

Collegium  
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### THE JOURNEY OF ORDER TRAINING

It is fitting that we talk about the relationship of the journey to the center of being on Good Friday. There is only one journey and that is the journey to the cross. Training exists for only one purpose--to train us in expenditure, meaningful expenditure on behalf of all mankind. It is in that context that I want to read from our friend D. H. Lawrence.

Build then the ship of death, for you must take  
the longest journey, to oblivion.

And die the death, the long and painful death  
that lies between the old self and the new.

Already our bodies are fallen, bruised, badly bruised,  
already our souls are oozing through the exit  
of the cruel bruise.

Already the dark and endless ocean of the end  
is washing in through the breaches of our wounds,  
already the flood is upon us.

Oh build your ship of death, your little ark  
and furnish it with food, with little cakes, and wine  
for the dark flight down oblivion.

This morning I want to talk a little bit about how it is that you furnish your ship of death, your little ark with food, with cake, and with wine. I want to talk about how we as a body deal in the whole area of training in relationship to the journey. It seems to me that the journey is where our edge is. The way we talk about the journey, ~~that~~ is the journey, not simply a journey, and certainly not my journey, but the journey. I am only interested in getting hold of a man's journey--that is to say, every man is on a journey--as it illuminates the journey. I am only interested in my own journey as it illuminates the journey of man.

That which is pressed upon us first of all is just the external missionary demand. It hit me powerfully last summer at Order Council when we sent so many people out. We stood before the demand of southeast Asia in our total global model and we stood before the demand of the houses and the development of the region, and we stood before the demand of the local church and the auxiliary prior--and a fantastic sense of inadequacy swept over me and said that I wasn't ready and that I was part of a body of people who were not ready to pick up the tremendous responsibility for the globe. Just imagine sending two people to Japan to assume responsibility for all of Japan, or two people to Korea to assume responsibility for all of Korea or even two people to be priors of religious house and to assume responsibility through that for an entire region.

Then I think we have a lot of reflecting in the area of training. We have had some PSU's and have looked at training in terms of the roles of the priest and prophet and guru and prior, etc., and in relationship to knowing and doing and being and the Religious Mode charts and have tried to get ahold of what all those roles are that you and I have to be trained to play as God's people. And, what are those concrete training experiences that enable us to participate in those roles fully? Then the whole struggle with the New Religious Mode and those charts has pushed the whole area of the journey. There is a relationship between the fact of the kind of experience that the weddings are that we have around here and our struggle in the area of the journey. Every once

in a while we think that we have dealt with those charts. Now I see that we have not even scratched the surface of those charts in terms of instruments that allow us to look into the midst of life, and so we struggle once again in that area, and it raises the whole issue of the journey.

I think we need to look at the journey once again in terms of just what the journey is that we are on together. The thing that has perhaps broken through more than anything else is to get ahold of those charts in terms of the galaxies, where you have your outer ring of poverty, obedience, meditation, and prayer; and then move into contemplation, chastity, knowing, doing; and then to being, and get ahold of those in terms of the galaxies and moving through those.

The thing that we have become intensely aware of is the fact that the journey is the dynamic that we are engaged in, or that the journey is not something that can be put in some kind of time box or that it is not something that you can use some kind of structure to get ahold of, but it is a spirit happening in the midst of the life of man. There is a tremendous complexity there. Those charts are kind of an electric grid that when you encounter a box in that chart, there are lights that go on in every box in that chart. But we also found that when we encountered one box and ground that in our own life, some lights come on brighter than other lights, and that is a clue to where we are. Or, that what we have gotten ahold of is that we are living in all those charts and all those dynamics are going on at the same time, and we see the complexity of that and yet the simplicity of that in terms of the one spirit experience.

