

It has to do with getting ahold of the new individual in the new society. And I suppose you have to say some way that if we had not already gotten a vision of the possibility of the new individual in a new society that we would not have shown up here. And we spent the weekend analyzing history--in terms of the collapse that's manifest in our time and the kind of recovery that we see happening in the midst of that collapse, both in terms of the society and the individual.

You remember yesterday morning, we talked about the economic tyranny in our time and how that economic tyranny has created a malaise in every human being's life in terms of the gap that shows up between his concrete vocation and any sense after authentic integrity. You remember the stories about going to work day after day after day, being a cog in a machine--that a gap has shown up between how it is I grasp myself actually to have destined my life and the concrete nitty-gritty of my day to day to day occupation, and that's the _____the depth of that has thrown us over against a kind of a self-styled _____to the level of the givenness of our sexuality--that is to the point that males doubt their maleness and females doubt their femaleness. Yet in the midst of that, at that level, there's a certain givenness, there's a certain unrelativity, there's a certain basis out of which there begins to come a new awareness, a new grasp, a fresh grasp after the polarities of existence itself. Or the awareness comes that life is tension, that life is lived in the midst of a gap between the adventurer and the enthusiast, the gap between engagement and detachment.

Yesterday afternoon, we talked about the political processes, in society and how it is that they just show up impotent in our time, and then pushed that and discovered again that the individual malaise in terms of a gap that shows up between a man's actual engagement in society and his authentic concern for society. And you see man after man after man wanting to be engaged in a different way, seeing the problems, seeing the needs, seeing the horrifying complexity of our time, and having no way to actually engage himself; and that throws us over against the depth of that, of the recovery there in terms of human phasiality, that every tribe, every culture, every society has used the facticity of a human being's growing old to structure his engagement in society. There's a point when a rite is performed, thereafter there's no such thing a youth, there's an adult. Then there's another time, when another more subtle rite is performed and there's no such thing as an adult, there's an elder. And society has maintained symbols and maintained rituals and maintained dramas which hold human beings engaged in society according to just the objectivity of the ages, phases of their life. And that threw us over-against the possibility, maybe, of some kind of an indicative ethic, that I am engaged, that it's not a moral imperative that we recover the role of elder; it's not a moral imperative that youth be drawn from the disestablishment into the midst of our society. That's the way it is. That's just the facticity of our existence.

Then we talked about the cultural collapse last night, and you remember the discussion about the gap that's shown up between the economically oriented values of acquistiveness, of consumption, and any kind of authentic happiness, if you will; or we find over and over and over again everyone, everything in our society is saying "Be happy, be charming, be filled with gaiety". Yet the values of our society say "no" to it, say "no" to it, say "no" to it. The kind of spiritual illness that sets over a human being in the midst of that kind of a tension in the midst of that kind of a void. And we talked about the possibility of a missional family as one of the images that was held up of the recovery of one's sociality; that it's never you and me; it's always a relationship,

always a relationship; that the givenness of what it means to be a human being is to be socially engaged. That the demand to go to work, the demand to go to a PTA meeting, the demand to deal with an election, the intrusion of Viet Nam, the intrusion of the presidential elections, those are not problems you have in life, that's the way your life is, and in the midst of that began to see the possibility of the coming into being of an authentic kind of joy--that when you grasp that your life is the set of relationships that it is, you dare to embrace all of those relationships that it is, you dare to embrace all of those relationships. You discover that the problems leave and you become filled with a bubbling of joy, intrusion of wonder, into your life;. Or in short, what we have seen is that our time has been the subject of a great resurgence in the human spirit. Now, it's just beginning, it's just beginning; but you look at the kind of singing that we have done here this weekend. You look into your own self. That people in our time have come to a stopping point. We have avoided dealing with the times in which we live as long as we can; having faced our actual situation, having faced the actual imbalances in society, having faced the suffering in society, lo and behold, we find that's where life is. We find that's where life comes bubbling forth. And that's no discovery, finally, that we have made this weekend; that's the discovery of our times. That's a discovery that has been made by man after man after man, all across the face of this globe.

