



WALK TO

EMMAUS

THE UPPER ROOM®

3-Day Overview & Team Manual



SECTION 18— TALK OUTLINES

Below are outlines for the fifteen talks given during The Walk to Emmaus. Distribute talk outlines to the assigned speakers—to be done by the Weekend Lay and Spiritual Directors. During the Emmaus Walk, speakers present the talks in this order:

1. PRIORITY (ALD)
2. PREVENIENT GRACE (ASD)
3. PRIESTHOOD OF ALL BELIEVERS (TL/ATL)
4. JUSTIFYING GRACE (ASD)
5. LIFE OF PIETY (TL/ATL)
6. GROW THROUGH STUDY (TL/ATL)
7. MEANS OF GRACE (WSD)
8. CHRISTIAN ACTION (TL/ATL)
9. OBSTACLES TO GRACE (ASD)
10. DISCIPLESHIP (TL/ATL)
11. CHANGING OUR WORLD (TL/ATL)
12. SANCTIFYING GRACE (ASD)
13. BODY OF CHRIST (TL/ATL)
14. PERSEVERANCE (WLD)
15. FOURTH DAY (ALD)

ABBREVIATIONS

ALD—Assistant Lay Director
ASD—Assistant Spiritual Director
TL—Table Leader
ATL—Assistant Table Leader
WSD—Weekend Spiritual Director
WLD—Weekend Lay Director

Remind each speaker to limit her/his talk to twenty-five minutes, except for the MEANS OF GRACE speaker (whose talk should not exceed forty-five minutes) and to focus his or her content on the assigned topic.

ACKNOWLEDGMENTS

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SECTION 1—THE EMMAUS MINISTRIES FAMILY

PURPOSE

Emmaus Ministries exists to inspire, challenge, and equip local faith communities for Christian action in their homes, churches, communities, and places of work. This purpose does not come to full realization for its participants during the Emmaus Ministries event itself but in the many days that follow.

Emmaus Ministries expands participants' spiritual lives, deepens their faith and discipleship, and rekindles—or perhaps ignites for the first time—their gifts as Christian leaders for their churches and communities. These aims are accomplished not only during the Emmaus Ministries event itself but also through participation in follow-up spiritual support groups and Community fellowship opportunities, sponsorship, prayer, support of other Emmaus Ministries events, and service on support committees and on teams.

Persons whose spiritual lives are renewed and strengthened through Emmaus Ministries are called and empowered to be the hands and feet of Christ: to share within their communities the grace they received. They become energetic and renewing catalysts in their homes, places of work or education, and local communities of faith. While walking together with other Christians, they actively participate in God's mission to the world.

HISTORY AND SCOPE

Emmaus Ministries includes programs for those seeking spiritual formation in several different life-stages:

- **Chrysalis** serves secondary (high school) young persons fifteen to eighteen years old;
- **Journey to the Table** serves young adults eighteen to thirty-five years old;
- **Walk to Emmaus** serves adults eighteen years and older;
- **Face to Face** serves adults sixty years and older.

Origins of the Ministries

Traditionally, in Christianity, a “three-day movement” was a movement that conducted spiritual renewal events and led by persons who had attended such an event. All such organizations were often collectively referred to as “three-day movements.”

Most, but not all, of the events held by these organizations covered three days, and so the *Fourth Day* has become a term used by three-day movements to describe the life of the participant after the event.

The original three-day movement, Cursillo (cur-SEE-yoh), began in the Roman Catholic Church in Majorca, Spain, in 1944. Over time, Cursillo inspired the development of the Emmaus Ministries family of “three-day movement” programs.

Several resources provide information about the history of the Emmaus three-day movement and its relationship to Cursillo: *Day Four: The Pilgrim’s Continued Journey*, *What Is Emmaus?*, and *The Early History of the Walk to Emmaus*.

In 1976, Danny Morris, Director of Developing Ministries for The Upper Room, participated in a Lutheran Cursillo in Florida and recognized the need for an ecumenical offering of Cursillo. On the same weekend, Maxie Dunnam, then World Editor of The Upper Room, participated in a prayer retreat at First United Methodist Church in Peoria, Illinois, where Cursillo participants served as table servants at the retreat. Their spiritual presence

about the tables profoundly affected him.

Together, Danny and Maxie began to take steps toward including Cursillo as an Upper Room program. Under the leadership of Reverend Robert Wood, The Upper Room's first two model Cursillo weekends were held in Peoria, Illinois, in 1977. In 1978, Rev. Wood joined the staff of The Upper Room to launch the new Upper Room Cursillo movement.

In 1981, by mutual agreement with the National Secretariat of the Roman Catholic Cursillo, holder of the copyright to the Cursillo program, The Upper Room Cursillo became The Upper Room Walk to Emmaus. This change came about due to The Upper Room's call to be an ecumenical movement. The Upper Room reached an agreement with the National Cursillo Secretariat to develop a new program based on Cursillo but with distinctive leadership resources. Further, The Upper Room agreed not to use the traditional Cursillo language derived from its Spanish origin. The Upper Room developed The Walk to Emmaus design, talk outlines, and leadership manuals for use by an ecumenical audience.

Chrysalis began in 1984 in response to numerous requests from Emmaus Ministries Communities for a version of the Walk to Emmaus specifically for high school students. The Walk to Emmaus and TEC (Teens Encounter Christ—the youth expression of the Roman Catholic Cursillo) influenced the early development of Chrysalis. A group of Nashville high school youth attended TEC and acted as advisers to The Upper Room staff in creating a unique model and name for the program. And then, in 1989, The Upper Room and the Alabama/West Florida Emmaus Community sponsored the first Chrysalis event for college-age young people.

Face to Face, an adaptation of The Walk to Emmaus, was developed to meet the needs and life stages of older adults and those for whom an overnight experience presented a challenge. Development of the Face to Face program began in 2008, with the first Encounter being held in 2011 in a Nashville area church. In 2014, the first Encounter using the officially developed materials took place and in 2015 Emmaus Ministries Communities outside the Nashville area began to hold Encounters.

Journey to the Table had its beginning in March of 2014, when The

Upper Room established a new staff position for “Young Adult Spiritual Development.” In September of 2014, the first five steering team leaders came to Nashville for three days of prayerful discussion and planning. After that meeting, an additional fourteen people joined working groups to write the first draft of the program. This group included young adults, campus ministers, and Emmaus and Chrysalis leaders. That draft of the new Journey to the Table program was completed in March of 2015, and five locations held test events in 2015 and 2016. The official launch of the program was held at The Upper Room in Nashville, Tennessee, in July 2016.

Keeping Faith with the Emmaus Program Models

Shared Experience

By participating in any of these ministries, the Community shares in a common experience with participants and teams around the world.

Communities that remain healthy and fruitful over time demonstrate a commitment to this shared experience. This commitment helps leaders focus on the basics of providing a spiritual formation experience and connect all people involved through their shared experience. Persons can sponsor family and friends in other states, even in other countries, with confidence that the quality of the event will be the same in each location. Church leaders in one part of a country can recommend Emmaus Ministries events to church leaders in another part of the country, knowing that the design and standards remain uniform everywhere.

The Upper Room Emmaus Ministries office works with a Vision Team of experienced leaders in these ministries to review and revise the manuals. When Communities envision a new or revised element of one of these ministries, please consult with The Upper Room Emmaus Ministries office.

Faithfulness to The Upper Room Emmaus Ministries’ program manuals affects the ongoing quality and effectiveness of Emmaus programs for the following reasons:

- **It prevents redesign by each leader.** Adherence to the manuals prevents

individual leaders from redesigning Emmaus events according to their whims. Unlike many religious events, Emmaus is not leader-centered: Its effectiveness does not depend on particular charismatic personalities, gifted presenters, or experienced retreat masters. No one asks, when invited to attend an Emmaus event, who the leader and speakers will be. Rather, Emmaus depends on a team of committed Christians working together in the spirit of Christ according to directions in objective manuals based on a proven model. The event team leaders for each Emmaus event are accountable to the local Emmaus Board, and the local Board covenants with Upper Room Emmaus Ministries to lead the events according to the manuals.

- **It assures consistent quality and common experience.** The manuals ensure that Emmaus, no matter where it is conducted, will be a common and trustworthy experience. Persons can sponsor family and friends in other states, even in other countries, with confidence that the quality of the event will be the same in each location. Church leaders in one part of a country can recommend Emmaus events to church leaders in another part of the country, knowing that the design and standards are uniform everywhere. This uniformity strengthens the Emmaus movement and its value to the church.
- **It honors the integrity of the sponsors.** Persons come to an Emmaus event trusting others' recommendation that Emmaus will be worth their time and will be conducted according to a certain design. Therefore, Emmaus leaders honor sponsors' faith that the event team will offer the program's model in its integrity.
- **It preserves an organic model.** The Emmaus manuals set forth program models in which all parts are theologically and dynamically congruent. All Emmaus events are tightly woven. The models have proven their value and effectiveness time and again as instruments of the Holy Spirit in the lives of the participants and the churches to which they belong. Every part of the models has its purpose in this regard. When leaders rearrange a program model, adding some parts and deleting others, they increasingly diminish

the model's potential for working as a whole to communicate the Christian message on many levels.

- **It serves as a shared and stabilizing discipline.** Commitment to the manuals is a shared discipline that serves as a check on the inclination of team members to innovate and tinker with the design. In truth, most additions and changes are made for the team, not the participants. Team leaders may be motivated by a desire to replicate a spontaneous happening from a previous event or to add an experience from a retreat they once attended. Or they may get bored with the same routine and desire to try out a few ideas of their own. Some leaders have a gift for designing learning experiences and retreats; they may feel confident that they can improve Emmaus Ministries program, given an opportunity. Emmaus Ministries programs, however, already includes more content than any participant can absorb over the course of the event; it offers enough material to meditate on for several years. Emmaus Ministries program do not need to include every meaningful experience, interesting retreat idea, or variation from other spiritual events. Nor can Emmaus Ministries expand to meet every need in a participant's life. The church and the Emmaus Fourth Day follow-up activities provide other opportunities for spiritual renewal that can creatively support and challenge a participant's faith. Not everything that is meaningful has to happen during the Emmaus Ministries event itself.
- **It channels creativity appropriately.** The manuals encourage leaders to focus their creativity on the given tasks within the Emmaus Ministries models. The place for creativity is not in redesigning the models but in making the most of the given designs to prepare the way of the Lord for the participants. The structure of Emmaus Ministries does not crowd out the Holy Spirit. Rather, it creates trustworthy space for the Holy Spirit to work in the midst of participants by eliminating anxiety about the weekend design and relaxing the focus on leaders. Acceptance of the models and manuals frees the event teams to focus on the participants and to trust the Holy Spirit. In addition, changes by independent-minded team members

set a dangerous precedent. While their innovations may work, future teams will want to claim their right to be creative as well and to try out their own ideas. Even more serious, changes become traditions overnight because new Emmaus Community members believe their experience represents the true Emmaus model. The manuals are the plumb line that keeps each event centered on the prescribed program.

- **It prevents conflict over the event design.** The discipline of adhering to the manuals frees the Emmaus Board and teams to focus their energies in the proper direction—on preparing for Emmaus events and Fourth Day challenges. Well-designed and carefully tested programs with complete materials for leading them is a gift that frees Emmaus Communities to get on with the business at hand.
- **It enables Emmaus Communities to participate more fully in the larger Emmaus movement.** Emmaus Communities that are grounded in The Upper Room Emmaus Ministries models have the privilege and ability to be asked to work with The Upper Room Emmaus Ministries to help start new Emmaus groups and ministries. The Upper Room Emmaus Ministries Office seeks Emmaus leaders and Communities that know and practice the Emmaus Ministries models and want to help spread Emmaus in a trustworthy and dependable manner.
- **It honors the covenant with Upper Room Emmaus Ministries.** The manuals warrant adherence because an Emmaus Community exists through a covenant with The Upper Room Emmaus Ministries Office. As a condition of that covenant, each Emmaus Community agrees to follow the manuals. No doubt, other practices, including other three-day movement experiences, are rich and meaningful. Affirming the Emmaus models does not negate the validity of other promising experiences. However, if a group has decided to be an Emmaus Community, then that decision dictates that the Community be true to its identity and present the distinctive Emmaus Ministries models. Emmaus Communities function under the banner of The Upper Room Emmaus Ministries and are responsible for doing so in a manner faithful to the conditions of that

relationship.

- **Change should be in the direction of moving closer to The Upper Room model.** Each Emmaus Community has its own personality and style. The Upper Room Emmaus Ministries Office will work with international Communities based on their cultures to ensure that they adhere to the basic Emmaus model. Minor differences will exist among some Communities because of their regions and background in starting. This will always be the case and is more noticeable in some areas than in others. But the direction of change for an Emmaus Community's models should always be in the direction of the standard Upper Room Emmaus Ministries models, not away from them.

The appropriate way to channel concerns and suggestions for improving the basic Emmaus programs' models and manuals is through The Upper Room Emmaus Ministries Office and the Emmaus Ministries Vision Team. The Vision Team consists of experienced, grassroots Emmaus Ministries leaders from Communities across the Emmaus movement. Emmaus Communities work with The Upper Room Emmaus Ministries Office to make improvements based on adequate understanding of and experience with the basic Emmaus Ministries models. Each Emmaus Community functions beyond its local group; each Community is part of a larger Emmaus Ministries movement.



SECTION 10—GENERAL INSTRUCTIONS FOR THE TEAM

TEAM PREPARATION

All Conference Room Team members familiarize themselves with The Walk to Emmaus by reading these instructions, especially the pages giving key points of the talks and the general points to make in discussions after the talks (in the “Team Formation through Team Meetings” section). This will help you lead your table group in discussing each talk. Speakers preview their talks before the weekend.

BEFORE THE WALK

Team members arrive at the Walk site before the pilgrims so that any team meeting or team commissioning service occurs before the pilgrims’ arrival. Mix with the pilgrims as they arrive. Avoid talking too much with other team members; concentrate your efforts on the pilgrims; do not show too much affection at the beginning.

THURSDAY NIGHT AND FIRST DAY

The three days have distinct phases. Thursday night is the spiritual retreat, a meditative time intended to make the pilgrims receptive to the message of Emmaus.

On Thursday night, final selection will be made for table assignments. At

the evening meeting, team members finalize preparation for the Walk and report on the progress of the pilgrims.

On Friday, the talks focus on living in grace. This day centers on God and the grace God offers.

Reminders for Table Leaders and Assistant Table Leaders

- Encourage participation from each person at the table.
- Avoid overreacting to statements—both yourself and other pilgrims. Pay attention to the progression of ideas expressed by the pilgrims; report any serious problems to the Spiritual Director.
- Take extensive notes as an example to the pilgrims.
- Anticipate and encourage the pilgrims to give everything they can by your good example in all you do.
- Be careful not to dominate.
- Listen, listen; love, love.

Reminders for Other Team Members

- Spread out among the pilgrims during chapel visits and mealtimes and mingle with the pilgrims.
- Return to the table (the speaker) *after* the discussion and summary representation (poster, skit, song, etc.) of the talk.
- Exemplify the qualities of true piety—authenticity, courage, and joy.

SECOND DAY

On Saturday, the talks shift their attention to Christ and strive to teach pilgrims how to be apostles or leaders for Christ. Beginning to know Christ intimately is the theme.

The message of Emmaus may stir deep feelings in pilgrims. Stay open to deeper sharing with them but don't force it. Affirm their responses to the Walk thus far.

THIRD DAY

The talks on Sunday emphasize what Christian community looks like in action. Attention focuses on the Holy Spirit. By this time, an enthusiastic spirit generally prevails.

The pilgrims will begin thinking about their return home. Try to keep their minds on living for the moment and not anticipating.

Closing Ceremony

This ceremony serves as a summation of the three days. Team members stress the value of continued fellowship with other Christians (through accountability groups and Emmaus Gatherings), working at future events, prayers and sacrifices, and attendance at future Candlelights and Closings.

Fourth Day Follow-Up Meeting

Each team member can encourage and facilitate efforts to assist the pilgrims from their table in joining an accountability group and attending Emmaus Gatherings. Coordinate these efforts with the pilgrims' sponsors.

GENERAL REMARKS

The Emmaus community is not a closed society but a movement within Christianity.

The team devotes the entire Walk to their new brothers and sisters in Christ. The following proverb expresses the team's approach:

*Pray as if everything depended on Christ;
work as if everything depended on you.*



SECTION 11—THE SPIRIT OF EMMAUS

The spirit in which an Emmaus ministry event is conducted is none other than the Holy Spirit.

In Galatians 5:22-26, the apostle Paul lists “the fruit of the Spirit,” characteristics of the Holy Spirit manifested in people’s attitudes and behavior. This fruit represents the character of a team properly formed in the spirit of Jesus Christ. We want participants to feast on this fruit throughout their event. The fruit of the Spirit serves as a good backdrop for describing team attitudes and practices. Team leaders can cultivate among team members a readiness to embrace the quality of community life that the Holy Spirit brings by reviewing one aspect of the fruit of the Spirit at each team meeting.

LOVE

An atmosphere of hospitality and acceptance characterizes the weekend community. The team promotes the feeling of an open and opportune space for pilgrims to respond freely and honestly to the gospel of grace in the presence of people who care, a time in which the pilgrims can rediscover themselves in relationship with God. The environment of unconditional love allows people to lower their defenses and allow God to touch their lives with grace. The team motto for Kairos (the prison expression of Cursillo) suits Emmaus equally well: “Listen, listen, love, love.”

However, this love draws attention to God—not to team members. An ancient image depicts the spiritual life as a wagon wheel with spokes connecting at the center. The center represents God in Jesus Christ, and the

wheel rim represents people. As we turn and move toward the center, we, at the same time, draw closer to one another. When we attempt to move closer to one another along the rim of human need and natural inclination, we do not necessarily move closer to God. Nor do we necessarily move closer to lasting, spiritual relationships with one another. Emmaus attempts to turn people's attention toward God and draw them closer to God. This process then draws participants together as spiritual friends into a Christian community of the Holy Spirit's making.

