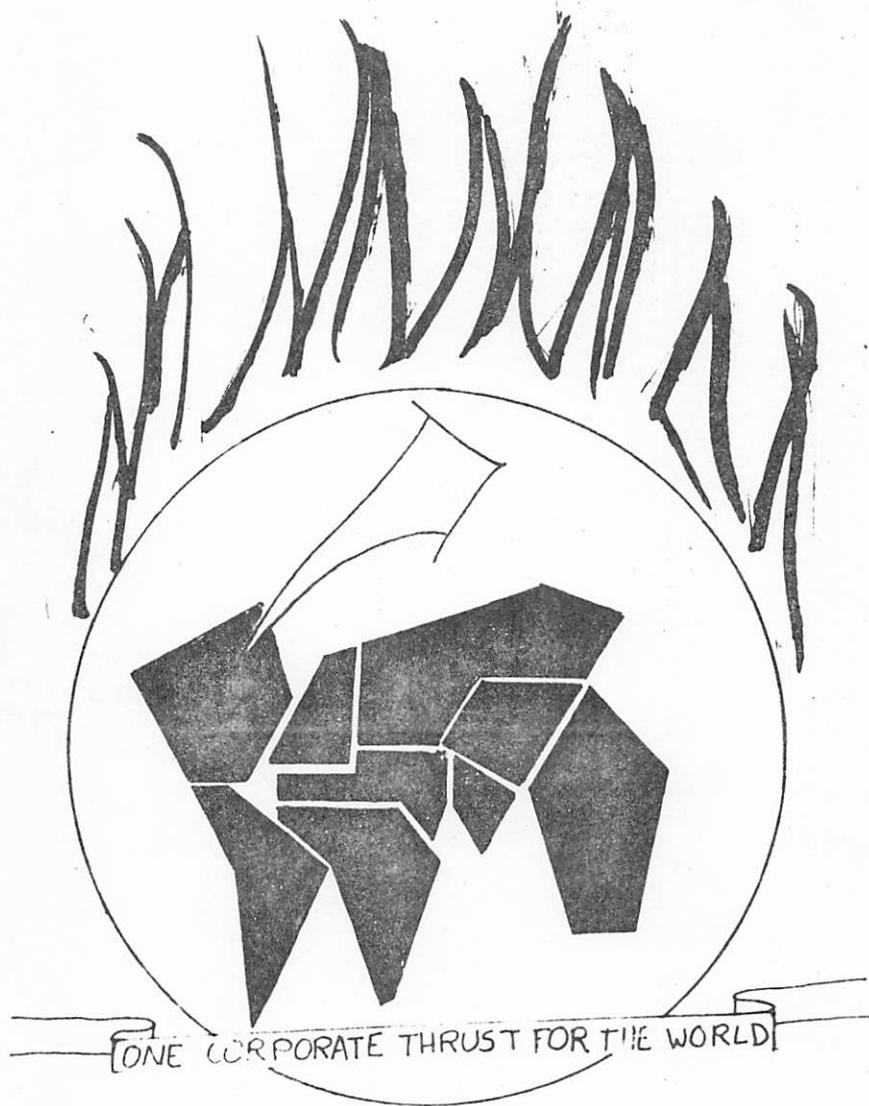


SUMMARY STATEMENT CONTINENTAL YOUTH PRESIDUM



Chicago, Illinois
February 15-18, 1980

MYTHOLOGY

- **Story**
- **Songs**
- **Spin**

THE YOUTH MARCHING SONG

(Tune: The French Military Marching Song)

If you were a youth back then, living as an Iron Man
Camps across the countryside became the norm of summertime.
Kent State, Vietnam, civil rights, became the one essential cause.
Across this land the future calls
To change the style of youth today, and to demonstrate the way
For the future of mankind in history.

Now the youth are moving on to create a global sign.
Ninth grade students overseas. We are the leaders of our time.
CYF is everywhere; it is the course for you and me.
We can take the swats
Demonstrating everywhere that we're the youth who care
And with youth clusters we will change all history.

In the future we'll be seen in every town across the globe
Join us as we build the dream of better human ways to learn.
Global Youth Presidium--awaking and engaging all
Will demonstrate ability
To be responsible and free as we live our destiny
And in our lifetime we will lead community.

YOUTH
(Tune: Mame)

We are the ones to change the times

Youth

We are the ones that are the sign

Youth

We venture forth with CYFs

Absolutely nothing is the same.

The whole creation's shinin'

Since we've decided we're a vital gain.

We're building plans a million miles high

Youth

The task before us now is defined

Youth

We laugh, we cry, we struggle

And implementing structures is our game.

Our special fascination'll

Prove to be inspirational

We know we're just sensational

Youth!

STORY OF THE YOUTH REVOLUTION

PAST

The journey of the youth during the past 20 years has faced five transitions. The first transition has been called the New Frontiers. (60-63) During this transition the youth began to seek change and a new way of doing things and out of this came Beatlemania, Vietnam protest, and the drug scene. The second transition which we talk about as the Demand for Peace, was a time of protests against the establishment which was manifested through the civil rights movement and the burning of draft cards. The third transition deals with Alternative Lifestyles in which youth were experimenting with a new family lifestyle, such as living in communal groups and the hippy movement gained momentum. Also during this period the youth of the Order became visible and demanded to be a larger part of the Order. The fourth transition we talk about as the New Freedom, during this time youth were being noticed more as independent individuals who thought they could do something on their own. They traveled, took an active part in Order life, and student exchange began. Finally, there is the New Demand when youth were noticed as responsible individuals and were put in responsible situations. It was during this time when CYF began and youth began to train youth on their role in history.

