

ORDER YOUTH COUNCIL II DOCUMENT

WORKING PAPER--
NOT FOR DISTRIBUTION

Order Youth Council II
August 19, 1971

Unless the Lord builds the house,
its builders will have toiled in vain.
Unless the Lord keeps watch over a city,
in vain the watchman stands on guard.
In vain you rise up early
and go late to rest,
toiling for the bread you eat;
he supplies the need of those he loves.
Sons are a gift from the Lord
and children a reward from him.
Like arrows in the hand of a fighting man
are the sons of a man's youth.
Happy is the man
who has his quiver full of them;
such men shall not be put to shame
when they confront their enemies in court.

Psalm 127

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GENERAL INTRODUCTION

YOUTH
AS
MISSION

1. The second generation of the order is called to be mission as radical Churchmen in the creation of the future through being an historical family order. In a time when the second generation is conscious of the happenings throughout the globe, the demand is to enable everyone to realize the necessity of a global stance as Churchmen. The demand now is to be the radical Churchmen who stand responsible to society and draw forth a creative response in every situation through leadership and pedagogy. The second generation stands as those who serve all mankind, and identify their being with intentional and disciplined life. Being in a family order the second generation is in the position to be examples and teachers to the emerging generation and to demand and enable the established generation to creatively build the future.

THE
MISSIONAL
TRAINING

2. The missional training of the order youth involves an educational context, formal education and movement training. The educational context creates the necessary operating image of the function of training. The educational structures of society are seen as formal education, a form of education manifested in universities, grammar schools, high schools, training centers and similar structures. Movemental training involves a training model which designs youth participation in the educational structures and enables grasping the corporate wisdom. The missional training of an order youth enables his participation in the task and is sustained by missional existence.

THE
MISSIONAL
TASK

3. The missional task of the order youth needs to be imaged in the context of the historical global movement in its crucial dimensions of missional assignments, new fronts and cyclical roles. The task is given form in assignments to specific locations and work across the globe. As this task unfolds, new fronts emerge for order youth in rediscovering their common heritage as the local church in the context of the 20th century secular society, symbolizing their role in the NSV and embodying the youth gift by tactically enabling the emerging style of youth through practical work in courses. Within cyclical roles, the youth dynamic is to be conscious of being the emerging generation as a sign and presence to the established adults and community elders. The missional task employs the training of the youth and is sustained by the missional existence.

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THE
MISSIONAL
EXISTENCE

4. The missional existence includes the role of youth in the historical order, rites of passage, and participating practically in the order. In the global order there is the need to articulate the place of youth within the dynamical relationship of the emerging generation to the established adults and to the community elders. The rites of passage are necessary to articulate the journey of the emerging generation within its covenant to the order. The missional existence of order youth is that which holds task and training in being.

RADICAL
RESPONSE

5. In the midst of the historical family order the second generation sees a radical response demanded in the creation of models for dealing with training and spirit life to enable the task. The second generation must have a strong emphasis on training of troops in relationship to the New Social Vehicle and school, plus the grounding in the New Religious Mode through courses. The demand laid upon the second generation is to create a missional timeline which in turn would enable one vision and bring about a radical yes by the second generation to take full responsibility for the historical order and society. The necessary style that is called to be embodied is radical intentionality as tactical self-conscious Churchmen. The call to be the spirit men at the 20th century is a call demanding the second generation of the historical order to embody the New Religious Mode and be the style and symbol of the spiritman in every situation.

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CHAPTER I: ROLE OF SECOND GENERATION IN AN HISTORICAL ORDER

6. The role of the second generation in an historical order is a key dimension in both the authentic engagement of youth in our time and the dynamics of the life of a family religious order. The radicality of the twentieth century as it convulses every aspect of human existence is the context in which the question of a new role for youth is raised. To clarify our role in history as we move toward solidity as an historical order, the dynamics of the functions of a religious order must be delineated. In addition, the peculiar significance of the invention of an order of families is the foundation of the radical church's response to the imperatives of the 20th century. The unique qualities of the second generation are particularly significant in relation to the emerging constructs of a family order. This chapter delineates the broad contextual framework within which the role of the second generation in an historical order is defined and particularized. The imperative of this chapter centers on the decision of the second generation to embody the stance of the transestablishment in response to the new self-consciousness operating in the context of an historical family religious order.

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A. Cruciality of the Times

7. The crisis of our times involves the rapid change of a technological society encountering the rigidity of old mood world views and structures resulting in a deepening of the spirit struggle of man's relation to the Mystery and a sense of resigned despair in the midst of the burdensome task to create the new. The second generation of the order recognizes that our times demand a response to the crucial issues of humanness, that this response involves assuming the ambiguous role of the trans-establishment and that global humanness shall only be responsibly created by those who build futuric models. It is the one mission of the Church to pick up the task of creating human structures on behalf of the twenty-first century.

NEW SELF-
CONSCIOUSNESS

8. The new selfconsciousness is the awesome lucidity about the need to be comprehensive in dealing with life in all of its complex relationships, thus creating a vision of possibility for the future. An aspect of this self-consciousness is the realization of the absurdity of life when one discovers that there are no final answers, triggering the response to invent one's own meaning. A second arena is the interrelatedness of life seen in the fact that each particular dimension exists only in dynamical relationship to all others. Every man is becoming aware of the demand to do the deed knowing that it will require total commitment. Finally, this new awareness is of necessity to change the priorities of action from doing what one wants to do, to doing what is necessary for all men to participate in a more fully human world.

DISESTABLISH-
MENT
PERVERSION

9. The disestablishment works out of a superficial and immediate response to the situation causing sporadic revolutions to emerge and pass from existence. The methods by which the disestablishment calls the establishment into question are fragmented and do not maintain a common focus. The perversion of the disestablishment is manifested in aimless activity shown in the lack of futuric models for what needs to be done. The manifestation of parochial efforts is a limited vision of the comprehensive problems of society, thus not calling into question all of the establishment. Shallow expenditure is illustrated in revolutionary fadism, or temporary involvement in various styles, which reveals an unseriousness and a refusal to finally commit one's life.

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ESTABLISHMENT-
PERVERSION

10. The perversion of the establishment in the twentieth century is in its unwillingness to live in the depth human reality of life itself which freezes the possibility of dealing creatively with the imperatives of the future. This is revealed as the establishment refuses to face the totality of life by reducing life to economic gain. The establishment escapes its global responsibility by holding its primary values in terms of national and individual competition and achievement. In the face of a crisis the establishment tends to react to immediacy rather than respond to the future. Unwilling to probe the depths of the problems facing mankind, the establishment has attempted to pacify the cry for comprehensive change by creating temporary solutions.

UNQUESTION-
ABLE
REVOLUTIONARY
DEMAND

11. The second generation of the order recognizes the breakloose of the new self-consciousness, is aware of the perversions of both the disestablishment and the establishment and stands before the unquestionable revolutionary demand to be that transestablishment dynamic which stands in the tension as the secular-religious man. The revolutionary is the one who dares to leap into the chaos, in order to bring about the global structural revolution. To embrace the future one must be self-conscious of and use as a foundation the fact that to communicate and demonstrate the Word is the only task. The revolutionary always uses the most comprehensive context in the creation of models for the future. To be the sign of possibility is to embody the revolutionary stance of daily expenditure on behalf of the future of the world.

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B. Dynamic of an Historical OrderTEACHING
FUNCTION

12. The dynamic being held by this particular order involves the teaching, service, and contemplative functions as well as the understanding of these functions as a singular mission to the world. In recognizing the structural manifestations of these functions and how families operate within them the role of second generation in the entire dynamic will be made clearer. It should also make clear where in the complex of relations of the historical order the second generation needs to be particularly sensitive and give an indication of what kind of structure must be implemented to enable that sensitivity.

13. The teaching function of an historical order articulates the basic imperative on men to enable the necessary deed required in a world that is in a state of decay. The contextual overview as part of the teaching function articulates the social dynamics related to the subject matter, and allows the formation of a world view. Teaching the word of Christ through structured curriculum expands images, creates corporateness, enables the appropriation of one's given situations, and creates a global context. Through intensive training, model-building, development of formal methods, and experimentation with informal methods, the educational function of an historical order explores methodological possibilities. Using responsive techniques, dealing with the irrational aspect of life, re-imaging man's view of his situation, and allowing man to appropriate that which he already knows is the way the historical order functions as a spirit teacher.

SERVICE
FUNCTION

14. The service function of the historical order enables the restructuring of the globe by providing the possibility for the grassroots to organize society according to the needs of every man. Social reformulation as manifested in the order's service to the world shows up as the recreation of social structures which emerge from the absence of a method to care for all of man's needs and to release his gifts. The inadequacy of the social vehicle today calls for the renewal of the social structures in which every man will participate. A new understanding of the grassroots participation in corporate research arose from the collapse of research methods. As mission to the entire globe the order serves all the people, caring for all the complexities of every human need.