The wagon wheel image of the spiritual life reminds the team members that their behavior calls attention to God, not to themselves. The image also reminds the team that God's presence does not result from human togetherness or a feeling of human closeness. Team members need not take action that they believe will accelerate feelings of intimacy or push pilgrims to share beyond their levels of willingness. God will draw the pilgrims together as they turn their attention to God's welcoming love and as their hearts overflow with the gift of that love in the company of one another. On the Walk, pilgrims will experience how the grace of God in Jesus Christ draws people together into a new community of the Holy Spirit's own creation, a community centered in the freedom of God's love rather than in the egoism and neediness intrinsic to human love.

JOY

A Walk has many occasions of true joy: the joy of singing, the joy of self-expression or uninhibited laughter, the joy of insight, the joy of liberation from the shackles of sin or inner hurt or murderous anger, the joy of knowing God's presence, the joy of feeling accepted, and the joy of giving one's life wholeheartedly and without reservation to Jesus Christ. The joy of Emmaus comes in moments of seriousness and in moments of great fun. In these ways, team members, as well as pilgrims, experience the joy of the Lord and of life together in Christian community. They let their joy be known in song, sharing, and enthusiasm for the Christian ideal. The team can set the tone for the Walk through an attitude of joyful anticipation of the Lord's coming to

each person in some real, though unforeseen, way along the road.

The team takes care that the expression of joy in fun does not give way to boisterousness and getting carried away: allowing jokes to get out of hand or letting people go too far in making fun of one another. Extroverts—pilgrims or team members—can take over the weekend in such a way that introverts feel left out and do not participate. During the fun time of sharing summaries and the various representations in the evenings, laughter and hilarity may totally overshadow and render pointless the recap of the day's talks and the sharing of each table's insights. The team and pilgrims can have fun while also showing appreciation and sensitivity toward the thoughts and creativity expressed at each table.

Getting carried away also occurs when negative traditions such as “stealing the bell” and the amusement this creates for a few disrupts weekends for all. Stealing the bell is a tradition among team members who feel a need to make the Walk livelier. Team members' attempts to create more fun result from insecurity about the adequacy of the Walk, a desire to make sure the pilgrims have the experience they themselves had on their Walk, or perhaps boredom and a need to make the Walks more exciting for themselves. Team members, especially team leaders, remain aware of the team's influence on the atmosphere of the Walk and share concerns in the nightly team meetings.

PEACE

People who walk in the Spirit enjoy the fruit of peace with God and one another. Team members exhibit conscious care for their relationship with God and other people and practice the peace that comes from faith in God's love and direction. Then team members enjoy the inner security of being only themselves on Walks. They need not act more spiritual than usual, more religious than others, or make a perfect report on their Christian life and home. However, team members actively strive to practice their piety, study, and action and want to live an authentic Christian life. Team members who feel they must work to maintain an image or who pretend to uphold a way of

life that they have never practiced will find no peace.

Peace also comes from faith in God's love for all people. Participants in Emmaus come from many denominations, races, and walks of life. They may differ considerably in their views on doctrine, church, politics, and the world. They find themselves at different levels of Christian maturity and experience. Yet, despite their differences, team members share the peace of Christ with the pilgrims and foster community among them by modeling Christian tolerance and charity toward all.

Christian tolerance does not imply indifference toward sound Christian belief and theology. It does mean focusing on the common essentials of Christian faith while not letting differences over doctrine become more powerful than the love of Christ in relationships. The team's attitude is as follows: If your heart is as my heart, then give me your hand. (See 2 Kings 10:15.) Emmaus attempts to set forth the essentials of Christian faith and practice that characterize the mainstream of Christian tradition, the gift of God's peace indeed "surpasses all understanding" (Phil. 4:7).

Team members do not set the pilgrims straight on details of doctrine. Rather, they "love, love; listen, listen," leaving the rest to God and trusting the process of the weekend. When differences over belief arise among pilgrims, team members challenge them to affirm the gift in each other's perspectives, to explore those beliefs more fully with their pastors when they return home, and to stay focused on the message and experience of the Walk.

Team members are always the first to extend the hand of Christian fellowship. "Let peace begin with me" becomes their personal motto and prayer. The team can foster the peace of Christ among the pilgrims by modeling an open and nondefensive spirit, by speaking the truth in love, and by being quick to forgive or say "I'm sorry." The team members keep in mind that they have been given the peace of Christ so they can pass that peace to others. This peace comes from a vital relationship with God.

PATIENCE

A Walk is a full but slow walk with the Lord. Even though the pilgrims

follow the same path, each experience is unique. The pilgrims hear and see the Lord in their own way, according to their needs and God's will for them at the time of the Walk. Team members guard against the temptation to run ahead of the pilgrims, to hurry them toward their meaningful moment along the way or to rob them of their own experience by previewing upcoming scenes: "Wait until you see what's going to happen next!"

Working on a team requires patience—not only with the pilgrims but also with the work of the Lord in the process. A definition of functional atheism is the belief operative in people who profess God but whose lifestyle reflects an assumption that nothing will happen unless they make it happen themselves. Team members are functional atheists when they try to do God's work for God, try to speed up the movement of the Holy Spirit, try to "save" the pilgrims or bring them to a "decision" or manipulate an emotionally charged atmosphere. God transforms the pilgrims; team members simply love them, openly share their own faith stories and witness, and give the pilgrims space to explore their relationship with God among people who care and listen.

One pilgrim bore witness to the power of patience on the part of the team. After what was for him a life-changing event, he remarked, "What really surprised me was that the team members at my table were not putting anything over on me. They didn't make me feel I was bad or wrong because I didn't see things their way or have an experience with God like theirs. I felt free to respond honestly the whole time, and I did. About midway I was overcome by the enormous love behind the whole weekend and what was for me an experience of God. I can't believe I'm saying this, but for the first time in my life I think I know what it means to say I know Jesus."

The patience of this pilgrim's Table Leaders and team leaders gave him freedom to experience the Walk in his own way. They trusted the process. Team members can trust the Holy Spirit to touch the pilgrims' lives through the scheduled activities and interactions of the Walk in ways that may or may not be outwardly evident.

Sometimes team members, more than the pilgrims, need not anticipate. Leadership also stresses that team members expect no formulaic response from the pilgrims, that each person's response to the Walk will be individual.

While true in theory, individual response is not true in practice unless team members let go of their expectations for the Walk and replace them with a prayer of thanksgiving for God's grace already at work in each pilgrim's life. They open the way by giving themselves as open and caring instruments for the fulfillment of God's purpose in God's own time in each pilgrim's life.

Team members display patience when they allow the pilgrims to have their own experience and honor the different places pilgrims find themselves on their spiritual journeys. Team members show patience when they relinquish the presumption of knowing what the pilgrims really need and trust God to touch each one in a unique way. Team members exhibit patience when their manner communicates respect for the pilgrims' spiritual integrity, thus making the Walk an accepting space where they feel free to respond authentically to God's presence. Team members employ patience when they trust the process of Emmaus and the sovereign power of grace in people's lives.

KINDNESS

Kindness is love expressed in specific acts of caring, attention, and undeserved charity. The pilgrims experience the kindness of God through the attention of the team and the Emmaus community to the pilgrims' every need and the extraordinarily detailed care that make Emmaus a special gift. Saint Augustine once wrote, "[God,] you are good and all-powerful, caring for each one of us as though the only one in your care." This is the kind of love we hope the pilgrims will experience through the kindness of the team and Community. A pilgrim, a United Methodist district superintendent, once described his experience of a Walk as "three days of Christian affirmation."

Team members set out to acknowledge, converse with, involve, affirm, serve, and pray for the pilgrims so that they may know their value as persons and as citizens of God's reign. Another pilgrim noted, "In every phase of my life, I am in charge. I am constantly giving. One of the hardest things on the Walk for me was letting someone else be in charge and allowing myself to learn again to receive, not only from people but from God." Emmaus frees

the pilgrims from their need to control so they can receive and experience the grace of God's love for who they are, rather than for what or how much they can do.

Emmaus is an extraordinary act of God's kindness. Few programs involve the investment of so much from so many for the sake of so few. Team members take care that kindness does not turn into control. Pilgrims do not experience God's kindness when the team's attention becomes smothering watchfulness. While the communal and scheduled nature of Emmaus requires that the team leaders do the best they can to keep the pilgrims on the evenly paced schedule, they do this with kindness, sensitivity, and respect.

Team and Community helpers do not call attention to their acts of kindness, even in the Closing. The Lay Director may recognize the persons who have contributed to the weekend in order to give the pilgrims the opportunity to express their gratitude. However, it is contrary to the spirit of Emmaus for the Lay or Spiritual Director to pour enormous praise upon the team and Community helpers or single out specific members for applause. The Closing's focus remains on the pilgrims and God's work in their lives.

Pilgrims are always treated with kindness and respect.

GOODNESS

A fruit of being grafted to the true vine of Jesus Christ is the goodness of God's self-giving and sacrificial love. Jesus said, "No one is good but God alone" (Mark 10:18). Jesus embodied the fullness of God's goodness in selfless love and humble servanthood.

"Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross" (Phil. 2:5-8).

Jesus, through his sacrificial love, gave up his advantage *over* human beings to become an advantage *to* them; he surrendered his divine credentials to live without distinction as a human among humans, thereby bringing

God's grace to them. Jesus, as a humble servant, called attention to God not himself. He accomplished what he did under authority, not of his own accord. He did not belong to himself; he was the healing hands and saving Word of God. His success was God's success; he found his reward in God's glory.

The team and Emmaus community are to manifest the same spirit of selfless love and humble servanthood. In fact, team members and the Community understand their responsibilities for the Walk as spiritual exercises in selfless love and Christian servanthood. Team members' own need for affirmation and attention, while real, is cared for during the weekly team meeting prior to the Walk and during the nightly team meetings during the Walk. Team members need to be free to serve the pilgrims during the weekend without their egos getting in the way.

Egos can become stumbling blocks along the way when team members find themselves calling attention to their own or each other's giftedness or sacrificial goodness or acting out of a personal need for recognition. Egos become stumbling blocks whenever team members make themselves the center of attention with their humor, their presumption of authority, or by displaying their gifts, rather than using their gifts to turn the pilgrims' attention to Jesus Christ and to building the community.

Egos become stumbling blocks whenever team members talk more than they listen and speak for their table family in the evenings instead of putting the pilgrims forward. Stumbling blocks crop up whenever the pilgrims are led to applaud each speaker after talks, thus calling attention to the person and the needs of the speaker instead of the message the speaker presented; or when team members make a public show of affirming a speaker as he or she leaves the conference room, instead of reserving their accolades for the Prayer Chapel or another time. Whenever speakers make their talks occasions for excessive emotional display or disproportionate amounts of personal witness, thus calling attention primarily to their own experiences and not to the message of their talk, egos have become stumbling blocks.

When team leaders who present general agape overstate how much everyone is sacrificing for the pilgrims, thus making them feel they ought to feel gratitude toward the Emmaus community rather than letting the agape

elicit gratitude and love as a free response, or when persons in support roles allow their personal needs for affirmation or recognition become an issue during a Walk and a point of concern for the team, egos have become stumbling blocks. Egos get in the way when Community members begin to see support functions in the background of the Walk as less important and less desirable avenues of service than visible participation on the Conference Room Team. Those who serve in support roles do represent the invisible backdrop of prayer, sacrificial love, and anonymous servanthood that reflects the Walk's power in the love of God. No one is beyond the need or the privilege of these forms of servanthood, no matter how many times they have served as Lay Director or Spiritual Director or team members.

Practices that highlight distinctions between pilgrims and team members can also become potential instruments of egoism and barriers to Christian community. This barrier arises when teams present any aspects of a Walk or Emmaus itself as a gift from the team to the pilgrims. In this way, the team proudly makes itself the selfless giver of good things and the focus of the pilgrims' gratitude for the weekend. The team's sacrifice always becomes self-evident in time without the team's calling attention to it. Furthermore, Emmaus is not a gift of the team but of the risen Christ who walks with pilgrims and gives them the Holy Spirit through the church and the Emmaus community. Though the team members have responsibilities as companions who have walked this road before, they are still humble pilgrims on the journey to God and receive grace from the Walk no less than those who are walking to Emmaus for the first time.

Here are some Emmaus team guidelines and procedures that will help the team members indicate their unity with the participants:

Team members remain quiet and low-key about their team status and about their past participation and leadership in Emmaus, for all the reasons stated above. Team members do not keep their identity a secret nor do they attempt to infiltrate the pilgrims with undercover team members. The pilgrims see the entire team on Thursday evening when the Lay Director asks the team to stand in the introductory presentation to Emmaus. Remaining low-key about team identity simply emphasizes their commonality with the

pilgrims; they serve humbly and avoid the barrier to community that an attitude of status can present.

- **After the Thursday evening introduction of the team and the Friday morning table assignments**, Assistant Table Leaders serve in anonymity. Few pilgrims remember the persons recognized as team members the previous evening, and it presents no problem if they do. The Assistant Table Leader's role is an exercise in solidarity with the pilgrims, selfless servanthood, and low-key support for the Table Leader and the pilgrims' participation. The persons in this role never make a game of their identity or carry it to the point of deception. Deliberately misleading the pilgrims plants seeds of suspicion and distrust and works against the purpose of the guideline: development of community on the Walk. Assistant Table Leaders relate to the participants as pilgrims without special status and set an example for wholehearted table participation.
- **Team members are housed in the same facilities** and rooms with the pilgrims, except for the Assistant Lay Directors, Lay Director, Spiritual Director, Music Leaders and Board Representative. Many fruitful conversations occur in the rooms between pilgrims and team members when housed together. No functional reason exists to separate team members from the pilgrims, except for the small inconvenience of returning to the rooms late after the evening team meetings. The only other motives for segregating the team from the pilgrims revolve around privilege and extra convenience that may come from separate quarters, neither of which is congruent with the servant role of the team and the spirit of Emmaus.
- **Team members do not wear their Emmaus crosses or any special Emmaus clothing** that distinguishes them as team members or as veterans of Emmaus until the commissioning, Closing, and Fourth Day activities. Team members and pilgrims alike begin again and again on the path of Christ. Humility marks the veteran on the spiritual journey—not crosses or clothing that signify the privilege of a few on a Walk.

Emmaus has no place for personal or team glorification. Every part of the

method and the manner of Emmaus puts Jesus Christ at the center, calls attention to Christ's goodness and not the team's, and fosters Christian community among all as pilgrims on the Walk.

FAITHFULNESS

Each Walk depends on the team members' faithfulness to God, to team leaders, to The Upper Room Emmaus model, and to the pilgrims. When persons accept the call to serve on an Emmaus team, they enter an implicit covenant with God and the Emmaus community to make the best Walk possible for the people who participate. This covenant involves an agreement to serve under the direction of the appointed Lay and Spiritual Directors of the team and to support their leadership wholeheartedly during team formation and during the Walk. It also involves an agreement by team leaders and members to abide faithfully by the purpose and procedures of The Upper Room Emmaus Ministries.

Team members keep faith with one another by attending team meetings, praying for one another during team formation, and helping one another prepare for talks or other responsibilities. The team keeps faith with the Lay and Spiritual Directors by respecting their personal and team schedules, being prepared for assignments at team meetings, praying for their strength and wisdom to lead, honoring their authority, and being their friend throughout.

Team members, leaders, and the Board of Directors keep faith with The Upper Room Emmaus Ministries and the Emmaus movement by following the Emmaus manuals and outlines—a responsibility particularly incumbent upon the Lay and Spiritual Directors of each Walk. This commitment to the program's intent assures the quality of the Emmaus experience being offered and its continuity with Emmaus across the rest of the movement as a trusted instrument of Christian renewal. The manuals represent the objective standards and procedures for Emmaus, the common ground upon which a team can grow in a shared understanding of what Emmaus is and how to conduct it properly.

Team members also keep faith with the pilgrims—first through fidelity to

the aims of The Upper Room Emmaus Ministries, second by being a true spiritual friend. We all need people who see Christ in us. Team members help the pilgrims claim the promise in their lives, affirm their gifts. They support the pilgrims' desire to live their lives to the fullest in grace. Team members keep faith by holding confidences as well. Finally, team members keep faith with the pilgrims *after* the weekend by following up on friendships that developed during the Walk, keeping them in prayer, writing to them, helping pilgrims develop accountability groups and participate in church, and showing them in every way possible that their Walk experience was real.

GENTLENESS

The highly-structured nature of a Walk requires gentleness from its leadership. A regimented approach to the Walk is antithetical to the spirit of Emmaus. A Walk is a long and renewing stroll not a forced march. Team members exercise discipline in their leadership, but the motivation for the discipline is care for the pilgrims' ultimate experience during the Walk. Though leaders want to enlist the complete participation of every pilgrim on every step of the journey, they need not be overbearing or controlling; it is a matter of attitude and style. A commanding or belittling style *works against* the pilgrims' desire to cooperate and only demonstrates that team members have not appropriated the grace they talk about. A gentle and respectful approach *works with* the pilgrims' desire to cooperate and their freedom to be there. Such an approach communicates care for persons and for the program and conveys the grace of the Lord's companionship on the Walk.

Persons exercising gentleness in leadership conduct the Walk with firmness and flexibility. The team is both firm and confident with the pilgrims about the value of each part of the Emmaus experience and the kind of participation being asked of them. The team members also respond with flexibility when needed. Even if the entire Walk is technically flawless, the experience will fall short of being a means of grace to pilgrims who experience the team as rigid to the point of insensitivity to people. Jesus taught his disciples about the kind of leadership Emmaus calls for. It is the

only kind of leadership Christians are given authority to exercise in Jesus' name.

Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

—Matthew 20:25-28

Jesus modeled and motivated a leadership style based on the power of love rather than position. Team members and leaders win the pilgrims' respect through spiritual authenticity and willingness to go out of their way for other people's good. Moreover, Lay and Spiritual Directors will model this kind of leadership during team formation if they desire the same from the team on the Walk. Jesus taught the disciples through example more than words and passed on to them the spirit of his gentle style among people. Team leaders do likewise with team members, leading them with love as well as discipline, affirmation as well as expectation, and committing to help them give their best on the Walk.

