

EMERGING GENERATION PSU

APRIL, 1972

You are the bows from which your children
as living arrows are sent forth.

The archer sees the mark upon the path of
the infinite, and He bends you with His might
that his arrows may go swift and far.

Let your bending in the archer's hand be for
gladness;

For even as he loves the arrow that flies, so
He loves also the bow that is stable.

The Prophet
Kahlil Gibran

SOCIO-SPIRIT ANALYSIS		MISSIONAL PRESUPPOSITIONS		CORPORATE CARE		TACTICAL FOCUS	
THE NEXT 20 YEARS	Youth Rev.	HISTOR. ORDER FRAME- WORK	Acct/Abso	KINDS OF CARE	Physical	CREATE STRUCTU- RAL COMMON- NESS	One mission
	Parish Training		Contextual ethics		Intellectual		Sym. life
	Impact globe		On behalf of people		Vocational		Curric. design
	Embody decision		Corporateness		Spiritual		Provide object.
SOCIAL PROCESSES	Processes	REPRESENTATIONAL EXPERIMENTAL BODY	Total order responsi.	DELINEATION OF RESPONSIBILITY	Resp. of family	CORRECT SOCIAL IMBALANCE	w/in total social process
	Dynamics		Symbol recovery		Resp. of order		sign on behalf
	Imbalances		S/c global responsi.		Resp. of e.g. staff		adults as key
	Key		Replicable Model Blg		Team/unit struc.		corp. doc.- pract. exp.
PHASE I	Phases	LIFETIME TRAINING TASK	Imaginal Educ.	TIME/ SPACE DESIGN	24-Hour day	HOLD PHASEOL. DYNAMIC	Clarity on phase 1 struggle
	Characteristics		Spiral curriculum		Time block names		Embody own phase
	Malaise		Social methods		Space block imag		Explode s/c of Phase 1
	Role		Interior discipline		Sol/Corp. time		Other phase exp.
18 YEAR MODEL	Image/task/struggle	MISSIONAL FAMILY STYLE	Extended family	ENABLING INTERNAL DISCIP.	Parti. in e.g. struc	ENABLE MISSIONAL ENGAGEMENT	Provide pract. task
	Intensification		Symbolic common		Enabling guideln		S/c order train
	Spiral		Time/resources Assigned		Resp. responses		Dramatize exp.
	S/c journey		Individual gift		Being your vision		Family detachmnt

INTRODUCTION

1. This document creates the common context for the dynamic role of the emerging generation for the Order and the Movement. The socio-spirit analysis articulates the universal sociological spirit journey of youth. The framework out of which the spirit movement operates and the image of its stance and style is explained under the rubric of missional presuppositions. Corporate care expresses the context for the model by which a corporate body can train young people for responsible living. This task requires tactical focus, that is, a self-conscious relationship of the everyday functions to the comprehensive mission in one thrust. Such a context will allow for corporate struggle with the authentic questions relative to the Emerging Generation of the Order and the Movement.

SOCIO-SPIRIT ANALYSIS

THE NEXT
20
YEARS

2. The youth revolution has awakened our consciousness of the Emerging Generation and therein the possibility of authentic participation in rebuilding the structures that will enable humanness for all men. By the year 1992, we will have parish training centers to imaginably explode youth to global responsibility. We will have formalized our experimental corporate care and educational methods in area summer programs and in educational structures. We will have several thousand Order and Movement youth who, having completed higher education, will be impacting society through business and professional roles. We will have seen the result of our decision to be a family order, to creatively experiment with our children, to develop the comprehensive methodologies for the 21st century.

3. One aspect of the present situation of the Emerging Generation is illuminated through the social process triangles. The three poles of the Emerging Generation triangle are traditional instruction, the grounding of the child and youth in the stories values and visions; corporate discipline, the process of the child, s reaching the point of responsibility deciding his future; and practical experiences, his participation in life at various levels of engagement. Corporate discipline enables practical experiences which focus tradition instruction in all of life past, present and future. Tradition instruction has become over-emphasized with the alliance of corporate discipline geared particularly toward maintaining old patterns thus tyrannizing practical experience in the sense that the practical experiences that the Emerging Generation do have are not contexted as being authentically related to a direct and creative participation in life. Key to rebalancing the triangle will be redirecting corporate discipline so that its thrust is enabling genuine and appropriate engagement rather than supporting reduced social stories, absolute

absolute value systems and narrow vision. The struggle of the order and movement is to be adults and Emerging Generation who rebalance on behalf of the NSV

PHASE

I

4. Every man experiences his journey through time in the four phases of Emerging generation Rising adult, Established adult and Community Elder. Phase I or the Emerging Generation is classically known as the phase of preparation. It is characterized by the raw discovery of life, apprenticeship to life, being the prophetic visionary and being a force of implosive vitality. The malaise of the youth phase as the refusal to affirm the past as creative and necessary. The dynamical function of Phase I is to be the visionary element of society or the ones who dream dreams of the future. The ontology of Phase I reveals that youth is always looking toward the future, and in that, is the embodiment of the decision to create the future of society anew.

