

Ecumenical Institute: Chicago
 November 30, 1971

Urban Academy Report

My heart shall rejoice for thou hast set me free							
The Journey			The Struggle				Appendix
Irritated	Journey to the Church	Break-loose Arenas	Questions of Struggle	The Struggle with the Past	The Struggle with Satan	One Academy?	Chart Be Movement Trends

1. As a body of people in history we have only one task, which is to enable every man to grasp his own life as a radical thrust into history on behalf of his neighbor. In the midst of that task, the only way that you and I can live before the self-consciousness of another human being's journey into the deeps of life is to live before the self-consciousness of our own.

2. Nowadays that comes to me as just a bit irritating. I remember right after Summer '71 we said that the future we had on our hands would be an irritating future. I would want to witness to you that that has come true in my own journey. The other morning I work up and just looked around the room for five minutes, and looked out of the window. And my only response was "f*#!" That was just what came out of my mouth. My kind wife asked me, "What did you say?" I said, "Oh, nothing." I had already caught myself in my response to the radical situation in which we find ourselves.

3. People don't irritate me, they just bother me too much. That's the way life is coming to us as we journey, as the body of people we need to be. You and I always have to grapple with the vocational decision of what it means to be this particular crummy outfit in history, and we are already radically clear that it is a question of suicide or crucifixion. Having to grapple with that question is just a little bit irritating. And the way I experience my colleagues these days is that anybody who has the audacity to raise that question to self-consciousness, I ought to irritate a little bit.

4. The task that you and I have is an awesome one before the eyes of God and in the gaze of our neighbors across all of creation itself, and so you and I as the church must stand as the accountable ones, the commissioned ones, in the midst of history. The only way that you and I can stand is to grasp ourselves as those who have been commissioned to this time and to this particular place, and to no other place in history.

5. There is a particular passage in John that has recently been irritating me, so I thought I'd read it to you, so that if you aren't adequately irritated, you can become that way.

When they had finished breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than these others?"

"Yes, Lord," he replied, "You know that I am your friend."

"Then feed my lambs," returned Jesus. Then he said for the second time.

"Simon, son of John, do you love me?"

"Yes, Lord," returned Peter. "You know that I am your friend."

"Then care for my sheep," replied Jesus. (It starts to get to be irritating in the next round.) Then for the third time, Jesus spoke to him and said,

"Simon, Son of John, are you my friend?"

Peter was deeply hurt because Jesus' third question to him was "Are you my friend?" And he said: "Lord, you know everything. You know that I am your friend!"

"Then feed my sheep," Jesus said to him. "I tell you truly, Peter, that when you were younger, you used to dress yourself and go where you liked, but when you are an old man, you are going to stretch out your hands and someone else will dress you and take you where you do not want to go."

He said this to show the kind of death by which Peter was going to honor God.

Then Jesus said to him, "You must follow me."

Then Peter turned around and noticed the disciple whom Jesus loved following behind them. (He was the one who had his head on Jesus' shoulder at the supper and had asked, "Lord, who is the one who is going to betray you?") So he said, "Yes, Lord, but what about him?"

"If it is my wish," returned Jesus, "For him to stay until I come, is that your business, Peter? You must follow me."

(John 21:15-22)

6. I suspect the irritation you and I experience in our time is exactly that question that I always want to ask: "But what about him." And the only response that life gives you is "What business is that of yours?" What the Lord is interested in is your life, that you love life as life has been given to you in history.

7. I want to lay out a brief picture or image of how the movement and the order has been grappling with the whole arena in which the Urban Academy finds itself. In 1962, you have Fifth City, in terms of the decision to move to Chicago. We said that the inner city is the key to the future of the city. In the North America continent, that what you're dealing with is primarily the black man, though not the black man alone, in terms of the inner city reality.

