

THE GUIDE



THE WATCH

RESEARCH ASSEMBLY

SUMMER '72

RESEARCH ASSEMBLY		THE NIGHT WATCH OF THE GREAT TURN					DRAMATURGICAL CHART SUMMER '72	
THE HOURS OF PREPARATION		THE HOURS OF THE WATCH			THE HOURS OF PROCESSION			
		VIGIL OF MEDITATION	VIGIL OF CONTEMPLATION	VIGIL OF PRAYER				
<i>Friday</i> 6:00AM 9:00PM		<i>Friday</i> 9:00PM 12:00AM	<i>Saturday</i> 12:00AM 3:00AM	<i>Saturday</i> 3:00AM 6:00AM	<i>Saturday</i> 6:00AM 9:00PM			
THE MEANING OF CONVERSATION	<i>breakfast</i>	STATE OF BEING	MEETING THE BETRAYER	TANGENTIAL EFFECTS	<i>breakfast</i>	THE MEANING OF CONVERSATION		
	MEANING <i>conversation</i>				MEANING <i>conversation</i>			
	<i>lunch</i>	INTENTIONAL ENGAGEMENT	INTENSIFIED ATTENTIVENESS	WATCH/WAKE INTERDEPENDENCE	<i>lunch</i>			
	OCCASION <i>conversation</i>				WATCHING/WAITING <i>conversation</i>			
	<i>dinner</i>	EXPERIENCE OF THE TDMS	WATCHING AND WAITING	COMING PROCESSION	<i>dinner</i>			
	FORMAT <i>conversation</i>				FINAL IMPRESSIONS <i>conversation</i>			

THE CONTENT DESIGN OF THE HOURS OF THE WATCH						
VIGILS	PREPARATORY EXERCISE	THE CONTEXTUAL STATEMENT			LOG REFLECTION	
		TITLE	CONCEPT	CLUE		
FIRST	ninth	OFFICE	SUBMISSIVE OBEEDIENCE	LIFE IN ITSELF	ABJECT CONTRITION	HAVING THE VIGIL
	tenth	READING	IN THE TOMB	INNER SUFFERING	PENITENCE	MEDITATION
	eleventh	OFFICE	THE SIGN OF LIFE	INTENTIONAL ENGAGEMENT	SEARCH ME AND KNOW MY THOUGHTS	THE HOMILY
SECOND	twelfth	OFFICE	WATCHFUL WAITING	INTENSIFIED ATTENTIVENESS	SPIRITUAL REFLECTION	CONSCIOUS STATES
	first	READING	FLUSHING OUT LUCIFER	ULTIMATE BETRAYAL	ANTICIPATION	REFLECTIONS
	second	OFFICE	FLOWING RIVER	RELEASING CONSCIOUSNESS	I WAITED FOR THE LORD: HE CAME TO ME	NOVITAGE/STORY
THIRD	third	OFFICE	EMBRACING THE NEW CREATION	REVEALED SITUATION	ECSTATIC PRAISE	SPIRITUAL HEARINGS
	fourth	READING	GREAT ADVENT	MOMENT OF LIFE	JUBILANCE	RESOLUTIONS
	fifth	OFFICE	FINAL DESTINY	MY ELECTION	WHILE I LIVE I WILL PRAISE THE LORD	THE PRAYER

