

ORDER TRAINING

SOLITARY GIANTHOOD		TRAINING IN RELATION TO NEXT 20 YEARS		TRAINING A SPIRIT MAN		
TRAINING IS DEVELOPING SOLITARY GIANTS	STOIC/GNOSTIC REFUSALS	SERVANTS OF THE EARTH	EXPANDING PEOPLE OF GOD	Training by Man		Training by God
				Direct Training	In-Direct Training	Transparent Training
1-4	5-7	8-12	13-16	17-18	20-21	22-36

1. I heard a statement the other day that the major contradiction in our society now is not corporateness, but solitary gianthood. My first response was that that does not quite fit into my customary short courses, on individualism but after thinking about it that is right and it helps interpret a lot of confusing data. Everybody in our society is corporate. The old individualism has been stomped to death and everyone of us experience ourselves as members of corporations of one kind or another.

2. Yet there is a contradiction in terms of solitary giants. This makes sense out of a couple of current movies. At first glance "The French Connection" and "Dirty Harry" were both one more adventure story. But underneath that adventure is a character who does the dirty work that others are too victimized or too uncommitted to do. That is saying something about the whole society. Society is locked in a kind of corporateness in which everybody goes by the rule book, except for those really nasty jobs that the rule book will not ask anybody to do. Nobody does those except the outsiders who have a certain kind of interior resource and fortitude that is uncommon in the structures of society. They get the dirty work. On the other side, those same characters go out and do something that is more responsible in the sense of pushing out to the real problem. The structures of society have an ambivalent relationship to such characters. They hate to see these wild characters around, but if they were not around we would not have anybody to do the dirty work. This begins to reveal that what every corporate body needs is exactly those people who transcend that body infinitely and stand alone before God in solitary gianthood.

3. What I want to say today has to do with training: Whatever develops solitary gianthood is training and whatever does not develop solitary gianthood is not training. A civilized man by living his life builds about him social forms and the social forms that he builds occasion the coming into being of more individual civilized men who build more social forms as they live their lives, which social forms occasion more civilized individual men who live their lives building more social forms which occasion more individual solitary men who build social forms until the last thing you build is the whole world and the last person you occasion is the last fat lady.

4. This is getting something said that I have never quite gotten said this carefully. The order is a first cocoon for solitary gianthood, or it is the first cocoon in which solitary gianthood gives sociological form to being. The whole order then becomes that gianthood catalyzing force further building the society beyond itself which occasions further solitary gianthood which occasions further solitary gianthood which occasions further building. Another way to say the same thing is that bringing off civilization and bringing off your own life are one and the same thing.

5. Now, the stoic moralist wants to bring off civilization without change in his personal life. A colleague said the other day, "The last three quarters I have had a spurt ahead in my life. What I see now is that I need to have a spurt ahead every quarter for the rest of my life." Every quarter demands a spurt ahead in your life; and those spurts ahead in your own personal life and bringing off civilization are one and the same reality.

6. The gnostic ecstatic on the other hand wants to bring off his own life, without bringing off civilization. He wants to go off in his corner and be a great human being. Such a person is shocked by the statement, that unless he is bringing off the whole globe he is an inauthentic solitary. He fails to see the commonality of each man with the whole or, as Kazantzakis puts it, "If one man goes lost, I go lost."

7. Another way to say this is that solitary gianthood has within itself corporate-ness. It is as though you add water to one solitary giant and he expands into the whole social vehicle, and the whole social vehicle that he expands into is made up of nothing else than solitary giants.

8. A really broad civilizational image of training is helpful. I think it is true that the only way through to a solution of order and movement training is to get the right breadth on our image and figure out how to fit training into relationship with everything else. The diagram below illustrates an attempt to find how training relates to everything else. This is the end of a lot of stewing but I also feel that it is a beginning.

MASTER GLOBAL REVOLUTIONARY DESIGN								
	FORMULATING NEW SERVANTHOOD OF PERMEATN		GLOBAL AND DEPTH EXPANSION OF PEOPLE OF GOD					
TASK	CREATE VISION AND TASK		CREATE FORCES					
ORDER DYNA- MIC	RESEARCH		DEMONSTRATION			TRAINING		
STRAT- EGIES	STRATEG- ICAL DESIGN	EXPERIMENTAL ENGAGEMENT	INDIRECT ON-THE- JOB RESEARCH	GALAXY POWER	GLOBAL GLUE	INDIRECT ON-THE- JOB TRAINING	FORMULA- TION ACADEMY	ORDER INTENSI- FICATION

9. The first major category in the diagram for talking about the next twenty years is Formulating the New Servanthood of Permeation. We realize that whatever we mean by servanthood is still in the research stage and so this entire category is held under the dynamic of research.

