

THE REVOLUTIONARY FUNCTION OF THE GUILD

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THE RESURGENT
TIMES

1. The 20th century now moves into the future out of a new awe-filled possibility. Who would have said that after two global wars, the collapse of the traditional value and symbol systems, and the crises of the sixties, the seventies could emerge as a time of resurgence, a breakloose of creativity that may exceed any of the dreams of men. The tension-filled vulnerability of our time has not gone away, but man everywhere has come to sense that the world has been given to him as possibility in a radically new way. The vision of the earth rise from the moon, the end of the viet nam war, the Nixon trip to the People's Republic of China, the serious engagement with ecology, the fact that the emerging nations are into their second and third decades of development and the realization that the post-modern world is being built in spite of many critical conditions has given back to all men the exciting possibility that they can rebuild the earth. Man is seriously considering and dealing effectively with the question of vocational engagement, and the problem of massiveness and imbalances in society. Man is now open to the development of a comprehensive plan for creating the new time and space of the human journey. Behind the still audible moans from the world he has been given there is now the dread-filled fascination to claim the earth of the 20th century as a gift of possibility.

THE CRY FOR
FULFILLMENT

2. Every man across the globe is conscious of the innocent suffering present in the 20th century. He yearns for the opportunity to participate in the reconstruction of society and for the sense of fulfillment that would come from that participation. He cries out for tools and structures that will allow him to care for both his local community and the total globe.

THE GUILD
FUNCTION

3. Out of the response to the times and the cry of humanity, the form which is called for is that of the guild. The guild is that corporate, catalyzing vehicle through which global/local man has the possibility of re-engaging authentically in the process of re-creating humanness. The new evangelism is that tool of the guild which releases the deeps within every man and calls forth his spirit transformation.

INTRODUCTION

4. Local man in the 20th century finds his world in chaos. The traditional symbols, styles, and structures no longer serve as guideposts, and he is searching to replace them. In the midst of rapid change, he seeks a new sense of possibility and a comprehensive local structure that will enable him to engage his life authentically in creating the future of the globe.

IMPOTENT
POLITICAL
PARTICIPATION

5. The symbolic events of our times demonstrate the inability of local man to participate in the decision making process. Such events as the Watergate Affair and sporadic declines in voter registration clearly indicate the collapse of the political structures, particularly in regard to the electoral process. The attempts to cut back welfare programs and the inability of the government to prevent the present energy crisis or inflation of food prices indicate that governmental forms block rather than enable the focusing of radical care on human need. Cynicism and mistrust are the common responses to the "Watergate Scandal" and collegiality between the executive and legislative branches of the government has evaporated. A cry of pain arises out of local man from his inability to influence the political structures.

REVOLVING
TRADITIONAL
FORMS

6. Man is crying for personal significance; significance which he no longer finds in the traditional fashion. One of the many events that has caused vocational crises in our times is the cutback on government funded contracts and grants. This has reduced opportunities, caused unemployment and created dissatisfaction within specialized fields. An unrealistic educational program does not prepare the student for full responsibility in the business world. Student teachers do not have the opportunity to practice-teach until their last semester in college which leaves them virtually untrained in the classroom. Little emphasis has been placed on manual skills and has caused labor shortages in many fields. Family values and relationships are no longer furnishing adults with adequate ways of understanding the change of sexual roles. New images are being called into being which manifest more authentically what it means to create the 20th century family, educational programs, and governmental responsibilities.

THE MAN
EMERGE

7. The picture of the earth rise has burned into man's consciousness an awareness of being one people, the inhabitants of a common island in the midst of space. This has intensified the understanding that man must cooperate to survive, and has called into question existing privilege structures. Oppressed persons

have been handed new bargaining power. Consequently value systems which have reinforced previous special status structures are collapsing and the global family is scrambling for new values which embody man's new global image of himself. Nixon's visit to China is a prime example of the increased activity of nations in seeking new ways of cooperating. The exposure of very different cultures and their values creates a climate conducive to experimentation with a wide variety of styles and values.

