

1.

The New Individual is on the brink of birthing a new society--the kind of social power that he feels and has created is an untamed hurricane even for him to ride and use. His social lucidity of his global community of the interrelatedness of all societies of the radical new required and at hand in the social processes throws a panorama on his interior universe that is dizzying for him.

His particular response leaves his vocation a new creation on his hands. He will articulate indirectly that this new has produced a paralysis against which he continually battles--the paralysis raises out of the interior chaos that insinuates the necessity to name the new gestalt relative to the spirit deeps. It can be described as internal violence like a rocket on pad prepared to go--all engines minus 1 firing but no release button--Naming the actual universe into which firing. The new individual is facing the fact that his life is a tangle in the desert, in the dark and there is birthed the radical solitary man of total social responsibility. He is standing with shoeless feet--burning desert. Awakening to what the new world is actually--is awakening to the need to build New Global Piety.

Aimee Hilliard

2.

The New Human Being is the one who has decided to Re-appropriate symbols that perpetually release his passion and creativity into the terror filling disorder of the old and the fire of his lucidity that he alone is responsible for the collapse of the old and the creation of the new. He has decided to create new vehicles through which he and every other human being can stand with eyes wide open and move patiently but passionately, creating patches of sociological order and authentic human community within the context of his job, home and community. He is equally totally committed to creating a global network of primal units of the new global village--knowing that symbol and style are key--embodying the style of the utterly global@local man who is corporately accountable to stand responsible for the future of planet earth and his strategic expenditure of his and all history's resources--as a symbol of the God Father.

Donald Cramer

3.

He is the one whom life has forced to see that individuality and sociality are, each one, sheer illusions. Confronted with his solitary-corporate@corporate-solitary existence, he can no longer escape into either, and is therefore faced with the emptiness and possibility of the future in a totally, non-escaping manner. His task now is to grasp his present as the point from which he can create the future only as the fulfillment and fruition of all the past. Just as he sees the planet as one entity in space, so he grasps human life as one entity stretching across the centuries. He must care for all the future, for to do otherwise is to reduce the reality and to succumb to the mausea of the future as abyss.

Lachman

4.

The new individual is the man who stands in the midst of radical corporateness authentically engaged in creating signs of possibility and structures for sociality. He is a comprehensivist totally engaged in the particularities of his local situation without a three point rationale for why, but with only his decision to be engaged. He dares to gestalt, that he might move beyond his current nostalgic numbness which has been born out of searing lucidity. He risks the creation of practical sociological models in the face of the absurd futility which his comprehensiveness gives to all of his doings. He sees the significance of his life in creating the arena for the enactment of the destiny of all mankind and in his responsibility to God for the whole world. He stands in a sandstorm of possibility

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appropriating his current aridity as a gift of his historical moment and as the very scene for his creative adventure.  
Joe Crocker

5.

The New Individual in the New Society is one who passionately and determinatively defines the arena of the future and seeks colleagues who will consense on that arena of action. He builds the bridges between the elitist individuals and pushes for the models that will release the creativity of the masses. He then builds the bridges through which that creativity can pass from collapse into future.  
G.R. Packard

6.

The New Human being is the man who has made a passionate decision about himself as he views the chaos of the world in which he lives. He first sees this world as the only one he has any hope of changing and that his responsibility is for the total society. He secondly has overcome a terrifying paralysis that is occasioned by the onslaught of lucidity about the world. He thirdly is clear that authentic engagement will demand his whole life; if he touches any arena of malaise in the social process he will be eaten alive. And fourthly, he has new way of articulating the meaning of his life as being given for others; that his authenticity will be grounded in depth in direct relationship to his giving of himself.  
M.W. Moffett

7.

The New Human Being is the radical solitary in the midst of corporate accountability to the other which calls forth irrational, unwavering passion focused always in the particular but selected and directed relative to the utterly comprehensive.  
Sarah Buss

8.

The mood of the world is subdued--interiorly violent-- yet strangely subdued. The new man emerging experiences the continual dying of certainty, of clear vision, of reasoned passion. . . He reaches out for primal collegiality in his relationship, not just with people but also with history itself, for he is convinced that alone his concern is just an absurd hope, a humorous vain effort--In the silence of the 70's, he struggles to utter the depth human battle cry, the words are yet unformed.  
Ioy Greene

9.