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CONTEMPLATIVE
FUNCTION

15. The contemplative function of the historical order is that dynamic which involves its symbolic and solitary life. Participating in the contemplative function, the order stands before the historical symbols and appropriates the heritage of the church. The rehearsal of worship and the symbolic life of the order holds it in being as a corporate body. The spirit life of the order brings self consciousness to the journey of every man and enables the creation of a self-story in relation to the common task. Involved in the contemplative function of the order is the illumination of the cause and context of the mission through rituals, decore, and art.

ONE
MISSION

16. The singular mission of the order is comprised of its three main functions of teaching, service and the contemplative. This mission is developing the understanding of the human adventure grounded in the Word, in order to create a comprehensive context out of which the social structure, symbolic and practical, can be built. Social action is carried out in society by responding to the social crisis in a futuric and global context which can be oriented to a particular situation and thus embodies a practical vision. A theoretical plan must be imaginally cohesive, yet flexible in order to practically apply it within a given situation, and there, also, must reflect the ideology through which it is created. Practically implementing the theoretical plan and thus catalyzing social action entails the adaptation of the plan to the particularities of the situation and conducting an initial experiment with periodic evaluation to allow for application of those structures in any social setting.

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C. Significance of the Family OrderCYCLICAL
ROLES

17. The significance of this historical order is that it is the first order to involve the second generation. The gift of this generation to the family order is the ability to inject newness into the stream of mission and to embody the tension between the historical order and society. The implication provided by this generation is the continual renewal which is held by embodying the social tension, thus demanding the entire order to be the transestablishment, never allowing it to become stagnant.

18. The articulation of the passion and the newness of the second generation is the most valuable gift to their own generation, to the family, and to the historical order. Within the dynamic process of the family, the primary relation between its members is colleagueship, while at the same time honoring the family heritage. Within the community, the second generation are the tools of history, whose task is to learn, to teach, and to enable. It maintains the current in the stream of the historical order so that the ponds of stagnation are not allowed to occur. Practically, the second generation participates in the real world to understand the problems, the limitations, and the joys of those whom they are to serve.

FAMILY
ORDER

19. In the family religious order, the whole family has one mission which is sustained through necessary structures, within which the second generation, imaged as the "new" in the order, experience many relationships. The role of the second generation in the family is to be part of the family mission which is in the context of the order mission. The many problems that the second generation experiences within the family are absolved by the word, which gives the whole order, youth and adults, the possibility of being colleagues. Each family of the order can only be sustained through the necessary models and care structures, such as family covenant and accountability/absolution. The second generation maintains relationships with immediate and extended families through accountability and other care structures.

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NEW
MORALITY

20. In the arena of the new morality of a family order, both the gifts and the perversions of the collapse need to be dealt with by confronting the present impingements of illegal and moral issues head on, necessitating structural change and a context out of which to decide what is a moral man. As the old morality collapses and new realities for moral and legal behavior emerge, people have become lucid and/or cynical about former tabocs and have gone overboard because of no clearly defined context for behavior. In this new morality, immediate issues like sex, pot, the draft, and disruptive community behavior are dealt with by the mission-al stance of the second generation in the order, that is to say, if it is harmful to the mission it is not done. It is structurally necessary to deal with these issues by formulating a consensus on the stance of the second generation, objectifying and contextualizing it, rehearsing it, and holding concrete accountability within the family structure. The second generation understands that what it means to be a moral man in the twentieth century is to stand radically obedient to the mission, to the long-range vision, and to the decision about its stance.

EMBODIMENT
OF SOCIAL
TENSIONS

21. The tension between the establishment and the disestablishment in society is resolved for the order in the transestablishment which provides the necessary context for mission-al action. Standing in the tension between the establishment and disestablishment, the second generation participates and works within establishment structures embodying the wisdom of each pole while maintaining the stance of the transestablishment. In order to hold itself in the tension, the second generation of the movement require necessary tools of close collegueship, a long-range singular vision, a common thrust, and lucidity enabling effective and comprehensive action. The second generation embodies social tension by creating structures to insure that the continuous flow of information is related to the order's mission. Not only are members of the second generation as individuals held specifically accountable for the mission of the order as a whole, but the order is held accountable for society by society.

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D. Stylistic Involvement of Youth in the Historical Order

22. It is necessary to articulate the dangers of collapsing into the establishment and disestablishment abyss, the journey of youth in the order, and the stance required to continue the journey in the posture of the transestablishment. The role of second generation in this historical order is manifest in the embodiment of the transestablishment stance and is reflected in serious intentionality, futuric visioning, and self-conscious style. It is the second generation which must hold the order in being as a family order and enable the order to be a demonstration of the new family.

TRANS-
ESTABLISHMENT
POSITION

23. The struggle to create a new way of life for all men is based upon the agony-filled self-conscious reflection about life's struggle which is sustained only by the interior decision to embrace and take an active part in the very source of that agony. Within the historical order, the transestablishment stance requires a new relationship to grounding the Word in relation to the order and the dynamics of the establishment and disestablishment in society. The significance of the role of experimenter lies in the very activity of demonstrating the possibility of the future. The decision to be transestablishment is to embrace one's internal pain and be the solitary man who plays any role required. Also, the transestablishment requires self-consciousness of the set apartness of the second generation from their peers.

DIS-
ESTABLISHMENT
PERVERSIONS

24. There are many perversions of this disestablishment that must not become manifest in the stylistic involvement of second generation in an historical order, that would block us from the inclusive, creative stance that is the transestablishment. Refusal to accept demands in the midst of overwhelming clarity results in a cynical response which creates paralysis. Another perversion is the defiant, irrational response in defense of reduced selfhood which disrupts genuine engagement. A contradiction to becoming the transestablishment is being attached to outward unintentional rebellion in the establishment blocking the possibility to take on intentional roles, and to create inclusive visions for the future. Permissiveness and less than total involvement denies an adequate grounding of a story and avoids responsibility.

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ESTABLISHMENT
DESTRUCTION

25. The establishment becomes destructive when it blocks human creativity and does not allow the possibility of change by holding to inflexible structures. Humanness is strangled if rigidity is allowed to dominate in assigned tasks and set structures. When individuals see themselves as playing only the role of the establishment, creativity within the structures is limited. Permission needs to be given to play new roles and project various images. The polity structures of the order must honor every member in order to enable total participation.

IN
AND
NOT OF

26. The second generation of the order is called upon to play the role of the transestablishment, and in playing that role the second generation needs to creatively call into question the perversions of the establishment and disestablishment in the historical order. The demand laid upon the transestablishment is to enable the order to acknowledge gifts and perversions of the disestablishment and establishment. The second generation is responsible for the calling into question and raising of the alternatives to the order. The transestablishment, which is in but not of the world, is demanded to stand present to both the establishment and disestablishment and to affirm them both. The second generation in an historical order are required to be a sign to existing colleagues thus countering both the establishment and the disestablishment perversions by seriously and subconsciously affirming or altering it through the historical order dynamic.

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CHAPTER II: RITES OF PASSAGE

27. If an historical third order is to be born in the twentieth century, and if it is to fulfill its ongoing role in society, it must create the rites of passage whereby its offspring are enabled to take the self-conscious journey of the secular-religious. The spirit journey of the second generation order is a dynamic of humanness drawn through the overlay of a charter journey indicating those marking places where shifts occur in each individual's relationship to the order. In order to enable a decisional stance towards the journey, an arbitrary chronological timeline of ritualized transitions must exist which gives one the opportunity to decide to internalize and embody. "Internship" for the second generation order member is the role of the Novice: one who hears the calling to discern the will of God and decides to respond as the religious and who, at the same time, stands in need of nurturing, disciplining, and training by his elders, colleagues, and priors. Through the ongoing structures of the order and the symbolic ritualization of the rites of passage, there are the decisional rites of passage when the individual has decided to authentically participate in his life. The transestablishment role of the second generation of an historical order requires of each individual, above all else, a self-conscious relationship to one's own journey in relationship to the destinal mission of the religious in history which in turn requires that he have images which allow him to internalize and live out of the stages of the journey. The imperatives in the area of the rites of passage are many, the most pressing of which are articulating the dynamics of the spirit journey, building the external timeline of the journey, giving form to the novitiate role, and finding ways to corporately enable decisions about the journey.

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A. Spirit Journey of Order Youth

28. It is necessary to focus on the ongoing dynamic journey of youth in an historical order so that we can articulate where struggle is. The articulation of this journey is crucial as it describes an interior response to rites of passage. The spirit journey must be honored in order that permission is given to enable youth to make vocational decisions for the future.