SHIFT FROM
SHALLOUNESS
TO DEPTH

8. One of the dramatic shifts in human consciousness is toward the serious questioning of life and of the purpose and meaning of life engagement. A search for basic life meaning has emerged, and may be seen in the massive experimentation in spiritual methods, especially in the Jesus movement of the youth culture and in the influence of Eastern meditation and Yoga. The shift from shallowness to depth may also be seen in dissatisfaction with specialized occupational tasks, resulting in a desire on the part of many to discover a genuine life vocation, and in the frustration of many students with an educational system that is not comprehensive. Finally, the shift to depth in human consciousness is revealed in the desire of individuals to make their own moral choices rather than accepting the social mores of another age. This is particularly evident in the 'new morality', and in the concern over abortion, organ transplants and other radical medical advances.

SHIFT FROM
PAROCHIAL
TO GLOBAL

9. Today man has experienced a shift in mindset from local to global consciousness. Through mass media and the acknowledgment of the East, the West is being impacted by the total globe. Man sees himself a global citizen living in a global village or on spaceship earth. Goods are available from anywhere in the world and travel is a reality for more and more people. He benefits from more sharing of scientific and technological data on a global basis, for example in space programs and in medicine. He is aware of the danger of total global destruction and therefore participates in new international political cooperation. Large international corporations have created a global economy where national economic systems are interrelated and influenced by global events. This global impact has given mankind a new appreciation of world gifts and commonness among cultures. Old stereotypes and images are breaking down, demonstrated in the election of black politicians in the U.S. and in liberation movements all over the world.

SHIFT FROM
OPTIMISTIC
TO REALISTIC

10. The relationship that people take to society has shifted in the recent past from a naive, optimistic stance to a more realistic one. This is illustrated in the style of social activism, which has shifted from short-range solutions to a more practical approach. An example of this would be the election of Tom Bradley as Mayor of Los Angeles. In the ecological arena there has been a shift from a narrow concern for the preservation of natural beauty to a more comprehensive approach to ecological issues now facing the globe. There is a shift from blind trust in public institutions to a recognition of the collapse of integrity within democratic institutions. The shift in a more realistic posture toward social issues has seen more emphasis on limited demonstration projects as opposed to broad scale experimental programs.

INCREASING
GLOBAL
INTERCHANGE

11. Global interchange is becoming the rule rather than the exception in the world today. It manifests itself in many ways. The West and the East have begun to exchange philosophic and religious concepts and disciplines, to wit the increased interest in yoga and the exploration of existential philosophy in the East. A portion of the recent U.S.-Russian agreement exemplifies a trend in cultural exchanges. Foreign foods in large cities flavor cultural exchanges also. But the most radical trend in global interchange has occurred in the economic field as exemplified by the rise of the multinational corporation, increasing importance of Far Eastern and European industrial power. This is causing a decline in U.S. dominance of global trade. Finally, in the political arena there are signs of increased international cooperation. The U.S. talks with Russia and China and the cooperation in space research between Russia and the United States illustrate this.

SOCIAL ROLES
DELINIATION

12. There is a trend toward local man seeking and taking responsibility in the economic, political and cultural spheres. The emergence of consumer protection groups illustrate this. Birth control centers are becoming more widespread and visible, giving couples a greater opportunity to make intentional decisions regarding family size and thus life direction and style. Local communities have become increasingly aware of their own power as a block of capable, gifted human beings. In the midst of the women's and youths' revolutions an awakening of corporate power has been realized. New possibilities of shifting political trends has been brought about by the lowering of voter age to eighteen. Capable female political leaders are emerging throughout the world. Articulation and historical heritage expounding

within ethnic groups has lead to decisions by the American Indian to struggle for his political rights and by Black Americans to produce films with Black Heros. Today individuals are becoming conscious of the demand to experiment with the various style gifts of other cultures in the areas of the religious, the family and the individual. In response to an awakening fourth phase, there appears to be a trend in society to provide care structures for elders. Such enabling structures include construction of low-cost retirement apartment buildings in community neighborhoods, thus providing the possibility for continued community involvement for elders.

ESCAPE
PATTERNS

13. Individuals sense an increased frustration in life. The trend in our society is to respond by withdrawing from life, by searching for religion or by turning to violence. Individual and collective withdrawal is seen in the "turn on" syndrome manifested by escapes through misuses of drugs, and increased promiscuity. It may also be seen in withdrawal from political participation and an ignorance of who's who in local government. The trend to religion is manifesting in fadish use of religions and experimentation with inauthentic beliefs such as astrology and witchcraft. The increase in violence occurs as people react explosively to being blocked in their striving to find authentic engagement.

