

THE SOCIAL FORM OF THE GUILD

(working document, not for publication or distribution)

summer 73

congregation a

the year of the global guild

The following is the fourth document of the form of the guild section of the summer '73 Research Assembly. It represents the current wisdom of the Spirit Movement on the practical functions and forms of the guild and general principles of its implementation. It is a working document, setting the context for the designing of specific procedures for giving new form to the guilding dynamic of history.

THE SOCIAL FORM OF THE GUILD

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THE REVOLUTIONARY STANCE OF THE GUILD

INTRODUCTION

THE
RESURGENT
TIMES

1. The unknown, the untried, the unheard-of is in the air; people catch it, are intoxicated by it, throw themselves away, and laugh at the cost. So the 20th Century 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 senses that the world has been given back to him as possibility in a radical way. The vision of the earth rise from the moon, the end of the Vietnam 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 to all men the releasing possibility that they can rebuild the earth. Man is now open to the development of inclusive plans 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 creation.

THE CRY FOR
FULFILLMENT

2. The innocent suffering present in the 20th Century is now self-consciously impinging on all men. Men yearn for a practical 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 called for is the guild. The guild becomes that corporate, catalyzing vehicle through which man re-engages authentically in the process of re-creating humanness in a local community, out of a global network. Secular enticement, the new evangelism, becomes the approach and tool of the guild which releases the deeps within every man and calls forth his spirit transformation

THE TIMES

INTRODUCTION

4. Local man in the 20th Century lives in a restless atmosphere. The traditional symbols, styles, and structures no longer serve as guideposts, and he is searching to replace them. In the midst of a meaningless mosaic of fragments, he seeks a way to introduce the rational into the oncoming future 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 events of symbolic power, broadcasted to the world, demonstrate the unclarity of how local man participates in the decision making process. Such events as the Watergate Affair and sporadic declines in voter registration indicate the collapse of the political structures, particularly in regard to the electoral process. The attempts to cut back welfare programs, the inability of the government to prevent the present energy crisis, and the inflation of food prices indicate that governmental forms block rather than focus radical care for human need. Cynicism and mistrust are 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 grasp or to influence the political structures.

REVOKING
TRADITIONAL
FORMS

6. Man cries out for a new personal significance; significance which he no longer finds in the traditional fashion. One of the many events that has raised vocational questions is the cutback of government funded contracts and grants. This has reduced opportunities, emphasized unemployment and created dissatisfaction within specialized fields. An unrealistic educational program is not preparing students for 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 and with no screen to apply their past training. Little emphasis has been placed on manual skills as significant and has contributed to 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 searched for that manifest authentically what it means to create the 20th Century family, educational programs, governmental responsibilities, and responsible skills.

NEW MAN
EMERGES

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 have collapsed and the global family is scrambling for new values which embody man's new global image of himself. Nixon's visit to China has become a sign of hope of the increased activity of nations in seeking new ways of cooperating. The exposure of varied cultures and their values is creating a climate conducive to experimentation with a wide variety of styles and values.

SHIFT FROM
SHALLOWNESS
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 and sometimes parochial experimentation in spiritual methods, especially in the Jesus movement of the youth culture and in the influence of Eastern meditation and Mysticism. Although it is a reduced context, 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. 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 cry for "new morality", and in the concern over abortion, organ transplants and other radical medical advances.

SHIFT FROM
PAROCHIAL
TO GLOBAL

9. Today man is experiencing a shift in mindset from local to global consciousness. Through mass media and the acknowledgment of the need to relate to the East, the West is being impacted by the total globe. Goods have become available from anywhere in the world and travel is a possibility for more and more people. We are benefiting from sharing of scientific and technological data on a global basis, as has been done in space programs and in medicine. There is a prevailing awareness of the danger of total global destruction and therefore a vision of needing to participate in new international political cooperation. Large international corporations are creating 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, perhaps demonstrated in the election of black politicians in the U.S. and the liberation movements all over the world.

SHIFT FROM
OPTIMISTIC
TO REALISTIC

10. The relationship that people are taking to society has shifted in the recent past from a naive, optimistic stance to a questioning, practical one. This is illustrated in the style of social activism, which has shifted from short-range solutions to a long-range practical approach. 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 and the need for a new integrity. 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 are exchanging philosophic and religious concepts and disciplines, a portion of the recent U.S.-Russian agreement exemplifies a trend in cultural exchanges, and foreign foods appear in every city. The most radical trend in global interchange is occurring in the economic field as exemplified by the rise of the multi-national corporation and increasing importance of Far Eastern and European industrial power. This is producing 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, the cooperation of nations in space research and the new talks of unity among the Pacific Islands.