RADICAL
REBELLION

29. The dynamic of radical rebellion in the youth of the order comes from hearing the cry, telling themselves they do not know, and therefore refusing to get out on the march. In the midst of time, energy, and spirit demands placed on him in the order, the youth rebels when sensing a radical demand for his life--yet not comprehending what it calls him to do. The task of the historical order is to articulate to the youth that all life is one demand after another. The order has responded to this issue by enforcing the demand and within the structures allowing the freedom to say "yes" or "no." We would sense the most creative trend to be offering a shift in geography and immediate colleagues as a way of enabling the youth to gain objectivity on the demand.

DUTY
BANDWAGON

30. When one experiences his love of life at its fullest, the tendency is to climb aboard the duty bandwagon, which takes away the necessary tension of questions. In becoming a man of duty, the order youth finds himself looking for his selfhood while he struggles with both being accepted, and developing the self-consciousness he knows he has. This raises the question for the historical order of how to push the youth to develop his selfhood and begin to ground his own intellectual clarity. This has been done by pushing their romanticism with the menial, unwanted assignments that hold no status. The necessary trend we see is the hard pushing which enables tension between the man of duty and disliked structures causing a reflection on the role being played.

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DISCOVERING
SELFHOOD

31. Out of the tension of the duty bandwagon and radical rebellion comes the discovering of the self in the self-conscious development of one's interior montage. The struggles with what it means to be a self, to be a prior, and to become conscious of one's own uniqueness, come out of this tension. The questions then raised are how to enable this journey of the self, how to push at the questions of what it means to be a self and why is developing selfhood necessary. In the development of family symbols, rituals, and timelines, the assignment of priorship roles and participation in spirit conversations, the order has experimented with what it means to develop a person's selfhood. Through these structures, the necessary trend must be in pushing one's vocational decision with radical questioning about his future.

TRANSITORY
DIVORCE

32. The dynamic of transitory divorce becomes clear when one's lucidity about life throws him over against making a vocational decision, and when one is enabled to get distance on that decision. In deciding to divorce one's self totally from the order, questions are raised for the individual about his vocational decision, his struggle not to accept the situation he is in, and relating to the demand of corporateness. The questions we must deal with as an order are in terms of what it means to have a family covenant, how one responds to his own lucidity, and how one is enabled to get distance on his decision about his life. The whole area of absolution has been the main gift of the order in dealing with this part of the journey, along with giving a context for what it means to be in the order, and giving permission to decide about one's relationship to that situation. The exciting trend developing has to do with honoring the reality of this journey as well as any other and offering the possibility to all youth in the order to be assigned away, with the blessing of the order, for an extended period of time.

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B. Age Rites of Passage

33. The age rites of passage can be talked about as a skeleton timeline which indicates in the spirit journey of the second generation the significant transitions and particular blocks of time, that are corporately ritualized within the order. These symbolically ritualized transitions are arbitrarily, by age, incorporated on the skeleton timeline, pushing the second generation to make a decisional relationship about their lives. These structural rites of passage which mark the common transitions for every youth as well as honor his individual journey must call him to make a self-conscious life decision taking into account the expectations placed on him by the corporate community of which he is a part.

INITIAL
CULTURAL
MINDSET
DEVELOPMENT

34. The "zero to six" age grouping is the time of a child's life when critical fundamental cultural tools and gifts affecting later life and demanding intentional planning and enablement are learned. The struggle in the development of the initial cultural mindset is between the dependency on others and found in the demand to be more self-sufficient. The major issue that needs to be dealt with by an historical order is what does training need to be during the crucial period from 0 to 6 in which children learn 2/3 of their total learning capacity. Moves to resolve this issue within the order have been made in the past with pre-school, jets, mini and infant school. A creative trend in the advancement of 0 to 6 education is to equip order children with practical methods at the earliest age possible which is enabled by experimentation with new educational methods.

SENSING
DEMANDS AND
DISCIPLINE

35. Within the ages of 7 through 12, a sensing of the demands laid upon a child's life and the simultaneous discipline necessary must be impressed upon the child and ritualized. These ages are filled with a tension caused by rebellion from demands of self-discipline and obedience. The main area of concern during this stage is the delineating and ritualization of roles and transitions within that period, particularly the shift to priorship roles within children's structures. Movements have been made to resolve the issue of roles by the order by making youth priorship assignments within children's

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structures, and inviting them to participate in adult structures at special meetings. The creative trend emerging from this age group is the delineation of a journey chart which is enabled by intentional reflection of elders and adults.

WHO CARES IF
I BREAK/EXPER-
IMENTATION

36. The years from 13 to 18 for the second generation order might be characterized as experimental and somewhat open on the other side of specific requirements in terms of school and structures. The main struggle at this age is with the authentic acting out of developing lucidity, rather than slipping into blind obedience or wild-eyed rebellion. Issues that need to be dealt with are necessary specific accountability, assignments relative to school, religious house structures and stipend budget, allowing flexibility for free and responsible decisions. Role definition, adding content during this period, yet left open; and the honoring of decisional role shifts, are also concerns that an historical order needs to look at. Deployment, the seventh grade summer trip, Panchayat guidelines for junior high students and international assignments are all ways in which these issues have been dealt with in the past. The invitation and opportunity to pick up responsibility and the heightened and intensified journey consciousness are creative trends that have risen from this age range which need further articulation and experimentation.

FINAL PREPAR-
ATION FOR
THE FUTURE

37. The ages of 19 through 22 delineate a "novitiate" period and final preparation for future order involvement. The youth of this age group encounter a struggle of participating in necessary formal education structures while movement participation seems much more inviting and worthwhile. Formal education needs to be viewed in a relevant context, a variety of alternative assignment possibilities being left open to the novice which gives him freedom to create his own educational plan. Deployment and responsible assignment making, including pedagogy, have enabled this freedom of decision. The completion of all previous training is brought to a climax and enacted in this final preparation stage, which involves few order youth at this time and demands increased experimentation in this area.

C. Internship Criteria

38. In discussing the internship criteria for the second generation members of the order, the issue is how each person's individual journey needs to be honored within the corporate body, yet at the same time realizing that there can never be absolute rules and regulations. While holding the value of no absolutes in this area, there needs to be a structure in which each individual is given the opportunity to ritualize where he is in his journey and the decisions he has made relative to the order before the corporate body. If these values are held, a sensitive and responsive structure can be created that would give each individual the option to decide his relationship to the order.

NO
RULE
BOOK

39. Internship, which for the second generation order means an intensification of covenant, is a spirit issue under the rubric of vocation and consequently cannot be based on a set of regulations to which one can appeal. The impossibility of pinning down a definitive external timeline for the intensification process of many different individuals has been a struggle for the second generation of the order in that their longing for the security of a rigid status system constantly confronts a relative and changing situation. The major questions and issues this situation raises for an historical order have to do with creating in the midst of that relativity the sensitive and responsive structures which, though unable to wrap up the chaos, can and must chart a course in it with relative solutions and temporal models for the journey of the second generation order. The order began to deal with these issues with the emerging generational model with rough outlines and images of what happens after that and with covenantal rituals performed in the order. The most creative trend in this area is the articulation of the range of relationships that are possible for the second generation order in the form of roles, and this trend must be enabled by continued work, especially on the novitiate role of the eighteen--twenty-two period.

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SPIRIT
MATURITY

40. The most helpful guideline for deciding youth's relationship to the order is his spirit maturity as judged and acted upon by his colleagues and priors. In the spirit maturity journey the individual struggles with the whole area of self-discipline and the decision to be an individual family. These struggles are enabled by the corporate body but it is the individual on his own that has to find a way to internalize his struggles and decisions. In the order we have created courses and councils to deal with the struggles including the youth culture course and the second generation order council II. The key in creating these structures is that the structures be comprehensive enough to hold everyman's spirit journey.

CORPORATE
DECISIONS

41. The key to adequate internship procedure is corporateness in all decisions affecting the journey of covenantal intensification, for it is only through being concretely accountable to a corporate body that an individual is enabled to bring intentionality to his covenants and his journey. The individual within the corporate body always struggles with his own responsibility to that body for he sees the constant demand to be an intentional individual on behalf of the entire group. There needs to be a comprehensive care structure created by the order that deals with a second generation member of the body when he reaches a decision relative to his future relationship to the order. The order has experimented with individual accountability to the covenant of the order, individual responsibility for corporate decisions, and planning time for interviews with priors and families. For a body of people to operate corporately these accountability structures are crucial and they need to be ritualized on a regular basis. For it is only when an individual has a concrete way of ritualizing his decision that he is given the permission to move into the future.