The new Human being is even now struggling to be born in the midst of social transformation. He is a response to the election of responsibility for the societal collapse. He dares to be passionately engaged in ordering the chaos of faltering and dying institutions and in creating novel structures to care for the masses. He has a sense of history going back to the foundations of humanness, which sustains him in the present disarray and allows him to create hope in the form of futuristic, representational models. He knows there is no escape from the times, or from the agonizingly ambiguous choices, or from manifold obligations intruding upon him. Yet he doesn't sink into stoic endurance or gnostic fantasy, but rather decides that his destiny lies precisely in taking responsibility for the present situation of mankind.  
Ronald Clutz

10.

The New Human Being knows his relatedness to the social fabric of society and sees that responsibility for that society is the pressing issue of our time and who sees that the decision is finally the decision of whether or not HE will assume that responsibility. This awareness has pushed man to the solitary dimension where his life vocation is called radically into question and therefore must be redecided. He has a new sense of the necessity of being freed from smothering social structures

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and decides over against those who have tried to run his life. In working thru to a new authentic selfhood often takes the form of defiance yet he also knows that this entails a new corporateness, while refusing to be pushed against his own will. He sees escape hatches for what they are and knows that he finally must decide about his life, seeing the absurdity. He knows himself as one standing over against sheer mystery.

W. Baker

11.

The New Human is one who has permission to acknowledge these historical times in all of its concretions as an impossible situation. To continue to think that there are inherent possibilities in a situation that one can somehow discover and therefore use as solutions for social ills, i.e., using as a solution to the crisis not only in cultural dissension, but also in education, leads only to a stalemate in terms of dealing with the issues, and men have no other alternative than to go park their boat out in the middle of the lake and sit in face of the "impossible situation.. The danger for us is to define the contradiction as a lack of corporateness rather than to see that the interior imperative is to act in the midst of acknowledging the situation as impossible. This decision is the source of the audacity that is the sign of the new human and the arena of struggle for every man today, exploding the potential.

J. Baker

12.

The New Human being is one who has chosen a disciplined direction in his life in order to occasion a response he has chosen in society on behalf of all men. He is a solitary who trusts his intuitions, exercises his will, and releases his interior anger in directed passion. He stands self-consciously aware of collegial network of the awakened across the earth and experiences what happens in history through his energies as related to the results of the actions of all the awakened. He uses existing structures and tools to do the new, assumes responsibility for raising up a local body of colleagues to work with him, and assumes responsibility for the lives of those whom his chosen vocational task leads him to encounter. He is a man of passion, whose passion is released in the decision to have something happen in the social process. His engagement comes not because it is elicited by the structures of society, but from a decision to assume responsibility for the structure of society and the entire social process. His style is that of one "assigned by God" to responsibility, finally, for the world. He is audacious, decisional and is not above the social malaise nor invulnerable to social paralysis on the temptations of the sensual or unserious. Rather he is brokenness transfigured and expended in the passion of engagement with the necessary.

Bill Norton

13.

The New Individual is a product of a new collective consciousness. His survival is dependent upon his capacity to internalize the meaning of the world he has been given. He is struggling to re-integrate primordial drives of sexuality, sociality, maturation, and ecstasy into his given world of responsibility in such a way that they become the vital force driving him to sustained creativity and compassionate engagement. Existing within constantly mutating historical contexts, his religious intuitions must now not only discern the awe which authenticates his personal existence but also the cultural dynamics which identify the mysterious renewal of the corporate reality of humanness. His emergence as the new individual is dependent upon a decisional transcendence of his own individualism, he grasps the possibility of reunion with the creative process beyond his own personal significance.

H. Greene

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14.

The New Human Being is the man in whom the return has been occasioned and grasped hold of. He has seen it necessary to push the depths out of his detachment (poverty) to such an extent that in the midst of that, utter engagement with life crashes in upon him. Dustin Hoffman in Straw Dogs embodies the role of the lucid yet naive 20th Century man who has decided that disengagement is necessary to complete his task in this world. Yet in the midst of that radical detachment his engagement with society is forced upon him embodying savage physical survival. Hoffman embodies the tension of the struggle of the 20th century man out of which the return to become self-conscious engaged is forged. His style reveals the stark audaciousness of one who pushes so far into disengagement that he experienced terrifying engagement, setting up the decision to return

Hale Prather

15.

The New Human Being is? the man who has seen that he can count on no one or structure to do what he knows needs to be done, and he is finally going to have to be responsible for acting on what he knows, not out of naivete of "wanting to" or "knowing how to" but out of rational absurdity of no other alternative.

16.