What we have not done is related the fact that there is a kind of movement through those charts to the kind of self-consciousness that one brings to the area of training. Those charts are a kind of grid in which we get ahold of our own journey and the movement through our lifetime and the movement through particular journeys within the journey that go on in our midst. There are many grids that we have used in the past. RS-1 is a grid that one can use to get ahold of his journey. One of the most helpful ones for me has been the Kierkegaard grid of unfaith, showing where the struggle is. The kind of complexity that is in that paper--where it says that you can show up in any of those at any time or that you can shift from one to the other, yet there is a progression of lucidity and therefore there is a movement from left to right in those categories that Kierkegaard uses--is extremely helpful. I would suggest that there is a movement through those charts that we can chart or grid in terms of our journey, and that is a helpful kind of grid to hold reality for us in which there is a great intentionality in the whole area of training.

The saints have helped us to see that the journey is a movement rather than a static kind of experience, where you are experiencing all the dynamics of the spirit in the same way at the same time. They talked about the stages that you move upon with this kind of imagery--that if you reach this level in the journey; or that you cannot reach a level without going through a stage or step along the way; or that unless you take this step you can never get to that step. Whether it be the Interior Castle of Teresa or the abyss of Kazantzakis, there is a movement in the journey. Or, as you look around yourself, you see your colleagues and you know that there has been movement on that journey.

I think of the first time I encountered Frank Hilliard, where it was just clear to me that Frank was struggling in the whole area of submissive obedience, and how it is that one could struggle with the decision of radically giving himself over to being the order for the rest of his life. One senses that those kind of struggles are never over; yet one senses that that is not where Frank is now in his journey, or that he is further down the road in his journey at this point, and is in the midst of some other struggle at this point, or that that struggle is essentially behind him.

I could go on and talk about other colleagues, and you see that around you as well, and you sense that there is movement that takes place. Down in Houston last week, I taught with Barbara Alerding. Immediately I was aware that Barbara had moved on her journey since I had seen her last, just by looking at her physical appearance. It was clear that she had moved a million miles and was somewhere else. Later on she came up to me, and she said, "John, I just wanted you to know that when you walked off that plane and I looked at you, I knew that you were a different human being than I knew a year ago." I am not sure now whether both of us moved or just one of us, but we both experienced that kind of a reality.

Then you have the journey that is the story that holds the journey which you can look at. You look at the Jesus story that is told as a journey every step of the way, or the Isrealite story which is a journey with particular stages along the way. In the midst of that journey, there is an ascent, and my image of an ascent there is the rugged kind of mountain climbing; or maybe it is a descent because sometimes it is much rougher to come down a mountain than it is to go up it--much more treacherous. Whatever mataphor you use, there is movement in the journey.

I want to make it clear that by talking about the movement, the ascent or the descent, there is nothing moralistic about this. The journey does not have anything to do with moralism. It doesn't have anything to do with moral progress. It rather has to do with sanctification, only it doesn't help too much to say that. It rather has to do with the one who needs no justification. It has to do with his opening himself up to the spirit. It has to do with his growing in grace. It has to do with equipping himself to the bottom of his being and the depth of his task in being the people of God, in being utter expenditure, in being the cross, on Good Friday. It has to do with that kind of growth that one continually is moving in the direction of the radical ~~and total~~ giving of oneself on behalf of all that is. It is in that context that you talk about the journey.

If you look at your own life and your own journey and see that there is movement there--that you, not just your colleagues, have not been sitting still--you can look past and chart a journey in times past in your life. You who are not just totally new in the order can see a journey within the order within the period of time in which you entered into the order.

I swore that I would never tell this, but then Joe Thomas in the midst of a little more relaxing than I normally do, managed to get this out of me and now Thomas is going around telling it everywhere. I want to make sure that the story gets told correctly. Last June, some of you may know, I had a whole bunch of my teeth out and was somewhat in shock; but what I was really in shock over was my relationship to this body of people, and that is not really what I was in shock over. It was a kind of drawing back of the curtain that enabled me to see what it meant to give your whole life concretely as a part of a crummy body of people. I was struggling at the point of not having quite been in the order a year, and many who had been here a while were struggling in the depth, and I was in a very deep kind of despair. Images of the bourgeois life were coming at me in all directions and I began to think of all the things that I could be, that I could do, and all the places where I could be other than here. I kept telling myself that the Lord would love me just as much if I was those other places doing those other things and that was a real possibility. And, one day, as some of you know, I stayed in bed about a month. But there were two days that I wasn't in bed; and those two days I went fishing. I got out my fishing rods and sneaked them out to the car and took off and went fishing. I fished two days in Wisconsin. The afternoon before I came back I hooked into a fish that was by far the largest fish I had ever hooked into; and I had strung my rod with a deep sea line and it was on that rod with a twenty-pound line that I hooked the fish. The rod was

