

THE OPERATING CONTEXT
OF THE TASK OF THE GUILD

Summer '73

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INTRODUCTION

1. The vision of the guild has emerged from 4 years of research and experimentation in the nature and function of the social process and the strategies and tactics for effective action. Summer '70 was a signal event in launching the comprehensive and tactically grounded Local Church Experiment which continues to be a sign of possibility of significant engagement for local man. Summer '71 and Summer '72 hold a two year research journey of delineating the social processes and their dynamical relations; of determining the trends, contradictions and imbalances in the social process; and of pointing to the sensitive whistle points in society where tactical action will catalyze a radical shift in the course of history. The last four years demand that the guild be created as a vehicle to respond to what has been revealed.
2. What is needed now is a starting point for comprehensive social change, a structural means for effectively caring for society. This document purports to raise a sign of possibility for the future by setting a context for the equipping of local man that he might now effectively participate in the resurgence that is happening around the globe.
3. This document will set the context for the task of the guild by pointing first to its practical setting in the times and peoples of today. Secondly, it will define the characteristics of a direct tactical system. Finally, it will describe the radical function of direct tactics as global revolution at every local level.

I. THE PRACTICAL SETTING OF THE TASK OF THE GUILD

Introduction

4. The world in which the man of the 20th century acts out his life is an ambiguous one resembling two different scenes on one stage--one tragic and one comic. As the curtain rises, we find modern man searching around the globe for answers to air pollution, the population explosion, an increased crime rate, corruption in government, and the collapse of structures on which he has grounded his life--the family, the church, and the financial forms of society. The other scene that man finds himself acting out is one of resurgence and renewal. In the midst of collapsing symbols, man is creating new ones and giving meaning to enduring ones. Modern man finds himself living in a technological age that seems like science fiction. Twentieth century man finds it necessary to look deeply for life meanings often finding his answers in culture, charismatic movements, or ecumenical activities. The face of the 20th century man then is not comic or tragic, but the face of a man who is transcending the past and the present and creating the future.

5. The response of local man varies upon encountering the paradox of our times. He experiences himself cast to and fro between drought and emptiness and overwhelming fullness and bubbling of new life. It is clear that men today are willing to probe below the surface into the deeps of human life, searching past traditions to find forms or images to hold their new experiences. Everywhere we see a search after a meaningful, authentic way to engage in present historical shifts. Man stands at the brink of history ready to leap into full participation in the global village. The world is waiting for permission to charge headlong into life.

6. The practical setting of the task of the guild is the subject of this section. Now is the historic moment of a great resurgence in human spirit, a new vitality, and a new confidence in man's possibilities. Sociologically, man is ~~dis~~covering his global context and his corporate interdependence. There is a human response evidenced in the arts and innumerable personal examples of radical caring for the whole of life. The historic church has been renewed and is participating ecumenically in the depth search for humanness. Informal guilds have arisen spontaneously out of corporate concerns. These manifestations of resurgence constitute the practical setting of the task of the guild.

NEW CONTEXT
FOR LOCAL-
GLOBAL RE-
LATIONS

EMERGING
SOCIAL
FORMS FOR
LOCAL
ORDERING

QUESTION OF
HUMANNESS

A. The Historical Moment of Human Resurgence

7. The community of local man today is the whole earth. He understands that his decisions affect all men and that his destiny is determined by all men. Local man is renewing his appreciation for his own heritage, as seen in the pride of emerging African nations and the self-consciousness of people of Latin America. This strong self-identity allows increased cooperation with other nations. Local man is gradually becoming aware that he is the bearer of possibility to his own community. The realization of a global polity system seems ever nearer with the ease of world travel, communication via Telstar, and such signal events as the recognition of China as a world power. The question is not whether man participates in this global context but how does he participate most responsibly.

8. On every continent and from every cultural background, local man is turning away from complex, impersonal and unresponsive structures in favor of local, sensitive and responsive structures which serve his real needs. Local resurgence appears at a time when major national and inter-national structures are directed toward massive projects, while human needs (health, education, acceptance, community) are experienced at local levels. Groups of citizens are working together to achieve some focused goal, either community-wide, within a profession, or for a specific concern. Increasing fluidity in social patterns is evidenced as the roles of female and male, family, and worker become less sharply defined. Men join in new ways for the attainment of focused goals such as comprehensive lifetime health plans, housing or other social services. Ecumenical church groups and inter-disciplinary endeavors all point to trends of broadening human relatedness. Local man is demanding vocational integrity and responsibility from the businesses and governments which are designed to serve his ends. Finally, he is seeking means to engage himself in service which reflects his own sense of personal integrity and responsibility.

9. As traditional cultures collapse before industrialization and affluence, contemporary man everywhere searches for new, personal and corporate, meaning in life. In China and other developing countries, the mission of society-building has replaced previous family and village orientations. In industrialized countries man no longer finds the meaning

of his life in his work and strives to fill the void with meaningful vocation. Crumbling family structures produce changing family roles, experiments in corporate living and concern with interpersonal relations. Issues of birth, life phases, death and their symbolization are hotly debated. People attempt to recapture wonder and awe through an explosion of cultural and scientific forms, and many sense that the future depends on corporate approaches to caring for all the needs of all the people.