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NOVITATE
ROLE

42. The primary image of the second generation interns is the novitiate: the one who has heard the cries of history and decided to respond as the religious while at the same time requires the empathy, the nurture, the disciplining, and the training by their elder colleagues in the task. The major struggles of the youth of the order in this area are the struggle with detachment from status, the internalizing of discipline as a life style and most of all coming to terms with the burden of the mission. The issues and questions revealed here have to do with the sensitivity required by priors to push the novice as an individual sojourner on a corporate journey. The order has already begun to move in this area with its pedagogy training and emphasis on obedience as a key to spirit-passage. The most creative trend presently emerging in the order is toward creating flexible roles which can be tailored to the needs of individuals through the corporate sensitivity of priors and colleagues.

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D. Decisional Rites of Passage

43. The decisions relating to the order, which go on in the spirit journey of the second generation, mark particular rites of passage which need to be held up and ritualized by the order. The significance of this in relation to rites of passage, in general, is that it depicts the journey of decision which sheds light on other rites of passage within the order. The spirit decisions made towards life and towards the order are crucial to be aware of, in terms of enabling the second generation to self-consciously decide to be order and to take responsibility for the future.

VOCATIONAL
DECISION

44. A self-conscious vocational decision implies a rite of passage symbolizing one's seriousness and intentionality about life. A deep spirit struggle which occurs in the journey of order second generation is deciding where your life needs to be thrust in history. The second generation needs to be pushed to intentionally deal with their lives in order to make a decision about their vocation. That issue has been dealt with by continually questioning future plans, and intentionally pushing them into history. In the future, the order needs to create a structure whereby individual life timelines could be presented before the group as a way to stand accountable to that timeline.

UNSELF-
CONSCIOUS
AFFIRMATION

45. In one's initial decision relating to the order, there appears to be an unselfconscious, but significant, affirmation of the structures. The struggle involved with unselfconsciously affirming the order is risking yourself to new structures. An issue raised by that struggle is, how would you enable the second generation to risk themselves as a significant part of the order. Participation in symbolic life has been an enabling structure in the order that pushes the second generation to risk themselves. The order needs to move in terms of structures which enable total participation, to have the second generation see themselves as a significant part of the order, and to risk themselves within that structure.

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SELF-CONSCIOUS
AFFIRMATION

46. After articulating one's life thrust, a selfconscious decision to be the order needs to be symbolized as a decisional rite of passage. Before that decision can be made about the order, one must relate his own life mission with that of the order, or see how the order embodies the individual's life thrust. The demand of the order, today is to articulate to the second generation the mission of the revolution, so that they may relate that mission to their own life decision. The order has begun to resolve this issue in an indirect way by participant observer assignments, course recruitment, and by ritualizing internship decision at age eighteen. It is crucial to decisional rites of passage that the second generation be involved in responsible participation in issue dealing with order dynamics.

ACCEPTING
RESPONSIBILITY

47. A self-conscious decision to be responsible for the order is a decisional rite of passage which is only made after a decision to be the order. After that self-conscious decision is made, one is continually struggling with how to get his wisdom, gifts, and uniqueness into the order. The order needs to create models and structures that would permit individual gifts to get into particular situations within order life. The way that the order has begun to enable these gifts is having corporate decision-making, and assignment of the second generation to priorship roles. To enable that decision of accepting responsibility to be manifest in the order, there needs to be a model whereby all order youth participate in some form of a priorship role, depending on individual levels of their spirit journey.

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CHAPTER IV: TRAINING STORY

48. The story order youth tells itself about training must answer the question of what to do immediately to become trained for full-time missional engagement and how to perform collegial care while acting out its task. Historical roles contain four aspects of the story about the second generation's relationship to school. Covenanted obedience contains the basis of the criteria for deciding whether or not to attend school and what structures are needed for enabling corporate study. Youth permeation deals with objectives in school participation and individual sustenance as well as the tension between school and missional assignments. The corporate power section deals with care structures and their function of enabling individual creativity. The chapter contextualizes the missional task of the second generation and deals with the critical issue of significant structures and cruciality of formal education. The imperative is that the order youth deal seriously with the issue of formal education as well as the dynamic they sustain in the order.

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A. Historical Role of Youth

49. Part of the training story of the order for the emerging generation is the historic role of youth, particularly in the twentieth century, which involves training as a future tactician, encountering society, obtaining the common wisdom, and spirit training. This is the articulation of the intentions of training out of which the covenant, permeation, and the corporate power may be developed and sustained; this implies creating the broad context out of which the training story of order youth is articulated.

FUTURE
TACTIC

50. One aspect of the historic role of youth is the image of education as a future oriented tactic. The struggle in this area is with the type and the amount of education the future demands. The issue is that education is a tactic in the sense that knowledge is needed by the order, that diplomas are required, and that education structures need to be permeated. The order's timeline, eighteen year model, New Social Vehicle, and Local Church tactics are pointing to the development of a vision of the education that will be needed. An eighteen and beyond model and a tactical system relating current education to what the order needs in the future to enable its mission are needed.

ENCOUNTERING
SOCIETY

51. Another aspect of the training story is viewing youth's encounter with society as an area of education. The struggle of the encounter with society is to hold and use the experience. The overall issue of articulating our experience with society manifests itself in youth's inability to operate smoothly in society, the need to encounter the world struggle, our inadequacies in communicating with society, and how one keeps from being sucked into society's perversions. The order is moving toward enabling youth to encounter society by the deployment model and the permeating of schools. The trend is toward needing to encourage continuation of deployment and permeation models and creating methods which hold and use the experience of the encounter with society.

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COMMON
WISDOM

52. The area of obtaining common wisdom has to do with the question of the necessity of formal education. In dealing with the area of formal education, the struggle is with how much is concretely needed. One of the more important issues in formal education is the ability to appropriate the amount of data given in school; even more pressing, however, is the need for a story about why youth need to go to high school or college. The order is dealing with this area in three ways: 1) by deciding that order youth will attend school, 2) by creating the imaginal education course, 3) by having enabling structures such as study halls. In the future the order needs to move on the issue of whether or not its youth need to attend high school and college by reaching a consensus upon the creation of a story.

INTERIOR
DEVELOPMENT

53. Another aspect is one's interior development to enable living in depth in the twentieth century as a spirit man. The struggle in this area is with the spirit depth needed to live and how education develops this. The order is experimenting in this area with prioritizing, priesting, the pushing of role playing, and in the development of the New Religious Mode charts, the spirit lectures, and the spirit conversations. The future demand is to intensify this push to involve the youth in this dynamic and to push to the bottom the spirit depth needed for the twentieth century and the part this plays in the emerging generation's education.

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B. Training Story, Covenanted ObediencesFORM OF
STUDY

54. The covenant that the second generation is called to be obedient to in the order, is the covenant of educational permeation. The importance of covenanted obediences relative to formal education is that of giving the youth a clear vision of their mission in the world. It is clear that this category is relating to the future of youth in the decision of vocation; the second generation needs to create a criteria that will enable a vocational long range decision to be made by every youth.

55. In enabling youth study assignments to be complete in school the question that has arisen is what form do studies need to take. One of the second generation's struggles today is deciding between corporate and individual study. The issue related to the struggle is finding a common time and space design to hold a corporate study hall. Different religious houses are experimenting with ways to resolve this question by creating their own structures which seem to meet the needs of their youth. To enable the trend toward corporate study it is crucial that youth time designs include a time and place for corporate study.

SCHOOL AND
VOCATIONS
DECISION

56. The issue with which all youth are struggling is what kind of education is required of a life order member. One of the crucial questions the second generation has raised toward education is how much formal education is required of youth to effectively pull off all forms of the task. The questions being raised are, how long does the second generation need to continue in the formal educational process and for what reasons. One more toward resolving the struggle is that some high school graduates have made an individual decision in relation to whether or not they need to go on in formal education. To enable high school graduates to come to a decision about continuing in school the criteria needed are, corporately deciding the basic reasons for continuing in formal education, and receiving wisdom from the first generation.

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STUDENT
PERMEATORS

57. In dealing with obedience relative to school, the question that arises is, what does it mean to be a student permeating a school. The second generation find themselves struggling to decide between simply getting an education, and/or being priests and caring for the school. Among the issues are, how much weight is given to gathering wisdom and how much weight is given to caring for other students and teachers? As of now, the only move toward resolving the previously named struggle is the individual's own decision as to what he sees needs to happen in his situation. There needs to be a context set, by which students can decide the relationship they take to the other students and teachers.

EFFECTIVENESS
OF
ACCOUNTING

58. In the process of formal education it is clear that there needs to be a way of ritualizing obedience to school through accountability. The struggle is the ineffectiveness of the structure of accountability. The issue is, what else is necessary besides accountability to enable school work. The trend in some religious houses is using corporate wisdom to help a student in school work he is having trouble with. To enable the trend it is necessary to have methods and tools to assist youth in school work.

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C. Youth Permeation

59. The objective of the section is to come out with what are the issues involved in youth permeation. Youth permeation involves dealing directly with the story of permeation as it exists in the educational process. This is crucial in sustaining the missional edge of the youth.

