



WALK TO

EMMAUS

THE UPPER ROOM®

3-DAY SCHEDULE



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Walk to Emmaus 3-Day Schedule

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CONTENTS

3-Day Overview	5
3-Day Schedule	
3-Day Schedule—Thursday	7
3-Day Schedule—Friday	17
3-Day Schedule—Saturday	35
3-Day Schedule—Sunday	51



3-DAY OVERVIEW

Day 1	Day 2	Day 3
<p><i>God</i> Proclamation/Call Divine Invitation</p>	<p><i>The Lord Jesus Christ</i> Conversion Our response</p>	<p><i>The Holy Spirit</i> Consecration Christian Life in Mission</p>
<p>Morning Meditation THE LOVING FATHER (Prodigal Son) God loves us unconditionally and longs for our return.</p>	<p>Morning Meditation FOUR RESPONSES TO CHRIST In view of these, how will we respond to Christ?</p>	<p>Morning Meditation HUMANNESS OF JESUS God uses our humanness to touch this world with grace.</p>
<p>PRIORITY Human beings are shaped by a unique capacity to make decisions about their priorities. What is your priority?</p>	<p>GROW THROUGH STUDY New life in Christ involves growing through study of scripture, tradition, and our world (giving our mind to God).</p>	<p>CHANGING OUR WORLD Disciples will transform their environments by being a Christian presence in the four fields of ministry.</p>
<p>PREVENIENT GRACE God's love searches us out, seeks to redeem humanity, and wants to give us a life in grace.</p>	<p>MEANS OF GRACE This new life in Christ is made real by means of sacraments and other sacred moments in which we celebrate Christ's overcoming death in our lives.</p>	<p>Sanctifying Grace Disciples continue to grow in the grace of Christ through obedience to the Holy Spirit in the disciplines of prayer and service.</p>
<p>PRIESTHOOD OF ALL BELIEVERS God's love is shared by Christians called to be the church—to be priests to one another, a channel of grace between God and people.</p>	<p>CHRISTIAN ACTION This new life is expressed by sharing Christ as a friend with friends—giving one's hands and feet to God, both in the church and in the world.</p>	<p>BODY OF CHRIST Disciples are called together to be the body of Christ, joining their gifts for ministry and mission to "the least of these."</p>

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Day 1	Day 2	Day 3
<p align="center">JUSTIFYING GRACE</p> <p>By God's grace, we are accepted and set right with God in Jesus Christ. New life in Christ comes when we say yes to God's offer of grace.</p>	<p align="center">OBSTACLES TO GRACE</p> <p>This new life is not free from obstacles of sin, but grace and discipline enable us to overcome obstacles and grow through them.</p>	<p align="center">PERSEVERANCE</p> <p>Disciples of Jesus cannot make it alone but can persevere with strength from the Spirit through mutual support in accountability groups.</p>
<p align="center">LIFE OF PIETY</p> <p>This new life is rooted in a living relationship with God, sustained by grace through spiritual disciplines—giving our heart to God.</p>	<p align="center">DISCIPLESHIP</p> <p>This new life is discipleship, life lived in grace, following in Jesus' footsteps, growing in his likeness—giving heart, head, and hands to God.</p>	<p align="center">FOURTH DAY</p> <p>The three days are over, but Day Four begins. This is Emmaus's purpose: a lifetime of discipleship, bringing new life to our churches and conveying grace where we live.</p>
<p align="center">Day 1 Focus</p> <p>God graciously offer us a relationship and a new life centered in Jesus Christ.</p>	<p align="center">Day 2 Focus</p> <p>Christ models our response to that gracious offer and our living in grace as disciples through practicing the means of grace.</p>	<p align="center">Day 3 Focus</p> <p>The Holy Spirit has a strategy for bringing new life and transformation to our world through us and our ongoing participation in that mission as the church.</p>

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3-DAY SCHEDULE— THURSDAY

7:00 p.m. Registration and fellowship (Team members should arrive early.)
Begin 72-Hour Prayer Vigil.

7:30 p.m. Pilgrims and team move to conference room (the “Send-Off”).
Sponsors go to chapel for Sponsors’ Hour.

When all the pilgrims are present, the Lay Director calls out the names of the weekend participants, making no distinctions between pilgrims and team members. (The Lay Director reminds the Emmaus Community to hold applause until all names have been called.)

The Lay Director asks pilgrims to repeat their names aloud when each one hears his/her name called and to join the lineup of those who are taking the Walk. The Lay Director calls individuals by name and asks them to repeat their names for two reasons: to assure correct pronunciation and to provide an opportunity for each one to speak in front of a large group. This speaking aloud before the group is part of leadership development. After all participants have joined the line, the Emmaus Community demonstrates its support of them with applause. Treat all pilgrims and team members as equally and respectfully as possible—not with hoots, whistles, or similar actions. The point is to affirm and encourage them, not to frighten them or make them uncomfortable.

As pilgrims are led to the conference room or retreat center, the Emmaus Community serenades them with a lively song.

INTRODUCTIONS

Assistant Lay Directors introduce one another by stating the following information:

- Name
- Family members
- Church
- One interesting fact about the person
- Pilgrims pair up and introduce their new friend to the group.

Write or project these criteria to remind pilgrims. Ask each pilgrim to find a partner, learn this information about each other, and then introduce his or her new friend.

Assistant Lay Director introduces Spiritual Director for weekend.

Spiritual Director introduces Assistant Spiritual Directors and explains their role for the weekend.

Spiritual Director

This offers an opportunity to

- 1. Welcome the pilgrims. (briefly)*
- 2. Express your desire to visit with each pilgrim during the coming days.*
- 3. Explain that Spiritual Directors will be available for conversation about any concerns, struggles, or matters of faith.*
- 4. Explain the ecumenical nature of Emmaus and the importance of remaining open to various faith traditions represented in the group.*
- 5. Stress the daily celebration of Holy Communion, which is open to all.*

Spiritual Director introduces Lay Director.

8:00 p.m. Lay Director's introduction to Emmaus

Welcome to The Walk to Emmaus. These three days will offer a short course in Christianity in which all of us will experience God's love and grace. In essence, we intend to spend the next three days learning more about authentic Christianity and what it means to live a Christian life.

We've come here to consider our faith journeys and to fill our hearts with fire. To accomplish this, we avoid judging prematurely. Our presence here tonight demonstrates that we have trusted the advice and recommendations of others. Perhaps we've seen the effectiveness of The Walk to Emmaus in the lives of men and women who have attended. Now I ask us to place the same confidence in this experience that they did. Put aside any mistrust. For many of us, our life's work has trained us to analyze, judge, and evaluate. This is fine—we want everyone to do that; however, it is best not to judge until we have all the facts. Wait until Sunday night to evaluate. Please don't prejudge or anticipate during the next three days. Let's simply do what is asked of us at the time it is asked. Let's not worry about the next day or the next hour or even the next minute. Instead, let's live in the moment.

The Walk to Emmaus is a well-constructed experience; every part holds importance no matter how insignificant it may seem at the time. As each part of the weekend unfolds, rest assured of its value. All we ask of you is to trust the Emmaus team and to go forward moment by moment, hour by hour, without fear or distrust.

Let me illustrate what you can expect during these three days. (*Read Luke 24:13-35.*)

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him.

And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. “Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

This story provides the image for our three days together. Two friends, disciples, walk together, sharing the deepest concerns of their hearts. The risen Christ joins them and walks with them. Christ responds to their needs through the scriptures, which results in a heartwarming experience as the risen Christ walks and talks with them on the road. The illuminating climax comes when Christ blesses and breaks the bread during the meal. The eyes of the two disciples are opened, and they recognize the risen Christ. They jump to their feet and run back to Jerusalem to tell others about their experience.

This Walk to Emmaus takes place with friends—either friends we now have or ones we will make during these three days. The explanation of scriptures will bring light and understanding to our needs. For many of you, this weekend will be a heartwarming experience. Our sharing in worship and Holy Communion will open our eyes, and we will see the risen Christ. We will study, discuss, and experience God’s grace in this community of friends.

I believe you’ll find The Walk to Emmaus a moving experience. Don’t anticipate what the next part will be. By Sunday night I feel confident that you will find that your Walk has been a beautiful experience. In fact, on Sunday, you will be asked to describe the three days. Maybe then you will see why others say they can’t describe The Walk to Emmaus—a person has to live it first.

I ask of you these three things: your faith, your self-surrender, and your spirit of charity. Have faith, first of all, in God, who uses people and events to accomplish God’s purposes. The Walk to Emmaus resulted from the work of many men and women who labored for years to make the Walk the instrument it now is—an instrument for drawing us closer to God. Faith is believing that something great is possible and will happen. These three days largely result from the faith commitments of many people. You will notice many people supporting us with food, prayer, and other expressions of love. Another group of people will serve as members of this Emmaus team, and I ask them to stand now so you can see them. *(Pause to have team members stand. Request that all remain standing until you ask them to be seated. Allow time for each team member to be seen.)*

Let’s adopt a spirit of self-surrender in which we surrender ourselves to God first and then to the pattern of the three days. Let’s not anticipate but instead give ourselves fully to God here and now, being truly present to Christ’s working in us. Men and women have come to an authentic relationship with Christ through the Emmaus experience; therefore, let’s allow the spirit of Christ to work in us. Let’s not sell this experience short, particularly during this initial period. Tomorrow will be better than tonight; Saturday will be better yet; and by Sunday we may not want to leave. Let’s have faith in God and in this instrument, The Walk to Emmaus. We will fill our minds with ideas and our hearts with fire. Have faith in the Emmaus team presenting this experience. We’re human—both clergy and lay. Our strength comes from the Holy Spirit who works in us. Our complete surrender guarantees a hundredfold return in these three days. In addition, we ask you to have a spirit of charity—to put the interests of other people before your own. When we move from one place to another, let’s be prompt, charitable, and cooperative. Have a spirit of charity for one another and for the speakers. During our time here we will learn a way of living that

serves as a pattern for all our life—in piety, study, and action. Our lives begin to resemble what we see and live during these three days.

I ask you to take advantage of the occasion and not waste the opportunity. We'll have a lot of fun. The food will be great and plentiful. Last, allow me to stress that The Walk to Emmaus is not an ordinary retreat. While retreats may occur annually, The Walk to Emmaus happens only once in a lifetime.

This evening we will be in a worshipful attitude, followed by a period of silence as spiritual preparation for our prayer and discussion for the next three days. Let me put your mind at ease: the entire Walk to Emmaus is not a quiet, interior, personal experience. We'll laugh together, sing together, and enjoy all the blessings that life in common can bring. For tonight only, however, we ask you to cooperate in this preparation for tomorrow's schedule by remaining silent until the announced end of silence tomorrow morning. In order to maintain the silence, we also request that everyone get ready for bed as quickly and quietly as possible.