B. The Sociological Manifestations in a Time of Resurgence

ECONOMY
GEARED TO
GLOBAL NEEDS

10. Resurgence manifests itself sociologically as the economic sector begins to direct its resources to meet global human needs. In this age of resurgence and human dignity, freedom and possibility are seen as world-wide priorities. For this reason existing economic and political structures are being seriously questioned and re-evaluated. Local man is now conscious of the dehumanizing effects of his technology and is beginning to redirect his skills for the sake of all mankind. This awareness has led to new understanding about the social process and the insight that the economic is not in balance with the political and cultural dimensions of life. Local man knows that money is not the all-determining factor of life. Another aspect of the economic orientation toward global responsibility is seen in the support for international and local cultural events, and in the creation of new centers for the performing arts. The concern of the economic sector for the environment is seen in industrial corporations which are expressing new concern for the natural resources. In this arena many corporations are reserving resources for environmental research and using the advertising media to imaginably educate the public toward environmental concern.

INDUSTRIAL
CORPORATE
CARE STRUC-
TURES

11. One sign of resurgence is the opening up of channels in the political system which provide for engagement in corporate care structures. Cultural and health centers and preschool programs are examples of programs aimed at reaching the economically disadvantaged which have been initiated by national governments. Also, old age pensions indicate a responsiveness to the financial needs of the elderly. Reform movements provide a format for the participation of impassioned individuals who care about correcting injustices in arenas of need. For example the international environmental reform movement involves large numbers of people in recycling, lobbying for pollution control measures, wilderness preservation, and monitoring of potential polluters. The attitude of local and international corporations is changing as they begin to realize their responsibility for their communities and their employees. This is evidenced by many business firms

providing funds and employees' time for community projects such as new hospitals, health improvement drives, and neighborhood projects. Many companies now have vocational retraining programs for their employees. Companies are giving more consideration to being good neighbors and are making an effort to minimize disrupting influences such as air and noise pollution. The growing phenomena of "volunteerism" allows large numbers of people to give of themselves in caring for their neighbor. This may take the form of full time nationally sponsored programs or part time local efforts. Future city planning using both paid professionals and a large number of volunteers is a long term continuing activity in many communities. Volunteerism is a sign of local man's decision to care in a radical new way in his local situation where he senses possibility of acting out his hope for the future.

EMERGING
NEW ROLES

12. Resurgence is being demonstrated by individual affirmation of the fact that the traditional life-styles including the male/female roles have lost their meaning and new roles need to be created. In the family, experimentation with roles is going on, on the other side of a self-conscious awareness of the fact that the husband and wife both have local and global responsibility beyond the immediate primal unit and that care for the immediate family neither calls forth significant expenditure nor gives total fulfillment. Furthermore, historical roles are being recovered by all age groups, as demonstrated by the recovery of the elder role as one who retains the cultural wisdom and is called upon to communicate it to the young. Another sociological manifestation that points to the resurgence of our time is the trend toward self-conscious experimentation with new life styles. Twentieth century man knows that no one life style is the final answer and sees that authentic vocation is found through responding to the global/historical demand in his particular situation with his particular given life. The struggle to release the life-quality is seen by his active involvement in programs designed to deal with ecology, distribution of goods, further comprehensive education, and renewal of the local decision-making process. In addition he is clear that a global model needs to be created to keep him abreast of consumption of natural resources.

C. The Human Response in a Time of Resurgence.

AFFIRMING
URBAN
CULTURE

13. The pervasive presence of the urban life style has left man unsure of his rootage and his relatedness to other peoples. Yet, across the globe men are beginning to say

"yes" to the urban culture and are becoming more willing to deal with this tense situation. Churches are beginning to appropriate what it means to deal with the urban crisis. Citizens' groups, such as political action groups and economic cooperatives, are dealing with current issues of the city such as ecology, social injustice, and problems of goods distribution. Diplomatic ventures have heightened the common concerns across the globe. Urban trends, such as greater attendance at art and music festivals, the rising interest in hand-crafted goods and events like World's Fairs, reflect this increasing recognition of man's culture throughout the globe.

EFFECTIVE
SOCIAL
SATIRE

14. Human response in the form of social satire has shown itself in the arenas of television, the cabaret, folk music, cartoons, and novels and drama. In TV programs, man is showing his consciousness of his own personal prejudices, his family life style, his response to life situations, and how he holds himself and those around him accountable. Social satire is manifest in the cabaret dynamic as an example of the rehearsal of an individual's life journey wherein signal events in the entertainer's life are held up for celebration of the everyday happenings that determine who he is, and as a reflection of societal patterns and trends. Graphical social satire is employed in ecological and political cartoon portrayals depicting the individual response to life in the everyday world. The most profound effect of social satire is in the field of novels and drama in which the dawning of the consciousness of human freedom and individual responsibility and man's involvement with the mystery encountered in the mundanity of life are dramatically delineated.

RESPONSE TO
SIGNS OF
STRUCTURAL
POSSIBILITY

15. The human response in a time of resurgence is a response to signs of structural possibility. Social structures of all kinds are beginning to be impacted by a viewpoint that is both global and futuristic. One can see this in educational methods that relate persons to the diverse cultural heritages of the globe and to the predicted needs of 21st century society. In the rebuilding of inner cities, in the concern for futuristic modes of transportation, and in the globality of the business community, local man is insisting on participation in the creation of his destiny, within the given structures of society. Active participation in caring sociologically for the world is now an authentic option in people's lives. Man sees the means by which he can creatively participate in the fabric of care that holds society together.

HEIGHTENED
CONCERN WITH
SOCIAL ISSUES

D. The Historical Church in a Time of Resurgence

16. In a time of resurgence the Historic Church has channeled creative energy toward solutions for socio-logical issues of the day. In our time, the heightened concern with social issues is manifested by a stance of the local congregation that comes out of the decision to care for society corporately. In dealing with a particular situation, the congregation as a corporate body assesses its gifts, time and energy, and decides how to employ them. It demands and enables its members to act out their decision to care. Congregations today are dealing with complex issues raised by the human suffering that appears in their parishes. Such things as child care for working parents, adequate housing, and diverse forms of ministry to social outcasts are realistically confronted and dealt with locally while providing people with significant forms of life engagement. An awareness of relatedness to nation and globe has resulted in the active participation of the historical church in the creation of a social conscience. In dealing with these kinds of social issues the Historical Church has seen that only a combined effort by the total Church is an adequate response to the needs of the globe.