DISPERSING
METHODOLOGIES

60. Dispersing methodologies has to do with injecting useful methodologies into the society. The struggle is not having the clarity on the usage and implications of all of the methodologies. The issue is that there is no comprehensive training model that deals clearly with the use of those methodologies. The order in the past has made attempts in training by assigning youth in and out of guilds and pedagogy. The future demands that a youth at the junior high age spends a summer in intensified methodological training, that may take the form of a mini academy.

STANDING
IN THE TRANS-
ESTABLISHMENT

61. Standing in the transestablishment is a crucial entity in the permeation tactical process. The struggle in standing in the transestablishment is the unwillingness to sacrifice the ego, to play the role of servant-outcast. The issue is not having the operating style images for the day after the day of confrontation with the situation. The order in this arena has spent much time in spirit conversations and the flushing out of several documents. It seems that the trend of the future has to do with more and more guilds or structures to allow reflection on the particular implication of standing in the transestablishment in each particular school situation.

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RESEARCHING
EDUCATION

62. The youth in a family order, through permeation, are playing a crucial role in researching education, to keep up with present trends and seek out new methods. The struggle for youth is being detached from the routine day. The issue is to sustain the objectivity necessary to research and have a common understanding of research methodology that would enable dealing with the comprehensive issues. Youth has been pushed to make reports on the educational structures and how to get a good education. The future implies that the youth need to have a chance to work in workshops with the most recent methodologies of researching education and creating new methods, and thus have a common research model.

DEMONSTRATING
THE
STYLE

63. In permeation the youth are constantly demonstrating the new style demanded to release the 20th century human creativity. The struggle has to do with being consistent in demonstrating that style in a given amount of time, for example, a nine month school year. The issue is finally not having clarity on the day to day embodiment of the style. The order in the past has always been careful in giving special attention to this area through short courses, lectures and different forms of conversations. We see the future as laying down more and more demands in the demonstrating style and operating images.

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D. Corporate Power

64. The arena of corporate power deals with where the power of corporateness shows up in its most intensified areas: care structures, missional commonality, radical corporate-individualism, and practical permeation. These gifts outline how valuable corporate power is relative to our educational training in that we are more adequately sustained in times of desolation, commonality is more meaningful in a missional context such as school permeation, great contributions and insights come out of individuals who have decided to become a part of a corporate body, and finally because there arises out of corporate brainstorming various tools available for use in particular school situations. The implication for the future is that the wisdom compiled about corporate power accentuates the need for building new comprehensive models to enable all youth in receiving a relevant twentieth century education.

CARE
STRUCTURES

65. Care structures are needed which will enable the individual to be held accountable and to push deeper in relation to studies. The struggle which arises is how one enables others to stand accountable to the need to complete their studies. The major issue is whether to hold the corporate body or the individual accountable to the assigned studies. Ways in which the order has moved to deal with these issues have been by assigning a dean of studies in a Religious House, corporate study halls, and withdrawing money if assignments are not completed. To enable this trend, a corporate timeline must be created which will include the individual.

MISSIONAL
COMMONALITY

66. Missional commonality is powerful in that it enables the corporate task to be accomplished. The main struggle in missional commonality is enabling the individual within the corporate body to decide to go to school. The question is how we, as order youth in training, decide on our common goals within our individual relationship to our school situation. The way the order has moved so far on this question is a 0-18 model, the university guild, and house youth meetings have been experimented with to create individual school timelines. The way which we see to enable this trend is to create common permeation models relative to school in house youth divisions.

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RADICAL
CORPORATENESS/
INDIVIDUALISM

67. The power of the corporate body is enabled by structures which demand individuals to get out their contributions and raise them up before the corporate body. The struggle in holding the tension between radical individuality and radical corporateness is releasing individual creativity before the corporate body. Knowing that the product of radical individuality is radical corporateness, the question is through what structures do we hold the individual creativity and contributions within a corporate structure. The way in which the order has moved to resolve the issue of allowing this corporate individuality to be shoved into history is by creating documents, gestalting workshops, and filing the wisdom on paper and filing the wisdom in one's mind. The demand is to continually compile individual wisdom so that it can be used by having weekly meetings and talking over what insights have been obtained in the past week.

PERMEATION
PRACTICES

68. The power in corporate tools enables school permeation by providing various available methodologies. The struggle involves knowing what key practices (4 X 4's, book charts) to use and how to use them as one who is chaste to effectively impact the school permeation situation. How to decide which tools best enable the individual education is a question each person must deal with within his particular school situation. The strategic tools experimented with were charting books, using blackboards, and conversations. A demand placed upon each individual religious house is to deal with their local school situation and to build the tactical questions for impacting the school.

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CHAPTER IV: TRAINING MODEL BUILDING

69. The training model building for youth within an historic order provides the tools of informal, formal, and practical training; the structures of time design which enable youth to get the necessary tools; the methodologies and study construct which enable youth to appropriate the tools he receives; and the particular practices of educational enablement. The categories of formal, informal, and practical education as they pertain to training model building are the structures out of which the youth obtain the tools necessary to further the mission. The basis for all training model building is the inclusive time design, providing the structure through which the order youth can acquire tools of the educated man to meet the growing demand of an expanding order and mission. The study construct is that area in training model building which enables the practices of learning by objectifying and contextualizing study methods for the sake of illuminating the learning process. Educational enablement is the series of concrete structures which are necessary for the intentional actualization of the plans for comprehensive education. The training model building holds an historical order in being and keeps it balancing on the edge of society by providing the necessary context, rudimentary education, and common wisdom to carry on the expanding mission. The imperative seen is that in creating the comprehensive education model, it is necessary to build concrete models in the areas of formal, informal, and practical education, time designs, study constructs, and educational enablement.

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A. Formal and Informal Education

70. In understanding informal, formal, and practical education as it pertains to training model building it is imperative to see that these categories are the enabling structures out of which the youth obtain the necessary methodological, intellectual and practical tools to bring off the mission in and through the historical order. Currently, the structures of informal, formal and practical education are experiencing not only a breakdown, but also the employment of them is vague and inconsistent. It is obvious that new structures must be created for each of the three categories while immediate comprehensive patchwork is done on the existing structures to supplement data and guidance where it is lacking.

INFORMAL
EDUCATION

71. Informal education is both a conscious and unconscious ongoingness, but to use the gift of informal education to its fullest it must be used intentionally and with a common understanding of its purpose. In informal education the prior, when assigning to a particular task, must be sensitive to how far and where he pushes the youth, who in turn must struggle with assuming the responsibilities of the tasks to which he is assigned. Due to the limitations that youth come up against and the exchange of information among youth there is a lack of context and intentionality indicating differences between the religious houses on the issue of the informal educational structures. The breakdown in the model is not so much its content but its various interpretations and uses in the religious houses. With the deployment of the youth the old model is no longer adequate in so far as it is not corporately interpreted so the order has taken steps to create anew by calling on youth to help build the structures and to become the pedagogues. Understanding the categories of academy, religious education, intellectual methodology and enablement, there must be corporate employment of the model present in all of the religious houses and outposts.

FORMAL
EDUCATION:
HIGH SCHOOL

72. There are two reasons why it is necessary for order youth to participate in the formal high school structures: 1) since society has established high schools as necessary for its functioning, order youth must participate in them and 2) so that the order and the mission may come off, particular knowledge such as historical background of society as the "political" key to the future, literature as the compiled written document of our "social" states, mathematical skills as a daily "economic" building block, and grammar as the basic

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tool for "historical" literature must be obtained. These skills are only found through participation in the rudiments of a high school education. Given the lucidity of the youth of today, as he finds himself daily engaged in the educational process we call high school, he constantly calls into question the relevance of his courses, his relationships with his teachers, and the individual versus the social necessity of a diploma. Viewing the historical necessity for that piece of paper, youth decides that over against his rebellion he has got to participate in that social category; he decides the quality of the education he receives by how much time, effort, and fortitude he puts into it. One of the key issues in education is environment, and in the past, the order, in holding up this value, has deployed the youth to areas other than the ghetto and experimented with imaginal education and the high school house. Knowing that the only educational structures that society avails us of are the existing high schools and that these structures are in fact insufficient, there must be supplemental education such as tutoring the inept, breaking down the illusions of materials presented in class, and supplying additional data; but this is only a patch, for a new high school model is certainly in demand.

FORMAL
EDUCATION:
COLLEGE

73. In the context of the historical order, the question of vocation must corporately as well as individually be decided. Having spent twelve years in society's educational process and being pressed more than ever toward a vocational decision, youth arrives in college submitting no longer to the educational structures, demanding instead academic freedom and political power. Dealing with the vocational decision, youth re-examines that decision out of the context of the historical order: a few attempts in the past have been made to embrace and deal with that particular group of individuals such as the college house, but there at present exists no concrete model that can be pointed to. Again, we would like to push for a "new university" model addressing the crucial issues of academic requirements and it is imperative that we establish a core group of college youth in every religious house and outpost which must be accountable within itself, to the house and to the historical order.

