 20 to 40 your assignment in history is to create society, ^{to put} your vision to practice. You can get married then you can choose a vocation, ^{then,} you can pour your ^{life} ~~system~~ into making a difference, ^{then in this period you} ~~becoming~~ mature in some vocational

~~block, or some vocational~~ narrowing, which all of us have to do finally. ~~The first~~ 20 years you are an apprentice to life. It's almost like the ^{for first twenty} 20 years you ought to

do nothing but study global culture, ~~and~~ by the end of ^{that time} the 20 years you are utterly on top of all the cultures of the globe. ~~and~~ you are only then ready, so to speak, to move in to how you are going to build a practical vocation for the next ~~20~~ ^{twenty} years.

In the midst of what you have learned the first ~~20~~ ^{years}.

And then comes ~~Forty~~ ^{from} forty to sixty-~~here~~, you have to be the one that stabilizes the social base. You have to protect the social base. It's almost like ^{is} you have to see to it that every man is cared for. When a society is disintegrating it's because those people between ~~20 and 40~~ ^{forties} 40 and ~~60~~ ^{sixties} are not doing their job. And right now people between ~~40~~ ^{forties} and ~~60~~ ^{sixties} are not doing their job. And many of them think that their life is over. What ~~is it~~ ^{an image} going to take to make them see that a new life time begins at ~~40~~ ^{forties}. That your 20 to 40 period is a life time that is now over and your entering in a new lifetime.)

And then ~~you~~ ^{we} have a fourth lifetime. Four lifetimes if ~~you~~ ^{we} can make it. ~~60 to 80~~ ^{Sixty Eighty} is a fourth lifetime and in that lifetime ^{that} is just to be sheer spirit. Oh, that is going to be fun to be ~~60~~ ^{sixty}, where you gather ^{which gives job} together all the wisdom of ~~60~~ ^{sixty} years and put it into the kind of form that will render spiritual ~~the~~ meaning present to the children coming ~~in~~ ^{far} behind. And again the elders, a sense of a glory after being what they are, is just one of the most exciting parts of this whole thing. You and I know that this is ~~probably~~ probably one of the greatest tragedies in our civilization. ~~That we haven't~~ ^{NOT} got the foggiest idea how to help an elder grasp after his existence. And so you and ~~we~~ ^{we} should be extremely excited about this.

We have to learn to talk differently. I'm ~~21~~ ^{an + twenty-one} going on ~~40~~ ^{forties}. Doesn't that change your mind? I'm ~~21~~ ^{twenty-one} going on ~~40~~! People that are ~~21~~ have not had a way to be that for a long time. They thought that when they got to be ~~30~~ ^{thirties}, life was over. And they had to join the drab establishment. ~~21~~ ^{Twenty-one,} going on ~~40~~ ^{forties}! Think what that is going to do to civilization. Or think what it means to be ~~40~~ ^{forties} going on ~~60~~ ^{Sixty}. I just turned 40 - ~~I'm 40 going on 60 - that alters your existence - a completely new context for it.~~ ^{that alters your existence and gives it a completely new context.} ~~40 going on 60!~~ ^{no 40}

Another way to talk about being ~~40~~ ^{forties} is to say I've been interested in being 40. That I had ~~20~~ ^{twenty} years to get ready. And now if there is ever going to be a hammer blow into history it's ~~not~~ ^{to} be in the ~~next 20~~ ^{Next twenty} years. ~~That~~ ^{the time} this is when your creative contribution has to begin. And I think that ~~this is true.~~ I think that between ~~20~~ ^{twenty} and

^{forty person}
~~40~~ a guy ought to decide to make a creative contribution that ~~is~~ startles God!

~~And~~ Just think what that would mean ^{if} if everybody between 40 and 60 decided to startle God with a creative contribution that he was going to make. Or sort of like you grasp yourself ^{as having} you've been ^{twenty} 20 years in the butterfly cocoon and now the moth comes out ~~And flies out across the world to make~~ And flies across the world to make a difference.