THE TIMES:
CONCLUSION

14. "What appears to be a breaking down of civilization may well be simply the breaking up of old forms by life itself. Joyce Carol Oats.
The times in which we live - with the rapid explosions of new life, the accompanying shifts in consciousness, and the emerging new trends are times when the traditional structures of the political, economic, and cultural dimensions of society are seen as unsuited for authentic life in the future. Local man finds himself in the morass which has been brought about by the collapse of the old and the fadishness of the new. Unable to find a comprehensive method of acting out the dance of life and of caring for the globe, he could easily resign himself to despair. yet, these are times of Resurgence.

BEYONDING
RESURGENCE

15. As twentieth century man experiences the collapse of his social fabric, he also encounters the reality of a fresh force moving history, the force of resurgence. Three characteristics of resurgence in our time can be seen forging of a new human mythology, the seeking of authentic expenditure and a passionate caring for the globe. This bubbling of resurgence elicits and beckons man to plunge into life in order to build a new world and to dramatize the possibility of new life for every individual, and for mankind as a whole.

HUMAN WORTH
MYTHOLOGY

16. One of the characteristics of resurgence has been the alteration of people's relationships to others. The emergence of a new mythology with regard to the rights and responsibilities of all men explodes each one's sense of personal dignity, basic human worth and creativity. Appropriating this myth revolutionizes a man's thinking and reveals new life patterns. This gives him the chance to re-interpret the past from a new perspective and to project into the future with a new vision. At the same time, man radically grasps the fact that he is a caring human being in a new world.

HONORING
OTHERS
GREATNESS

17. Resurgence shows itself in the honoring of particular mind sets out of a local/global context and leads to a new openness and exchange of concepts, values and traditions. In the midst of these encounters the multiplicity of the other's treasures and wisdom is revealed. Old barriers of exclusiveness are being resolved in the common cauldron of life in the 20th century. The great riches of "strange" cultures and the viewpoint of the nextdoor neighbor are seen as enriching one's own panoramic world view. This is nothing less than the creation of a new self story of one's relationship to that other.

INTER-
RELATEDNESS
OF ALL MEN

18. The third aspect of this characteristic of resurgence deals with a new awakening to the inter-relatedness of people. The underlying pre-supposition is that man finally recognizes a common basis of humanness. Man sees a vision for the future which enables coordinated global planning. In this inter-relatedness man senses himself as standing before all man. Local man finds himself willing to risk caring for his neighbor. In a new view of the common factors of all men, emphasis shifts from the parochial to a new global perspective. The new image is a fundamental characteristic of resurgence in our time.

MAN'S
PASSIONATE
INVOLVEMENT

19. Resurgence shows up in the midst of the pathos of life and in the excruciating pain of our times. Local man cries from the deeps for a way to authentically participate in the creation of his own destiny and the destiny of the globe. Through significant involvement, he insures that life doesn't pass him by. The concern is less with superficial issues than with the attempt to discover engagement. This is done by making decisions, by passionately planning and by building models with other local men to insure humanness and to become seasoned corporate troops. The concern creates a new mythology which allows local man to see himself as significant and as the one who will create history. The new mythology articulates the consensus that local man is the one to bring forth humanness in our times.

CORPORATE CARE
NETWORK

20. In local man's yearning for ways to express his care, he experiences the pain of caring for the world. Signs of this radical caring take many forms. He refuses to deal with superficial issues and yet there is no comprehensive form through which he can express his care effectively. This leaves him awakened and yet vulnerable to the greater pain of unsatisfied passion. Knowing the inadequacy of individual action in the complexity of everyday life, he is driven to invent new forms of care. In the midst of experimenting with corporate care forms he has become aware of missional effectiveness and the humanness that is released in the midst of the corporate nurturing dynamic.

PROBING
LIFE'S
MEANING

21. What is revealed today is man's erratic search for profound significance. As the search exists today, a self-conscious rehearsal of the deep joy and anguish of life is absent. Therefore all of his life -- the nitty gritty everydayness -- is not grasped as meaningful. Nevertheless, people are apprehending a sense of their greatness and possibility; they are sensing that life is not to be merely endured but danced.