10. The tasks under the category of servanthood would be to create the vision and create the tactics. We need to experience clarity on what building the earth means. We are all excited about the proposals of last summer's research assembly, but why do you do one first rather than another. Clearly a strategical design must be created.

11. We also need to learn how to engage ourselves in the world, that is how to create tactics. In the brainstorming we did recently about the next four years, we listed as an example of types of experimental engagements, the teaching of the New Individual in the New Society course to a whole corporation and experimenting with how that would transform the corporation.

12. From our own experience we know that the local church tactical system was not written until the eighteenth year of our first twenty years. In a way the tactical system summed up eighteen years of tactical action, experimentation and research in the local church. What we have to start now, it seems to me, is to experiment in the world to see what tactical action in society, would look like and then to gestalt some guidelines from that experience. That insight gave me a bit more patience than I had before in creating the tactical document for the new social vehicle.

13. The second category of our work in the next twenty years, I have labeled the global and depth expansion of the People of God. In this category our task is to create the forces through the dynamics of demonstration and training. Demonstration includes the strategies of indirect on the job research, galaxy power, global glue and indirect-on-the-job training. While you are creating forces in particular demonstration projects you will always be engaged in research and training in an indirect on-the-job relationship. I will come back to say more about indirect training later.

14. There are two other major strategies under demonstration, galaxy power and global glue. Galaxy power includes RS-I penetration, the penetration structure, religious house and galaxy formulation. Global glue includes all the arenas mentioned in galaxy power plus a category of global order design. By that, I mean the very practical demonstration of an historical order across the globe. These are the things we are very likely to be demonstrating first, the power of the local church galaxy and then the possibility of a global historical order. All of us were shaken by the decision to move ahead on the global program. To do across the globe what we are already doing on this continent is where demonstrating is going to take most of our energies in the next twenty years.

15. Training is a crucial category when you think of expanding the People of God. At least two parts of it have to be thought through. One is the formulation of programs. I will put it abstractly but perhaps it would mean seventeen different kinds of academies. The other part is something like Order Intensification. We have to find a way of being a watchdog on this training or the quality of all that we are demonstrating takes on a kind of spasmodic ineffectiveness. Perhaps you

would spend as much as ten percent of the man hours of our 2000 people in training. Maybe that is too little, maybe that is too much. But suppose every quarter you had 10% as a way of guarding the long range development.

16. One crucial part of this picture is the relationship between direct training and the indirect on-the-job training. Indirect on-the-job training seems to be really larger in percentage as over against direct training. At any rate a good percentage of the actual man hours that anybody spends pulling something off is training the people to do the job. There is something different between on-the-job type of training where your main focus is the immediate task and taking off from the job to do training in relation to the comprehensive job. There are two rhythms there: there is the rhythm inside of your work between training and work, and there is the rhythm inside your whole life of training itself and the work you are doing. Some way we have to create a picture that makes clear that the training category must be set aside as part of our crucial missional work which undergirds the missional work in which training is also going on.

17. What it means to train somebody is the real question to be answered underneath all this. One thing I am clear about is that training a spirit man is a tricky thing. That is to say, a spirit man is occasioned by man but finally, only God trains spirit men. Nothing you and I do can assure a spirit man coming into being. If God does not call him, he is not called. So you have to hold training in the image that you are cooperating with a very large helper and that large helper is really the key to all the training you are doing. It is as though you create an occasion and then the trainer moves in and trains. And that person who is being trained has to participate by his willingness to be trained by God.

18. Under the polarity of being trained by man, there are two categories: intellectual mastery, and social discipline. We have been very clear about that since the beginning of everything we ever did on training. I remember in some of the earliest workshops on the academy we came down as hard on the monastic pole as we did on the university pole. The Academy was to be a seminary but it was also to be a community of learning.

19. Inside our order we talk about order training. We have seen that living inside your assigned station as a disciplined body is training. But there is also the question of intellectual mastery. Let me suggest two more categories to hold this-direct and indirect. And under direct (intellectual mastery) are two categories: comprehensive context and methodological prowess. Methodological prowess is more than what you normally mean by intellectual mastery, but there is no methodological prowess, unless you comprehend what you are doing. Methodological prowess is also a matter of your Being, that is getting your body out into history as a guru or pedagogue.