The new human being is only now beginning to discover his power, only now learning to hear the Word in his life and how to translate it for others. He is newly raw, newly vulnerable---for his vision is tender and fragile. He is newly learning how to risk, for the mystery always comes cloaked in different robes and risking never becomes easier. The new human being is a man pushed to rediscover cultural creations and pushed to create in areas which have lain fallow for years. Why are you afraid of your bodies? Do not neglect the vehicle of your work. We have learned to sing, next we must discover how to dance, the cultic acts of the new society. The new human being is learning to risk not only his brain, his model-building... but also his voice, his body, the subconscious and preconscious wisdom which occasionally bursts forth. . . to create the style and symbols drawn with the blood of Christ of the new society.

Betsy Radford

17.

The new human being is? His times and the struggles of his times--never beyond those struggles but always finding himself being given permission to struggle those struggles and yet never directed by them, save in being responsible for all who struggle. He is the living presence of the decision to say yes to himself, his times, those particular struggles, and the decision to say yes to word that pronounces that good, pronounces him and all men sustained, and forgiven, pronounces the past a gift for this moment and all times, and redeclares the future entirely open, He is free in his responsibility to care for the world as the world, and yet also not the world. He is continually the presence of the eternal in the midst of every temporal situation. He is every man and particular man. He is global man and local man. He is his freedom--he never seeks for it. In all moments and in every situation he experiences what is given as a blessing never a curse. And finally he experiences himself always forgiven for not being this when he is not this, and then rebecomes it through his intentional symbols, stories, discipline, and through his concrete everyday expenditure until he arrives at that place where he has decided to place his final expenditure.

Bain Davis

18.

The New Human Being is radically solitary with the decision to be his relatedness, always at hand, knowing that he alone must decide and symbolize that decision afresh each day as he acts out his greatness for the sake of nothing less than the total globe and eternity is every moment. In doing this and this alone is there

any possibility of new social vehicle or global humanness only comes with the decisions to be who we are, a unique community in history. Craig Brummel

19.

The New Human being is one who has experienced the limits of his rationality and turned to the intuitive and intentional as modes to deepen the human experience. Here he is discovering anew the base realities of his life which are in turn giving a new level of reality to his rationality. Formost is the understanding that hwat it means to succeed can no longer be grasped in the individual sense but can only be judged in the corporate dimension. Ken Barley

20.

The new human being is emerging as one who experiences the imperative of the world and wills to stand in that imperative despite all exterior and interior counsel to flee. He knows he needs to know everything--all constructs, tools, and methods. Yet he wills to stand--for even more he knows that not knowing is itself of infinite worth. He elicits the non-rational as a vital dimension within his life fabric. He rejects past inventions of humanness as not adequate for the consciousness of his time and as enslavers of himself and his fellow man yet he honors and preserves the cumulated wisdom of mankind held in each manifestation of humanness. He holds within himself the ontological polar relationships of mankind and dares to experience the wrenching tensions of honoring both poles. And in and through it all he wills to stand because he trusts Life itself in its most concrete particularity and its most abstract vision. Zoe Barley

21. The new individual is the one who has come on the other side of rebellion, destruction and liberalism, has decided to live within the structures of our society and make them authentic, but who--in the midst of his individualistic and sincere response to the evils of civilization--has not found a way to build himself the troops necessary to actualize his vision and therefore, often collapses in stoicism, apathy, escapism, gnosticism, do-goodism, etc. He needs the corporately built symbol and story as reminders of his well dreamed dream and as strength for his interior resources. Michela Kloepper

22.

The first 2/3 of most movies point to paralysis of 20th century man, who is waiting on an individual messiah to emerge. In midst of waiting is emerging new awareness of the fact that individual "do you thing" will not work. Movies like Hosp. and Dirty Harry point to need for corporate structures to pull something off. Yet behind that much needed corporate thrust is an individual who decided to stand and direct traffic so that others might follow, rather than venturing all the way out alone and hoping that the rest of mankind will find the way. The new human being then is one who audaciously ventures out, using even his "ungifts" to transform society, who in the face of ambiguity decides to create models for the care of all mankind. Linda Cock

23

Individuals in century 20 are standing before the 20th century mercy in history that all men are free--standing in horror and frozenness, may be calling their possibility to be human a curse, and therefore seeking the impossible: the new escape. As the illusion keeps slipping off, as a blanket does in fitful sleep, the individual screams in his estimation of his fate and guilt. He does not want freedom, does not feel like being free, says he doesn.t know what it is. Calling this life situation of true freedom his death or his un-freedom, he rebels, tries to escape, or will not claim its promise. Yet he continues to be called forth from his "no hiding place."

He finally jumps--holding his nose--He crashes into doing in-spite-of.

From here it is revealed to him that his absurdity is his arena of the possibility of recreating fate into meaningful destiny and his guilt into confidence and courage. With this revelation--with this call to fully living his life freely--a new life style is possible--a new behavior.