Fifth City	Black Heritage	Urban Academy
62	66	69
inner city the key	black man was crisis in USA	leadership training

8. In 1966 we started teaching black heritage. The significance of that was grasping the fact that it was not only the inner city that was the key, but that the black man in the western world, in the North American continent, had a destinal role in history to which he had to respond. He had a historic position through which the Lord was laying burdens on his shoulders in terms of what was required of his presence in the 20th century.
9. Then in 1969 we began the Urban Academy, though we had had a couple of experiments with that possibility shortly before that. What we saw was that leadership training is what is demanded in history, that that is what the black revolution has to have in our time.
10. For me, there was a shift in 1970. Until Summer '70, the image we had of who it was we were training relative to the black revolution was parish leadership, local community leadership. When we decided to go for broke in the local church in civilization, the historical church, and for no other reality we saw that what is demanded is that that same hunk of reality, the local church, has got to be renewed in the midst of the black community across the face of this nation. That's where we began to shift our image in terms of the Urban Academy--recruitment, program, etc--from community people to local churchmen.
11. We had anticipated that shift. Just before Summer '70 we had a penetration trip, after having had a couple of Urban Academies, and as we went around the country we discovered that there weren't any graduates still around. The secular structures to which people had returned had collapsed, had fallen apart. Or, people did not have the self-conscious symbolic life that allowed them to stand within the interior deeps that the 20th century just demands, if you're going to stand in history as a revolutionary. That began to push us to deal seriously with the issue of the church in the black community. We went from imaging the Urban Academy task as training parish leadership to training congregation and cadre leadership.
12. When we discovered that there were several experimental churches that were in the midst of the black community in Summer 70, then imaging the Urban Academy as that which trained parish leadership was no longer adequate response to history. So we moved to seeking after, searching after, the church. The question we were grappling with all the way through here is what is the strategy: is it the secular revolution in the black community, or is the strategy the church? That is sometimes a thin line, but we decided that what we are after in history is the church and that that itself is the key to the revolution. That is the story that we've been telling for 20 years, and that same story holds true for what it is that's happening in the particularity of the black revolution.
13. Now, we always stand as the accountable ones in history, so let me give you a little bit of objective data about this Fall '71 Academy. We had 40 participants, not for the entire 6 weeks, but for the majority of that time. We were in Dekalb again with the school of Sisters of Notre Dame. We had 5 people from 5th City, and I think that's significant. We had Carrie Neff for a week, and then she came back for another week; and Helen Eskridge came back. One man had to go to court, and came back twice.

14. One of our accomplishments is that we got a faculty trained. We have pedagogues who are not the same pedagogues as when they left. Our faculty did very well, in the midst of the academy journey. We trained 15 third teachers who can adequately third teach the R.S.-I course, and 15 fourth teachers who can adequately fourth teach in the midst of an R.S.-I course. Everybody else who was in the Academy is now deciding about what their response needs to be in terms of being a pedagogue, and **not** just an enabler, in history.

15. We had 11 journey to the other academy for the last two weeks. That's the first time that has ever happened and we consider that a radical accomplishment **relative** to the future of the movement. At the end of the Academy, we had 17 people brooding and making decisions about intership in the Order. We had one family in the Academy that had not had R.S. I; they went back to Cleveland a week ago to sell their furniture, and will return soon to grapple with what it means to be an intern in the Order.

16. I suppose the key happening in the Academy in terms of the courses was C.S. IIIA, Individual and Family. That course came like an atom bomb. It came like having R.S. I after never having had R.S. I. It was terrifying! As we already know, the most difficult thing in the Individual and Family course is not holding people accountable, but pronouncing adequate self-conscious absolution in order to release people to create the family in the future. The course was a radical deep address on everyone there. We had a lot of youth in the Academy and we thought the Individual and Family course wasn't going to impact all those single people too much. That's not true. We picked people up off the floor from that course all the way to the end of the Academy. It's that kind of address.

17. Then, R.S. IIIC, Ur Images, was crucial in exploding people's grasp of the global. It pushed to the ontological deeps of what the global reality is: that the global is not just a hunk of buildings or a hunk of different looking people over there, but that it is a grasp after humanness in the deeps of life.