AUTHENTIC
ECUMENICAL
RENEWAL

17. For the Church to embrace ecumenical renewal, a greater understanding of religious differences is needed. Churches around the world are seeking to broaden their local context of what it means to retain their own heritage while being a vital working part of society. This requires understanding differences, in working together toward a common community good. One of the signs of resurgence is seen in the Roman Catholic Church. Vatican II pointed to the Roman Catholic Church re-examining its approach to worship, mass, symbols and the role of the laity. The Roman Catholic Church and the Protestant Church have improved their relationship and understanding of one another. The church is concerned with injustices, both national and international, and has taken responsibility for such incidents as was exemplified when the National Council of Churches publicly condemned the Viet Nam War. The news media regularly feature articles presenting new trends in the historical church. Another sign of ecumenical activity is widespread pulpit exchanges among all religious traditions. The church's particularized area of concern is no longer tied to a delineated geographical space or a special group of people. Rather, the church sees itself responsible for human life wherever needs are not being met.

LOCAL CHURCH
FACILITIES
AVAILABLE TO
COMMUNITY

18. The local church has moved past the point of deciding whether or not to become actively engaged in the community and is now turning itself inside out to provide the use of its buildings, materials, and wisdom to the people. The cadre

of local church leaders enables the local congregation to fulfill its role and responsibility. This highly disciplined and corporate body enables an overlaying of the parish with radical, structured care that releases the uniqueness and creativity of every individual. Another form of resurgence being manifested in the local church today is its operation of various kinds of community services. The church is also taking an intensive interest in the problems and struggles of the underprivileged, the handicapped, the socially outcast. The church therefore stands as a sign to the community that it is a caring body of people who live out their lives on behalf of all. It is through the church that the rehearsal of specific rituals and symbols are acted out which give men the possibility of receiving new self images of dignity and authenticity. We find the minister moving in a new direction--that of a corporate pastorate with a body of laymen functioning in common polity and understanding of this missional responsibility to the parish. As new communities develop, the historic church is constantly there as a sign of the past and the promise of the future.

E. The Primal Guild in a Time of Resurgence

EMERGING FORMS
FOR LIVING
LIFE MORE
FULLY

19. Around the world there are guild forms emerging which lend themselves to the living of life more fully. There is a new widespread insistence that education be a life-long dynamic which meets both the specialized and general needs of men all over the world and allows them to sense the significance of their role in society. The manifestation of the guilding dynamic is seen as families re-evaluate their use of leisure time and material resources. Heightened interest in cultural events is also indicative of a new consciousness. The primal guild dynamic is that which makes those cultural events available to local man. A demand has been placed on the city to become a place where people can live in an environment that embodies and promotes humanness. This new style includes creation of park areas, cultural nodes such as art centers and opera houses, renewed inner city areas with accessible restaurants and park benches, esthetically designed subways and the transformation of old areas into useful, livable districts.

THE FINAL
RETURN TO
HUMANNESS

20. Another sign of resurgence within the emerging guild dynamic is a new humanness in existing social structures. This new humanness manifest itself in the role of local man, the direction of corporate man, and the emergence of ecumenical clusterings. Local man is engaged in a constant search for authentic vocation--the discovery of ultimate significance in his daily routine. He is journeying to the depths of consciousness. The corporate

man is emerging as a result of concerned individuals combining efforts toward achieving common goals. An indication of this is observable in the consumer protection and ecological movements. Finally, the phenomenon of ecumenical clusterings is bursting forth. These groupings of concerned people are dedicating their lives to establishing care structures such as drug-abuse programs, low income housing and day care centers for the young and elderly. The combination of trends observed here fuse, coordinate and synchronize the force to bring about a new form of humanness. The primal guilds of the future will intentionalize these trends and sustain them for future decades.

LIVING THE
REALITIES
OF LIFE

21. Finally, the caring response in an expanded context signals the emergence of the Primal Guild, in the arenas of exploded traditional roles of responsibility, dramatized totality of life, engaged caring and sustained stance. Today the interdependence of life has forced man to assume comprehensive responsibility beyond specified roles. Elected officials increasingly feel the need for affirmation from those whom they represent; Indira Gandhi makes herself completely accessible to her constituents. Men are aware that the totality of life is never solely the present, but embraces the past and projects the future. The past is being celebrated in ethnic festivals and bi-centennial celebrations which affirm every man's heritage. Creative protests to that which destroys are being voiced throughout the globe by persons in every societal role. When concrete opportunities are available, men respond to needs. The Chinese amazed the world by their sacrifices when given the means for creating a new society. Men everywhere are searching for ways to use their specialized training, not for gain, but to alleviate the suffering of mankind. Those who know themselves as responsible for all are seeking undergirding activities to sustain their stance in the face of hostility and frustration. Expression through art form is proving to be a means of objectifying the issues and enabling a detached nonchalance. Global travel expands the context of concern for the local. Stories of secular saints are emerging once again to give men courage to maintain their stance of comprehensive care.

Conclusion

22. It is clear that the historical moment of human resurgence is now. New social forms are emerging to give local man a context for corporate involvement in a global struggle. Political involvement, reform movements, shifting roles, and new life styles all indicate a depth search for humanness in our time. The historical church is participating in authentic ecumenical self-conscious renewal.