Also, as another element of self-surrender, we ask you to consider removing your watch and putting it in your pocket or suitcase for the weekend. All of us agreed to come on this 72-hour journey in the presence of Jesus Christ and to set ourselves apart from the secular world. One item that ties us to the outside world is a watch. Every time we look at our watches during the day, it reminds us of what we would be doing if we weren't here, what our children would be doing, and so forth. So, as a sign of commitment to the 72 hours, please put away your watch, your cell phone, and any mobile devices. (*Allow this to be a voluntary action on the part of pilgrims; do not take these items away from them.*)

If anyone wants or needs anything, don't hesitate to ask me or an assistant.

(*Have Assistant Lay Directors stand again.*) **If anyone takes medication regularly, let one of these assistants know when you need to take it and that person will come and remind you of the time. The same applies to special diet, special food, or any other special need—just tell one of the assistants. I have already said that these three days require faith, self-surrender, and charity from you. Remember that life in common, as we will share it for the next few days, is not always easy. I'm asking every one of you to be considerate of others and to cooperate willingly with the demands of the schedule.**

We will ring a bell (*or music*) that signals the time for everyone to come to the conference room, the dining room, the chapel, or any other designated place for our Walk to Emmaus. Please respond promptly when you hear the bell (*or music*). Your cooperation in these small matters will benefit the entire group. It is one way each of us can help one another gain the most from these three days.

Tonight, after the final dismissal, please take care of your personal needs within an hour and be ready for bed when the lights go out. Surrender yourself to the pattern of these three days, and exhibit charity for the journey with others.

Let's set our sights high during these three days, striving to attain the greatest good The Walk to Emmaus has to offer. Perhaps we can avoid thinking and wondering about life at home or at work. Our sponsors have committed themselves to caring for these aspects while we are away. If you concentrate on the topics presented during these three days, you will return to your families and jobs with a better attitude and far greater enthusiasm. Let's keep our minds focused on Christ and what Christ will say to us during these three days. If anyone has a question, come to me, to any of the clergy, or to one of the assistants at any time.

Let us have charity for our companion Christians and high idealism for ourselves. Let us surrender ourselves to the pattern of these three days. Allow the message of The Walk to Emmaus to unfold in our minds and hearts. These days may prove to be the most valuable ones of our lifetime. Let's not lessen their effectiveness by failing to give ourselves completely to the message and experience.

Dress informally and comfortably. We wear our name tags at all times so we can get to know one another quickly. Tomorrow morning this bell *(or recorded music)* will awaken us. *(Pause for sound of bell or recorded music.)*

Smoking is not allowed inside any building. We can direct you to the designated smoking areas. The designated smoking areas are _____ *(Specify smoking areas for the facility being used.)*

Each of you will receive a worship booklet. *(Hold up purple worship booklet.)* Keep this booklet with you because we will use it in the conference room, in the chapel, and in the dining room. Otherwise, we provide all materials. *(At this time, make sure pilgrims have checked into their rooms. Give them a bathroom break before the film and evening prayers.)*

(After short break)

In the spirit of self-surrender, high idealism, and charity, let's prepare ourselves for further meditation. We will now begin our spiritual journey, our Walk to Emmaus.

8:15 p.m. Go to chapel or wherever the film will be shown. Assistant Lay Directors distribute worship booklets.

Spiritual Director

Brothers/Sisters, your sponsors have recognized that you are on a journey, a pilgrimage. When Jesus called the disciples, they too became ordinary pilgrims on a journey. Their everyday involvement included families, careers and synagogues. When Jesus said, "Follow me," his words stirred their hearts, and they moved away from their familiar places and routines.

We will now watch a short video. As we view the video I invite you to focus on what it means to follow Jesus.

Show the DVD.

Spiritual Director

After the DVD, pilgrims and team members move to the chapel. The Spiritual Director and the Lay Director speak from behind the pilgrims. This allows the pilgrims to focus on the cross and concentrate on Jesus. If the lights are dim, the Spiritual Director and Lay Director may use a flashlight to facilitate reading the script.

Spiritual Director

After viewing the DVD, help the pilgrims focus their responses to the three days by using the following guidelines. Some pilgrims may feel anxious, skeptical, or preoccupied with work or home. This meditation can go a long way toward setting their minds at ease about the journey ahead. Your comments can challenge participants to use the silence as an opportunity to get to know themselves, to look honestly at their relationship with God, and to open their hearts to the gift of the next three days.

Spiritual Director

We, like the first disciples, are ordinary people. And like them, Jesus invites us to use our gifts in a new way in the world. This is not an easy step to take. But Jesus promises to walk with us. Using the foundation of scripture as a travel guide, the rhythm of prayer as our heartbeat, the companionship of a cloud of witnesses and the guidance of the Holy Spirit, we will walk this pilgrim road together.

Each of you has responded differently to Jesus, and each of you will respond differently to The Walk to Emmaus. If you bring all of yourself to this experience—your feelings, aspirations, and doubts—and deal with yourself honestly, then you will do as much as can be expected.

Give yourselves to these three days. Put aside your job and family-related worries (*pause*), and spend this time with yourself (*pause*). Tonight's silence tonight will give you time to figure out where you are in your faith journey. By knowing where you are in your journey, you will be better prepared to receive and be nourished by the content of these next three days. When you take a three-day Walk to Emmaus, it helps to know your starting point. Therefore, consider the question, "Where am I in my journey with Jesus?" (*pause*)

When he faced difficult situations, Jesus often sought a quiet place where he and his disciples could pray, meditate, and discuss God's will for them. In Luke 22:39-42 we read the following:

[Jesus] came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

Like Jesus, we also need a quiet place where we can confront basic questions of life:

- Who am I? *(pause for 15 seconds)*
- Where am I going in my life? *(pause for 15 seconds)*
- What is the meaning of life? *(pause for 15 seconds)*

In his book *Man's Search for Meaning*, Viktor Frankl describes the time when all the exteriors of life—his family, job, respect, and vocation—were stripped away in the concentration camp in Nazi Germany. Frankl's answer to the search for meaning came as he confronted his relationship with God. That relationship gave meaning to everything else in his life.

Think for a moment. In what ways does God give meaning to your life? *(pause)* to your marriage? *(pause)* to your singleness? *(pause)* to your vocation? *(pause)* to your relationships? *(pause)* Take this period of silence and get to know yourself—your hopes *(pause)*, your dreams *(pause)*, your motives *(pause)*, your feelings *(pause)*. Be honest in your silence and, at the beginning of this three-day Walk to Emmaus, get to know yourself.

Lay Director

Please stand. Turn to page 16 in your worship booklet and join me in saying The Apostles' Creed.

(Pause for all to find.)

I believe in God, the Father Almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*universal

Please be seated. Let us pray. (pause)

Lord, we offer our prayers for those who live in sin. (pause)

Lord, we offer our prayers for those who resist your grace. (pause)

Lord, we offer our prayers that we will make good use of these three days. (pause)

Lord, we offer our prayers for those of us who need this weekend the most and for the ones who think they need it the least. (pause)

Lord, we offer our prayers for those who are sacrificing themselves for our sake during these three days. (pause) Amen.

Please turn to page 10. (Pause for all to find.) Join me in praying.

(Following the evening prayers)

Gracious God, give me the power
to set my heart on things above.

Help me to put to death the old nature,
sexual immorality, impurity, lust, and greed.

By your Holy Spirit, enable me to put aside unholy words,
deeds, and thoughts.

I want to die to self, that I may live in Christ. Give me the new self you have promised,
which is being renewed in the knowledge and image of God:
in compassion, kindness, humility, gentleness, and patience.

Help me to forgive, that I may be forgiven.

Help me to love as I have been loved. Amen.

Lay Director

Please close your books and listen closely. Imagine Jesus Christ speaking to you. He says, “Listen. I have chosen you, and I have called you to three days in my company. I love you and desire a relationship with you. Because I love you, I want you to be holy so that you can help me bring about the conversion of your brothers and sisters. Don’t be apprehensive or hesitant. I am your God, and I want to be your friend. Remember that neither circumstance nor a friend nor a coworker nor a pastor—not anything or anyone—has brought you here. *It is I who have called you.*”

10:00 p.m. Music Director leads group in meditative song.

Lay Director

We now begin our time of silence. It is time to go to bed. Everyone is tired and needs rest, so please be considerate of others. You will have time for conversation tomorrow. Don't worry about what time to get up. The ringing of the bell [or music] will awaken us. When the bell rings, we will have thirty minutes to get ready. As soon as you are dressed, please come here to the chapel for worship. Again, we ask you to keep the silence until after worship tomorrow morning. This will allow each of us time for personal preparation before we join our brothers/sisters on this Walk to Emmaus. Good night, and God bless you!

10:15 p.m. Pilgrims go to their rooms in silence.
A **Spiritual Director** remains in the chapel, if necessary.

Team meets for final decisions on table assignments and last-minute announcements.

Note: Get a count of the team plus pilgrims!

Support personnel count out supplies and set up tables, poster board, notebooks, crayons, and pens.

Lay Director needs the following information (written on cards or on the table roster provided in Section 9 of the Directors' Manual) for calling the tables on Friday morning: table name, name of Table Leader and Assistant Table Leader, and pilgrims' names. Give this information to the person responsible for preparing the weekend roster to distribute in the pilgrims' packets on Sunday.



3-DAY SCHEDULE— FRIDAY

6:00 a.m. Assistant Lay Directors arise.

6:30 a.m. Ring bell or play recorded music.

Communities may choose to substitute recordings of appropriate music for bells as long as no words are sung. Silence remains in effect.

6:55 a.m. Assistant Lay Directors check rooms for stragglers. Count to make sure all pilgrims are present.

7:00 a.m. Move to chapel for morning prayers.

Lay Director

Good morning. Please turn to page 8 in your worship booklet. As we break the silence of last night, join me in praying together the morning prayer.

(Pause to give everyone time to locate the prayer.)

Loving God, you love us—all of us—and ask, in return,
that we love you with all our hearts and souls and minds.

Loving God, you love us—all of us—and ask, in return,
that we love our neighbors as we love ourselves.

Loving God, you love us—all of us—and ask, in return,
that we forgive and not hold grudges.

Loving God, you love us—all of us—and ask, in return,
that we take up our cross and follow you.

And by your grace we will love and obey. Let it be so, now and forever. Amen.

(Lay Director: Introduce the Spiritual Director who will lead the service of Holy Communion.)

Liturgy of the Word and Holy Communion (Spiritual Director)

Use prayers from the worship booklet or another appropriate source. Pages 26–34 of the worship booklet provide the liturgy for Communion. The Spiritual director may choose to incorporate the scripture reading and The Loving Father meditation as part of worship. If used separately, worship would include no scripture or meditation.