VISIBLE
COMMON
DEMONSTRATION

22. The third way we see resurgence is through a new concern for the globe. This is evident in numerous visible demonstrations of global care. Demonstrations such as foreign exchange systems provide a practical model for allowing students to become familiar with different styles and customs. Businesses, the sciences, and other professions incorporate gifts from all cultures as they share technical and cultural wisdom. The value of global corporate wisdom is manifest through these recurring demonstrations of possibility.

PRACTICAL
GLOBAL
SOLUTIONS

23. One sign of resurgence is the individual's participation in recreation and development of practical solutions to solve the global issues facing him. One arena in which this is happening is the world monetary system. Another sign of resurgence is the seeking after practical solutions in the utilization of natural world resources. People realize and respond to the fact that keeping one's own back yard clean does not guarantee the quality of the world one's child will grow up in. Other examples manifesting resurgence are international controls in space, the search for alternative settlements to war, and global controls on testing atomic weapons. These examples point to the manner in which the individual actually participates in shaping events that dramatically affect his world.

EFFECTIVE
GLOBAL
STRUCTURES

24. The cry is for structures which will enable local man to participate in a passionate way, in caring for the globe. Amid the turbulence of the world, he is frustrated by the impotence of existing structures such as Red Cross, multinational corporations, the United Nations and the World Council of Churches. His pain stems from the awareness that existing structures are ineffective in implementing their vision and in allowing him real participation as local man. On the other side of his cry is his vision of global structures which will permit his direct involvement in the care for the world. The shift from the cry to the vision is resurgence.

EFFECTIVE
GLOBAL
STRUCTURES

25. In conclusion, man no longer sees himself as an isolated human being, but as a man who relates to all mankind and knows himself only as a result of that interaction. These are times of bubbling forth of grateful awareness of the "other", in life; the gifts of humanness of the Urs, the gift of encounter over-against the opposite sex, and the uniqueness of four life phases. He senses that the excitement of life is found when he pushes through the surface event to that which holds the comprehensiveness of life's meaning. These are times when local man senses the possibility and yearns to participate in seeing the transparency in life and in engaging in significant action. Life is bound to life and every man knows this is the practical time of demonstrating the new primal community that is inter-linked in a global network of signs of possibility. Man senses his responsibility for all the globe as it spins on its journey through the galaxy of time.

AUTHENTIC
HOPEFUL
ARTICULATION

26. The juncture of society out of which resurgence is born in every age is that which calls forth a contemporaneous articulation of the hope that lies at the center of life. The new evangelism gives man back his entire past and future by designating him to be the manifestation of the whole human ontology. Strategically, the new evangelism employs imaginal style which allow the world to appropriate the new images of itself and thereby transform everyman. The style of the new evangelism provides new depth to man's understanding of life by seizing each moment, exploding it and showering the possibilities of life on everyman. It is the new evangelism which enables everyman to be his authenticity, his integrity, and his fulfillment.

INDICATIVE
STANCE
EMBODIMENT

27. The New Evangelism is indicative. It reveals the depths of life moving beyond the moral and the doctrinal to the foundational reality of humanness. It is a revelation of the way life is, a reality in which man discovers a new wholeness within himself in the midst of the broken-ness of the human situation, a wholeness which he experiences as fulfillment. It deals with objective reality rather than subjective relationships. It points to the permission which life continually gives for life to go on, and only later proclaims this permission as related to Jesus Christ. Those who engage in the New Evangelism do so by way of acting out their basic and given human concern for others, and is therefore an exercise of compassion, celebrating the new response of mankind.

UNIVERSAL
WORD
EMBODIMENT

28. The ontology of the New Evangelism has to do with embodying the story which releases new life. This story includes the vision and struggles of all men in all times and points out the single human journey of which all mankind is a part. It calls all men to be vital participants in the dance that life is and therefore to understand their key role and task in grasping the vision of what's required in the continuation of life. This story is based upon the one word of Life on which all other words of life are based. Self conscious involvement reveals to very man that life gives life.

RELEASING FULL
HUMANNESS

29. The new evangelism is liberating. It removes those barriers which prevent men from participating fully in society. They are freed from the bonds of guilt and worthlessness, from moralistic values and from all forms of reductionism such as self-centeredness and parochialism. Thereby, one is released to unleash his full creativity which gives him the power to act out his care and to dramatize his responsibility to God for the world.