terribly bent and I began to reel it in. I had a drag on that thing, and I played that fish about twenty-five minutes as I calculated it afterward. That was a fantastic battle. It was huge ugly muskie off the bottom. I never caught a muskie before, and I had always wanted to catch a muskie. And then just when I had him in, he took that last turn and snapped the line. As I drove back to Chicago, I reflected on that experience. You can say what you want to about this, but I know that that wasn't a muskie on the end of that line--that was being itself. That was the Lord. What I was made aware of was that I had wrestled with the Lord and the Lord always wins. It was that kind of a word that kept coming to me--the Lord always wins. I imaged myself as Jonah in that situation. There wasn't any way to get away from the Lord. There wasn't any way to run away from being his people. It was on the way back that the words and tune of Finish Our Work just sort of jelled in my mind. That was a spirit happening to me. The word that came through was, whether you like it or not, you belong to the Lord; and whether you like it or not, you can't get away. Your life, as crummy as it is, and as much as you may not want it to be that way, is needed by all of history. You may not have noticed at all, but I was in a different stage of my journey when I got back. I wasn't in the same struggle. I was in a whole new struggle, a totally different stage of my journey.

As I reflected on my journey, questions arose. How is it you enable the journey to take place, to move along that journey? How do you structure that? The journey is not a static reality. It has to do with equipping one with roles, but it also has to do with journey direction. What I am saying this morning has to do with the fact that when you bring self-consciousness to the journey it illuminates to you the way in which you direct that journey. You have to hold the two realities in mind, that the solitary human being is on his journey and that no one finally can take that journey for him; but that within the corporateness of a body of people you can create a context and methods and structure and ways in which you enable that journey to move. Some of us have gotten blocked along that journey or we get stagnated along that journey, and the issue is how do we build the structures of training and how do we engage in the kind of priorship in our ecclesiola that enables everybody who comes into this body of people to stay on top and to have the possibility. It is not that you can ever decide for him, but how do you structure it in such a way that it is weighted in favor of the Lord and not in favor of the devil? How do you see that it is weighted in favor of his moving on his journey and not being stagnated in the midst of that journey?

I want to talk briefly about that in terms of the journey charts. I won't do this except to indicate an area of brooding, because Brother Shinn really worked in this area rather thoroughly, and this is building practically on that kind of stew that went on there. If you were to look at the journey in terms of the charts, what is the light that goes bright when you first arrive here in the Order? That is all I am interested in at the moment--the journey from the time you come into the Order, on. It seems to me the first light that comes on is the poverty light, or that of disengagement. In each case I want to indicate the primary light and then two other bright lights that come on. It is getting disengaged from the past, disengaged from goods, disengaged from relationships that is the key area of struggle. That is the dynamic that is going on. The second is the being, and then meditation.

The next place you move is that obedience lights up, which is the other side of the disengagement or poverty light. Or it lights up in the struggle of how it is you become the utterly submissive, obedient one in the midst of the corporate body. Then I think meditation lights again in terms of just meditation on one's colleagues and the corporate wisdom. Then the prayer light comes on in terms of freedom and decision and deciding in the context of obedience to shape the future. Then I think the meditation light, and the prayer light, and again the poverty light.

Then the meditation light moves to a deeper level of meditation and becomes serious about learning. Have you ever noticed that when somebody comes into this body new, immediately they often do a lot of talking. Then there comes a time when they don't say a word, when it suddenly hits them that there is a terrible lot of wisdom that they haven't gotten ahold of--that there is a whole universe that they have not appropriated yet and they become very serious about what they want to talk about before they once again begin to shove their voice out. That is the kind of thing I am talking about. Then prayer, poverty, and obedience. There is where, when one is on top of the corporate wisdom, he begins to think in terms of tactics or practically, or responsibly about this role in the whole area. He struggles in that area.