SELF-CONTROL

Christians practice self-control by allowing the love of Christ to rule them (2 Cor. 5:14), beginning with the tongue. Team members guard against the temptation to talk rather than listen, to dominate discussions, or to presume the role of a spiritual guru who can tell the pilgrims what they "really need." Team members also avoid the temptation to send coded messages to one another that the pilgrims cannot understand or to make public references to inside jokes that leave the pilgrims feeling like outsiders. James's words are so true: "The tongue is a small member, yet it boasts of great exploits" (James 3:5). Team members avoid letting their team membership become a

source and/or a platform for spiritual pride. Having previously attended an Emmaus event does not imply more maturity in Christ than pilgrims just starting out.

Team members also allow the love of Christ to control their moral and spiritual judgments of the pilgrims. Persons of goodwill and sincere Christian faith differ in their stance (how they discern God's will) on significant moral issues of the day, ranging from drinking and abortion to nuclear weapons and the best ways to care for society's poor. Team members acknowledge this reality and honor other moral positions, even if they disagree with them. They never presume to represent *the* Christian position on difficult issues of the day, and they help pilgrims listen to persons who hold an alternate perspective.

Moreover, team members allow the love of Christ to temper the age-old tendency in pharisaism. Pharisees require that people's religious lives pass the Pharisees' own spiritual litmus test and conform to their rules for salvation. Pharisees tend to assume that unless people have taken on their particular brand of religious experience or practice, they are not whole. Yet not everyone attending a Walk needs a born-again experience, baptism in the Holy Spirit, commitment to a particular kind of missional concern, special healing, or contemplative prayer experience. Furthermore, Emmaus is not the arena in which to promote personal religious experience and emphasis. These "accents" meet needs and may be central to some groups' experiences, but none represents the whole gospel as conveyed by the mainstream of Christian tradition. None alone is necessary for grace, salvation, or a vital Christian life. Team members do the pilgrims and the Emmaus movement a favor by controlling their desire to impose their religious agendas on the Walk, over and above the aims of Emmaus itself.

Pilgrims are at different places on their spiritual journeys and will receive the grace they need on the Walk in different ways. For one person, the Walk is a new and life-altering experience of God's love; for another, the Walk is an enjoyable reinforcement of an already rich faith and practice. For one pilgrim, Emmaus becomes an experience of liberation from an old hurt or hate; for another, it provides an occasion to reorder priorities or make a

commitment to a life of service. For still another pilgrim, the Walk is sufficient as a learning experience in Christian theology; for still another, it means making some new and close friends. The road to Emmaus begins wherever people are when they are called to participate and ends in the fellowship of friends breaking bread together in communion with the Lord. The only rule of the road is the love of Christ.



SECTION 12—TEAM FORMATION THROUGH TEAM MEETINGS

ORIENTATION BEFORE TEAM FORMATION

The Emmaus Board of Directors has responsibility for organizing and presenting an orientation session for all Conference Room Team members and support committee members before the first team meeting. Board members who are not serving during the upcoming Walks conduct the orientation session. If the board holds the orientation session prior to a pair of Walks (a Men's Walk and a Women's Walk), the orientation session can include all individuals who will serve on the upcoming pair of Walks. Here are the objectives of the orientation session:

- Describe the roles and responsibilities of each team member and behind-the-scenes support personnel.
- Explain the need for a cloistered environment for the conference room, and emphasize that support committee members must not intrude into this cloistered environment.
- Remind support committee members of their role of anonymous servanthood. Encourage them to encircle the cloistered conference room with prayer and to become a Christian community of support for the conference room group.

REASONS FOR TEAM FORMATION

The team-formation process requires twenty-three to twenty-six hours of team meetings. An intentional team-formation process is essential to fulfilling the goals of the Emmaus movement for five reasons:

1. To prepare the team members functionally.
2. To prepare team members spiritually.
3. To build a spirit of Christian community.
4. To train future leaders for Emmaus.
5. To develop Christian leaders for work outside the Community. (For a complete description of the above five reasons, see the “Teams” section of the *Emmaus Ministries Community Manual*.)

PARTICIPATION IN TEAM MEETINGS

It is essential that team members participate in the entire team process. Those contacting prospective team members tell them of the expected commitment. In many communities, a general rule of thumb is that team members participate in at least three-fourths of the total number of team meetings.

Clergy team members are expected to participate in team meetings as well. The Spiritual Director sets the example by committing to attend all team meetings and previewing the talks. The two clergypersons who will remain in residence during the entire Walk attend all the team meetings. All clergy are expected to be present for the preview of the other clergy members’ talks and try to participate in every team meeting.

Team meetings involve only the Conference Room Team: Those who will be in the conference room with the participants for the entire event. Though support persons working behind the scenes are an integral part of the Walk, team meeting attendance will not directly help them perform their duties. Involving support persons in team meetings may unnecessarily overextend these servants, which may prevent them from making fuller commitments in the future. Communities must guard against this danger. Emmaus does not serve its purpose well if it ties up so many Community members in team preparation and Walks that they neglect their regular Fourth Day

responsibilities (church, family, or community) or if the Emmaus community experiences burn out between Walks.

AGENDA FOR A TEAM MEETING

Team meetings generally consist of several elements:

- **Worshipping together** at the beginning of each meeting. Lay and clergy team members can rotate leadership for this time of worship or Communion.
- **Sharing our spiritual lives** in “floating” group reunions. For a few minutes after worship, the event team leader (Lay Director) may invite participants to gather in groups of two or three to respond to a question or two from the group reunion card or other questions the Lay Director chooses. This sharing fosters team relationships, focuses the team on the spiritual life, and readies the team inwardly for the remainder of the meeting.
- **Developing a thorough understanding of Emmaus.** For a few minutes at each meeting, the Lay or Spiritual Director expands team members’ understanding of the ministry by reviewing one aspect of the program and the team’s responsibilities.
- **Helping one another prepare** for and practice the tasks: talk previews, table leadership, and music leadership.
- **Praying together** at the close of the meeting and throughout team formation. Prayer undergirds and empowers each event from beginning to end, including the prayers of the team throughout team formation.

Team meetings are not the place for working out details of what happens behind the scenes. These responsibilities belong to specific persons who work outside of team meetings. Good planning and wise use of team meeting time fosters positive team morale and confidence in the team leaders.

PREVIEWING TALKS

All speakers—lay and clergy alike—present their talk to the team just as they will present the talk at the event. This gives the speakers the chance to practice the talk and gain strength from the team’s affirmation and suggestions for improvements. No one is above improvement, and the team offers suggestions in an atmosphere of care and affirmation. Previewing the talks underscores the fact that each speaker depends upon the others to convey the total message of the event. When a team member presents a talk and receives the team’s comments, the talk no longer belongs just to that speaker but to the entire team. No speaker surprises the team on the Walk with a radically different talk than the one previewed without consulting the Lay Director and/or Spiritual Director. A person who refuses to share his or her talk with the team before the Walk chooses not to be a team member.

Before each speaker previews his or her talk, the Lay Director asks the speaker’s team prayer partner or another team member to pray aloud for the speaker. The group, under the leadership of the Music Director, sings the appropriate traditional song as determined by the Board of Directors (such as “Sing Hallelujah”). Then the Assistant Lay Director makes the “With a clean sheet of paper. . .” introduction, and the speaker leads the group in the Prayer to the Holy Spirit. The speaker then introduces the talk; writes the title of the talk and his or her name on the board, displays a piece of poster board with the title written on it, or has someone project a visual on a screen; presents the talk using any planned visual aids; concludes the talk by saying “Amen” or “De Colores” and leaves the room. For the PRIORITY talk, the speaker does not use the Prayer to the Holy Spirit and does not end the talk with “Amen” or “De Colores.” Each speaker prepares to present the finished talk before the team just as though presenting on the Walk.

Team members review the talk by listening for the main points of the talk outline, considering the speaker’s success at bringing fundamental points to life with illustration or personal witness, and noting any obstacles to communication in the speaker’s content or style. The Lay Director gives team members copies of “Key Points of Talks” listed below or from the *Walk to Emmaus Team Manual* to aid in evaluation. To maintain consistent quality and content of each Walk, each speaker needs to cover the main points of his

or her talk.

When the speaker finishes and leaves the room for the prayer chapel, the Lay Director forms simulated table groups and asks the team members to review the talk by reflecting upon at least these two questions:

1. What about this talk can you affirm?
2. How can this talk still be improved?

The team receives a few moments of silence to reflect upon the talk considering these questions and then members share their reflections in the small groups. Table Leaders take turns leading the group discussion, commenting on the first question before moving to the second. After ten minutes of discussion, the Lay Director calls the speaker back into the room to receive from each Table Leader the affirmations and suggestions for improvement. Once a statement or suggestion has surfaced, groups do not need to repeat it. Following the table reports, the Lay Director opens the floor for other comments and clarifications.

The talk preview affords an indispensable opportunity for team members to learn to speak the truth in love with one another. The Lay and Spiritual Directors foster an atmosphere of caring and affirmation that cuts off insensitive and unnecessary criticism while challenging each speaker with the truth about needed improvements. The Spiritual Director actively participates in talk previews to ensure theological soundness, clarity, and relevance to life and stands ready to meet with team members who face difficulties pulling their talks together. As a good general rule, two-thirds of the talk will come from the outline and one-third will be the speaker's original insights and illustrations.

KEY POINTS OF TALKS

PRIORITY: Some basic differences distinguish humans from the rest of created order. Humans can set priorities and thus choose an ideal, informed by reason, for their life.

- The created order—three kingdoms (plants, animals, minerals).

- Definition of *priority*—something of leading importance in one’s life; what one lives for; the shaping value for one’s life.
- The capacity to make decisions and set priorities distinguishes humans from animals, plants, and minerals.
- Discover your priorities—material possessions, money, time?

PREVENIENT GRACE: God loves us and offers a relationship.

- The nature of God is infinitely creative, loving, and good.
- The human situation—created in God’s image, fallen from grace through sin, offered salvation in the reconciling work of Jesus Christ.
- God loves us and desires a relationship with us—even more than we desire a relationship with God.
- Definition of *prevenient grace*—God’s love pursuing us, awakening and convincing us to come home.
- The loving acts of others communicate God’s love to us.
- Personal statement by presenter on how he or she became aware of God’s love.

PRIESTHOOD OF ALL BELIEVERS: All believers—laity and clergy alike—are called and given authority to be priests to one another.

- The world does not live in God’s grace.
- The answer to the needs of the world is the salvation offered in Jesus Christ.
- Definition of *priesthood of all believers*—A priest acts as God’s representative to persons in the world.
- The church consists of people who have experienced God’s love and grace and want to share it with others.
- Personal statement by presenter about her or his own experience related to functioning as God’s representative to the world.

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JUSTIFYING GRACE: The kind of grace at work when we honestly accept the relationship God offers us.

- We all have failed to respond to God's call to place our faith in Jesus Christ alone.
- We are justified when we say yes to the acceptance God offers through Christ: Christ died for us while we were yet sinners.
- The experience of justifying grace is also known as conversion, new birth, being born again, saved from sin, or being born of the Spirit.
- Salvation is both instantaneous and progressive, like two sides of a coin. It involves both justifying grace and sanctifying grace (the topic of the final grace talk).
- Justifying grace enables us to give our hearts to God.
- Personal statement by presenter about his or her own experience of justifying grace.

LIFE OF PIETY: A life lived in relationship with God.

- Prayer is the language we use to communicate with God and to express our relationship with God.
- Scripture provides us with knowledge about the mind, heart, and will of God.
- Characteristics of a life of piety: attention, honesty, authenticity, communication, and resourcefulness.
- Important spiritual practices: prayer, scripture reading, meditation, worship, Communion, and spiritual direction.
- A life of piety has visible qualities that attract others to this kind of life. Such a life is not pious but reflects an awareness of ourselves, others, creation, and God; a desire to fulfill the relationship with God; action (which bears fruit in our decisions and lifestyle); direction (focused on

- Christ); naturalness (being ourselves); courage; and joy.
- Personal statement by presenter about her or his own experience of living the life of piety.

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GROW THROUGH STUDY: Study promotes our movement closer to the realization of Jesus as the model for our lives.

- Definition of *study*—an act or process by which we acquire knowledge of a subject for living. It is not simply an intellectual exercise but a discipline and willingness to inform our desires, emotions, and intuition about the Christian life. The purpose of study is to transform life through the renewal of the mind. (See Romans 12:2.)
- We are either growing or dying. Study helps us continue to grow.
- For a proper perspective, Christians study scripture to know God; we must also study ourselves, others, and the world we live in.
- Both obstacles and aids to study exist.
- The presenter describes his or her own style of study.

MEANS OF GRACE: The sacramental moments in our lives and the ways we corporately celebrate God's grace.

- The sacraments are those acts of worship, instituted by Christ, in which Christ is represented to us in such a way that we experience his presence anew in our lives.
- All Christian traditions recognize baptism and Holy Communion as sacraments.
- Other means of grace include the sacred moments in which Christ is made real for us through symbolic action or ritual at critical points in our lives.
- By grace through faith the Holy Spirit renews our spirits through each and every means of grace.

- Personal statement by presenter about her or his own experience of God's grace through one means of grace.

CHRISTIAN ACTION: Characterizes a Christ-centered life and flows from a relationship with Christ. Christian action bears witness to Christ and carries on his work in all we say and do.

- This process begins when individual lives become Christ-centered.
- We give our hearts to Christ (piety); we give our minds to Christ (study); and we give our hands and feet to Christ (action).
- Christian action is a natural response to God's grace.
- Each person needs a plan of Christian action that starts with friendship.
- Personal statement by presenter about her or his own plan of action.

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OBSTACLES TO GRACE: Barriers to a relationship with God; any part of life being presented as the whole.

- Sin is pretending that we are the center of the universe.
- We can overcome sin by practicing the presence of God.
- We put our trust God to overcome obstacles to grace.
- The cross of Christ offers the key to overcoming the obstacles to our relationship with God (vertical) and with our neighbor (horizontal).
- Personal statement by presenter about her or his own experience of overcoming obstacles to grace.

DISCIPLESHIP: Responding fully to the relationship God offers by devoting our life to Christ.

- Serious Christians do not stop short of becoming a disciple.
- Discipleship involves giving our life totally to Christ.

- Disciples seek to glorify God in all they do—with head, heart, and hands.
- A disciple demonstrates these natural qualities: understands priority, has discipline, knows reality, shows empathy, takes initiative, and practices generosity.
- A disciple demonstrates these spiritual qualities: a lively faith, humility, hope, and love.
- Personal statement by presenter about her or his own experience of accountable discipleship.

CHANGING THE WORLD: Looking at the natural environment and deciding on a plan of action to bring the world to Christ.

- Our first field of ministry is ourselves. Prayer, study, and action change us.
- In the second field of ministry, we bring others to Christ and the church (through prayer, study, and action).
- The third field of ministry is our city, state, and nation (through prayer, study, and action).
- The fourth field of ministry is the other people and nations of the world (through prayer, study, and action).
- Personal statement by presenter of his or her plan of action for each field of ministry.

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SANCTIFYING GRACE: The work of the Holy Spirit moves us toward perfection in love and truth.

- Sanctifying grace is the work of the Holy Spirit in rooting out sin—moving us from *imputed* righteousness (what Christ did for us) to *imparted* righteousness (what Christ does in us).
- Definition of sanctifying grace: the process by which the Holy Spirit reveals to us the original righteousness.

- The Holy Spirit indwells and empowers us to love as God loves.
- Sanctifying grace empowers our entire ministry.
- Because God is infinite, our opportunities to grow in grace are also infinite.
- Personal statement by presenter about the work of sanctifying grace in her or his own life.

BODY OF CHRIST: In this talk, pilgrims will come to understand how the church can empower them to be Christ's representatives in the world to the "least of these."

- The primary reason for Emmaus is to strengthen local churches and to develop strong ecumenical leadership to fulfill the Great Commission.
- Definition of *body of Christ*: the entire Christian community in mission to the world.
- The body of Christ must utilize the gifts of all its members to fulfill its mission.
- Characteristics of the body of Christ: alive and life-giving, equipping, intentional in witness, humble in service, confident in Christ's final victory.
- We all need to develop a plan for action that reaches out to "the least of these." (See Matthew 25:45.)
- Personal statement by presenter of how the church has empowered her or him to be Christ's representative in the world.

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PERSEVERANCE: This talk explains the need for follow-up and the follow-up system of the Emmaus community (the group reunion and reunion cards).

- Definition of *perseverance*: Continuing to act in the face of difficulty and

opposition; to be steadfast in purpose; to press on in the life of grace.

- Pilgrims need to maintain contact with Christ and other Christians.
- The weekly meeting of the group reunion is the premium we pay to persevere in a life of grace.
- Explain group reunions, reunion cards, monthly Gatherings, and Emmaus teams.
- Personal testimony of perseverance by the speaker.

FOURTH DAY: Continues the idea of perseverance in that each succeeding day will be a “fourth day”—every day hereafter for the rest of your life.

- We have experienced God’s grace through gifts and sacrifices of the Emmaus Community.
- Our mission now becomes bringing others into a deeper relationship with Christ.
- Pilgrims are sent from the Walk into the world to become a part of the revelation of God’s reign. This journey is one of spiritual growth in grace and full participation in God’s mission.
- Two dangers: (a) believing you are someone special, and (b) believing you are a nobody.
- We maintain contact with Christ and others, knowing and keeping our priority.
- Personal statement by the speaker of her or his Fourth Day experience.

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GENERAL POINTS FOR DISCUSSION AFTER TALKS

PRIORITY

- Humanity’s ability to rise above natural impulses and set priorities sets us apart from the rest of creation.
- Our priority determines what life means to us, how we live it, and who we

become.

- A true man or woman has an attainable priority toward which to direct his or her life.
- We can discover our real priorities by paying attention to our use of free time, money, and our random thoughts.