Kenneth Boulding talks about these **strange people**, these wild people as the invisible college. That all across, bearing many faces, many names, in every race, in every occupation, are those human beings who have come to realize exactly what we have realized, daring to stand and face the times in which we live as where life is to be found. It's difficult, you know, to name the members, to find the ID cards of this kind of an invisible college. For all you can finally say, "maybe that one, maybe this one--John F. Kennedy." Maybe, perhaps, he was a member of that invisible body of people. Just perhaps, Martin Luther King. Dag Hammerskold, possible, just perhaps. Ghandi, perhaps; you don't know. Mao--it could be that he was. Jack--perhaps; Ken--maybe he is one of that body of people. And that's what I want to talk about this morning; for it seems to me that there's a shift that's in the midst of occurring right now in that body that stretches across the globe, that invisible movement, that invisible college, that band of colleagues, not knowing one another's names, who have decided to bring humanness off in our time. I want to share with you a story which for me brings to consciousness the experience of the members of that invisible college.

POETRY...

The invisible college, the movement of men and women and youth, the resurgence of human spirit, across the globe, it seems to me, has gone through a number of stages in our time whenever you date the beginning of the recovery of the power of humanness itself. It seems to me the stages have been something like this: that first, there came into being -- oh, I don't know -- the isolated pioneers. People like Einstein, maybe, people like Karl Marx, back at the beginning of this century, who some way grasped the vision, often went finally insane, were laughed at, but some way popped up here, popped up there--always isolated, always misunderstood. And then came the period, and maybe that was in the 30's and the 40's, of a kind of a withdrawal. That if you woke up in that time, there was no way to move; there was no way to act; your only possibility was to pull back, to form a colony of artists, to maintain yourself, just to hold yourself in being to keep from falling apart. And then came a time as the vision got clearer, as the need of change became reality, came the time of protest and rebellion, came the time of marches and sit-ins and out-right guerrilla warfare. Over and Over. And this is the period I think that most of us have grown up in, the time when

awakened people finally said "no", finally said, "This situation has to stop!" finally said, "we now have to change the course." And you are never sure--you remember the beginnings of civil rights, your response is sort of, to those people, "Why are those people wrong." But it was a small body of people. Now that is no longer the case. Now the problem of change is not a problem; it is a reality. Everyone, be he Republican, or be he Democrat, grasps the fact that there must be change, grasps that fact that there must come into being, new human roles, new roles for the male, new roles for the female, new roles for the youth, new roles for the elder, new forms for the economic life, new forms of the political life, new forms for the cultural life. That is no longer the question. The disestablishment has collapsed. It's just collapsed. Look at all those protest groups. Look at the SDS. Look at the youth culture; it is dead. It is gone. Every protest has either won or fallen apart, become disjointed. And what is coming into being now--the demand, that global body of awakened people who grasp themselves to be servants, of history, the servant of the times. The demand now is the practical, the practical, the practical. The hollering and the screaming and the protesting now is gone. And now what the pro-establishment now what the society wants to see is actual change, concrete historical change, actual new structures, authentic new styles coming into being. And I just want to talk about where it is it seems this body of people is moving, this invisible college, global collegium, this massive body of moving people and talk about that in terms of four areas: First, the Practical Vision of the invisible college and then the Practical Strategy of the invisible college, and then just a word about the Practical Form or the Practical Forces coming into being in the midst of this new turn of the resurgence of humanness and the reconstruction of society, and then a word about their being a Practical Sign, as a practical possibility for men across the globe.