PRESENT

Youth in the world today are raising the issues of identity (Who am I?), where am I going (How do I make the transition into adulthood?), what do I need to be doing right now, and how am I responsible for the future (question of vocation). Youth in the Order, by participating in structures such as the Student House, 9th grade deployment, youth clusters, and the university are being given a broader image of responsibility through which these issues can be dealt with. As a response to these current questions youth are experimenting with cultural exchange programs, alternative forms of education, training in particular skills and new forms of political involvement. As a way to enable those responses to become effective action, youth in the Order are demonstrating needed methods and structures through the cluster model, CYFs, presidiums, and assigning 9th graders to work in HDPs around the world.

FUTURE

The new decade youth are entering will be a time of decision and sacrifice. The radical style of youth will be shown by youth taking responsibility for their future by holding an international presidium. Youth will have learned how to use complex technology as an extension of their abilities. New forms of education will emerge, which will allow them to relate their education to the work of their community. They are going to be increasingly involved in the political process using methods within the structures which will ultimately refresh the establishment with a new image of what it means for youth to be an integral part of society. Through this involvement they will have more responsibility and a new sense of caring for the world. Youth forums will get the ball rolling by enabling youth to get their ideas and concerns into the decision making process. All of this will lead to a new global network of local communities. Young people will be more aware and concerned with how to relieve the innocent suffering in the world.

THE VOCATION OF YOUTH IN THE 20th CENTURY

I am very honored to have been asked to be here. Somebody told me that I was supposed to give a spin on youth. And when I walked into the room tonight, I said, "How the hell does anybody give a spin on youth?" One thing I want to say before starting is that people always ask, "How can you get up in front of a group and talk? How can you get up in front of a room and lead songs?" If you want to know the honest truth of the matter folks, I'm a very nervous person. Later on when I read you're going to see my hands shaking. It's kind of nice to be in a room where everybody's talking and you can have one ear in one conversation and one ear in another. All of a sudden you've got ninety pairs of eyes looking at you and they're listening to what you say. Everybody's looking at you. Everybody's just dying to know what you have to say. To put it in plain English, I'm telling you, I'm freaking out!

We want to spend some time this weekend taking a look at youth and the journey of youth. We want to take a look at what's been going on in the world and at what's been going on in the life of the Order. Ever since I found out that I had to do this assignment, I've been talking to everybody. People I meet on the subway, people in my office, people who live in the New York House with me, and saying, I'm supposed to give this spin on youth, tell me something, tell me anything, what was your experience? Well, nobody gave me a right answer, but it was interesting to hear the different kinds of responses.

We want to take a look at the past 30 years. How many people were alive 30 years ago? Raise your hand. I was born in 1957, and in 1957 the Russians sent up this little spaceship called Sputnik. Somebody phoned me about a year ago and said, "Do you realize that you are a space age baby?" People have called me a lot of things, but space age baby was not one of them. I was born with the space age, and I have lived my whole life in the space age. My image of the 1950s is of a time of being on the other side of what people called the last, great world war. All people were returning who had been away from their home for two or four years. They were coming back, and to put it bluntly, they were hot-to-trot. And if you don't know what I mean by hot-to-trot, maybe you know what I mean when I say the baby boom happened between 1946 and 1950. It started out as a time when people were interested in starting families and getting settled. The whole world had just been turned up-side-down by the war and people were just very anxious to take a look at themselves, to get themselves established in families, and to do something in their own place. Some of my images from this time period came from TV shows like Donna Reed and Happy Days. These were the kind of shows where little Pete was running up and down the stairs with his football and Mary Jane was bouncing around with her bobby tails, playing records in her room, going out to the dances, and so on. It was a time of transition. People were settling down once again after going through the turmoil of war in the 1940s. And then, towards the middle of the 1950s, you had the Korean War happen. My father was in the Korean War. From about 1945 till about 1953 everybody was getting into themselves and baby boom was happening, and all of a sudden we were faced with the Korean War. At that time we began to hear people saying no to what was going on. No. We do not need to be in Korea. And, no, we do not need to be fighting another war. Just no after

no after no. On the other side of that war, which some say was the first war that the United States ever lost, this guy by the name of Elvis Presley came onto the scene. And this guy by the name of Chuck Berry came onto the scene. And there were people with tight pants and guitars swung over their shoulders, doing all kinds of wiggles on the stage. The first time that Elvis Presley was on national TV he was on the Ed Sullivan Show. It seems like everybody who was famous at that time started out in the Ed Sullivan Show. They refused to photograph him from the waist down. This should give you an idea about what the mood of the times was. It should give you an idea about what people's feelings were. Here was this guy starting a radical change. He wasn't responsible for it, it had been something that was growing over the years, but he was the symbol that people pointed to in that kind of a shift. And in the midst of things like that, around the world you had, towards the late 1950s, nations all over the world, people all over the world began to scream that they now wanted their independence. Nations of Africa were saying we are no longer going to be the colonies of the great British Empire. We are no longer going to be a part of Spain's empire. We want our independence. You could begin to sense towards the end of the 1950s that there was a shift that was about to happen.

Around 1960 a guy by the name of John F. Kennedy came into office and made statements like, "Don't ask what your country can do for you, but ask what you can do for your country." He claimed the promise that by the end of the 1960s we would be on the moon, and he was right. The seven revolutions of women, youth, the minorities, the third world, and so on, got their birth around that time. You could begin to feel an uneasiness in people, not just in this country, but there was an uneasiness in people all across the world demanding something new. They were demanding something completely different. I don't know how many of you had a chance to experience the civil rights movement at all. I was fairly young at the time and I was living in a white suburban community. But my wife told me that we literally had to send all the children out of Fifth City in 1968 just because of the kinds of things that were going on then. People again were saying no, what we've been doing is not right. Another image out of the 60s is the flower children. Somebody said that pot became popular in the 1960s. People started living together, they weren't married, they just decided to live together. All that we had regarded as sacred, like family, and clean cut, crew cut boys, gung ho America--every one of those images were torn apart and thrown out. You could begin to see that people were starting to say a no.