CORPORATENESS		HISTORICAL		EXPERIENTIAL		SCRIPTURAL	
CORPORATE VOWS	Poverty	WATCH AND WAKE	Path or Trail	DESCRIPTION OF WATCH	Night is Cal	JESUS IN GETHSEMANE	Great Watch
	Chastity		Animals Prowl 24 Hours		But Man is Anxious		Let This Cup Pass
	Obedience		Invention of Watch		Watching in Dark?		Spirit Willing
	Mission		Natural, Habit Broken		Now Can See; Paradox		Flesh Weak
PARTICULAR ENGAGEMENT	Concrete Situation	CHURCH ON WATCH	Sign of Life	THINGS ARE ALIVE	Night Appears Still	SON OF MAN	Tempor Exposed
	Intruding Demand		Night Not just for Sleep		Like Christ in Tomb		Refocus Struggles
	Actual Possibility		Always Keep Watch		Different Action		Own Refusal
	Temporal Occasion		Early Church in Catacombs		Things Alive Look Dead		One Temptation
INNER SUFFERING	Own Trial	DANGER IN SPIRITUAL	Watch for the Eternal	YOU ARE BLIND	Waking to New Reality	EXPOSES THE TOMB	Holds Accountable
	Sin of Advantages For History		Watch for the Moment eg. Cobra & Sumo Wrestler		But Vision Comes & Goes		Terms of Your Death
	Keep Vigilant		Lest One Falters		Night Not Make It Thru Night		Sins of Omission
					You Keep Lamps		Final Obedience
EXTERNAL INDEX	Literal Sign	WATCH FOR THIEF	Comes in Night-Steals	AT AND FOR	At & About Something	POSSIBILITY OF RETURN	Return To Life
	Travel Distance		Unsuspecting You		For Eternal		Processional or Parade
	Points Beyond Means of Grace		Response To the Suffering		Trials and Tribul. Reveals		Wake and Festival
			Walk With Suffering Men		Virgins Ready for Bridegroom		Your Action in Total Plan

SUMMER '72 THE WATCH

RESEARCH ASSEMBLY THE PREPARATION CONTEXT Second Week Week II

FRIDAY BREAKFAST

I. This is the summer of corporate discipline. We are experimenting with the wearing of the cross as a sign of chastity. We would like to have a period of fasting/feasting to symbolize our corporate poverty, and celebrate the Movement's Great Turn with a grand ball. To reinvigorate our communal engagement, we have been discussing the practice of the watch night service.

II. The night of wakeful watching is dramatically presented in the scriptures as the Garden of Gethsemane, with a threepart vigil. On numerous occasions Jesus went aside to pray, or to watch through the night.

III. The Church participated in the watch night service on the occasion of some concrete historical event. Perhaps we could say that our event is the Great Turn. But the Church has always said that the night is not just for sleeping, but for keeping the lamps burning as a sign of life.

IV. The Night Watch dramatizes the paradox of engagement or obedience. One must look into the dark where things seem still or dead, and perceive the moving of the spirit. We watch for the coming of the spirit. In the New Testament and in the early Church, the watch is for the Second Coming. Watching for the eternal call and return of the Word is our obedience.

A. At this point, pull back with a statement like "this is exciting, but I don't know whether we shall do this," or "I'm always a little afraid of these kinds of things."

B. Whole mood is to be tantalizing, humorous, and teasing.

C. Avoid phrases like "staying up all night" or "going without sleep."

D. Do not encourage questions or comments at this point, but receive a few comments if they are forthcoming.

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SUMNER '72 THE ~

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RESEARCH ASSEMBLY THE PREPARATIM; CONiEXT Secon~ We~ ~ It

FRIDAY LUNCH:

Now I don't know about this watch business. I keep remembering pictures in my mind of shepherd and sabbath. How could it be that we watch? Why?

1. Inner suffering watching; waging battles to do with inner suffering the suffering of the world. That's what we would be for in the Church. Deane has anything to do with physical suffering, but it's the interior suffering. It's inner suffering that sustains the spirit of these on a watch. The experience of having one's whole life utter agony is what's pointed to. That which sustains and nurtures the spirit is the insight that comes in recovery of spiritual exercises.

II. Awareness intensified is what's going on in a watch night. The activity of engagement, utter engagement, releases the self in awareness of the situation and of his relationship to the suffering. The intensity is what allows him to be ready to go on. On the other hand, that's struggling to surface within. The struggle will be there, the self that wants to block out. It's a war. Deane will be then, but the other world stance intensified in the night watch is to hold in check the enemy.

Well, now I don't know do you suppose we ought to try this? What would happen to us in a watch night? What would we be doing?

CONVERSATION:

- a. What experience have you had with watch night service?
- b. What is the history of the Church that informs us about the night watch?

Looks like maybe we will be having this watch night. Remember we will keep it experiential, and we'll be around with it. You paddle and have fun with these things, so keep your objectivity and detachment, while at the same time you're serious about what you're doing.