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PRACTICAL
EDUCATION

74. Because order youth are a part of a group serving mankind, they must acquire an understanding of the everyday problems of the common man which is gained only by actively participating for a given period of time in their day-to-day life. The gifts and limitations of order youth's formal and informal education are held in a vacuum to the real world until they are practically experienced through utter solitude in a social context. In the role of service, one must know those whom he is to serve; this is only accomplished outside the order womb amidst the hard-core reality of society. Rather than taking on corporately the values of formal, informal, and practical education, the pioneering efforts along this line have only been under the structures of formal education such as moving out of the ghetto to academies, suburban and parochial schools, and employment of youth in 5th City. In order to carry out the missional tasks of service, the emerging generation must practically experience the struggles and limitations of that society which youth are to serve. In order to do this, each person must, for a particular year decided by the Panchayat, emotionally, economically and structurally detach himself from the Order, taking with him his personal creativity, wits, and self-assurance, as to who he is, which finally allows him to decide indeed whether the Order is his mission.

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B. Inclusive Time Design

75. The purpose of the inclusive time design is to provide the structures by which each order youth can acquire the tools of the educated man, such that at the end of twenty-two years order youth would have the qualities of being comprehensive, intentional, and futuristic. The youth realize that the inclusive time design is the backbone for all training model building, for without this design the education in the order would collapse. The creation of the inclusive time design will insure that the youth will acquire the tools and knowledge to meet the growing demands of an expanding order and mission.

FORMAL
EDUCATION-
HIGH SCHOOL

76. Formal education during the High School years may be imaged as the period of occupational decisions and preparation. The struggle is with participating fully in and finishing High School while at the same time they struggle with the time priorities relative to the house and school. Particular issues that need to be dealt with relative to order youth in High School are: should they be assigned to summer and night school when thought necessary, and the problem of moving from school to school when they are operating under different credit systems. Past experimenting created a High School House that failed, allowed youth to attend six schools in six years, and so some to drop out of school, which has proven that past models were inadequate in dealing with the problems. The trend that is necessary for the future would be the creation of a concrete model for formal education, that would embody the basic guidelines of requiring High School graduation within an allotted four years, attending only two to three schools from the seventh to the twelfth grades, and that summer and night school should not be allowed if it directly conflicts with the mission.

FORMAL
EDUCATION-
COLLEGE

77. Formal education in college years is a period of time in which the order youth are faced with a vocational decision. The struggles that youth find when dealing with college are: the necessity of college, the time of college participation, and the struggle of discipline in completing college. An issue that has been raised in terms of early graduation or graduation in an allotted time is assignments to summer school or night school. The stance of the order towards order youth deciding about college has always been a non-demanding stance in that no one has been demanded to participate in college for a minimum

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number of years. The trends we see forming out of these struggles and issues are that college education is necessary within the order and that completion is limited to four years, unless more time is necessary for a particular degree.

INFORMAL
EDUCATION

78. Informal education is the embodiment of the common wisdom that comes from the many aspects of movemental training, and a push to the creation of an intensified intentionality that stems from a vocational struggle. The youth have created no concrete models to deal with informal education, which results in a struggle of the youth relating to Religious House assignments when they know that the model for informal education needs to be created and put into history. Serious issues, such as the age that one takes academy and other crucial courses, and the age one becomes ready to teach papers in pedagogy, have begun to become immediate questions to all youth. In the past the youth have participated in various summer programs while experimenting in courses and pedagogy at different levels of High School and Junior High. The trends we see appearing from the youth's struggles and past experience are that a model for informal education is crucial, local youth units having a voice in assignments is needed, and at the seventh grade each person would create an inclusive ten year timeline, including overseas deployment, formal education, and the many aspects of movemental training such as academy after graduation from High School and pedagogy in High School.

OVERSEAS
ASSIGNMENT

79. Overseas assignment provides youth with a global context, which is a crucial part of being an educated man. The struggle that a youth finds relative to overseas assignment is in not having a comprehensive model which results in the youth asking "Why am I here?", and "What do I do?", after they have already arrived in the country. The overseas assignment raises the question of what shall be the criteria for those who will be going, and who should build the concrete models for the two years overseas, as well as what guidelines should be included in that model. Past experience of overseas assignment show that in the two years abroad there were never any concrete models as to what youth should be doing. Youth, parents, and prior, should corporately create a concrete model of what should happen in the two years overseas, by using the guidelines of youth living with a native family and attending a public

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79. (con't.) school. Youth should be sent out in pairs with the criteria for such an assignment being entering the ninth grade, having necessary context for global experience, and a firm academic standing.

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C. Study Constructs

80. Study constructs is that area in training models which enables the practices of learning. The significance of having study constructs lies in the cruciality to objectify and contextualize the practical methods for the sake of illuminating the study area and creating a passion for the study constructs. This implies creating and making the methodologies available on a global basis, so that every man has the opportunity to authentically participate in study.

TIME
DESIGN

81. Time design is dealing with intentionally bringing self-consciousness to every man that time designs are the very basis for comprehensive operation. The struggle relative to the time design for study is remaining obedient and objective to the assignment in the midst of relative situations. The major issues involved in maintaining a time design is consenting upon the time limit, what is included in the time design, and how to enable full use of the given time block so that you are not caught without intentionally planned time. Steps toward resolving the issues of a study time design were taken last summer in the youth council, where a flexible time design, exclusive to youth and their particular situation was proposed and experimented with during the year. The creative trend in building adequate time designs for study is recognizing the necessity to ritualize, symbolize, and objectify the specific block of time assigned for individual study, which is enabled through the consensus of the corporate as to what that concretely looks like.

STUDY
METHODS

82. The way one goes about intentionally using his time is through his study methods, which puts form on the assignment. The struggle in adequate methodologies for study lies in our own lucidity that the old methods are useless and don't push youth to learn or use the available movement methods in our particular assignment. The immediate issue to be resolved in study methods involves how one obtains both the practical and intellectual methods that will illuminate his particular study. Experimentation in resolving the issue of corporate study methods has been attempted in two areas--the making available of academy to youth and the experimenting with corporate study halls. The creative trend in this

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area is moving toward a more intentional use of movement, which can be enabled through a movement file or library, the assignment to courses, and the decision that each youth will eventually participate in the academy.

CONTEXT
AND STANCE

83. Order youth take a self-conscious relationship to study through their context and stance. The struggle in the context and stance toward study lies in the lack of enabling structures to rehearse the story a youth needs to tell himself about what it means to study, so that a missional stance is taken instead of a victim stance. The issue to be resolved in this area lies in answering the question of why is it necessary to be serious in your studies when other structures and assignments appear to be more relevant at the time. The stance and context of youth toward study has been somewhat unconsciously dealt with in the intentional pushing of youth to decide their own priorities for their studies, and to decide for themselves what is necessary. The creative trend in this area is moving towards the common understanding that we are freely participating in a missionally necessary assignment, which is enabled through accountability and absolution.

COMMON
ACCOUNTABILITY

84. The way one holds himself present to his context and stance is through common accountability. The struggle in common accountability lies in the failure to create a consensus on how to hold an individual accountable to his studies and the failure to create a structure that includes the rehearsal of his story to keep him single-minded in his task. The issue to be resolved in common accountability lies in the demand to enable full participation of youth in the study process without beating them over the head. Accountability to study has been dealt with in the past by honoring the traditional ways of accountability, such as having assigned parents to check the report cards, talk with the teachers, and attend important functions. The creative trend in common accountability is moving toward the building of concrete accountability and absolution structures, which is enabled by the context of the students as being missionally assigned to the education structures out of a long-range vision.

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D. Education Enablement

85. Education enablement points to the specific and practical constructs which are necessary to intentionally carry out a plan for comprehensive education and to participate in the different kinds of educational assignments. It provides the necessary structures for practical application of movement methodologies in training and model-building for order youth. In the future, educational enablement models must be clearly defined, and must continue to be renewed, giving order youth a way to sense their corporate responsibility within educational structures.

**YOUTH
ASSIGNMENT
CONTEXT**

86. The global assignment rationale needs to include as major considerations the formal education process of youth, keeping in mind credit loss and scholarship availability, and how it is that the student sees his global assignment as the context for his formal, informal, and practical education. Youth in the order have been struggling to find images and symbols which hold a global context for assignment to education. The issue which needs to be resolved is how everyday use of time is related to the mission of the order. In the past, most Religious Houses have provided basic but inadequate study structures. The trend is now toward youth in the order intentionally creating and following daily and weekly time designs and toward the global assignments for the youth being made more carefully and intentionally.