In terms of the practical vision, it seems to me that there are five components to that vision; and it's taken, I want to suggest, our whole century to get this hammered out. And yet for good or ill, that's all this invisible college has been about. The first component of that practical vision is that there must be and is coming into being a new secular mythology. That the interior brainwashing that we have all received from psychology, from Horatio Alger, is collapsed. And now there is coming into being a new grasp after authentic human existence, a new understanding, a new sense after poetry that holds for men what the deeps of humanness are. (I would) maybe point to the existentialists, people like Camus, people like Satre, who drove themselves almost insane, to think through and to create a new authentic grasp after the experience of mystery in life and the experience of one's own consciousness and a new ontological understanding of responsibility--finally, of fulfillment, or care. And then there has come into being a new kind of education, a humanized education, that will transform human beings from mechanisms in an economic world into intentional goal-oriented human beings that will re-inject meaning, that will re-inject a sense after the ends and the means and the values that are necessary for supporting human life across the globe, and then probably the primary--maybe point there to the kinds of outbursts of free universities and free schools, though perverted, though off in a corner of society, have been pointing at a new form of primal community. What I mean by that is a set of relationships that stretch, I do not want to say outward, that connect an individual with his society. In times past that was held primarily by kinship relations; that is to say, it was my aunts and uncles and cousins and grandmothers that held me responsible for being engaged in society. But we have reduced the family down now to a man and his wife and two children, and that is not an adequate body to hold a man in being. And point there to the commune movement, to what has happened in China as a part of that search; but that has got to be an outwardly directed body; it has got to be a missional body, an authentic

human community surrounding every human being.

Then there has got to come into being a new localized polity. What I mean is voting does not work anymore as a way to allow a human being to get his voice into the decision-making process. I mean that was a great invention in its time. It created a revolution in human engagement, with large political systems, but it does not work anymore. There has got to be a new way found by which you and I and everybody around this table and everyone in this neighborhood can get their voice into the decisions, can have a power. You see in the newspapers day after day after day that our political leaders are influenced solely by money, solely by the lobbies. Well, what did you expect? That is where the pressure comes from. The problem is not so much with the morality of the senators as it is with the avenues by which the voice of the common man has the pressure that an organized lobby has.

Then there has got to come into being a globalized economics. What I mean by that is a globalized control. For the economic dimension, the corporations, the businesses are the pioneers in becoming global; that is their power. IBM laughs at the United States of America because she knows the USA is only a nation, a nation; IBM is global. IBM goes beyond the US. And what has got to come into being is the globalization of the controls by which the economic giant serves Prince Five Weapons, and does not just shew him up and spit him out. Something like that I would suggest, is the way it is, or just the picture of the future are just the objectives which any man who is awake is moving toward.

And then the strategies of that body of people--the practical strategies for creating that actual change. For building the turn, for re-organizing, reconstructing society are something like this (triangles on board)---that in the middle you have to put that mythology again. That you and I understand that so long as our alternative is the kind of malaise---so long as our interior is programmed with the wishy-washy turned-in understanding of what it means to be a human being, so long as we think we have got personal problems, nothing can happen. No new being can come. And so that new college has got to embody a new understanding of humanness. And then that new understanding has got to be carried across the face of the earth. And I call that the strategy of awakening. That every human being knows what we know. Every man understands the situation, and yet he has got to be called to consciousness. Local men across the globe are asleep. You and I know how many years of our lives we have slept. Our eyes have been closed to the authentic possibility of being a human being; and so that is the first strategy of this body of people. And already four years ago you heard certain dis-establishment groups talking about that strategy, about guerilla theatre, about how when you did a protest you were less concerned with whether the specific issue was answered than you were concerned with the image of that protest, because that is what got beamed out across the country, that's what changed people's understanding, that's what awoke the whole globe to the necessity and to the need of change.

The second strategy is something like (and this isn't a good word), but fellowship--and what Don was saying last night-- sociality, sociality. Authentic engagement in society has got to be demonstrated. This is going to be the second strategy of that invisible college. They would create and embody within themselves and demonstrate a new kind of fellowship--an authentic kind of fellowship--when you think of the kind of engagement that we've had in some of those think tanks, where you are able to sit back in your chair and put your feet up on the table with fellow of a like mind and think through, not in any unserious kind of way, the issues of our time: the goals, the strategies, the problems that we face as human beings, and the kind of interior bubbling that began to occur in the midst of that when

you grasped that here was a body of people with whom you could be serious, here was a body of people with whom you could talk and think through.