SOCIAL ROLES
DELINEATION

12. A trend is seen in local man seeking and taking responsibility for social roles in the economic, political and cultural spheres. Consumer protection groups are emerging, birth control centers are struggling with social morality and a new context for making intentional decisions regarding family size and thus life direction and style, and local communities are becoming aware of their own power as a community of capable, gifted human beings. In the midst of the racial, the women and the youth revolutions an awakening of corporate power is being 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 of the story of the heritage within ethnic groups has led to decisions by the American Indian to struggle for his political rights, by Black Americans to produce films with Black Heros and by Africans rewriting their continent's history. Today individuals are becoming conscious of the demand to experiment with the various styles of other cultures in the areas of the religious, the family commune, and individual clothing. In response to an awakening elder consciousness, there is appearing a trend to provide care structures for elders that honor their wisdom rather than provide for their keep. 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. A strange unexpectedness lingers about our world. Individuals sense an increased frustration in the diversity of choices. The trend of escape is in withdrawing from that complexity 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 look elsewhere 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 Oates

The times in which we live--with rapid explosions of new life; the accompanying shifts in consciousness, and the emerging 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 the unpredictable world, the open-endedness of time and the explosions of cultural intangibles do not allow creativity to be paralyzed. These are the times of Resurgence.

THE RESURGENCE

INTRODUCTION

15. We are a society bemused in its purposes and yet secretly homesick for a world of meaning. As twentieth century man experiences the collapse of his social fabric, he also encounters the reality of a force shaping history, the force of resurgence. Three characteristics of resurgence in our time can be seen, the 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 create grappling irons that dramatize the possibility of new life.

HUMAN WORTH
MYTHOLOGY

16. The first characteristic of resurgence mythology has been the alteration of peoples' relationships. 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 mythology shows itself in the honoring of particular mindsets 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 next door neighbor are seen as enriching one's own panoramic worldview. 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 mythology deals with a new awakening to the inter-relatedness of people. The underlying pre-supposition is that man 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 men. 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 whole world is a labyrinth of man's wanderings and dreams, and there is no limit to the web of the intricate passageways.

MAN'S
PASSIONATE
INVOLVEMENT

19. The second characteristic of resurgence is the seeking for authentic expenditure. 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 relative to local community, by passionately planning and by building models with other local men to insure humanness and to become seasoned corporate troops. This concern is the foundation of a new mythology which allows local man to see himself as significant and as the one who will create history. This involvement 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 engage his care, he experiences the pain of caring. 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, of engagement. 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 in this passion for engagement is man's erratic search for profound significance. As the search goes on, it becomes evident that 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 enjoyed.

VISIBLE
COMMON
DEMONSTRATION

22. The third characteristic of 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 that allows students to become familiar with different styles and customs. Businesses, the sciences, and other professions incorporate gifts from other cultures as they share technical and cultural wisdom. The value of global corporate wisdom is manifest through these recurring demonstrations of possibility that are breaking loose new creativity in approach and impact.

PRACTICAL
GLOBAL
SOLUTIONS

23. One sign of this care is the participation in the creation and development of practical solutions to the global issues. 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 are realizing and responding 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 that manifest resurgence are international controls in space, the search for alternative settlements to war, and global controls on testing atomic weapons.

EFFECTIVE
GLOBAL
STRUCTURES

24. The cry is not for moral goodness but 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.

RESURGENCE:
CONCLUSION

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 cultures, the gift of encounter with 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. Every man sees that this is the practical time of demonstrating the new primal community that is inter-linked in a global network of signs of possibility. Man recognizes his responsibility for the creation of the globe as it spins on its journey through the galaxy of time.

THE NEW
EVANGELISM

INTRODUCTION

26. Resurgence is born out of the juncture of society at which hopes and yearnings cry out for a contemporary articulation of the meaning that lies at the center of life. A new evangelism is needed to witness to life as passion. This new evangelism calls forth man's longing for significance and creates a window that gives man a look at his entire past and future. Strategically, the new evangelism employs imaginative style which allows the world to appropriate the new images of itself. 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 every man. It is the new evangelism which enables every man to be his authenticity, his integrity, and his fulfillment.

