

**THE PROFOUND FUNCTION OF THE WHISTLEPOINTS**

**The Logistics of the Guild**

**Congregation B**

**Summer 73 Research Assembly**

**Part One**

**WORKING DRAFT--FOR ASSEMBLY USE**

THE PROFOUND FUNCTION OF THE GUILD

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THE PROFOUND FUNCTION OF THE GUILD

	THE MASTER FUNCTION	THE FIRST SUB-FUNCTION	THE SECOND SUB-FUNCTION	THE THIRD SUB-FUNCTION	THE FOURTH SUB-FUNCTION
FUNCTIONS	TRANSFORMING HUMAN COMMUNITY	SPIRITIZING MUNDANE EXISTENCE	CATALYZING UNIVERSAL CARE	EVOKING PASSIONATE EXPENDITURE	MOBILIZING SERVANT FORCES
ASPECT A	Providing Comprehensive Context	Constructing Secular/Religious Mythology	Guaranteeing Comprehensive Sociality	Awakening Human Passion	Providing Foundational Motivation
ASPECT B	Inventing Corporate Style	Artforming Space/ Time	Empowering Diverse Cultures	Expanding Missional Vision	Focussing Community Reformulation
ASPECT C	Radicalizing Community Symbology	Illuminating Sacral Ontology	Dramatizing Unbounded Concern	Rediscovering Authentic Engagement	Grounding Rational Understanding
ASPECT D	Enabling Structural Reformulation	Unleashing Cabaret Mentality	Demonstrating Unqualified Engagement	Directing Vocational Thrust	Demonstrating Structural Enablement

MASTER INTRODUCTION

THE  
GUILD  
INDICATIVE

1. As awakened people we have self-consciously decided that the guild dynamic needs to be intentionalized and given a new operating form in our times. This decision originates in our awareness of the collapse of social structures or their inability to meet the needs of our global/urban world. We experience the weight of responsibility for this world filled with innocent human suffering. Local man is driven by his care and yet has no way of authentically acting out this concern. We see the development of the guild as a way of accomplishing our vision of "all the earth belonging to all the people". To this end, a thousand of us have covenanted to experiment with the guild dynamic and to give it viable form.

THE  
GUILD  
TASK

2. One of the tasks of the Guild is to stir the consciousness of man by shedding light on the possibilities in everyday life. It holds up a mirror in which the local and global man can see the reflection of awe in the midst of the mundane. Through radical involvement, the guild evokes new creativity and fulfillment which enables life expenditure in a style never before realized. The guild intends to grasp or recapture a vision of hope, accountability among the masses, and care for the every man everywhere. It will encourage authentic engagement in a local community through local man's participation in his existing station with a new model for that station. Finally, local man in his own community will experience the care evidenced toward others, will feel a part of that community, and as a result enact his need to serve through the guild.

THE  
PRESENT  
DOCUMENT

3. The profound function of the guild is to transform human community by establishing a radically corporate committed style that enables the global reformulation of social structure on behalf of everyman. One aspect of this function is evoking passionate expenditure. The Guild revitalizes the life of local man from the deeps and quickens his involvement thru a bubbling up existing of vocational fulfillment. The guild also spiritualizes mundane existence. It recasts human experience into events of import relating man to all the universe. The guild also catalyzes universal care for every aspect of life, transforming the unseen care in everyman into concerned action. Finally, the Guild mobilizes servant forces by providing the

troops with rational understanding of the task of community reformulation so that they will be willing and able to engage in a demonstration project.

#### THE MASTER FUNCTION

#### TRANSFORMING HUMAN COMMUNITY

4. The major function of transforming human community is to bring fundamental change in every aspect of community life. This radical involvement is directed at the specific imbalances and malfunctions of the social process. Its task is to see that the comprehensive needs are met which enable the community to be accountable and responsible. The resultant forms and structures comprise both a symbol system which holds before the community stories which elicit a desire to revitalize their community and structures to enable people to act effectively together. The way this function applies is illustrated by the kind of impact which John Calvin had on the city of Geneva in the late 16th century when he as rector of his parish in co-operation with the city fathers, impacted every aspect of the community's life.