From here he hears the sociological call to tell other men thru word and deed that they are free and knowing that it's all the grace they're ever going to get--that their life as it is is the way it's supposed to be in that moment. He now realizes: The Kingdom of God is within. He begins letting it out--doing the freedom whoop.

His context continues to explode. He continues corporately to expand his deed. As he journeys, he decides he will discipline his despair into creativity for all men--thru the new models for letting all men hear their freedom and participate in it.

J. Cock

24.

The new human being finds himself living in the twilight zone between the old world and that which is to come. He finds his destiny and that of the entire globe have become one; that he has no stake whatsoever in "this life" and therefore his only passion is his stake in the future of this globe. This means that his fate, in every situation, is to be handed the "dirty" business of being responsibly engaged. He knows the social dynamics of this world do not offer him his manhood (or womanhood); that rather society is geared to suggest that spiritual disengagement is the only viable mode of historical participation. Therefore, his own engagement must be grasped as a radical and deep no to the acceptable style and mode of social participation--all the while he grasps his own life as a deep and profound yes to the social fabric in all of its multiplicity. He understands that human decision "occasions" the possibility of the future--that, like Popeye, one must slam his passion into the social fabric and require "an opening" to the new to emerge, while knowing clearly that his triumphs can never be baptized by society as success. Therefore he cannot seek confirmation of his manhood within the operating "significance" symbols of his time but only in his decision to engage his life in weaving the fabric of the future.

Addington

25.

The new human being lives radically in time--each moment is in a continuum outside the day-to-day flow of this world, intruding on it, watching its bending and changes.

The new human being lives radically in space, each piece of geography is webbed with all others and is part of the balances and dynamics of the whole.

The new human being is a self, he senses no external reason as adequate to explain his own response, and knows that he fights on a battlefield of himself with the whole universe, with only the indicative command to do battle.

The new human being marshals all others, all other models and men into a formed army with which to attack. He pauses at each moment to bring together the focus of the whole universe on that specific event to illuminate and make transparent its glory. He sees the possible disconnectedness of stimulus and response in every other human being and labors to evoke its actuality and its freedom. The new human being experiences each moment as a final not a temporary state of existence, that each moment is a holy intersection of glory and passion not justifiable by what goes before or what comes after. The New human beings knows no line or limit to his arena of responsibility, remains at his station with passion--yet can change stations knowing no final difference in his real work.

Schlesinger

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26. The new human being is one whose utter audacity to take on the 20th Century, to rebuild human society at its foundations, is given possibility and tempered only through relationships to the historical community that bears the Word of Jesus Christ, that is, the Church. All manifestations of the new style and presence of incarnated possibility within the social structures of the world derive their lasting & intent from a relationship to this primal fellowship in history. This is the wisdom of the last 20 years. Now, the new man is confronted with the sheer possibility of deciding that his "stake in the future" is related to the daily ways in which he embodies his expenditure. He begins by building a symbol system around himself that enables him to stand before the missional demands of his time without collapsing into the routine of the day, a symbol system that delivers his everyday struggle to assume total responsibility for the whole earth to break open every immediate situation in which he finds himself.

Bruce Macomber

- 2 27. The new human being is one who has seen through to the bottom of life itself and struggles to create an authentic 'yea' response to what is actually there. The oneness of his life and the oneness of his response are clear to him as never before, so that every question he encounters becomes a question of his whole life.

Cathy Zervigon

28. The New Human Being is the man who has decided to be passionately engaged with life as world-wide and history-long. He is capable of + solitudinal decision to be responsible for the social fabric from within it. He dares to do his own dreaming. He calls others to decision as one who has already decided and shares his vision for their appropriation. But never does he allow another individual or corporate 'no' to daunt his own response. This is his secular religiousness. His obligation is to God, this is his faithful response in ambiguity and without support. Beyond that point he is ready and willing to bind himself with all others who have similarly responded but will stand alone till death if necessary before he would refuse to respond. He is lacak pastor, executive, potato chip truck driver, student, retired elder. He is the new society.

George Walters

29. The new human being is emerging with an acute lucidity about his world and his role within it. He has begun to see the power of the individual within the corporate as opposed to individualistic overemphasis or opting to use the misdirected corporate as an excuse for non-participation. Sensing after his own power to create the future he decides to pick up the tasks that become necessary, that no one else chooses to do, and to assume those tasks as the conqueror who decides over and over again to passionately engage his life with and for all men.