INDICATIVE
STANCE
EMBODIMENT

27. The new evangelism is created as the indicative. It reveals the depths of life moving beyond the moral and the doctrinal to the foundation of humanness. It is a revelation of a pattern of wholeness, a reality in which man discovers healing within himself in the midst of the brokenness of the human situation, a wholeness which he experiences as fulfillment. It deals with sociological reality rather than subjective relationships. It points to the permission which life continually gives for life to go on. Those who engage in the new evangelism do so by acting out their basic and given human concern for others, and it is therefore an exercise of compassion, celebrating the new responses of mankind.

UNIVERSAL
WORD
EMBODIMENT

28. 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 swirl that life is and therefore create their key role and task in grasping 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 every man that life gives life.

RELEASING FULL
HUMANNESS

29. The new evangelism is liberating. It removes those barriers which prevent men from participating in society. They are freed from the paralysis of guilt and worthlessness, from moralistic values and from forms of reductionism such as psychological problems and parochialism. Therefore, man 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 awakened and then transformed. This has to do with the creation of new, meaningful images that ground the ontological concepts of humanness. A new image of humanness that allows music to be born, and all things learn to sing: the awakening dawn, the dreaming man, the waiting woman. These images release the vitality of the New Man to create the new world.

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 become effective when designed to be used in every local situation across the globe.

UTILIZE
IMAGINAL
PRACTICES

32. The strategy for new evangelism includes utilizing imaginal practices. Imaginally educating allows one to see life experiences and images as relevant and gives new methods that transform relationships to the world. The vehicles by which Imaginal Education are utilized include such arenas as demonstration projects, art, music and mythology. This is the 20th Century method of carrying on the tradition of Christian Evangelism, that is, the awakenment of men to their freedom. This will include secular symbols to hold new images of the deeps of life, practical images that are expressed through a new vocabulary and new screens that highlight the mysteries.

BECKONING
LIFE
ENGAGEMENT

33. The style of the new evangelism is that of being an invitation to do the impossible, the unknown, the untried, the unheard of. It is the art form that elicits anew the depth. It takes up the role of the master of ceremonies, the music man, or the magician to catalyze the cabaret style and seduce every man 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 a daily struggle to transform love of humanity into concrete deeds. It is grounded in the inventive as well as the intuitive modes of creativity. It assumes an intentional disciplined 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 the religious 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, and enables him to see the fulfillment of life in his mundane activities.

THE NEW
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.

CONCLUSION

LOCAL-GLOBAL
TASK

37. Throughout the ages, the guild dynamic 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

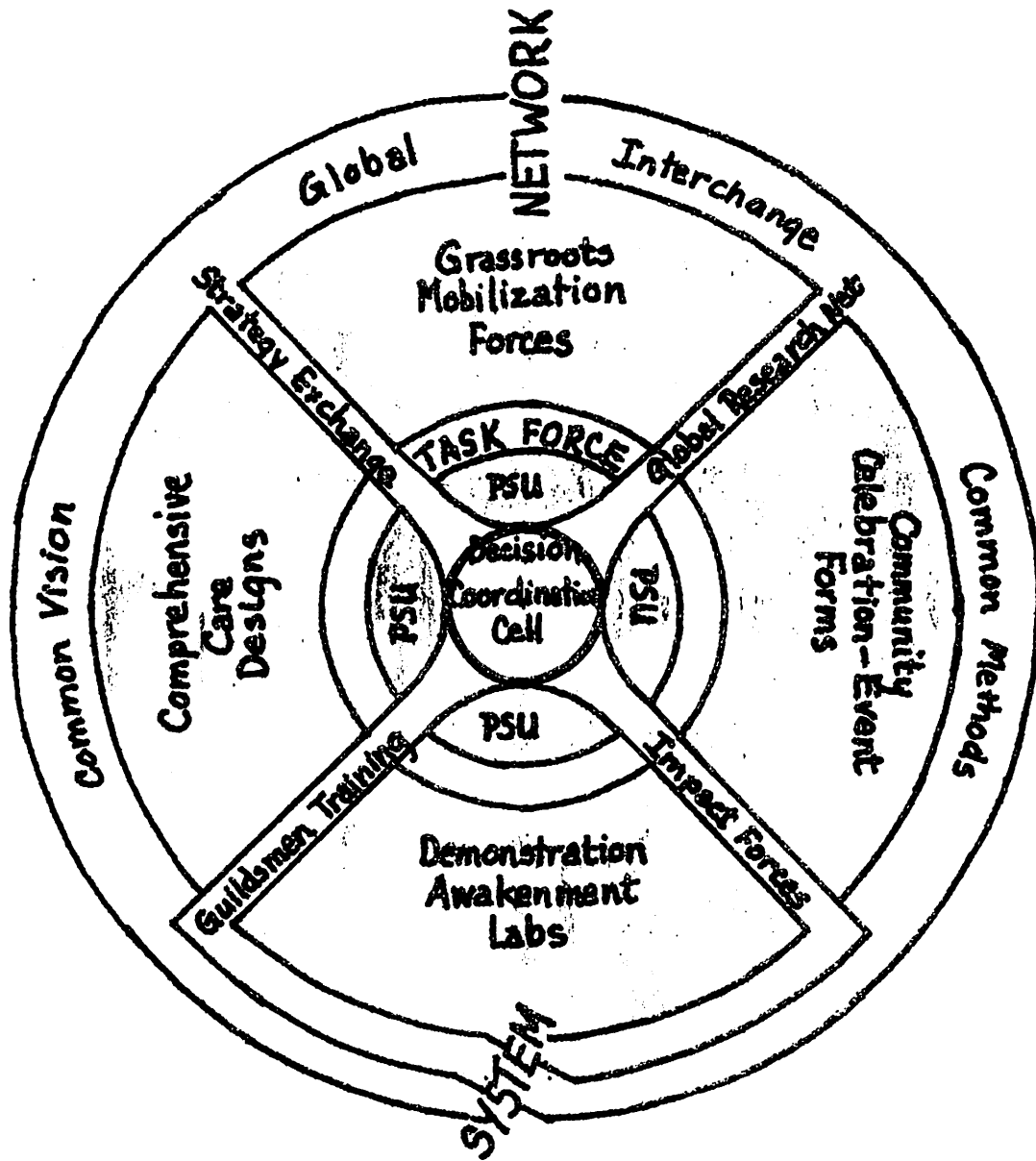
38. The guild's style must be intensely corporate, fully global, and utterly tactical. It must deal with the spirit reality of the community. It will provide and continually hold forth the sign of possibility by abolishing cynicism within itself and by dealing with every situation in terms of its possibility.