MEDITATION #1: THE LOVING FATHER (PRODIGAL SON)

Spiritual Director

This meditation begins the first day of The Walk to Emmaus. Today's talks focus on the fact that God freely offers grace to all, and those who respond live a life of love. Following is the story of the loving father and the prodigal son, which presents God's goodness and mercy. Hopefully, this meditation will awaken pilgrims to the fact that God is already halfway down the road to meet them. Share this meditation from a personal point of view. Rather than talking about God's mercy, tell how you have experienced God's mercy and love.

Spiritual Director

(Read the parable of the loving father and the prodigal son, Luke 15:11-32.)

Then Jesus said, “There was a man who had two sons. The younger of them said to his father, ‘Father, give me the share of property that will belong to me.’ So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.”’ So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ Then [the elder son] became angry and refused to go in. His father came out and began to plead with him. But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”

The story of the loving father and the prodigal son tells our personal story. We can find ourselves somewhere in this story. Either we are in the far country (*pause*), on our way home (*pause*), standing outside the house listening to music (*pause*), feasting on the fatted calf (*pause*), or welcoming home the wayward child (*pause*).

Here are the major themes of this story:

- God demonstrates love and mercy.
- We separate ourselves from God.
- We consciously decide to return to God.
- Some of us may have stayed home; yet we do not know the joy of a relationship with a loving God.

Let me first talk about God's mercy. The Bible records the story of how God always reaches out to us, desiring relationship. When Adam and Eve have done the very thing God has asked them not to do, they hide in the garden. God goes walking in the garden, calling, "Where are you?" Throughout the Bible God calls people into relationship. God takes the initiative in calling Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Esau. God called Jonathan, David, Ruth, Naomi, Miriam, and Esther. The story of Jesus Christ reveals that same theme of God's call, "Bob, Scott, Carlos/Carmen, Latoya, Anne, where are you? I want a relationship with you. I want to love you, and I want you to love me."

Spiritual Director

Tell your own story of how God offered you a relationship. Then talk about your personal responses, using Luke 15:17-20.

From time to time, all of us find ourselves far from home, reduced to eating food meant for pigs. A change occurs when we come to our senses and realize that back home we have a loving father/mother who is more than willing to welcome us back, to kill the fatted calf and celebrate our homecoming. However, the first step in this journey requires each of us to decide consciously to return home. No one can make that decision for us. Each person has to decide for himself/herself. When we do, we will find God already halfway down the road, ready to embrace us and welcome us home.

The story of the elder son may be the story of those of us who never left home and never experienced the pain of separation. Because we haven't felt the pain of separation, we may not realize the love that surrounds us. The relationship in which we live may seem like a duty, not a joy. Our churches are full of people who live out of a sense of duty instead of experiencing the great joy of a personal relationship with God through Jesus Christ. God is waiting for you to realize you are home. The message of this day is that God's mercy and love are available to you. All you have to do is come home. I hope that, like the prodigal, your response will be, "I will return to my father."

Spiritual Director

End the meditation on a challenging note, incorporating Luke 15:31-32.

(Immediately following the close of the service)

Lay Director

Before we go to breakfast, let us pray. *(pause)*

Let us pray for the church, the body of Christ. *(pause)*

Let us pray for our families. *(pause)*

We pray for all clergy. *(pause)*

We pray for our nation, for our president, and for all government officials—national, state, and local. *(pause)*

We pray for the problems we all have *(pause)* and for the one who has the tremendous problem of having no problems at all. *(pause)*

We pray, dear Lord, for the one among us who needs your help the most and especially for the one who thinks he/she needs it the least. *(pause)* We pray for the most courageous among us and for the most cowardly. *(pause)* We pray for the most intelligent and for the most humble. *(pause)* We pray for each of us, that we will find here during these three days what you want for us—our true, authentic happiness. *(pause)*

We pray for those who have sacrificed, who are sacrificing, and who will sacrifice for us during these three days so that your grace and love will be more evident to us.

Help us to see things clearly—in the spirit of high idealism, cooperation, and charity.

We offer these prayers in the name of our Savior, Jesus Christ. Amen.

Friends, the period of silence is over. Please follow me to breakfast!

8:00 a.m. Move to the dining room for breakfast.

Lay Director leads prayer before and after meal.

8:30 a.m. After a brief bathroom break, send pilgrims to conference room.

The first speaker goes directly from breakfast to change clothes, then reports to chapel for prayer prior to his/her talk. An Assistant Lay Director will go to the chapel to get the speaker when the group is ready in the conference room.

Traditionally, the speakers take a hand cross with them to the conference room for support during the talk. Following each talk, the speaker returns the cross to the chapel for the next speaker. Each talk, except MEANS OF GRACE, lasts no longer than 20–25 minutes. (Beyond 25 minutes, the pilgrims become restless and lose concentration and interest. Talks longer than 20–25 minutes disrupt the schedule and place unnecessary stress on the Lay Director and Assistant Lay Directors to recapture lost time.)

9:00 a.m. Pilgrims report to the conference room for table assignments.

Lay Director

We are now ready to begin the first day of our journey together on The Walk to Emmaus. Last night's period of spiritual silence is over. Some of you experienced that silence as a welcome respite; others may have found it challenging, tiring, or a little slow. However you responded, the silent time was a gift from God. Today will be more lively and interactive. Overall, we will find a balance between the quiet, introspective times and the more active, exuberant times. Soon we will find that we are all enjoying this event called The Walk to Emmaus.-

I'll describe the basic format we'll follow over the next three days, although there will be exceptions. Each day we will have five talks—some by laity and some by clergy—with a total of fifteen talks over the course of these three days. During each of these talks, we ask your continued cooperation. Give of yourselves completely by devoting your attention to the ideas the speakers express and by taking notes throughout each talk. Take lots of notes. They will be valuable to you now and in the days to come. There are pens and notebooks on your tables for this purpose. Giving your complete attention to the speaker and taking notes are essential elements of The Walk to Emmaus.

After each of the fifteen talks, we will take a time of silence to reflect on what the speaker has shared. A table discussion will follow. In a few minutes, you will be assigned to table groups. Each table has been given the name of a Bible leader. You will remain with the same table family throughout the weekend. Each table has a Table Leader and an Assistant Table Leader. The Assistant Table Leader sits directly across from the Table Leader and serves as the secretary for the first talk. The role of secretary will rotate after each talk. The Table Leader keeps the discussion focused on the subject of the talk just presented and encourages each person at the table to express personal opinions.

Everybody takes notes during the talk itself. The table secretary records the ideas expressed by persons at that table during the discussion following a talk. Then the table

group will collaborate on an artistic response (poster, skit, poem, or song) to the talk, using materials provided.

At the end of each day, each table will share its discussion summaries and artistic responses with the entire group. So make sure the summaries reflect your table group's discussion and work to make the poster, skit, song, or poem do the same. These presentations may take either a serious or humorous approach. For each talk, one person presents the discussion summary in two minutes or less, and another person presents the response. This approach enables everyone to participate. (Limit each talk summary to two minutes per table.)

So the format will be as follows: a talk by a layperson or a clergyperson, a time of silent meditation, a discussion by the men/women at each table, discussion summary by the secretary with the aid of all table members, development of an artistic response with everyone assisting in some way, and finally the presentation of your group's efforts to the larger group at the end of each day.

Now, if everyone will stand along the back and sides of the room, we will assign each person to a table. As I call your name, please repeat your name and go to your assigned table. I will call the Table Leader first, then the Assistant Table Leader. After that, I will call the names of the others at the table.

(Lay Director calls out names by table.)

(Assistant Lay Director alerts first speaker and brings that person from the chapel to the conference room.)

These are our table groups each time we meet in this conference room. The Table Leader and Assistant Table Leader always sit across the table from each other. The Assistant Table Leader serves as the first secretary. Everyone except the Table Leader and Assistant Table Leader rotates one seat to the left before each talk.

Each table has notebooks, pens, and crayons. Helpers will distribute poster board at the appropriate time. Please write your name on your notebook if it hasn't already been done for you. This notebook is yours to keep. It will not be picked up at the end of these three days, and no one else will look at it at any time. Again, we urge you, please take notes during each talk. Your notes will prove beneficial to you later.

We will provide frequent bathroom breaks. We ask that, if at all possible, everyone remain with his/her table after each talk and participate in the table discussions.

(Assistant Lay Director signals that the speaker is ready.)

With notebooks open and pens ready, let's continue in the spirit of self-surrender, charity, and high idealism.

The first talk will be given by a layperson.

9:15 a.m. **Talk #1: PRIORITY**

The speaker begins this talk with a simple prayer (not the Prayer to the Holy Spirit) and does not close with the words De Colores.

Silent meditation following talk (2 minutes)

(Observe two minutes of silence after each talk. This allows time to reflect on the talk and facilitates table discussion.)

Discussion of talk (15 minutes)

Summary (5 minutes)

The Assistant Table Leader serves as the secretary for this talk and records a summary of the table discussion with input from all table members.

Posters, skits, poems, etc. (20 minutes)

10:30 a.m. Break

Take group photo (pilgrims and the Conference Room Team).

After the break, all table participants (except the Table Leader, who remains with back to speaker, and the Assistant Table Leader) rotate positions at the table. The secretary will be the person to the Assistant Table Leader's left.

11:00 a.m. Music Director teaches the group the song for introducing talks, "De Colores," and meal graces. The Music Director or Assistant Music Director explains the tradition behind "De Colores" and the custom of singing grace before and after meals.

11:10 a.m. Each table group appoints a new table secretary.

Music Director leads the group in singing the song chosen for introducing each talk.

Assistant Lay Director lights the candle and introduces the speaker.

Use the following introduction before each talk, beginning with Talk #2:

With a clean sheet of paper, high idealism, the spirit of cooperation and charity, and pen in hand, prepare for the next talk, which will be given by a clergy person/layperson.

11:15 a.m. **Talk #2: PREVENIENT GRACE**

Silent meditation (*2 minutes*)

Discussion (*15 minutes*)

Summary (*5 minutes*)

Posters, skits, poems, etc. (*20 minutes*)

When necessary, take bathroom breaks during talk representation. Assistant Lay Directors monitor pilgrims to ensure that no one uses this time to avoid participation in the table activities.

12:15 p.m. Assistant Lay Director contacts kitchen to see if lunch is ready.

12:30 p.m. Move to dining room for lunch. (*Note: Joke time may begin at this point or at dinnertime.*)

Music Director/Assistant Music Director leads the group in singing grace before and after meal.

1:35 p.m. Report to conference room. *Acknowledge that there is a new secretary. (Rotate positions at tables.)*

Music Directors lead the group in song for introducing talks. Assistant Lay Director introduces speaker and lights candle.