Then the key strategy for me has got to do with the local now--not the global, the JFK's and the Dag Hammarskjold's have stood up and have waved at society. Everybody is clear that there are people who are awake on the top, here and there, but everybody's clear that has got nothing to do with them--that is the new cynicism. There may be an awakening going on somewhere else, but not here. Not in my time. So it is the local, the local, the local, the local. Local people like you and I have got to be trained, have got to acquire the skills of model building, of analysis, to think through the problems in our time. Local people like you and I have got to be engaged in research. Now I don't mean research--what I mean is, my momma isn't about to listen to some young whippersnapper who thought up a new program for society--she wants to be engaged in that herself. And that invisible college is beginning even now I would suggest to create ways in which the local man can create the vision; the local man can spell out his destiny. Whoever it was who thought about creating community school boards, broken as they are, was aimed at the same reality. Peter Drucker in his new society talks about the need of there coming into being organizations of workers who participate in the management of corporations to allow the local vision to come forth, to allow the local enablement to come forth. And then you think about the complexity of our time. I could not begin anymore to think through in the area of education what practical change has to occur. But I have to think through how I can allow the teachers of this world, the lawyers of this world, the businessmen of this world, the students of this world to think through and to create the plan and to create the structures of the new society.

Then there has to come into being concrete local engagement--local action--actual moving on the problems in our time. Actual dealing with the situation, both as a sign and as a reality. Both as a possibility of the future and as a concrete necessity. And then the form--in one sense we know that as well--that is how society has always been changed, through waking people up and building a new form of human sociality and then shoving that into the local situation, into the local situation, into the local situation, over and over and over and over. That is almost the classical definition of how change occurs. So you have to add, of course, that invisible college and say that there is already in being awakened people across the globe who have decided to band themselves together in whatever form--there is no one to do this job.

Then the Practical Form, which I want to suggest is one of the strategies now, I want to use the category of guild. Now that is a strange word. That is an old, very ancient word. As I looked through the dictionaries, the word guild comes from one of two sources: it either comes from g-i-l-d, gild, or g-e-l-d, geld. And I think that g-i-l-d word means something like money. And so one meaning of guild is a body of people who band together for economic sufficiency, for economic gain, for economic progress. The other definition, which I like much better, of g-e-l-d, is a body of people who band together to protect society.

This is a dynamic that has gone on in every society. The Cheyenne Indians called them the military societies. They had six societies, something like the "elk", the "mountain lion" societies, the "coyotte" societies, the "buffalo" societies, and the "contrary" society. Well it is true. When a young man got to be a certain age, he was initiated; he was brought into one of the societies. They organized themselves clear across the Cheyenne tribe. Irrespective of what village you came from, you were in one of those six warrior-military societies. Whenever war came up, whenever fighting had to be done, these

people rose and went out and did the job. And then at the same time, it was out of those warrior societies that the real rulers of the tribes, called the peace chiefs, came. But it was only that intense sort of fellowship that went across the whole tribe that could produce the kind of men that could lead the tribe.

You could talk about the tribes in New Guinea; they called them "wards", w-a-r-d-s. At least the anthropologists I read called them wards. They were again a body of men who formed themselves in a particular village, and they built what they called a ward house, which became a central meeting place for the village. Day after day after day, the men went down; and they would meet in that ward house; and they would talk. You and I have to get over our guilt about the poor men was spending all their time talking and the women was out working-- those men were holding the universe together. That talk and talk and talk in that guild house was creating and recreating and recreating the universe, was holding the social consensus in being; and that was their role.