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 will 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.

"Only to a magician is the world forever fluid, infinitely mutable and eternally new. Only he knows the secret of change, only he knows truly that all things are crouched in eagerness to become something else, and it is from this universal tension that he draws his power."
--Peter Beagle

THE IMAGE OF THE GUILD



THE FORM AND FUNCTION OF THE GUILD

INTRODUCTION

1. In order that every man might have the possibility of living the resurgent style, a primal guild at the local parish level is called forth to provide the comprehensive care and contextual vision. The guild system coordinates the activities of the primal guilds and injects wisdom from other guild systems around the globe. The guild network maintains the vision of universal care and appropriation of everyman's experience by universalizing and communicating the insights from the systems and particular primal guilds. Having created an image of the form of the primal guild from both this dynamic in history and the present sociological need, the task of defining the system and network functions, forms and inter-relationships and creative tensions is visioned. The forms of guild network are interchange, strategy and research. The forms of a guild system are centrum, training and impact forces. The forms of a primal guild are cell, grassroots forces, care, awakenment and celebration.

THE GUILD
NETWORK

The Network Functions

THE
EXCHANGING
COMMON
WISDOM

2. One function of the global net is to enable a continuing systematic exchange of common models and wisdom throughout primal guilds. It publicizes local signs, making known across the globe various local breakthroughs and accomplishments. It insures leadership exchange to elicit a cross-fertilization of wisdom and an explosion of context in every primal guild, keeping a global operating image in each guildsman's mind. It enables model-sharing in order to permit every primal guild to feed off the wisdom generated in any other localis.

THE
ENABLING
COMMON
VISION

3. Another function of the Global Guild Network is articulating the common vision. This is the function of the gathering of local guildsmen in which the pulse of the times is discerned and articulated in order to renew and revitalize the context out of which the guild operates. One way to carry out this function is to create methods to be used at the system and primal levels to hold global commonness in methodology. Another way in which the function is carried out is through the prediction of global needs and the creation of comprehensive designs and operating images to meet the needs. The function of articulating the common vision is also carried out through the analysis of global indicatives, trends and contradictions which come from global research and planning assemblies which the network conducts periodically.

THE
GUARDING
COMMON
SYMBOLGY

4. The global network also insures a common symbology and a style of servanthood while at the same time upholding the cultural uniqueness of every localis. It insures a common symbology and a common style of servanthood by holding guilds at the primal and system levels accountable to the common vision and by providing common stories, images and symbols to every guild. It upholds the cultural uniqueness of every localis by spreading globally the arts and histories of every localis.

