

Praise the Lord Christ is Risen. He is Risen indeed. Amen

In the beginning was the Word. And the Word was with God
and the Word was God. Amen

Grace and Peace be unto you. From God our Father and the Lord
Jesus Christ.

That's my lecture. Community is made by symbols and only
by symbols and your tempted in giving this lecture to give lots of
examples because this is the place where we, ~~they~~ probably
all of us in our whole lives experienced authentically that taking
place.

But from that point on I I intend not mention that again,
whether I succeed is another question but to try to get hold of
the sociological necessity and presence of the symbolic dimension
~~of~~ of God, and therefore I will stick as much as possible with
sociological language. What we are trying to say with this is
that the myth, rites and symbols of a society of a people. Or
that without which their life does not go on or when the myth,
rite, and symbol of a society ~~of~~ die, loses their meaning, become
shallow to them empty, can't stand them, turns their stomach,
that society is dead, in terms of its conscious grasp of itself.

The Lord of History hever let's you get away from your myths,
rites and symbols which means that you will always have new myth,
rites, and symbols coming into being even as ~~the~~ the old ones
die out, but our problem is that we have not become self-conscious
about the new myth, rites, and symbols taking place, in fact
we often feel guilty about going ahead and embracing the new ~~myths~~
~~rites, and symbols~~ ones emerging, or if we don't feel
guilty we turn from the presence of those new myths, rites, and sym-
bols to grasp some lesser way of relating ourselves to the mystery

I never have seen myself as inhibited in dance but I was inhibited
I didn't dance with them
there. I think the reason was I wanted to feel it, I wanted to know
it somehow before I got myself up there beside of some of the other
people who did, and they looked utterly ridiculous, ~~beside the~~
~~aborigines~~ trying to be Aborigine when they weren't. The authenticity
of a symbol is sacred, I mean holy that you don't fool around with
very much, and so just the experience itself is all I have to bring
back, to share with that kind of an occasion, but deep within
my own existence to understand that. To get hold of that you have to
understand that the aborigine community lives its life out of myths,
rites, and symbols. I mean it's that dimension of life, you talk
about a that's under ^{that sea of} culture that's what dominates the whole
society, because economic is run by myths, rites and symbols. The
political structures are run by myths, rites and symbols. Every
aspects of their existence is run by that dimension of life. And
so it is finally ~~that~~ in every society the wisdom of a society,
that which articulates the story of the society is finally informed
nursed, by, kept alive by by myths, rites and symbols that take place,
or the style of a society in which you carry out your daily life.
Or finally without myths, rites and symbols we wouldn't have a way
of having a style of any kind, we would simply disintegrate into
utter fragmentation. And even when you get up into the area of
symbolic ~~of~~ itself in language and arts you find that those become
inseparable from myths, rites and symbols about society. I guess
finally I don't even have to ~~make~~ mention in our secular society any
given institution and you would immediately know that they have their
myths, rites and symbols. If I say immediately
you know the name points to a community of people, and ~~if you've~~
~~got that name you've got that~~

without that name you wouldn't have that community of people. And But if you look at the ~~total~~ whole of the social process, you begin to see this area at the very top is the area that moves down around informs and does something to all of these area of the triangle.

And so in a sense you can say that from any perspective that is you can run down here to the political and show how the political makes

~~of the economic~~ ~~xxxxxxx~~ ~~of the political~~ ~~of the economic~~

And when you say that the cultural is _____ is regulating and controlling society you say it out of several contexts but one of them is, because of the revolution~~er~~ of our times the cultural~~al~~ is that which controls society. Because the kind of breakloose in consciousness of consciousness that the 20th century is compared with no other century ^{than} ~~since~~ 600 B.C. in which ~~the~~ the civilizations of the world got broken loose because it is that kind of a breakloose ~~in~~ in the cultural that has taken place. But I'm trying to say more than that and that it is only the symbolic, as far as I can read history at any point that you get hold of in order to deal with the whole of that society. But we want to, in our time, to get our ecological stance into history but the things~~s~~ that we put it into ^{is the we} first symbolic~~ally~~ take a pill, we talked about it this summer, and you drop~~p~~ it into the triangle and it says "All the Earth Belongs to all the People" and when ~~it~~ you put it in up there ~~then~~ the whole is finally turned ~~and~~ in that kind of direction. And it is this that^{is} important. We're also saying in anthropological and sociological categories that the cultural dimensions is that which distinguishes man from other animals, that is it is the self consciousness of self consciousness that makes man man or the mental processes that associated with this is what makes man man. And so the symbolic is that which is carried or freights the wisdom of society. That is without the symbolic we would not have a way of carrying on the wisdom that is it would just go on from day to the next from one generation