#### PROVIDING COMPREHENSIVE CONTEXT

5. Since the photographic image of the earth rising over the moon, men have been shocked into the radical realization that the earth is whole and the whole world is community. With this kind of comprehensive context, human community is significantly transformed. The mindset of local man is shifted from operating out of immediacies to a new relationship to all of time and from parochialism to global citizenship. He sees his vocation in relation to the reality that all the earth belongs to all the people. This shift in context will impact every decision-making body in the community and will result in more humanizing structures at every level. A historical example of the impact of a comprehensive context was the Catholic Church as it picked up fragments of the Roman Empire and gave form and substance to life in medieval Europe.

#### INVENTING CORPORATE STYLE

6. As man is a social being, no attempt at community transformation can succeed unless a style is embodied which calls every human being to participate in reformulating the social process. A corporate style recognizes and embodies the gifts of every

individual and in so doing unites local people to empower a unified thrust. A corporate style releases men from divisive and self-centered cares, releases them to participate in community responsibilities and problem solving. A community's awareness of its corporateness manifests itself in forms such as new structures for full participation of all cultural groups and all life phases, new images of the family as a primal missional unit, community celebration dynamic, and a ritual of accountability and absolution relative to its common mission. China today exemplifies communities transformed by the power of corporate style, which enabled them to focus on common need and eliminate starvation.

RADICALIZING  
COMMUNITY  
SYMBOLOLOGY

7. Radicalizing symbolic life is related to transforming human community in that whenever a new form of community emerges it does so by symbolizing its depth vision of purpose and self understanding. Radicalized symbols empowers transformation of human community by recapturing past glories and by exploding possibilities for the present and future. A radicalized secular symbol system impacts every dimension of community life, through public decor such as wall murals, fantastic celebrations, and other forms of liturgical extension which hold local man before his heritage and the deeps of life. The impact of the symbol systems deepens and broadens care structures and reveals self worth of all community members. A concrete illustration of the power symbol systems in transforming human community may be seen in the centrality of the American flag and the Declaration of Independence to the morale of the 13 states during the Revolutionary War in 1776.

ENABLING  
STRUCTURAL  
REFORMULATION

8. Structural reformulation relates to transforming human community by providing the practical vision of hope through the signal demonstration of human community. Reformulation creates the framework which orders the transformation of human community. In the midst of structural reformulation, human life is transformed as people are provided forms for the significant expenditure of their lives--newsense of mission is breathed into old structure and new structures emerge to fill gaps in the comprehensive care of all authentic needs. Impact on existing structures is primarily experienced in the recovery of sense of servanthood and purpose. The 5th City Project in Chicago is the most outstanding illustration of the unlimited possibilities for transforming human community through structural reformulation.

SPIRITIZING  
MUNDANE  
EXISTENCE

9. To spiritize mundane existence is to ground everydayness in sacral ontology, to breathe mythological life into every being, to artform every action into sacramental vision, and to unleash the cabaret mentality in corporate entities. Breathing spirit into mundane activity is what allows human community to be transformed in the "mitty-gritty," little things of life. The task comes down concretely by appropriating the vision through the demonstration of new stories and using rituals, singing, art forms, and symbols to embrace totally the mystery of one's life. This spirit impacts economic structures to create new vision of one's task as more than a 40-hour week job, or insignificant activity; it impacts political structure to create new objectivity and passion in the process of organizing impending chaos; and it impacts the cultural arenas to create new intentionality in the appropriation of symbols, style, and wisdom. We see the spiritizing process in the use of the evangelism method of the LENS course and the secular rituals which begin the Japanese workman's day at the factory or office.