THE
NETWORK
RELATING TO
SYSTEM

The Network Interrelatedness

5. The guild network is related directly to the primal through the guild system. The net calls into being a focus point for the exchange of global and local edge thinking--including training and research--and acts as the juncture that channels local man's wisdom to global effectiveness. The network limits the system in that it defines the system's nature, size and arenas of operation. The system is sustained by the network in that it guards it by honoring the system's full representation and holds the system accountable to its specific area responsibilities.

THE
NETWORK
RELATING TO
PRIMAL

6. The relationship of the global network and the primal guild is imaged as being transparent in nature and servant in style. From the time the primal guild is called into being, the network is enabling it to take into itself the global wisdom, vision, and story. The primal is limited by the network in that the primal is held accountable to its common vision and defined both in terms of geography and arenas of action. The network sustains the primal by making the globe and its resources available to the local, by reminding the primal that its particular task is on behalf of all, and by providing a structure through which the primal's particular creativity may be passed on to other local guilds. The emphasis will always be on the primal guild, but the network is necessary to enable the primal to fulfill its task in history by continually linking the local to the global vision.

The Network Forms

THE
OVERALL
NETWORK
FORM

7. The global network of parish communications and planning is funneled through systems of guilds and particular primal guilds. This network is responsible for integrating the vision of the primal guilds into a global picture and initiates signs to implement that vision. The network is composed of guildsmen uniquely trained in sophisticated tactical methods and style and grounded in a parish guild. Meetings are composed of representatives from parish guilds and guild systems, and invitations are sent out to insure diverse participation from such vocations as teachers, businessmen, union leaders, politicians, religious leaders and entertainers. The operational guidelines of the network include division into three task forces. The permanently based central group consists of varied vocations, meets regularly, processing information from global reports, and redistributes the data. Another group consisting of global representatives meets quarterly using discussion, debate, research, and multi-media to accomplish their task, and takes the product of this work back to the respective areas. The third group meets yearly for longer periods of time to research and exchange information. The general format of guild network includes setting the agendas for PSU's, research projects, regional

THE
OVERALL
NETWORK
FORM (Cont'd)

gatherings and other necessary coordination structures for wisdom sharing and problem solving. The network is responsible for establishment of common formats in the areas of symbolic life, finances, priorship, procedures and evaluation. A global information centrum is responsible for collection, translation, and global dissemination of guild information, including research papers, reports and a global roster.

THE
GLOBAL
INTERCHANGE

8. The form of global interchange is a network of representatives that include galaxies, area priors, guardians, primal guilds, global council and regulation centrum. Their work is expanded so they can function as the global interchange form of the guild. A small group of coordinating servants meets on a full time basis in an office at Base Centrum to coordinate and carry out the work of the global interchange, having received reports, models and strategies from weekly galaxy and guild meetings, quarterly consults, area meetings and a yearly global council. The general format of the interchange includes the daily work of the coordinating servants. They develop a data bank, prepare new courses and methodologies, identify edge issues, and make assignments to the global leadership exchange. They also develop various publications to serve as communication vehicles for common models, common discipline, common symbolic life, accumulated wisdom, and signal projects throughout the network.

THE
PRACTICAL
STRATEGY
EXCHANGE

9. The form of the network guild as the practical strategy exchange insures that strategies developed by primal guilds are shared with the globe. One component would consist of a group of people assigned to the global centrum node to enable a global pool of methodologies and functional specialists to construct strategies for the primal guilds. Another component is planning sessions such as an annual global planning council, quarterly Continental Guild Presidiums. A third component is an on-going Guild Workshop Exchange. The work format of these groupings includes preparing common strategies, battleplans, timelines and operational training manuals.

THE
GLOBAL
RESEARCH
NETWORK

10. The global research network form is composed of a centralized servant staff of primal guildsmen, system coordinators, members of various research assemblies, and extends to hired technical specialists such as computer scientists or atomic physicist consultants; the composition honors all cultural groups. The global research network form operates in a central office located in the Global Centrum. Access to electronic equipment such as data processing computers, memory banks, research and library facilities necessitate the location be a key metropolitan community. A small full time staff will coordinate the ongoing data gathering from the system and primal levels, with an annual global research assembly which enables a consensus-on global/local edge issues. This continuous research will give form to global trends, contradictions, indicatives and imperatives which will enable every local man to effectively plan the future of the globe.