PREVENIENT GRACE

- Prevenient grace is God's hidden hand at work from the beginning of our physical life, drawing us to God and to authentic spiritual life.
- We experience prevenient grace through creation, relationships, and Walks; usually we recognize it in retrospect.
- Prevenient grace is the awakening and convincing work of God that brings us to the realization of the difference between formal, external religion and an inward, spiritual relationship with God in Christ.
- God desires a relationship with us even more than we desire a relationship with God.
- God makes us instruments of prevenient grace in other people's lives when we open ourselves to grace.

PRIESTHOOD OF ALL BELIEVERS

- Through our faith and baptism, we all are priests—lay and clergy alike.
- The church is a holy priesthood of people called to act as bridges of grace between God and a world that needs God.
- As priests representing Jesus Christ, we share God's love, grace, and salvation with others.

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JUSTIFYING GRACE

- God loves us unconditionally as we are; Christ died for us while we were

still sinners.

- While prevenient grace beckons us and convinces us of our need for God, justifying grace moves us to accept the gift of a loving relationship with God as the priority and wellspring for our life.
- Justifying grace enables us to be born again, to be born of the Spirit.
- Acts of agape demonstrate God's love for us through the prayer and sacrifice of others on our behalf.

LIFE OF PIETY

- The life of piety is a life of consciously giving our hearts to God.
- We can nurture our relationship with God through the spiritual discipline of living in God's presence.
- The life of piety is not about being perceived as "holier than thou." Instead, it is about living a devoted, courageous, and joyful Christian life.

GROW THROUGH STUDY

- Through study we give our minds to Christ; regular study helps us live all of life from the mind of Christ.
- If we willingly equip our minds for lesser pursuits, we can equip our minds to fulfill the highest calling.
- A Christian studies the Bible to know how God works in the world; the Christian also studies the world to see how to serve God.

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MEANS OF GRACE

- Means of grace are sacred moments and practices in which we come to know, experience, and live in the presence and grace of Christ in the church.
- Means of grace include the sacraments of baptism and Holy Communion,

in which Christ makes his saving and sanctifying presence real in our lives.

- God gives us other sacred moments and means of grace to help us live in grace and continue growing as disciples in every phase of our lives.

CHRISTIAN ACTION

- To make Christ real for others, our lives must exemplify an authentic piety.
- Christian action means giving our hands and feet to Christ.
- We can help others know Christ by making friends, being a friend, and sharing with friends our primary relationship—Jesus Christ.
- Each person needs a plan for Christian action.

OBSTACLES TO GRACE

- Despite God's gift of grace and new life in Christ, we can block ourselves from facets of God's grace through many forms of sin.
- Becoming aware of and admitting our obstacles to grace is the first step to overcoming them.
- We overcome all obstacles to our relationship with Christ and with our neighbor through spiritual guidance, daily prayer and repentance, and surrendering anew to God's direction in our lives.
- The cross symbolizes the victory of Jesus Christ over all obstacles to our relationship with God and other people.

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DISCIPLESHIP

- Discipleship means fully responding to the call of Christ with heart, head, hands, and feet.
- As disciples, walking with our Lord and growing in his likeness is our

highest personal goal.

- Our work is to share Christ and learn to love as Jesus loved.
- Our personal response to Christ's call to discipleship is what these three days are all about.

CHANGING THE WORLD

- People around us need God's transforming love and vision for life in this world.
- The world is changed whenever we bring Christ's love, truth, justice, and peace to bear in four fields of ministry: (1) ourselves; (2) our family, friends, and church; (3) our city, state, and nation; and (4) other countries and cultures.
- The world is changed whenever we help others realize what it means to be a Christian and to follow Christ.

SANCTIFYING GRACE

- While prevenient grace involves God courting us to bring us to the moment of decision and justifying grace involves God moving us to accept our relationship with God, sanctifying grace involves God's divine energy that enables our growth in relationship with God.
- As we live in obedience to God's call and as we practice the means of grace, the Holy Spirit empowers us to love as Jesus loved and to mature in the likeness of Christ.
- We do not preoccupy ourselves with growth in goodness but focus upon our call to humble service to Christ in the world.

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BODY OF CHRIST

- The body of Christ is the community of disciples who offer their lives to

continue Christ's ministry in the world.

- God has given gifts to every member of the body of Christ; we need to call forth and exercise these gifts.
- We work together to build up the church, to form living Christian communities, and to show forth Christ's life of love in definitive ways so that the world may believe.
- The true measure of the effectiveness of the body of Christ is how it cares for "the least of these." (See Matthew 25:45.)

PERSEVERANCE

- As disciples, we are called to persevere in grace for the rest of our lives.
- The struggle to bring God's justice and peace to "the least of these" and to the systems in which they live requires perseverance.
- Emmaus group reunions offer an effective way to persevere and grow in grace.
- The key to perseverance is regular weekly attendance of worship and group reunions, commitment to supporting one another, hold one another accountable, and offer guidance.

FOURTH DAY

- We are sent out to be Christ's apostles in today's world.
- We will encounter obstacles, but we can overcome them through contact with Christ and other Christians.
- Emmaus community Gatherings, group reunions, other Emmaus involvement, and the local church provide the necessary support.
- We have shared three wonderful days in grace. Now we are sent to live the rest of our lives as a Fourth Day, as a continuing Walk to Emmaus with Christ.

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PREPARING TABLE LEADERS AND ASSISTANT TABLE LEADERS

The Table Leader holds the most influential job in the conference room. A Table Leader can make all the difference in a person's experience of the event, for better or for worse. So Table Leaders deserve sufficient orientation and training for their role.

A previous section in this manual included information about the roles of the Table Leader and Assistant Table Leader. Here are more helpful resources:

- Talk preview discussions in small groups during team meetings can provide the opportunity for team members to practice guiding a small-group discussion.
- A well-planned team discussion on the role of the Table Leader and on keys to effective table leadership can elicit a wealth of insight from team members on helpful table leadership.
- A Table Leader and Assistant Table Leader training workshop that includes presentation, discussion, and role play during a team meeting can be a valuable tool. Teams for a pair of Walks come together for one hour (assuming the teams meet simultaneously).
- The *Walk to Emmaus Team Manual* devotes a chapter to table leadership. Every Table Leader and Assistant Table Leader will study and discuss this chapter during team training.
- Duplicate and distribute copies of “The Importance of the Table Leader” (from the “[Team Meeting Forms and Handouts](#)” section) to remind Table Leaders of their responsibilities and the necessary leadership style.

PREPARING MUSIC DIRECTORS

Music Directors can prepare themselves and the team by leading singing during team meetings and teaching the team important songs. Worship times during team meetings offer opportunities to try out potential music for the Walk. A brief discussion on team members' experiences of good music

leadership can encourage and strengthen the Music Directors. In addition, every Music Director will have in hand the Checklist for Music Directors (see the “Music Directors” section in this manual) and be prepared to share the traditions behind “De Colores” and the singing of grace before and after meals. The Lay and Spiritual Directors meet with the Music Directors to make sure they share common expectations for their roles during the three days and to plan times for music on the Walk.

TEAM MEETING SCHEDULES

Before the first team meeting, the Board of Directors conducts an orientation that covers team responsibilities, support committee responsibilities, an overview of Emmaus, and the plan for team formation. After the final team meeting, a potluck fellowship with spouses may be held. This meeting could include a commissioning service, Communion, and last-minute reminders.

Team formation schedules include enough time to preview all the talks and build the team—a total of twenty-three to twenty-six meeting hours. The hours of team meeting derives from the various functions team members are to accomplish. It takes approximately one hour to preview one of the regular talks. Previewing the MEANS OF GRACE talk will require two hours. These previews generate sixteen hours of team meetings. The opening worship and floating accountability group time will take approximately thirty minutes for each meeting. Team training conducted at each session accounts for approximately three hours. Community building and team building will generate another three hours of time distributed over the meetings. Each Community works out a schedule that best suits its situation to meet the goals of team formation, whether it uses one of the recommended schedules below or some combination of them.

Option 1: Eight to ten weekly meetings. This schedule employs weekly meetings of approximately three hours each. This plan especially suits Communities in which team members live, work, or attend school close enough to one another to make weekly evening meetings possible. An extended number of meetings gives the team time to grow together gradually.

This schedule also gives the event team leaders plenty of time to notice and respond to needs among the team members.

Option 2: This schedule consists of four all-day meetings of about six hours each. This schedule especially suits Communities in which team members must drive long distances to meetings, which makes successive weekly and evening meetings difficult. This schedule requires four talk previews for each meeting (one meeting will have three talk previews. Seasoned team members can preview their talks at the first meeting to serve as a model for new team members. Other than requiring the preview of more talks at each meeting, the elements of each session follow the description above.

Option 3: This schedule consists of two meetings each starting on Friday evening and ending on Saturday evening (meeting hours would be roughly 7–10 p.m. on Friday, and 9 a.m.–5 p.m. on Saturday). Each meeting may require that some team members spend the night. The team members living close enough to go home Friday night could graciously host those who cannot return home overnight. This schedule again provides all the elements of the team meetings. To make better use of the available time, make meal arrangements in advance.

EXPLANATIONS FOR THE TEAM BEFORE THE WALK TO EMMAUS

1. Explain the Send-Off procedures (making announcements, calling out individual names, and noting whether applause is encouraged). The Lay Director calls out individual names, mixing the names of Conference Room Team members and pilgrims. As each person hears his or her name called, the person repeats his or her name and joins the Lay Director at the designated lineup place.
2. Explain the procedure by which table assignments are made on Friday morning, how Table Leaders and Assistant Table Leaders are introduced, and how rotation works at the tables before each talk.
 - The Table Leader sits at the table with his or her back to the speaker. The Assistant Table Leader sits directly across from the Table Leader. These two persons do not rotate seats. All other members rotate seats before each talk.
 - Introduce Table Leaders and Assistant Table Leaders as the tables are assigned. Explain that the Assistant Table Leader will serve as the secretary for the first talk; that responsibility will rotate among all table members.
 - When team members call out their names and table name during these three days, they refer to their table assignment for this particular Walk.
3. Explain how Assistant Lay Directors will notify each speaker to dress and proceed to the chapel, introduce each talk, set up the speaker's visual aids, and lead each speaker into the conference room.
4. Remind everyone that the Assistant Lay Directors are responsible for keeping up with medicines and/or the times for persons to take medications, since pilgrims are asked to remove their watches.
5. After most talks, the speakers close with the words *De Colores*. The speakers then return to the Prayer chapel for prayer.
6. An Assistant Lay Director then announces to the group, "Please bow for a moment of silent meditation."

7. Tell about the distribution of general agape, beginning with the agape explanation during the JUSTIFYING GRACE talk. All pilgrims receive equal amounts of agape: one piece of a kind per person in the dining hall and on beds. No agape or gifts are distributed to particular persons from sponsors, spouses, parents, or friends. These items are held for pilgrims as they return home.
8. The reunion card will be introduced at the end of the SANCTIFYING GRACE talk. The Lay Director explains the practice of the reunion card during the PERSEVERANCE talk. Tables will actually use the reunion card in small groups in the discussion time following the PERSEVERANCE talk. Table Leaders and Assistant Table Leaders model the sharing through the use of the card.
9. Team members wear Emmaus crosses beginning with the Commissioning on Sunday afternoon and also may wear them during their talk.
10. Walk through team members' participation at Closing.
 - The whole team will be introduced by the role in which they served during the three days (such as Table Leaders, Assistant Table Leaders, etc.).
 - Remind them that two team members will share their answers to the two closing questions with the group: "What has this weekend meant to me?" and "What do I intend to do about it?"
 - Remind everyone that the invitation to share at Closing is addressed only to the pilgrims.
11. Hand out table assignments to Table Leaders/Assistant Table Leaders so they can pray for their table members before the Walk begins

COPY FOR THE LECTERN

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful and kindle in us the fire



Walk to
Emmaus
THE UPPER ROOM[®]

TEAM MANUAL

E9961

6th printing, 2014

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or to learn about other Emmaus resources
see emmaus.upperroom.org
or call the International Emmaus/Chrysalis Office
at (877) 899-2780, ext.7227 or (615) 340-7227.**

CANON OF THE EMMAUS TEAM

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus,

who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on a cross.

Therefore God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

—Philippians 2:1-11

As a member of an Emmaus team, I am only one part of a complete being!

As an imperfect earthen vessel, my position is to be a servant.

The Holy Spirit calls for my love, patience, kindness, gentleness, and self-control in all things. Therefore, I will serve in humility and gratitude.

My prayer is to submit to the Holy Spirit in every area of my life.

The Holy Spirit, as my Counselor, reminds me that God works through committed, obedient, and yielded people as instruments to renew God's church.

By God's grace I am confident that God will work God's mighty acts *through* me—not because of me.

I will pray for team members and pilgrims, asking our Lord to strengthen them and to reveal himself to them in new and wondrous ways.

My position is to be a servant in word and deed—not glorifying myself or any other team member and not emphasizing self-importance.

Other people are the main reason for my presence and my prayers; therefore, “I” must be used as little as possible during these three days. This team is more important than me.

In all things, I will accept and be obedient to the authority and discipline under which I serve.

My responsibility is to be obedient to the church and totally responsive to the ministry of the Holy Spirit.

Whatever passions and excitement seize me, I will express through joyful praise of the Father, my Lord Jesus Christ, and the Holy Spirit.

I will give God all the glory for anything and everything that occurs on this Walk.

I will raise my voice only in praise of God and will bow my head in reverence and submission to Jesus Christ.

God can use me more powerfully as a servant than in any position of my own choosing.

As a member of an Emmaus team, in all things during this weekend, I shall pray, “Not me, but Christ.”

THE EMMAUS STORY

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

This story from the Gospel of Luke relates the story of the risen Christ appearing to two who were walking along the road from Jerusalem to the town of Emmaus on the day following the Crucifixion and Resurrection. This experience depicts the heart and soul of The Upper Room Emmaus movement, which begins with a three-day walk with the risen Christ, followed by a lifetime of Christian discipleship.





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In a spirit of generosity, cooperation, charity, and anonymous servanthood, a group of individuals from various parts of the country provided prayerful and careful thought, time, energy, and insight to the preparation of this manual. Clergy and laity, women and men, gave of themselves to work through the document. Each person's comments were returned to the committee members for review. The Upper Room staff did the final editing.

We extend our gratitude and thanks to the committee members and to their families who graciously shared them with us.





1. OVERVIEW

Introduction

As you begin this exciting adventure of becoming a Conference Room Team member, it is essential that you prepare yourself for service through prayer. Daily time with God, following the pattern of the Emmaus group reunion card, and regular participation in your reunion group provide the foundation for effective team membership. It helps to focus your study on topics related to team formation and your particular role on the team.

Several documents published by The Upper Room comprise the materials for The Walk to Emmaus. These documents, listed in Appendix A (pages 75–76), can help you prepare. A valuable resource related to your understanding of service is the book *Celebration of Discipline* by Richard Foster. In chapter 9, titled “Discipline of Service,” Foster states, “If true service is to be understood and practiced, it must be distinguished clearly from ‘self-righteous service.’”

The Walk to Emmaus experience begins with a three-day short course in Christianity. God, working through the team members, directs and encourages the participants for greater involvement and accountability as disciples of Jesus Christ.

During the three-day event, Christians within the church can better understand what it means to commit themselves to the vows taken for them or accepted by them at the time of their baptism. Someone once said that the 72-hour experience was like “the joyful communication of being Christian.” Simply put, the weekend represents what it means to be a true disciple of Jesus Christ in the world.

The major focus of Emmaus is not Emmaus but the local church where ministry takes place. The objective of this 72-hour event is to inspire, motivate, challenge, and equip local church members for Christian action in their home, church, work, and community.

During the weekend event, God will use you and the other team members to help pilgrims

1. grow in their individual spiritual life;
2. become more effective disciples of Jesus Christ in the world through their local church;
3. actively engage in God’s mission in the world.

The renewal of the church will come about as laypersons and clergy intentionally work together. The immense task of renewal requires all our efforts.

General Principles

Our Lord commands us to “Go into all the world and proclaim the good news to the whole creation” (Mark 16:15). The Walk to Emmaus depends on the life experiences of others, both lay and clergy, to assist in bringing about a spiritual renewal. Only then may persons return from the event prepared to witness to others and to bring these others to an understanding of the saving grace in Jesus Christ. The 72-hour event relies wholly on those who respond to the call of Christ in their life to be this witness during the weekend. This team is the primary instrument in and through which the Holy Spirit works to affect the lives of those who attend. Thus, our faith and what occurs in these 72 hours rest not on us but on the power of the Holy Spirit working in and through us. (See 1 Corinthians 2:4-5.)

Much of what happens on the weekend fosters the removal of obstacles or barriers that keep the pilgrims from a close relationship with God. The team members are those whom God uses on the Emmaus weekend to “prepare the way,” so the pilgrims might be renewed to serve God. (“In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God” [Isa. 40:3].)


The design of Emmaus tries to provide an atmosphere in which persons may feel free to experience once again, or perhaps for the first time, their relationship with the risen Christ. It affords an opportunity to demonstrate the unconditional love of God who accepts the participants for who and whose they are.

The weekend design offers a step-by-step approach to biblical truths through talks given by lay and clergy, which moves the pilgrims to decide consciously to open themselves more fully to God. Remember that Emmaus is not for everyone. While many will respond in a positive way to this 72-hour experience, some will not. Respect for individual choice is fundamental to the success of Emmaus. This respect for choice will allow the team to offer pilgrims the vision of what the Christian life can and should be.

The weekend embraces the following attitudes, actions, and qualities:

- faithful adherence to The Upper Room model
- continual openness to the leading of the Holy Spirit
- genuine attention given to pilgrims' needs
- humble offering of the 15 talks by lay and clergy speakers
- ongoing prayer

Prayer is the principal means to a successful Emmaus weekend. The Emmaus community, friends, family, the Lay Director, the Spiritual Director, and each team member pray earnestly before and during the weekend for God to use this event to bring others to a closer relationship with God. Jesus said, “Where two or three are gathered in my name, I am there among them” (Matt. 18:20). After walking to Emmaus, the two disciples sat at table with Jesus and broke bread, and “their eyes were opened.” The community of believers prays that the pilgrims' eyes will be opened during the Emmaus event.