I should have the most clarity on the 1970s since I became a youth then and I grew up then. Yet when you ask people about the 1970s they look at you like, "I don't know." I was shocked to find out that the incident at Kent State where students were shot for protesting the Vietnam War happened in 1970. I was sure that that had happened sometime in the 1960s. But that kind of event signaled the turning point or the transition that people were moving out of the 60s and into a new time of the 70s. And again as was true in the 50s and 60s and 70s people continued to say no to the structures. On Watergate, one person will say Watergate just shows you how crooked the American government is, what rough shape we're in, and you'll talk to another person and they'll say Watergate just proves that the democracy that we've created works. People found out what was going on there and said a no to that. We were on the verge of impeaching a president. The peace symbol became a symbol for me during the 1970s. I think it had its birth in the 60s.

But there were all these people running around with peace symbols and screaming, "Hell no! We won't go to the war." We had people burning their draft cards. I was talking with a woman in our house a couple of days ago and she is in her early 30s and she said that the university was an exciting place to be towards the end of the 1960s and the first part of the 1970s. I'm a university student now and to tell you the truth folks, I don't find it very exciting. Now I don't know if that's my problem or if that's the university's problem, or if we just both haven't gotten our act together, but I look forward to the day when I can get out of the university. But again, there was a shift where students during the late 60s and the early 70s were participating in concrete ways in changing their society. The woman, Sarah Phillips, who I just mentioned was in Seattle at that time. She said they had all these schemes for how they were going to get the draft dodgers over the border. And everything they did was with a lot of passion. They did sit-ins, they protested, and when somebody said something was going to happen and they didn't agree with it, everybody said, hey, let's go protest, and there was a march. A couple of years ago I was at school and they tried to start a march and I think three people showed up, which again points to the shift that our society is in.

I want to talk a little bit about the journey that the Order has been on in the same time period. I'm not sure of the year on this but Fifth City was started with a move from the early days in the Faith and Life Community where the Movement had its birth. People in that group decided that where the action was or where the need was and where the human suffering was, was in the inner city. And this organization moved into Fifth City, these white folk moved into a purely black community. Again that was a reflection of what was going on in those times with the civil rights movement and so on.

How many people here were in the Jets? I was never a Jet. I feel like I've missed something. Somebody's going to have to tell me afterwards what was great about being a Jet. I had a chance to ride out on the plane today with Jim Hamje. Jim's been around for quite awhile and he told me about some of the early summer camps that were held with youth and the Emerging Generation of the Order. We talked about the summer of the saints—wasn't that the name of that summer? Warrior Abbey. Okay, I can see some people remember that. He said that it was just a lot of fun. You had these people running around like, I don't know the specifics of it, but he said it was just an exciting event. I participated in a couple of summer camps and to tell you the truth, that's the place I'd like to spend all my summers. 1971 was the first Order Youth Council. My wife was fortunate enough to participate in that event and I'm sure some of you participated in that 1971 council. It was at that point where a question was raised of: Where as youth in this world are we going? Where as the youth in this Order are we going? Where is the world pointing us to go? Where do we need to move? And since that time we've had things like the Student House experiment. I guess most of you in this room went through the Student House. Jim was talking about the Student House and just told me some of the wild and crazy things that could happen in the Student House. It sounds like an exciting thing. Well we're going to talk some more. Who was on a 6th grade trip? I remember one summer all they did on the 6th grade trip was hike up mountains. And I guess some of you are still feeling the pains of that. I never went on a 6th grade trip. But those have been the kind of things that were going on. A new experiment I've been excited about is the youth cluster

experiment. This past fall in our Area Council we had a taskforce which was comprised of members of the youth clusters in our area. We have a youth cluster in Rochester and in Hartford. And they met for most of that Area Council and at the end of that they came out with a statement and they came out with some proposals for what they were going to do. I don't care what's happened since then, but I understand the decision that these young people had made about going out. They understood themselves to go out and do something different. They were not going to be Order youth deployed. They were not going to be Student House graduates. They were going to be the youth cluster experiment and that was something completely different than anything else we had ever done. There's no way you can compare it.

Bruce Ellsworth is in the 6th grade and he lives in my house. A couple of weeks ago he had to go in for a medical examination. He had to have somebody go with him, a parent or a guardian, so Pat went in with him. During the course of the conversation the teacher said, "Well, Brucey, what do you want to be when you grow up?" And Bruce said, "What I am now." He said I am grown up. And she said, okay, well let me clarify that for you: "What would you like to do when you get older?" He said, "Well, I want to care for people and I want to go to India." As far as I know he had never been to India. As far as I know his parents have never been to India. But you can imagine the expression on this teacher's face—she was taken by complete surprise. That question has been one that has gnawed at me for quite awhile. When I turned 14 people were constantly asking me, what are you going to be when you grow up? What would you like to be when you grow up? What kind of things do you think you want to do when you grow up? I'd say, I am grown up! Come on give me a break! I think that question of growing up is not a question that you can ask anymore. To think that young people are naive is being very naive if you know what I mean. Our young people, and I'm not just talking about our young people in the Order, I'm talking about young people in general, know what's going on in the world. I was in 12th grade in New York City and we had sex education class. This guy was up front trying to tell us about sex education and half the women in the room were pregnant. It was obvious that they didn't know about certain things like birth control, but you know it was kind of ridiculous. What is he going to tell us that we haven't learned already? What is he going to tell us that we haven't had to learn growing up in the streets? That's not a relevant question anymore if you find people asking you what you're going to be when you grow up just give them the kind of response that Bruce Ellsworth gave them. And see what happens to that person's face.