THE GUILD
SYSTEM

THE TRAINING
THE FORCES

THE FOCUSING
THE THRUST

THE IMPACTING
THE MASSES

The System Functions

11. The guild system function of training the forces equips the guilders at the primal level to serve the parish through continual advancement in methodology, style and network-wide constructs. The scope of this activity is spread over two basic arenas: training teachers and tooling local man. The training of teachers includes all the pedagogical courses necessary in sustaining the common curriculum needs of the primal guilds within the system. As these individuals are trained, the system is able to maintain a pedagogy base which will include names and areas of training and from that base disperse teachers among the parishes as needed. As this occurs, local man is prepared to awaken, care for, and guard humanness through study courses, workshops and problem-solving units. In general, the system provides for comprehensive coordination of all training that goes on in the primal guild, always guarding against reductionism and insularity.

12. The system focuses the thrust of the entire form of the guild by being the portal through which the primal and the network enlighten each other. Of equal importance is that the system serves as an enablement unit to local guilds and finds unique possibilities within their parishes. Specifically, the system level establishes the primal locus in the global grid in such a way that the primal perceives itself as in the globe. Structurally the system maintains accountability processes, common language, and common symbology as it keeps the global network held up before the primal local guild. It screens local and global research data so it may be filtered from one to the other. Data concerning parish resources, primal contradictions, specific local thrusts, and global network data are coordinated into a readily accessible and globally comprehensible form.

13. To impact the masses at the system level is imaged as servanthood to both the primal guild and the network. Its functions include awakening latent guildsmen through marketing the LENS course and catalyzing the formation of primal guilds in unpenetrated areas. Forces are created to handle involvement in practical activities like Metropolitan celebrations and LENS Follow-up courses. Guildsmen whose task is impactment of established structures like government agencies, major corporations or universities, will be organized and sustained at the system level.

THE SYSTEMS
RELATING TO
NETWORK

The System Interrelations

14. In its role of training forces, focusing the task, and impacting the masses, the guild system creates, limits and sustains the global guild network. This allows an exchange of common wisdom and data, enables common vision and battleplanning, and guards common symbology and style. The system creates the global network by training global servants and by revealing local needs. The system holds the global network in tension with the primal level by holding the network accountable by dealing with actual contradictions and needs experienced at the primal level. The system sustains the global network by providing a communications funnel which relates the guild network to the primal, by providing trained forces and by enabling commonality.

THE SYSTEMS
RELATING TO
PRIMAL

15. The systems level of the guild provides an effective channel to and from the global network which creates, limits and sustains the primal guild. The system creates an effective intermediate force by providing a source of tested models, training the leadership, and enabling participation in global consensus. The system holds the local-global tension and provides primal guildsmen with a sense of global responsibility which limits tendencies toward parochialism and reduced care structures. Systematic and strategic penetrations models guard against ineffective, random attempts by the primal to release the resurgence style. The system sustains the primal by training the forces, providing the constructs and focusing the thrust of awakenment of the parish to take responsibility for all of its citizens as a sign of global responsibility.

OVERALL
SYSTEM FORM

The System Forms

16. The form of guild system consists of a regional centrum, a guildsman training construct and a mass impact force. This dynamic is embodied by a core of established professional leaders who are well grounded in movement methodologies, committed to the primal guild and resolved to stand in the tension between the global and the local as teachers, coordinators, or representatives. There will be adequate office space and staff for the purpose of maintaining communications and records, coordinating course schedules and curriculum.

THE REGIONAL
CENTRUM

17. The Regional Centrum is a small representative group selected from among the LENS faculty, guild training representatives, and members of primal guilds. By maintaining a low profile and by rotating a portion of the staff quarterly and holding those rotated-off as exofficios, the Centrum will avoid becoming a static bureaucracy. The Centrum coordinates research information and scheduling, thus holding local and global accountability.

THE GUILDSMAN
TRAINING
CONSTRUCT

18. The Guild Training Construct operates out of an area coordinating centrum (probably the Religious House initially) using a WATTS line to ensure constant primal contact. It maintains master files of available pedagogues and training facilities at the primal level. A minimal staff coordinates and maintains the data and resources available for the training of the local man. This construct is also responsible for the coordination and scheduling of the training programs which will emerge as primal guilds determine their area of need.

THE MASS
IMPACT FORCES

19. The Mass Impact Force is composed of a small representative group, including those from primal guilds, LENS grads, movement Guardians, and persons with wisdom in economic or political or cultural fields. Persons with skills in designing celebrations and follow-up events are important for engaging grads and movement friends. The system coordinates marketing of courses to impact key establishment elements. The forces designated to fill this function must be carefully chosen to meet the specific situation at hand. The format will be accomplished primarily through the marketing of the LENS course and linking of those into a network.