CONSTRUCTING  
SECULAR//  
RELIGIOUS  
MYTHOLOGY

10. By constructing a secular/religious mythology man appropriates the relationship of his mundane life to its mystery and possibility, revealing new meaning. Man comes alive when he sees his particular tasks related to all of history and all of creation. When this happens he responds to common tasks in the context of this mythology, and he is given the sustained energy to passionately engage in all that he does. By retelling the myth through such forms as songs, symbols, slogans and stories, a social group's self-understanding and thrust is focussed. The Aztec nation was enabled to become a powerful social vehicle on the basis of a mythology which named the people's origin as the sun, ordered people's lives around a cyclical view of history, and stressed the need for a strong central government.

ARTFORMING  
SPACE//  
TIME

11. Artforming time and space is grasping the rationality that grounds your existence and gives perspective to the totality of existence in the midst of the mundane. This provides man with a screen of objectivity which enables him to create his life as an art form. When man grasps this the result is total expenditure and the passionate pouring out of one's creativity in every situation. The guild using public figures such as cultural artists will expose man to the possibility of living his life as radical creation. Artists such as Picasso, the Beattless and Gandhi have evoked this kind of radical break loose in the past.

ILLUMINATING  
SACRAL  
ONTOLOGY

12. To enable local man to experience the depth greatness of his mundane everyday activities, the tools to appropriate the Eastern gift of ying-yang, the Sub-continent gift of four life times, and the Western gift of rationality are needed. Ontology expands the categories through which man understands and appropriates the mundane. Ontology impacts the family by creating the adventurer and enticer as uniquely but not exclusively related to the sexes and thus gives permission to hold the family as a covenanted reality in complex society. Ontology forms authentic vocation by giving local man the image of four life times and thus four unique vocations. Ontology impacts social action projects, psychologism, and reduced world views and ideology by revealing the genuine invention of rationality. Japan has appropriated since 1945 the rationality that has made it a world power while at the same time it has not lost but has maintained the ying-yang family understanding.

UNLEASHING  
CABARET  
MENTALITY

13. The cabaret aspect of spiritizing the mundane is a tactic which injects music, satire, comedy and dance into the life of the parish. Music thrusts the moment out of the established flow of time, satire makes transparent the issues of the day, comedy reaffirms existence in the world and the dance is total participation in a primal experience. The result is that weary people discover a new release of energy which transforms the everydayness of life. The guild can infuse the community with an appreciation of every moment by incorporating the cabaret dynamic into all social structures from business organizations and night clubs to hamburger stands and thus unleash the cabaret mentality in the parish. Some historical examples of the cabaret dynamic can be found in circuses, the comedies of Charlie Chaplin and W.C. Fields, Mardi Gras festivals, western rodeos, Chinese New Year celebrations, and Cretian bull festivals.

THE SECOND SUB-FUNCTION

CATALYZING  
UNIVERSAL  
CARE

14. The aspect of the profound function of the guild which enables mankind to move into the future, as shifts in human consciousness occur, is the catalyzing of universal care. In catalyzing universal care, the guild envisions prolific possibilities by expanding both individual and community consciousness, which is concerned for dimensions of society where there has previously been no felt need for care. The guild's task in catalyzing universal care is to create the necessary demonstrations which enable existing care structures to see the essential needs in their own arenas and the possibility of meeting them. The guild looks beyond the immediate needs and crises to catalyze total human care, not only as a local concern but a concern for every man. In every society groups and organizations exist to care for particular problems. A.A. rehabilitates people enslaved to alcohol as a means of dealing with life.

GUARANTEEING  
COMPREHENSIVE  
SOCIALITY

15. This aspect of human care catalysis is identified as the focussing of concern upon those primal issues which impact man's total needs within the social processes. When the basic cares of man are radically provided for, catalysis of universal care to the depths of humanness becomes a possibility. This aspect transforms the mundane, everyday meaninglessness of existing social structures into vibrant spirit-filled happenings which breathe life anew, even as their practical functions are being performed. Global food distribution networks and public housing planning agencies are illustrations of social structures which this aspect influences. One concrete illustration of comprehensive sociality taken from a historical perspective is the introduction of pre-natal and post-natal care in England during the 19th century, which provided a vision of preventative, total family medical care throughout the globe.