to the next without any kind of way of continuity of learning from the previous experience because the language, arts, myths, rites and symbols. And so that is what it does for us, it freights it, it carries it. It also in terms of the economic gives meaning, ~~best~~ or bestows significance to our work in our economic life, as we have already said several times. Another way to say it is it directs the values of society. The myths rites and symbols are finally what tells us what our value systems are. We ^{had} thought that that was not the case in recent years we thought that you sort of had objective value systems which you simply allowed that value because it was just sitting there in the midst of the world. But the problem is that when you deal with myths, rites and symbols objective values, that is just sitting there in the midst of life, such as it's wrong to murder, or life itself is holy, you don't touch that objective value that no one could argue with, it's only informed in terms of your being a part of the human race, that is your mythology tells you I'm a human being and so is that person a human and therefore there is no violation of that other's existence. Now that is a very rudimentary myth, but most people agree with and therefore we say it is an objective value. I suspect that is all we ever meant by basic values of civilization, they cut across our many value systems to the basic ones that are universal. But you can imagine a human being with the kind of self consciousness we have that didn't accept that myth, in fact that's what we usually call those who have been the dictator and the psychotic of history who have got in ^{charge of} ~~charge~~ power they are or have become inhuman or demonic in their regulation of society. This is where the symbols take charge, or the symbols also informs our style that is it creates it, literally creates style out of nothing, only the symbolic dimension brings that to bear, or if

try to describe the style of a family or a people, what you talk about is their language, their art, their myths, rites and symbols in some form you describe their dress or you describe the way they walk. you can immediately see there that what I mean by myth, rite and symbol is not pious, it's not religious, it's not artistic, it's not athethic in the usual way we use that, it's a sociological given that is it has nothing to do with religious, in the way we usually use the word religious, it's just a secular _____ a part of the way it is a sociological fact what I'm talking about is what we describe style with.

Turn to the political it gives vision to it or without a story about, we say a context, without a description of what we're about in the midst of the world a nation in the ~~political~~ political dimension doesn't have a chance of creating any kind of new society. I think this is probably my biggest uneasiness ~~about the Nixon~~ ~~administration, what the story is behind it, , I don't~~ administration, I don't know what the story is behind it, , I don't what is the mythology, I don't have it articulated often,.I..

I'm wise enough to know that what is needed today is not the Kennedy frontier program, it worked fine for its time and I was caught up in it at least it bore me a mythology. A story out of which I could live, and everytime Jack Kennedy got up and I got hold of that story, sometimes I didn't like ~~the~~ the story he told but he had a context for what he was doing, Nixon I never know what his context is, or if I do know I don't like it. And therefore I have uneasiness there, and at the same time I can look at the U.S. say their values and ~~what~~ what is happening for the Lord of History always sees that we get the ^{presidents} ~~present~~ that we need at a given time. The presidents and such figures , the symbolic dimension is in their hands in many many ways, and therefore you have to watch

Nixon

it up with a grey coat this morning. So this is the kind of x

Do we have back there

dynamic and then with imbalances and so forth.

That kind of does a double job when you are dealing with dynamic processes you have to know what the processes are, that is you have to know what you are talking about in the midst of society but you also have to know that that which you are talking about relates to other things. That's because we live in a relational world or our world view which we operate out of does not look for as such

when I go to look for education taking place in society,^{if} I think relationally as a 20th century man I cannot look just at the schools. Because after McLuen I know that education is something that may or may not go on in educational institutions. And some people are really questioning whether ~~or/whether~~ they are going on in educational ~~institutions~~ institutions or not. And so I look for a process in the first instance, and then if I cannot relate that process to ~~political~~ ^{political} processes, economic processes, or family processes I don't really know what that one is. And so I'm going to try and deal with both of these at once but primarily ~~first of all~~ ^{first of all} through the exterior dynamic of language, arts, and symbols.