We can be nonchalant; you're not! You're not, Des; that doesn't mean you opt out in the end as things go. I see you decide to play around with it; it's watch, you take the paddling seriously. You decide ahead of time to jump in and say, "Shoo, de-nt!" Well, all the ones that are going to be knocking on the door and lurking in your ears. You

get that all straightened out before you start. And us please a word to you, together to no glory in this, try it one night, and talk about it, and that will be the end of it. No regards in heaven, no need to put on your stic's hat and march through. Let. Just do it and see what happens.

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Id:SFJ~I ~!

~NE PI~JUUNION CONTEXT

1~1E WATCH 6

Second HeekN'eeek II

~OIIIVERSATION (Oooti~d):

That Christ~ato~ahe pherd3 keeping watch over their flocks by night all the while that I've seen bathrabs, towel turbana 11611, what would that # ~ the Other World to have a watch

FRIDAY SUPPER:

, I. You In~the thing that eakes w able to have an authentic watch "dudco, to keep vigil in the night, is that we know we are

no better than other people. He are the ones who close our eyes to left around us. He has ~ DO ~ vision than others. But it is in the learning, the learning which enable us to decide to open our eyes and watch.

11. The watch "will expose our contingencies. Now we know about our canting, about the fact of our teeth, and then we will know, really in our contingency. Thus, as with all the religious murcia, the watch is out to enable mission as the church. It is true here is a spiritual training, the kind Joseph was talking about Sunday.

Just of this research, and future research, and carrying out the NSV, the dependent on the spirit training we undergo.

is. So that us ~riant with a watch and wake. Maybe at 9:00 PM.

N DourP~ICIPH~IT LOGS

COIIVER:ATI011:

1. Choose a short book ~ selection of readings for your watch. (What are you, yourself, I'd do about a watch about?)

2. Choose a short book ~ selection of readings for your watch.

3. Read through Log add E Low chart for participants.

4. ~ q~tia#? Instructions for gathering at 9:00 p.m.

SUMMER '72

RESEARCH ASSEMBLY

THE WATCH

NINT HOUR FIRST VIGIL

"SUBMISSIVE OBEDIENCE" Second Week/leek II

OFFICE

OF

CO~LINE

(TO BE DONE BY ECCLESIOLA)

Compline is night reflection or the hour of the evening prayer. All of us have bedtime prayers. Compline is the time of our corporate reflection.

THE

CONTEXTUAL

RTATE ~NT

LIFE IN ITSELF:

Watching is an ontological reality. All of our life we are on a watch. Even in our sleep we see dreams and visions. Watching has nothing in the first instance to do with piety, morality, or Christianity. It is a spirit reality grounded in the way life is.

By means of fire, tools, and symbols, primitive man was able to keep watch at all times for natural dangers. But more than a practical use, the watch by the fire was for sheer fascination. The dancing flames and their capture was the symbol of the adventure that separated mankind from the beasts.

Our contingency today is not in the natural dangers primarily, but in the historical vicissitudes. We watch historical phenomena. But the meaning is not apparent; there is more than the occurrence. We look deeply into life itself. We must watch for the spirit. This is our call to obedience. This is our adventure into new humanness. Tonight we watch for all of history.

THE

LOG

REFLECTIONS

NAMING THE VIGIL:

It is extremely important to create the categories of time in the night. By naming each vigil, one builds his journey and relates self-consciously to the watch. Name each vigil sometime during the three hours. What name would you give to the vigil to start your reflection?

INDIVIDUAL OCCASION FOR WATCHING?

Remember in the Journey to the Last, there was both the corporate and the individual "goal" for the Journey. In your reflection on the watch, jot down: What is your individual reason for watching? Or, what is the occasion for your watch?

Series 7n

ARCHASSEMBLY

THE WATCH

TENTH HOUR. FIRST VIGIL Second Week II

"IN THE TOWER"

OFFICE;

OF

COMPLINE

THE

COMMUNION

STATEMENT

THE

LOG

REFLECTIONS

(TWO OR FOUR PEOPLE; SHOULD BE APPOINTED TO SAY THE OFFICE REPRESENTATION)

INNER SUFFERING:

Inner suffering cannot be compared with any physical suffering. For it is the experience of one's whole life as constant agony.

The experience of loss, fog, floating is the eternal lack of object. Now is the time of uncertainty; yet do you not now feel a sense driving onward?