EMPOWERING  
DIVERSE  
CULTURES

16. Empowering diverse cultures will catalyze universal care by articulating every man's basic struggle with his self-story as a global citizen. It reflects his unique cultural gifts and secures his heritage thereby enabling his care structures to be truly global and comprehensive. This aspect honors local culture honors local cultures to the fullest. This might require a group of local guilding corps across geo-social lines, meeting at the network level to decide how to build the structures needed. An example already in history is a group of blacks and whites in Wichita, Kansas, who have decided to use their diversity in building a comprehensive training program.

DRAMATIZING  
UNBOUNDED  
CONCERN

17. In dramatizing unbounded concern as the context for its care, the guild stands before and rehearses on behalf of all the fact that human care finally has no limits, and can never be satiated or ended. It relates to catalyzing universal care by standing before the unique depth and greatness of every man, which greatness is awaiting actualization in a myriad of possibilities. Care is grounded in each unique local community as it sees itself in relation to the whole globe and the next 1000 years, at the same time being cognizant of the never ending drive of each individual to care in the many faceted arenas of contemporary living. Within the arenas of welfare, the arts, education, the family, local government, and the church, care takes on a deeper and more all-encompassing meaning. For example, unbounded concern can be seen in imaginal education to the extent that it allows the individual to become aware of human freedom, in welfare by being concerned with more than the economic needs of an individual, and in local government by creating structures that allow total participation in all the decisions of the community.

DEMONSTRATING  
UNQUALIFIED  
ENGAGEMENT

18. Demonstrating unqualified engagement is a sign that the activity of caring requires 100% investment of one's humanity and is one aspect of catalyzing universal care. This sort of demonstration of unqualified engagement releases the guild to function as a catalyst for universal care, by showing the explosive humanizing possibilities that exist in total human expenditure. When this aspect is realized, every man sees himself as under life-long assignment for engagement in the creation of humanness through caring. Social agencies which are established as structures for caring, will be radicalized in fulfilling their intended purpose when they respond to this type of demonstrated corporate integrity. Unqualified engagement is demonstrated by the style of Nader's Raiders taking responsibility for consumer protection through their relentless research, total dedication, and dauntless disregard of abuse.

THE THIRD SUB-FUNCTION

EVOKING  
PASSIONATE  
EXPENDITURE

19. The third sub-function of the guild is to evoke passionate expenditure, which may be described as a calling forth of a fervent outpouring of life on behalf of others. There has never been a transformation of human community which was not undergirded by a passionate expenditure of life. This radical engagement provides human sociality with the necessary power and vitality, without which it is dull and lifeless. As the guild evokes passionate expenditure the foundational impact is on time itself, where men experience themselves without

sufficient time to complete their life's work, without sufficient time to pack in all the hopes and dreams they have for each moment. The Southern Christian Leadership Conference (SCLC) evoked passionate expenditure on the part of the black masses in the United States in the 1960's, which resulted in a mass movement that occasioned a radical rethinking of what it means to be a human being and altered forever the structure of justice in this nation.

AWAKENING  
HUMAN  
PASSION

20. The first aspect of evoking passionate expenditure is awakening human passion for life which accompanies authentic expenditure. As man discovers the reality that all of life is sheer expenditure, his engagement is transformed and intensified. A new decision for radical engagement sparks a depth passion manifested in boundless energy and unexplainable joy in the pouring out of one's life. By awakening human passion, new life becomes sociologically manifested in renewed relationships to one's phasiality, sexuality, family, vocation and local/global community, thereby recreating the total society. In Egypt at the time the pyramids were built, in India when the caste system came into being and in Europe when the guild itself emerged, awakening human passion birthed new civilizations.

