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--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 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 put 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.

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. The 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 READINGS OF THE WATCH

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 anyone --you are as visionless as the next guy. Afraid you are not going to make it through the night, not going to keep 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 unsynonymous--your 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: HUMANNESS 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 lamps.

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 lostness, foginess, floating is the eternal rack of objectless doubt. Now is the time of uncertainty; yet you feel a sense of driving onward.

The experience of purposelessness, unclarity and no vision is the eternal rack of objectless blindness. Now is the time of fainting on the way, yet 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 watch for the word.

Jesus had no answer or authority for the problem of having to deal with his own spirit 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.

The Watch

Wednesday afternoon			Night			Thursday morning		
11:00 to 12:00	Order Presence	Joe Mathews Jim Mathews Neil Vance John Epps	7:00 to 8:00	Singapore & Suva	Tim Lush Julie Hays Scott Morris Augusta Javasekara	8:00 to 4:00	Nairobi	Warren Tolman Nancy Lamphear Linda Barnes Joseph Kameme
12:00 to 1:00	Montreal & Caracas	Brian Robins George West Teresa Lingafelter Lela Campbell	8:00 to 9:00	Hong Kong	Aimee Hilliard Bill Bonnell Bruce Donnelly Judy Hess	4:00 to 5:00	Cairo	Mark Poole Jean Poole Gene Boivin Iris Boivin
1:00 to 2:00	Chicago	George Walters Steve Allen Barbara Barkony Mary Laura Bushman	9:00 to 10:00	Tokyo	Carl Hickey Michael Shaw Mary Work Bob Griffin	5:00 to 6:00	Frankfurt	John Oyler Marilyn Oyler David Elliott Mary Jane Elliott
2:00 to 3:00	New York	Justin Morrill Joyce Ollison Nelson Stover Delores Morrill	10:00 to 11:00	Calcutta	Gayle Thompson P.T. James Umakant Singh Donna McClesky	6:00 to 7:00	Paris	Bill Parker Helen Williams Desmond Avery Ann Avery
3:00 to 4:00	Houston	Donald Clark Bill Slicker Sandy Powell Ike Powell	11:00 to 12:00	Madras	Mali Balm Dharmalingham Jane McClain Jean Long	7:00 to 8:00	Brussels	Charles Hahn Doris Hahn Claire Whitney Joel Wright
4:00 to 5:00	San Francisco	Bob Knutson Bob Vance Dick Kroger Gary Forbes	12:00 to 1:00	Bombay	John Patterson M.C. Thomas Kamala Parekh Ann Slicker	8:00 to 9:00	London	Don Cramer Mary Hampton Jennifer Leenhouts Joel Wright
5:00 to 6:00	Edmonton	Rob Duffy Ann Duffy Duncan Holmes David Tickner	1:00 to 2:00	Dehli	Mari Paul Vivian Paul Cyprian D'Souza Mary D'Souza	9:00 to 10:00		GREAT HALL
6:00 to 7:00	Sydney	George Holcombe Garnet Banks Wanda Holcombe Liz Banks	2:00 to 3:00	Lagos & Kiahsaq	Ted Farrar Richard Kitney Claudia Haman Joanne McCabe	10:00		FUNERAL

THE WATCH in CELEBRATION of the LIFE and DEATH of DOUGLAS GEORGE EMIG

CINN. R. H

THE HOURS OF THE WATCH

THE
HOURS
OF
PREPARATION

VIGIL OF
MEDITATION

The recollection
of events and
experiences from
Doug's life.

VIGIL OF
CONTEMPLATION

The reflection
on how the
mystery was and
is being revealed
in Doug's life
and death.

VIGIL OF
PRAYER

The claiming
of the promise
of the completedness
and the endlessness
of Doug's life.

THE
HOURS
OF
PROCESSION

FILES

FRIDAY

SATURDAY

SUNDAY

6	9	12	3	6	9	12	3	6	9	12	3	6	9	12	3	6
VESPERS	COMPLINE	MATINS	LAUDS	PRIME	TERCE	SEXT	NONE	VESPERS	COMPLINE	MATINS	LAUDS	PRIME	TERCE	SEXT	NONE	

THE WATCH IN CELEBRATION OF THE COMPLETED LIFE OF DOUGLAS GEORGE EMIG

THE
CONTEXTUAL
STATEMENT

The church has participated in the Watch throughout its history. The night of wakeful watching is most dramatically presented in the scripture in the Garden of Gethsemane, where Jesus went aside to pray, or to watch through the night. The church has always known that the night is not just for sleeping, but for looking into the dark where things seem still - to perceive the moving of the spirit. The Watch of the Church is for the coming of the Spirit and the return of the Word.

The
Design
of the
Journal

WRITING IN THE JOURNAL is done under the rubrics of meditation, contemplation, and prayer.

MEDITATION: Recalling experiences and events from Doug's life.

When was the first time you remember encountering Doug?

When did Doug surprise you?

When did Doug make you angry?

What humorous experiences do you remember?

When did you see weakness in Doug that pointed to his humanity?

When do you remember being addressed by Doug's life?

CONTEMPLATION: Reflecting on how the mystery was and is being revealed in Doug's life and death.

Where did you encounter the mystery in the midst of his life?

Where did you encounter the mystery in the event of his death?

PRAYER: Claiming the promise of the completedness and the endlessness of Doug's life.

Prayers for resignation

Prayers for comfort

Prayers for grace

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