Language, arts, and ~~religion~~ religion, we'd like to think of another ~~word~~ term for that religion ~~for~~ so people would stop getting confused there and stop thinking sociologically. But I think that we are probably discipline enough by now that to think sociologically you are looking for processes that take place in society and nothing else less than that certainly not your _____ but what are the symbolic processes, communal symbols as they take place within society. And one thing that takes place within the symbols is language another is ~~language~~ art and another is religion. Now the way I try to get at those to see them as processes is first of all when you are dealing with this dimension, and this is where our corporate work is needed the most. How do we get this said without ever uttering a word about theology because ~~this~~ at this point you are talking about man's bumping into just mystery. Or man's ~~just~~ bumping into just a whallop in the midst of life or he encounters that which is utterly not himself and this a part of human experience, you have jarrings that occur and those jarrings occur through world events that happen that scare the hell out of you. Or they happen within your own

community or your neighborhood or dealing with your youngster and you don't know what in the hell he is talking about, ~~when~~ or what he is after you encounter mytery there, or you encounter mystery in your business when things begin to operate differently than they have ever operated before. When people who work for you don't think like they ought to be thinking, or got something out of the University which you have never heard of and you have to run back to study up on some new books. You encounter the mystery in just the mundaneness of life and it is in those kind of _____ that the symbolic processes are born out of that and language that's your ~~entire~~ _____ through religion. Young language is your response, maybe it's just an ugh that's the only kind of language when you get hid in the stomach is to grunt and that's all that happens. Or maybe you happen to exist in a/society, and I think it happens in our society, sometimes, and you beat on the table when you get _____ why does that have to be that way. _____ some societies are built around that kind of responses such as the Africans. And I suspect that those kind of immediate response to the mystery happen a little different in different societies and cultures and yet there is something at the ontological depths that there is going to be a response or this is why la~~n~~guages are confused because who knows how to respond to the mystery finally. What is the mystery all about, if we have to say that our language is the only language by which we can grasp the mystery then we better look again because are wrong. We sometimes don't know what each other are saying, I guess that is one of the deepest myster~~ies~~es of life, you think you hear every word they are saying and then understand 30 minutes later you didn't understand a word they were saying. That is the nature of language when you are dealing with that kind of myterious existence. But it has to

do finally with your naming of the mystery in some way. Naming in that very broad social process understanding. Or it you have to invent somekind of rationale form, just because we are rational creatures you have to create somekind of rational form which you can respond to that which has encountered you. But it also begins to provide you with certain tools for accepting that in the midst of society. But once this has taken place then you thrown from the foundational pole of symbols over to the communal pole of symbols.

_____ I said earlier beat on the table I maybe by myself, but usually has somekind of social implications of some kind somekind of social impact in the midst of society. And this is where we call this area social aura as I worked with ~~xxx~~ this last night and this is the first time I've worked with the triangles as this is, but as I tried to get inside of those social processes I'm not talking about art. Your not talking about here what they have in the art institute, your talking about the kind of social creation that you have to bring to bear relative to this name you have over here, I have to begin to bear responsibility for that somehow in the midst of my society so ~~xxxx~~ either go out and clobber my colleague over the head ~~or~~ my art activity very artfully, there is something very artful about the way you clobber somebody over the head. You have a dance I guess, if you will. And this is what we mean sociological process that begins in the midst of society and it's all ~~xx~~ _____ back to the mystery and if you ^{lose} ~~xxxx~~ that you lose ~~xxxxxxxxxxxxxxxxxxxx~~ why there has to be social art, the sociological process goes on. Or this is the one that the whole grasp of the time, the whole _____ question of the age lies here, that is the questions of the time in which your in. Your activity that you respond with in the midst of society is always

of existence itself, and therefore we chose shallow myths, rites, and symbols that we can certainly see if we look at our secular 20th century world. I suppose was of my most recent encounter outside of ourselves that the community ^{that} has allowed myths, rites, and symbols ~~has~~ has been the Australian Aborigines ~~and just tried to~~ ^{community and just trying} relate to those people pushed me beyond the end of my ability to be sensitive and responsive to a group of people. Because to deal authentically with the kind of ~~encounter~~ encounter I had with them meant that I was just at lost, there was just no way of bridging over 30,000 years and getting inside of the world they were in and yet that honor was a blessing that was upon me I remember several conversations I had with _____ who was in the Singapore ITI and he would come down to Sydney on business he was paid by the Australian government ~~out of their guilt on the Aborigine situation.~~ To deal with the cultural lives of the Aborigine and was on the national committee, and a close colleague. ~~He would come~~ He would come down to Sydney and we would talk, try to talk sometimes we would sit there in utter silence both my own inhibitedness and just trying to talk with in his own world view. Trying to get inside of it and relate to it so just the silence often communicated more between ~~us~~ us than all of the words we could create to respond to one another in that kind of a situation. When I was in the Aborigine community out of Darwin they still did the dances and the symbols there are still alive, at least they did that while I was still there, they said it was because they had had a funeral a couple of weeks before, and the funeral was not really over yet. And so the nights just kept going, so they danced. A dance is not an area of breaking loose from your inhibitions but I got loose from a little bit from time ~~to time~~ to time