

THE GUILD IMPLEMENTATION PRINCIPLES

**GENERAL
MOVEMENT
WISDOM**

1. The principles of implementation for the formation of the guild within the Spirit Movement shall be modeled upon the wisdom, polity, and methods obtained from 20 years of operational experience.

The guild operates out of common movemental wisdom, drawing from the strategies of the local church project, the common memory of the work in 5th City, whose stance, based on the declaration of the Spirit Movement, is the style of the secular religious. The experience of the movement clearly indicates that a polity system based on decision-making by the consensus methodology allows for a corporate stance at the system and network level while insuring full autonomy for each local unit. The guild used effective movement methods, guarding the symbolic priority over the practical dimension of life, and building futuric models that can be implemented in every part of the globe!

**STRUCTURAL
CARE**

2. Any group that takes its task seriously designs an internal life that keeps it focused on its task.

Crucial to the formation of the guild is the way in which local man encounters it, be he secular or religious. From the outset, it will be necessary to provide a regular symbolic life to release the spirit of the group, a financial model to undergird it, and both intra-guild and inter-guild systems of accountability to hold guildsmen to their decisions for the sake of the task. In addition, an intentional study life which includes ongoing research at the global and local levels is an integral part of the decision to care in depth.

**PRELIMINARY
SOCIOLOGICAL
RESEARCH**

3. Guild implementation presupposes a period of exhaustive sociological research and model building by movement colleagues.

The preliminary work consists of gridding the parish and formulating the problemat. This procedure assures the initiation of the guild out of a comprehensive vision rather than a series of immediate concerns. It is crucial that the format allows for a grounding of all preliminary research in the guilds own wisdom of the parish.

**TIMELINING
IMPLEMENTATION
TACTICS**

4. The guild is implemented by actualizing local goals and tactics in coordination with global strategies.

Elements of the implementation timeline can include such aspects as a specific date for beginning the global experiment (e.g., January 1, 1974), a consensed upon time of experimentation (e.g., four years); and an understanding of cell units' time commitment and meeting schedule (e.g., once weekly and every other weekend). A timeline should be used-to show the sequence of steps necessary to establish when the local guild will be composed solely of guildsmen from that local community. To ensure the united thrust of the different faces and levels of the spirit movement, coordination of guild and movement councils is a critical element in the timeline, as well as quarterly evaluation and planning on at least the local and regional levels.

**THE REQUIRED
FORCES**

5. Implementation of the cell, as first step toward implementing the guild, will rely heavily on existing movemental forces.

The catalytic metro cell would be comprised of two symbolic order colleagues assigned from the metro Religious House, four people from the Galactic Auxiliaries, preferably from the experimental parish and 4 movemental colleagues. The movemental colleagues will represent guardians and strong metro grads. Once the cell has been established, the forces that will comprise the total guild will come from a cross-section of indigenous people.

**THE GUILD IN
RELATIONSHIP TO
LOCAL CHURCH**

6. The guild offers congregations in the Local Church Project, a vehicle for tactically acting out their mission in the parish.

The mission of the Local Church is acted out in parish tactics through the creation of the guild. The guild cell consists of persons from the galactic auxiliary, the guild auxiliary, and the order auxiliary. It exists as a catalytic agent to timeline the future, grid the number of parishes per micro and to implement the Ecumenical Parish. Clergy families entering the Local Church Project understand from the beginning that the project includes the formation of the guild in the Ecumenical Parish.

**THE STAGING
AREA**

7. The basic staging area for the guild is at the metro level.

In the metro, both network and system levels of guild are present, and would combine forces to initiate the

implementation of the primal guild. Since the guild relates directly to existing structures and is built on current movement wisdom, the primal guild is birthed in the network where there are the disciplined troops in existing religious houses and galaxies available to catalyze it. The principle of diversity would be maintained as guilds are established in urban, suburban, and exurban areas, and in signal areas, in signal areas outside the North American Continent.

**APPROACHING
LOCAL MAN**

8. Effective approaches to local man are those which use the secular mode to expose the deeps.

One aspect to guild implementation will be forging a common bond between secular and religious man and allowing them to unite in the global task. As the secular man experiences pushing to the depths of life, he discovers commonality with the religious man. Clergy participate in LENS courses, freeing them to return to embrace the local church with techniques for secular engagement in mission. As a result, local man arises with a new perspective of possibility portrayed through the union of secular man and religious men in comprehensive care of human community.

**EXTERNAL
STORY**

9. The focus of the guild's external story is the mission, not the guild itself.

External public relations of the guild will be done in forms appropriate to the culture of the specific area. They are designed to engage people in the guilding dynamic, not to publicize an organization. As primal guilds are initiated, publicity will focus on community events rather than the guild itself with the exception of informing potential guildsmen about the availability of training courses and overall goals of the guild construct. As well grounded story self-consciously designed by the guildsmen will include the dynamics and functions of the guild, relationship to church and society, and an image of the guildsman being a servant force in history.

**STRATEGIC
COMMUNITY
PRESENTATION**

10. Care needs to be taken in presenting the guild to the community.

Discretion in the first stages of implementing and activating the guild should create useful images which can be used later in the life of the community. The most effective way to prevent the guild from coming into being is to have ill-advised rumors in the parish. A

carefully prepared presentation of the guild in the parish is necessary to assure its acceptance. Such a presentation will guarantee appropriateness, avoid charged words such as "experiment," prevent erroneous cabaret images, and will cut over against liberalism and the identification of the guild as a reduced, local service club.

THE GUILD MANIFEST

When a great cry is heard from the peoples of the earth, local man finds himself participating in the pain of that cry, -- knowing the anguish of a world in chaos, having a new awareness of global destruction, and seeing the need for new societal structures.

Mankind has always known suffering, agony, and destruction; yet he has been able to continue in a style of life appropriate to his age. The self understandings present in each culture gave him a way to appropriate the life he had. But in this age of Impotent myths, images, and world views, man no longer can bear the lamentations of his brothers. His very existence can be destroyed in a moment, his foundations of life support are crumbling, his sense of purpose has been battered into apathy and paralysis overwhelms him. He knows once and for all that new life forms are demanded if humanness is to continue. Because of this apprehension of the slow death of the planet, we have created the new life form of the guild.

The cry itself is a sign of resurgence of human spirit in our time. For, in the midst of change, collapse, and blocked vision, men are demanding life. There is an insistence that all men participate in the decision making process that affects all life. There is a commitment to the recovery of a life style which offers justice and well-being for all. There is a deep yearning for every man to be honored as the human being he is, and to have his greatness released to history. The demand is that mankind be saved from all that threatens his destruction and from all that would force his resignation. In such a time, it is imperative that all sensitive, concerned people of the earth respond with the investment of their lives for the sake of all mankind.

This response -- this investment of life -- must be the formation of the Guild, as the revolutionary care dynamic for the 20th century which will further awaken the spirit of local man, will catalyze comprehensive care structures around the globe, and will guard that which is basic humanness from the erosion process which has threatened all human life. The Guild will be focused at the local level as the Primal Guild, will be sustained and perpetuated by a regional coordinating system, and will impact all of life comprehensively through a global network. The guild style will be intensely corporate, fully global, and utterly tactical. Through it, human society at every level will be revitalized, the door to the future will be opened as real possibility for every man, and the celebration of basic humanness will be recovered.

In order to enable all men to live thus in dignity, to participate in their own destinies, and to care for the needs of the world, we guildsmen, as guardians of humanness, will create guilds across the globe. We thrust our solitary and corporate energies, our lives and our deaths into the creation of the next millennium to bring to practical reality the indicative, "All the earth belongs to all the people."