THE PRIMAL
GUILD

THE
CATALYZING
COMPREHENSIVE
CARE

THE
TRAINING
MOBILIZATION
FORCES

THE
RELEASING
RESURGENCE
STYLE

THE
PRIMAL
RELATING TO
NETWORK

The Primal Functions

20. The primal guild, functioning as the catalyst for comprehensive care, renews and establishes community care systems. Spotting the needs of the community, locating available resources and determining potential snags in filling those needs are followed by evoking new structures and revitalizing existing ones. Identifying futuristic priorities through problem solving units allows the community to grasp the importance of grassroots participation in enabling continuing care and solving its own problems.

21. Another function of the primal guild is that of training and mobilizing forces. This includes resurgent methods training, birthing strategic vision and sustaining resurgent trends; the latter insures that the guild stays on target with respect to its long range vision by providing nurture to new guilders and by developing the means for teaching the new evangelism. Resurgent methods creates the training models and then trains local man in the methodologies necessary for bringing about resurgence. Birthing strategic vision means taking the spiritual pulse of the primal community and creating stories, vocational revisioning, and celebrative events.

22. A function of the primal guild which allows man to act out his care for society is that of releasing resurgence styles. It spiritualizes primal community by catalyzing cabarets, creating celebrative events and bringing antagonists together to produce positive working relationships. In order to release resurgence styles the guild must enable engaged life styles by sustaining the missional family, giving the possibility of seeing how the mundane has global effect and by demonstrating the totally expended life style. The guild also releases resurgence styles by stimulating symbol creation, thereby raising to the community's self-consciousness the possibility of a new relationship to life.

The Primal Interrelations

23. The primal guild, as an autonomous unit, relates to the global network out of a comprehensive context. The primal guild's need for methods, models, and vision beyond themselves creates the necessity for the formation of the guild network where coordination, research and methodologies are forged and unified in a common effort. The primal guild limits the guild network in that it guards local and ethnic wisdom by insisting that resurgence training be applicable to the local situation. The primal guild evaluates and reports contradictions to the network and demands that global data and models apply to local situations. Even as the primal units are held together by the common vision and methodologies of the

THE PRIMAL
RELATING TO
NETWORK (Cont'd)

network, the primal sustains the network through local research, demonstration models and signs. In feeding back insights and practical wisdom, the primal allows the network to revise its methodologies, maintain an interchange of funds and personnel, and decide what arenas need exploration.

THE PRIMAL
RELATING TO
SYSTEM

24. The local action pole of the guild is the primal form which, together with the system and network, comprises the overall form of the guild in such a way that each component creates, limits, and sustains the others. The primal creates the system's need for a troop training center, a global screen, an information and data pool, and a forces coordination base. The primal guild calls into question the battleplans and models of the system by demanding they be applicable at the local level. Such models are tested and, if ineffective, returned to the system, a method which guards against bureaucracy. The primal guild sustains the system by lending authenticity through signs of demonstration, through data exchange, and through continually providing more troops for the system. The primal thus impacts the system by redefining arenas of action, much as a computer's program is radically altered by a change of one digit in the primal program unit.

The Primal Form

THE OVERALL
PRIMAL
FORM

25. The primal guild is composed of self-conscious guildsmen from a cross section of the parish. It incorporates expertise gifts from various professional fields and includes businessmen, self-conscious churchmen, movement colleagues, and concerned community leaders. This group of 80-100 includes levels of commitment ranging from a life-committed core of 7-12 to those who affirm the work of the guild but participate on a limited basis. The comprehensive group congregates in a public meeting place monthly for the purpose of celebrating, reporting, holding accountability and absolution and visioning. The meeting is open to anyone interested who has decided to participate in the work of a particular session. This same format is repeated in the smaller group sessions. The guild discerns contradictions within the community and creates imaginal signs to release those contradictions. This is done through comprehensive planning, co-ordination of activities, parish think-tanks, forums for local participation, seminars in community methodologies and parish-wide celebrations.

THE DECISION
COORDINATION
CELL

26. The decision co-ordination cell is composed of 7-12 well-trained, disciplined colleagues representing the other four forms and reflecting the make-up of the parish by phases, sexes and cultures. The cell will have office space and intentional weekly meetings to symbolize their disciplin. The meeting image will be open, but only members participate in the consensus. Week II is a time of planning and includes PSU's and work with other forms of the guild. The cell embodies the role of servant, and its general format is to design models, to co-ordinate the work of the other forms, to care for the guild members, to hold accountability/absolution retes, and to coordinate all assignments.

