

*Entered***THE GUILD EXPERIMENT**

Tonight we are going to have a bit of a treat. The Student House and other people are going to provide us with an open House. In our research this summer, on the Systems of the Movement, we began to see how the Student House and other experiments we have done and will do, are illustrations of what happens when you do a signal institution; or how it is that, in our time, we bring into being signs which show how depth training in dealing with key social issues can be done. I am looking forward to the open house, because at these moments, when we are raising these questions with seriousness and sobriety, we need these symbolic occasions--stopovers that are, in one sense, tangential, yet in another sense are not at all tangential. They are visits to places which symbolize the decision we are making.

I do not know how the journey to Space has affected you in the past year or so, but the switch to Space has developed in me a whole new awareness of what it means to be the Church. We struggled for some years to become clear on how the Church changes history, moving in Time, altering the direction of things. But to understand the Church as Space is another development we have known and talked about for a long time. I am more fascinated, these days, with cathedrals and temples, with those holy places which have become sacred. I went back to Room A on the West Side once this quarter while doing a Task Force in 5th City. That is still holy space, not in a Time sense. It still looks the way it did, but it is a holy place. Those kind of journeys are important.

To begin talking about the experiment we are considering is to talk about the history of the Turn. It is within our own conscious memory, going back to the Austin days, when we were first deliberating what role we would take up, or what our purpose, or missional task, was to be, I can remember some intense deliberations at the blackboard--fights, even over whether we could work through the university structures, which were our location at that time. That was a serious consideration. What a different group of people we would have been had we chosen that kind of institution to renew. Rather, we decided the basic task we were to be about-- both strategically and in terms of our own memory-- was the renewal of the Local Church. That is, as we understand history, the demand and call upon us was to work within the Local Church. You can see that we had already awakened to the Creational Church. He knew that we could, in fact, be self-conscious people with an important task to do in the world, in one sense, breaking ourselves from the past.

But we had dawning upon us some very basic revolutionary principles spelled out at various times. One of those is that you work through the past rather than break with it. So we decided on the local Church. I hope that picture is branded on your minds, the picture of our being a body of people which has worked at the Local Church so it could renew the world. It is a basic picture.

With the End Run, the going-around, the coming-directly, we saw, even then, that we had the task of eventually tackling the university, tackling a concrete institutional renewal, concrete social engagement. We saw the beginning form of the Ecumenical Parish. So we do not forget all of that as part of the history of the Turn, for it is the master image. I suspect some of it was brought to fruition in 1970 when the Summer Research Assembly devised the Local Church Experiment. That was the culmination, the bringing-to-bear of that kind of effort of Local Church renewal, of getting a paradigm of how to begin to work tactically, of what it means to be an Auxiliary, and the kind of "dying in your tactics" the experiment is finally based on.

We are going to need to understand what it means to act strategically and tactically, to think carefully over the kind of spirit happenings needed in order to bring about change. The Local Church Experiment is the base upon which we stand in order to take the Turn. Without that experiment, we could not even begin to think about that End Run. It is like our launching pad, our anchor point. Like a basketball player. He has one cover foot, one anchor point, or he cannot dribble the ball and make goals. That kind of

imagery is crucial.

Then, we began the Turn by moving in the Research Assemblies: Summer '71, Summer '72, Summer '73. It is important for all of us to rehearse what happened in those summers-- in all dimensions. What happened to us in terms of our practical research and methodologies is in the heads and beings of far too few people. The research method we learned in Summer '71 will be the anchor point for anything we do in the practical dimension from here on. The next twenty years is entirely in the practical dimension, so this is the anchor for these twenty years. All of our social methods up until '71 were polished, honed up, brought to a kind of amazing agility, built out of the wisdom and acumen of our society. You will find that the degree to which you know them will be the degree to which you are prepared to be a Guildsman. Those social methods: the writing of statements of contradiction and getting hold of a process present in society, in a community, in a local church, or whatever. They are not some principles, or a set of dislikes, contradictions are what you bump up against as a black over-against your vision of the future. In learning methodologies like proposal writing, you discern where the practical vision is. Summer '71, for me, was the birth of that practical vision, a practical vision based on methodology.