Then contemplation would be the next light I would point to. Obedience and meditation would also be bright lights there. Or in grounding one's life in the concrete task, the particular, one comes up against the mystery. There is no coincidence that it was in the midst of building those tactics last summer that the most fantastic spirit happening happened in the history of the movement. Or, it is in the midst of prayer that contemplation takes place. It was in the practical dimension that the spirit broke loose.

Then I want to put doing, chastity, and contemplation. The move is toward transparent knowing, contemplation and chastity and then transparent being, contemplation and chastity.

It is out of that kind of encounter with the mystery that doing becomes radicalized doing, obedience becomes radicalized, poverty becomes radicalized, and doing becomes transparent. You could point in the same way to knowing, then being. You could push that another level if you wanted to. You would look at the first level of the charts and see which lights are burning in the progression of one's journey. It seems to me the sensitivity is an adequate category there under poverty. Submission is the category under obedience. Dialogue is the category of meditation. Does that sound like a journey that you encounter? Intervention is deciding to intervene to create the future; the encounter, contemplation; the vision under doing; the mission under knowing; and the discontinuity under being.

Now the practical implications is what I am really interested in in terms of what they say about training. How is it that you would talk about the stages of one's journey? There is a relationship between what I did with the religious mode charts and what I am about to do, but don't make it a one-for-one relationship. Sociologically something is going on. That spirit journey to the center of being is not something that happens in a vacuum or happens inside and no one sees it going on; but rather, it sociologically happens. It happens in relationship to all relationships. I want to talk about a way we might look at that. The first stage is as you look at a person showing up in the order for the first time, although I could take this back to the first time I came to Chicago. My first struggle was in the area of poverty, or of getting myself disengaged. You could go on that way. You have the disengaged initiate as the first category. Then if the journey moves, you have the engaged novice, then the serious student, then the corporate tactician, then the attentive disciple, then the passionate pedagogue, then the decisional prior, and the last category is spirit guru. There are nine categories but I couldn't stand the white hot heat of trying to figure out what that ninth one was. We called it transparent faith, but every time you touched that it burned, seared to the bottom. But in talking about praise that is as far as you ever go. You are talking about something else if you go beyond that. But you look at that and see the stages that people go through when they come to the order; it might be helpful.

Then in terms of the strategies. If you are a disengaged initiate who arrives here struggling in that area of disengagement, then the strategy might be something like structural submission, or just plowing into the structures. It is like you have nothing else to learn your first quarter here except how to be submissively obedient to the structure. Then for the engaged novice, the strategy might be order wisdom. You see how each of these pushes at the next category, or the next level of the journey. Under serious student, put comprehensive curriculum; then under corporate tactics, practical responsibility; and under attentive discipline, methodological prowess; then under passionate pedagogue, pedagogical excellence; then under decisional prior, priorship roles; then under spirit guru, order leadership roles. Those are the strategies that are overall.

Without pushing any further, let me hit those in terms of Week I and Week II, and in terms of the division and the ecclesiola. If you would talk about this strategy in relationship, a disengaged novitiate, a new person in the order, the division strategy is in the area of obedient work; and in the ecclesiola it is disciplined participation. That says something again about priorship; or what you are out to do with a new person, if you are their prior, is to enable disciplined participation in all the structures, or to enable that work to get done, or their participation in actually doing the work that is demanded obediently. Then when you move to the novice, it is something like learn division dynamics. That is not said right, but that person, after being emersed in the task needs to see what it is about--to see the relationship that is going on there, and must learn the New Religious Mode in terms of the ecclesiola. Then, learn the social methods is under the division in relation to the serious student. Under corporate tactician is assigned responsibility. If a person is at that stage, the tactic is to give him responsibility in an area where he has to carry that load in a meaningful way. Then, attentive discipline is to learn the skill of prior of the division. Leading workshops in the division is a kind of tactic, and maybe a sector or unit priorship in the decisional prior category. That is to say, that until a person has reached this level, they are not ready to be a prior. Then it is divisional or sector prior here at that level.