18 YEAR

MODEL

5. The "'18 Year Model'" is a contentless frame through which the journey of every youth is seen. In it has been captured the particular struggle and task confronting a child and youth as he journeys through Phase I. The interior dynamics of the "'18 Year Model'" intentionalize the struggle and task of each sub-phase by imaging a six year span of time as a rhythmic intensification of that struggle culminating in the last year as focus and preparation for the next 6 years takes place. The foundational education theory of the spiral curriculum, holding the basic, relational, psychological and imaginal categories is seen as underlying intellectual method that enables the journey of youth. The use of the model as a practical tool for determining the journey and social/intellectual skills of a child and youth is held in the curriculum and tasks in any one phase. Within the context of the global historical order and the Local Church, the overlay of the "'18 year model'" enables and intentional context for the immediate and long-range future of the new individual as he moves toward his adult role in the new society.

MISSIONAL PRESUPPOSITIONS

HISTORICAL
ORDER
FRAMEWORK

6. Having witnessed the breakdown of common symbols, common wisdom, and the structures of society in our time, the Movemental Order sees the necessity for a covenanted body to forge out new images for educating global citizens, new models for rebuilding society, and new symbols that will call all men to full humanness. Rehearsing daily accountability/absolution rituals reminds us that we are responsible for that task and for one another, that our response appears inadequate, and that nevertheless, we are the adequate body called to that task. We cannot rely on a decalogue out of the past as a guide for our day-to-day stance, but must constantly decide over against the facts, values, and prospects inherent in the given circumstances. We have taken up this task as representatives of society. We are enabled to maintain our vision and to pursue our task by the radically corporate style that flows out of our understanding of covenant. Workshop, study, and discipline are provided for all members of our body for the sake of our mission in history.

REPRESENTATIONAL
BODY

7. We understand ourselves to be the body on which experimental of tools, methodologies takes place before releasing them to other segments of society. The edges of that experimentation shift but the key arena of representation is through recovery of symbols which rehearse the self understanding of a people through rituals, singing, celebrations and decor. The experimentation in care for children is our understanding that every member of the community is responsible for the care of every child and youth. Seeing that the globe is the arena of every man in this age has called us to experiment with depth understanding of the gifts of the Urs of man and using social tools to gain insight into the global situation. The emerging generation curriculum which proclaims that vision of one globe clarifies the broadest context for model building to ensure that it is applicable to every place in the globe. These operating images of an experimental body on behalf of the world and the future allow the freedom to risk for all members of the family unit.

LIFE TIME
TRAINING
TASK

8. We are responsible for creating new images of humanness, sustaining the new selfhood thru lifetime contentless curriculum, methods in social analysis and exercises in individual discipline in order that the renewed church may renew the world. Basically we expose authentic images of human style through which every individual may know his life as possibility, as creativity, and as freedom just as it is. In the life journey man always struggles with his free responsibility; it is the spiral curriculum that enables the intentionality reflective during each life phase in focused missional thrust. Through the social method instructions, individuals are empowered to deal with their social givens, its contradiction, trends, imbalances and visions which as they live

as the tactical structural builders of NSV. The internal dimensions enable new self integrity, internal discipline relative to roles picked up daily as student, pedagogue, and solitary decisional man of faith. The training task of the order is a lifetime task of experimentation in the transestablishment style.

MISSIONAL
FAMILY
STYLE

9. In our time, the order dynamic that is demanded is that of a family order which can demonstrate the new style of a family unit engaged in a common task. Since the 20th Century has isolated the nuclear family, we are able to recapture the dynamics of the extended family within the order by expanding the possibilities of choosing relationships, emulating styles, and sharing human wisdom. The family is held together and delineated by common symbolic life. The time and resources of each family are assigned where and when they are needed for the global task. The particular gifts of each individual are affirmed and appropriated in the first instance through the primal family unit. Being a unit within a larger body allows a family to corporately participate in the ancient vows of poverty, chastity, and obedience.