**COMPREHENSIVE
EDUCATION
PLANNING**

87. Youth need to be pushed to build intentional educational timelines so educational assignments will not be made arbitrarily and these timelines need to be carried out in order that the mission not be reduced by intellectualism. The struggle youth have with the structures which now hold comprehensiveness in education is that there are inadequate resources for making educational decisions. A question that the youth have had on their minds is how people in the order bring intentionality to the planning of education and actualize their plans. In the past, plans and assignments were made arbitrarily by priors and/or youth. In order to create intentional educational plans, the House needs to create an in-house reference library, tutorial structures for students, and a model for requesting strategic assignments.

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FINANCIAL
ENABLEMENT
STRUCTURES

88. The financial model for education needs to be restructured so that the available funds are distributed to those who need them. Struggle arises for the fact that education funds used for overseas assignments and college are minimal and from the inadequate distribution of available funds. Order youth find themselves constantly asking the question of how they intentionally plan the distribution of limited educational funds. In the past parents of order youth who need funds for school have had to bear the responsibility of paying a majority of the cost of education. Therefore, certain youth entering college, have started to seek scholarships, leaving a greater amount of money in the education fund for overseas and other education needs.

FORMS OF
YOUTH
ACCOUNTABILITY

89. Youth need to be held accountable for formal, informal, and practical education so that they are more intentional and corporate in their assignments. There is now no structure for holding the order youth accountable for informal training. The crucial question is, how can youth be held accountable for formal, informal, and practical education. Looking into the past, the youth have held themselves accountable to the educational structures by reporting to their family and other people where they live. It is necessary that youth build a yearly reporting model for their participation in formal, informal, and practical education.

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CHAPTER V: COMMON DISCIPLINE

90. Common discipline is an arena of contextual reflection on the youth in relation to the modes of practical operation in the life of the order. The first aspect of this involves a common stance toward participation of the second generation in the religious house. The second aspect deals with the role of youth in penetration procedures within the regional dynamic. Thirdly, the outside relationships of the second generation must be stated relative to the house structures. The assignment and deployment rationale is the fourth concern relative to practices that needs to be forged for the future operating consensus. It is crucial to articulate how youth act out their role in an historical order within a particular situation, out of a common context, in the light of the future demands of the order. We must begin to experiment with how to best use the full power of the youth in all aspects of the order's task in history now, as well as broadening their training for the future.

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A. Common Stance Toward Participation

91. Part of the context for the role of the second generation of an historical order in the practical operation of the Religious House demands that there be a common stance of the order toward the extent, depth, and value of the second generation's participation. This common stance would clarify and delineate the area of concern, objectify where there are issues to deal with, and suggest the context for the structural implementation of this generation in the religious houses. A common stance toward participation would refine and make more effective the internal structuring of the religious houses as well as humanize the self image and corporate image of the second generation.

YOUTH
IMAGE

92. The issue of participation in the practical operation of the religious houses is made clear in the struggle of the second generation to image itself as necessary to the house's external missional thrust. This struggle is particularly intense in the second generation's decision to be full functioning members of the order, no longer wholly dependent on their families for their security and welfare. This reality calls into question the first generation's stance toward their offspring and the second generation's stance toward new members of the order. The order has experimented with the Youth Culture course and various PSU's in this area and have, for the most part, failed to get clear what those stances need to be in order to create a dynamically effective internal structuring of the religious house. There is a trend in the second generation toward a new seriousness about their formal education which indicates a decision that the eight to five plan (in which a student is assigned to school for that period of time only) is inadequate and a more flexible, twenty-four hour time design is required.

SPIRIT
ROLE

93. The presence of the second generation in a Religious House alters the spirit dynamic of the corporate body which indicates a need for a clear understanding of the possible impact of this generation on the house's mood, style, and image. Engagement in the religious house dynamic involves a solitary struggle with the risk of one's self-understanding and the trust of one's intuitions; this has manifested itself in the youth's hesitancy to articulate their wisdom in the dimension of the solitary. Out of this struggle the second generation is raising the question of how to deepen and reflect structurally the cruciality of this dimension and how

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to take responsibility for the house's struggle with it. The order's experimentation with the solitary office and rites of passage as well as workshopping the individual-family dynamics has revealed the reality and cruciality of the youth's spirit role in the operation of the Religious Houses. There is a trend toward re-imaging this as being utterly necessary and unique in some aspects to the second generation, and there is a cry for some way to structurally manifest this role.

STRUCTURAL
ROLE

94. The issue of the participation of the second generation involves the peculiarities of their structural role in the operation of religious houses. The second generation's struggle is with giving priority to religious house structures without dishonoring their relationships outside the religious house including school, immediate families, and extended families. This struggle calls into question the assignment rationale of many religious houses where the student's studies are considered only on the other side of regional necessity and raises the issue of disciplinary principles in a new light. The decision to be self-consciously engaged in both the religious house dynamics and social institutions offers a new value screen as to the second generation's structural role. This self-conscious decision is an indication of a trend toward a new seriousness about holding the tension between the Religious House thrust and the individual's educational decision in a more creative fashion.

CORPORATENESS

95. The second generation is struggling deeply with the dynamics of corporateness in religious houses relative to their wisdom and training in this area and with the prevailing image that youth have had only experience in this area and no formulated concern. This struggle is seen particularly in the corporate decision making process and informal relations with first generation members. The question this raises involves the decision of the second generation to impact the corporate mood and style of the House and how that can be done creatively. The order has come a long way in its decision to involve this generation in pedagogy training and the Odyssey and yet still maintain the image of this as somehow secondary to the first generation's participation. The trend in the second generation is toward concretely articulating their wisdom in this area.

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B. Role of Youth in Penetration ProceduresYOUTH
RECRUITMENT

96. In Religious House common practices, the role of order youth in the regional dynamic is crucial. Participation in these procedures are necessary so that clarity is obtained relative to the transestablishment's role within the historical order. The demand is for youth to seriously deal with internal and external regional dynamics.

97. In dealing with the task of youth recruitment, the style one presents is a crucial point in seriously dealing with how to enable more youth participation in that missional task. The basic struggle of the order youth relative to this area, is the articulation of the individual stance in the order as an enablement tactic toward successful recruitment. From that struggle comes the issues that must be dealt with in any recruitment situation: the style of appearance one presents as an order youth, the kind of clarity one needs on teaching methodology, the particular tactics one decides to push relative to youth interests (example is the eighteen year model) and how one deals with each particular situation. The roles youth have played in the past relative to recruitment are those of participating in the task of taking responsibility for the initial permeation work and the recruitment of youth colleagues to order courses and programs. With this new participation there arises the demand to create a youth model for recruitment.

FAMILY
ENABLEMENT

98. In the area of family enablement, there needs to be a way that youth can enable regional families to articulate what it means to be mission. The struggle of order youth relative to this, is how does one care for the movement family and deal with all of the members of the family as a whole. The major concern here is how a youth appropriates his style when calling on a regional family. The emphasis that the Local Church Project puts on the family has been extremely helpful in the area of youth enabling regional families, regional intern families, and regional single families. In order for a family to be self-conscious relative to the family's role in mission, the youth need to be involved in this process.

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REGIONAL
SIGN

99. In dealing with the area of being a sign to the region, especially relative to involvement, the struggle lies in answering the questions of what does it mean to be a sign and what does it mean to be the trans-establishment? The issue is how does one hold the tension between the secular and the religious? In the past the stance toward the Movement has been on individual youth deciding to participate. The intensification of this participation is the demand, in particular, of youth teaching in the region, participation in regional gatherings, and participation in the Local Church Experiment.

FAMILY
ENABLEMENT

100. Youth have seen themselves up until now as victims relative to house enablement. In this past year, there has been a major transition in terms of the decisional relationship to the Religious House's nitty gritty enablement assignments, and rationale for assignments (such as children's structures). The main issue in question is the story to live out of relative to being assigned to practical enablement. Finally this comes down to the understanding that background experience is necessary for improved teaching and obtaining clarity on the historical order.

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C. Outside Relations and ActivitiesEXTRA-
CURRICULAR

101. Outside relations and activities for order youth serve as the direct demonstration of the decision to embody the in but not of style. Activities outside of order constructs develop the new image of youth time and house time, and provide an opportunity to practically put the order's methodologies to use. The use of these activities points to a new continuing self-consciousness about their value and cruciality in the development of the role of the second generation.

102. Extra-curricular activities deal with activities outside the house structures that bring light on formal and informal education through the development of particular skills and social prowess. When dealing with extra-curricular activities, the struggle is in what priorities you lay out between the activity and house structures, and when doing that in a limited amount of time. There is always an issue raised on how one goes into a social group and takes strategic responsibility for it by guiding it and not telling it. Dealing with timelines for extra-curricular activities up to now has been on a one-to-one basis where it is just "wants," generally without rationale. What is needed now is to expand the possibilities for participating in extra-curricular activities to having a comprehensive construct that allows all youth in houses to fully participate in necessary activities.