We need not forget what happened to us that summer in the spirit dimension. In Summer '71, we had an image-born within us of what it means to live out of the Center. However much you and I vary this way or that, shell up or rovers to old patterns, that image is in us. It is the Psalms-- along with the swirling methodology and process-- that you and I know the depths. We know what it is to journey oneself into the depths, something you must at times do all alone. You have to know how to stand, as the Psalmist, over against the Final Mystery. Summer '71 was that, in my imagination.

I think what happened to us in Summer '72 was our getting trained in those methods. We really did not invent many new methods in Summer '72, we basically used the same tools and approach. But we learned them. I remember being amazed at how we, in our various groups, began to pick up on the methods. Out of that summer, and the swirling methodology in particular, any man can come up with a creative model or insight beyond his initial gestalt or analysis, that is a leap of consciousness. The image of going through a door happens to me almost daily until I am just a dishrag. Unless I have detachment from the givens-- and an intensity in giving myself to them-- then I find I do not have the force and power needed to bring off various situations.

You also remember that if the practical vision was born in Summer '71, then globality happened to us in Summer '72. It did not happen to us because we talked about Africa or India. It happened to us in the Spirit dimension. A lot of people talked about globality and became global people out of that summer. It probably came as much out of the Other World, with those treks and visits, as any place else. One began to experience himself as a global human being, no longer caught up in immediacies. His basic stance toward life was no longer based on commitment to the parochial or the particular or some vocation he had meshed with his own being. I think the Other World and the analysis of the Other World charts are the road map of the depth interior of humanness. Without that map, you cannot journey in the depths a Guildsman will inevitably be pushed to. Do you remember what happened in Summer '71? We were working in the sociological and a spirit happening occurred. Well, that same journey will recur every time we bump up against a real economic, political or educational issue. Insofar as you are a Guildsman, that is two. Without a road map, they will think you are some sort of psychotic.

I used to think it would be easy to turn to the world. Renewing the church was just too hard, nobody would ever change the Church. Then I began to reflect about the University of Texas, where we were born, and its Board of Regents, and what it is going to mean to stand before them with a concrete proposal for curriculum. Compared to those characters, the boards of local churches look like school boys. That kind of coming against the structures of society is going to be with us at every moment as we work with the Guild.

Summer '73 is a little harder to talk about because it is so close. There would not have been a Summer '73 if it had not been for the Dark Night of the Soul. That began long before July. Before the Dark

Night, we had not been able to articulate that for ourselves. We had not found the means through some classical theologian, like St. John of the Cross, to see that the Dark Night is the spirit journey. It is not something bad that happens to you, which you wish had not and therefore try to avoid. The Dark Night of the Soul is the spirit journey. If we had not known that, we also would not have been able to get into the depths of life. I think probably the symbol of that is the Daily Office room. It is the kind of sacred space that helps me hold that. I find any excuse I can for not showing up for Daily Office. The reason is unfaith in the darkness of the mystery that is deep within my being. Every time I really contemplate doing something real in the world, anytime I speak back to those jackals who laugh at me and say, "You don't really intend to do anything, do you? That is when I do not want to go to Daily Office. Discovering the mystery up there, I have come to think of that second floor as a dark cloud that is kind of holding up one end of God. Sometimes I even feel the building tilting a little bit because of that cloud pushing us up. What sacred space does, I suspect, is to keep in being the Dark Night of the Soul, as well as every other dimension of the spirit life. It keeps the Other World in being, so you can know it, so you can appropriate it. That is what it means to have the Mystery in the Daily Office, so you can know the whole of what it means to be a man of the Spirit.

I wish a lot of you had been here this fall. The Research Centrum has gone through a trauma because the research job is now done. It was done, if you recall, in the middle of Summer '73. Research can no longer be what it has been. It has got to be far more practical. I found myself, in the last few weeks, hoping I would not be assigned there next quarter because, being the character I am, I know there are going to be practice with whatever is going on there and I do not like practical things. I would much rather read books. There is going to be Implementation. Research Centrum, in terms of the kind of Guildsmanship we are going to be required to do, has to feed us instruments and tools every minute.