Where does this all lead? What is the world asking of youth? What are we being called to do? I guess you've all heard the news about the registration for the draft. Who's between the ages of 18 and 25 in this room? I think you can relate to the kind of feeling that I've had over the past couple of weeks. My wife came up to me one night and said, "I don't want to be drafted." I mean that's a possibility now with this registration for the draft. I was listening to Carter speak the other night and he said that 55 major nations around the world, major powers, have some kind of draft policy. I'm not trying to advocate the draft, I'm not speaking out against the draft, I'm just saying that society is asking for something from the youth of this world. Pat spent a little time up in Maine a couple of weeks ago and she was telling me about an organization that she ran into called Young Adults

Conservation Corps. These were young people who had some kind of prison record. They were considered hardened criminals and now they're involved in this program. They're taking a look at how are they going to protect the environment that they live in and answering that kind of question. Society is asking that kind of question and young people are being asked to respond. Are we going to shape history or are we going to be shaped by history? I think this is a question that we've got to ask ourselves every morning when we wake up. The past couple of months I wake up and I go to Daily Office, and I go to collegium, I walk out the door, I go to work, I go to school, I come home, I do homework, someone asks me to go to a metro meeting, I go to a metro meeting, and then I wake up, go to Daily Office, go to collegium, go to school, day in and day out. And I say to myself, now, wait a minute, you're not even thinking about what you're doing. You've gotten yourself into this vicious cycle, day in and day out. And I have to say to myself, what are you doing? What are you being asked to do? What are you being called to? What are you being demanded to do? I've had a chance to participate in quite a few of the Community Youth Forums. We've had a good number in Area New York over the past couple of years. I was sitting down with a guy the other night and he was saying that when you go into a community, you say, we have got this great thing called Community Forum, and people go, okay, sounds good, we have got this great program called LENS, and they say, it sounds like something we could use, and then we say, we've got this program called Community Youth Forum and they say WE WANT IT! I have never been on a call when somebody had said no to a Community Youth Forum. And I've been trying to figure out what that means. I think one thing is that people are clear that the resource we have wasted most in this century is our resource of young people. And people are finally beginning to realize that it's time to conserve our youth energy. People believe that there is a future and they believe that the young people of today are a very important part of that. And this is not bullshit folks. I would not lie to you. I am telling you what I have been seeing for the past six months. People always say well let me tell you the 20 bad things the youth have done in our community. Let me tell you about the property that the youth have destroyed. But on the other side of that if you continue to push that person, you begin to realize that the young people are going to be the people of the future. And this is a time when the future is important to all of us. What role do our young people play today to insure that the future comes off? A year and a half ago I went to a CYF in East Hanover, New Jersey. It was held with a group called East Hanover Youth Incorporated. The group was formed out of a Town Meeting they'd had a year before. They had said the youth are the major contradiction of this community. What are we going to do with our young people? They destroy the stores and they hang out on street corners. It had gotten so bad that there were signs on the stores that said: One youth at a time in the store. Can you believe it? One youth at a time in the store. It had gotten that bad. So we had this youth forum and these weren't your sweet, loving kids. They were a pretty rough crowd. We sat down with them and we met for three sessions before the youth forum and we pushed to get them up front instead of getting Ann St. John or myself up front. And on the other side of it they came out with great proposals. There was a lot that had been sitting in the community and they were going to reclaim the lot. They were going to build a park. They had been given a store when their youth group got incorporated. They had the top floor of the store and one of their

proposals was opening that up to the other young people in the community and having different kinds of activities that would go on there at night just to get the young people off the streets. The third proposal had something to do with cleaning the streets. Some of the adults came up to us afterwards and said, "We have never seen this group of kids so excited about what's going on." Youth came up to me afterwards and said people have never asked us what the future needs to look like. Nobody has ever asked us that question. And I find I get that response from community after community after community. Youth have not been asked, but are being asked now. They've been asked, not just by us, but are being asked by every part of society, "What do we need to do? How are you going to participate?"

I think it's going to be important for us to understand something about the different phases in life. You know there's the youth, there's the established phase, from 20 to 40, guardians who go from 40 to 60, and elders from 60 to 80. Have you ever tried to work with an old person? We have this woman in our house and she's something else, she runs circles around me. The point I want to make is that it is necessary to work with the other phases and at the same time hold them accountable. I can remember the first year I was in a house. I was just 15 years old and there was a cute little blonde in the house. We let nature take its course and certain things happened. All of a sudden these people start saying, what are you doing? You're in this house. You've got to remember where you are. They were holding me accountable for what I was. At the same time we need to hold every other phase accountable. We need to keep those in tension at all times.

I think as a way to close the talk there are four qualities that you've heard about before. How many people here have participated in a CYF? I think there are four things that we're going to have to do in the future; one having to do with concern, one having to do with courage, one having to do with creativity, and one having to do with corporateness. And I would just point again to this East Hanover Youth Incorporated, a motley bunch of kids who had been shot at, screamed at, yelled at, and everything until they got to the point of almost being kicked out of the community. But there was concern there. That group was concerned about what happened. They were concerned about where their town was going. It was just that nobody had asked them. It took some courage, and the key word under courage is risk. I've had several people, and quite a few of them are in this room, say to me, I can't do a youth forum, I don't know how to lead a youth forum, I'm not an expert on youth forum. Desmond Avery said to me, if and when you ever become an expert on youth it's too late because you're no longer a youth. That's if and when. I have never met a youth expert in my whole life. I don't know of anybody who exists who claims to be a youth expert. It is something new and it involves risking, willing to take a chance, and that's what life is about. If you're wrong, great, you're wrong, and if you're right, all the much better. I got up in front of this group to lead this thing and I'm 22 years old. I'm not really what you could consider a youth any more. What I say might be right, what I say might be wrong, but the importance is to understand that it's going to take risk. The willingness to risk is one of the things that young people in our time in society are lacking. They way I talk about creativity is woman I worked with in Maliwada by the name of Ashabai Kareshi. She was a Muslim woman and she was 17 years old working in a preschool in a primarily Hindu village. The things she taught me I could

do with cow manure--cow manure! I mean what can you do with cow manure? One day we got down on our hands and knees and we spread cow dung all over the floor just to make it look clean. And she told me it was a way to keep the dust down. But believe me folks, I never imagined myself getting up to my armpits in cow dung. But she was the kind of person who demonstrated to me that you can take whatever you have, whether it be in the remotest village in India, or whether it be in the greatest city in the United States and do something with them in a creative way. The last dynamic, corporate-ness is the most important. Somebody said to me that youth are already a corporate group. All you have to do is take a look at history. Youth on the street corner are corporate. Youth in the peace marches were corporate. I have a hard time thinking of youth heroes and I think a reason for that is that it was never one person, it was always a group. But it's important for us to be corporate and it's not something hard to do. Tonight when we break, I am sure I'll not find one youth standing by himself. It's just a part of young people, they are corporate.