23. In order for the practical setting of the guild to be delineated more clearly, several issues must be worked through. The question of man's motivation and sustenance must be thoroughly examined--is it only the economic that motivates man today? What other motivations are emerging out of the social and cultural concerns? How the songs and art of the people sustain them must also be considered. The form of the guild--such as vocational groupings, male-female and youth groupings, or perhaps family, or church groupings--must be defined carefully both in order to make the fullest use of the troops available and to expose the guild dynamic to the greatest number of potential troops. The question of articulation--how does local man articulate his concerns, his passions?--must be resolved in a way that allows the guild to speak to all men regardless of national, racial, or religious boundaries. These issues and others like them must be resolved before the practical setting of the guild can be transformed into reality.

24. Historically, the dynamic of the guild has always appeared in a time of resurgence. Today more than at any other time in history, we are experiencing a global resurgence of a scope that was not possible before our time; and so the emergence of the guild comes not as something new or different but as the outgrowth of the collapse that is going on all around us. The guild is that body which re-creates the resurgence in the midst of collapse, which orders the resurgent spirit, and which gives men the form and structures to appropriate and reimage the new time which has overtaken them. The times come as a wave crashing into the shore of history, and the guild's task is to creatively channel that wave so that history, rather than eroded, is sculpted.

II. THE DELINEATING CHARACTERISTICS OF THE TASK

Introduction

25. The world is crying out for transformation. The cry around the globe that "we cannot wait any longer" only points to the fact that time has run out, that this is the moment for action. This action requires participation in production of a battle-plan. The responsibility lies in the hands of those who are globally sensitive, who can construct effective tactics, and who will act. People today are searching for a place to engage all their energies. This realization demands concrete plans to show that it is possible and technologically feasible to effect transformation.

26. The spirit movement has responded in many arenas with tactical systems. Spiritual life in existing churches has been revitalized, traditions reappropriated, and the clergy re-empowered. Secular man has been given a new awareness of the symbolic life. Practical demonstrations of tactics, religious houses and Fifth City, have been established. Courses and methods have been developed to enable all men to appropriate life experiences. New emphasis has been placed on style and sophistication in celebrational life. Man's thinking has been expanded to encompass our whole planet.

27. The tactical system is characterized by concrete local grounding in constant tension with global needs. It incorporates a missional style which seeks to release the human spirit deeps by radically transforming the mundane existence of every person in the ecumenical parish. At the same time it sustains the tactical force as comprehensive practical planners.

A. The Tactical System as Concretized Vision

28. The emerging signs of globality are seen in increased global consciousness, inter-governmental planning, cooperative resource utilization, and intentional cultural dialogue that point to the birth of a new consciousness which allows and enables every man to grasp the fact that his reality is no longer the same as that of his forefathers. Transportation and media systems have expanded the concept of the Global Village. An increased global consciousness is manifest in examples such as the demise of the cold war and the broader adoption of the metric system. The demands of our times are resulting in intergovernmental planning to deal with impending crises which cut across international lines, such as ecology, trade and economics, health, and adequate food supplies. Increasingly, resources--whether they be natural, human, or technological--are being understood as the common property of all mankind and therefore new cooperative distribution structures must be created which will free up resources legally controlled by one or a few groups or nations. A

EMERGING
GLOBAL
HUMANNESS

new grasp of the symbolic power of the dialogue that has always been present among diverse cultures is resulting in a more intentional approach to the means of communications. These trends illuminate the emergence and embodiment of a new sense of global ownership and responsibility which every man has the possibility of experiencing in his local situation.

ASSUMING
LOCAL
RESPONSIBILITY

29. The task of the guild in assuming local responsibility is one of concretely building society's visions by releasing human creativity. This depends upon the secular aspects of the parish responsibility grounding the local in the global, recreating a foundational structure, and releasing a corporate thrust. In order for the "secular" parish to ground the local community in the global, it must enable the community to recreate its own common myth, applicable to every man. It is upon the visions of a common destiny for all men that foundational structures can be identified corporately brooded over, and then thrust into community.

INCLUSIVE
CORPORATE
CARE

30. Inclusive corporate care is one aspect of the frame for the direct tactics of the guild. It is concerned with corporate futuristic engagement, practical structural enablement, intentional global relatedness, and recreated human myth. Corporate futuristic engagement enables the community to creatively point itself toward the future through research, demonstration projects, and life styles. Practical structural enablement provides adequate local sustenance, creating the possibility for focalational expenditure and long-range training designs. Intentional global relatedness utilizes global forces, shares local wisdom, plans for global-social inclusiveness, and develops resource maintenance.

B. The Tactical System as Particular Mission

SUSTAINING
COMMITTED
LEADERSHIP

31. Sustaining committed leadership is brought about by globalizing the local mindset, enabling individual prowess, demonstrating the power of corporate action, and creating a spirit nurture structure. To globalize the local mindset, all local problems and issues are dealt with from a global perspective, which allows local man to build universal models that engage each member of the community. Individual spirit prowess is essential to the corporate task and is developed through spirit and leadership training, demonstration of a disciplined life style, and frequent reflection on the human journey. The power of corporate action can clearly be demonstrated by intentional conversations, individual accountability, community celebrations, and controlled experiments.

CATALYZING
PRIMAL
COMMUNITY

Spirit nurture of the corporate body is accomplished by creating a common vision and task, an effective symbolic life, solitary reflection and appropriate celebrations. These four tactics are indicative of sustaining the committed leadership.