In every society you can see this kind of a thing going on. Maybe the biggest flowering began around the year 1000 all across Europe. And there they were called guilds. As you know, before that Europe was a feudal society organized around the manor, where you had a castle and a landlord that owned land around the castle, and little villages of peasants that organized themselves and almost, you want to say, were slaves of that lord, for the lords owned all the land. If the peasant ran away, he had no land to live on. He had no way, therefore, to sustain himself. And as Europe became settled, as Europe became established, a fine revolution began to take place; the merchants came into being. And they were at first just men who traveled from one place to another to another to another. That isolation of Europe and of the feudal manor began to be dispersed and a new kind of, if you will, global society for that time came into being. The sign of that was the towns. Bodies of run-away peasants, rebels, if you will, formed themselves way off in the midst of nowhere into something called towns which had never been in Europe before, which no one had ever heard of. For these towns were independent; they were not finally governed by a lord. But this was chaos, you see, because the social structures were built to sustain manorial life, to deal with castles, not with towns, to deal with isolated regions, rather than travel across huge expanse of space. What came into being was the guild movement, in every part of Europe, and I have not yet traced where they came from, these things called guilds; but first they came into being in relationship to towns. That is a crucial insight, they began to spring up here and here and here-- they called them now either merchant guilds or parish guilds. But th were the people who came into being to see to it that people got buried, to see to it that order was kept in the town, for there was no form of order in the town; and they again built what they called guild houses, which was their meeting place. But not only was it their meeting place, but it became the center. It became the focus of care and of action for that town. And then as the guild movement came into being, it formed itself into a network. Maybe you have heard of the Hanseatic League, which was a formation of hansas, or guilds, all across Northern Germany, who created, if you will, a network, that spanned that whole area and just controlled this new phenomenon called the town, all across that whole area. And then as that development came, an order began to be formed in those towns. Then there were those craft guilds, carpenters' guilds, bakers' guilds, cloth weavers' guilds, prostitutes' guilds, even, if you will, comprehensively across the whole of society, dealing with special kinds of ordering--ordering this little dimension of social reality, and this little dimension of social reality, and this little dimension of social reality; and created, if you will, an actual brand new order, straight out of the local situation, straight out of the raw chaos of a new form of society called the town. They built

an order and then saw to that order being maintained, saw to that new form of humanness being held in being.

Then contemporary illustrations: though not a full manifestation, the labor union movement, around the beginning of this century, was an outburst, if you will, out of the invisible college, the guild, the guild, the guild. As this new economic reality--call it the factory system--spread across western society, there bubbled out of the local of it organizations of the grassroots who held themselves in being in order to formulate that reality, in order to make that factory system a comprehensive human system. And of course, today they have turned in; they have lost their sense of forming, or if you will, that job is done. The economic is the tyrant. It has grown up, but that was the form.

Now I want to suggest that today is the beginning (and you can see the signs), is the beginning of the forming of this strange body of people into guild, into guild, into guild, into guild. You look at the organizations that had to do with protest in the '60's and look at what they are doing: The SDS has gone out of being as a protest organization--they are doing local organization--they are doing guild, they are doing guild, they are doing guild. The last big Washington protest (I think it was after Cambodia) every speech that was made said guild, guild, guild, guild. For the disestablishment is dead. It is just dead. The establishment said to the protestors, "We agree, now show us what to do"; and the protest collapsed. Because there was no vision, the protest collapsed, because it was not organized to build concrete change.

The bubbling that is going on in all the service occupations, teachers, police, firemen, social workers, organization again of the local bodies of people--across the black community, the local organization of that has occurred almost overnight since 1968--is a manifestation of the guild, the guild, guild.

How would you talk about the qualities, the definitudes, the...What is a guild? Well, for me it is something like this: that first of all a guild is a local going-on-ness; that is to say, it springs out of the fellowship of human beings concretely engages in society, who see a vision, and have a need of creating a different kind of change, a different kind of society.