The experience of purposelessness, unclarity, and no vision is the eternal lack of objectless blindness. Now is the time of fainting on the way yet this is a corporate exercise and do you not now grasp a strong feeling of belonging?

The experience of rage, fire, and antagonism is the time of apostasy and our very irritation is the motivation for turning matter into spirit as we wait for the word.

Jesus had no answer or authority for the problem of having to deal with his spiritual struggle and simultaneously with the individuals who intruded and occasion his struggle. This period of external calm and quiet is also the time of intense inner suffering.

MEDITATIONS ON THE PEOPLE OF GOD:

As you now move to reading or reflection, jot down what figures have been coming to mind relative to dialogue with the People of God. With whom have you conversed that catapulted you into the communion of saints?

Series 72

RESEARCH ASSEMBLY

ELEVENTH HOUR: FIRST VIGIL Quarter 1, Quarter 1

"THE SIGN OF LIFE" ~

OFFICE

OF

COMMUNION

(TO BE DCNE BY TEAMS)

Cornpline is the time when day's events are examined and events are evaluated so that solitary sorting takes place out of which the future is forged and promises are claimed.

CONTEXTUAL

STATEMENT

INTENTIONAL ENGAGEMENT:

This is the awareness that to live is to be involved. Involvement is a life dynamic. Participation in the watch is the selfconscious rehearsal of one's engagement. It is a symbolic act of traveling the distance. Unless you engage in ~he watch, one does not know what obedience is about. Being clear about a life dynamic comes from intentional experimentation, not ideas about it. Watching is a discipline for obedient doing; it is a spirit exercise for corporate engagement.

It is not just action, dogoodism, or business. But it is work. This is the work for sustaining spirit. Everyman works. Everyman works for sustenance. The watch transparentizes your effort. Sleep is the symbol for transparent work. In it, you rest while you work. Yet you are not oblivious to what is going on, you completely allow your conscious and unconscious dimensions to participate in the act of sleep. You now intend your sleep. You possess it. You do something to it by watchin~.

This is your power of invserment of life. But this is not just any investment of time and energy. This action is built on concern for the spiritual care of mankind. All participate through you in the Great Turn.

THE

LOG

REFLECTIONS

INSTRUCTIONS FOR WRITING A HOMILY

Thus far in the vigil we have been preparing for the activity of writing a homily. You will find in your guide instructions for this. You will want to find a place where undisturbed you can complete your homily by midnight. Do you have any questions about the instructions?

SUMMER '72

RESEARCILiA~3DyLY

OFFICE

OF

MAIINS

THE

CONTEXTUAL

STA~

THE WATCH 10

TWELFTH HOUR: SE~ND VIGIL Second WeekWeek II

"WATCHFUL WAITING!"

(TO BE 1)CNE BY ECCLESIOLA)

Matins holds the thema of the Holy Mystery. Reflactions on the Second Coming is imaged by the Virgins wat~hing for the R ri de z~room's return.

INTENSIFIED ATTENTIUENESS:

The intensification that occurs is relati~e to your sensitivity to the situation. one's selconsciousness of his relatedness is increased. Phys~ cally and spiritually things seem mere real and there the unrelate1 and tangential seem to comP together.

One is aware of the s~n of inadvertence or thoughtlessness. One realizes how unaware he has been to the situation. One is overwhelmed by the things he has missed or not paid attention to. One is conscious of things he has been unconscious about.

This consciousness of consciousness is the action that is inaction that is attentiveness. This is life within itself. This is spiritual awareness which is all that God requires of you. He doesn't require that you get on top of it; only that you are in it, and you must not let a second out of this 24 hours deliver you. Then one more omission arises and you think it's ha~e but it's love and you are it. Then the discontinuity.

THE

LOG

REFLECTIONS

CONSCIOUS STATES:

1. What was on your mind whiie you worked?

2. What state of being do you experience?

(Have most of Eccle~iola respond by "Ding around")

SUMMER '72

RFn~AReH A~sEMsrY

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FIRST HOUR: SECOND VIGIL Second WeekWeek II

"FLUSHING OUT LUCIFER"

OFFICE

OF

MATINS

(TWO OR FOUR PEOPLE SHOULD BE APPOINTED TO SA" T';E OFFICF REPRFRF~JTATTnNAT,T.Y ~

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STATF:7!~ T

ULTIMATE BETRAYAL:

Jesus went to watch three hours. In the first hour his response was "Let this hour pass...Not my will but shine be done."