20. Indirect training includes corporate living and missional participation. Just living in the corporate body is training. Two years ago, we brainstormed what goes on in indirect training. It was a great brainstorm and could be gestalted into the economic, political, and cultural arenas in which corporate living was training us. Under the economic, we saw that what trains people is being assigned to a place in the world and to living quarters, being put under a budget and a stipend, working a 16-hour day, and doing physical labor. Under the political, we saw that training is living under assignment, holding your colleague at arms length,

TRAINING A SPIRIT MAN							
TRAINING BY MAN				TRAINING BY GOD			
DIRECT TRAINING		INDIRECT TRAINING		TRANSPARENT TRAINING			
INTELLECTUAL MASTERY		SOCIAL DISCIPLINE		HISTORICAL OBEDIENCE		SPIRIT CREATIVITY	
COMPREHENSIVE CONTEXT	METHODOLOGICAL PROWESS	CORPORATE LIVING	MISSIONAL PARTICIPATION	HISTORICAL INDICATIVE	SPIRIT ANALYSIS	RELIGIOUS DISCIPLINE	BLOODY PARTICULARS

going to meetings and sitting and sitting and continuing to sit, and risking your creativity before the gaze of your critical neighbor. Under the cultural, training is the worshipping in the morning office, see the decor and symbols, and living in the corporate mindset with the corporate spirit depth, vocational collegiality, world community, family contexting, and intimate fellowship.

21. It is clear that missional participation is training. The only way you learn to teach is by teaching. You only learn to raise money by doing it. You only learn to recruit by recruiting. Participation in the group process of model building is the way one is trained finally to model build, or being thrown out into Alaska to be the prior of Alaska is the way you learn to be a prior. This kind of insight is extremely old.

22. There is another dimension I am going to call transparent training. There are two categories under that. The first is historical obedience and the second spiritual creativity. Both of these categories mean that man does not finally bring off training. Down underneath helping somebody with their comprehensive context and their methodological prowess, you are really looking for that "click" in a person's being where he stands before the Lord his God. And that click is given only by God himself. What you want to come off in a human being's life is that "click" in which he is a spiritually creative person, out of nowhere bringing forth answers where there are no answers.

23. Now I want to say a little more about some of the meanings of these six categories. Every human being has to think through the comprehensive context for himself. Solitary gianthood never comes off until a person has thought through for himself the inclusive context of the spirit movement. No one can possibly stand who has not thought through for himself why in the world he is vocating in history as the spirit movement. This takes a little doing. It is one thing to walk into a group and pick up all the cliches. It is something else to think through for yourself the underlying reality in which those cliches are grounded, so that no one could ask you anything that you have not already wrestled through to the bottom. What this means is a human being has to think through for his experience himself to the extent that no one else's doubt could possibly rock him because he has already

experienced all those same doubts, and said, in terms of this context, this is where the doubts are.

24. It is more difficult to train in the dimension of methodological prowess. It has to do with finding the secret to using your own being. Every person must find his own secret because it is his own being that he has to find the secret to. Accurate compensation for your particular neuroses is one of the ways that that comes to me. Everybody has neuroses and they are all problems, if they are followed compulsively. Some of them have great gifts in them in the sense that what the mission requires is close to what your neuroses want. But ninety percent of the time what your neuroses want and what the mission requires are direct opposites, one has to know what his neuroses are and how to compensate accurately. Some of us overcompensate because of the guilt we have about having to compensate and end up on the opposite extreme to get away from our neuroses.

25. This is the kind of thing methodological prowess means. It is to learn how to take your own particular being and make a missional tool out of it so that it gets done what is necessary. Every single human being is a different solitary giant because he has a different mind, a different body, and a different soul, (if you mean by soul all those decisions and scars that have been acquired over his life). It is that particular being that has to be brought off. Those particular gifts have to be broken loose. Even though every human being is a different one, there are certain common elements about human beings that make it possible for us to help one another in finding methodological prowess in the use of our being.

26. The secret to both these training arenas is an excellent format in which you have a great pedagogue who is also a guru and a prior. That is the secret. It has taken a long time for us to get clear that that is the secret. It does not do any good to have an excellent format without anybody there that can embody it and bring it off. Or, finally, the whole secret of training solitary giants is solitary giants. To get that said is revolutionary. I had thought there was going to be some kind of gimmick somewhere that you just turn on and it would crank out trained people, but it always works back that the key is the solitary giant.

27. The key to training in corporate living and missional participation is excellent structured mission. Without that the training will not work. And then you must have a great prior who is also a guru and a pedagogue. That is the secret to making any corporate living situation come off as training. You have to have that great solitary prior. Any missional participation comes off as training when you have great solitaires.

28. It is amazing how much corporate living is a dynamic of every kind of training experience you can imagine. That is why our RS-I course is effective. It is an obvious thing, but the critical objectivity of the peer is what makes training possible. If you did not have another person over there saying "What did you mean by that?" or "Say that another way," there could not be training. The demand to respond to other person's need is training. We have all experienced that. When you have been thrown out in the wilderness by yourself and it was clear there was no one out there to train you because you had to be the trainer of whatever else there was out there with you, as you took upon yourself the task of caring for those other souls, you found yourself mysteriously trained. That is a dynamic that is true of every person in a corporate living situation.