Secondly, the guild has to do with embodying that change, with manifesting within itself the kinds of principles, the kinds of structures and the kinds of new trends that are called for.

Third, the guild is not a committee called into being to solve particular kinds of problems. It is something very different. It is a body of people who are committed, who have already made the decision to see to it that change occurs in itself, that change is done.

Their responsibility, I would suggest, is something like this: it is to call into being, to awaken, every human being. In the middle ages they had something called "singing guilds"; and their task was just to go around from street corner to street corner to street corner and sing hymns in the vernacular, to waken people up, to hold people over against--you can imagine standing over here on Sheridan and a group of people come over to you singing, at you, to call you into being. I understand in Boston, back in the 1800's, singing used to break out on the streetcars of workers going home from work. I would not be surprised if that was not the guild--if that was not the guild that was happening.

And then to do the demonstration sign. No longer can a protest, no longer can miscellaneous activity do the kind of job on society that has got to be done. But the guild be's and creates the sign of primalized community. It creates and be's the sign of meaningfilled education. It creates and be's the sign of globalized economics. It takes its economic resources and orders them in a way in which any man in any corner of the globe could organize his economic resources-- that is what a globalized economics is, nothing less than that. It forces itself not to be a Boy Scout organization. It demands of itself that it avoid bureaucracy--that it always operate with the wisdom of the local of the local. It operates out of consensus, not out of voting. It is not concerned with organization; it is concerned with itself as a human dynamic. It is concerned with the task that has to be done.

And the guild has to do with concrete engagement; it has to do with practically doing the dirty work in society. It has to do with practically engaging itself in whatever--political organization, perhaps; local training, maybe; giving milk to school children, could be--but it does those as a sign. For it understands what has to come into being is not a patching up of the old society, but a brand new formulation, a brand new understanding of society. The guild knows that there is no possibility for a body of businessmen to get together and say, "We are a guild", and to thrust their engagement simply back into their job. That is death. That is already an empty role. They are inclusive, like the craft guilds. In England, they take responsibility for everything from hospitals to lighting candles on the altar, if you will, whatever task that is needed to create the sign of humanness.

And then the qualities of the guild: this is hard for me to get my mind around somehow, but the first quality of the guild is that it is a relationship to the pro-establishment. Just period. It is a relationship to the pro-establishment. The time of long hair and wild clothes and signs and V symbols on your jacket and tie-dyed underwear is gone. It is past. The time of raggle-taggle standing up at a meeting and screaming, with some modicum of interity walking our on the actual situation, is no longer a possibility. That is not where social change is. That is not were society is anymore. It is with those people who have decided to relate themselves to the economic, to relate themselves to the political, to relate themselves to the cultural, to concretely ground themselves in the geography, to spend 20 years in one location doing one thing; that is where you find the guild. It is the relationship to the pro-establishment.

The second thing I want to say is something like, the quality of the guild is that it is a tactical thinker, it is a tactical thinker. The guild has got nothing to do with awake people moving in and taking over anything. It has go nothing to do with manifesting a new kind of leadership in society--no, no, no, no, no! The task of the guild is to enable the pro-establishment to change, to enable the pro-establishment to change. The paralysis is: What in the hell do I do? The paralysis is: How do I cut through the complexities? How do I see what actually can be done? How do I keep from collapsing inside every ten minutes? And so the guild does tactics; it does the little deed that is necessary to awaken people, the little deed that is necessary to catalyze a happening here, a happening there; and therefore, the guild is invisible. As invisible as that college I was talking about--you just do not see it. It does not have meetings at lunch time, it does not have badges it wears; it does not get shirts all the same color and walk around, or wear a little something or other, or cut half their eyebrows off or something or other. It is just invisible. And whenever it is not invisible, it is not the guild. Whenever it is not invisible, it is not the guild; for it is out to manifest the change that anyman can manifest. It

is out to enable the humanity that any man can be, not simply the particular people.