Then he thought he would go back to the disciples, but found them sleeping. "The spirit truly is ready but the flesh is weak," was his reply.

Then he thought he would Just go and march on into the betrayer's hand, "Take your rest, I must go on."

Then Jesus decided I am the man and proceeded with the vision of the "Son of man sitting on the right hand of power and coming in the clouds of heaven."

Watching flushes the real tempter out into the open. It takes all of one's struggles and focuses them before the Lord. The only betrayal is to refuse to be the Son of Man. Only have one temptation before the Lord. You can really handle all other temptations. The only struggle is with being the son of God, being the called one.

THE

LOG

REFLECTIONS

THE PEOPLE OF GOD:

What has the watch done to Summer '72? What does it objectively mean, relative to the Great Turn?

reflect .

Jot down notes to yourself in the log as you read and

S,T~,~R '72

W~ARh AScrMBIY

THE WATCH 12

SECOND HOUR: SECOND VIGIL Second 11 weekweek II

" FLOWIN, RIVER"

OFFICE

OF

MA TTNC

(TO BE DONE BY TEAM S)

Matins is the first hour of the morning as preparation for rising as the new day is anticipated, the spiritual theme is set for it

THE

CONTEXTUAL

~TAT~M~NT

RELEASING CONSCIOUSNESS:

Do you feel like you could go on for the remainder of the night? Watching is a sustained push against the mystery, allowing conscious responses to flow from within. It is now one can grasp a single focus, including and encompassing all your images. Then one is prepared as the wise virgins for the great occasion.

In the watch the awareness of the tomb is exposed. One could go on or do anything but for the fact of the grave. One could go on for 24 hours except for the habit of sleeping or resting 8 hours. In the watch the tomb is there, but is the reality over against which authentic participation in life is possible.

Now one can concentrate and centralize his life. One realizes he can move out. One can forge the singleness of vocation. Everything you need is at hand. The night is transformed.

THE

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LOG

R~ FLECT T ~N~

INSTRUCTIONS FOR WRITING A SELFSTORY:

We will participate in the exciting adventure of writing, a "selfstory" or legend. Instructions are included in the participants' manual for this activity. You will want to turn to this now and work to complete it by 10:00 a.m. If you have any questions, I would receive them at 10:00 a.m.

SUMMER '72

RESEARCH ASSEMBLY

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THIRD HOUR: THIRD VIGIL Second Week Week II

"EMRRA-TNF THF: N-W OT2FATTnMT"

OFFICE

OF

LArIT)~

(TO BE DONE BY ECCLESIOIA)

Lauds is the hour of the divine imperative, the time of awakening ourselves to the wonder of the new day.

THE

CONTEXTUAL

STATEMENT

REVEALED SITUATION:

It's the middle of the night; it's dark and you are in the depth of darkness, watching. One experiences a sense of being in the Lotom. It's still: stars, trees, and waters are as if standing still. You are quiet. And that's the way it is. And this is the darkness, and the darkness and quietness of this close, quiet. Elsewhere the turmoil of day has died away and everything is at rest.

But look, things have not stopped. Things are at rest, but life is going on. Things are vibrating; things are pulsating; things are alive. Life has not ceased. They looked dead but that's not the case.

The church is on watch: she remembers the nighttime watch her Bridegroom. She thinks of the night vigils of the early Christians in the catacombs. The church insists that night is not just for sleep. Night is a symbol of life on the earth. We are like the virgins in the darkness, preparing for the bridegroom.

'About midnight, there comes a call. Look! here comes the bridegroom! Go out to meet him! Keep watch then, for you do not know either the day or the hour in which the Son of Man is coming.

TTrTr

LOG

REFLECTIONS

SPIRITUAL MEETING:

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1. What is a watch? (Push gently, but thoroughly.)
2. Have you been aware of creativity? of freedom?