Then back up to the third stage in the ecclesiola. Learn the New Religious Mode, then learn religious methods. Under corporate tactician, this might be a unit priorship, or some other way of giving responsibility in the area of the nitty-gritty. To learn the skills of the guru in that next level of attentive discipline. Then seminary leadership under pedagogue, and then maybe team prior, and then maybe ecclesiola prior.

Now let me hit Week II which is the area where the practical work has been done. Here Order enablement and pedagogy are the categories. Movemental context is the next stage, and pedagogy; learn intellectual methods in the next category; learn model building methods in the next category; learn skills of the master pedagogue in the next category, intensified teaching. The image there is something like what we did with a couple of people last quarter. It is that you reach that stage where what you need is just to go out and teach every weekend. Then come priorship assignments, then order training roles. That has behind it an awful lot of work done by a number of people in the past; yet I am sure that it is only the beginning in terms of getting some clarity on the movement through that. What we have done on the basis of that kind of imaginal picture is construct a two-year Week II training construct. The assumption is that if the kind of priorship goes on that needs to go on, a person will move essentially in a quarter from one stage to the next. But you never want to literalize that, or you always want to say that some people are going to move much slower than that, and it may be that some will move quicker than that. But, you ought to be able essentially to enable a person to move to that stage in a quarter by bringing the kind of strategy to bear in the division, the ecclesiola, and the Week II construct that is needed in that kind of training, so that you would have a training plan that would hold together

that kind of wisdom. Each one of these has been broken into three categories. On the first one, the disengagement, you have a movement initiate, a person who comes who maybe has had RS-1, no other training and arrives here, or maybe a little more training but essentially is new. Then you have another category called academy grads or people who come into the order by way of the academy. They are obviously at a different place than people who have not had that; they have different skills. And then there is a category called advanced regional teachers. I am just talking about the categories that are helpful to us on Week II at the moment. Advanced regional teachers, that is the person who is an old movement hand and who has been trained as a pedagogue and has essentially the academy background plus some experience practically when he arrives here. What you see is that essentially each one of these is divided into three and you move from first level here to the first level here, or the second level to the second level. But the person who starts out as an old experienced first teacher in the movement and comes to the order should be more fully developed in the area of the spirit guru at the end of two years than the person who is the beginning person, yet that person should be a beginning guru at the end of two years. They may move more rapidly than this person in some instances, but then you program your structures. To illustrate that, for example, if you look at that kind of rationale, that says something like maybe you have the movement initiate P.O. RS-1 two times in a row. You have him take pedagogy; you have him do course enablement, and maybe one missional discontinuity. With the old advanced regional teacher maybe he does a guild that first quarter, then he does a couple of intensive pedagogy methodology weekends, and then he does some enablement. That kind of tension.

Then, the second quarter, you would have a couple of weekends in which he would look at the movement documents and spend the weekend charting those and getting on top of the movement story and the order story. On another weekend maybe, he would chart five key books that have been studied and contributed to the wisdom of the order in the past--those kinds of constructs. If you think in terms of someone in this area, they might just be assigned for a whole quarter to teach, or they might be assigned to participate in a series of PSU's or assigned to help run the children's academy in terms of building the corporate tactics that are needed. You have those kinds of things built into an abstract rationale. That has to be held over against the fact that you have practical issues. Your rationale is based upon the assumption that training is the primary value and that always has to be shoved in with the whole area of the missional demand that is upon us. We have 55 courses one week this quarter. Obviously that is going to make a difference in what that particular week looks like in terms of assignments. When you see that you have only two months to get ready for Summer '71, then obviously the whole PSU rationale is going to be intensified and training is going to be heavily weighted in the area of PSUing, but it is necessary for the sake of the mission. But you at least have an abstract picture and an imaginal model that says what it is a person needs. The area of anxiety is always, "Where am I on the journey?" or "Who decides where I am on the journey?" I would say that goes on all the time in the whole issue of assignments. But what you are doing is objectifying that, and building in a kind of care that we have not had, or that these assignments are geared toward what it is you need to experience in training, or what it is I need to experience in training so that we can be released to the next move on that journey. The basic assumption here is that you can move one quarter from one level to the next and yet in the midst of that there might be many levels that go on or there might be many people who need to spend more time in an area in order to be unblocked to move. But your goal is to develop spirit giants, not because it would be great if we were all spirit giants, but because that is what the mission in history demands upon us. That is the kind of frightening kind of possibility--and Shinn just really offended me the other day talking about how it is we create the self, or how it is that you and I just decide to create the new self. One of the most offensive things about this kind of construct, as I was struggling with it, is that it is like

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each quarter your one task is to create the new self that is demanded by the next stage of your journey. There are all kinds of structural ways that that is going to be enabled and made possible so that you might move on the journey that is necessary.