Carol Walters

30. The new human being is the one who has been called forth through the vision of a global equitable society which came from a depth encounter with the creative possibility in the collapse of our time. This encounter forced him to embrace not only the fate of his past in general, but the very particularity in which that has placed him in his demand to build the future. That future he sees will be forged at that intersection at which point he sees that the only adequate response is that of being a radical symbol of affirmative creativity. The concretion of this is in embracing the radical

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Particularity out of which he is to create as the totality. He knows that his deed must be corporate so even where the external circumstances dim that possibility he embodies corporateness into the symbol that he is. Carlos Zervigon

31. The new human being is lucid about the future, corporate and comprehensive demands of a new society from which he can no longer escape; so he avoids the temptation of those. Yet his lucidity is so bright about what he is doing that he finds ways to retreat from the demands as his own style of life. In a personal moralism in which he interiorly tells himself that he is a good person at least. He is a deeply solitary person whose only concern is sociologically creating the new, contemporary face of God.

W. Alerding

32. The new human being is raising depth issues in place of the expedient discussions of an experimental and transitional period, yet is frozen in his intention to enter into the consequences of his lucidity. There is emerging corporate individual consciousness that finds itself both solitary in terms of his meaning support system, and bound in terms of unvolunteered participation in the era which is upon him. The demand to decide to create both his internal and external reference systems has passed from the elites to the ordinary man. The new human being is no longer in transition but is now in post-civilization.

Bill Grow

33. The new human being is aware of the collapse of all things and of his short-lived role on planet earth. He lives in anticipatory collapse and hope, experiencing interior violence and fear and exterior reaction and irritability in social relations to every move he makes. Yet he is alive with hope

at the same time for he knows the future is his to create. The new human is held in the womb experiencing in himself the birth pangs for his is also the birth giver, until the forceps of a new tactical corporateness can be universalized to release him into the world of tomorrow which he is creating.

34. The new individual reluctantly reacts to his given new situation with a decision to participate in creating the future world, knowing that the pain and suffering that lay ahead for him are for the sake of giving him strength and to self-consciously participate in the activity of God and thus he rejoices silently as he embodies his faith in the Word of Jesus Christ, his vision of the transformation of the world, and his passion for what it means to be human in the 20th Century.

Jean Barringer

35. The new individual is a solitary manifestation of a global corporate consciousness now made aware of the interdependency of all things. He must live only out of the religious depth of human consciousness and create symbols which allow him to live before his lucidity. He must discover ways in his own life to grasp the suffering of mankind, to authenticate it as a destined call, and to offer through his own style creation a bold new possibility for self-conscious man and women. He must engage himself directly in the social task in a fashion that he addresses himself to the real civilizational demands.

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The new social vehicle is not a reality that is external to his life, it is not something he must go out and do. He is the new social vehicle and the power that he engenders in society is the power of the cruciform style.

John Barringer

36. The new individual is one born out of the struggle to be his lucidity about the way life is. This struggle has emerged in the form of solitary, called, disciplined, corporate persons. Solitariness comes from knowing that no one else or no thing can answer finally what you need to do. The calledness is the 'no-three good reasons' reality about why a person does what he does. The discipline is the creation of a style that allows the new person to be his engagement. And the corporateness is the arena of significant engagement for an individual. The significant task now is to enable the new individual to push through the blocks that limit his success in these four dimensions.

Doug Rettig

37. The new human being is mankind. He is faced with power of his own vision into the horror and wonders of life. He is left with the clear alternative of living his life fully on behalf of all men or choosing not to live, except as a vegetable that eats, drinks, works, and sleeps. Should he choose to live on behalf of all men he does so without having any legitimate basis for that decision. It is simply what is human. His world is an inter-related existence which binds him to every other human being. Whether he will or not he shapes the lives of all about him. The direction of the future will be forged by those who choose the election which is upon them.

David McClesky

38. The new human being is frightened at his lucidity about the way life is. He sees he is no longer a private individual, his escape from society is gone. He is frustrated at the lack of societal symbols to give him any vocation now that both economic and leisure goals are gone. He is scared of the violent passion inside himself as he can see no outlet for it. All of this has produced a man ready for the revolution. Now that all his escapes are gone he is ready to be so very involved in a new vision of the future.

Jim Stewart

39. The new human being is the one who knows he is an anxiety-ridden, dreadfully conscious self, whose significance, although present in his deeds, quickly collapses and fades. He experiences himself as a weak stoic, trembling in defiance, who pretends concern for building a human future for all. Nevertheless, he responds in responsibility to a suffering world within his local arena which is a instantly being held accountable but not absolved, as it gropes myopically along the road. In answer to his neighbors question, "How shall we act?" or "How can I be what is required?" he responds and demonstrates the stance of confessional faithfulness and audacious obedience.