I want to read you something from the panchayat trek we had a couple of weeks ago. I've heard that there have been things happening in the Student House this year. I can't say what's been going on has been good or what's been going on has been bad. Somebody read this to me during the panchayat trek and I just want you to listen to it. I'm not asking you to believe it and I'm not asking you to understand it all. I'm just asking you to listen to somebody else's perspective on what's happening with youth in our time and with youth in the Order. This isn't something I'm pushing, it's just something I felt we needed to hear before this weekend ends. This is written by a parent of an Order youth.

1. My child belongs to God only, not to me.
2. My family was created to perform missional task in history for the sake of addressing the innocent suffering in the world, not for the sake of my children.
3. My children can participate in the mission of the family as the revolutionary elite-on their own--not as a footnote to my mission.
4. I have decided to use my children as an experiment on behalf of the present, for the sake of the future.
5. In baptism, I dramatically affirmed the giving away of my children to the Church as symbolized by their godparents.
6. My kids need to know, experience, and decide about what I need to know, experience, and decide about. The spiral curriculum is the means by which that is possible.

Now we want to have a conversation because as I said there are no experts on youth. The experts on youth are all 90 of you.

What was your immediate response to what's been said here?

- anger
- interest
- anxiety
- shock
- bewilderment
- pride'
- consciousness

What caught your attention? Where did you spin off?

- "My children are the children of God."
- not footnotes
- What are you going to do?
- Society asking for service
- "Are you going to shape history or are you going to let it shape you?"
- wasted resources
- no experts on youth

What will you never forget?

- 6th grade trip
- riots in 5th City
- up to armpits in cow manure
- march that no one came to
- one youth at a time in store
- caught in routine
- youth are corporate

Where did you experience that something was right?

- risk: 6th grade girl attending training in Columbus
- East Hanover CYF--police came and left with red faces
- CYF with blacks who couldn't read, but got up and read proposals at the end of the day
- Kentucky--Town Meeting grads want to do something with youth

How have you experienced what we've been talking about as true?

- Friday night youth dances in Philippines
- What are you going to do with your life?
- youth ran to boat to meet us in Philippines after CYF
- youth did cabaret style party and impacted entire high school
- Denver House--saved money for trip to Mexico

What kinds of questions are raised for you on youth in society?

- How make training appropriate and exciting today?
- youth pick methods up in one morning
- How can youth demonstrate their capabilities?

What will be the role of youth in the 1980s?

- acting through establishment when objecting to social injustice
- will be leaders again, listened to
- show people that they care
- show world we will create the future

ANALYSIS

- **Last 20 years**
- **Trends**
- **Vision**
- **Contradictions**

JOURNEY OF THE LAST 20 YEARS

THE WORLD'S 20 YEAR JOURNEY				
The End of Innocence		The Cost of Maturity		
Waking Up	Speaking Out	New Dawning	Rude Awakening	Realizing Limits
60 -Vietnam -JFK assassinated -Civil rights	64 -Martin Luther King assassinated	69 -First man on moon -Relation in China	73 -Vietnam war ended -Nixon resigned	76 79 -Jonestown -Three Mile Island

YOUTH'S REVOLUTIONARY RESPONSE				
New Frontiers	Demand for Peace	Alternative Life Styles	New Freedom	New Demand
60 -Beatles -JFK as-sassinated -Protest Vietnam	64 -Civil rights -First draft card	67 -Hippie movement -Kent State	71 -Everybody on pot -Voting age	78 79 -Year of the child

TRENDS OF THE NEXT 20 YEARS

1. Other forms of education
2. Move towards the basics
3. Usage of free time
4. Looking for alternatives to war
5. Conservatism
6. Youth working together
7. Taking the Third World seriously
8. Taking care of self
9. Environmental care
10. U.S. losing prestige

THE PRACTICAL VISION FOR YOUTH

THE INCLUSIVE SYMBOL				
THE PRACTICAL SENSE				
Intra-global	Effective Skills	THE RADICAL STYLE Obligation	Social Decisions	Awakening
A NEW GLOBAL CITIZENSHIP	A NEW EDUCATIONAL METHOD	A NEW ETHICAL SENSE	A NEW POLITICAL INVOLVEMENT	A NEW GLOBAL NETWORK

I. GLOBAL CITIZENS

In the next 20 years youth will see themselves as global citizens rather than citizens of a particular nation.

II. EDUCATIONAL METHOD

In the next 20 years theoretical and practical methods will be used to equip people in the educational structures with effective skills.

III. NEW ETHICAL SENSE

In the next 20 years people under 25 will fashion a new ethical stance and obligation.

IV. POLITICAL INVOLVEMENT

In the next 20 years there will be new ways created to get youth interested in an directly participating with decisions in political structures.

V. GLOBAL NETWORK

In the next 20 years networks of youth will be established globally who are engaged in the task of awakening.

