

Sarah Buss: 10/30/72 Collegium

DEATH OF DOUGLAS GEORGE EMIG, 1968 - 1972

Fred and Sarah Buss were assigned to represent the Order at the funeral of Douglas Emig in Cincinnati. This is a draft of the report given in collegium

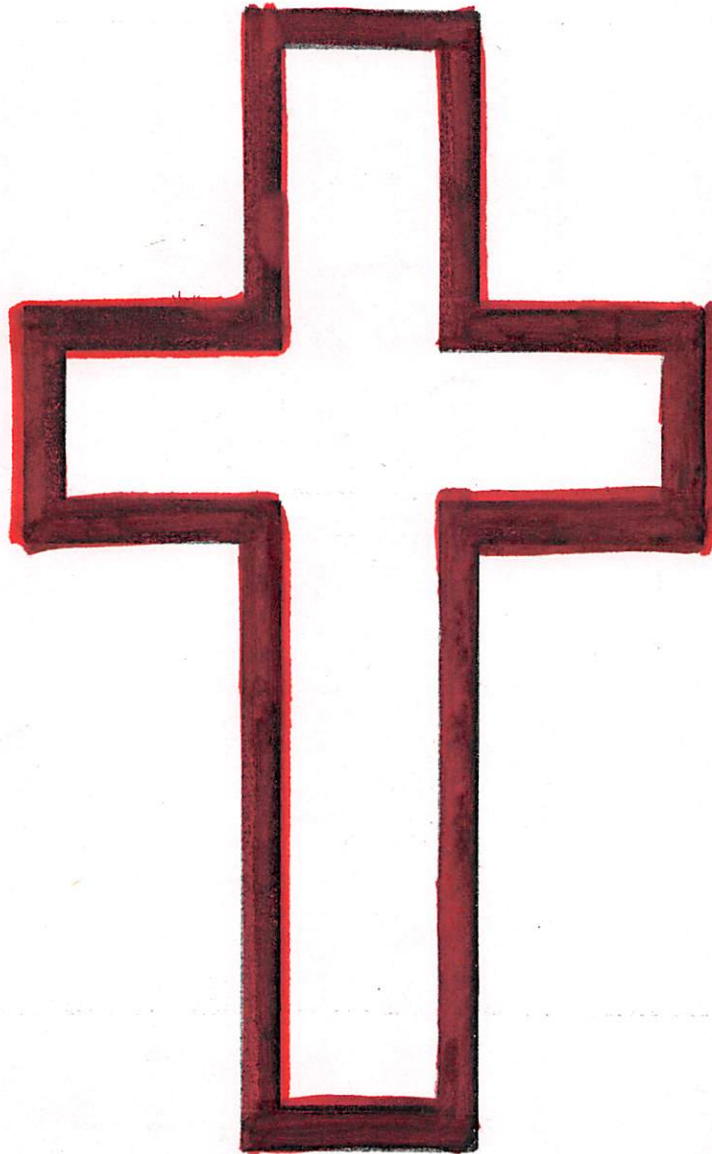
I am afraid that I find it more difficult to give this report than I had anticipated, I mean than I had anticipated 10 minutes ago. It should be a 3 or 4 hour report in which we just stew together because it is very clear that we are not the same body of people after this. And we are the body of people who will be called to reenact this celebration again and again. I want to speak in 3 areas if I may do so. I am going to begin by saying a little bit about the background. Marge Emig is a woman about my age, whose husband died of cancer a year ago this month. On this occasion, her 4-year old son was senselessly killed in an accident as a truck went around a corner. I want to come back to that senseless dimension of it.

The first thing I would point to is the Watch. When Fred and I arrived there, a watch was in being, every three hours the Canonical Hours, with two people assigned in between to write meditations from Doug's life, and contemplate the meaning of this event, and to pray for the future and present. That watch was a fantastic thing, set in the Religious House living room with Doug's casket draped with a banner created the night before. If you read through some of those meditations - no sentimentality - just people speaking in those books. I think we are going to have to wait a while to know what that means. I stand here to say that never again will it happen in our body that one will go unwatched until he has been rendered up to eternity. And I would say, secondly, that the fantastic thing that occurred determining our whole future was that the funeral was in one of the galaxy churches, mostly movement people there, some others from the local congregation as well, and from the House, participated in this event. And the witness that was given, was given taking into account the dimension of endlessness. And while that wasn't dealt with head on, I would say that we have now brought back to the local church the meaning of eternal life and that while we are unclear on that yet, and while we have a lot of work to do, that is now done. The singing, without any music, was vibrant. The presence in the room - no sentimentality - was overwhelming.