Barbara Alerding

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45. The New Human being is one who finds himself trapped into dealing with the ~~overwhelming~~ overwhelming power of the Corporate as manifested in the Economic and Political structures of society, which throws him over against the solitariness of his decision to be or not to be responsible for those social structures, without any heroes as signs of what this looks like, and therefore finds himself frozen precisely in the midst of seeing the possibility of being responsible for society. He is also one who is clear that the precipitator of the social and human collapse of the 20th century is nothing he can name - that there is no one to blame - and therefore he has no enemy to fight, and therefore no way to battle for the Future. His anger at the past which has now trapped him has been transformed into anger at having no battleground on which to fight for the future of man - or perhaps what he sees is that he has to create the battlefield - the New Arena - in which man can struggle authentically with his destiny, for all the old arenas are gone. This lucidity has been for him an absolution, which now gives him the openness of the future - he sees that the future which is needed is not a re-arranging of the Past, but something wholly new which rises out of the death of the Past forms of human society. The New Human Being is therefore his freedom, in the midst of his being his freedom that he encounters his destiny as the Creator of the foundation of the New World, and therefore his own authenticity.

R. Porter

46. The New human is one who has the ears to hear the cries of those in bondage and freely programs his imagination to relate himself affirmatively to the ever increasing whirlwind of creation. In his depth concrete engagement to particular tasks or vocations he responds to the applause of the saints past and future, giving him permission to fully embrace the now and hereafter. His passion is aroused in penetrating the veil of current contradictions to participate in the savagery of the mystery in the struggle to bring selfconscious sociological form to the mutation that discloses the next level of contradiction in humanness. K. Fisher

47. The new human being is one who is unprecedentedly lucid about the cruciality of corporateness, discipline before self-consciously created symbols, comprehensive contexting and courageous visioning of a future out of the ambiguity of the present. As one who sees himself responsible for the world he is aware of the limitations and inadequacies of the collapsing traditional cultural piety of the present and understands himself called upon to catalyze corporate engagement on behalf of the total globe. That his efforts up to this point suggest only glimpses of the presence of the new human being in the New Society are explained by new depth aspects to old struggles which he experiences, and for which he has neither tested precedents nor adequate stories. In facing the new dimensions of freedom and responsibility, the solitary and the corporate, engagement and detachment, and the local and the global, he is often tempted to deny the imperative to receive the victory which is already his and to reclaim the radical possibility of the humanly impossible. M. Crocker

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48. The new human being is a visionary who is a corporate man and yet deeply solitary, comprehensive and living the very particular and acts always on behalf of all men. He is the one who has seen 1000 years and knows that the future will not be created as his vision is, unless he decides as a solitary individual to create it. This decision requires symbols, myths and rites to hold it in being. The new human being knows that without a corporate body of people acting together on a common vision that vision will not be actualized and thus he becomes a part of that corporate body and acts with the zeal of his solitary decision to enable the corporate vision. The very particular nitty gritty practices of actualizing visions are embraced and carried out joyfully because he sees very clearly how each particular is necessary for the comprehensive vision. The temptation is to act on behalf of myself or my family or my country and yet the new human being has created the stories and symbols and rites to keep before him the task.

J. Hess

49. The new human being is the man who has made the decision to return. The experience of life as desert has been replaced by the experiences of life as passionate engagement. He shows up in our time as one who lives in a society which is not conscious of the fact that the individual has a spirit dimension. He therefore has no way to objectify his experience as movement of the spirit and as a result no way to understand and intentionalize it as the necessary mode of participation in life on behalf of the society in which he is a participant. He has no way to understand that the "real" is the spirit, not the modes of the world. His responsibility is clearly in the dimension of signal style of participation in and tactical engagement of that society.

B. Bauknight

50. The individual of 1972 is trapped and victimized by the society that individualism of past century has created - He has few models of individual initiative operating out of a global context having human suffering as a motivating force for life style and action. He has no external permission for anger - for creative passion in society's moralistic stance against violence and its adopting of the HAPPY FACE-HAVE A NICE DAY symbol system - He has been made aware of the complexity of the world situation, but has been robbed of his power to deal with it - He has isolated himself from confrontation - from danger and from death. The new individual is the bold angry man who like those who have been the history-makers thru-out the centuries - dares to dream and to act, dares to be strategically offensive and tactically dramatic - His boldness is in the fact that he depends on no man, circumstance or situation to give him his significance - his audacity is on behalf of human suffering and his passion is seeking no reward - He is accountable to God - knows himself linked in a global task with men.