Those who participate in this weekend, pilgrims and team members alike, draw their inspiration to pray from the Holy Spirit. First Thessalonians 4:8 reminds us, “God . . . gives his Holy Spirit to you.” May that same Holy Spirit give us wisdom and encouragement to be led as we lead others.





2. THE CONFERENCE ROOM TEAM

Introduction

You have been asked to serve on a team for a Walk to Emmaus weekend. This wonderful and awesome privilege brings both honor and humility. Your participation will call for a commitment to the spiritual growth of the team and to the discipline required to be a successful team member. It will also call for many hours of work, and you will discover the great effort that went into the preparation for your Emmaus weekend. The privilege of serving on a team requires personal discipline, sacrifice, and obedience to the authority of the Lay and Spiritual Directors of the weekend.

Remember, every person who contributes to the Emmaus weekend for which you are a team member is equally important and valuable. The person who will pray for you and the pilgrims at 3:00 AM on each of the three days, or the one who will mop the kitchen floor is as vital to this ministry as are the team members who have direct contact with the pilgrims.

In a spirit of love, and with high idealism, let your preparations for the weekend carry you forward to the glory of God.

Team Selection

Emmaus pilgrims and adult Chrysalis butterflies comprise a Walk to Emmaus team. Team members bring a broad range of God-given talents and gifts to glorify God, build up the kingdom, and renew the church. Within this spectrum of individuals, *all* team members share commitment to Christian discipleship, church renewal, and apostolic action.

Assuming that an individual affirms this basic commitment, another weighty consideration in team selection includes participation in the following Fourth Day activities:

- Regular church attendance
- Involvement in the local church
- Support of Emmaus Gatherings
- Ongoing participation in a reunion group
- Servanthood ministry behind the scenes of Emmaus Walks

Spirit of the Walk

The spirit in which The Walk to Emmaus is conducted is none other than the Holy Spirit. In Galatians 5:22-26, Paul lists characteristics of the Holy Spirit manifested in people's attitudes and behavior, which he calls "fruit of the Spirit." This fruit also represents the character of a team properly formed in the spirit of Jesus Christ. This is the fruit we want the pilgrims to feast on throughout the weekend. The fruit of the Spirit serves as a good backdrop for communities to evaluate their leadership styles and practices that may or may not be congruent with the intent of The Walk to Emmaus. Team leaders could cultivate among team members a readiness to embrace the quality of community life that the Holy Spirit brings us by reviewing one aspect of the fruit of the Spirit at each team meeting.

(From "The Spirit of the Walk to Emmaus," chapter 8 of *The Upper Room Handbook on Emmaus*, 2nd edition)

Love

An atmosphere of hospitality and acceptance characterizes a healthy weekend community. In this healthy setting the pilgrims will sense the Walk as an open and opportune space in which to respond freely and honestly to the gospel of grace in the presence of people who care. It becomes a time of rediscovering themselves in relationship with God. The weekend community, rather than becoming an arena for moral or doctrinal correction, offers an environment of unconditional love in which persons can gradually lower their defenses and allow God to touch their lives with grace. The team motto for Kairos (the prison expression of Cursillo) is equally suited for Emmaus: "Love, Love; Listen, Listen."

This love draws attention to God—not to team members. An ancient image depicts the spiritual life as a wagon wheel with spokes connecting at the center. The center represents God in Jesus Christ, and the wheel rim represents people. As we move toward the center, we move closer to one another. But when we attempt to move closer to one another on our own, along the rim of human need and natural inclination, we do not necessarily move closer to God. Nor do we necessarily move closer to lasting, spiritual relationships with one another. The Walk to Emmaus intends to turn people's attention toward God, so they may be drawn closer to God and, in the process, drawn together as spiritual friends into a Christian community of the Holy Spirit's making.

The wagon wheel image of the spiritual life reminds team members to let their behavior call attention to God, not themselves. The image also reminds the team that God's presence does not necessarily result from human togetherness or a feeling of human closeness. Team members need not feel pressed to do things that will accelerate feelings of intimacy or push pilgrims to share beyond their levels of willingness, much less feign overflowing affection for them. God will draw the pilgrims together as they turn their attention to God's welcoming love and as their hearts overflow with the gift of that love in the company of one another. On the

Walk pilgrims will experience how God's grace in Jesus Christ draws people together into a new community of the Holy Spirit's own creation, a community centered in the freedom of God's love rather than in the egoism and neediness intrinsic to human love.

Joy

The Walk to Emmaus is full of joyful occasions: the joy of singing, the joy of self-expression or uninhibited laughter, the joy of insight, the joy of liberation from the shackles of sin or inner hurt or repressed anger, the joy of knowing God's presence, the joy of feeling accepted, and the joy of finally giving one's life wholeheartedly and without reservation to Jesus Christ. Joy on The Walk to Emmaus comes in moments of seriousness and in moments of great fun. In all of these ways, team members as well as the pilgrims experience the joy of the Lord and of life together in Christian community. The team can set the tone for the Walk by exhibiting an attitude of joyful anticipation of the Lord's coming and being with each person in some real, though unforeseen, way along the road.

The team will exercise caution and not allow the expression of joy in fun give way to boisterousness and getting "carried away." This getting carried away can happen when jokes get out of hand, when people go too far in making fun of one another, or the pilgrims are dominated by the team members' having fun among themselves; too much sarcasm can poison the atmosphere. Extroverts can take over the weekend in such a way that the introverts feel left out and unable to participate. During that fun time of sharing summaries and their various representations in the evenings, laughter and hilarity may totally overshadow and render pointless the recap of the day's talks and the sharing of each table's insights. The team and pilgrims can have fun while also showing appreciation and sensitivity toward the thoughts and creativity expressed at each table.

Getting carried away also can happen when negative traditions such as "stealing the bell" and the amusement this creates for a few disrupts weekends for all. Stealing the bell is usually a tradition among team members who feel a need to make the Walk more lively. The Walk is already lively and full of occasions for the expression of true joy. Often team members' attempts to create more fun result from insecurity about the adequacy of the Walk, a desire to make sure the pilgrims have the experience they themselves had on their Walk, or perhaps, boredom and a need to make Walks more exciting for themselves. Team members, especially team leaders, need to be aware of the team's influence on the atmosphere of the weekend and share any concerns in the nightly team meetings.

Peace

When people walk in the Spirit, they enjoy the fruit of peace with God and one another. Team members' conscious care for their relationship with God and other people leads to a practice of peace that comes from faith in God's love and direction. Then team members can enjoy the inner security of not needing to be anyone but themselves on Emmaus weekends. They do not need to act more spiritual than usual, to be more religious than others, or to make a perfect report on their Christian life and home. However, the Team Selection Committee will choose

team members who actively strive to practice their piety, study, and action and who want to live an authentic Christian life. Those who work to maintain an image or who pretend to uphold a way of life they have never really practiced will find no peace.

Peace also comes from faith in God's love for all kinds of people, irrespective of their differences. Participants in Emmaus come from many denominations, races, and all walks of life. Participants may hold widely dissimilar views on doctrine, church, politics, and the world. They come with various degrees of Christian maturity and experience. Yet, despite their differences, team members share the peace of Christ with the pilgrims and foster community among them by modeling Christian tolerance and charity toward all.

Christian tolerance does not mean indifference toward sound Christian belief and theology. It does mean focusing on the common essentials of Christian faith while never letting differences over doctrine become more powerful than the love of Christ in relationships. Let these words guide the team's attitude: "If your heart is as my heart, then give me your hand" (see 2 Kings 10:15). Though The Walk to Emmaus attempts to set forth the essentials of Christian faith and practice that are characteristic of mainstream Christian tradition, the gift of God's peace indeed "surpasses all understanding" (Phil. 4:7).

The team's job, therefore, is not to set the pilgrims straight on the details of doctrine. Rather, it is to "Love, Love; Listen, Listen," to leave the rest to God, and to trust the process of the weekend. When differences over belief arise among pilgrims, team members can challenge them to affirm the gift in each other's perspectives, to explore those beliefs more fully with their pastors when they return home, and to stay focused on the message and experience of the Walk.

Team members are always the first to extend the hand of Christian fellowship. "Let peace begin with me" becomes the personal motto and prayer. The team can foster the peace of Christ among the pilgrims by modeling an open and nondefensive spirit, by always speaking the truth in love, and by being quick to forgive or say "I'm sorry." The team members keep in mind that they have been given the peace of Christ in order to pass that peace to others and that this peace comes from a vital relationship with God.

Patience

The three-day Walk to Emmaus is a full but very slow walk with the Lord. Even though the pilgrims follow the same path, each one's experience is unique. The pilgrims hear and see the Lord in their own way, according to their needs and God's will for them at the time of the Walk. Team members must guard against the temptation to run ahead of the pilgrims, to hurry them toward their own meaningful moment along the way, or to rob them of their own experience by previewing upcoming scenes: "Wait until you see what's going to happen next!"

Team members are called to have patience, not only with the pilgrims on the Walk but also with the work of the Lord in the process. Functional atheism has been defined as the belief operative in people who profess God but whose lifestyle reflects an assumption that nothing will happen unless *they* are making it happen. Team members are functional atheists when they try to do God's work for God, try to speed up the moving of the Holy Spirit, try to

“save” the pilgrims or bring them to a “decision,” or manipulate an emotionally charged atmosphere. Team members know that *God* transforms the pilgrims; they simply love them, be open about their own faith stories and witness, and give the pilgrims space to explore honestly their relationships with God among people who will care and listen.

One pilgrim gave a wonderful witness to the power of patience on the part of the team. After what was for him a life-changing Walk, he remarked: “What really surprised me was that the team members at my table were not putting anything over on me. They didn’t make me feel I was bad or wrong because I didn’t see things their way or have an experience with God like theirs. I felt free to respond honestly the whole time, and I did. About midway I was overcome by the enormous love behind the whole weekend and what was for me an experience of God. I can’t believe I’m saying this, but for the first time in my life I think I know what it means to say I know Jesus.”

The patience of this pilgrim’s Table Leaders and team leaders gave him freedom to experience the Walk in his own way. They trusted the process. Team members can trust the Holy Spirit to touch the pilgrims’ lives through the scheduled events and interactions of the three days in ways that may or may not be outwardly evident.

The pilgrims repeatedly hear, “don’t anticipate”; yet sometimes team members need this call for patience more than the pilgrims. The pilgrims are also told on Friday night that no formulaic response is expected of them, that each person’s response to the Walk will be individual. While true in theory, individual response is not true in practice unless the team members let go of their own expectations for the event and replace them with a prayer of thanksgiving for God’s grace already at work in each pilgrim’s life. Team members get in the way of the Holy Spirit when they try to fulfill their *own* expectations for the weekend on their own time line. They further the Holy Spirit’s work when they give themselves as open and caring instruments for the fulfillment of God’s purpose in God’s own time in each pilgrim’s life.

Team members are patient when they allow the pilgrims to have their own experience of the Walk and honor the different places pilgrims find themselves on their spiritual journeys. Team members are patient when they relinquish the presumption of knowing what the pilgrims really need and trust God to touch each one in a unique way. Team members are patient when their manner communicates respect for the pilgrims’ spiritual integrity, thus making the Walk an accepting space in which they feel free to respond authentically to God’s presence. Team members are patient when they trust the process of The Walk to Emmaus and the sovereign power of grace in people’s lives.

Kindness

Kindness is love expressed in specific acts of caring, attention, and undeserved charity. The pilgrims experience God’s kindness through the attention of the team and the Emmaus community to the pilgrims’ every need and their extraordinary care for the many details that make Emmaus such a special gift. Saint Augustine once wrote, “God loves us as though we were the only one to love.” This is the kind of love we hope the pilgrims will experience through the kindness of the team and community.

The team members set out to acknowledge, converse with, involve, affirm, serve, and pray for as many of the pilgrims as possible, so that each one may know he or she is valued as a person and as a citizen of God's kingdom. Another pilgrim once said, "In every phase of my life, I am in charge. I am constantly giving. One of the hardest things on the Walk for me was letting someone else be in charge and allowing myself to learn again to receive, not only from people but from God." Emmaus frees the pilgrims from their need to be in control so they can receive and experience the grace of God's love for who they are, rather than for what or how much they can do.

Emmaus is an extraordinary act of God's kindness. Few, if any, other movements involve the investment of so much from so many for the sake of so few. Team members must be careful, however, that kindness does not turn into control. Pilgrims do not experience the kindness of God when the team's attention becomes smothering watchfulness. The pilgrims may then feel they are being treated like children or like prisoners who cannot be trusted. While the communal and scheduled nature of Emmaus requires that the team leaders do the best they can to keep the pilgrims on the evenly spaced schedule, they do this with kindness, sensitivity, and respect.

Team and community carefully guard against calling attention to their acts of kindness, even in the Closing. The Weekend Lay Director may briefly recognize the persons who have contributed to the weekend in order to give the pilgrims the opportunity to express their gratitude. However, it is contrary to the spirit of Emmaus for the weekend Lay or Spiritual Director to pour enormous praise upon the team and community helpers and especially to single out specific members for applause. Public praise for the team and community is not saved for the Closing; the focus remains upon the pilgrims and God's work in their lives.

Pilgrims are never to be treated poorly or unfairly on the Walk for any reason. In some rare aberrations in the early days of Cursillo and its spin-offs, pilgrims were treated coldly by the team and were served meager, distasteful portions at mealtimes early in the weekend in order to simulate the dramatic contrast between the life in the world versus the abundance of life and grace in Christian community. This approach has no place in The Walk to Emmaus. The Walk does not simulate life; it is real life in Christian community for those three days. The team members are not actors who play the roles of cold and then caring persons; they must be real people, striving to live in grace with their neighbors during the Walk. Pilgrims do not need to be shown the way life is in the world through such methods; they already know all too well the patterns and problems of life and their need for grace. That is why they want to take a Walk to Emmaus.

Goodness

A fruit of being grafted to the true vine of Jesus Christ is the goodness of God's self-giving and sacrificial love. "No one is good but God alone" (Mark 10:18). Jesus embodied the fullness of God's goodness in selfless love and humble servanthood.

"Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking

the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross.” (Phil. 2:5-8)

Jesus, through his sacrificial love, gave up his advantage *over* other human beings in order to become an advantage *to* them; he surrendered his divine credentials so he could live without distinction as a human among humans, thereby bringing God’s grace to them. Jesus, as a humble servant, called attention to God, not to himself. He accomplished what he did under authority, not of his own accord. He did not belong to himself; he was the healing hands and saving word of God. His success was God’s success; he found his reward in God’s glory.

The team and Emmaus community are to manifest this same spirit of selfless love and humble servanthood on the Walk. In fact, the Walk responsibilities of the team and community are understood as spiritual exercises in selfless love and Christian servanthood. Team members’ own need for affirmation and attention, while real, is cared for as much as possible in the weekly team meetings prior to the Walk and in the nightly team meetings during the Walk. Team members freely serve the pilgrims during the weekend without their egos getting in the way.

Egos can become stumbling blocks along the way when team members find themselves calling attention to their own or each other’s giftedness or sacrificial goodness or acting out of a personal need for recognition. Egos become stumbling blocks whenever team members make themselves the center of attention with their humor, their presumption of authority, or by displaying their gifts rather than using their gifts to turn the pilgrims’ attention to Jesus Christ and to building the community.

Egos become stumbling blocks whenever team members talk more than they listen and speak for their table family in the evenings instead of putting the pilgrims forward. Stumbling blocks can crop up whenever the pilgrims are led to applaud each speaker at the conclusion of talks, thus calling attention to the person and the needs of the speaker instead of the message the speaker presented; or when team members make a public show of affirming a speaker as he or she leaves the conference room, instead of reserving their accolades for the Prayer Chapel or another time. Whenever speakers make their talks occasions for excessive emotional display or disproportionate amounts of personal witness, thus calling attention primarily to their own experiences and not to the message of the talk, egos have become stumbling blocks.

When team leaders who present general agape overstate how much everyone is sacrificing for the pilgrims, thus making them feel they ought to feel gratitude toward the Emmaus community rather than letting the agape elicit gratitude and love as a free response or when persons in support roles allow their personal needs for affirmation or recognition become an issue on a Walk and a point of concern for the team, egos have become stumbling blocks. Egos get in the way when community members begin to see support functions in the background of the Walk as less important and less desirable avenues of service than visible participation on the Conference Room Team. Those who serve in support roles do represent the invisible backdrop of prayer, sacrificial love, and anonymous servanthood that reflects the Walk’s power in the love of God. No one is beyond the need or the privilege of these forms of servanthood, no matter how many times he or she has served as Weekend Lay Director or Spiritual Director or team members.

Practices that highlight distinctions between pilgrims and team members can also become potential instruments of egoism and barriers to Christian community. This barrier arises when teams present any aspects of the Walk or The Walk to Emmaus itself as a gift from the team to the pilgrims. In this way, the team proudly makes itself the selfless giver of good things and the focus of the pilgrims' gratitude for the weekend. The team's sacrifice always becomes self-evident in time without the team's calling attention to it. Furthermore, the Walk is not a gift of the team but of the risen Christ who walks with pilgrims and gives them the Holy Spirit through the church and Emmaus community. Though the team members have responsibilities as companions who have walked this road before, they are still humble pilgrims on the journey to God and receive grace from the Walk no less than those who are walking to Emmaus for the first time.

Here are some Emmaus team guidelines and procedures that will help the team members symbolize their unity with the participants as fellow pilgrims on the Walk.

Team members remain quiet and low-key about their team status and about their past participation and leadership in Emmaus for all of the reasons stated above. Team members do not keep their identity a secret. The pilgrims see the entire team on Thursday evening when the Weekend Lay Director asks the team to stand in the introductory presentation to Emmaus. Asking team members to remain low-key about their team identity is simply a way of asking them to emphasize their commonality with the participants as pilgrims, to serve humbly, and to avoid the barrier to community that an attitude of status can present.