18. Next, there was the "Cultural Ontology" course, which is a reworked through black heritage course. We decided some time ago that the black heritage course was no longer adequate to shove where it needed to shove in history. This is the first time, I think, that that course ever became a key course. It pushed people, gave people permission to be their blackness in history, and to be their blackness over against the white man in our time.

19. Then, in terms of other courses, C.S. I came as a new opening up of possibility for people in history. The Nation and World course shoved people to deal concretely with the fact that there's a globe for which every man is utterly responsible. Whether you understand all you need to understand is not going to be the Lord's question on Judgment Day relative to your relationship to the globe, it's going to be a question of your responsibility. The Bible in the New and Old Testament courses, was a deep, deep address on people's lives in terms of giving them back their heritage of the church of Jesus Christ.

20. The ur celebration was a fantastic happening in people's lives. It was a key factor in giving people permission to be the global movement. That kind of celebration releases you to self-consciously celebrate the radical otherness that addresses your life to the bottom across the face of this planet.

21. The Odyssey was a radical address. We kept the psalmist locked up until the Odyssey, and then brought him out during the Odyssey. It was a deep address on people's lives. They got ahold of the psalms almost too quickly was their response. We have worked through an individual lab where people build timelines 40 year, 4 year, etc., all the way down to the day after the academy. That was a radical wrenching experience for everyone that was there.
22. Finally there is RS-I. You almost don't need to say that, but I suspect that some of us forget that the only thing we ever teach is RS-I, and that the Academy, in all of its forms, is one long RS-I with the bottom blown out in terms of every relatedness humanly possible for man to deal with in the 20th century. Thus, pedagogy was the key to healing people's struggle, to giving people permission to grasp what it meant to have the particular life they had on their hands and to shove it into history on behalf of their neighbor.
23. The title that we have used to hold the entire 6 week journey of the Academy is a line from Psalm 13, "My heart shall rejoice, for Thou has set me free." This Academy was a new religious mode academy, and it is that song with which people broke through.
24. The first two weeks of the Urban Academy involved the struggle to be a global revolutionary, to come to terms with the globe as that on behalf of which you must live and die your death, if you are going to live and die it authentically at all. The second two weeks had to do with a decision about the word in relationship to the globe and to your own life. The last two weeks had to do with the decision about how you are going to give form to your decision to live out of the Word, and that raised the question of the spirit movement in our time.
25. We used Kierkegaard's image of the door to get ahold of the existential question, especially in terms of circumspection. In that regard the fourth week was the key week. In that week the Bible, the cadre lab, the Kierkegaard seminar, and practically every addressing thing you could think of in terms of the Academy curriculum all shows up. That fourth week, then, becomes a radical confrontation of decision: What is it you are going to be doing when someone has to stop and move you and put you into a box, out of which you'll never return? Have you decided to love the fact that someone is going to put you in a box one day when you least expect it? That week is the radical week in terms of decision in the Academy.
26. The first week, the response to everything that went on was "Wow!" Or, if you remember the scene in "Requiem for a Heavyweight" where Perrelli comes by the apartment and Maish is looking out of the window. Perrelli has a Playboy magazine and as he starts to tell Maish how fantastic the pictures are, Maish turns around, looks, and says, "solid." That was the first week, the way people responded to it. (They shifted their image of that on the other side of seeing Requiem.) In the first week, before they saw the movie, they would look at something, talk about it, argue about it, and get clarity, and the response would be "solid," "all right, it makes sense."
27. Then, in the second week, Psalm 13 broke loose. For me that had to do with, on the other side of the RS-I demonstration, being pounded into the deeps and being clear that you are not getting out of the deeps. If you make any response, you respond out of the deeps. During the third week, people were meeting at night. They were not meeting at night to attack the faculty, strangely enough, but to try to get ahold of pedagogy, the new religious mode charts, the curriculum, to talk about

what it meant to be the people of God in history, which was a bit shocking to us. Then the fourth week was just enormous questions: questions about the Order, questions about the movement, questions about religious houses, question after question.