THE GRASSROOTS
MOBILIZATION
CORPS

27. The grassroots mobilization corps is composed of a self-conscious group of 20 local community leaders with a representation from the decision coordination cell. At a minimum this group meets weekly in office facilities, visible yet not publicized. Their task is to build models in the areas of nurture, training and mobilization of manpower utilizing highly developed manpower resource data bank, communications net, manpower recruitment and training network to meet all immediate and projected guild and community requirements. They are imaged as disciplined catalytic generators.

THE
COMPREHENSIVE
CARE DESIGN

28. Comprehensive care design is composed of full-time and part-time staff of 30 to 50 volunteer workers. A small core group is assigned by the decision coordination cell. They must be structural revolutionaries with at least three self-conscious churchmen. This group is identifiable to the parish and meets weekly as a full body in the nodal office. Their procedural format includes gridding and problematting the parish, conducting parish PSU's, building models for adequate care structures, and refining those structures already in existence.

THE
DEMONSTRATION
AWAKENMENT
LABORATORIES

29. The demonstration awakening laboratories are composed of 6-12 people who are disciplined and highly trained troops including movement pedagogues, regional movemental leadership such as guardians, local church cadre members and committed LENS graduates. They meet once a week at a popular node and are an intentional visible sign of awakening in the parish. The general format of the laboratories includes marketing the LENS course, sponsoring special methods courses in the parish and catalyzing intentional follow-up and training of course grads in order to enable grassroot mobilization.

THE
COMMUNITY
CELEBRATION
EVENTS

30. The community celebration events form of the guild is composed of 8-20 parishioners. At least one is a latent churchman and all are imaginal educators or have skills in the fine arts. Their meetings are held in visible places which are accessible and open to all parish residents. They meet quarterly and whenever it is necessary to activate parish celebrative events. Possible celebrative themes are heritage, local history, urs, and religious and national holidays. Possible forms are street fairs, festivals, dinners, song fests, and art fairs.

CONCLUSION

31. The form of the guild consists of the primal guild, which in witnessing to the resurgence continually plumbs the creativity of local man; the guild system, which coordinates the efforts of the primal guilds for the purpose of focusing their thrust and enabling their effectiveness in responding to the demands of care; the guild network, which in discerning with boldness the ever new vision, sees that the entire guild construct remains a lively response to the global situation. The form of the guild will differ therefore from the form of other secular institutions of care in the guild's dedication expressed in its very structure to continually expand the dimensions of its human concern, shifting the arenas of its action in response to the cries of innocent suffering which are interpreted as the historic demand.

THE GUILD IMPLEMENTATION PRINCIPLES

GENERAL
MOVEMENT
WISDOM

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

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

STRUCTURAL
CARE

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

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

PRELIMINARY
SOCIOLOGICAL
RESEARCH

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

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

TIMELINING
IMPLEMENTATION
TACTICS

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

Elements of the implementation timeline can include such aspects as a specific date for beginning the global experiment (e.g., January 1, 1974), a consensed-upon time of experimentation (e.g., four years), and an understanding of cell units' time commitment and meeting schedule (e.g., once weekly and every other

weekend). A timeline should be used to show the sequence of steps necessary to establish when the local guild will be composed solely of guildsmen from that local community. To ensure the united thrust of the different faces and levels of the spirit movement, coordination of guild and movement councils is a critical element in the timeline, as well as quarterly evaluation and planning on at least the local and regional levels.

THE REQUIRED
FORCES

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

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

THE GUILD IN
RELATIONSHIP
TO LOCAL CHURCH

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

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

THE STAGING
AREA

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

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

APPROACHING
LOCAL MAN

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

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

EXTERNAL
STORY

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

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

STRATEGIC
COMMUNITY
PRESENTATION

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

Discretion in the first stages of implementing and activating the guild should create useful images which can be used later in the life of the community. The most effective way to prevent the guild from coming into being is to have ill-advised rumors in the parish. A carefully prepared presentation of the guild in the parish is necessary to assure its acceptance. Such a presentation will guarantee appropriateness, avoid charged words such as "experiment," prevent erroneous cabaret images, and will cut over against liberalism and the identification of the guild as a reduced, local service club.

THE GUILD MANIFEST

THE MANIFEST OF THE GUILD

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

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

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

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

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