We were building a 4 x 4 one day and I was there having all the fine intellectual delights I usually have in getting it all rational and working together. George McNeil walks in, looks over my shoulder and says, "Yeah, that is what I'm looking for. What's that say? I'm going to be doing that Monday morning." That is the stage of our rationality. We have to have a whole different attitude towards model building.

You might say that in Summer '73, the Local Vision was born. We began to see that it is the Guild which is, in fact, the key to pulling off the kind of renewal in the world we have in mind. That Guild has to be strategic. It has to be practical, but it also has to be programmatically. We have that kind of history behind us.

When you really begin to impact and engage the society you are participating in, being "wise as serpents and gentle as doves" suddenly takes on real conception. Some of you will remember the emergency meetings we had to call at times on the West Side in order to decide just what stance, posture and word we were going to be in that community. That is going to be happening again. But it is not going to be happening just on the West Side of Chicago, or just around the Kemper Building. It is going to be happening in those places where you are. You are going to be deliberating over what kind of strategies you must create.

Community reformulation is the task of bringing the Ecumenical Parish into being. This means being the Church in the world; of deciding you are going to acquire the acumen the world requires-- and even go beyond. That is what is going to be required of us on a massive scale as we move into Community Reformulation. We could do an Uptown, a Mowamjum or an Oombulgurri unless it was inch by inch. Unless we can pull off massive replication of Community Reformulation, we will have no sign. The question is, how do you do that?

I was pleasingly amazed last year and the year before in my own acquisition of a kind of acumen needed in the world. I still prefer to revert back to No Trees, Texas, where I can live my life as though I am in a community of three hundred people. I can call myself to just live out of my Movemental memory and the language we have acquired. Instead, I am called upon to sit down across the desk from the city comptroller and ask him what his vision is. I begin to share our vision and discover both sound very much

alike. He turns to me then. and says, "Okay, if you can do Community Reformulation, then will you accept these criteria: That you will raise the economic standards of this Midwestern American community by ten per cent. - You can, then, do the project." And I bat my eyes a couple of times and I say, "Yes, I think we could do that." I want to back out later, but in order to schedule a LENS course, I say, "Yes." You will have occasions like that, if you have not already, and this is how you will learn the methods.

The Community Reformulation we are about, of course, is 5th City. We have learned the methodologies for Community Reformulation in the 5th City Project. We need to ~~got~~ get acquainted in depth with the work that has been done this far on the 5th City model. In 5th City, we brought into being those programmatic structures that renew a community. (You will hear more about this method later on in a full lecture.) We brought into being a model, a honed and polished model, put into a language we can roughly understand. He also began to put into that model very practical things. If you do not have a program, you have nothing in which to do tactics. If you do not have a program in that Local Church, you do not have any place to do explosions. That means-- and this we discovered in an RS-III course this fall-- that you have to have a programmatic vision for that Local Church, or your spirit explosions are not there. New, that does not mean you walk into the church tomorrow morning and re-appoint the Worship Committee. That is unstrategic thinking. What we have learned is that methodologies for programs and the tactical system unblocking that program are both necessary. We have learned lots about that.

I guess the only thing I would add on the 5th City methods is that we do not get answers. You get a few tools and a bit of knowledge from Academy or somewhere and you run back and do them. Or you get Guild experience from last summer, and run out to do it. That is "antsiness." How do we learn, while involved in the local, to think strategically as a part of what we are about?

The second thing we had in our Community Reformulation, as our practical vision and operation, is Uptown 5. It brings to us the means and the technique for accelerating Community Reformulation. When you hear or read the reports on Uptown 5, you will notice how it has obtained credibility within this community. And maintained it. Every time something a little different happens I get uneasy about whether or not we are maintaining our credibility within this community. We had a few people from Uptown visit House Church last week. I was amazed at first, scared second, and delighted third. It was great. If that House Church did not speak to the depths of those people's lives, I do not know what that symbolic activity had to do with. Credibility has to do with authorization. Key in cultivating authorization will be the pre-signs, the initial signs, like those we did in Summer '73. Those signs begin to say, "Look, something is happening, something is happening." That helps develop credibility. The LENS course is also crucial in that it develops local troops, those who are rooted in a given community. We have discovered some things about people who are rooted in a given community. One is that it does not necessarily mean residents, but it does mean rootage. That is, a man who has a business in a community is rooted there. We need to bare that in mind in forms of the future. I have some real questions in the geographical arena. Like, is a congregation a church located in a parish and rooted there in that sense? Or has the church, as an historical body, been so written off by secular society that it cannot possibly be pointed to as rooted? These are the kind of questions we will have to struggle with.