^{aspect of human essentiality}
~~Now~~ the third thing here ~~are~~ these social imbalances. Now that has been the key images there is the imbalance triangles. Where you begin to get a hold of the ~~fact~~ ^{own} fact that you can analysis society ^{of} under the fact of the economic part of society is over-balanced and tyrannizing the political and cultural part of society. And the problem therefore ~~being and social being~~ is to find the way to pour your energies recovering the power of the cultural dimension and the political dimension so you put that economic dimension back in its place and restore humanness to the proper processes and functions. And ~~when~~ ^{once} you begin to realize ~~is~~ you begin to struggle with the fact of the imbalances ~~of the~~ of society, ^{you realize,} is ~~my lord,~~ these imbalances are in my own individual being, I am un-balanced in the economic direction just by showing in the 20th century. I thought it was because I was selfish. But it isn't ^{am} because I ~~am~~ selfish, though that is very true. It's ^{is} because I showed up in the 20th century, that I am unbalanced in the economic dimension. ~~and~~ When I take upon ~~on~~ myself the business of re-balancing my own style, I stand out in the 20th century like a sore thumb. That ^{is} is a weird looking suburbanite there! He ~~is~~ does something missional with his money. He ~~is~~ has gotten out ^{of} the spend ^{spiral} borrow trap. He ^{is} is interested in politics and, God forbid ~~then~~ he goes to church and renews the whole cultural dimension. ^{Here} It's this kind of thing you are dealing with, ^{the fact} that your own personal style of life is an incredibly social thing.

^{in The New Society.}
~~Now~~ This course is called The New Individual ~~and~~ underneath it of course is the ~~fourth~~ thing, the other world. ~~and~~ ^{sex} Save you have experienced the radical transparency of life, ~~there isn't~~ ^{not} any possibility of recovering yourself, or your phase

of life, your radical sociality as a human being. ~~And this is not to say to much about the new course. your going to have to take that course, and it's going to be offered some day, so I'm sure you will have that opportunity. Or to put it another way, these issues are a million miles~~

11/28 Summer '72 marks the beginning of the next 20 years. It ~~sorts of~~ seems like to me it has already begun. ~~But 72 is going to mark it, maybe 71 was crossing the Red Sea and 72 is beginning the conquest of the promised land, or something like~~

~~that. What is Summer 72 going to look k like nobody knows, but here is the model I'm supposed to put up.~~ *no one knows what Summer '72 will finally look like*
~~but there are four weeks to it. In the first week we are going to get on top of 71, and this new course, Individual and Society, so you better fasten your seat belts for that.~~ *will probably have*
will be
Summer 72
on the

11/29 Then ~~these next two weeks~~ we are going to deal with tactical arenas. ~~That tactical arenas for materializing the N.S.V. Now~~ *have to* The first tactical arena, ~~believe it or not,~~ we are already doing, called Local Congregation. ~~And we need to think through what it means that we are doing local congregation and how that means the reconstruction of the interior fabric of the local congregations political, economic, and cultural structure, and how it means that local congregation begins to move out into its parish.~~ *we will*

11/30 ~~Popular preaching.~~ *my image for popular preaching* ~~Image here that has been around, is sort of like the barbs you know of the middle ages you know they go around on their donkeys from town to town to town just starting spirit conversations under every tree. Another image that has been helpful, is that you show up as a group of people in a restaurant somewhere and just start singing! One of our group did that recently and what really shocked them was that somebody else was already singing before they sang. So they sang back to them and they each clapped for one another. Weird things are going to happen. They say that in the Great Awakening in the Great Awakening that peoples sang on the streetcars in Boston. But the evangelism of that~~

day took to the streets. Now ~~take the~~ taking to the streets doesn't ^{not} mean that you come up to somebody and say, "Are you saved?" "Have you accepted Jesus Christ for your Savior?" ^{But it} This is going to be equally threatening. New forms ~~very secular~~ forms that everytime you run into somebody in despair, ^{you can} transforming that into spirit, ~~is going to come into being.~~

9/20 ^{also} Direct education will be a tactic, it seems. And of course the new course is one of the first assaults on the direct education tactic.

11/20 ^{as a tactical arena} Direct action ^{Probably the least clear} is ~~the most foggy~~ of them all. But this has to do with what it means to really take a cadre of civilized men as a permeation force into one of the secular dynamics and ^{cause to mutate.} ~~call it a mutation.~~ God forbid the struggle that ~~is going to be.~~

11/31 ^{Probably the final} Now here the fourth week we ^{will hold} ~~are going to~~ hold the Global Council. We ^{are} ~~are~~ hoping to have people here from all over the globe. And to begin to think through what it means to build the enabling spirit globality of the movement ^{we} that we need to really take seriously these kind of tactics. ~~Because~~ These kinds of tactics cannot be something that takes place in the United States of America, ^{alone in} We ~~are~~ building a N.S.V. that is global. The spirit movement is global. ~~Globality is the key theme in the whole thing.~~