CONTRADICTIONS TO THE VISION OF THE YOUTH REVOLUTION

1. Youth Economic Straightjacket In the arena of financial backing for youth enterprises, the following blocks: school conflicts with job, inflation ahead of minimum wage, and laws biased against youth indicate that the underlying contradiction is that exploitation of "non-productive members" of society is generally accepted. This is illustrated by a high rate of youth unemployment, low wages, and youth enterprises fizzling out.
2. Disassociation From Society Youth have taken on an "it doesn't apply to me so I don't care" attitude. This is a result of not experiencing themselves as significant part of society. This is illustrated by the fact that youth are aware of world events and news but don't feel that it applies to them.
3. Confusion Over Politics In the arena of political structures we see that the underlying contradiction is that youth are not conscious of how to be a part of the decision making process. This is illustrated by low turn out of eligible youth voters, youth are not aware of what's going on in the political system, and the absence of any kind of youth education in politics and how they work.
4. Lack of Interest and Leadership for Education Education is not enough to keep youth interested. Outside projects are considered as passtime activities. Illustrations include: work/study programs, specialty classes, drop-outs, and teachers without curriculum.
5. In the arena of unappropriate images the underlying contradiction is that there is no sense of urgency, or a symbol for youth to shape their lifestyle after. This is illustrated by: the fact that you can go to school forever, diverse lifestyles, and that there are no "heroes" youth can relate to.
6. In the arena of youth isolation these facts exist: uninvovement of universities with youth, communication is difficult across borders, and there are no structures to unite youth--indicating that the underlying contradiction is the nonexisting common thrust between groups of youth which is illustrated by cliques in high-schools and rival street gangs.

RECOMMENDATIONS

- **Youth Formation**
- **CYF Strategy**
- **Youth Revolution**
- **Transition Years**

YOUTH FORMATION: CLUSTER MODEL

MISSIONAL & SOCIAL ENGAGEMENT

The Cluster Model intends to have missional and social engagement through: extracurricular activities and social engagements are an essential part of being part of Phase I. Extracurricular activities need to be assigned and prioritized during the weekly House Meeting as not to interfere with internal, external life of the House. Refer to the weekly time designs drawn in your quarterly House battleplan.

EXTERNAL LIFE

The Cluster Model intends to allow students to participate in the external mission of the Order. Working as a team will enable students to develop a new role and to engage in CYF, HDP program, and other areas of external life such as Area Councils and maneuvers. The Cluster Model also intends to allow for the extension of relationships to community youth by organizing activities such as workdays and athletics including the planning of these events.

FINANCES

The Cluster Model intends to have the cluster participate in their financial sustenance in relationship to their personal and cluster needs, as well as support of the House. This will be done through a budget decided on by the cluster and the priors of the Area. This model shall include: expenses for personal care, cluster happenings, and House support.

CLUSTER INTERCHANGE

The Cluster Model intends to promote cluster interchange through a monthly rotation of the cluster priorship. The prior will see himself as being responsible for catalyzing the cluster dynamic in the midst of House structures, reporting monthly activities and concerns to the Phase I post, and strengthening cluster models through Area meetings. The Area meetings will be enabled by a Cluster Area Troika.

HOUSE/CLUSTER RELATIONS

In the past it has been the tendency of Phase I students to be engaged in only mission, study or nothing at all. Through the concept of the Cluster Model, we hope to build a helpful tension between mission and study. It is our intent that the cluster model facilitate the students' participation in Order events while enhancing the students' journey through Phase I. Our hope is for the priorship and members of the cluster to decide on the most appropriate form of engagement for that cluster. The cluster will be responsible for making to the House recommendations relative to its quarterly, weekly, and daily time design. The role and the function of the cluster will be articulated through their participation in quarterly battleplanning. This will be a time in which the study assignments, plans for personal and House life, and time designs will be created.

CONTINENTAL CYF STRATEGY

CYF INTENSIFICATION RECOMMENDATIONS

1. We recommend that there be six area newsletters which hold the learnings, miracle stories, marketing networks, etc. in order to ensure interchange in these arenas across the continent. This would be implemented by having one cluster in each area coordinate:
(1) Gather the newsletter forms from each of the cluster Houses in that area. (2) Type up the final form of the newsletter. (3) Send one copy to each House in that area. (4) Send one copy to each of the five other coordination Houses. The coordination Houses would then send these to the other clusters in their respective areas. (5) Send one copy to Global Operations Centrum: Chicago. There would also be a monthly collegium to construct the newsletter report for the cluster.
2. We recommend training adults in CYFs and creating a concrete format in order to interest and motivate more troops.
3. We recommend the formation of a strike force Quarter IV composed of two from Chicago Nexus and atleast three area troops to work with regional awakenment maneuvers to: (1) Set up CYF events. (2) Train regional troops. (3) Market experimentation. This group would also be responsible for working with House clusters to creatively engage them in this effort.
4. We recommend that Houses experiment with three hour evening youth TMs in towns that have had TMs previously. This would allow quick set-up, more youth leadership experience, and awakenment in areas that cannot support the full-fledged construct.
5. We recommend that we have a "Quality Blue Book" complete with miracle stories, letters of authorization, and a statement of the underlying creativity that CYF holds. We also recommend a shortened form of this complete with pictures of CYF that could be sent out to organizations to elicit interest. This would be a product of the GRA. The CYF team would also gather pictures, letters, and quotes for this piece.
6. We recommend that youth who have not had previous experience in a CYF during the past six months be assigned to a CYF outside their region.
7. We recommend that at the end of every CYF participants be invited to one event (i.e. a film show or workday, etc.) as a way to offer practical engagement directly following the forum.
8. In order to objectify troop availability and insure a continental CYF staff, we recommend that clusters would build Day I, Day II time design for the next quarter--that includes school attendance, study requirements, extra-curricular activities, and CYF training and teaching.