Then, the bringing of the Guild into being. Was that the fourth meeting of the Uptown 5 Guild last night? Some forty people have been coming to those meetings. The first meeting, they did the Hunter Warrior and the people present had no problem getting down to the spirit dimension. Secular people usually can do that. Still, we have a lot to learn about how to work in that area.

The last thing in Community Reformulation is how the primal guild brings off Community Reformulation. Here is where we step into the unknown. Here is where we step, beyond to see how a guild of people is made up of the symbolic. Order, the Movemental Order and the others, the creational church. How is it that a body of people so composed can bring off Community Reformulation? This is what we were trying to build into the Guild. We need to bear in mind that we are speaking of only one kind of guild, the Pariah Guild. Historically, and our time, ~~there~~ there are two kinds of guilds. One is the institutional guild, if you will, or what used to be called the trade guild. We had an interesting time seeing the morality play,

"The Everyman." It was performed at the University of Chicago's Rockefeller Chapel. It was a great production. A Gregorian chant served as background and it was masterfully done. You need to re-read that play now in the light of our work on Sanctification. As we have worked on recovering the Guild, we discovered the Middle Ages had amazing use of the Guild. One of the things they did was to put on Everyman mystery plays. And they put on Cabarets. Do you know where they put them on? In places called mansions. Now you need to read St. Teresa's Interior Castles if you have not done so. There was no doubt in her mind that Cabarets were done in castles as well as out on the square. That was very important in their thinking-- their practical thinking. They were bringing to local man's consciousness images of what it means to be human.

Our trade guilds, the ones which bring off Student Houses, the ones which bring off the Guild within business or industry, or the vocational guilds, like for teachers. Our imaginal course was not wrong; it was just early. Sooner or later we will have to begin teaching it again. Those trade guilds will be critical.

The changes within the movements of history have rested upon Guilds and the practical dimension. In the sociological dimension, it has been the Guild bringing about change throughout history. And that is not just in our own culture. The tradesmen who created China are an example of bringing a collective community of people together. Creating that fabric which makes a civilization is what a Trade Guild is all about.

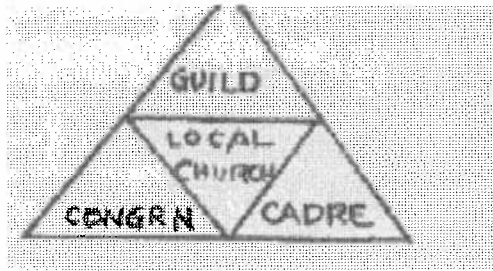
The Primal Guild, or the Parish Guild, is the one we need to look at this morning in particular. It is built upon those principles we have learned in 5th City and in Uptown. Thinking through the Guild, in order to bring Community Reformulation into being, is crucial.

You will recall we began our work with the church with the Cadre. We fumbled; we made mistakes. But we also learned a lot about how a disciplined body of people, serving as the caring cleric dynamic for that Congregation, is crucial. In the future, we will need to bring into being an experiment directly on the Cadre. ~~No~~ already have, but we will have to become more conscious about it. How would you begin to so develop the symbolic life of that body of clerics so they can maintain themselves and symbolize themselves to that church, thereby holding that dynamic in being? That is going to be crucial.

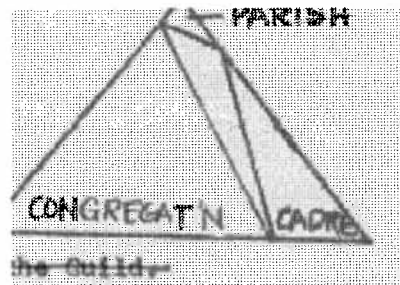
We began at the Cadre, but it really did not get created, as we have said, until we turned to the Congregation. The cadres that said, "Let's go do something in society," ran out to get people elected to city councils and such, but they lost the Congregation. ~~He~~ found that ~~was~~ not helpful. What they did not get ahold of was that the Congregation represents society. What continually gets me in our turn to the world is that the Congregation is the world. Every congregation I know anything about represents a broad range and spectrum of Local Man--all walks of life, all neurotic bents. They are all present in that Congregation. That is the world. Perhaps that is why we had to work there.