After the Thursday evening introduction of the team and the Friday morning table assignments, Assistant Table Leaders serve in anonymity with regard to the fact that they are on the team. Few pilgrims remember which persons were recognized as team members the previous evening, and there is no loss if they do. The Assistant Table Leader's role is an exercise in solidarity with the pilgrims, selfless servanthood, and low-key support for the Table Leader and the pilgrims' participation. While this selfless servanthood is valuable, never allow it to become a game or be carried to the point of deception. Deliberately misleading the pilgrims concerning one's relationship to the team plants seeds of suspicion and distrust and works against the very purpose of the guideline—development of community on the Walk. The challenge for Assistant Table Leaders is not so much to keep their team identity from the pilgrims but to be at one with the participants as pilgrims without special status and to set an example for wholehearted table participation.

Team members are housed in the same facilities and rooms with the pilgrims, except for the Assistant Lay Directors, Lay Director, Spiritual Director, Assistant Spiritual Directors, Music Leaders, and Board Representative. Many fruitful conversations between pilgrims and team members occur in the rooms, and that would not occur if the team members were separated. There is no functional reason to separate most of the team members from the pilgrims, except for the small inconvenience of returning to the rooms late after the evening team meetings. The only other motives for segregating the team from the pilgrims are privilege and extra convenience that may come from separate quarters, neither of which is congruent with the servant role of the team and the spirit of Emmaus.

Team members do not wear their Emmaus crosses or any special Emmaus clothing that distinguish them as team or as veterans of Emmaus until the commissioning, Closing, and Fourth Day activities. Team members and pilgrims alike begin again and again on the path of Christ. Any veteran on the spiritual journey will be marked by his or her humility, not by crosses or clothing that are the privilege of only a few on the Walk.

There is no place in The Walk to Emmaus for personal or team glorification. Every part of the method and the manner of the Walk puts Jesus Christ at the center, calls attention to Christ's goodness and not the team's, and fosters Christian community among all as pilgrims on The Walk to Emmaus.

Faithfulness

Each Walk depends on the team members' faithfulness to God, to team leaders, to The Upper Room Emmaus model, and to the pilgrims. When persons accept the call to serve on an Emmaus team, they enter into an implicit covenant with God and the Emmaus community to make the Emmaus Walk possible at its best for the people who will be called to participate. This covenant involves an agreement to serve under the direction of the appointed Weekend Lay and Spiritual Directors of the team and to support their leadership wholeheartedly during team formation and during the Walk. It also involves an agreement by team leaders and members to abide faithfully by the purpose and procedures of The Upper Room Walk to Emmaus.

It is important that team members keep faith with one another by attending team meetings, praying for one another during team formation, and helping one another prepare for talks or other responsibilities. The team keeps faith with the Weekend Lay and Spiritual Directors by respecting their personal and team schedules, being prepared for assignments at team meetings, praying for their strength and wisdom to lead, honoring their authority, and being their friend throughout.

Team members, leaders, and the Board of Directors also keep faith with Upper Room Ministries and The Walk to Emmaus movement by following the Emmaus manuals and outlines. This responsibility resides especially with the Weekend Lay and Spiritual Directors of each Walk. This commitment to the program's intent assures the quality of the Emmaus experience being offered and its continuity with The Walk to Emmaus across the rest of the movement as a trusted instrument of Christian renewal. The manuals represent the objective standards and procedures for The Walk to Emmaus, the common ground upon which a team can grow in a shared understanding of what The Walk to Emmaus is and how it is properly conducted.

Team members also keep faith with the pilgrims—first through fidelity to the aims of The Upper Room Walk to Emmaus; second, by being a true spiritual friend. Someone once said, "I need people who see Christ in me." Team members are called to be that kind of person for the pilgrims: to claim the promise in their lives, affirm their gifts, and support their desire to live their lives to the fullest in grace. Team members keep faith by keeping confidences as well. Finally, team members keep faith with the pilgrims *after* the weekend by following up on friendships that developed during the Emmaus Walk, keeping them in prayer, writing to them,

helping pilgrims develop group reunions and participate in church, and showing them in every way possible that what happened during those three days was real.

Gentleness

Because the Walk is a highly structured experience, the pilgrims need to be led with gentleness. A military-like approach to the Walk is antithetical to the spirit of Emmaus. The Emmaus weekend is a long and renewing walk, not a march. Though team members exercise discipline in their leadership among the pilgrims, caring for the pilgrims' ultimate experience during the three days motivates the discipline. Though leaders strive to keep the Walk on schedule, pilgrims need not feel regimented. Though leaders want to enlist the complete participation of every pilgrim on every step of the Walk, they do not need to be overbearing or controlling; it is a matter of attitude and style. A commanding or belittling style *works against* the pilgrims' desire to cooperate and only shows that team members have not appropriated the grace they talk about. A gentle and respectful approach *works with* the pilgrims' desire to cooperate and their freedom to be on the Walk. Such an approach communicates care for persons and for the program and conveys the grace of the Lord's companionship on the Walk.

Gentle leadership means conducting the Walk both with firmness and flexibility. The team firmly and confidently enforces the value of each part of the Emmaus weekend and the kind of participation being asked of the pilgrims. The team members also respond when real needs call for flexibility with pilgrims. Even if the Walk is conducted perfectly from a technical standpoint, the experience will fall short of being a means of grace to pilgrims who experience the team as rigid about rules to the point of insensitivity to people.

Jesus taught his disciples about the kind of leadership called for on the Walk. It is the only kind of leadership Christians are given authority to exercise in the name of Jesus.

But Jesus called them to him and said: "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

—Matthew 20:25-28

The leadership style Jesus both modeled and motivates is based on the power of love, not the power of position. The pilgrims will give this kind of authority to the team to exercise among them. This authority comes with caring and competence. Team members and leaders will win the pilgrims' respect through their spiritual authenticity and willingness to go out of the way for other people's good. Moreover, Weekend Lay and Spiritual Directors must also model this kind of leadership during team formation if they want the same from the team on the Walk. Jesus taught the disciples with his example more than with his words and, in this way, passed on to them the spirit of his gentle style among people. Team leaders do likewise with other team members, leading them with love as well as discipline, affirmation as well as expectation, and with a demonstration of real commitment to help them give their best on the Walk.

Self-Control

Christians practice self-control by allowing themselves to be ruled by the love of Christ (2 Cor. 5:14), beginning with the tongue. Team members always guard against the temptation to talk rather than listen, to dominate discussions with an authoritative tone, or to presume the role of a spiritual guru who can tell the pilgrims what they “really need.” Team members also avoid the temptation to exchange coded messages that the pilgrims cannot understand or to publicly refer to inside jokes that leave the pilgrims feeling like outsiders. James’s words are so true: “The tongue is a small member, yet it boasts of great exploits” (James 3:5). Team members do not allow their membership on the team to become a source and/or a platform for spiritual pride. The fact that team members have previously taken a Walk to Emmaus does not necessarily mean they are more mature in Christ than pilgrims just starting out. Team members who talk and act as though they are deceive no one but themselves.

Team members also permit the love of Christ to control their moral and spiritual judgments of the pilgrims. Persons of goodwill and sincere Christian faith may differ in their stance (how they discern God’s will) on important moral issues of the day, ranging from drinking and abortion to nuclear weapons and the best ways to care for society’s poor. Team members have to deal with this reality and be able to honor, at least for the time being, other moral positions even if they disagree. They never presume to represent the Christian position on such difficult issues of the day and will encourage pilgrims to listen to those with an alternate perspective.

Moreover, team members allow the love of Christ to temper the age-old tendency in religious enthusiasts toward pharisaism. Pharisees require that people’s religious lives pass their spiritual litmus test and conform to their rules for salvation. Pharisees tend to assume that unless people have taken on their particular brand of religious experience or practice, they are not whole. The truth is, however, that not everyone on a Walk needs or ought to have their kind of born-again experience, baptism in the Holy Spirit, commitment to a particular kind of missional concern, special healing, or contemplative prayer experience. Furthermore, Emmaus is not the arena in which to promote one’s own religious experience and emphasis. These accents meet needs and may be central in some groups’ experiences, but none represents the whole gospel as conveyed by the mainstream of Christian tradition; and none alone is necessary for grace, salvation, or a vital Christian life. Team members do the pilgrims and the Emmaus movement a favor by controlling their need to impose their own religious agendas on the weekend, over and above the aims of the Walk itself. Emmaus teams need members who can and will exercise such control.

Pilgrims are at different places on their spiritual journeys and will receive the grace they need on the Walk in various ways. For one person, the Walk is a new and life-altering experience of God’s love; for another, the Walk is an enjoyable reinforcement of an already rich faith and practice. For one pilgrim, the Walk becomes an experience of liberation from an old hurt or hate; for another, it is an occasion to reorder priorities or make a commitment to a life of service. For still another pilgrim, the Walk is sufficient as a learning experience in Christian theology; for yet another, it means finding some new and close friends. The road to Emmaus begins wherever people are when they are called to participate and ends in the fellowship of

friends breaking bread together in communion with the Lord. The only rule of the road is the love of Christ.

Team Formation

Team formation is principally a spiritual formation process. Teams don't just happen! Team members are prayerfully selected, chosen jointly by a Team Selection Committee that consists of a member of the Emmaus board who serves as committee chair, the Community Spiritual Director, and several members of the community (non-board members). The Lay and Spiritual Directors for the weekend participate in the committee process. The board selects the Lay and Spiritual Directors for the weekend. The Team Selection Committee selects the remainder of the Conference Room Team, which consists of four Assistant Spiritual Directors, three Assistant Lay Directors, one Table Leader, and one Assistant Table Leader for each pilgrim table in the conference room, three musicians, and a Board Representative. Emmaus weekends are under the authority of the Board of Directors of the local Emmaus community. The local board falls under the authority of the International Emmaus Office of The Upper Room, General Board of Discipleship, The United Methodist Church. This relationship provides the continuity from the International Emmaus movement through the local Board of Directors to the Emmaus weekend that is essential to maintaining consistency in The Walk to Emmaus experience. It also assures that there is no over- or under-utilization of time, talent, and energies of individual community members.

Uniformity in Walk to Emmaus weekends is integral. Communities are to conduct the Emmaus 72-hour introductory experience according to The Upper Room model of The Walk to Emmaus, which is fully explained in *The Upper Room Handbook on Emmaus*. Leaders use *The Walk to Emmaus Directors' Manual*, which assures consistency in the order of events and the honoring of covenant with The Upper Room. The *Directors' Manual* provides specific directions for the weekend.

All teams are different. Therefore, although some team members may be experienced, it is important that the team-formation process include explanations and discussions of the concept, dynamics, progression of thought, philosophy of and team behavior on the weekends. These reminders are important for every team—no matter how many times some members have served on previous teams.

Before agreeing to serve on an Emmaus team, each team member will prayerfully consider the following commitment and willingly accept the level of commitment required:

I understand and accept the commitment and responsibility to attend all Emmaus team meetings for any team on which I agree to serve and to be present throughout the entire 72-hour Walk to Emmaus (except for unexpected emergency or health situations).

Spiritual Formation

Team meetings attempt to establish cohesiveness within the team, a spiritual cohesiveness as the team finds unity in and through Jesus Christ and by the presence of the Holy Spirit at all team meetings. So lose your individuality to Jesus and to the team, the body of Christ.

All team members are parts of one message: the grace of God and the salvation that is ours through Jesus Christ. In all things, let Jesus Christ and other persons come first.

Within the team, without spiritual unity—you in Christ and Christ in you—there can be no unity. With spiritual unity among yourselves and between you and God, you become like one of those who walked to Emmaus. The pilgrims become like the other one who walked with you, and Jesus Christ will walk between you. Your eyes and those of the pilgrims will be opened, just as the two had their eyes opened after their walk to Emmaus.

The principal goal of team formation is spiritual unity among you and between you collectively and individually with God and Jesus Christ, under the guidance of the Holy Spirit.

The team's spiritual formation and renewal will model that of the pilgrims' on their weekend.

Team Conduct on the Weekend

The Emmaus team's mission during the three days is to share with the pilgrims the team's vision of faith so that the pilgrims' own perspective on life will change. However, the Emmaus team does not attempt to demonstrate the power of the Word during the three days nor to stress the need for proclaiming it. Nevertheless, the Word is delivered in such a way as to elicit a personal response.

Through the team and the Holy Spirit's working through the team, most pilgrims will come to an all-important point in their lives where they can say with new and meaningful boldness and conviction, "I am a Christian disciple."

Discipline

Jesus said, "Follow me." In his book *The Cost of Discipleship*, Dietrich Bonhoeffer writes that this call is not only to faith but also to obedience. The discipline of the Spirit is hard, and obedience is not an easy matter.

Discipline lies at the heart of an Emmaus team. The discipline of the Spirit makes us "servants" on a Walk to Emmaus weekend, regardless of the capacity of service. Inasmuch as you accepted an invitation to serve on an Emmaus team, do not reluctantly enter the doorway into the team meeting room over which a sign has been placed that reads, "The Servants' Entrance."

Obedience and Servanthood

1. We serve because Jesus served. We do not serve on an Emmaus team to have a great time for ourselves, although the team members are enriched and blessed by the experience. We will receive some gifts from Jesus Christ. He does that as we serve; however, *we are here to serve the pilgrims.*

2. We serve on a team with a willingness to take direction from the Lay Director, Assistant Lay Directors, and the Spiritual Director. If you have a problem with authority and cannot submit to direction, then it would be best to say no when asked to serve on a team. Discipline underlies the character of the Emmaus team, its formation and its life. Without such discipline, the weekend becomes vulnerable to chaos.
3. We are servants and must submit to the Holy Spirit. *No team member, including clergy, will be singled out individually for any special recognition. We are one team, one message, one body of Christ. Only God is to be glorified on an Emmaus weekend.*

The main objective is not for the pilgrims to have a joyful encounter with the team, but rather for the team to be the *servant-instrument*, subordinate to the Holy Spirit so the Holy Spirit can direct the pilgrims into a joyful encounter with Jesus Christ.

The procedures and mechanics of the weekend, although vital to the success of the weekend, are of secondary importance to the spiritual dimension of the three days. *The Directors' Manual* spells out all of the procedures: the event, the time, the supplies needed, etc. Certainly all of these aspects need to be reviewed at team meetings and fixed firmly in the minds of the team. But if some detail is overlooked on a weekend, the Holy Spirit will have a hand on the situation; there is no cause for alarm. The key is to remain flexible.

Team Meetings

Team meetings provide the process through which a group of individuals becomes a team. The objectives are spiritual and functional unity—one body in unity with the Lord and with one another. Prior to the first team meeting, a board member who is not on the team for the upcoming set of walks conducts an orientation session. *The Upper Room Handbook on Emmaus* (page 47) describes this orientation session.

The following briefly summarizes what happens at team meetings. Detailed information about team meetings is presented in Appendix B.

1. Team formation includes 23–26 hours together in order to accomplish the needed tasks. This time is in addition to the orientation session. The tasks, the times, and three different schedules are presented in the 2nd edition of *The Upper Room Handbook on Emmaus* (pages 52–53).
2. Team meetings will begin with a brief meditation followed by Communion.
3. A short “floating reunion group” (see the 2nd edition of *The Upper Room Handbook on Emmaus*, page 49) convenes following Communion.
4. The Lay Director selects a prayer partner for each team member.
5. For talk previews, each of the fifteen speakers will come with his/her talk completed and timed and with final products for visual aids. Prior to each preview, the prayer partner will pray for the speaker, the message of the talk, and the team response to the talk.

6. Following the talk presentation, the team forms table groups to discuss the talk. This serves as a critique experience and those who will serve as table leaders on the Walk lead the discussions. (A critique sheet for talk previews is available in Appendix C.) This process
 - a) allows practice in being a Table Leader and leading discussion;
 - b) provides a preview of the talk and an opportunity to focus on important elements of the talk;
 - c) is instrumental in helping the team members develop their talks in rhythm with the others.

After the discussion, the speaker returns to the room and each of the Table Leaders offers a critique of the presentation, reflecting upon points raised in the table discussion. The talk is critiqued against the major points in the talk outline and the suitability of personal witness remarks. To aid you in critiquing the talks, a summary of the key points of each talk is provided in *The Walk to Emmaus Directors' Manual* (pages 58–63).

Although the talks are the responsibility of individuals, the talks also are to reflect the collective wisdom and spirit of the team critique. There are no “Lone Rangers” on Emmaus weekends.

When a team member presents his or her talk and receives the team’s comments, the talk no longer belongs to the speaker alone but to the entire team. A speaker should not surprise the team on the weekend with a radically different talk than the one previewed without consulting the Lay and/or Spiritual Director for permission and guidance.

7. An orderly sequence exists in the development of thought processes and dynamics through the fifteen talks. Be aware of how each talk fits with the talks that precede and follow it. The entire team, not just the speakers, maintains a consciousness of the dynamics and processes of the three days.
8. Chapter 3 reviews in detail the sequence and experiences of the three days. The success of the weekend hinges on the team’s embracing the orderly dimension of the weekend in both practice and spirit. Therefore the board member also summarizes the three days during the orientation session.
9. Maintaining the building blocks of the fifteen talks is vital. Each talk must be sequentially valid each day and in concert with the related talks on the other days.
10. In addition to the sequence of the five talks on each day, there also is a sequence that leads across the three days. Therefore, the processes of the weekend flow in two dimensions and provide not just a line of thought but rather a web of thought.

Flow of Lay Talks across the Three Days*

1st Day	PRIORITY	PRIESTHOOD OF ALL BELIEVERS	LIFE OF PIETY
2nd Day	GROW THROUGH STUDY	CHRISTIAN ACTION	DISCIPLESHIP
3rd Day	CHANGING OUR WORLD	BODY OF CHRIST	FOURTH DAY
	The process of using our mind; deciding what to study, what to change.	To set a priority for our ministry; the ways a Christian serves.	Summary talks on living the life of grace.

*The PERSEVERANCE Talk is a lay talk presented on Day Three after the BODY OF CHRIST talk and before the FOURTH DAY talk.