1:45 p.m. **Talk #3: PRIESTHOOD OF ALL BELIEVERS**

Silent meditation (*2 minutes*)

Discussion (*15 minutes*)

Summary (*5 minutes*)

Posters, skits, poems, etc. (20 minutes)

2:55 PM Rotate to new table positions. Music Directors lead group in song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

3:00 p.m. **Talk #4: JUSTIFYING GRACE**

The JUSTIFYING GRACE speaker explains and shares general agape acts and the 72-Hour Prayer Vigil. (This speaker arrives half an hour before the talk to look over agape letters.) If necessary, the Weekend Spiritual Director can reinforce this sharing immediately after the talk.

Silent meditation (2 minutes)

Discussion (15 minutes)

Summary (5 minutes)

Posters, skits, poems, etc. (20 minutes)

Break until dinner

Assistant Lay Director checks with the kitchen and calls the group back to the conference room by ringing a bell (*or music*) when dinner is ready.

5:20 p.m. Pilgrims gather in conference room, sing on the way to dinner.

People return to the conference room following breaks and meals so leaders can check quickly by tables to see that everyone is present without having to count off or call the roll.

5:30 p.m. Move to dining room for dinner. (*Note: Joke time begins here if not started after lunch.*)

Music Director or Assistant Music Director leads group in singing grace before and after meal.

6:15 p.m. Short break; return to the conference room at the sound of the bell (*or music*) and rotate table positions.

Music Directors lead the group in song chosen for introducing talks. Assistant Lay Director lights candle and introduces speaker.

6:30 p.m. **Talk #5: LIFE OF PIETY**

Silent meditation (*2 minutes*)

7:00 p.m. **Lay Director's Talk after LIFE OF PIETY**

Lay Director

Friends, please call to mind your favorite picture of Christ, and keep your heart centered upon Christ. (*pause.*)

We are at a point in these three days when many of you are beginning to appreciate more fully the love of God—God's love for you and the love that exists among the members of Christ's body, the church. Perhaps we hadn't realized what this love means, but we are beginning to understand it now. Perhaps we had never acknowledged the intensity and depth of love among the members of Christ's body, the church.

Perhaps for the first time we are developing an awareness of what other members of Christ's body are doing for us this weekend and the love they have for us. Many of these people we will never see, never meet, and never know. Yet their love for us is so great that they are willing to make sacrifices for us so that God's grace will touch our hearts. Even though many of these people are far removed from us geographically, their love for us is strong and Christ-like. And perhaps, for the first time, we glimpse the meaning of unconditional love. The concern of these people and their longing for our spiritual welfare is beginning to make sense. This love is evident in the letters of support on the walls in this conference room and in the 72-Hour Prayer Vigil taking place throughout the Emmaus Community.

If Christians can demonstrate such strong love for one another, what must God's love for us be like? To what degree does God go to make sacrifices for us, to assist us, to guide us, to enlighten us, to love us? (*pause*)

We are all adults, mature in our bodies. We like to think that we are mature in our minds and emotions. But how mature is our understanding and appreciation of God's love for us? What degree of awe do we experience when we consider the death of Jesus Christ upon the cross for us? In what ways do we take Christ's death for granted as a historical fact in which we believe rather than appreciate and value as Christians his sacrifice? How does loving God change our lives, transform them, mold them, guide them, and give them meaning? In what ways do our lives reflect our love for God and neighbor? How does our light shine in our world and that of our neighbor?

We have just heard that Christian love manifests in courage, naturalness, and joy. Christian love moves beyond sentimentality, artificiality, cowardice, and inconsistency. It

is not here today and gone tomorrow. Love needs to be courageous—unwilling to cower or back down at the first sign of trouble, persecution, discrimination, or ridicule. We foster the growth of this love daily; we nurture it until a love for all people consumes our entire lives. We come to love all people with the love of God.

Join me as we now go in silence to the chapel and meet this God of love in prayer.

(Move to chapel in silence for the Emmaus Road Prayer Experience.)

7:10 p.m. **Emmaus Road Prayer Experience (Spiritual Director)**

Spiritual Director

Following the Lay Director's talk, pilgrims and team members move to the chapel in silence. This prayer experience gives pilgrims an opportunity to share their hearts with God and begin living from a vital relationship with Jesus Christ. Lead the Emmaus Road Prayer Experience using the following instructions.

Read the Emmaus story straight through without pause or reflection

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him.

And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. "Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him." Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?" Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

—Luke 24:13-35

Let’s reflect on the events in this story. Two persons tell Jesus what has happened in Jerusalem (verses 18-20); then they share their hope with him (verse 21). Jesus responds by sharing his mind and heart with them through scripture (verses 25-27), and the two feel Christ’s presence (verse 31). Finally, the two disciples set out immediately to tell others about their experience with the risen Christ, to share the mind and heart of Christ.

Now let’s make our reflection on this story a prayer experience. I will guide you by pausing in places to give you time for your own personal reflection and prayer. *(pause)*

Think of your own situation. *(brief pause)* What troubles you? What are your fears, anxieties, hopes? Share with Christ, as did the two disciples on the road to Emmaus, everything you feel. Don’t hurry; take this time now, for two or three minutes, to look into your own heart and let Jesus see what is there. *(Pause for at least three minutes.)*

Now visualize Jesus walking into your situation, just as he walked with those two on the road. Sense what he would do and say. *(pause)* How would Jesus respond to your fears, your hopes, and your anxieties? What scripture might he offer? Hear his words of comfort or challenge. *(long pause)*

Remember that Christ comes to be with you. He has come to share himself and his spirit with you. Try responding to your fears, anxieties, and hopes as Jesus would. *(long pause)*

Recognize that Christ is here, just as he was present with those disciples from Emmaus in the breaking of the bread. Celebrate Christ’s presence right where you are. See that he wants to be a part of your life just as it is and wants to be with you right where you are. *(pause)*

Now visualize Christ continuing on the road, becoming actively involved in your world. He is going to work for you. Catch up with him and become his voice, hands, and feet to act out his response to your life; your needs, fears, possibilities, and hopes.

Spiritual Director

Close this experience with a prayer that God will send the Holy Spirit to enable Christ to work in each person's heart and life. Pray that the Holy Spirit will equip each person for the task of being Christ in the world. Allow time for silence and do not rush. Then send the pilgrims back to the conference room to discuss the talk on piety.

7:30 p.m. Return to conference room.

Discussion (*15 minutes*)

Summary (*5 minutes*)

Posters, skits, poems, etc. (*20 minutes*)

8:15 p.m. Break

8:30 p.m. Table groups share with the larger group.

Each table presents a one- to two-minute summary of each talk and artistic response (poster, skit, poem, etc.) to the entire group. Each table presents all five summaries and responses before going on to the next table. (Follow this procedure both Friday and Saturday nights.)

10:00 p.m. Move to the chapel for closing worship and the examination of conscience. (Clergy are available for spiritual direction.)

Lay Director

At this time, we will make an examination of conscience. Please turn to page 14 in your worship booklet. Follow the text as I read aloud, and listen as if God were speaking directly to you. (Wait for all to find. Then read the following text to the group.)

My child, think about your attitudes and disposition. Have your thoughts, your desires, your words, and your actions been worthy of one of my apostles?

How have you handled your problems today? Have you fallen in the face of them? What was the reason? Think it over.

Think about the means of grace available to you, the ways that you may grow in my grace: morning and evening prayer, worship, Holy Communion, spiritual friends. Are you availing yourself of these means of grace? Could you be more attentive and receive more benefit?

How long has it been since you have visited your spiritual director? When will you go?

And what about your serving? Could you have been more generous, more courageous, more self-sacrificing, more cheerful?

What are the obstacles to grace in your life? Are you trying to remove those obstacles by yourself? Or are you depending upon my Spirit?

What about your time? Do you make the time to be a disciple? Listen to me. Isn't it true that you find time for the things that really interest you? I, who am your God, would almost be satisfied if you would treat me as well as you treat any of your friends.

As my disciple, what have you done today that I may be better known, that I may be better loved?

Are you with me or against me? At work in your profession or at recreation, have you been my disciple? Would you have been proud to have me accompany you through the day?

Remember that what wounds my heart most are the infidelities of the "faithful." *I count on you! On you!* And you, on whom or what do you count? What is the source of your spiritual life?

My child, don't stop halfway. I search for your whole heart, your passion, your fire, your energy, and your surrender. A Christian has a right to be enthusiastic. If you want to be, you can be. Tell me honestly, are you willing to give your all? Are you willing to live in my grace? Everything depends on your really wanting to be my disciple.

Now join me in reading the prayer at the bottom of page 15.

All:

I have sinned and fallen short of your grace. Today I put my trust in you, O Lord, and your mercy. Accept me in the company of your apostles, freely forgiving my offenses through Christ. Fill me with the Holy Spirit and the fire of your love. Amen.

Please close your books and listen closely.

Each night on this Walk we make an examination of conscience. The form is not important, but each of you will have an opportunity to reflect on your attitude toward what Christ asks you to be and to do. If you like, you may stay in the chapel to reflect in your own way. If you would like to speak to one of the spiritual directors, please step to the rear of the chapel. Before we go to bed, our Spiritual Director has a few comments.

This talk takes place during the chapel time at the end of the first day. Its purpose is to review the experiences of Day One. You can make this talk as specific as you wish; you may want to review key points of each talk from this day.

Spiritual Director

We have completed the first day of a three-day journey. The distance from Jerusalem to Emmaus is only a few miles. Cleopas and his companion probably took only one day to make that journey. But we are taking three days. We are walking slowly, because we do not want to miss any of the message our Lord shares with us as we walk.

Today you have been challenged to think about what is most important in your life (*pause*), to respond to God's offer of grace and to accept God's love (*pause*), to be intentional in cultivating your relationship with God (*pause*), and to be a living example of God's presence in the world.

Now, I want to share two pieces of information with you before we go to bed. First, there is no "formula response" expected of you this weekend any more than Jesus expected a pat response from the disciples. If you have given 100 percent of yourself to the experience, then your response is authentic. The manner in which we give ourselves is in common, but the outcome is individual. If you have been honest with yourself and with those around your table, then you have made an authentic response.

Second, everything that happens during these three days can give you insight into your relationship with God. Cleopas and his companion could have resisted the stranger who joined them on the road to Emmaus, but instead they met Christ in the stranger and found life in his words. Let the risen Lord reach out to you through the experience of these three days: the parts you enjoy (*pause*) and the parts you do not enjoy (*pause*). Begin to practice an awareness of God's presence in your life, and remain open to the message each day brings.

Spiritual Director

*If necessary, add any specific comments you feel would help the participants reflect on this day's activities. This is a short, reflective time, **not a sermon**. Neither is it a time to offer an invitation, as that will be the focus on Saturday night. You may use questions and silence. Take no more than ten minutes for your entire comments.*

Let's be silent and take a moment to consider God's word for you this day (*long pause*).
(*Spiritual Director may be seated.*)

Meditative Solo

Lay Director

It's time for bed. It is late, and we all need rest. Please move quickly to your sleeping quarters and practice a spirit of charity toward others—try not to linger in conversation. When the bell rings (*or music*) **in the morning, we will have thirty minutes to get to the chapel. Those who wish to have some quiet time now may remain here. Those who wish to talk with a Spiritual Director may remain in the chapel. The Spiritual Directors will be available for you in the rear of the chapel.**

Never leave a clergy person alone in the chapel with one pilgrim. Another clergy person or an Assistant Lay Director of the same gender as the pilgrim always stays within eyesight. This ensures everyone's safety and reputation.