EXPANDING  
MISSIONAL  
VISION

21. Expanded vision relates to passionate expenditure in history and society when interior images are shifted. Once the individual experiences this shift, he discovers new possibility in his life on a broader scope and discovers motivation for more ardent engagement. As a result of the expanded vision and more intense participation in life, he finds that he has created a new story about his role in society. In recent years the role of the female in the family structure has been expanded to enable the possibility for passionate expenditure in any part of society. This is illustrated historically by The Woodlawn Organization, a community organization in Chicago, which expanded a community's vision by seeing the possibility of having a voice in the community, thus allowing them to passionately expend themselves for that entire community.

REDISCOVERING  
AUTHENTIC  
ENGAGEMENT

22. When one rediscovers authentic engagement he involves himself passionately in society. This total involvement empowers passionate expenditure by revealing life values and self-acceptance. When authentic engagement happens, a person finds meaning even in daily routines. Corporations and their surrounding communities are impacted and recreated when enthusiastic involvement is demonstrated by their employees. To exemplify this total engagement, when office workers on the south side of Chicago were confronted with saving a corporation from collapse, they accepted the opportunity to engage themselves and freely worked overtime to save the corporation.

DIRECTING  
VOCATIONAL  
THRUST

23. Directing vocational thrust stands in relationship to evoking passionate expenditure by giving form to engagement in a concrete missional task. It empowers passionate expenditure by giving it a sustaining disciplined focus which gives permission for any task. When directing vocational thrust happens, willing one thing becomes the life style; which means that in the particular, one becomes intentional about the use of time and money and has a new willingness to take on responsibility. It impacts the social structure of the family by enabling it to see itself as a unit of mission to the globe and creates the structures to enable that mission. A concrete illustration of directing vocational thrust is Ralph Nader's impacting the production systems, resulting in a re-evaluation of their own product standards.

THE FOURTH SUB-FUNCTION

MOBILIZING  
SERVANT  
FORCES

24. The sub-function of mobilizing servant forces consists of four arenas: providing the foundational motivation, or grounding in the life of a community its local and global vision which sustains it in its task; focussing the community reformulation, or channelling the care of a community into comprehensive action so that it might expend itself in effective mission; grounding the rational understanding, or educating a community so as to give it an operating mode to hold it in being; and demonstrating the structural enablement, or providing the structures which order the community life around its task. In relation to the overall function, catalyzing universal care, mobilizing servant forces formulates the troops who will be the actualization of this care for the world so that men will again have a way of experiencing the totality of their calling. The task, then, is to mobilize local men to recreate their local communities as a sign of resurgence on behalf of the world. In doing this, mobilizing servant forces impacts community action groups with comprehensiveness in such a way that these groups may see that the worth of their lives is to give those lives for all men. It gives local man an arena for expending his whole life, and it creates a way for local man to participate in decision-making and corporateness as a way of rehearsing for him the sanctifiedness of his being. This is illustrated by the coming into being of the 5th City Board of Managers and their operation as the guild dynamic to mobilize other servant forces for the care of 5th Citizens through visioning, motivating, educating, and ordering within the community.

PROVIDING  
FOUNDATIONAL  
MOTIVATION

25. One aspect of mobilizing servant forces is to provide local man with the motivating story which sets the stage for community reformulation. This vision of possibility enables the entire community to move from a limiting stance to one which releases the community to provide creative opportunities for engagement in building structures to preserve human dignity and values. The servant forces provide this foundational motivation for comprehensive reformulation by creating local stories, songs and symbols of possibility of community recreation, the demonstration of radical local change, and the discussion of methods to break loose present contradictions. This aspect will impact and bring about change in existing community structures of service, on-going care and local decision-making, such as educational structures, community government, and cultural facilities bringing them toward a more comprehensive responsiveness to community needs. The providing of the story of future possibilities to the entire community has been key in transforming society throughout history, and is illustrated by the medieval guilds' propagation of the story of the master craftsman responsible for all society and providing significant services and structures, which transformed serfs and servants into a significant social force having responsibility for the direction of the destiny of their society.