32. In order to transform aimless, fragmented neighborhoods into basic unified communities, new leadership must be created, social vision expanded, care structures built, and sociological signs actualized. Methods of education that recreate every man's life experiences are used to create necessary leadership; training in the dimension of the style of the visionary leader is carried on; care for the spirit life on the individual level is required; and rotation of roles to create experienced, detached leadership is necessary. Crucial to ongoing community care is local man's experience of the expansion of his social vision through participation in rituals and songs which rehearse who he is, stating the long-range vision, creating community assemblies, and working within a global network. Care structures in the community also enable and release continuity through provisions for the community's economic welfare, through political autonomy groups, through physical enablement structures including medical needs and child care, and through study, action, and care groups. Other sociological signs are raised by means of the recovery of celebrative life in the community, attention to community property, recreation in popular story form of the vision and history of the community, and a format for communication among age groups. Through the activating of these structures in any particular community, the pride, concern, and direct participation in the sustenance and life of the community can be re-empowered.

RELEASING
HUMAN DEEPS

33. Important arenas of direct tactical action occur in leadership of the local church, in the releasing of human deeps by enacting social awareness, in leadership maturation, in the symbolic lifestyle, and in communal celebrations. Man's struggle with his sociality is intensified by encountering the secular and by reflection upon its significance through conversational methods. The process of maturing in leadership roles calls forth from man an interior discipline that forces him to plumb his spirit deeps for interior strength while sustaining the community. He experiences this through teaching trips, solitary reflection and leadership in local polity structures. The symbolic enables the community to stand self-consciously present to their understanding of life through secular rituals centered around the community story, bringing awareness to the community's task. Communal celebrations such as community festivals, workdays, and cabarets, permit the community to step outside the normal daily pattern and to experience the discontinuous, allowing it

to re-engage in its task with new meaning. These tactics are essential to releasing spirit that no community can do without.

C. The Tactical Forces Who Be The System

PRIMARY
LEAVENING
FORCES

34. The primary catalytic force is molded from awakened local leaders in the churches, neighborhood groups, and concerned citizens. It cares for that community by building realistic models which result in care for all. Through intensive basic training, weekly model-building sessions, study of the political, cultural, and economic gifts, and problems of the community, they build the necessary common framework and vision and become disciplined leaders. These leaders corporately recruit in the community, finally acting as the catalysts in raising up every local man as a leader. Their major task in building the models of comprehensive care in the community is, first, to meet all the human needs of the people; secondly, to enable structures to be built that can be reduplicated in every local community; thirdly, to take neighboring communities into account. Their models will grow out of a research network and be objectified through ongoing testing and evaluation. In doing all these things, these local leaders determine the role of guildsmen: A guildsman understands that resurgence comes only from within the present structures of society. He stands in a detached posture, holding himself to global responsibility in every situation while expending his life and energies in concrete action.

TACTICAL
DEMONSTRATION
GROUPINGS

35. Necessary for the task are tactical demonstration forces which display global commitment, act with effective corporateness, engage in local strategic tasks, and articulate the new human story of twentieth century man. These forces stand present to the whole globe in the midst of the local situation. The demonstration forces are men of prowess in effective corporateness who will build the tactical models to work within existing societal structures, making skillful use of practical discipline and loyal opposition to bridge the gap between the traditional and the future. The context for action employed by these forces, calls for a redefinition of the life stages and basic human roles which are engaged in the task through the word of possibility, transforming every-day life by symbolizing significant human events.

LOCALIZED
SERVANT
STYLE

36. The tactical forces who participate in the guild system have a missional style rooted in a particular local situation. These are the passionate men of the community, the men who are willing to act in a sensitive, rational manner and are able to articulate the resurgence which is taking place in every community across the globe. This style is sustained by the constant rehearsal of stories, songs, and rites that continually remind the guild of their revolutionary posture within that community. The use of popular songs sung by the community, but set in the resurgence context of our time, motivate the guildsman. Through this self-conscious rehearsal, the guildsman realizes that he must decide the course the globe will take in the future. The activity in his local situation, which is being reduplicated around the world, is that which brings about this global renewal.

D. The Tactical System Impact Arena

DELIMITED
SOCIAL
MICROCOSM

37. The delimited social microcosm of the ecumenical parish is composed of four areas: a delineated geo-social arena, a contentless reduplicable model, global humanness recognition and comprehensive structural compassion. The nature of the delineated geo-social arena requires the acknowledgment of existing city planning resources, where cultural groups are identified and community boundaries held on parish grids. The contentless reduplicable models are built by local groups and are usable in any situation. All the people are contexted in vivid imaginal forms. Global humanness recognition honors all cultures, and includes the active involvement of all age groups. Comprehensive structural compassion calls for local leaders to present the total framework of the ecumenical parish so that the participants become aware that their needs are met in a global context. In becoming aware that they also can train others in the same way, the people can appropriate the gifts of their own culture and preserve their wisdom for the future.

MISSIONALLY
GROUNDED
BODY

38. The practical focus of the tactical system demands a missionally grounded body of people with a committed leadership that engages all life phases in ongoing training structures appropriating the gifts of the whole globe. The leadership is a disciplined core who dares to risk, is sensitive to needs, is grounded in the way life is and is totally engaged in the task. All age groups participate, utilizing the wisdom and gifts of each life phase. Training structures provide the theoretical background

TRANSPARENTLY
EXPRESSED
CARE

and necessary practical tools. It is only through such a trained and disciplined global force that the humanizing of the future will be realized.

39. The practical focus of the guild system is to express transparent care in a comprehensive framework, utilizing all resources, developing community myth, and identifying community structures. The guild cares for the total life of the community and the individual through spirit groups and community care. This is made possible by using all of the available services in the community. The community myth is developed from the community story of its historical past, and its present situation. The story informs the present and gives direction to the future by way of visual symbols.