Then it is a corporate force. The guild is a corporate force. What destroyed the guild of the middle ages was when my craft guild got more important than the GUILD, the GUILD. The whole network, it is a corporate force. It has got nothing to do with doing your own thing. It is a body of people who are corporately taking responsibility for the local.

Then the guild is a comprehensive movement. That the new reality of our time is "All the Earth Belongs to All The People." The happening behind the happening behind the happening of our day that caused this upheaval is the globe. It is just the globe. It is a joke to talk about the nation-state; it is a joke to talk about my town. We live in a global economy; we live in a global political situation; we live--you know more about Viet Nam than you know about the neighborhood of Uptown, that is right around this building. And that is just the way it is. That is the happening beyond the happening beyond the happening. The wraps are taken off and it is global, it is global, it is global. That is the equivalent of the creation of a town. And Guild be's the comprehensive movement. It formulates practical humanness in relationship to every jot and tittle of the pro-establishment. I want to suggest first in terms of geography, but then in terms of every little corner and cranny and craft and structure and little bitty corner of the social process, the guild comes into being. And what the guild finally is, I want to suggest, at this point in history is a practical sign that human beings, the world, the establishment, grasp what we grasp, that there has got to be change, that a new earth has got to come into being. But the paralysis is the practical paralysis. It is that we do not really believe we do not have any problems. It is that we do not really believe that it is all right to be concerned with the globe--that you can actually be concerned with the whole globe, that you can live a life of integrity in the midst of the complexity. So the guild finally is a sign, and it is a sign of the Long March--that at this point in the history of society the vista is for 20 years, that the practical vision is out. Now it is a march. It is a step by step by step by step by step by step march into the future; and the only alternative is you can have a new society or you can quit. You can have a new society or you can quit. And it is not a matter of finding, anymore, an ogre that will eat you up. It is when you find yourself stuck to that ogre, deciding to let him eat you, deciding to let him eat you. That is the only thing that will stop the new society.

There is a sign of the final fulfillment, like we were talking about last night. That indeed when you let yourself be used up by our time is when you find fullness, is when you find authentic happiness. It is not when you disengage, when you pull back, when you hide, when you stand in a corner, when you create snug harbors, that you find fullness, that you find wonder bubbling forth; but it is in the midst of the complexity. It is in the midst of the chaos; it is in the midst of the business and the overwhelming demand of our time. And then there is a sign, the global sign of a single solidarity--that we live on one earth, that we have got one planet, so now we are one people. And so there is a sign of that full solidarity: They are unconcerned with their program. they are only concerned with all the people, with all the people, with embodying and representing what every man wants.

Finally, they are the sign of a destinal calling; for finally people have forgotten. What people do not believe is that they can live historically, that they can live the times in which they live, that they can BE men of their times, that they can celebrate and enjoy and embody the being that is full, full humanness.

They do not believe that they can; and so to create that sign, to be the ones who march into the unknown future, who stand before the open secret that in the midst of engagement of society you find fullness, you find joy. They are the ones who create the crusades. They will be the post-modern knights, who put on their armor, who fight, who joust with Sticky Hair, who joust with the economic, who joust with Ford Motor Company, always remaining invisible, never accepting a reward. Like Hopalong Cassidy, they go in and they do not even shoot the outlaws, they just capture them and put them under arrest, and then they kiss their horse and ride back out. For it is a glorious quest. It is glorious of possibility.

And they are not after any kind of reward, I want to suggest. For reward is not adequate. Like having somebody give you a present for living the fullness and glory of time in which you live, for grasping your own unrepeatable life, and expending it in a global deed--why you are not interested in a medal for that. You are not interested in a----you are just not interested--- it does not matter for the possibility that is there.

They are the ones finally, I want to suggest, who create the stories. They are the ones who will create the new Illiad, who will create the new Odyssey, who will concretely weld out the practical, the day-by-day drama about humanness that will allow every man to recite to himself the glory and the wonder of his own existence.

James Wiegel
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