We had to work at that and that was the 1970 view of the Local Church Experiment. At that point, we said we were working primarily with the Congregation. Now, I know the Experiment has within it the Cadre, Congregation and Parish, but all three of those are dealing with the Congregation. They are not dealing with the Cadre per se. They have tactics available to the Cadre to enable it to work in the Congregation. They also have the Pariah, but those tactics in the Parish are there to enable the Congregation to see itself as mission to the world.

Now what is needed is an experiment that would work at the mission of the Church, or would work at the Pariah or the Guild. Looking at those terms, and we are bracketing the problem of theoretics, but look what it does to your consciousness to put Guild at the top of the triangles instead of Parish. You notice first all that it is talking about body of people as Cadre and Congregation. The Catholics have maintained in their consciousness that Parish means the whole thing. But I am told there is ambiguity, as there would be in any model. But put Parish back up there if that makes you feel better. What I am concerned with at the moment is how we begin to get a picture of what the Guild Dynamic is, but only in relationship to the others.



You will notice, if you go back to the conversation last night, the Congregation has been the emphasis of the church over the past century or so. If you use the imbalanced triangles, the tyrant is the Congregation, which has virtually wiped out the Cadre, or at least reduced it to a group of static old maids-- of both sexes-- and the Parish, of course, has, been nonexistent. I can recall, and even have witnessed recently churches which would not even think of dealing with social issues. With that kind of imbalance present in the Church today, we must remember as we work with the Guild, that working with the Congregation has brought into being the Cadre. Now, in order to bring the Congregation into being, we have to work at the Parish, or at the Guild.



What is that going to be? It was one thing to see that when you work at the Congregation, the Cadre happens. But what is going to happen when, as Congregation, you work with the Guild. For me at least, there is a kind of transmutation that takes place. Who knows what that Congregation is going to be? Our experiment is not to do that job. Our job is to discern how you got that started. How do you get off dead center to begin to engage the world?

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We are dealing here now with twenty years, with forty years. We are not dealing with your little galaxy right now. We are dealing with how we get started over the long haul. (And I do not mean to diminish anyone's galaxy whatsoever.) That means we need something like a twenty-year timeline which begins to give us a picture of where we are headed.

LOCAL CHURCH PROJECT				
CONGR'N EXPER'T	Prep'n	Research	Experiment	Replication
PARISH EXPER'T	Research--5th City		Exper't	Replication

Now, for me, this whole timeline is what is going to be the Local Church Experiment. But, so we do not forget our own memory, let us call the top row the Local Church Experiment of 1970, or the Congregation. Below it, is the Parish Guild Experiment, just to keep the ambiguity. You could call it the Primal Guild Experiment.

In 1964, an arbitrary date, we began to more or less seriously consider the practical renewal of the Church. Actually, we began years before that. But as an experiment, it began in 1964, just prior to the work in 5th City in 1965. He will call that the Preparation Period. From there until 1966 we were getting ourselves ready. We got ourselves ready by just thinking about 5th City. He got ourselves ready by beginning the Pre-School. We got ourselves ready with the student program in Summer, 1965. We got ourselves ready with the gathering of local leaders of communities in the Fall of 1965, to consider the problems of the community. Those were preparations.

Then Research began more intensely and self-consciously in the Fall. That is when what we ordinarily think of as the 5th City model got started. I can remember Mathews and about twenty people went aside for a whole quarter. It took twenty people a whole quarter to build that model. And now, that model needs to be built in every community. (That should put some fear in you.) And then in 1970, the summer in which that research came to fruition, the Experiment began in 1976, we plan Replication. What that 1976 means is that everywhere there will be replication--globally.