SUMMER '72

RESEARCH ASSEMBLY

FOURTH HOUR: THIRD vln~T

~CREAT ADVENT''

THE HATCH

Second WeekWeek II t

OFFICE

OF

LATIDS

(T';70 OR FOUR PEOPLE SHOULD BE APPOINTED TO SAY THE OFFICE REPRESENTATIONALLY.)

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STATEMENT

I50MEIIT OF LIFE:

We've discovered that in the objectivity of awe, there is both fear and fascination. The fascination of the night watch has driven us to the deep fears of life that we all have. We come to the wake or the walk or the march. Thus we meet in the real **dread of the 20year march, fearing whether we will make it, stand, or prevail in the way.**

This is also seen as our darkest hour, just before symbolically the dawn. Now as the march to battle approaches, real terror occurs. We know the cost; we have seen the future. We have made the march symbolically and are afraid.

If we must not stoically march; we must process, war; into life, real life with a style. This is more like a parade, a celebration, a festive rehearsal of the 20year march. This becomes a Holyday, a holiday of mirth, gaiety, and ecstasy as we fit this march into the plan of redemption.

THE

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TWENTYYEAR RESOLUTIONS:

1. What are your resolutions for the new man?
2. What are the resolutions for the new church,?
3. What are the resolutions for the new world?

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SUMMER '72

RESEARCH ASSEMBLY

WAKE CONTEXT

THE HATCH**Second WeekWeek II**

The watch is concluded with a celebration known as a "wake" which reflects the joy of fulfillment or completion. This festival comes as the struggle is over. The back of spiritual lethargy, apathy and neutrality is broken. It is now a time of joy which demands a stylistic procession, much like a parade in medieval history or a pageant in the Eastern Church. We will celebrate with a processional and the Daily Office.

1. Each Congregation gathers on its floor by Ecclesiola and Teams at 6:00 a.m.
2. The gong will ring the number of your Congregation when it is to start down the stairway two abreast.
3. Congregations will take their places in the assembly room for Daily Office.
4. Congregations will leave the assembly following Daily Office by floors in this congregational order: III, I, VI, V, IV, II.
5. Breakfast will be served in Con~re~ations.

SUMMER '72

RESEAPCH ASSEMBLY

THE WATCH 15

FIFTH HOUR: THIRD VIGIL **Second WeekHeek II**

"FINAL DESTINY"

OFFICE

QF

LAUDS

(TO BE DONE BY TEAMS)

Awakening brings one to the realization of all that new day is, its tasks and its wonder.

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STATE ~NT

MY ELECTION:

Your own trial and tribulation are not the external problem. Watch for the fact that you are the guy who has closed his eyes to the quivering, pulsating life all around you; you are blinder than a donkey you are as visionless as the next guy. Afraid you are not going to make it through the night, not going to see the vision, not make the march.

Watching and waking reveals that from **birth I have had my eyes closed, experienced myself as blind, but then I see too**, see the need and hear the call. My whole life has been a rhythm of watching and waking.

But any suffering brought to you is not for your own sake, but for the sake of the anonymous suffering is not given for you but for the sake of history. For instance, you see one man taken, another not taken; that addresses you **BUT YOU PASS IT ON BY THEN THE INSIGHT COMES: THIS IS A HORRIBLE WORLD NEVERTHELESS, IT IS GOOD: HUMANNES IS IMPOSSIBLE WITHOUT SUFFERING.**

"SOW TO THE WIND, YOU REAP THE WHIRLWIND." If you don't keep the lamps lighted, history is erupted! One realizes you must keep the oil in the lamp.

THE

LOG

REFLECTIONS

INSTRUCTIONS FOR WRITING, A PRAYER:

All of us pray. Our activity for this vigil is to write a prayer using the classical format which you will find outlined in your manual which you will turn to now. Looking at the instructions, do you have any questions?

SUMMER '72

RESEARCH ASSEMBLY

POSTWATCH REFLECTION

THE WATCH

Second Week

SATURDAY CONVERSATION

B PRACTICES:

- a. What reflections have you had since the Watch?
- b. What is the meaning of a Watch?

QUESTIONS:

- a. What is the practical consequence of having participated in the Watch?
- b. What is the relationship between watching and waking?

SUPPER:

- a. What kind of role could the Watch/Wake play in the life of the renewed local church?
- b. What kind of role could the Watch/Wake play in the life of the Movement?