CONTEMPORARY
PEER GROUP
DEMANDS

103. All social situations confronted through house structures, such as dates and concerts, with colleagues and peers, give rise to occasions which reveal the uniqueness of youth in general and demand that the youth in the order operate out of self-conscious decisions. The struggle lies in maintaining the stance of being radically unique in every situation as a member of an historical order without developing a self-righteous air or negating the uniqueness of the order all together. As one participates in cultural events and casual peer settings, the question is raised of how to act out a responsible style. In the past, the common tendency has been to operate out of a one-to-one relationship with priors of the Religious Houses. The trend needs to be towards building a comprehensive rationale for structures, out of which current cultural events can be contextualized as a major part of Religious House structures.

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FAMILY
MATRIX

104. The family matrix deals with the missional context out of which to relate to extended members of a family and in dealing with the creation of new families. With the intensity of order time demands, the struggle is to maintain the tension between the relationships with the family and the order, neither falling into complete negation of one or being totally consumed by it. Having a missional story to rehearse to oneself becomes the issue in dealing with particular situations such as the questions of why one visits extended family, and in holding the relationship with the future family. The operating constructs have been deploying youth to live away from the immediate family and having highly structured rites of marriage and covenant. There needs to be a trend toward increasing corporate self-consciousness to the role of the family in the order, such as a story relative to relations with extended family.

SOCIETAL
DEMANDS

105. As society lays demands on everyman, the second generation in the order shows up as being those who have decided to responsibly care for the needs of society. The struggle lies in the tension of being responsible for the structures of society and living out of the context of an historical order. Out of this struggle comes the question of what models need to be built to adequately cover society's demands. Great corporate wisdom has been gathered in the theoretics of the New Social Vehicle which lay out a new operating context for society. The demand on the second generation is to participate in these practical stages of the New Social Vehicle.

D. Assignment and Deployment Rationale

106. The fourth aspect of religious house practices relative to order youth is the assignment and deployment rationale. This is the aspect that deals with the question of the assignments youth should receive, and what wisdom and criteria goes into the missional and strategic deployment of youth. The implications of this arena for the future are the possibility of fully utilizing youth power and strategically locating groups of youth in a geo-social setting where they have particular power in enabling the mission.

POSSIBILITIES IN EDUCATION

107. In the arena of religious house practices, under assignment and deployment rationale, the educational and training experience is the nitty-gritty demand for leadership felt by the youth in the house. The constant demand put upon deployed youth to make radical adjustments to school curriculum, grades, interrupted schooling, and the struggle with their confidence, reveals their lack of training to adjust to their given situation. The issue raised is the victimization of youth by training and educational structures and what kind of training would enable youth to permeate their schools so that they can articulate the Word in secular terms within the education system. There has been an experiment with youth's formal education assignments outside of their established milieu (such as overseas and inner-city schools), a push toward youth participation in missional training roles, and a corporate push for clarity on what needs to be done in the area of youth education, such as the talk of an order school. The trends arising out of the arena of education and training of order youth is the demand of order youth to be taken seriously, which is seen in the greater involvement and taking on of responsibility for the mission, which is being responded to by the number of youth assigned to programs such as academy, pedagogy guilds and odysseys, all of which needs to be fitted into a comprehensive education model.

PARTICULAR SO- CIAL CONTEXT

108. In the area of religious house practices under assignment and deployment rationale, the particular social context, is the particular form of the social process to which the youth find themselves having to relate. The struggle in dealing with the particular social context is developing a story that allows authentic

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participation and missional engagement which provides the context to deal with manifestations of perversions such as drugs and permissiveness within the social element. The questions and issues raised are where do youth fit into the social structures, what style will enable them to appropriate the culture, and how do youth take responsibility for the society in which they find themselves. Some things that have been done to deal with the particular social context are news conversation, spirit conversations, workshops, and contexts and short courses on issues such as drugs and how they affect the mission. The trend is toward gathering youth's wisdom within a structure to build a story to articulate what it means to be a member of an historical order and the common stance an order youth should exhibit in society as well as considering a youth's societal background and relations when making future assignments.

DECISION
ABOUT THE
ORDER

109. In the arena of religious house practices under assignment and deployment rationale, the decision about the order is whether or not the order is the particular arena in which one is going to act out his life. The struggle in dealing with the decision about the order is the responsibility that one takes for the structures and deciding to be the order. The issue is getting clarity on the alternatives to being in the order, on the responsibility to the structures of the order and the context out of which the order was created. There have been youth councils, the raising up of the questions about the 0-18 year and 18 and beyond models relative to effectiveness, and there is a constant push to contextualize individual decisions. The trend in the arena of decisions about the order is the gathering of wisdom about the journey that takes place when making the decision as an order youth and an appropriation of individual decisions about the order; this wisdom needs to be honored when making youth assignments.

ORDER
STRATEGY

110. The fourth arena of the assignment and deployment rationale relative to religious house practices, is the role of youth in the entire order strategy. The struggles of youth with the order's strategy are, appropriating assignments within a common context, internalizing the experimental dynamic, and getting clear on the order's vision and timeline. The questions order youth raise in this struggle are: who makes the assignments, what am I being obedient to, what is the order out to

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(110. cont.)

accomplish in history, and how am I enabling that. Some things that have been done within the order to deal with these issues and struggles have been the constant rehearsal of the order's history and projections, the study and appropriation of past orders and the repeated contextualizing of our particular family order. The trend emerging that informs the assignment and deployment rationale relative to the role of youth in the order strategy is dealing with the questions of how youth assignments are enabling to the mission of the order in terms of how youth can be helpful now, and what training they need for the future.

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GENERAL CONCLUSION

INTUITIONS
FOR THE
FUTURE

111. To be futuristic and intentional, the second generation of the order will embody the global stance while remaining present to the depth self. Training the second generation demands a new seriousness in formal education methods. The second generation of the order claims new power in relationships to the established generation, training of global citizens, creating the family of the future, demanding a change in the manner in which youth relate to children's structures. New structures are demanded for the future of the global youth, such as youth research assemblies to compile wisdom only the second generation has, experimental high schools to work on methods of formal education, while creating new forms of accountability, and rites of passage. The youth of the order will intensify its spirit life through encounters with other religions, by the deepening of the spirit self-consciousness, by saying a total yes to all assignments and then by taking the relationship of the transestablishment in the local church.

YOUTH
TO
EIGHTEEN

112. The order youth envision the journey from birth to eighteen as developing the past to build the future by creating structures which allow humans to decide only about the deeps. The second generation of the order will require of schools the broadening of their basic structure to bring about global and comprehensive curricula. The journey of becoming a churchman will call forth the great prophets of the past, whose task the second generation will continue by deciding to become the great prophets of the future. Becoming a self-conscious human requires activities which, on the journey of an order youth, will demand creativity and participation in formulating the emerging generation, the order, the local church and the global movement. Through the struggle of the order, the youth will participate and become self-conscious about their relationships to who they are, to the style they have decided to be, to their parents, to the globe, and to the council of witnesses they hear and will become wise beyond their years.

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YOUTH
NINETEEN
AND
BEYOND

113. When a second generation of the order has matured to the age of nineteen, he is compelled to make radical decisions concerning his future in relationship to his solitary journey, his family, and the church. In preparing himself to assume an adult role, each youth will lay out for himself a year long solitary trek which he feels will give him the tools and style to face the future as one of the second generation. To adequately prepare for his journey, it is demanded that his education reflect and expedite his visionary style. Being radically engaged in the transestablishment, the imperative placed upon the second generation is to fully apply its training in engaging in the reformulation of society.

FAMILY
COVENANT

114. The mission involves standing self-conscious to the future, creating individual and family missions on behalf of the world, and being a sign of care for civilization. The importance of the family is holding the dynamic of assignment and accountability which involves requiring individual members to plan and participate responsibly to the covenant and to the future of the globe. The family is appropriating the wisdom and creating the story which involves taking a new relationship to heritage, allowing the formation of corporate collegiality and using the wisdom of the elder generation. The family covenant creates the new polity system out of the collapse of our times and involves the youth in forming the extended covenants requiring common models and demanding that all decisions involve all the members. The family covenant for the future of the globe is necessary for the youth to participate for the good of the mission in an historical family order.

PRAYER
OF
ECSTATIC
PETITION
FOR
COMING
YEAR

115. Therefore we claim the promises of the second generation and their children that they become radical churchmen who are willing to do what is demanded, who create their own style, who stand as the solitary, and who set precedents for new morality; that the youth will become radical tacticians who make phenomenal decisions in awe-filled possibility, whose civilizational concerns create the transestablishment, who embody the social tension, and who assume total responsibility for creating the new humanness.