What will the timeline for the Parish Guild Experiment look like? The research for this experiment began with the Research in 5th City. It was the first phase and it lasted quite awhile, until Summer '72. The research task and model building job actually began with Summer '72, including the Fall before that. Then, with Uptown 5 and the work on the Guild in Summer '73, we have four years to do the Primal Guild Experiment, so it can catch up with the Local Church Experiment.

The Local Church Experiment has got to stay in being and it has to stay in being as it is. Until we get clear on what we are doing, the two experiments are separate. After that, they become one thing. How we bring that about is the question.

Let's say research is three years, since 1974 is just a few weeks away. That gives us those years to experiment and then join in Replication. What does the Experiment timeline look like? In the first year, starting in 1972, was born the Vision of Replication. The acceleration of Uptown 5 has enabled us to have the vision of massive replication everywhere and that is a practical vision, not a theoretical one.

THE EXPERIMENT				
UPTOWN EXPER'T	100 CITIES	DUPLICATE In GALAXY	DUPLICATE In REPLICATION	
1972	1973	1974	1975	1976

This year, we have been about the job of Planning and Experimenting to some degree. Helpful pilot experiments have been going on, readying us for the launching of the experiment. That means we have next quarter to really prepare ourselves to do the Experiment, and the last quarter to really establish it as an Experiment. Now that is an accelerated timeline.

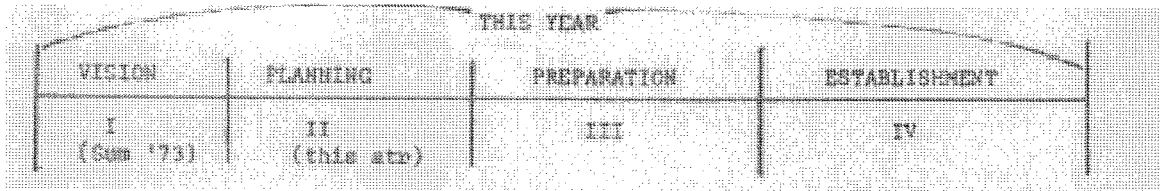
The four-year plan is Uptown 5, than the 100 cities, symbolically, expressing the globalizing of the Guild Experiment. I do not know what this is going to mean internationally; the Elders visit next quarter will walk through that with the Order and the Movement in other countries. For now, it is crucial we hold this as a global experiment. That means in every city in this continent, where there is a Religious House, the Experiment will begin. In principle, that means every city in every other continent.

As we see it, the Experiment has to be where there is a residential community of people who are themselves rooted in the community-- like in Uptown and in 5th City-- for it to work effectively. That is why it seemed necessary to begin the Experiment first around the Religious Houses. This is also to keep ourselves sane. The next year, the project will be duplicated in the Galaxies. (Some people breathed a sigh of relief, others did not.) The last year, we duplicate it in the Primal Galaxies.

The Parish Experiment requires residency and rootedness. It is not a question of practice, but of symbolism, nothing more. Think back on the power of our living in 5th City. That was very important. There are faces that come to be known. Credibility may not be some one signing his name to a document, but it is a physical rootedness in the community. Being in a community means having forces immediately on call for that Experiment. A concentration of forces is most important. The question raised by this is: What does it mean for the Congregation to do that Parish or that Guild? We will find out either now or later. But it is necessary to be residents in that community. I have a hard time imagining a Congregation not residential in a community. A Congregation must be known and rooted there, when it comes into being. To

build this model, we propose then, that the Experiment be built around the Religious House.

To touch on the six-month timeline, starting Jan. 1, let's bracket the details and practice for the moment; but think of the model in terms of the implications of this:



There are various things we have found to be crucial: Cultivating the forces, penetrating the community, recruiting a LENS course. In some places, those who have graduated LENS are working in a Pre-Guild, in order to actually engage them in Problem Solving Units and Task Forces. Those people who are already trained in tactical thinking through the Auxiliary in the Local Church Experiment are very valuable to this Experiment. They also need others with social and sociological methods training.

I want to say one final thing. Kohoutek is coming. It is said that the comet is a ten mile-square ice cube. The question is, will it crash in here and all hell break loose, or will it melt as it goes around the sun? Or, will it create a portent?

--David McCleskey