28. The fifth week was participant breakdown. This was the crying and breakdown Academy. We would work all day in lectures and seminars and workshops, and just about every night people would meet and sing and listen to music from about 10 to 12. And then from 12 to 6 O'clock in the morning people would cry, literally, cry, and so the faculty would be up all night. (We got radically trained in the priest conversation dynamic in the midst of this Academy.) The crying has to do with people's grasp after suffering that comes in the midst of having to make a radical vocational decision. One of the young men who was gliding along on the surface of life and then in the midst of the individual and family course the Lord yanked him down to the center, dramatized to every participant in that course that it was the deeps of life that were being dealt with. That no one, not even the best of us, ever escapes having to come to terms with the deeps. No matter what your struggle is, you have to deal with the deeps of the life that you have on your hands.

29. I suppose I could go to the DeKalb Hospital now for anything and practically get free treatment because we had so many visits in the midst of the Academy. People were just physically sick, and they kept going to the hospital. One day the doctor called me up and said, "We had five people come here in the last few days during their lunch break, and I can't find anything wrong with them. So I have been giving them sugar pills and sending them back." I think that doctor would be a good recruit for RS-I. He is clear about men's spirit relationship as it is manifest in the physical dimension of life. People did not want to have to make a radical decision. They didn't want the Academy to be over. Otherwise, they could glide into a future of not having to really make a decision on their own bottom. That was manifest in physical sickness.

30. The significant thing we were after in the Academy had to do with the spirit struggle. It is hard to get that said, but it is something like this: Here you and I stand in the present situation in history. And life has a way of occasioning possibilities and demands upon our being. Life always calls forth a decision about what it means to invent a radical style, a presence in history. That is what is going on in people at the bottom of their being.

31. In the midst of that, people are still radically participating in a ridiculous kind of style hopping. This is manifest in several ways, but whenever that happens, the dynamic of human consciousness is to rely on your memory as you anticipate the future. In order to refuse the sheer possibility of inventing the radical style that is demanded for the future, you and I reduplicate the past out of our present lucidity. We refuse to invent the necessary images of what it means to be human in our time, and therefore we reduplicate with great lucidity the inadequate images of yesterday. Mind you, I am not poo-pooing yesterday, I am talking about sin as a presence in the midst of history. It is a battle between faith and fate.

32. Let me talk about that in terms of the black revolution and then draw it back to the universal. For the American black man, the past is slavery. And here I stand in the radical onslaught of history that is demanding that I fulfill my destiny, that I invent the kind of radical style that is an adequate response to history. What I do is look back to yesterday, and the story I tell myself is that my great grandfather had no possibility of being free. Well, you see what that gives me the opportunity of doing, don't you? If my great grandfather had no possibility of being a free human being, then I've got no possibility tomorrow. The dynamic of that is that I look into the past and see it as victimization by an external situation, and think

that I have no way not to be the victim of that situation tomorrow.

33. Or, my great grandfather didn't have the possibility to be a global revolutionary and now that I do, the globe is going to wait on ME! That kind of audacious unfaith, that kind of defiance is what is going on. Or, you stand in the radical demand to be a revolutionary in the time in which you have shown up, and as you look into the past, you get an image of the rebel back there during the time of slavery, and so what you do tomorrow is that you try to assume that the rebel was right back there. You try to authenticate the past by your response to the future, which is a refusal to come to terms with the radical demand to invent a new style that the future is calling for. For example, you decide that what you've got to be in history is Nat Turner.

34. We had a lot of youth at the Academy. It is the youth that are the majority right now of what people are calling the black revolution, which means to me that it is not a revolution at all, until you have established adults and elders grounded in that reality in our time. They haven't had to go through the kind of pain and suffering their great grandfathers had to go through, so they've got a kind of "Don't bother me" attitude. "I don't have to do that." "I can finish college," or "I have already finished, I don't have to worry about making a radical decision" or "Not now, I can wait on having to make that kind of decision." It's like standing here and saying, "God, I had no business being in slavery, and now I am going to prove to you that I had no business being in slavery. You made a bad mistake and if it is the last thing I do, I am going to get communicated to you, and to all of history, that that was a mistake, by reduplicating that tomorrow." It is that kind of a reality that people are struggling with in history.