~~It is a key happening in the history of the movement at this time and you and I should be looking forward to it. We need to have a thousand people there, and if you don't all go you've got to plan to get a report on it, 30 days after it happens, so to speak~~

~~Now I want to say a few words about Academy training. For the Academy is going to be done for the next 20 years as far as I can see. And the Academy ought to be a prerequisite for attending S'72. Some of you have actually been around the spirit movement two years or more and have not gotten to the Academy. No one should be allowed to be a third teacher in RS-I who has not had the Academy. ~~At least one~~ ^{At least one} ~~region~~ ^{has made that an iron rule.} No one is ready for the next ^{twenty} ~~20~~ years who is not thoroughly grounded in the Word. ^{Not}~~

New Religion Mode

Unless the Word has been worked through in its relationship to the ~~N.S.V.~~ N.R.M.,
~~unless the Word has been worked through in its relationship~~ ^{and} to the realm of ethics
and social methodology ~~your~~ ^{we will be} utterly useless in building the N.S.V. The Academy
provides ~~unfortunately~~ the only inclusive foundational context that everybody needs.
~~And the Academy~~ ^{is} is the only place we have that going on at this time. It ^{is} the
only comprehensive backup ^{is} training and it ^{is} back-up training for ^{literally} nearly everything
we do. There is not a single thing that we do which the Academy is not the training
~~for.~~ ~~And so~~ ^{think urgently} If we expect to enter the future, we as a movement need to ~~increase our~~
~~urgency thinking in relationship to~~ ^{of} getting every single member of the spirit move-
ment through ~~the~~ eight weeks of this kind of training.

9/13 Now many people ask ^{rather} ~~very~~ honestly inside themselves is the spirit revolution
really the key ~~and~~ ^{have} I ^{am} ~~ve~~ been looking for. I ^{am} ~~ve~~ clear that patch work in the old
social vehicle and the old church is not it. And I ^{am} ~~ve~~ clear that loud protests today
~~sort of~~ fall on the silent desert. But how is it that the transformation of human-
ness that found ^{its} ~~its~~ way into history and was rediscovered in Jesus Christ, how
is that transformation the key? How is the spirit revolution of man really the--
How is the breakloose of the spirit deeps of man really the revolutionary dynamics
of history? Beneath all of our ~~lip~~ ^{lip} service of these axi~~oms~~ ^{oms}, many of us have not
~~thought~~ ourselves through well enough to be really convinced, to have the passion
to convince others ~~x~~ that this is what life is about, that this ^{indeed} is the life and
death issue of the whole world. ~~full stop, period.~~ ^{no 4}

9/13 Now I think it takes ~~most~~ ^{most} people eight weeks of hard study to really get clear ^{as to why}
why my life vocation is in the spirit movement and not somewhere else. Or maybe
your question comes as an honest intellectual need ^{that you} and I cannot see the big picture.
^{You have} ~~I've~~ seen this little fragment and this little fragment, and fragementary knowledge
is useless until ^{you} ~~I~~ see the big picture in which it fits, ~~and~~ ^{and} There is no other
^{route} ~~not~~ to get hold of the big picture, ^{that} ~~its~~ just sitting around for eight weeks
~~working on the big picture.~~ ~~And this has to do with the discipline of learning~~
~~Our colleagues-de-~~ ^{have not} colleges ~~don't~~ prepared us to have a big picture, relative to the

wisdom of culture in our times. This is one of the jobs, however imperfectly, we are out to get done ^{in the Academy.} ~~there.~~ The methodology for entering the whole heritage of the church, the Old Testament, the New Testament, the fathers of the Church are stilled closed resources for most human beings. Building ethical models, ~~how do you even~~ ^{begin} begin to deal with the complexity of nation and world, community and polis, family life and local church, and ecumenical movements, and the religions of the world ~~all in the same afternoon of model building.~~ ^{are key methods we need for practical, corporate engagement}

The basic process of corporate engagement, practical engagement is this kind of issues. How does it all fit together, ~~xxx~~ this is the kind of need that we still are still going to continue to have. And just because you know that life will never be wrapped up doesn't mean you ought to despair of useful ordering of the chaos for the time being.