YOUTH REVOLUTION STATEMENT

I. ISOLATION OF YOUTH

The isolation of youth in our times is evident in that they are uninvolved in the activities of society. For example: they are left out of adult life, they are seen and not heard, and in the wide-spreading image of "we can't do anything because they won't let us." They are unable to get ahead in society because of the fact that the majority of youth are lacking in basic skills, as well as having an ambiguity surrounding the question of what does it mean to be successful. Youth are caught in the middle by the fact that they don't appreciate the past but are unsure of the future. And finally, youth are unwanted by society as shown by the fact that they do not join clubs and organizations, as well as people who do not think highly of youth let the youth see how they feel, thereby making them feel unneeded.

II. YOUTH ROLES

In the arena of youth roles we can touch on four categories.

First, under leadership for the future-- The leaders must be in charge of the situation, willing to make decisions on behalf of the group willing to risk new ideas and assume responsibility for their actions.

Secondly, under the category of organizer, quick thinking is needed, someone highly trained to take on responsibility of his task, able to explore new patterns of structure, and be dependable and sturdy by being able to stand on one's own two feet.

The new youth role also includes the category of living responsibly. They are able to assume as much responsibility as they get, are obedient to the needs of others, are able to take a corporate consensus, and are able to work with others.

Finally, the new youth role brings new possibility to every situation by opening new doors, by not being intimidated by set tradition, by bringing fresh ideas to the establishment, and by having a one-track mind on the new possibilities and not the old.

III. INAPPROPRIATE IMAGES

Many youth are living in a high class situation where there is no demand on them. They live in the womb of the suburbs. On the other side youth in the ghetto feel they are in a vicious cycle of living on the streets. There's no way to pull themselves out of the ghetto. This situation leads youth to feel unneeded. If there is nothing constructive to do, they might as well be destructive. There is no encouragement to get involved because society places many limitations on youth participation. Youth don't know why they are going to school. They have no role in the planning and feel the curriculum is not related to their future.

IV. QUALITIES OF YOUTH

The quality that we see of the new youth is that they are the key to the future. They have the energy needed for change. Because they are creative and future thinking they know they can achieve anything. Their responses are unpredictable in discerning the future. They have the "go for it" mindset. Their open minded and quick to grasp any situation. Their potential as a group is strong. The experimentation of youth is part of the breed. Their adventurous, daring, love the dangerous and are willing to risk. The new youth decide their own future. Time is theirs and they are non-conformist. They are looking for new values to work for, and are demanding to be consulted. We see these qualities as key for the change they have the potential of doing.

YOUTH REVOLUTION STATEMENT

ISOLATION OF YOUTH			
Uninvolvement in Society	Unable to Get Ahead in Society	Caught in the Middle	Unwanted
Hanging Out	Lack of Basic Skills	Don't appreciate past	Adults unsure how to engage youth
Seen and not heard	Question of what it means to be successful	Unsure of future	Not asked to participate
"We can't do it because they won't let us."	Seeking individual freedom	Peer pressure	Forced into own isolation
Lack of participation in clubs and organizations	How to relate employment to vocation	Dependency on family	No structures for them to participate but with other youth

YOUTH ROLES			
Leadership for Future	Organizers	Responsible	Bring New Possibility
In-charge	Quick Thinking	Able to Assume as Much Responsibility as They Get	Open New Doors
Willing to Decide	Highly trained	Obedient to Needs of Others	Not Intimidated By Set Traditions
Risking	Explore New Patterns	Taking/Making Consensus	Fresh Ideas to the Establishment
Responsible	Solid, Sturdy Dependable	Able to Work With Others	One-Track Mind

YOUTH REVOLUTION STATEMENT

INAPPROPRIATE IMAGES			
Having everything & nothing at once	No obvious use for youth energy	No encouragement to get involved	Narrow school structures
Suburban life boring	Locked into situation	Peers	Boring school curriculum
No hardships to endure	Looking for excitement	Lack of trust	Not related to practical experience
Productive work not demanded	Extra energy to expend	Societal limitations	Not involved in school planning
Protest against too many material goods	Frustrated family situation	Mechanical Age	School pace too slow

QUALITIES OF YOUTH			
Key to Future	"Go For It" Mindset	Experimentation is Part of Breed	Decide Own Future
Energy needed	Quick to grasp situation	Adventurous	Time is theirs
Creative and future think	Open minded	Daring/Risky	Non-conforming
Know they can achieve anything	Strong as group	Love the dangerous	Not willing to work for old values
Unpredictable in response	Full of potential	Like to have fun	Demanding to be consulted

TRANSITION YEARS JOURNEY CHART

Phase	Phase I				Phase II						
Divisions	Experimenting		Confusion Decision Making		Transition Strategy			Frugal Abundance			
Year	15	16	17	18	19	20	21	22	23	24	25
Emphasis	Time for exploring orientation, encounter	Decisions Responsible for driving	Responsible Personal leadership Graduation	Moving to phase beyond high school	Life planning	Actuating life plan	Trying on Phase II	Creating what it is to be Phase II	Decision relative to family	Integrate with society through structure	Solidifying role and moving on to next steps
Life Questions	What are my beliefs versus what are my peers beliefs and what kind of person will I be?		What form of education and how will I shape my life after high school?		How do I survive the struggle with family, vocation, and adulthood questions by myself?			How do I act out decisions I have made relative to who I have decided to be?			

TRANSITION YEARS JOURNEY WORKSHOP

POST HIGH-SCHOOL INVOLVEMENT

We propose to the GRA that we establish a task-force that would look at post high school involvement for Order youth. The major intent of this task-force would be to devise some kind of construct or course that would train our young people in our methods (art form, workshop, lecture building, seminar leadership) and would allow them to work through their questions and concerns about what to do with the rest of their lives (vocation training, how to study, where to study, how to use time effectively, what professions to go into). This will involve taking a look at the constructs that have been devised over the years (such as University 13, Academy, college house, and HDP internship).

GUARDIAN-STUDENT RELATIONSHIPS

In order to enable the journey of youth in the Student House and Religious Houses, we propose that the GRA look at commonizing the guardian-student relationship across the Order through: 1. Every student being assigned guardians (Houses and Student House). 2. The guardian-student relationship being initiated in September with a general meeting among students, guardians, and priory within the House or Nexus. 3. The creation of guidelines to aid in the formation of helpful guardian-student relationships.