35. We have talked about it in several ways. One of the ways that is manifest on the other side of having had RS-I is, "My past is approved, and I clearly see that I was a jerk yesterday, and so I can be a jerk tomorrow, because that is already approved! Or, I wasn't a spirit giant yesterday, and that is approved, so tomorrow I am not going to be a spirit giant, because that is approved. We refuse to have the past as possibility; we like to say that the past had no possibility of freedom in it, and that therefore, our future has no possibility of freedom in it. And that's radically untrue. All the past was, was sheer possibility itself. What the past was, was freedom. You decided what it meant to be free in the midst of that, and that is exactly the particular future that you have on your hands. It was that kind of dynamic that we grasped after in terms of people's struggle.

36. In terms of male images in our time, it's as if in any situation in which somebody says to me, "You are a mother's little boy", my response is that I am going to prove to you that I am not mother's little boy, and I am going to be a bully. Or, I am going to prove to you that I am not a bully, so I am going to be a romantic. We like to set up three inauthentic choices of humanness and say that our process of deciding about those three inauthentic choices is freedom.

37. That is what people are struggling with in our time. It is manifested through sensuality, through the search for individual satisfaction, through ungrounded lucidity, and through the longing for companionship. It is that kind of a devil that is sucking you and I in, so that we refuse to use the wisdom of the past over against the future to invent the radical style that is demanded. We go back to the past and grasp after those images that will make our lives significant as a refusal to deal with the future.

38. My image of that is the Roadrunner (you must have seen that cartoon.) Like the coyote we have been running and we have gotten out over the cliff. And you know how it goes, you look, and there is not a thing there, and we are radically trying to get back to that cliff. But we have already gotten over the edge, and there is no possibility of going back. Trying to go back - I've come to talk about that as

the humanness that is over the abyss, the refusal to be a new creation. It is the refusal to be the one that life addresses to the bottom and therefore the one to whom is given the possibility of inventing a radical response to history.

39. We are saying, "No" to God in terms of having to invent the radical style. The family has collapsed, maleness and femaleness are question marks and so we are trying to invent Eden, to invent pleasure, to refuse to have the reality that we have.

40. In terms of our individualism, our response to history is something like, "I shouldn't have to have to make this kind of decision. So, God, because you goofed, I am not going to live on behalf of anybody but me, to prove to you, you goofed."

41. Ungrounded lucidity has to do with refusal of the suffering that is each man's life. We want to glide over the surface of existence in our time, to refuse the radical self-consciousness that is the bombardment of the 20th century. It happens at every moment, the refusal to live in the depths of the suffering. We would rather be guilty about yesterday than move into history as the redeemed ones. I would rather wallow in my guilt about not knowing what it meant to be an adequate father to my son in terms of yesterday than to grapple with that question all over again, for I have a bit of security in yesterday in terms of unambiguously knowing I am the guilty one in history.

42. There is a strange dynamic between the longing for companionship and the individualism. I have got to have somebody around me, I have got to find a way to have somebody near me who understands my struggle, who gets ahold of my suffering. There is no way possible for any man to live with the kind of suffering that I have got alone, in radical self-consciousness in history. That is to refuse the solitary dimension of existence as it is.

43. The other way we got ahold of that is that Satan is the reality that stands in front of you, as you return from the other world to serve this world, and beckons you to make this world, as you serve it, your god. Satan stands there as a Madison Avenue advertisement with all kinds of fantastic images (Satan uses imaginal education -- if you didn't know that you'll have to watch out) and says, "If what you are doing is to return to serve your family, then what it means to serve your family is to make your family the meaning of your life." And that is a bit of a twist. We always find ourselves suddenly having been sucked in. Or sometimes Satan says that what it means to serve the globe, is to make the globe what it is that makes your life significant, and not, in the words of Jesus Christ, "Faith alone."