Then maybe to say a brief word at the point of the experience or the struggle principally of the House but finally of us all, in the dimension of guilt. Doug was a four-year old boy who went to the preschool two short blocks down the street. The kids all walked together; he was the youngest one in the group. The others were 11 and 12 years old, elementary age and so on, and he was standing on the curb. He hadn't run out into the street. The light had already turned red for the big yellow and black crane truck. It would have been perfectly all right for him to have gone out into the street. The truck turned the corner, the driver never knowing that he had hit Doug, ran over him and he was killed instantly. The truck went on several miles, and crossed a bridge before the truck behind him at the corner caught up with him to tell him what had happened. The experience of overwhelming guilt, of "If I had done thus and so." Can you think back over the children's structures that you have participated in? It would have been easy if it had been that way, if they had made some mistake, if they had sent him by himself, if they had broken the structures, if they had said to hell with them that morning. That would have been releasing,

that could have been absolved. But I think what we discovered happened, was there was nothing to absolve, the guilt happens interiorly. Therefore, everyone in the house has his reason why it is his fault. And that was the interior struggle that was there. And it began to dawn that - yeah, this is my fault. The final judgement brings the guilt of everyman to light. And what we discovered is that it is only going to be on the other side of taking unto themselves every man's guilt, or just that you first say NO to absolution; NO to a God that would do such a thing; NO, and that only on the other side of that NO to absolution do you have time and breathing space to take upon yourself the guilt of every last man. I think, then in taking on the experience of the guilt of every last man, until you alone bear the guilt of the whole world, can you then receive absolution. And then when you receive absolution in that context, not only your life is received but you know that every life is received and particularly you know that the life of Douglas Emig is received. That he is the one rendered up to History, the one who knew what it meant to be loved of God. If you've thought the children don't participate in the Order, if you didn't think they participated in the March, that will never again be in doubt. As he participated in those emerging generation structures, in his life given him, he participated in what it meant to be loved of God. And now, he is rendered up to be free to be forever one who loves God without the distraction of the cares of this world. He be's his being eternally in the love of God.

Naked I came from my mother's womb,
And naked shall I return.
The Lord gives and the Lord takes away;
Blessed be the name of the Lord.
Throughout all this Job did not sin; he did not charge God with unreason.



CELEBRATION OF THE COMPLETED LIFE OF

DOUGLAS GEORGE EMIG

February 28, 1968 - October 26, 1972

THE OBITUARY OF DOUGLAS GEORGE EMIG

Douglas was sent as a child of God to live in this world, and now he has been called from it. He was sent to be a part of the family of mankind. He was born on February 28, 1968, in Euclid, Ohio. He died on October 26, 1972, in Covington, Kentucky.

Douglas was a son and a brother. He was a son to Roger and Margery Emig. He was a brother to Karen. Mother and sister now survive him. He was currently assigned to the Cincinnati Religious House where his particular assignment was to the First Methodist Church Day Care Center in Covington.

Douglas understood himself as living in the universe on the planet earth. His global servanthood was acted out as he was a part of the Emerging Generation of the Order. His early self-consciousness that his life was beyond himself put him into the struggle with self-denial which marks the life of every chosen one. His being, now rendered up to all history, is a sign of a decision to embrace the world in its totality and in its depth.

Douglas was an offspring of the historic church, being baptized on May 12, 1968, into the Methodist Church. He was raised by the historic community and nurtured by it. He considered himself to be a churchman. At his death he now claims his place among the congregation of the faithful and triumphant.

Douglas was a unique spirit who acted out his joy by running. His stance was carefree. He chose to love each moment, receiving every situation as it came. He was a sensitive individual who was aware of his effect on other people. He responded directly and boldly to people's presence and sent them out to be the Church. He lived before the fact that his life was totally loved of God, and symbolized this to those he touched. His life is now complete and will itself remain a part of the eternal love of God, being given back to the mystery from which he came and to which he already belongs.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.