29 Missional participation, has been a helpful image over the years. If you demand of an individual a potential just beyond his foggiest imagination, he can pull it off. Now, that is an extremely subtle kind of thing. As you think back over the years of how people got trained, that was how. They were thrown out to do a job for which, by all the criteria that they had in their whole being, they were not trained. It was "impossible" for it to be done but everybody else went off and left them there to do it. (That can be overdone, and then you have to go pick up the pieces) The critical issue in training is to find a way in which that kind of reality is ordered for every human being in a group.

30. To be historically obedient, you have to learn how to find the indicative. That has to do with model building, which is an example of methodological prowess. There is a spirit dimension to model building that becomes apparent when the model begins to encounter the indicative of God. People panic and stop building the model at that point and run off to do whatever model they have built up to that moment. To go on with the model building process is obviously going to be a sickening, painful, nauseating, spirit exercise. To train to stand over against the sheer crunch of history and keep building the model is the kind of training that this dimension is pointing to. We have a lot of people untrained in this area who know what the spirit movement is and have such methodological prowess so that they could give a lecture on each item, but when it comes down to the crunch of human history and using it, a spiritual laziness takes over. If that spiritual laziness is intensified by real methodological confusion, then the result is hopelessness. There is always going to be ineptness, but where ineptness is so great it excuses you from succeeding, that is a dangerous situation. Even when that ineptness has been somewhat overcome, there is still that problem of shoving model building to the bottom.

31 I think another image to hold this is prayer. The kind of prayer that is staying up all night praying when you do not know what in the world you are praying for. You are waiting on the Lord to tell you what to pray for. All of us have had that experience. We know that something has to be done and we cannot even get it straight what the something is. There you are waiting for the answer to a problem you have not even articulated.

32. Another part of this training is the analysis of the spirit mood. Part of the historical indicative you are over against, is human refusal to deal with historical indicative. When you get into a model building situation and you begin to experience the way people are fleeing from the indicative of the moment, you have to analyze all that fleeing and how it characteristically takes form in that particular moment. I think that a key to a lot of our RS-I teaching is that we would do much better teaching if we were better analysts of the spiritual reality. It is just a tool to look at what human beings are doing and feeling. Thinking that through to accurate answers is a rare skill, rarer than we would like to confess.

33. Analysis of the spirit mood might be the most important training that the first teacher does on an RS-I weekend as he helps the other teachers learn how to analyze the spirit mood of the group. This is hard labor and constant labor. I have noticed in working with this dimension that last week's spirit analysis is not any good now. It is a weekly and daily thing. And after you have done anything to the group, you have changed them and have to re-analyze them. So it is the constancy of spirit analysis that is overwhelming once the full depth of that kind of

requirement comes through. We have to think of how to allow training to take place in these areas of constant model building persistence and constant spirit model interpretation.

34. The spirit creativity category we need to add is religious discipline. Creating anew, means just standing in the center until the new appears, and what that amounts to is being trained in religious discipline, constantly holding yourself present to the depths of life. Standing before God is creativity and there is not any other creativity unless you are standing in the center of Being. When real creativity is happening, I have been amazed at how much corporate reflection has to go on in the background of that creativity. Just to sit there and whirl for a day in order to create what has to be created, is something that we have to be trained for-to be trained for by God.

35. The second category I would add to spirit creativity is bloody particulars. Perhaps that should be bloody particulars of suffering. Always the problem of creating has to do with immediate realization of physical pain and physical labor that is going to be required of you on the other side of the creation. The problem in creativity is the realization of the violent struggle with despair that is going to be there in the midst of that new thing. How do you train people to transform the bloody particulars of suffering into spirit, so that every dirty job is full of awe? It is almost impossible to be creative for at the bottom of being creative is the longing people always have to be doing something else. When someone looks at what I am doing longingly my response has always been a wierd one. I say if you were doing this it would be a bloody particular. The problem is that your bloody particular is always bloody and always particular. Someone else's bloody particular looks better, or it looks like they do not have any bloody particular. I guess we have fought the illusion for a thousand years that somewhere, someplace, work does not finally come as some form of suffering.

36. This is the key to spirit creativity. The greater the despair, the greater the faith that transcends it. To begin to discipline your despair, or to create out of it or with it or through it, is really what faith is all about. To learn something profound and I use the word learn advisedly, about how to sit in the midst of despair and turn it into spirit, is the kind of training that we must continue to struggle with and pray for.

.....Gene Marshall