^{9/25} Basic methodologies is another key issue in the present Academy training that is going to be ^{absolutely} crucial as we move through the next ~~3-10-20~~ years. It's something ^{something like,} like this the question is, ~~is~~ ^{is}: "How can I be an effective person? How can I be an effective person enabling helpfully, other people to stand through the thick and thin of it?" One pastor who had bombed out several local congregations, ~~he said~~ ^{said} several months after his Academy training "I used to be a wither of fig trees and now I ~~can~~ turn water into wine." ~~And~~ I think you can't ^{not} always count on that kind of a transformation, but there is little hope of any effective leadership coming into being until one has mastered the crucial methodologies. ^{We need} Teaching methodologies ^{or} how ~~you~~ ^{to} witness ~~to~~ out of your own deeps. ^{We need} Intellectual methodologies ^{We do not} ~~we~~ don't want to admit how poorly we study. ^{We need} Methods of ethical creativity, model building, workshopping, analyzing contradictions, corporate life ~~methodologies~~ ^{methodologies}. How do you be the glue of a group or of a family that makes it an effective team. Religious methodologies, the whole problem of nurture is just a life or death issue and staying alive long enough ~~to~~ to solve the N.S.V.

Or maybe the Academy comes to many people as just breathing space from the present battle, a space in which to rediscover the potential of their own being.

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How can I not miss the dance

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Real life is in fact a dance, a dance of radical potential. I don't^{Not} know ~~how~~ why many of us ~~really~~ ever got it said that there was something morose about the Christian faith. You don't^{Not} have to whomp up something to make life alive, life is alive. The problem is discovering the God given realities and then it is a dance. And it seems ~~like~~ to me that we are infested these days with a lot of morose people, who thing~~ing~~ that there morosity is a virtue. Or we are trying to whomp up some joy to compensate for their underlining morosity. Morosness is what results when your life is ~~off~~^{three fourths} the way into reality and the ~~rest~~^{one fourth} other ~~is~~ is hung up in a set of lies. What morosity needs is 100% abandonment to the really real, ~~that is a powerful thing to get said.~~ Extreme realism is death, only from the point of view of ~~historical~~^{stovical} morosity. Extreme realism is the roadway to ind~~escribable~~ and indestructible dance, ~~period.~~ That's the witness, ~~and~~^{and} the most horrible pains in responsibility cannot take away that kind of a dance. And the most unusual pleasures cannot compete with the dance of the living word in the center of consciousness.

~~They~~ Now I understand that there are actually RS-I teachers out over our penetration courses who think that to say my life is ok means the same thing as to say that my life is received. Can you image that. That there are people out doing penetration courses who thing that to say I can make it is the same thing as all of life is good. We have some work to do, and I mean everybody has some work to do and if we have^{Not} got our theology straight to the bottom we can't^{Not} turn ourselves loose in those penetration courses. We^{have} got to see through the transparency that is there and to get the Word declared to life as it is.

Another few little comments and then I'm going to sit down. Through 3 out 4 of Washington D.C. galaxy pastors have now completed at least 4 weeks of the Academy. That's a new mood, the galaxies are established now. I think all of the galaxy pastors now must come, and for a minimum of four weeks. Two weeks are like getting warmed up. Academy training is a four week box. Galaxies do not collapse while galaxy pastors are gone. In fact local congregations have accepted the challenge

of their pastors absence for trainign with enthusiasm. The same also holds for galaxy laity, and galaxy cadremen. Everybody has to go to the Academy now we have been saying this for a long time. But it is simply true that every quarter ~~before---~~ becomes less convenient than the last quarter was. And that is going to go on forever. So that means the spring quarter is bound to be the most convenient quarter that will ever be.

If some of you don't come to the Academy soon we are~~a~~ going to have you turn in your membership card. ~~A~~ almost ought to ask which ones of you have been to the Academy, but I can almost tell ^{by looking} which ones of you have, so I won't even ask. There is about half of you haven't been. And you don't need all those people this quarter do you Charles, to run the region. ~~It's~~ It's only if you have a special letter of permission from Charles can you not attend the Academy in the Spring. If you have'nt had it, if Charles will give you a special ^{letter of} permission not to go, cause he needs you that's your only possible excuse. All the rest of you that have had the Academy or that have a letter from Charles can go to the Summer. It's absolutely crucial that you either go to the Summer or that you ^{will} go to the Academy. And there is no reason why a great number of you can't do both.

Now this is not some kind of a joke. The movement ~~is~~ going to take off like a skyrocket very soon. And some~~a~~ of us need to be half way ready to lead it. Now the Holy Spirit can do wonders with the most unlikely person, you've should have known Charles Moore during his Texas period.

⁹³⁸ ~~Now~~ the next ²⁰ years is ~~going~~ going to require great agility of spirit and great wisdom about ~~a~~ mans possibility. And I think getting ourselves ready in these next several months is probably our fundamental contradiction.

--- Gene Marshall