3. OVERVIEW OF THE THREE DAYS

Summary

(With exception of the parts on atmosphere, this material is chapter 9 of *The Upper Room Handbook on Emmaus*, 2nd edition, edited for this document.)

Emmaus leaders generally know much more about *what* to do and *how* to do it than *why* we do what we do the way we do it. This overview gives commentary not only on the *what* and *how* of the weekend procedures but also on the *why* of the Emmaus structure. Understanding Emmaus on this level guards against unwarranted or arbitrary alterations in the Emmaus model. Every piece has its meaningful place in the weekend's architecture, both structurally and theologically. When leaders can lead from an understanding of the model, it enhances team formation, leadership training, and Emmaus weekends.

What follows is a day-by-day overview of The Walk to Emmaus. After summarizing each day's activities, the overview explores some parts of that day's schedule in more detail with regard to procedure and purpose. A section titled "General Remarks" then addresses some important aspects of the Walk as a whole. A chart of the three-day overview is included at the end of this chapter. This has proven to be a helpful handout for discussion and training of Emmaus teams and leaders.

A Trinitarian Framework

As *The Walk to Emmaus Directors' Manual* (pages 49–50) points out in "General Instructions to The Walk to Emmaus Team," the three days have distinct phases. The focus of Day One is *God and the grace God offers*. The aim of Day One may be viewed as opening our *minds* to the need for a vital relationship with God, thus ending with LIFE OF PIETY. The focus of Day Two is *Jesus Christ and our life as a response to grace*. The aim of Day Two may be viewed as moving our *hearts* to further commitment to live in union with Jesus Christ, thus ending with DISCIPLESHIP. The focus of Day Three is the *Holy Spirit and the pilgrims' call* to be part of the Christian community in action. The aim of Day Three may be viewed as encouraging the *body* of Christ to take action in the world in the power of the Holy Spirit, thus ending with FOURTH DAY.

Thursday Night

Thursday evening has three distinct components. The first, Send-Off, involves the community and the new pilgrims. The second is for the conference room group of team and pilgrims. The third is for the community (Sponsors' Hour). The pilgrims arrive, register, and have a brief time of fellowship with the community, which receives the pilgrims in a spirit of hospitality. The community is the host, and the pilgrims are the guests. The Weekend Lay Director leads the community and pilgrims in the Send-Off, which concludes with the pilgrims and Conference Room Team going to the conference room. After Send-Off, the community gathers in the chapel for Sponsors' Hour and then departs the facility.

Send-Off

When all the pilgrims are present, the Weekend Lay Director calls out the names of the weekend participants, making no distinctions between pilgrims and team members. The Weekend Lay Director asks them to repeat their names aloud and to join the lineup of those who are taking the Walk when they hear their names called. The Lay Director calls the individuals by name and asks that they repeat their name for two reasons: to be certain of the correct pronunciation and to provide an opportunity for each one to speak in front of a large group. This speaking aloud before the group helps develop future leaders. When all the participants have joined the line, the community demonstrates its support of them in some way, such as applause. Take care to treat pilgrims and team members as equally as possible and to do so respectfully—not with hoots, whistles, or similar actions. The point is to affirm and encourage them, not to frighten them or make them uncomfortable. As they are led to the conference room or retreat center, the community serenades them with a lively song.

Sponsors' Hour

After the pilgrims leave the assembly room, the sponsors and the Emmaus community gather in the chapel for a period of prayer for the pilgrims and their Walk. A board member or community member is responsible for conducting Sponsors' Hour or arranging leadership for it. This brief service (remember it is *Sponsors' Hour*) consists of prayer for each of the pilgrims by name. An effective way to do this is for the leader to read slowly the name of each pilgrim. As the name of a sponsor's pilgrim is read, he or she walks to the front where the pilgrims' Emmaus crosses are draped across the altar. The sponsor takes one cross and hangs it on the arm of a large standing cross, where the individual crosses will remain throughout the weekend as a symbolic focus of prayer in the Prayer Chapel. The community prays silently for each pilgrim as that person's cross is being carried forward. If for any reason a sponsor is absent, a community member may stand in for him or her and carry the cross forward.

Thursday Night's Aim

In the conference room, the pilgrims gather to meet the others with whom they will journey; to hear a description of what lies before them; and, in a time of spiritual retreat, to prepare them-

selves inwardly for the three-day Walk, which formally begins the following morning. After the Thursday night film, the Spiritual Director encourages the pilgrims to become aware of where they are on their spiritual pilgrimages and reminds them to keep the silence for this one night. Following night prayer, the pilgrims retire to their rooms or remain individually in the chapel for prayer if they choose. The end of the period of preparation and silence coincides the next morning with a service of Holy Communion and the beginning of the three-day journey.

Thursday night's agenda is intended to allay the pilgrims' fears, awaken interest, and invite them to be serious about profiting from the three days to come. This evening is their first direct contact with team members who want to win their confidence by being friendly, natural, and positive, without the slightest ostentation. The team is called to set a good example for the pilgrims by simply being themselves and establishing a positive tone.

Thursday Night Film

The Thursday night film is recommended for several reasons. The visual medium of film helps each Walk get off to a solid, dependable, and nonthreatening start, while removing team members from the spotlight of performance. Above all, the Thursday night film invites the pilgrims to reflect honestly on their own responses to Jesus.

Spiritual Director's Meditation

The meditation invites the pilgrims to realize the potential value of these three days apart, to locate themselves on their own spiritual journeys, and to reflect upon the place of God in their lives. The Weekend Spiritual Director's comments provide a focus for their thoughts and meditations during the silence.

Thursday Evening Team Meeting

Thursday night's brief team meeting respects the call to silence and returns everyone to the sleeping quarters as quickly as possible. One agenda item of the meeting is to finalize the table assignments for Friday morning. Pilgrims who are close friends or members of the same church should be seated at different tables if possible. Assignments for each table would include a variety of ages, ethnicities, churches, and denominations. Each table arrangement will provide room for making new friends and space between old friends who may inhibit each other's sharing. Preliminary table assignments, prepared earlier by the Weekend Lay Director and the Assistant Lay Directors, are shared with the team so the team members can alert the Weekend Lay Director to any necessary changes.

At this meeting, the Weekend Lay or Spiritual Director also reviews Friday's flow briefly, naming those team members who will be giving talks. The speakers are told how they will be reminded when their time comes to get dressed and go to the Prayer Chapel in preparation for their talk. The team meeting ends with a time of prayer, which would include special mention of the next day's speakers.

Friday, the First Day

Friday Morning Communion

On Friday morning, we begin our three-day journey with the nourishment of the bread of life in Holy Communion. In the spirit of the evening silence and of the first day, this service is conducted in a simple, straightforward manner from the liturgy in the worship book without singing or passing the peace. The rule of silence does not mean the Communion service is conducted without spoken liturgy. The silence simply serves to curb casual conversation so persons can be listening to God during the late evening and early morning hours. On Friday morning, the first and only words heard are words within the Word—the liturgy, scripture, and actions of worship that direct our attention to God.

The Spiritual Director's "sermon" will be a brief reiteration of a word of life from the scriptures that relates to the theme of the day: Ephesians 2:8-10. Or, the reading of a scripture alone can suffice in anticipation of "The Loving Father (Prodigal Son)" meditation that follows immediately upon Holy Communion. A lengthy message (more than five minutes), no matter how well done, would be inappropriate. In some cases, Spiritual Directors prefer simply to present the "The Loving Father (Prodigal Son)" meditation at the time of the sermon during the Communion service.

The "The Loving Father (Prodigal Son)" meditation sets the theme for the day: God's unconditional love and offer of a personal relationship no matter who we are or what our condition. We are invited to come to our senses, to open ourselves to God's welcoming love, and to begin the return home to live our life with God in grace.

PRIORITY

The PRIORITY talk is part one of the fifteen-part short course in Christianity. The speaker's job is to highlight the importance of priorities in human life and create an openness to evaluating priorities—not to tell the pilgrims what their priority ought to be. This talk appeals to persons on the basis of their reason and experience, not on the basis of their faith. This approach draws the pilgrims into the universal question of what is worth living for in this life and sets the stage for the Christian answer to be heard later as the Walk unfolds. For this reason, the speaker is asked to present this talk without religious presumption or God language, such as, "God ought to be every true Christian's priority," or "When I met Jesus, my priorities changed." Such messages rush the Walk, can bring closure to the question of priorities prematurely, and can inhibit honest discussion. This first talk of the weekend sets a positive, objective, open-minded, and accepting tone. The first talk is assigned to an Assistant Lay Director because this person will usually be an experienced speaker who can get the Walk off to a good start. Most important, this practice avoids having a Table Leader or an Assistant Table Leader leave his or her table during the first discussion period of the weekend.

Atmosphere: The pilgrims may begin to sense a desire to be something more and may be spiritually awakened at this point. Previous chapel meditations have brought the pilgrims

face-to-face with Jesus Christ. In general they may be tense, but they will have been stirred to consider their priorities in light of their commitment to Christ.

PREVENIENT GRACE

The talk on PRIORITY reminds us that as human beings we can rise above instinct and set priorities that will give our lives meaning and direction. The PREVENIENT GRACE talk tells us that irrespective of our human priorities, God's priority is loving us; God has loved us since we were conceived and reaches out to us again and again with the offer of a saving relationship.

Atmosphere: The pilgrims are still at a loss to know what they have gotten themselves into by attending a Walk. This second talk helps them focus their attention on God's grace. With this talk, they start realizing that the hunger in their life is for God's grace.

PRIESTHOOD OF ALL BELIEVERS

The PRIESTHOOD OF ALL BELIEVERS talk challenges all of us—both lay and clergy—to be representatives of God's grace by reaching out to people with words and deeds of God's unconditional love.

Atmosphere: The atmosphere of the weekend is still one of the mind and not of the heart. Most pilgrims will be participating. Others will still hold back.

JUSTIFYING GRACE

The JUSTIFYING GRACE talk invites us to accept God's love and God's gracious offer of a relationship, which gives us new life through Jesus Christ.

The introduction of general agape at the end of the JUSTIFYING GRACE talk illustrates and begins to make real the grace that has been talked about throughout the day—an abundant love that precedes any response on our part but wants to win our hearts.

Atmosphere: The reading of agape letters from other Emmaus and Cursillo communities and individuals has a great impact on the pilgrims at this point in the weekend. Often this is an emotional time for them; other people care about them and are sacrificing and praying for them. A new understanding of the reality of Christian community, its love and support, is awakened. Many pilgrims may be quite openly overwhelmed by this revelation.

LIFE OF PIETY

The LIFE OF PIETY talk describes and begins to make real the lifestyle of a person who has accepted God's love in Jesus Christ and who makes living in the grace of that relationship life's priority—a person who has given his or her heart to God. The Emmaus Road prayer experience provides an opportunity to begin to do what the LIFE OF PIETY talk expresses—to enter into personal relationship with God through prayerful dialogue with Jesus Christ.

Atmosphere: The pilgrims still may have lingering doubts and yet have a growing desire to be a more devoted member of Christ's church.

The sharing of talk summaries and posters, skits, poems, and songs is a fun time for creatively recapping the day through each table's insights and images of the five talks. As the day is brought to a close during night prayer in the chapel, the Spiritual Director reviews the message of the day and assures the participants that no pat responses are expected, only honesty with themselves and one another and giving themselves wholeheartedly to this three-day pilgrimage in the presence of the Lord.

Meal Graces, "De Colores," and Joke Time

The first day gradually introduces the pilgrims to many new people, procedures, and songs that become significant parts of their life together for three days. Breakfast on the first day begins in a way that is natural for everyone: with a prayer by the Weekend Lay Director. Afterward the talk and table process is explained. Before lunch, the Music Leader teaches the Emmaus meal graces and "De Colores." The Music Leader will also explain the Benedictine tradition behind praying before and after meals and tell the tradition about "De Colores." This explanation gives meaning to these practices and songs on the weekend. The pilgrims begin to discover that on the Emmaus weekend they are participating in a deep and vital spiritual tradition. The Checklist for Music Leaders in *The Walk to Emmaus Directors' Manual* (page 36) and the book *Music Directors* provides these explanations.

At lunchtime or suppertime an Assistant Lay Director introduces joke time as an Emmaus tradition. Joke time is presented with three important rules: (1) Jokes must be short; (2) jokes must be clean; and (3) jokes must be funny. After the pilgrims have begun their meal, an Assistant leads off with a joke. The Assistant Lay Director then provides leadership for joke time by calling on others who want to share a joke or story. The Assistant Lay Director concludes joke time, and the Music Leader leads the group in singing the meal benediction.

The introduction of the jokes is timed to provide some comic relief toward the end of a heavy day and becomes a fun way for the pilgrims to get to know one another as human beings. Joke time is part of the leadership development process. It affords opportunities for people to get up in front of a group and speak. Joke time also reminds everybody that Christians can laugh and have as good a time as non-Christians. Keep in mind that the jokes need to remain clean and fun for everyone and not work against the weekend's purpose by becoming offensive or prejudicial. The Assistant Lay Directors will remind the group of the three rules and cut off joke time if necessary. If persons, especially team members, are unsure about the appropriateness of their jokes, they probably should not tell them. Joke time can be a part of each mealtime hereafter as the schedule permits.

Introducing General Agape

Agape is introduced in the last part of the talk on JUSTIFYING GRACE. To illustrate the agape love undergirding the pilgrims on the Walk, the speaker shares a few of the many general agape letters or banners from other Emmaus communities and explains the 72-Hour Prayer Vigil. The Assistant Lay Directors post the general agape as the speaker shares the letters. If for some reason the JUSTIFYING GRACE speaker is unable or unprepared to explain agape as part of the

talk, the Weekend Spiritual Director introduces agape at the conclusion of the talk and before the table discussions. With the introduction of general agape at this time on Friday afternoon, the pilgrims encounter again the message of God's prevenient and justifying grace: Though they were not aware of it until now, God's love has surrounded them through the prayers and sacrifices of caring people since the Walk began.

General agape letters from other communities, banners, and table agape continue to be shared throughout the three days. On Friday the walls of the conference room are blank for most of the day, but over the course of the three days the walls gradually fill with colorful reminders of the sacrifices of countless people who are keeping the pilgrims in their prayers. Table agape first appears at the supper table Friday evening. Individual agape letters from family and friends are shared on Sunday afternoon after the FOURTH DAY talk. These letters serve to enrich the message of going forth to be the love of Christ for others and to prepare the pilgrims to embrace the world that they reenter with the love they have received.

Friday Evening Team Meeting

The team meeting is not a time to gossip or to violate the pilgrims' confidences. Nor is it a time for group analysis of pilgrims. The aim is to celebrate the day and to help team members deal with difficulties that might detract from the rest of the Walk for a pilgrim, a table, or the entire group. Table Leaders who are struggling with how to respond to pilgrims' personal problems talk with the Weekend Spiritual Director, not the entire team.

The agenda for Friday evening's team meeting includes a review of the day's dynamics and a checkup on each table family. The Weekend Lay or Spiritual Director begins the meeting by asking team members to share their celebrations from the day; then the leader can ask for sharing of concerns. This order helps everyone focus on God's presence first and on problems second. During the meeting, each Table Leader receives a chance to report on the health of his or her table family and their interactions. Table Leaders can benefit from the counsel of the whole team on how to deal with resistance at the tables or difficulties with particular persons. The team meeting is also the only time for the Weekend Lay or Spiritual Director to give direction to the whole team with words of affirmation, as well as correction.

Since this is the last team meeting, the schedule and assignments for Saturday as well as Sunday are briefly reviewed, along with expectations of the team members about their participation. The meeting closes with prayer, which includes praying for the remaining speakers.

Saturday, The Second Day

Saturday begins with morning prayer in the chapel. The Weekend Spiritual Director's meditation on "Four Responses to Christ," which describes the responses of four persons in the Gospels to Jesus, sets the theme for the day with the repeated questions: Is this your response? What is your response to Jesus?

GROW THROUGH STUDY

The talk on GROW THROUGH STUDY calls us to enlarge our understanding of God and God's hurting world by giving our minds to Christ. This talk builds on the LIFE OF PIETY talk's description of the lifestyle of the person whose priority is living in grace.

Atmosphere: The pilgrims are experiencing mixed feelings. All are experiencing the pull of God. The pilgrim is at a crossroad. Can I be like this? Do I want this? Where will it lead?

MEANS OF GRACE

The MEANS OF GRACE talk presents the sacred moments by which we celebrate and open ourselves regularly to God's redeeming grace as persons and the church. It helps to have blank three-by-five cards on each table on which pilgrims may pose questions about this talk. This talk is followed immediately by the Dying Moments Communion service in which participants are given the opportunity to respond to Christ's healing grace by giving up a nagging sin or wound in their lives and opening up to the new life God grants them in Christ.

Following lunch and a long break, the Weekend Spiritual Director takes a few minutes to respond to the written questions about MEANS OF GRACE. The Weekend Spiritual Director then invites tables to begin making visits to the chapel for group prayer, another opportunity to respond to grace, to share our life in Christ, and to experience God's love with one another.

Atmosphere: Things are starting to come together. The pilgrims have grown in their trust of the experience, of the persons at their tables, and of the love of God for them. Now they are beginning to trust enough to share honestly how they feel and how God has moved in their lives. Be ready to help them share these feelings.

CHRISTIAN ACTION

The talk on CHRISTIAN ACTION calls us to give our hands to Christ and to witness to Christ's friendship and love in all we say and do. This talk completes the three-part description (piety, study, and action) of the lifestyle of the person whose priority is living in grace.

Atmosphere: After lunch on Saturday, the pilgrims may feel emotionally drained. Most will have accepted the call and will be eager to begin to learn more about "how."

OBSTACLES TO GRACE

The OBSTACLES TO GRACE talk explores the obstacles of sin that we encounter as we set out to live in grace and the means by which we overcome these obstacles.

Atmosphere: At this point, the pilgrims will be wondering why they have not realized God's great love before. They will be open to the message of this talk, and it will help them realize that sin is the obstacle to God's grace.