CORPORATE CARE

ENABLING
INTERNAL
DISCIPLINE

10. In the arena of enabling internal discipline, it is necessary to the spirit growth of a man of Faith to be self-generating. For the child, e.g. structures are the key to sustaining his decision about being an "iron man." The importance of guidelines is to enable the self-consciousness of the spirit journey as the struggles to be his phase. The invention and use of these tools is out to enable a responsible response to the demands placed on a child by God. Internal discipline enables him to be his vision, acting out the dynamics of a solitary corporate human being in his life phase. Finally, in order for a child to be a spirit person in his situation the demand is for him to willingly risk his being for the sake of the world.

KINDS OF
CARE

11. Care is acted out in the four disciplines of corporateness. Physical care is providing the fundamental health and safety needs that are necessary to sustaining and energizing human life. Intellectual care pushes the child to be self-conscious of the life methods as they are grounded in his daily activity. Vocational care is creating a decisional human being, who is aware of the arenas of social engagement and capable of making a decision out of a comprehensive context. Spiritual care is training the child to be the kind of human being who is not afraid to plumb the depths of life as he encounters it, and who can self consciously struggle with making authentic life decision. These arenas of care allow a child to creatively respond to life encounters.

TIME
AND
SPACE
DESIGN

12. The way in which the time and space is structured is basic to the activities which are planned. Everyone has a twenty-four hour day which is accounted for in the time design. Naming the time blocks allows a person to take an intentional relationship to his use of time. Time is also defined as solitary or corporate. All ages need to have an image of what is expected in the use of the space available; intentional decor is crucial in the space design. The one who is charged with responsibility for the emerging generation for any given period of time is called to create the possibilities for the intentional use of time and space.

DELINEATION
OF
RESPONSIBILITY

13. In the arena of providing corporate care, responsibility is delineated in four ways. The family is responsible for providing the more specifically individual care of the child, enabling his solitary, keeping a record of his journey and demanding that he participate in Emerging Generation structures. The Emerging Generation staff is responsible for the structural care of the child, enabling him to be corporate by caring for his participation in the structures. The team-unit structure delineates the task within the Emerging Generation and enables internal care to happen by assigning priorship roles in particular structures. Any member of the Order is finally responsible for the care of each child, both when he is assigned to the structure and during informal encounters, understanding that it is always his role to provide the context and enable the child to participate in the corporate body of the Order. When responsibility is being assumed in each of these arenas, the Emerging Generation is given the necessary guidelines for an intentional journey within the Order.

TACTICAL FOCUS

STRUCTURAL
COMMONNESS

14. One area of Tactical Focus is to insure that any tactic employed in everyday events will create structural commonness. The commonness of tactics which are grounded in common structures always point toward and grow out of the understanding of ourselves as engaged in mission to history. The common symbolic life guards against cuteness and focuses on the necessary spirit nurture. In writing or implementing any particular curriculum happening, the methods and tactics reflect the thrust of the overall curriculum design. Operating out of the common structures and images provides objectivity over against the constant barrage of demands of immediacies. The commonness of tactical focus is an embodiment of the decision to be about a total societal task as one body in history.

CORRECT
SOCIAL
IMBALANCE

15. Another tactical focus points to the necessity of seeing that every tactic used is out to correct the social imbalance. The insight of the imbalance triangles points to the need for comprehensively relating all levels of the social process in the midst of correcting an imbalance at any particular level. Adults are key to re-establishing the role of the established adult and reducing the tyranny of and re-humanizing the role of the emerging generation. In our time the need is for children to be enabled to be self initiators through corporate discipline rather than disciplined ones simply in the dimension of affirming the past which is traditional instruction. Finally, every effort needs to be understood as an experiment out to raise a sign on behalf of every children's structure yet to be built. An understanding of social balance is therefore crucial to engaging our efforts in an effective tactical focus.

PHASEOLOGY
DYNAMIC

16. The third arena of tactical focus is in holding the phaseology dynamic. Clarity on the struggle and dynamic of raw discovery, life apprenticeship, prophetic vision, and implosive vitality in Phase I is crucial to the development of a tactical focus. It is also necessary that pedagogues demand of themselves self-consciousness relative to their own phase and the struggle of embodying that over against Phase I. The emerging generation must be given a story which explodes his own self consciousness of what it means to "act his phase" and thus allows him to "be" creatively. They also need to be given permission to experience and participate in the other phase dynamics of Established and Elder roles, such as when a sixth grader picks up the role of elder in relation to his first grade colleague. Finally, in any encounter with the emerging generation, self-conscious and intentional use of the ongoing phase dynamics is the imperative.