CATALYZE
TRANSFORMATIONAL
HAPPENING

30. The strategy of the new Evangelism is to enable lives to be transformed. This has to do with the creation of new, meaningful images that ground the ontological concepts of what it means to be fully human. There results new release of creativity within society in which all men are enabled to participate. Local men across the globe embody a whole new understanding of what the new secular/religious is and they have a means of articulating that understanding. Cynicism as an approach to life is destroyed and is replaced with an affirmation of life as good.

DESIGNING
COMPREHENSIVE
MODELS

31. The strategy is the designing of comprehensive models that deal with every facet of man's life. Only as man understands that all parts of his existence, both the secular and the religious, are involved in only one vocation - of creating opportunities for every man to participate in full humanness - does he experience the wholeness that life has to offer. These models are effective as designed to be used in every local situation across the globe.

UTILIZE
IMAGINAL
PRACTICE

32. The strategy for new Evangelism includes utilizing imaginal practices. Imaginal education allows one to take life experiences and images, and to create new relationships to the world. The vehicles by which imaginal education are utilized include such arenas as demonstration projects, and music. This is the 20th century method of carrying on the tradition of Christian Evangelism, that is, the awakening of men to their freedom. Symbols are used to hold new images of the way life is; images expressed through a new vocabulary and through new screens are necessary to practically release humanness.

BECKONING
LIFE
ENGAGEMENT

33. The style of the new Evangelism is that of being an invitation to affirm the possibility of existence. It is the artform that elicits anew the depths. It takes up the role of the master of ceremonies, the music man, or the clown to catalyze the cabaret dynamic and seduce everyman into the dance of life. It is a style that is sparkling and scintillating; and makes the offer in a way that no man can refuse.

PASSIONATE
DELIBERATENESS
IN STYLE

34. The style of the new secular evangelism is one of vigor. It is grounded in the inventive as well as the intuitive modes of creativity. It assumes an intentional, affirmative stance. It comes off as a style of passionate engagement in life, reflecting the promise of human wholeness and fulfillment.

TANGENTIAL
WITNESSING

35. The style of new evangelism is witnessing to both the secular and the religious. This witnessing touches simultaneously the secular world and the religious. It reflects the mystery of secular man, beckons him to experience the freedom and to participate in the possibilities of caring for every man. It addresses secular man in his indicative situation, enables him to see the fulfillment of life in his mundane activities.

EVANGELISM:
CONCLUSION

36. The New Evangelism is carried by its style. Resurgence is to be seen and touched. It is visible. It creates the impossible possibility. It declares every nobody a somebody, every Marlboro man a knight-errant. The New Evangelism is the key of the future that allows for the flow of the centuries into a new epoch of human history.

LOCAL - GLOBAL
TASK

37. Throughout the ages, the guild dynamic always concretely responds to the cry, or the resurgence of the times. The guild's task is the global task rooted in the local where it works to articulate and spread the new mythology, to celebrate the life of every person, to hold up a vision of the future, and to catalyze social structural change by training local leadership, and implementing the direct tactical system. It acts as a sign of possibility by being a disciplined, effective revolutionary body in the local community.

NEW DAY
STYLE

38. The guild's style must be intensely corporate, fully global, and utterly tactical. It must deal with the spirit reality of the community. It will provide and continually hold forth the sign of possibility by abolishing cynicism within itself and by dealing with every situation in terms of its possibility.

IMPLICATIONS
FOR
MOVEMENT

39. Finally, we need to state the implications for the movement. It will require the wearing of two hats - the secular/religious, and the religious/secular. It will hold these two roles in a creative tension. The movement's twenty years of rehearsing life as it is - full of limits, possibilities, freedom, and inter-relatedness - will be invaluable in the creation of a secular liturgy, without which a guild can not be sustained. The movement will need to be responsible for supplying guildsmen with the tools they'll need, and to continually enable the troops to stand by means of training, nurture, and back-up systems. The recruitment for the initial signal guilds will be immediately generated out of existing social structures and dynamics. Ultimately every dynamic in society will be enabled by the spirit movement through the guild.