44. There are two questions that are going to be asked on Judgement Day. The primary one is, did you live your life as given? The second one is, did you love your neighbor? What you and I like to do, or what Satan spoofs us into, is thinking that the "Did you love your neighbor?" question is the only question, and that if you didn't love your neighbor your life isn't significant.

45. So Satan stands there and flashes sensuality, individuality, ungrounded lucidity and the searching for companionship, as what we have to respond with to this world. It's like, here I come journeying back from the other world, and I am talking about a particular situation, like being in the kitchen for a weekend, and what does it mean then for me to return from the interior depths, back out to the externalities of life? What the devil says to me is, "Now, if you are returning from the other world to serve this world, everybody already understands that being in the kitchen for a weekend is not worth much, so before you do anything about breaking loose your neighbor's life in the kitchen on a weekend, you have to get said that being in the kitchen is not worth anything." The only demon that ever exists is refusing to love God, but I am just talking about the particularities of that in history.

46. We have done some work on the trends, including reaffirmation of the church, that are going on right now in the black revolution. That is the most important area in which we need to work in our evaluation, and push that to the bottom.
47. Establishing movemental ties is a radical imperative on us. It has to do with Metro leadership, pedagogues, cadres, the local church experiment, planning a 40 year time line, having the kind of vision out of which we can decide what's required of us tomorrow.
48. Another imperative is strategic recruitment. We have to decide who it is we are going to recruit. We have to have youth, adults and elders in the Urban Academy. Cyclical roles has had its fingers around our neck for some strange reason. That is what is demanded if the Academy dynamic is going to be authentically that dynamic. And we must have families as well as single people.
49. The imperative in terms of our edge work is re-analyzing the spirit dimension of what is going on in the black revolution and pulling that through the social triangles. Then we need to write some kind of document on what is happening. We have been waiting for somebody else to write that sort of thing so we could put it into our curriculum, but we can't wait much longer.
50. In our ongoing evaluation, we have talked a bit about the implications of having one Academy. We looked at it in terms of advantages and disadvantages. I want to read to you the primary advantage and the primary disadvantage of maintaining the Urban Academy as it is, of having one Academy, and of increasing white pedagogues in the Urban Academy. It seems to me that those are our three possibilities.
51. The primary advantage of maintaining the Urban Academy as it is, is that the Urban Academy is a sign, and the only one right now in history, that can produce black spirit men, going through the malaise of the black revolution in six weeks. The Urban Academy is a symbol of the possibility of the future of the black man. The primary disadvantage of maintaining the Urban Academy is the turned in-ness of the black revolution, which is a refusal to come to terms with the Everyman. To come to terms with Everyman is not come abstract decision. It has to do with concrete history, and therefore concrete situations in which you and I act out what it means to be human.
52. Now, the primary advantage of one Academy is that it structurally deals with the historic symbology of the black man and the white man in a spirit situation and not in some psychological situation. It structurally deals with the symbology that you and I have as blacks and whites in the North American Continent on behalf of the globe. It seems to me nobody else but us could do that right now. The disadvantages of one Academy has to do with the issue of maintaining the symbology of the black man being the priority. We would lose some of the symbology that we have gained in terms of our relationship as a movement to the black revolution if we took the Urban Academy out of being.
53. In terms of more white pedagogues in the Urban Academy, the primary advantage is that it enables the participant to see concretely the universal dimension of life. The disadvantage is that it weakens the dynamic without us making a decisive move in terms of either being one, or two, Academies.
54. We need to do a lot more talking on this question, but we will do that after the Church Academy does its evaluation, and then we will come together and talk as an entire station. We need to think this through to the bottom, stay up nights, pray, cry, and then decide about what is required in our time.

Larry Ward

TRENDS

Out of the Urban Academy experience, and reflection on that experience, the academy staff identified four major trend-arenas in the midst of the Black Revolution and especially the church in the black community. The first is the trend toward reaffirmation and revitalization of the church in the black community as a unique part of the one universal church with a task to renew the whole globe. Two interrelated trends are the emerging redefinition of the roles of humanness, especially in terms of new role-images and models, and the search for vision, style, and symbols over-against the spoof of the bourgeois life-style. The fourth trend is in the direction of increasing awareness of global responsibility and secular power.