Good night, and God bless.

10:30 p.m. Conference Room Team meeting (no support personnel present). This brief meeting follows as soon as possible after chapel.

The team meeting includes sharing the day's celebrations, a report on each table family, a review of Saturday's agenda and team assignments, and team prayer. Team members always honor the pilgrims' confidentiality: What is shared at the table stays at the table. Any discussion of personal problems takes place in private with the Spiritual Director or Lay Director. Maintaining confidentiality will encourage the pilgrims' honesty and openness in their table families.



3-DAY SCHEDULE— SATURDAY

6:15 a.m. Assistant Lay Directors arise.

6:45 a.m. Wake-up signal

7:25 a.m. Assistant Lay Directors check for stragglers. Count to make sure all are present.

7:30 a.m. Pilgrims and team move to chapel for morning prayer.

Lay Director

Good morning. Please turn to page 9 in your worship booklet and pray with me.

(Wait for all to find.)

Loving God, I am reminded that there is a time for everything in life. Help me to look at each day as a new opportunity to be your servant. Allow me to see you in the life of those who surround me. Open my eyes to look at them as you do, with love and compassion, so I can give myself in love to them.

Blessed Jesus, as my journey continues, I want you to be my companion. Teach me to overcome my sinful thoughts, my pride, and my selfishness. Open my heart to your forgiveness and strength. Lift me when I fall. Carry me when I am weak.

Holy Spirit, take away any negative attitude. Guide me into the way that leads to life. Make me sensitive to your promptings—eager for the presence and power of sanctifying grace. Allow me to be your ambassador wherever I go today. In Jesus' name I pray. Amen.

Please close your books. Now our Spiritual Director will guide us in a meditation called “Four Responses to Christ.”

MEDITATION #2: FOUR RESPONSES TO CHRIST (SPIRITUAL DIRECTOR)

Spiritual Director

This meditation at the beginning of the second day sets the context for the talks of the day. The focus of the second day is the message of Christ—Christ is the message God sent to the world. This meditation conveys the invitation to a relationship with God through Jesus Christ.

The meditation centers around four responses to Christ. Present these responses in such a manner that participants will reflect upon their own response and may even see one of these responses as being their own. With numerous ways to respond to Christ, these simply provide a backdrop against which pilgrims can review their own responses. Wherever possible, the Spiritual Director will employ different Assistant Spiritual Directors to read the four responses.

The four responses are these:

1. The Samaritan woman at the well—unclear about the invitation.
2. Judas—responded with dishonesty and self-centeredness.
3. Peter—failed because of weakness and self-reliance but repented and found his way again.
4. Woman with a hemorrhage—exhibited total faith that Jesus could meet her needs.

Through this meditation, each of us is asked how we will respond to Christ's invitation. We are going to look at four responses to Christ. There are numerous ways to respond to Christ. These four may provide a backdrop against which we can review our own response.

1. The Response of the Samaritan Woman at the Well

[Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who drinks of this water will

be thirsty again, but those who drink of the water that I give will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

—John 4:5-15

This conversation with Jesus intrigues the Samaritan woman. At first, she expresses more interest in objects than what Jesus is offering her. He offers her living water—not an object, but a relationship. “Where is your bucket? How will you get water from the deep well?” she asks. Even at the end of the conversation she does not fully realize the relationship Jesus offers.

We all are tempted to look at what a person can do for us or for our business or our church. Are we more interested in things that will meet our immediate needs than in relationships that will meet our deepest needs? In what ways is this your response? *(long pause)*

2. The Response of Judas

But Judas Iscariot, one of his disciples (the one who was about to betray him), said, “Why was this perfume not sold for three hundred denarii and the money given to the poor?” (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.)

—John 12:4-6

This scripture depicts Judas’s response as selfish and dishonest. Judas, like the other disciples, chose to follow Jesus for some three years. In the beginning, Judas probably exhibited as much faithfulness as the others. But little by little, moment by moment, decision by decision, Judas let other concerns affect his relationship with Jesus. Maybe it was self-centeredness, or maybe Judas held an ideal vision of life that he valued more than what Jesus offered. In any case, Judas lost his enthusiasm for Jesus and betrayed him.

Is this our story? *(pause)* Did we accept Jesus enthusiastically at first, but then minute by minute fall away from our commitment? *(pause)* What priorities do we consider more important than giving time to the ministry of Jesus Christ through our churches? *(pause)* When has our response to Jesus been dishonest and/or self-centered? *(long pause)*

3. The Response of Peter

Jesus said to them, “You will all become deserters; for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.” Peter said to him, “Even though all become deserters, I will not.” Jesus said to him, “Truly I tell you, this day, this very night, before the

cock crows twice, you will deny me three times.” But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

—Mark 14:27-31

Peter, like Judas, accepted the call to be one of Jesus’ disciples. Ironically, Peter relied too much on his own abilities to get the job done. Peter boldly told Jesus, “Even though I must die with you, I will not deny you” (v. 31). Later, following Peter’s three conversations with others in the courtyard, the cock crowed. (Read Luke 22:54-62.) Peter wept when he realized his insincerity and failure.

Peter’s saving grace came in knowing how to repent and ask for forgiveness. He had sensed the forgiving nature of Jesus as he saw Jesus forgive and heal others. Thus, Peter knew he too could be healed of his self-centeredness if he asked for forgiveness. This is a basic need in life—to know how to repent, to ask for forgiveness, and to receive forgiveness and reconciliation. How does Peter’s story reflect your response to Jesus? (*long pause*)

4. The Response of the Woman with a Hemorrhage

While [Jesus] was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, “My daughter has just died; but come and lay your hand on her, and she will live.” And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, “If I only touch his cloak, I will be made well.” Jesus turned, and seeing her he said, “Take heart, daughter; your faith has made you well.” And instantly the woman was made well

—Matthew 9:18-22

People often describe this incident as “the miracle on the way to a miracle.” The woman had simply said to herself, “If I only touch his cloak, I will be made well.” The woman did not want to take any time from Jesus’ already busy ministry. She didn’t need to be the center of a great healing miracle. She wasn’t asking for a special audience with Jesus. She simply wanted to be rid of a twelve-year-old ailment and believed that Jesus could provide her healing and wholeness.

How many of us want to be known for displaying great faith? “My miracle resulted from my great faith.” “I have been healed.” “I showed faith.” “I received a miracle”—a lot of “I” in that kind of faith. This woman desired wholeness. Is this our desire? Is this our story? Is this your response to Jesus Christ? (*long pause*)

My brothers/sisters, we have all responded to Jesus Christ in some manner. Even our indifference and apathy is a response. There is no set formula for an appropriate human response. To be authentic, each of us will have to respond in his or her own way. Who

models your response? the woman at the well? Judas, the betrayer? Peter, the forgiven? the woman of simple faith? your pastor, spouse, or friend? In what ways does your response demonstrate self-surrender, including your weaknesses and strengths and ultimate trust in God?

(Spiritual Director may be seated. The Lay Director rises to lead the following prayers.)

Lay Director

Please turn to page 48 and pray the Prayer of Thanksgiving at the bottom of the page with me.

(Wait for all to find.)

Almighty God, who lives and reigns forever, we give you thanks for all the gifts you have bestowed upon us. Amen.

Please close your books. Before we go to breakfast, let us spend a few minutes in silent prayer. *(pause)* Let us pray for our church *(pause)*, our families *(pause)*, our nation *(pause)*, our world *(pause)*, and our hometowns. *(pause)* We also pray for the problems each one of us has and for the one who has the tremendous problem of having no problems at all. *(pause)* We pray for the one who needs these three days the most, Lord, and for the ones who think they need it the least *(pause)*. We pray for each one of us, that we all will find here during these three days what you want for us . . . your grace . . . our true, authentic happiness.

We pray for those who are sacrificing through agape acts of love so your grace will be made known to us. O God, we ask for wisdom and charity so that we can share in the spirit of cooperation. Help us give not only our minds but also our hearts to this weekend. Accept this, our prayer, as Jesus taught his disciples, saying:

Our Father, who art in heaven, hallowed be thy name.

Thy kingdom come,

thy will be done on earth as it is in heaven.

**Give us this day our daily bread. And forgive us our trespasses,
as we forgive those who trespass against us.**

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever. Amen.

We will now go to breakfast. Please follow me. Let's sing "De Colores" on the way. *(Sing on the way to the meal.)*

8:00 a.m. Gather in dining room for breakfast.

Music Directors lead in singing grace before and after meal.

8:30 a.m. Short break; return to the conference room when you hear the bell [or music].

8:40 a.m. Assemble in conference room; each table group rotates to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary.

Music Directors lead group in singing the song to introduce talks. Assistant Lay Director lights candle and introduces speaker.

8:45 a.m. **Talk #6: GROW THROUGH STUDY**

Silent meditation (*2 minutes*)

9:10 a.m. **Lay Director's Talk after GROW THROUGH STUDY**

At this time call attention to the book table. Appropriate books and book lists are available from The Upper Room, Cokesbury bookstores, and other local Christian bookstores.

You have probably noticed that each speaker who presents a talk to us has a cross, either in his/her hand or on the lectern. The cross reminds each speaker that Christ is the reason he/she is here. Before they come into the conference room, the speakers go to the chapel, and there, with several other Christians, pray to God that they may be a true instrument of the Holy Spirit in bringing Christ's love to us. Before leaving the chapel to come to this room, each speaker picks up the cross used by the previous speaker. The cross is present throughout each talk. Upon completion of their talks, speakers return to the chapel to thank God for using them as an instrument. Then they leave the cross for the next speaker to use.

While each speaker is here with us, people—sometimes several of them—remain in the chapel in prayer, asking God to make the speaker a worthy and effective vessel of the Holy Spirit that we may see and feel more clearly the love of God in our lives. These people remain in prayer until the speaker returns from presenting her/his talk. This is true for each speaker; all of them know that while they are here with us, someone is in the chapel praying for them that we may be moved by the Holy Spirit speaking through them.

Our speakers offer themselves for us. Others on their knees pray for us. Numbers of people offer prayers and sacrifices in their homes and at their jobs for us.

Now, how about us? From now until Sunday evening, our primary focus rests on our beginning to talk with God about our feelings, doubts, fears, hopes and disappointments,

longings and frustrations. Begin visiting the chapel individually when you have the time and opportunity, such as during breaks. And don't forget that the Spiritual Directors are here for you. If you would like to visit with a Spiritual Director, seek one out or let an assistant know of your desire.