E. The Tactical Action of the System

HUMANIZING
SUSTAINING
INSTITUTIONS

40. The tactical action of the guild system involves the humanizing and sustaining of cultural, economic, and political institutions through a structural permeation system. This allows for impacting strategic institutions. The structural permeation system is of primary importance, involving such tools as corporate problem-solving methodologies to insure practical comprehensive planning within a global context, social dynamics courses to envision responsible creation of the future, research assemblies to formulate comprehensive tools and celebrative occasions to sustain secular man.

INTENTIONALIZED
DISCONTINUOUS
ACTION

41. Intentional discontinuous action is a tactic that intensifies and expands inner time and space by an intentional re-ordering of external time and space. As man encounters a world increasingly busy and crowded, the need for an oasis becomes imperative. For example, an open plaza in the middle of a city frees urban man to experience a new dimension of humanness. Architecture, decor and special symbols achieve the same effect in other situations. Celebrative release, such as singing, dancing, films and parties, allows man to behold the wonder of his life in the midst of "everydayness." Forms of community spiritual rehearsal, such as rituals, symbols, art forms and religious exercises, dramatize the meaning of life and man's relation to and responsibility for all things. Lastly, siesta or pace slow-down provides necessary discontinuity, while inner time intensification allows for a time of reflection, decision making and accountability, thus enabling man to be the engagement that he is.

**RADICALLY
TRANSFORMED
MUNDANE**

42. Everyday commonplace happenings have the possibility of being re-vitalized and transformed through the tactics of the guild by impacting the masses with new images; spiritizing public celebrations, being the intentional stylistic presence and by continually expanding the context of the community. This spark to the routine may be experienced in ordinary surroundings such as street artistry and posters. Public celebrations, such as carnivals, may be spiritized through intentional use of singing, music and dancing. The guild must embody an intentional style of enlightening routine tasks through the use of humor that would bring out the happiness in people that is already there. In order for this spiritual awareness to be lasting, man needs to grasp what is happening to him. Thus, through deliberate conversation an individual's context may be expanded in such a way that he has a new story about his life, one in which he is continually enabled to say yes to his situation. The guild is the catalytic agent that uses tactics to breathe new life into everyday community happenings bringing a sense of delight and wonder into the mundane.

Conclusion

43. The delineation of the tactical system reveals a comprehensively applied vision of the new social vehicle which will alter the lives of the tactical forces who work within the primal community. This system will radically transform the mundane life of local man.

44. Implications of these delineating characteristics include holding the global-local tension in every situation. Humanness itself is being redefined. Local man as the latent church is ready to act, and the time is ripe for locally observable action. This is the time of one globe--man sees himself as a member of a small band of navigators on a blue space ship. The awe-filledness of life today is calling forth the cabaret where joys and sorrows are celebrated. Local man is ready to move in practical action which is observable in his local community.

45. A delineation of the characteristics of the task of the guild holds up for local man a great vision of possibility, manifested by a releasing of the human spirit and a renewal of community structures. He at last sees a concrete contentless model which will allow him to passionately engage himself totally and significantly within his community on behalf of his fellow man. Further, the model will inherently be a screen through which he can see his life experiences, thereby being sustained in his interior being and external physical needs.

III. THE RADICAL FUNCTION OF DIRECT TACTICS

Introduction

46. The radical function of the spirit revolution is to equip society with those tactics which humanize all global communities. They include such things as an intentional life style which is capable of articulating the word of possibility to every man, in order to raise to consciousness all dehumanizing structures in society, and the need to become personally involved in comprehensive care structures.

47. The response of the structural revolutionary is that he sees his life as being totally engaged in mission. He is willing to embody whatever life style and build whatever model is necessary to do the impossible task of reconstructing the world.

48. Direct tactics are the means employed in the local community to enable the ongoing global revolution to become in effect a spirit revolution: a revolution in man's self-conscious relationship to life. The radical function of direct tactics is no less than the transformation of human consciousness. The goal is not to bind wounds but to develop the kind of primal care that will enable healing justice to become a reality; a justice which honors the gifts and wisdom of all men and enables each to live on behalf of all.

A. Global Revolution in the Local Community

GLOBAL CONSCIOUS- NESS

49. Local man has in recent years experienced the radical shrinking of the planet earth. He has only to turn on his television and witness a disaster on another continent. He knows that he could travel to any other spot on the globe within a day's time. He drinks a coke in London at the same time a Hindu drinks a coke in Delhi. He sees the picture of the earth rising above the moon's horizon and knows what is meant by the expression "Village Earth". These all point to the fact that local man has a global sense today that was not possible a decade ago. The demand on local man is to intensify his global sense and to be self-conscious in the relationship he takes to the global happenings and his local community. This is called global consciousness. In the context of global consciousness local man can realistically consider participating in the global revolution through direct tactics aimed at his local community. This consciousness is the context for model-building and strategizing. His global intuition and experience are used to check the comprehensiveness and the internal consistency of the model. He checks the global situation as a guide in the timing of his tactics and uses world happenings as context for creating the community

story and indicating the new direction of the community. Finally, self-conscious local man uses his global awareness to review the journey of his community.

CULTURAL
GIFTS

50. Cultural gifts are the very fabric of our lives that give meaning and expression within the mundane. How local man sees his heritage and religious traditions is basic to who he is. The way in which man views life and makes decisions originate from these gifts. Through exposure to other cultures he gains new images of himself. Through this process man enriches and deepens his understanding of the way life is.