Present trends of the Black Revolution are pointing to reaffirmation and reclamation of the church by black youth and militants in an attempt to grasp after their own particular heritage. The black cleric has found a new sense after revitalizing the Gospel and picking up the method of demythologizing the scriptures as a way of facing the future. Pushing behind the understanding of task, calls forth the painful job of remaining that in global terms for everyman to see. The claim the future holds is that the church in the black community sees itself alongside the church in the white community and at the same time embodies the radical over-againstness.

The experience of the Urban Academy brought to radical self consciousness the trend in the Black Revolution toward redefinition of the roles of humanness. This is revealed in the collapse of old images in the family (eg. sexual roles, child, adult, youth, elder roles) and subsequent paralyzing guilt. In the midst of the collapse of the youth culture, youth are seen as having a powerful catalytic role; the re-emerging image of elders is seen as holders-of-wisdom, and of adults as that of mission. The focal point of the new unity for all these roles is that of building models to create the new future humanness of every man.

The chronic effort of every man to search for a valid response to the depth realm of life had induced the black man to appropriate the now defunct bourgeois visionary future, style and symbol. The attraction to these negated values has produced deformed victims lacking the context of a comprehensive model necessary to build the nation and the world. The dichotomy reveals that existing social structures will continuously challenge the black man to seek for new directions and depth symbols. This trend in the Black Revolution is seen as crucial for the forming of a new vision and style for every man.

Thus the articulation of the global demand calls forth images of secular power; and seeing through present operating images, we find the persistence of parochial strategies for "making it" in present social structures. In grappling with clarity about self-imaging, man has allowed himself to be offset by self-centered individualism which blocks an authentic relationship to self. The black man now, rather than standing outside

trends (cont'd)

the structures crying "destroy" as the disestablishment, instead moves into the structures of the establishment as a direction toward the trans-establishment which shows up in places such as the black caucus, in the structures, but as an over-againstness. The depth issue in this struggle is that of articulating the global vision and, on the other side of that, having to bear the self-consciousness of that vision.

In conclusion, the black man has decided to be an authentic participant in society by reclaiming his heritage which gives him permission to reclaim the church in the black community as a sustaining power of the past and for the future. As he redefines his role as a black man, he redefines the role of humanness for every man. The fruit of such endeavor produces universal style, symbol and vision, which shows up as global responsibility through secular power. So in bringing the church into focus, he points to his destinal thrust into the history of mankind.

PERMISSION TO BE THE GLOBAL SPIRIT MOVEMENT

One crucial dynamic of the Urban Academy had to do with each participant's sensing after cosmic permission to be the Spirit Movement in the midst of their showed-up-ness in the twentieth century.

Such permission was given by allowing the participants to articulate the demand which the twentieth century has placed on everyman. This was enabled by allowing them to self consciously stand before the way life is in terms of the practical realities of our time, whether they show up in Chicago, Africa, or China. It is in such standing present that one realizes that there is finally no escape from his own particular destiny. This got illuminated by the word, which freed everyone to decide to participate in the creation of history.

Permission to be the Global Spirit Movement was further given through intentionally exploding the parochial images of the participants to the global. Academic courses that were particularly effective in this arena were the CS-I, Cultural Ontology, Nation and World, Ur Images, and the Individual and Family, complemented by decor explosions. The participants were pushed to self conscious reflecting in workshops, seminars, labs and conversations; all of which gave them the opportunity to create their own symbols. The labs, celebrations and workdays provided the opportunity to engage symbolically in the mission demanded of the church by the twentieth century.

Confrontation with global style also gave the Urban Academy permission to be the Global Spirit Movement. The presence of the pedagogues, who all embodied radical global style, course content and decor were key signs to the participants of their own possibility. The comprehensive mission was articulated by a report on the state of the Global Spirit Movement. This was later pushed and grounded in the particular by a report on the Continental Movement and pushed still deeper in a report on the New Social Vehicle.