It may sound trite, but it is true nevertheless: Christ is waiting for you. Go to Christ in prayer. Speak to Christ in your own words. Speak out loud, naturally, courageously. Be yourself, not someone else. Hold a cross if you want. Christ is your friend. Talk to Christ as you would talk to your own father, mother, brother, sister, or friend. The speaker during the talk on GROW THROUGH STUDY mentioned several books and magazines that may help you understand the truth of God's message. The book table in the back of the conference room (or at a specific location) offers a number of options. Choose a book and do some reading when you have time. *(Explain the book table setup.)*

We will now have our discussion, summary, and artistic response to GROW THROUGH STUDY.

Discussion *(15 minutes)*

Summary *(5 minutes)*

Posters, skits, poems, etc. *(20 minutes)*

9:55 a.m. Short break

10:00 a.m. The group assembles in conference room and practices songs for Dying Moments Communion service.

Music Directors lead singing of song to introduce talks. Assistant Lay Director lights candle and introduces speaker.

Assistant Lay Director, be sure the chapel is set for Dying Moments Communion, including an empty basket in which the pilgrims will place their broken pieces of bread. Assistants make sure that 3 by 5 cards are on each table for pilgrims to write questions.

10:15 a.m. **Talk #7: MEANS OF GRACE**

The length of this talk requires a break halfway through the talk. The Spiritual Director coordinates this break, telling pilgrims that they can submit a written question during the break or during the few minutes of silence at the end of this talk. Inform pilgrims that 3 by 5 cards will be available on the tables, and they may write only one question per card. Pilgrims may write more than one question, but the content of the questions should directly relate to the MEANS OF GRACE talk. It is possible that some questions will not be answered in front of the group. Pilgrims leave cards with questions on the table; an Assistant Lay Director will collect them.

Part 1 of the MEANS OF GRACE talk

Brief bathroom break and opportunity for pilgrims to write question(s)

Part 2 of the MEANS OF GRACE talk

Time of silence/opportunity for pilgrims to write question(s)

11:15 a.m. Move to chapel in silence for Communion.

Spiritual Director

This Communion service gives participants an opportunity to experience God's grace after confessing a deep hurt or need. Having heard how God's grace will enable each person to overcome his or her brokenness, participants are asked to share some dying moment in their lives that will be brought to new life through the grace of God. During the liturgy of Communion, beginning on page 26 of the worship booklet, the Spiritual Director offers a brief (5–6 minutes) meditation in which he/she reiterates this theme of grace with a personal example of a dying moment. Then the Spiritual Director invites pilgrims to name a dying moment in their own life that needs the resurrected power of Jesus Christ.

This service uses two loaves of bread: one for the Dying Moments and one for the celebration of Holy Communion.

Worship order for use during Dying Moments Communion service:

GREETING

OPENING PRAYER

SCRIPTURE

MEDITATION

INVITATION

CONFESSION AND PARDON

Spiritual Director

After praying together the corporate Confession on page 28, replace the silence with the following words.

Now that we have jointly confessed our sins in this special service, we take time for individual confession.

Friends, all of us, like Peter, have denied Jesus in some way, even though we are his disciples. All of us, whether we admit to it or not, have that within us that separates us from the love of God in Christ Jesus and both grieves and breaks God’s heart. To have a deeper relationship with Christ the things that separate us from God’s gracious love have to die.

In the next few moments we will have the opportunity to name our dying moment; that which needs to die within us. We will come as the Spirit moves and break a piece of bread from the loaf, which symbolizes our brokenness and the broken relationship we have with God. We are invited to lift the bread before the cross and name aloud in a word or brief phrase our dying moment—some sin, habit, attitude, characteristic, or burden that must die in our life in order for us to receive the resurrection power of Jesus Christ. In naming our dying moment, we may use symbolic words like *fear, hate, or loss*. Or we may want to be as specific as “the argument with my spouse, my child, or my friend.”

After you come forward, break the bread, and name your dying moment, place the bread in the basket and return to your seat. (*pause*) God now invites us to come forward and name our dying moment.

[Spiritual Director turns toward the cross and models a dying moment confession.]

DYING MOMENTS

WORDS OF PARDON:

(Holding the basket) **Here is the brokenness we have confessed. Friends, in reality, even before we knew it, Christ died for us, paid the price for our sins, and offered us wholeness. We now leave our brokenness at the foot of the cross. In the name of Jesus Christ we are forgiven! This is grace! Let us now turn to page 29 and celebrate Holy Communion.**

Spiritual Director

Places the basket at the foot of the cross, uncovers the second loaf and the cup, and proceeds with The Great Thanksgiving on page 29.

THE GREAT THANKSGIVING

THE LORD’S PRAYER

GIVING THE BREAD & CUP

PRAYER

AFTER RECEIVING

Spiritual Director

In a moment, we will leave this chapel and go to lunch. After lunch, we have a long break. Remember that the Spiritual Directors are here for you if you would like to talk. *(pause)* Let us stand as we are able and sing . . .

Lay Director

We will now go to the dining room in silence. We will break the silence as we sing our grace before the meal, and then we are free to talk as usual.

12:00 NOON Move to dining room for lunch. *(Note: Joke time may be inappropriate so soon after the Dying Moments Communion. Assistant Lay Directors, check with the Spiritual Director.)*

Music Directors lead singing of grace before and after meal.

12:45 p.m. Long break; pilgrims may rest or exercise; stay on grounds.
(Important: Do not sacrifice this break to make up for lost time.)

The Assistant Lay Director gives the pilgrims' written questions to the Weekend Spiritual Director, who, in consultation with the Assistant Spiritual Directors, decides (1) which questions to address during the fifteen minutes allotted for this activity, and (2) which of the available Assistant Spiritual Directors will answer each question.

1:55 p.m. Assistant Lay Directors call everyone back to conference room.

2:00 p.m. Gather in conference room for questions on MEANS OF GRACE. Before the question-and-answer time, the Spiritual Director explains chapel or prayer room visits.

Spiritual Director

Spiritual Director or Assistant Spiritual Director

Introduce chapel visits by tables. These chapel visits provide the table communities that have been developing over the past day and a half an opportunity to share in a meaningful prayer experience. Some pilgrims may never have prayed aloud in a group. This chapel visit can be meaningful on a variety of levels. The tone is always one of invitation in a way that is sensitive to each person and inclusive. While we refer to this as a “chapel visit,” the actual place does not have to be the chapel. It can be any room away from the conference room that provides privacy for the group.

Chapel visits by tables offer an opportunity for self-reflection, prayer, and sharing with new brothers/sisters in Christ. Post a sign-up sheet. Table Leaders remain sensitive to the atmosphere of their table group and determine when the table is ready for a chapel visit. Assistant Lay Directors take the table groups to the chapel when convenient in the schedule or when each group is ready. Groups remain in the conference room during the talks. Only one table at a time is present in each prayer room or chapel unless space in the designated room allows two tables at a time. (Important: Do not sacrifice posters and summaries to allow a table to go to the chapel for prayer. The schedule allows ample time for table groups to go to the chapel.)

We have been talking about the means by which we receive and celebrate God’s grace. Prayer is one significant way we receive grace and a means by which God communicates love to us. This morning the Lay Director encouraged you to make private visits to the chapel/prayer room. Prayer, however, is not only private; it is also corporate. In Matthew 18:20, Jesus said, “Where two or three are gathered in my name, I am there among them.” We can experience Christ’s presence among us through prayer.

You have been developing Christian communities in miniature at your tables, and prayer is a valuable piece of our life together in Christ. We want to give you the opportunity as table communities to go to the chapel (or prayer room) and pray together.

When your table is ready to share in prayer, the Table Leader will notify one of the assistants. After the talks, we can take one or two tables to the chapel or prayer room for this purpose. The assistants will coordinate this. There is no pressure to visit the chapel/prayer room at any particular time. When the members at your table agree that your group is ready, notify the assistants. When you get to the chapel/prayer room, either stand or kneel. The Table Leader will hold the cross and begin the prayer. When the Table Leader finishes, he/she will hand the cross to the next person. If you do not feel like praying aloud, simply pray silently and then pass the cross on. Keep in mind that some of us may never

have prayed before with a group. As a group, be gentle and encouraging. The schedule suggests 15-minute prayer room visits. However, don't rush through this time.

Remember, when your table decides as a group to go to the chapel, the Table Leader will alert one of the assistants.

The question-and-answer period does not exceed fifteen minutes. The Spiritual Director and Assistant Spiritual Directors (as assigned) respond to questions written ahead of time on 3 by 5 cards. Focus on the questions directly related to the MEANS OF GRACE talk. In the response, focus on commonly shared Christian beliefs, not on denominational disagreements.

Now we will address some of the questions you have submitted.

(At the end of the question-and-answer time)

Let's begin our table discussion of the MEANS OF GRACE talk. We have a limited amount of time. If we do not address your question before the whole group, it does not mean your question is unimportant. Please see any of the Spiritual Directors, and we will be happy to discuss your question with you. In addition, it is always appropriate to take your question to your pastor or another trusted spiritual leader within your church or denomination.

Discussion of MEANS OF GRACE talk *(15 minutes)*

Summary *(5 minutes)*

Posters, skits, poems, etc. *(20 minutes)*

Assistant Lay Directors take first and second tables for chapel visits/prayer room visits.

2:55 p.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

3:00 p.m. **Talk #8: CHRISTIAN ACTION**

Silent meditation *(2 minutes)*

Discussion *(15 minutes)*

Summary *(5 minutes)*

Posters, skits, poems, etc. *(20 minutes)*

Assistant Lay Directors take third and fourth tables for chapel/prayer room visits.

4:15 p.m. Brief bathroom break

4:25 p.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

4:30 p.m. **Talk #9: OBSTACLES TO GRACE**

Silent meditation (*2 minutes*)

Discussion (*15 minutes*)

Summary (*5 minutes*)

Posters, skits, poems, etc. (*20 minutes*)

Assistant Lay Directors take fifth and sixth tables for chapel/prayer room visits.

5:40 p.m. Prepare to go to dining room; sing on the way.

Move to dining room for dinner.

Music Directors lead singing of grace before and after meal.

6:25 p.m. Entertainment (*Please note that this time does not exceed 20 minutes.*)

6:45 p.m. Break on the way to conference room.

6:55 p.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

7:00 p.m. **Talk #10: DISCIPLESHIP**

Silent meditation (*2 minutes*)

Discussion (*15 minutes*)

Summary (*5 minutes*)

Posters, skits, poems, etc. (*20 minutes*)

Assistant Lay Directors take tables for chapel/prayer room visits as desired.

8:15 p.m. Share summaries and posters by tables.

9:30 p.m. Break

9:45 p.m. Prepare to go to Candlelight.