That is something of the comprehensive training picture. We are not going to submit to you the quarter rationale this morning, but it is in principle ready to submit to you. There is a little more coordinating on some of the data that needs to go on there. It is essentially ready to go, but we don't want to give it to you and then give you six correction sheets. I think if we wait until the first of the week we can have that rationale as we need it for the final quarter. This is one primary value, or this kind of picture is one primary value, but the PSU, the forces, all of that has influenced what the quarter rationale is going to look like. For example, there are some people who will be assigned to six penetrations in a row. There are not enough courses the first week end and the last weekend of this particular quarter so that you can assign people to eight penetrations, but you can essentially hold to assigning people six weekends in a row. Permeation people will have about 4/9 of the whole division in PSU's every weekend--that kind of thing will be going on, and in the midst of that we do have this Week II's assignments for you.



THE JOURNEY OF ORDER TRAINING  
CHART I

JOURNEY ANALYSIS

KEY STRUGGLE AREAS

Disengaged Initiate	Poverty	Obedience	Meditation
Engaged Novice	Obedience	Meditation	Prayer
Serious Student	Meditation	Prayer	Poverty
Corporate Tactician	Prayer	Poverty	Obedience
Attentive Disciple	Contemplation	Obedience	Meditation
Passionate Pedagogue	Chastity	Poverty	Prayer
Decisional Prior	Doing	Chastity	Contemplation
Spirit Guru	Knowing	Contemplation	Chastity
Transparent Saint	Being	Contemplation	Chastity

THE JOURNEY OF ORDER TRAINING  
CHART II

TWO-YEAR TRAINING MODEL

SPRING QUARTER

TRAINING JOURNEY		WEEK I		WEEK II
STAGES	STRATEGY	DIVISION	ECCLESIOLA	
Disengaged Initiate	Structural Submission	Obedient Work	Disciplined Participation	Order Pedagogue Enablement
Engaged Novice	Order Wisdom	Learn Division Dynamic	Learn New Religious Mode	Movemental Pedagogue Context
Serious Student	Comprehensive Curriculum	Learn Social Method	Learn Religious Method	Learn Intellectual Theory & Methods
Corporate Tactician	Practical Responsibility	Assign Responsibility	Unit Priorship	Week II Unit Prior
Attentive Disciple	Method Prowess	Learn Skills of Prior	Learn Skills of Guru	Learn Skills of Master Pedagogue
Passionate Pedagogue	Pedagogical Excellence	Loading Workshops	Seminary Leadership	Teach Eight Weeks in Row
Decisional Prior	Priorship Role	Sector/Unit Prior	Team Prior	Priorship Assignment
Spirit Guru	Order Leadership	Division/Sector Prior	Ecclesiola Prior	Order Training Roles
Transparent Saint	Rest of Life	Symbol	Symbol	Symbol

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CHART III

JOURNEY INTENSIFICATION ANALYSIS

	POVERTY	OBEDIENCE	MEDITATION	PRAYER	CONTEMPLATION	CHASTITY	DOING	KNOWING	BEING
Disengaged Initiate	Sensitivity	Covenant	Impact						
Engaged Novice		Submission	Address	Burden					
Serious Student	Sacrifice		Dialogue	Passion					
Corporate Tactician	Renunciation	Responsibility		Intervention					
Attentive Disciple		Freedom	Communication		Encounter				
Passionate Pedagogue				Expenditure		Vision			
Decisional Prior					Entrapment	Consecration	Mission		
Spirit Guru					Collegiality	Unreduced		Lucidity	
Transparent Saint					Adoration	Absurd			Discontinuity