YOUTH CLUSTER PLAN

In order to facilitate appropriate participation on the part of youth in the mission of the Houses and to enable youth to have their own integrated structure, we propose that the GRA assign a task-force comprised of youth and adults to examine the roles, responsibilities, and opportunities for youth in the clusters. Specifically, they need to address the questions of an inter-cluster communications packet, the commonizing of assignments and responsibilities for youth within Houses and a sample common weekly time design.

STUDENT HOUSE DESIGNS

We propose that the GRA this summer assign a task-force to look at future designs of the Student House. We propose that university and high school students be assigned as staff. This task-force should work on Student House curriculum with a special emphasis on practical skills, such as budgeting and study methods.

PHASE I SUMMER PROGRAM

We propose that representatives from the high school clusters, Student House and university aged students be assigned to the GRA as part of the Phase I Summer Program.

MANEUVERS

- **Canada**
- **New York**
- **Chicago**
- **Houston**
- **San Fransisco**

AREAS EDMONTON & MONTREAL

1. GETTING EDMONTON CLUSTERS ON BOARD

In order to allow the two clusters in Area Edmonton to experience a CYF, we propose to commission the Saskatoon cluster (Jennifer Ross) to recruit the other area youth to the Saskatoon CYF (Feb. 29), possibly to be followed by an areal youth meeting to reflect on the forum and decide on the strategy of those clusters for the next six months.

2. AREA MONTREAL CYF TRAINING WEEKEND

In order to make sure that all potential CYF faculty in Area Montreal are trained in teaching forums, we propose to hold a CYF training/strategy event in Montreal within the next four weeks depending on the next scheduled CYF. This would enable an area strike force to take seriously the task of penetrating our regions with CYF.

3. PARTICIPATION IN CONTINENTAL NEWSLETTER MANEUVER

In order to participate with the rest of the continent in the youth cluster newsletter, we propose that all Houses are responsible for contributing articles to be coordinated in Ottawa. The first edition will include a write-up on the Saskatoon forum and the results of the Montreal training event.

AREA NEW YORK

FOLLOW-UP AND DOCUMENTATION

In order to insure CYF follow-up, we propose to 1. set-up and hold the Rochester library CYFs, 2. contact some participants of past CYFs to find out what's been happening, 3. set-up a New York Area Cluster/CYF Office in the Rochester House, and 4. start cluster photo albums in Hartford and Rochester to record CYFs, celebrations, activities, etc.

NATIONAL COMMUNICATION

In order to insure on-going communications with Chicago Nexus, we propose to 1. send a copy of our area cluster newsletter to Chicago, 2. notify Sharon of CYFs held each month, and 3. send materials created in Area New York to appropriate person/place.

AREA COUNCIL TASKS

In the arena of Area Council tasks we intend to create a format for meeting during Area Council which is in four weeks. We also intend to get a model out for the monthly newsletter. We will suggest a model for area CYF participation especially funding. We also intend to plan three CYF training sessions including teachers for this. We also intend to hold collegiums in each House on who can teach and is eligible to learn. With the products of these collegiums we intend to make a list of first, second, and third teachers in the Area Council.

AREA CHICAGO

LOGISTICS

In the arena of logistics, in order to enhance CYF programs and have atleast one CYF in each area we will: 1. schedule visits and set-up CYFs and 2. secure recruitment for these events.

TRAINING

In order to train CYF staff in all cluster Houses, training events will be held. They will be set-up at Chicago Area Council in one month and staffed by trained area youth. The intent of the training events will be to support the CYF that will be set-up and to limit travel expenses for future CYFs.

RAISING INTEREST IN EVENTS

In order to raise interest in CYFs and youth TMs we propose to employ the tools of: House workshops, inter-area CYF coordination, HDP workdays, and the global film.

SUPPORT SYSTEMS

In the arena of support systems, in order to have an organized system of self support for CYFs, we propose to design travel and financial models, have CYF materials sent to Houses, do in-kind for CYF, collect authorization letters, and start CYF files. This will help to push CYFs in our area.

AREA COMMUNICATIONS INTERCHANGE

In the arena of area communications interchange, we propose to design and distribute CYF newsletters, create a coordination model with scheduled CYF events and assignments, and hold area cluster meetings during Area Councils. In order to sustain interest we will design models for CYF expansion as well as scheduling non-conflicting events.

AREA HOUSTON

RECOMMENDATIONS

1. New Orleans--CYF coordination
2. Houston--Areal newsletter
3. Youth contribute 10% of income to House self-support
4. Care fund of youth becomes cluster fund
5. Area raise money to send youth to GRA
6. Time design:
 - Work with House every other weekend and study every other weekend.
 - All youth go to House meetings.
 - The weekend youth study, go to ecclesiola.
 - The weekend youth work with House, use ecclesiola night for study.

VICTORIES

1. Seven seniors graduate
2. Five people get drivers licenses
3. 50 youth events by end of Quarter IV
4. Raise money for atleast one youth from every cluster to go to GRA
5. Monthly newsletter
6. Beginnings of community youth core in Gibson
7. Youth group from Orlando to Widen for work-day
8. Houston cluster to Asherton for workday
9. All area youth to Area Council in spring
10. All area youth thoroughly trained in CYF methods and have done atleast one each.

AREA SAN FRANCISCO

We recommend that San Francisco Area intensify CYF as a part of the Area strategy. We propose to do this by 1. a CYF session in Area Council to explain the intent and look at set-up and strategies. 2. A training session with the youth at Area Council.

We will initiate the coordination post at San Francisco House by 1. sending a copy of the Presidium document to every House (even those without clusters). 2. Request every youth's schedules and training needs and 3. put CYFs (scheduled and working) on the Area events calendar.

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