Assistant Lay Directors count to make sure all pilgrims are present.

9:55 p.m. Go to Candlelight.

Explanation of Candlelight (Spiritual Director)

Spiritual Director

The talks during this second day have focused on Jesus Christ as the key to living a life of grace. Candlelight moves the participants closer to the love of God. The time following Candlelight gives the participants a specific chance to renew their commitments to Jesus Christ.

After the participants have assembled in the chancel area of the sanctuary or chapel, having walked through the aisle of lit candles, give this simple explanation.

While we have been sharing our summaries and posters, these people—members of the Emmaus Community—have gathered here out of their love for Christ and their love for you. They have celebrated Holy Communion together and have prayed for each of you by name as an act of agape. Some have traveled long distances to be here for this time and will depart in a few minutes to return home. They came here for this moment (*pause briefly*) to show their support (*pause briefly*) and to help move you closer to the realization of God’s love. Can you imagine that—men and women who may not even know you, wanting you to realize how much God loves you? Can there be anything greater than the body of Christ loving us on behalf of Christ?

Let’s sing “Jesus, Jesus” to let them know we appreciate and accept that love.

Spiritual Director

When the Emmaus Community has departed, only the pilgrims and Conference Room Team, including the Spiritual Directors, are left in the dimly lit sanctuary. As soon as the last community member has departed, the Spiritual Director begins the following narrative while everyone remains in place.

Spiritual Director

Lead the chapel session following Candlelight, using some form of examination of conscience, such as pages 14–15 in the worship booklet or another selection of your choosing. The Prayer to the Holy Spirit on page 48 of the worship booklet is an appropriate closing, or consider using a meditative solo.

Now we are going to make an examination of conscience as we did last night but in a more personal way. In the silence, we want to give you an opportunity to recommit your life to Jesus Christ. For some of you, it may be a first-time commitment. All the agape acts over these three days is for this purpose—to move you closer to Christ.

The theme of this day has been Jesus Christ and our response to his grace. This time of prayer will provide an opportunity for each of us to personally examine our response to the relationship Christ offers (*pause briefly*) and to respond with new commitment as we feel called.

Now I invite you to spread out in the chapel. Give yourself and one another space to be alone with God. When everyone is seated, I have a few more instructions. (*Pause to let the pilgrims and the Conference Room Team move to a place of their choosing in the chapel.*)

Now that everyone has a place to examine your own heart and make your response to Christ, I want to encourage you to pray. You may want to pray privately, or you may choose to go to the altar at the front and make your commitment. You may prefer to remain in prayer where you sit, either alone or with a friend. You may wish to have a Spiritual Director pray with you. If you want to meet with a Spiritual Director, come to the rear of the chapel, and one of the Spiritual Directors will be there to talk with you. Particularly if you are making a first-time commitment, we encourage you to talk to one of the clergy. (*Point out where the Spiritual Directors will be stationed and ask the pilgrims to stay in the chapel until dismissed*)

Spiritual counseling, prayer, and song or meditative solo. Return to snack agape area.

Light refreshments

Lay Director, urge pilgrims to retire at a reasonable time.

Spiritual Director

If a small office or prayer room is available, you may use this space to talk with pilgrims. However, take care that no leadership is ever alone in a room with someone of the opposite gender. After all have had an opportunity to pray in the fashion they choose, pray a closing prayer, consecrating the commitments made this night. A song (led by the Music Directors) follows the prayer. Then everyone returns to the snack agape area for refreshments. Spiritual Directors make themselves available and remain sensitive to the fact that some pilgrims may want to talk about their faith commitment. Be visible and ready to move to a quiet corner to talk with participants who want to discuss what it means to live a life in Christ. When the setting for Candlelight is on-site, tell the pilgrims they can remain in the chapel following the closing prayer if they wish. Spiritual Directors continue to make themselves available as needed.



3-DAY SCHEDULE— SUNDAY

6:15 a.m. Assistant Lay Directors arise.

6:45 a.m. Wake-up bell or music by the Conference Room Team members. *(only those of the same gender as the pilgrims)*

7:25 a.m. Assistant Lay Directors check for stragglers. Count to make sure everyone is present.

7:30 a.m. Morning prayer in chapel

Lay Director

Good morning, children of God. Please turn to page 6 in your worship booklet, and let us read Psalm 100 in unison.

(Wait for all to find.)

Make a joyful noise to the LORD, all the earth. Worship the LORD with gladness; come into his presence with singing.

Know that the LORD is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture.

Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name.

For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.

Join me in reading Psalm 23 on page 17 of your worship booklet.

(Wait for all to find.)

The LORD is my shepherd; I shall not want.

He makes me lie down in green pastures; he leads me beside still waters; he restores my soul. He leads me in right paths for his name's sake.

Even though I walk through the darkest valley, I fear no evil; for you are with me; your rod and your staff—they comfort me.

You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.

Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long.

We will now have a meditation led by our Spiritual Director called “The Humanness of Jesus.”

MEDITATION #3: THE HUMANNESS OF JESUS

Spiritual Director

This meditation begins the third and last day of The Walk to Emmaus. It highlights Jesus' human qualities and shows how God used them in a ministry of love. Make the connection between Jesus' human qualities and our human qualities. We will minister in the world through our human qualities.

All the talks during this third day emphasize changing the world with God's grace. This meditation sets the stage for this ministry. It allows us to see that God expects to work through human qualities in the ministry of God's grace.

It is not necessary to use all nine of the following scriptures. Select the ones you deem appropriate, using at least four.

Spiritual Director—it is appropriate for the SD to use different ASDs in these meditations

-
- **Jesus experienced disappointment.**

Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father?’”

—John 14:9

Usually we think of Thomas as the doubting apostle, but in this account Philip is the doubter. Philip says, “Lord, show us the Father, and we will be satisfied.” In other words, “Jesus, if you would just show us the Father, then we could believe.”

Jesus replies, “Have I been with you so long, and still you do not believe?” You can imagine Jesus’ heartache and disappointment. But Jesus goes farther and answers Philip’s need. How could God use your disappointment? *(long pause)*

-
- **Jesus experienced tiredness.**

So [Jesus] came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

—John 4:5-6)

Jesus and his disciples have been traveling all day. As they approach the town of Sychar, Jesus decides to sit by Jacob’s well while the disciples go into town to purchase food. While resting there, Jesus converses with the Samaritan woman. Even though Jesus experiences human tiredness, he witnesses to the woman and offers her living water. How does God use your human tiredness? *(long pause)*

-
- **Jesus experienced anger.**

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” His disciples remembered that it was written, “Zeal for your house will consume me.”

—John 2:13-17

Think about how you would feel if the sanctuary where you worship was turned into a produce or livestock market. What if the church parking lot was turned into a flea market that

sold religious trinkets? What if the IRS set up a collection station in your church's narthex? What would it take to ignite your anger? How might God use that anger? *(long pause)*

- **Jesus experienced suffering.**

They went to a place called Gethsemane; and [Jesus] said to his disciples, "Sit here while I pray." He took with him Peter and James and John, and began to be distressed and agitated. And said to them, "I am deeply grieved, even to death; remain here, and keep awake." And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want." He came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour?"

—Mark 14:32-37

In the garden of Gethsemane, Jesus suffered and agonized as he faced his own death. While he prayed, sweat—like great drops of blood—fell to the ground. Suffering is a universal human experience. Here's a key question to consider: Do we suffer on our own behalf or on behalf of someone else? How might God use your suffering?

(Long pause)

- **Jesus experienced love.**

So the Jews said, "See how he loved him [Lazarus]!" But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

—John 11:36-37

Jesus had a meaningful relationship with the family of Mary, Martha, and Lazarus. Jesus reached Bethany four days after Lazarus's burial. When he saw Mary and Martha's grief over their brother's death, Jesus wept. However, he moved beyond his grief to call Lazarus forth from the tomb and back to life. How does your love call people from death and renew their exuberance for life? *(long pause)*

- **Jesus experienced empathy.**

On the third day there was a wedding at Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you."

Now standing there were six stone jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. He said to them, “Now draw some out, and take it to the chief steward.” So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.” Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

—John 2:1-11

Jesus’ first miracle takes place at a wedding feast; he changes water into wine. A more likely choice for his first miracle might have been healing. But what greater feat is there in human experience than empathy—to evaluate a situation and provide what is needed—neither overdoing it nor meeting the need halfway? When has God called you to show empathy? (*long pause*)

-
- Jesus experienced and initiated human understanding.

Then [the chief priests and Pharisees] went home, while Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them. The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them, they said to him, “Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?” They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. When they kept on questioning him, he straightened up and said to them, “Let anyone among you who is without sin be the first to throw a stone at her.” And once again he bent down and wrote on the ground. When they heard it, they went away, one by one, beginning with the elders, and Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, sir.” And Jesus said, “Neither do I condemn you. Go your way, and from now on do not sin again.”

—John 8:1-11

When the Pharisees confront Jesus with the woman caught in adultery, he could easily give an opinion about what to do with the woman that would evidence understanding on his part. But Jesus wants to go a step farther. Jesus wants the accusers to gain understanding and to use it. “Let anyone among you who is without sin be the first to throw a stone at

her.” Those charging the woman have to consider their own actions. What understanding may God seek to teach us through this story? *(long pause)*

- **Jesus was firm.**

Pilate entered the headquarters again, summoned Jesus, and asked him, “Are you the King of the Jews?” Jesus answered, “Do you ask this on your own, or did others tell you about me?” Pilate replied, “I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?” Jesus answered, “My kingdom is not of this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.” Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate asked him, “What is truth?” After he had said this, he went out to the Jews again and told them, “I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

—John 18:33-40

When Jesus comes before Pilate, Pilate asks him, “Are you the King of the Jews?” Jesus could easily reply, “No, not me.” How do you answer when someone asks, “Are you a child of the king?” Does it depend on the situation? In the sanctuary or church building, we can easily answer yes. But how about at work, at home, at the airport, or in our leisure time? In what ways can we stand firm in the faith? *(long pause)*

- **Jesus knew when to ask for support.**

Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.”

—Matthew 26:36-38

In the final moments of Jesus’ life, he knows of his imminent death. What does he do? He asks for support. He asks Peter, James, and John to pray with him. And he prays to God, from whom his help comes. How do we know when to ask for the support we need—either from friends or from God? *(long pause)*

How does God use our humanness to share grace with others?

Spiritual Director

Develop this point, being sensitive to the pilgrims—their needs and capabilities. Use examples from previous talks. The message of the third day is this: “Go into all the world and make disciples.”

(Spiritual Director may be seated following the meditation.)

Lay Director

Please turn to page 5 in your worship booklets, and join with me in praying the Prayer of Saint Francis. *(Wait for all to find.)*

Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon;
where there is doubt, faith; where there is despair, hope;
where there is darkness, light; and where there is sadness, joy.
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood, as to understand; to be loved, as to love;
for it is in giving that we receive;
it is in pardoning that we are pardoned,
and it is in dying that we are born to eternal life.