ENABLE
MISSIONAL
ENGAGEMENT

17. Finally, the tactical focus is to enable missional engagement of the emerging generation and adults as crucial dynamics in the historical mission. To provide the practical tasks is to honor the authentic role of youth in mission and cuts over against "keeping them busy" while someone else does the mission. The emerging generation can be tactically enabled to pick up and embody the role of self-conscious Order trainers. Dramatization of the everyday life experiences through rituals, songs, and stories provides the objectivity on the mundane and claims it as authentic missional engagement. The structures of emerging generation in themselves provide a way for the family to become detached from children in order to fully engage in mission. As the Order adult encounters the Emergin Generation, the major demon is a reduced context for tactical employment, which demands constant rehearsal of the comprehensive missional vision.

CONCLUSION

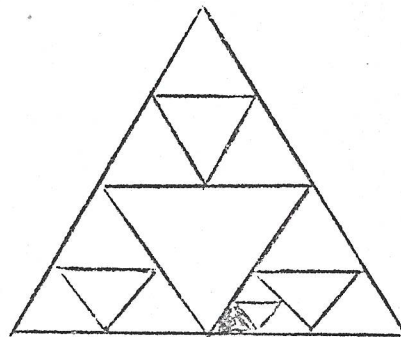
The task of creating authentic missionality for the 20th Century family has been defined in four arenas: 1.) Corporate discipline must be redirected to hold the style of disciplined engagement. 2) As a representative experimental body, it is the Order and the Movement which creates the new style of the family unit, grounded in poverty, chastity, and obedience. 3) The insight of authentic care is carried out structurally to enable internal discipline. 4) To correct the social imbalance of the Emerging Generation triangle, concrete tactical forms are needed. The future of every man is carried in the hands of the new generation. It is the task of the Movement to decide the journey which will create men who will embrace the future with vision.

TASK	FUTURIC IMAGING			INTENTIONAL DISCIPLINING			COMPREHENSIVE EXPENDING		
IMAGE	FREEDOM TO RESPOND			RESPONSE IN OBEDIENCE			OBLIGATION TO GOD		
STRUGGLE	Dependency/Self-sufficiency			Rebellion/Self-discipline			Floating/Self-expenditure		
JOURNEY	Preparation	Interior- lation	Orient- tation	Preparation	Interior- ization	Initi- ation	Preparation	Interior- ization	Intern- ship
BASIC	Ordered Sense Bombardment	Rational Training	Devel. Abstract Concept	Gaining (Gestalt) Skills	Applying Operational Constructs	Devel. Ped. Skills	Refining Practical Methodologies	Expanding Operational Context	Assume Rabbi Role
RELATIONAL	Initial External Relationships	Experiment with Societal Dynamics	Role Testing	Grasping Social Constructs	Assuming Corporate Roles	Exper- ience Adult Colleg.	Affirming Own Heritage	Honoring Other Cultures	Choosing Collegial Priorship
PSYCH.	Conscious Self-awareness	Experience Peer Relation	Self Asser- tat'n	Emerged Self	Intensified Social Relation	Disc. Focused Self	Directing Corporate Individuality	Grasping Role Relativity	Become Spirit Surgeon
IMAGINAL	Possibilities for Decision	Appropriate Life Situation	S/C Life Story Creat.	Intentional- izing Symbolic Participation	Inventing Missional Story	Forge Life T/L	Naming The Name	Articulate Contentless Word	Embody Sec/Rel.
SCHOOL	Infant/Mini	Pre.	Kinder	1st, 2nd, 3rd	4th, 5th	6th	7th, 8th, 9th	10th, 11th	12th
AGE	0-3	4-5	6	7-9	10-11	12	13-15	16-17	18