FOCUSSING  
COMMUNITY  
REFORMULATION

26. The focussing of community reformulation mobilizes the forces of concern for human life. The guild focuses the people's care by creating interest in both comprehensive and particular needs, challenging the awakened to move as part of the servant forces dedicated to transforming the human community. Given this impetus, one would see an impassioned body of people catalyzing the flow of history. Existing social organization such as local P.T.A.'s, scouts, and civic associations presently operating out of reduced self-stories can be impacted with their potential for positive change when challenged by the comprehensive vision of the guild. In the history of the European free town at the close of the Middle Ages, guilds demonstrated their ability to reformulate the life of the entire towns of Florence and Courtrai.

GROUNDING  
RATIONAL  
UNDERSTANDING

27. Mobilizing the servant forces is enabled through the grounding of the common intellectual understanding of local man so that he can apply what he knows in the concrete tasks of his delimited geography. An authentic servant force must be a trained servant force. When a body of people is equipped with practical tools, it is prepared for leadership roles. It can train others in methodologies simply by participating in existing community structures, or by creating new structures where needed. For instance, when major funding was made available through government structures for inner city rehabili-

DEMONSTRATING  
STRUCTURAL  
ENABLEMENT

bilitation the trained community leadership of 5th City moved into action and created the long-range models necessary for obtaining these funds.

28. Providing necessary structures enables the awakened local man to become the servant force. Structures are necessary to mobilize the servant force to shift from individual engagement to a corporate thrust, thus releasing the time, space and energy to be used to bring off the mission. Those participating in enablement are affected just as much as those being enabled. One example of this form is the explosion of awareness of man's potential brought on by a shift from mere baby-sitting to intentional corporate child care models. This care structure has been shown by 5th City's comprehensive curriculum, dealing with physical, intellectual, volitional and material needs.

THE MASTER CONCLUSION

HISTORICAL  
NECESSITY  
OF THE  
GUILD

29. When oppressive circumstances and unrealized possibilities have evoked radical caring in men so that they dream of what might be, they have throughout history found it necessary to band together in guilds to work to realize that dream. They have found that it is in corporate structures they can channel their energies and accomplish those tasks which are beyond the competence of the individual, thereby creating new possibilities and directing their caring toward the humanity of the future. Historically the guild has functioned as sensor, pointing to the un-met needs in the economic, political and cultural arenas, catalyzing their change. In another sense the guild is trans-establishment, holding the tension between the establishment and the dis-establishment. Sensitive and responsive men of all ages have maintained the guilding dynamic which directs history by synthesizing those forces which are trending toward the comprehensive vision of the future.

FAVORABLE  
TRENDS

30. In the face of eroding social structures of the past and present centuries, new trends can be seen in the creation of new social structures. New global signs can be seen in the form of multi-national corporations, an increasing cooperation system even among the establishment; and a growing awareness of our multi-faceted interdependence in the areas of cultural interchange, food consumption, and many natural mineral resources. The technological resources needed to build a global society are at hand; for example, an effective global communications network and a common scientific language already exist; medical, agricultural, and ecological sciences need only be disseminated.

THE  
NEXT  
STEPS

31. The first step ahead of us at this point in history is the awakening of global communities to the painful needs which can be healed through the form of the guild. Secondly, a body of committed people in the local community is to be formulated who can begin the struggle of embodying the profound function of the guild. In the third step, the guild is called to decide the direction of history through battleplanning, prioritizing and timelining in order to accomplish its task at the strategical historical moment. A fourth step is the building of signal guilds that demonstrate practical and profound care of local communities. The final step is continual research to maintain the integrity of the guild as the times change, the new becomes established, and the suffering world places new demands on the guild.