Now we will go to breakfast. Let’s sing “De Colores” on the way to the dining room.

8:00 a.m. Move to dining room for breakfast.

Music Directors lead singing of grace before and after meal.

8:35 a.m. Send pilgrims back to conference room with short break.

8:45 a.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

8:50 a.m. **Talk # 11: CHANGING OUR WORLD**

Silent meditation (*2 minutes*)

Discussion (*20 minutes*)

Summary (*5 minutes*)

NO POSTERS TODAY!

Chapel/prayer room visits (if all groups did not go on Saturday) and breaks as time allows

Assistant Lay Directors put reunion cards on the tables for Table Leaders to distribute at the end of Talk #12.

9:55 a.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker. Assistant Lay Director lights candle and introduces speaker.

10:00 a.m. **Talk #12: SANCTIFYING GRACE**

Silent meditation (*2 minutes*)

Discussion (*20 minutes*)

Summary (*5 minutes*)

Chapel/prayer room visits if needed for remaining tables and breaks, as time allows

10:55 a.m. Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

11:00 a.m. **Talk #13: BODY OF CHRIST**

Silent meditation (*2 minutes*)

Discussion (*20 minutes*)

Summary (*5 minutes*)

Assistant Lay Director checks with kitchen staff to confirm that lunch will be ready.

12:00 NOON Move to dining room for lunch.

Music Directors lead singing of grace before and after meal.

12:45 p.m. Break for exercise (and packing, if necessary).

1:25 p.m. Return to conference room.

Table groups rotate to new table positions (except for Table Leader and Assistant Table Leader). The person to the left of the ATL becomes the new secretary. Music Directors lead the song for introducing talks. Assistant Lay Director lights candle and introduces speaker.

1:30 p.m. **Talk #14: PERSEVERANCE**

Silent meditation (*2 minutes*)

Discussion (*20 minutes*)

Summary (*5 minutes*)

Further explanation and discussion of Emmaus group reunions at tables occur at this point. Team members lead this discussion and model a group reunion meeting, focusing on a limited number of questions. Remind all pilgrims to put their names on reunion cards before giving them to the Assistant Lay Directors.

2:25 p.m. Break (if time allows)

Ring bell [or play music] to call pilgrims back to conference room. Music Directors lead song for introducing talks.

Assistant Lay Director lights candle and introduces speaker.

2:30 p.m. **Talk #15: FOURTH DAY**

Silent meditation (*2 minutes*)

Assistant Lay Directors distribute envelopes to pilgrims.

Participant envelopes contain group photo, team list, roster of pilgrims, recommended reading list, schedule of Emmaus Community activities, Points to Remember [since this is an actual handout with this title, I would cap—check to be sure I’m recalling accurately], and notice of Fourth Day Follow-up Meeting. The Agape Committee takes responsibility for stuffing the envelopes with the necessary materials.

3:20 p.m. **Points to Remember (Spiritual Director)**

Correction of lists of pilgrims’ names and addresses

Assistant Lay Directors place group reunion cards and crosses on altar in chapel.

3:30 p.m. **Introduction of Individual Agape Letters (Spiritual Director)**

Spiritual Director may read the first few verses of some of Paul’s letters to introduce the agape letters. Allow about 30 minutes for individuals to read personal letters. Assistant Lay Directors pass personal letters to tables in pre-packaged bundles (8–12 letters per pilgrim).

Spiritual Director

At the appropriate time on Sunday afternoon, introduce the personal agape letters as described below.

Spiritual Director

First Timothy begins with these words:

To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

—First Timothy 1:2

Letters of agape, like this letter to Timothy, have always been part of the Christian tradition. This weekend you have heard again and again about agape—God’s love—and have received many agape letters that tell of the prayers and sacrifices of other people on your behalf, many of whom you will never know. These agape letters have been for all of you.

At the same time, we have told you that the world out there has not changed, and you essentially will be returning to the same situation you left on Thursday evening. So it is important that you know Christian friends who love you stand ready to help you live in grace and bring change to your environment.

It is also important that you know you are loved and appreciated not only by us but also by people who have known you for a long time. We want to give you some personal agape letters in case you didn't get the message of God's love through the general agape letters. Assistants, please distribute the personal agape letters.

Break while pilgrims read their letters.

4:05 p.m. Gather pilgrims and team in chapel (or designated area) to prepare for presentation of crosses and group reunion cards to each pilgrim.

4:15 p.m. Spiritual Director and Lay Director distribute reunion cards and crosses.

Spiritual Director

Emmaus has a tradition of giving each pilgrim a cross. On this cross is the simple inscription "Christ is counting on you." Christ needs your hands and heart to share all the love God has in store for the world.

On Thursday night when we began our weekend together, your sponsors participated in a prayer service. As a special part of that service, your sponsors held your cross in their hands and prayed specifically for you.

This cross does not set you apart from other Christians. You have not joined a special club or society. When you accept this cross, you acknowledge that you are accepting your responsibility as a disciple of Jesus Christ.

I will call your name and as you come forward, the Lay Director will place the cross around your neck and say, "Christ is counting on you." You may respond, "And I am counting on Christ."

Spiritual Director

Call each pilgrim's name; Lay Director gives each one a cross. After presenting the crosses, give pilgrims a few moments to express personal thanks to team members if they so desire.

Form a circle to pray; then sing "They Will Know We Are Christians by Our Love."

Lay Director asks pilgrims to begin contemplating these two questions:

- What has this Walk to Emmaus meant to me?
- What am I going to do about it?

4:40 p.m. Prepare to go to Closing.

Line up pilgrims by tables, Table Leaders in front and Assistant Table Leaders in back of their groups. Sit by table groups during the Closing.

Lay Director

One last time, we need to line up by tables, with a Table Leader in front and an Assistant Table Leader behind each table group. *(Give time to do this.)*

Please follow me to the chapel/conference room.

Reminds the Emmaus Community of the song the members will be singing as the conference room group enters the chapel. Also ask the community to refrain from yelling "Name" if a pilgrim forgets to say his or her name. Remind them that it would probably startle the pilgrim.

Lay Director Closing Remarks *(when all have assembled for the Closing Service)*

Good afternoon. I would like to introduce to you the pilgrims of Walk # _____.

Will the new Fourth-Day pilgrims please stand!

(Pause for applause from the community.)

Thank you. You may be seated.

We learned this weekend that we are called to be Christ's hands and feet in ministry. That is exactly what this (name of community) Emmaus Community was called here to do this weekend out of their love for Christ and their love for you. You have experienced the love and service of the Conference Room Team, those visible servants on your weekend. Serving you these past 72 hours were many more whom you may or may not have seen. Emmaus intends that they serve anonymously and selflessly—but these persons have been no less valuable to the success of the weekend. Now it is time for you to meet these faithful and loving servants.

You already know that prayer has been the spiritual foundation for this entire weekend. This community began praying for Walk # __ many months ago—before the members knew your names or the names of those who would be called to serve. God's plan was not clear to us then, but we prayed because God knew who would be here. The Conference Room Team was bathed in prayer during the months of team formation and preparation. Your sponsors have been praying for you even before you decided to come on this weekend. And here in this holy place, you have been lifted up in prayer, nonstop, for 72 hours. The Prayer Chapel has been filled with people who knelt before the cross, people who held and prayed over the crosses you now wear, and people who prayed at home and at work for you. They got up in the middle of the night and prayed for you. People you don't even know—people in this community of faith, people in prison, and people around the world. Thursday night as

we were introducing our new friends, sponsors and Community members filled the chapel to pray for you by name. Before Candlelight on Saturday, the chapel was filled with people who traveled long distances to pray for you by name. Christ has filled this place. You may not have seen this happening, but you have felt their prayers.

God's Emmaus servants have carried your luggage, cooked and served your meals, cleaned your bathrooms, sent you agape letters, and made countless agape gifts for you. All this was done so that you would see the face of God and experience God's love for you. Keep these agape gifts; wear what you can—go back through your gifts and letters a month from now, a year from now—so that you won't forget the message of God's unconditional love for you.

Now I want to ask all the servants of God who prayed, made agape gifts, cooked meals, served meals, cleaned bathrooms, sorted and delivered agape letters, who attended any of the Fourth Day services this weekend to stand and be recognized. Thank you for your expressions of love through anonymous servanthood.

(Pause for applause.)

You may be seated.

I would also like to recognize those servants who were visible to you all weekend. They were your Table Leaders and Assistant Table Leaders who guided your discussions. Some of these persons were speakers—the clergy who spoke of God's grace and gave counsel, the Assistant Lay Directors who rang the bell [or played music] and conveyed information about breaks, the musicians who led us joyfully in praise and worship, and the Board Representative who observed quietly. Would the Conference Room Team please stand. On behalf of _____ (*name of community*) and pilgrims of Walk #__, I want to thank you for your commitment of obedience as we journeyed together. *(pause)*

You may be seated.

Now the new pilgrims have an opportunity to respond to this community's prayers by answering two questions. Remember that this is not a time to say thank you but a time to witness to what God has done in your life during the past three days and to describe your response to God's call to active discipleship. The lectern holds a piece of paper to remind you of the two questions. They are:

1. What has this Walk to Emmaus meant to me?
2. What am I going to do about it?

The hand crosses used during the weekend are here for you as well.

I have asked _____ and _____ to respond to these questions as a model for your response.

(Pause for sharing by two team members.)

You may come now as the Holy Spirit leads you. You may come individually, or if you need some extra encouragement, come with a friend.

(After most or all pilgrims have shared, continue with the following.)

Would any of our new Fourth Day pilgrims who have not shared like to do so before we proceed?

Now allow me to introduce the chair of the Emmaus Board of Directors, (name of chair).

The chair of the Board of Directors makes general comments about the three days to the Emmaus community. Then the chair covers these points.

- Announce date and time of Fourth Day Follow-up Meeting
- Announce future Walk to Emmaus events, including date, place, name of Lay Director
- Introduce Community Spiritual Director

Traditionally, the Community Spiritual Director (or the Weekend Spiritual Director on his/her behalf) presents an Emmaus hand cross to the Weekend Lay Director as a token of thanks for his/her leadership during the weekend. The Community Spiritual Director (or Community Lay Director) may present a second cross to the Weekend Spiritual Director.

Brief presentation of cross to the Weekend Lay Director, optional presentation of second cross to Weekend Spiritual Director.

Spiritual Director

The Community Spiritual Director makes any brief comments necessary to guide the community into the transition to the Communion liturgy and give instructions at this time. Keep in mind the length of the service and the fatigue of the participants. Remember that the pilgrims' sharing served as the meditation.

Worship Service/Communion (Community Spiritual Director)

The Community may host a reception for the new members following the worship service if time permits.