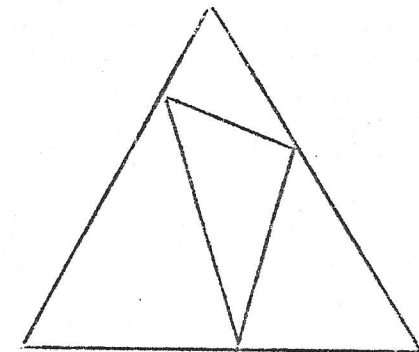
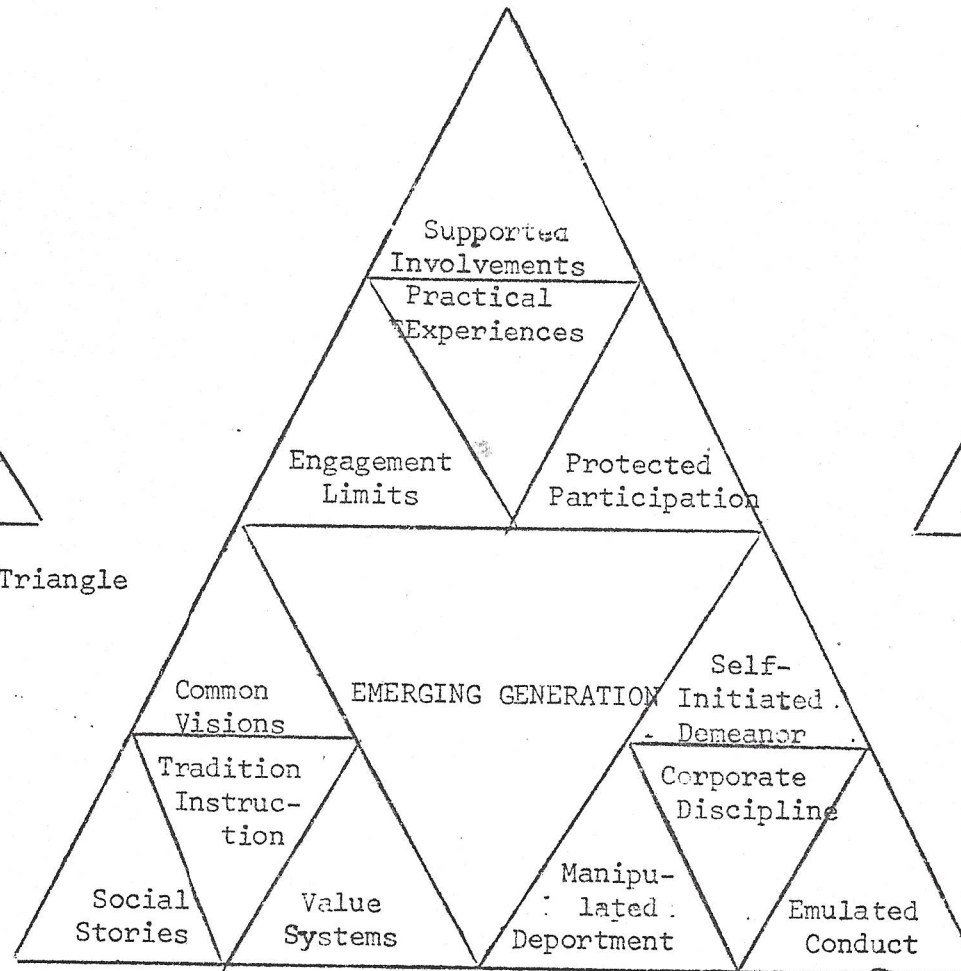
EMERGING GENERATION PSU

SPRING QUARTER
1972

Phase I Document	Aspects	Sociotal Func	Physical Enctr	Rising Adult	Estbl Adult	Elder	Malaise
Raw Discovery	Non-conventional Arranges given as he sees without preconcieved notions	Sign of courage and creativity	Energy abounds Sex awareness Maturation	Injects mundane with excitement	Confronts adults with perpetual newness	Life always new -new life not related to age	Seeking novelty rather than authentic new forms of humanness
Life Apprenticeship	Style Creatio Struggle with creating own style	Being the learner Decision to be critical thinker	Outward Appearance Important Adornment Experimentar	Open-endedness Images of destiny changed	New destiny decisions always chg, always surpassing the old limits	Confronts elder with his own death. Life is expenditure Raise the "What for" Question	Cpt for status-quo rather than engage in pain and struggle of necessary new style
Prophetic Vision	Decides to see future w/o support Dreams recreate situation Question pres calls past	Intuites the direction of future (Next 1,000 yrs)	Experimentation with appearance roles Recreates Imag	Bring s/c to the fact that adults are establishing vision of fut	Remind that they can recreate vision they have embodied	Demand that their vision be part of emerging vision	Refusal to ground future in all of life
Implosive Vitality	Sheer fascination of life Embodies Risk	Spiritizes every situation Is the required offense	Wildness Physical contact; Massive exertion	Radical assessment of stance	Questions Stance	Tells him he can continue to risk	"Do your own thing" stance. loses power of offense



Location in Cultural Triangle



Imbalances

This is the day the Lord has made. Let us rejoice and be glad in it.

You are the only image of humanness this child has.

Children are symbols of your vision.

Struggle to bring new life to men.

Arise Worship 5:00	Brkfst 6:00	Prep. 7:30	Study 8:00	Reflection 5:00	Eccles Bed 6:00	Sleep 9:00
Family	Congre.	Family	School Structures	Family	Congre.	Family

We know we carry
the future of every man.

We are a family order.

Demand the same intentional journey you demand
of yourself and your adult colleagues.

All the thoughts, words, and deeds of this day, I give to the Lord.