LOCAL CARING
AND
ENABLEMENT

51. Global revolution is an experience touching every man and is evident in every local community where structures for caring and enablement are going on. These structures are the forms which hold the community in being, enable a sense of corporateness, and provide the basis for moving into the future. A new level of consciousness is created in the leadership to enable them to envision comprehensive models and strategies for defined areas of responsibility that when implemented, can bring into being a radical shift in local man's participation in the caring structures of his community.

B. Local Revolution as Systematic Care

COMMUNITY
SYMBOLIC
SUSTENANCE

52. The function of community symbolic sustenance is to bring meaning to the community's symbology and to sustain it. Tactics should enable a community to become self-conscious about its story. The inadequacies of past stories and the collapsed mythology then become apparent and serve as the catalyst for the recreation of the community's story. Grounding the story in the present and in the gifts of the particular community will give a new sense of direction and meaningful participation for all groups. This is, it enables each man to transform everyday, mundane situations into authentic participation in the community. Community symbols and celebrations enable the community to hold before itself the significance of its geographic area. The community would sense a unified thrust through its story and symbol and give a sense of oneness to its particular location. The rehearsal of the story would provide for the community a way to sustain its self-conscious stance. It would serve as a reminder of the gifts of the community.

ACTIVATED
GRASSROOTS
STRUCTURES

53. Man has not had the time nor seen the possibility to participate creatively in community. In activated grassroots structures there is this possibility for engagement which

creates a community more internally secure. The community senses equality in objective community care. Engagement in any community effort provides common trust for individuals and family units who see themselves as mission. Another arena is allowing every age group to get out its wisdom, to see itself as an important part of the community. In a community where grassroots models are functioning, inequalities, injustice and innocent suffering are dealt with, enabling individuals to see themselves as persons of value to the community. This activity makes it possible for the community to honor the wisdom and diversity of its citizens.

RECONTEXTING
OF STANDARD
INSTITUTIONS

54. The radical function of direct tactics can be seen in the local revolution as systematic care by recontexting the standard institutions. The recontexting would allow all the local institutions to see that their role is to provide resources and services to the community in their response to the needs of the people. In addition, the new image of the local institutions would enable them to see that all the wisdom belongs to all the community. They would see that 20th century man creates his own future, that the future defines who he is and this allows them to be the futuristic and responsible ones. The institutions would be responsible for passing on the wisdom of the community and the globe to the next generation. The task of recontexting would be for the sake of releasing all the people to participate in all the decisions. Finally, recontexting has to do with enabling local man to be the one responsible for the community institutions. The community will hold the institutions accountable for serving people and will see itself responsible for the welfare of its people.

C. Profound Awakening of the Local Community

HUMANIZING
LOCAL
STRUCTURES

55. One of the radical functions of direct tactics in awakening the local community is the humanizing of local structures. Guildsmen will catalyze evaluation of existing structures, reflect on the situation, and give direction to comprehensive planning as a community. Discerning the gifts, discovering reductionisms, revealing trends, and identifying leaders will give a realistic picture from which primal community may be created. Another function of direct tactics is to train leaders within the community who will act as its guardians and who will beckon all its members to new depths of humanness. Old images must be replaced with new ones of urban and global citizenship, of the future, and of selfhood. Training in unifying the resources of time, gifts, and money

allows the leadership to focus the power of the community toward dealing with issues. Communicating methods enable the humanizing of local structures by raising an image of possibility of transforming human settlement. This sharing of methods serves to enlist community wisdom, release creativity, give permission to decide the future, and enable local men to appropriate their vocation. Creating vision implements the recovery of humanness in local institutions and agencies. It recovers the local heritage, appropriates the gifts of the community, places the human struggle in a global context and expands man's relationship to all the world as well as all the past and all the future.

TRANSFORMING
INDIVIDUAL
IMAGES

56. By transforming an individual's image of himself, a new life style can be created. This change of one's image allows one to operate as a new man, effective and powerful. With a new self image and the awakenment of consciousness, the guild elicits the personal style of decisional dance, where a man embraces reality rather than illusion, and the possibility of renewed community, to be held before his neighbor. Such a man fascinates others with their own possibilities. It is crucial for mass media to be used as a means of reaching every man in every culture. To spiritize and motivate mass humanness at the grassroots level, new stories are creating world-wide contexts. This allows man to sense himself as having a part in the creation of the whole globe and as part of the whole sweep of history. The parish neighborhood network is that aspect of a community's care system which cultivates and trains its concerned leaders. These leaders work in and with the cadre to delimit the community's boundaries, analyze resources, and grid population centers. Data derived from such grids, and methods like the socio-spirit analysis, serves the purpose of enabling local man to see the implications of his responsibility in the community and the world.

RESYMBOLIZING
COMMUNITY
LIFE

57. The intentional use of symbols can awaken both individual and community greatness. Symbols have the power to engender local pride and a sense of belonging to the community, to elicit new decisions, and to expose the depth dimension of human life. Rejoicing in global citizenship and local involvements, dramatizing life meaning, and lifting up one's destinal role in history help awaken man to the dance that life is. Resymbolizing community life releases the dynamic of community interaction, and new relationships to their parish develop as human motivity is elicited, channeling creativity into building the parish future.