K. Packard

## THE NEW INDIVIDUAL

51. The New Human Being is a man caught in a vocational collapse struggling to achieve the audacity of style necessary to decide to re-integrate himself with society in the knowledge that that will mean making old structures do new jobs they were not designed for until the new can be created. Man some time ago experience the collapse of his employment as significance giving, but has only recently experienced ~~collapse~~ collapse relative to his leisure activities; he had shifted the vocational focus of his life from Week I to Week II and now seeks for a way for his life energy to have an effect on society. He knows that to have an effect requires tremendous audacity which immediately throws him into a new solitariness in which he sees his decision to invest his passion is beyond reason (There are no good reasons). His decision arouses instantaneous opposition for he lives amid the death of apathy; he finds himself called to be loyal to his fate - to be his heritage and his future. Thus he finds himself called to a reintegration with society, knowing the ~~futility~~ futility of the lone-wolf approach, serving his external privacy stripped away by a society that will not allow him no to participate - busing his children, if necessary. He grasps a common destiny of the whole globe and finds himself called to be the whole of society itself, utterly and solely responsible for it - Thus his theological problem is "All is good." While tempted to use the structures of society to avoid responsibility, he finds himself forcing old structures to do radically new jobs while he seeks distance and tactics to ~~create~~ create the new vehicle. His decision an approach to crating he new creates the Vocational crisis in others, starting the cycle again.

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53. The new human being is the one who has appropriated his acute lucidity about life to the point of seeing the futile collapse of every possible end and meaning-giver of life as very good, and who dares to cast off Satan (who is standing there paralyzing him by saying "your life is insignificant, so why not sensually plunge?") by passionately engaging himself in the one total future that is his and the world's. Satan as reason must also be cast aside by going beyond it to an absurd dedication to the Mystery. He affirms God by affirming all of life through affirming his one life by throwing it all into the necessary future. He senses the inadequacy of relativism and decides to audaciously take a stance.

John Kloepfer

54. The new human being is one who enables others to see success in terms of the social significance of their life rather than in economic gain. He enables people to put to creative use their interior violence. He embodies calm, cool passion in deciding ambiguous decisions which give form to the future.

Tim Lush

55. The new human being is the individual in a corporate-global context who is clear of the awe-filled abyss of all life who, nevertheless, engages life as it comes just because it comes, i.e., life is just there with the experience of fear and fascination; with fate and destiny, and with fulfilled joy and sorrow. Birth and death is the present struggle which characterizes his stance; and risk in ambiguity is his companion. His solitude is Legion, and his activity is audacious. His tool is objectivity and his style is methodological. He determines his future via the context, the tool, and the method; and the behalf of is the "Catfish in the Goldfish Bowl" which expands and intensifies his creativity in the total phenomenon of history itself.

The new human being creates essence out of relativity via the tool of the consensus and the covenant which is constantly bombarded by the lucidity of his own interior decision and the contingency of life. His third ear is always searching out the global consensus which may very well be style, role, function, and historical engagement as the future constantly becomes the present. The very collapse of life, the nothing, will be transformed daily into the new society by creation of symbolic life which will freight the awe that everyman stands before and struggles with, now and forever. His eschatology is his life, and his world's thereness; for the new human being this is sheer freedom and occasions for living.

B. Bailey

56. The new human being is the corporate yet solitary one who sees his destiny as responsibility for the globe; he passionately engages history, while at the same time struggles with keeping focussed on the mission as he finds himself trying to escape from his own interior passion for life.

57. The new human being is clear about the objectivity of the demand for new radical forms of engaging global society and that that engagement can only be acted out in the concretions of his work, family, etc. He is blocked at the point of fear of his own interior state and his own weakness and struggles with now a new and radical vision is practically acted out in his situation in such a way as to enable that vision effectively and also how such a stance can be sustained in one who is so weak and fragmented as he, especially since the society he is out to engage is even weaker and more fragmented. He finds his

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sustaining power in his identity with the creative dynamic of humanness manifested throughout history and in every geo-social, cultural setting and in his decision to give his weakness and his greatness to the absurd and audacious task of creating the new human being which he already is for the sake of every human being and global society.

Rex Vaughan

58. The new human being emerging is the one who is engaged in a depth ontological struggle and in that struggle the future of the planet stands imperilled. The struggle is something like this: Everything objective (economic success, community status, etc.) has collapsed as a way of talking about the meaning of my life. Likewise with everything subjective (peace, pleasure, sexuality). I have not had the ontological collapse, because I have never had any way to get a handle on that struggle and identify it as such. So my struggle is head on with the mystery, but without any way to "grab a hold of the Angel." I am in a battle to the death with the mystery without any way to talk even to myself about the battle. Example: A man sits in Galaxy meetings (never missing one) and says, "I don't want to be here--I don't know why I'm here"--and literally has no way to tell any story that makes sense of why he is there. Yet he finds himself tugged into the future even by that which he has no way to talk about. The forces of history have indeed propelled humanity to this precise point at this precise moment so that men of the spirit might rise up and create anew life itself.

Richard E. Elliott

59. The new human being is radically corporate, never saying "they" or "I" but "we" --we'll change! He lives "on behalf of", measuring "success" only by corporate, global change and movement, not by economic gain or personal status. He creates symbols for which men can give their lives and lives the "hero" style or "be's" the hero in the midst of global chaos, a sign of possibility where there seems to be none, always unfearful of the "bullet." He decides over-against immeasurable odds, yet measures all the odds, for a given decision. But makes decisions, decisions which enable men to be men, and women to be women, etc., which change, create, sustain, and build a society not just a city, state, community; always aware of what's needed for furthermost goal;-- Humanness thus never getting "caught naive" in particular, local happenings unless necessary for the good of all. He is as an enabler of man, creator of visions, guinea pig of new, ambitious decision-maker, passionate liver.

Marilyn Elliott

60. The new human being is the one who steps first right past the old "Freidian springs" that drove men to passionate commitment to sheer passionate decision to get at the "real beast" in the total picture. The new individual hurls himself into killing Satan, whatever he sees as being Satan. He just uncoils with the power of the twisted wound-upness that is in him. Yet he uses whatever rationality he can muster correct course of the unleashing of the interior scream to try to make it more effectively hit the "real destructive force" in the total picture as he sees it.

He does this in self-conscious awareness of the structures that he is a part of that ought to be but are not focussing on crushing the major contradiction.

The mass of most men are struggling either to hold on to and suppress the interior passion in the midst of external bombardment, or else to find some way to cut off the external bombardment by isolating themselves as much as possible.

H.M. Fulkerson

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61. The new human being is the radically solitary man who dares to make and carry out decisions which are beyond the wildest imaginings of everyday man. The arena for these radical deeds is the social structures in which the solitary man engages. It is in that very decayed school, hospital, senate where he dares shove his consciousness to slightly bend that structure and in so doing gradually allow society to shift. It is in those very structures where his intensive care for men allows that structure to act as a corporate entity with one thrust--that of taking responsibility for society.

Jeanette Stanfield

62. The new individual is lucid to the depth about the collapse of the traditional symbols of meaning, such as "work" and the good life; and also about the current escapes into meaning--seeking activities such as dope or alcohol or sex, or seeking to build a livable world on the weekend. Now he simply sits at home or goes to the cabin, and just sits in stoic resignation, despair and paralysis! Slowly there is arising in the midst of the despairing paralysis, a sense of the possibility of the new, of the possibility of thrusting your life single-mindedly into one thing on behalf of society. But great struggle goes on in the midst of this individual creative thrusting--the struggle of how to deal with oppressive corporate structures--the struggle of how to create and maintain a collegial group--the struggle of how to build tactical models to create the new corporate structures which enable humanness for every man--the struggle of forging out a sense of personal significance in some sort of eschatological frame of reference.

Antonio P. Elizondo

63. The new human being is one who sees his life and his destiny directly connected to global society. His lucidity about the collapse of society and himself drives him to dare to create meaning. He dares to work within the collapse of structures of society by first affirming those structures, which gives him permission to assume authentic responsibility for them in creating the future. This responsibility, because of his awareness of the urgency of the times, takes the form of passionate boldness and contextualized anger. His actions are audacious relative to the perspective of this world. His present struggle is to find a local collegiality which sustains him in his decision. Because of a lack of a global community which shares his decision, he will soon collapse.

J. Troxel

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64. The new human being is his world. Knowing that there is no world but the one he says there is, therefore when he sees pain and suffering and fragmentation, he knows that it is his own brokenness and he experiences his oneness with reality. He is his sociality: as much of the past as he lives out of, as broad as his operating context, as deeply as he probes into life's paradoxes, as much of the future as he takes responsibility for = that much strength and humanness will be in the structures he creates - no more, no less. He is his freedom. The search for truth initiated by the 20th century and the wars of the first 50 years of it has ended with each man possessing the golden fleece - he can create whatever he wills into being with his total being. His identity question thus is - Who will I be? (What self do I choose to become). His vocation question is - What world am I creating with my life? His being question is - What humanness am I a model of? (What does my being say that man is?) He is the indicative as imperative. He is a perpetual sign of repentance by insisting on the significance of life exactly as it shows up being. He insists on struggling to see the thrust toward the future which God is demanding in the midst of every horrifying and ticky-tacky problem he confronts.