CREATING
GLOBAL
CONSCIOUS-
NESS

D. Foundational Justice in the Local Community

58. The first arena for creating global consciousness is demonstrating involvement on behalf of the community. This participation involves the assumption of the necessary leadership roles to intentionally sustain the structures to train new leadership and to free the gifts of all men through spiritizing and tactical action. Secondly, in creating global consciousness, man needs to have the structure of the cabaret as a means to rehearse his past efforts, his present situation, and an opportunity to engage himself in the future. This is accomplished when he rehearses the constant humiliation and exaltation that life is. Then absolution occurs and he has the possibility of rendering up his deed to history. This is the dynamic of the cabaret. The third arena is symbol intensification which holds up and illuminates imaginably the pattern of images that motivate a community. The symbolization of the mystery and the creation of the stories that articulate a community's journey is one of the means of demonstrating social responsibility. The arena of empowered media uses the established structures of media as a vehicle for informing the community. In this manner a community can constantly be exploded with global images. An empowered media enables full participation in the decisions and methods of justice exercised in the community. This allows for clarity of the role of the individual in a local governmental system.

DEMONSTRAT-
ING REPRESENTATIONAL
RESPONSIBILITY

59. The radical function of effecting foundational justice in the local community can be further described in terms of demonstrating representational responsibility which creates the sign of radical social concern and authentic engagement in the life of the local community. This involves signalling the perpetual and comprehensive care which has throughout history characterized primal communities in which corporate justice exists. Such a signal provides a model for embracing the destinal role of being the authentically vocationed human being. This dimension of demonstrated social responsibility presents possibility and gives permission for engaging in responsible action. Any tactical action is undergirded by the individual decision to participate corporately in representative social responsibility. This corporate commitment is enabled through the grounding of global events in the local scene which creates a care-filled lucidity about the innocent suffering in the world. Commitment develops the practical vision of caring for that suffering while actually developing local structures of justice.

STRUCTURING
COMPREHENSIVE
CARE

60. One aspect inherent in comprehensive community care is insuring structural inclusiveness which allows persons of all ages, cultures, religions, and races to participate. These structures gather historical wisdom and discern the edge issues of the community that point to the necessary arenas of action. Establishment of structures to perform their functions effectively would include undergirding social agencies and governmental bodies to insure their responsiveness to the needs of the community, providing a system for grassroots participation in making the needs of the community known and acting as the catalytic agent in directing these through the proper channels. Care is actualized in occasioning for local man the appropriation of his life as gift, the discovery of the significance of his particular vocation and regaining his capacity to play the necessary roles, all of which are for the sake of recovering the power of the corporate dimension of life. Futuric planning is that dimension of comprehensive community care without which the other aspects lose their direction. As local groups evaluate significant contemporary trends and determine their future needs in relationship to those of the globe, a vision of the future is embodied in a concrete, practical model that allows creative participation in forging that future.

E. Primal Care of the Local Community

SERVICE
MARKETING

61. Within the established community the populace is often unaware of existing resources or ignorant of how to use these services. This dilemma is resolved by making known to grassroots man the established businesses and organizations which can be made available to him. Coordination of old and new services is necessary. The guild will enable the community to act with compassion and honor in serving all persons, and to keep itself fully aware of and consciously responsible for the conditions out of which these needs arise. A typical example of meeting physical needs is the building of a comprehensive health plan by the community which will serve every person. Training programs in preventive health care measures and medical education will enable these health services to be sustained. These functions are essential to the community spirit.

EDUCATIONAL
PROCESS

62. The function of the educational process is to constantly create a relevant educational format in relation to the needs of the primal community. It is a constantly changing, far-sighted dynamic as opposed to static and traditional. Formal education is concerned with establishing futuric goals rather

than a minimal core of knowledge, and includes the development of a total curriculum, skills and spiritual training. It is a continuous process that is geared to anticipated needs that are specifically related to the preformulated goals, and provides a tool of creativity to produce new awarenesses. It is a positive training ground for cultural, civic and legal concepts. Within this structure, all aspects of community life are touched. People of all ages and abilities from preschool to old age have the advantage of increased awareness of the self, basic background experiences relevant to the present and anticipatory of the future, the ability to move smoothly through the various stages of life and be receptive to change.

GUILD
LEADERSHIP

63. Guild leadership which understands itself to be "the shepherd of the flock" as it cares for and sustains the community is essential to primal care of the local community. The guild is aware of the environmental situations, background, deep human problems, and responds empathetically to any given situation. It will risk taking a stand on any issue, will operate out of the corporate wisdom in order to maintain objectivity, and will be open and receptive to alternative methods. Other functions of the guild are to create a self-conscious sense of the community and a self-conscious sense of the community's vision. Guild leadership is characterized by discipline, decisionality, intentionality and servanthood.

Conclusion

64. Global revolution starts with the above involvement in cultural, institutional, and educational awakening on the local level. The embodiment of these tactics symbolize a new life style.

65. It must be noted that the above thrusts are needed; however, we must go further in dealing with the problem at deeper levels. Follow-up procedures with depth training and symbolic life are a must if the revolution is to continue in the community.

66. The transformed local community of the future is called to be deeply sensitive to the possibilities present in every life situation. A profound awakening of each individual to the depths of life will enable him to embrace the struggle his life is, and to expend his unique life that all men might do likewise.

CONCLUSION

67. It is apparent that the moment has come for the emergence of the guild dynamic. The guild is ready to assume concrete forms and use concrete tactics. The guild will bring about revolutionary changes by acting globally and locally, by delineating the characteristics as practical, concrete, catalyzing and sustaining, and by creating a global consciousness.

68. The task of the guild has to do with tactical maneuvers capable of radically altering existing structures in a local community. The guildsman must familiarize himself with the setting in which he is to operate. He must be aware that concrete direct tactics are to be used and that these tactics must arise from a global context.

69. The tactical system will dare to awaken local man, preserve his resources, radically transform the mundane in his life, and humanize his sustaining structures. Global resurgence happening through the tactical system will be local resurgence happening everywhere.