The Saturday evening meal is an oasis of refreshment toward the end of a rich though draining day, featuring dinner by candlelight and entertainment.

DISCIPLESHIP

The talk on DISCIPLESHIP summarizes and focuses the message of the Walk thus far: persons who accept God's hand of friendship and seek above all to live in the grace of Jesus Christ through the disciplines of piety, study, and action are true disciples of Jesus. Moreover, the qualities of Jesus' own life and ministry are reflected in the lifestyle of an authentic disciple who lives his or her whole life in relationship with Jesus Christ.

Atmosphere: There will be a new feeling of expectation and joy. Chapel visits have been completed. Pilgrims are thinking about all they left behind and the difficulties they will face. Can I really change the world?

Once again, the message of the day is reviewed by the zestful sharing of talk summaries and posters by tables.

Night prayer takes the form of the Candlelight service in which the Emmaus community, having already prayed for each pilgrim in a preceding service of Holy Communion, gathers in the pews of the sanctuary and surrounds the pilgrims with the light of Christ in order to move them closer to a realization of the sheer grace of God's love. When the community has withdrawn, the pilgrims enter into a time of prayer and recommitment in which they receive another opportunity to respond to the grace of Jesus Christ, who now calls them to follow and to rededicate themselves as his disciples. Following informal refreshments and fellowship, the pilgrims go to bed. Usually, there is no team meeting that night.

Dying Moments and Holy Communion Service

"Dying moments" refer to specific sins, guilt, wounds, disappointments, burdens, or brokenness that we experience as points of living death in our lives. Some Weekend Spiritual Directors develop the MEANS OF GRACE talk around this theme, defining each "sacred moment" as a means by which God overcomes some form of living death at work in us and restores us to life. The Dying Moments and Holy Communion Service then flow naturally out of the MEANS OF GRACE talk. Other Weekend Spiritual Directors who do not present the MEANS OF GRACE talk through the image of dying moments develop the theme effectively during an introduction and a meditation in the Dying Moments and Holy Communion Service.

How are the Dying Moments and Holy Communion Service carried out? The Weekend Spiritual Director explains and personally illustrates dying moments in a Communion meditation and invites the pilgrims to get in touch with a part of their lives that needs to die or be released in order to make space for new life. In following an abbreviated order of service outlined in *The Walk to Emmaus Directors' Manual* and beginning on page 26 of the *Worship Booklet for Pilgrims*, the Weekend Spiritual Director invites the pilgrims to break off a piece of bread as a sign of their own brokenness as they name aloud their dying moment.

The Weekend Spiritual Director goes first, breaking off a piece of the loaf and placing it in the empty basket (located on the Communion table and, when possible, at the foot of a cross) while naming aloud his or her dying moment, using one word or short phrase. The Weekend Spiritual Director then invites the participants to come forward to do likewise and return to

their seats. At this point, the Weekend Spiritual Director returns to his or her seat. Two or three team members go forward first to model how to name briefly one's dying moment.

After everyone has participated and is seated, the Weekend Spiritual Director lifts the basket before the group and continues with the Words of Pardon as printed in the *Directors' Manual*. The basket is then placed at the foot of the cross, and the Weekend Spiritual Director uncovers the second loaf and the cup and invites the group to join in The Great Thanksgiving as printed in the *Worship Booklet for Pilgrims* beginning on page 29.

After the consecration of the elements, the pilgrims are then invited to come forward a second time to receive the Communion elements by intinction (dipping the piece of bread into the cup of juice). When all have partaken, they share in expressing the resurrection joy of the moment through the Prayer after Receiving (page 34, *Worship Booklet for Pilgrims*), words of instruction by the Weekend Spiritual Director, a well-chosen closing song, and a benediction. The Lay Director will then dismiss the group for lunch.

The Weekend Spiritual Director plans the Dying Moments and Holy Communion Service ahead of time, including the arrangement of the Communion table with the first loaf of bread, the empty basket, and the cross; the Communion elements of a second loaf and the juice; the scripture and meditation; whether or not the Dying Moments time will be in silence or have quiet background instrumental music; the closing song led by the Musicians; and instructions for the best flow to and from the Communion table. A couple of Assistant Lay Directors who sit at the front of the chapel can be first in line to break the bread and name their dying moment, setting an example for the pilgrims. When the seating arrangement allows, pilgrims are asked to sit in the chapel by table groups in order to foster the development of Christian community at the tables. Clear and complete explanations and directions, such as are given in *The Walk to Emmaus Directors' Manual*, help engage the pilgrims' full participation.

Questions about Dying Moments

Why must participants name their dying moments aloud? Healing power resides in the public act of an honest confession of sin, need, or faith. When Jesus healed the man with the withered hand in the synagogue, he asked him to "come forward" and to "stretch out your hand" (Mark 3:1-6). The public act requires us to admit our humanness and our need for grace, which are no secret to anyone except ourselves. This is not a time for pilgrims or team members to make prolonged confessions. By using symbolic words or short phrases such as "fear," "disappointment in myself," or "April 15th," each pilgrim is freed to participate honestly without feeling embarrassed or pressured to reveal personal details. The value of naming our dying moments aloud is not in other people's hearing what we say but in the outward act of admitting our need and giving our brokenness to God in the presence of others. Sharing aloud in the sanctity of the cloistered environment is another step in the process of building community.

What is distinctive about this ritual? The intent of the Dying Moments and Holy Communion Service in Emmaus is to represent visually the healing and forgiving grace of God and to take part in the new covenant offered to us in Christ and practiced in the means of grace known as

Holy Communion. Just as Jesus used the broken bread to represent his broken body, the pilgrims are invited to break a piece from a loaf of bread and to name some aspect of their own brokenness. The words of confession, both communally in the prayer and individually in the naming of dying moments, are symbolically laid at the foot of the cross and the words of pardon are offered and received. Then as the words of consecration are spoken over the second loaf of bread and the cup of juice, the pilgrims can see that though we may be broken by the sin and pain in our lives, Christ's body was broken and his blood was shed in order that we might receive healing, forgiveness, and wholeness.

Lunch and Break Following Lunch

The lunchtime following Dying Moments Communion may be a time of reflection for some pilgrims. They may be in the early phases of processing and evaluating what transpired during Dying Moments Communion. The Assistant Lay Directors, with guidance from the Weekend Spiritual Director, need to consider the suitability of joke time following this meal. Having jokes so soon after the highly emotional and spiritual experience may be an inappropriate intrusion into the solemnity and sacredness of the Dying Moments Communion.

The schedule indicates a long break following this lunch period, the longest break of the weekend; this time needs to be preserved. This break is not the place to make up lost time in the schedule. The pilgrims have come through an exceedingly emotional and a spiritually deepening event. They need this long break to process all that has developed.

Discussion on MEANS OF GRACE

To facilitate the question-and-answer period following Dying Moments Communion and lunch, the Weekend Spiritual Director can respond to the pilgrims' questions written ahead of time on three-by-five cards. This approach allows the Weekend Spiritual Director to review the questions during the break with other clergy who are present and to select the questions he or she can respond to best and briefly. The Weekend Spiritual Director then explains that time does not permit answering all of the questions, but that he or she will be available informally at other times to answer additional questions. This approach means the Assistant Lay Directors must distribute three-by-five cards to the tables *before* the MEANS OF GRACE talk. Early in the talk, the Weekend Spiritual Director encourages pilgrims to write their questions on the cards. The Assistant Lay Directors collect the cards afterward and give them to the Weekend Spiritual Director to review.

The MEANS OF GRACE talk emphasizes what Christians basically agree upon about the means of grace and the human needs they meet, especially in more ecumenical settings. The discussion period will deal with questions for clarification and the fostering of appreciation for our common ground as Christians, not to highlight our differences. It is not a time for theological debate and argument over the beliefs of different denominations represented in the room, which inevitably stir up feelings of contention and discontent. Sometimes it is necessary to remind participants that there are gifts in the differences of belief among denomina-

tions and that tolerance is a Christian virtue. Emmaus does not promote uniformity of belief but unity in the Spirit among members of the Christian community.

In the fifteen minutes provided, the Weekend Spiritual Directors will exercise their own judgment in answering questions and will encourage persons to take their unanswered questions back to their pastors and learn more about their own church beliefs.

Chapel Visits by Tables

The pilgrims journey through several levels of community during the weekend. Having come to the weekend out of the wider Christian community, they become aware of an Emmaus community that supports them with acts of agape, sacrifice, and prayer. They are part of a community that has been forming among the pilgrims and team. In addition, they share the most intimate level of community with those at their tables. At this time, the pilgrims are given an opportunity to give expression to the closest and most intimate experience of spiritual community on the Walk by going to the chapel with their tables for prayer. This time of prayer involves *only* the table group. This prayer experience is part of the community-building process for the table group, and it is a time for sharing in trust and in confidence.

The instructions in *The Walk to Emmaus Directors' Manual* about table groups praying together in the chapel are helpful. The method of passing the cross from one person to the next as a way of taking turns in prayer encourages each person's participation but allows each the freedom to pray aloud or silently. It is crucial to support the individual who decides to pray silently. One way to evidence this support is by having the Assistant Table Leader pray last in the group. If one or more pilgrims have prayed silently, the Assistant Table Leader will then pray silently. The Table Leader begins and ends this prayer experience. The Table Leader need not try to create a great prayer experience or fill in periods of silence with verbal prayer. This time of prayer can be a simple sharing of feelings before God without concern about what to say. The Table Leader sets the tone with humble and honest prayer, making sure no one feels pressured to pray in an unfamiliar or unnatural way. On the way to the chapel, the Table Leader reminds the group members of the Weekend Spiritual Director's request that they take no more than fifteen minutes and then help the group honor that time frame.

Table Leaders tell the Assistant Lay Directors when their table members have decided they are ready to go to the chapel so the directors can schedule and coordinate the chapel visits. By coordinating the visits, the Assistant Lay Directors make it possible for all of the tables to visit the chapel during the available breaks and table discussion times. They can prevent two or three groups going to the chapel at the same time or one group's interrupting another group already using the space. The Assistant Lay Directors can also direct table groups to additional sites that have been prepared for table group prayer.

Saturday Evening Dinner and Entertainment

Saturday evening dinner is made celebrative with table and dining room decorations, a more elaborate meal and service, and after-dinner entertainment. There is no joke time after this meal. The event is received as an act of agape, an experience of being given a party unexpect-

edly and treated like God's special children for whom no amount of care is too much. Entertainment consists of fifteen to twenty minutes of music, drama, or humorous skits prepared by members of the Emmaus community or kitchen crew. Most communities have no trouble making the Saturday evening special.

Saturday dinner plans need to be kept in perspective, because more is yet to come. Communities should guard against overdoing it by spending excessive amounts of time and energy preparing the special meal, decorations, and entertainment. Excessiveness can quickly and unnecessarily delay the evening schedule. The agape message that the pilgrims are worth the effort and deserve the best of care can be reinforced by simple means that are enjoyable, tasteful, and within reason.

Candlelight

The purpose of Candlelight is to move the pilgrims to a deeper realization of God's love and to demonstrate the support of a Christian community for their life as faithful followers of Jesus Christ. Though Candlelight is a moving experience for both pilgrims and community, its purpose is not to create a mountaintop experience for its own sake. Candlelight prepares the way for the time of personal prayer and recommitment that follows upon the Emmaus community's departure. In the Gospels, many people sought Jesus out for the grace of healing and forgiveness, but fewer heeded the call to follow as Jesus journeyed toward the cross. Likewise, Dying Moments Communion gives the pilgrims an opportunity to bring their needs to Jesus, but Candlelight moves them to take the next step of rededication as disciples in their response to God's grace. For this reason, Candlelight and the time of prayer that follows complete the unfolding of Saturday's theme of response to the grace of Jesus Christ.

At least an hour prior to the Candlelight service, while the pilgrims are sharing summaries and the representations in the conference room, the Emmaus community gathers quietly in the chapel to celebrate Holy Communion and to pray for each of the pilgrims by name. Someone in the community takes responsibility for this event. This person makes plans ahead of time for clergy and music leadership for the pre-Candlelight gathering and Communion and makes sure Communion bulletins and candle supplies are ready. The brief Communion meditation addresses the situation of Candlelight and the community's presence or a Fourth Day witness speaks to the continuing walk with God. This is not the time or the place for a clergy-person to rehearse Sunday's sermon.

Following the Communion service, "Jesus, Jesus" is rehearsed, candles distributed, and the community reminded of the Candlelight procedures. The Assistant Lay Directors forewarn the community when the pilgrims approach. With the lights in the chapel turned out and everyone's candle lit, the community sings the prayer song "Jesus, Jesus" in a round repeatedly as the pilgrims enter the chapel.

"Jesus, Jesus, can I tell you how I feel,
You have given me your Spirit,
I love you so."

This prayer song is the only song used at Candlelight and the only verse to be sung.

Community members are asked to preserve the integrity of the service and not to block or confuse the pilgrims' entry by reaching out to touch them as they pass. Community members reaching out to touch the pilgrims can obscure the vision pilgrims often have of God's love filling the sanctuary, seeing Jesus in the faces of the people, and the presence of a heavenly host with the communion of saints. Let the pilgrims have their own experience. Remember the weekend is for the pilgrims. Family members or friends from far away are encouraged to sit on the center aisle or on the front pews facing the chancel area so the pilgrims for whom they have come can see them.

The pilgrims pass through the candlelit community and gather in the chancel area facing the community. When the community stops singing, the Weekend Spiritual Director uses the narrative provided in *The Walk to Emmaus Directors' Manual* (page 139) to explain what is happening. The Weekend Spiritual Director then asks the pilgrims to sing "Jesus, Jesus" in response as an expression of gratitude. Having learned "Jesus, Jesus" earlier in the day and with the support of the team and the Musicians, the pilgrims sing "Jesus, Jesus" as a round. After the pilgrims have sung two rounds, the community begins to slowly file out, moving forward past the pilgrims with candles lit, then out of the sanctuary, starting from the back pews. Upon exiting the chapel, the community members extinguish their candles, go to their cars, and depart quietly.

Prayer Following Candlelight

When the community has withdrawn, the Music Leader draws the pilgrims' singing to a close and the Weekend Spiritual Director addresses them with an explanation of the period of prayer that follows. The Weekend Spiritual Director states clearly and specifically the purpose of the time in the chapel—prayer and recommitment, the different ways in which they can use this time, and how they will know when the prayer time is over. Pilgrims may pray alone in their seats, alone at the altar, with the Weekend Spiritual Director or an Assistant Spiritual Director at the altar, with a friend, or speak with the Weekend Spiritual Director or an Assistant Spiritual Director in a designated area. Suggesting a nonverbal sign (hands turned upward at the altar rail) that indicates a pilgrim's desire for prayer with one of the Spiritual Directors is helpful. In other words, the pilgrims can use this chapel time to express themselves in prayer in whatever manner they choose in response to the impulse of God's love in their hearts. Pilgrims reach out when they are ready; they, not team members, initiate the reaching out. With specific instructions, the pilgrims know what is expected and what is possible, which frees them to use the time to their benefit with minimum inhibitions.

All five Weekend Spiritual Directors are present for this service, two at or near the altar for prayer with pilgrims and the others available for spiritual counsel in a secondary area. Team members keep in mind that the Walk is for the pilgrims and avoid tying up the Weekend Spiritual Directors for their own needs. Team members have the period of team formation, as well as other times during the Walk, to meet with the Weekend Spiritual Directors.

The service usually concludes with a prayer by the Weekend Spiritual Director and/or a meditative solo when the Weekend Spiritual Director senses that a majority of the pilgrims have made the most of the time. Then the pilgrims are reminded that those who want to remain in the chapel may do so, but that informal refreshments await them and they are free to go to bed when they choose. The Weekend Spiritual Director remains in the chapel for those who stay.

While some people may become emotional during their time of personal prayer, the service itself is not revivalistic or designed to evoke emotional response. There is no mood-setting background music or evangelistic appeal. Once the service is explained, the instructions and an invitation to prayer and recommitment are given, the only leadership for the prayer time is the leading of the Holy Spirit in people's hearts. For thirty minutes or so, the pilgrims are left in the dimly lit chapel to respond to God's love and renew their commitment to Christ. Weekend Spiritual Directors make themselves available to pilgrims but do not prompt them for conversation or commitments.

Each post-Candlelight prayer time is unique and serves the needs of the pilgrims in its own way. On some Walks, many pilgrims will desire prayer and counsel with Weekend Spiritual Directors or seek out the spiritual support of one another. On other Walks, the prayer time is characterized more by solitary prayer and few if any seek out the Weekend Spiritual Directors. The level of visible activity is not a barometer of the value or success of the evening.

Sunday, the Third Day

Sunday's theme is the fellowship of the Holy Spirit and our being sent forth to be the church wherever we are. Sunday begins in the joy of the resurrection on the third day as we are raised to life with morning wake up. The "Humanness of Jesus" meditation in morning chapel sets the tone for the day, reminding us that God used Jesus' human qualities and can use our human qualities as well to convey the grace and goodness of God in everyday life

CHANGING OUR WORLD

The talk on CHANGING OUR WORLD challenges us to make a personal plan to bring the love of Christ to bear in ourselves, our families, our work settings, our friendships, and our community.

Atmosphere: It is hoped that all pilgrims will have had a change of heart. Some who may have come to the weekend as substantial Christians are now aware that they could do much more for Jesus Christ. Generally, all pilgrims are ready to go out and do something to help advance the reign of God.

SANCTIFYING GRACE

The SANCTIFYING GRACE talk conveys the mystery of the Holy Spirit's ongoing work of maturing us in the love of Christ as we practice God's presence and serve Christ in the world.

Atmosphere: The pilgrims have gained an awareness that this event is just the beginning. Their spiritual lives will grow and deepen, and they will acquire new insights into Christian living. Their practices of piety also will change and take on new forms to keep pace with their spiritual growth.

BODY OF CHRIST

The BODY OF CHRIST talk calls us as disciples to join together to be the hands and feet of the risen Christ, the corporate extension of Christ's life and ministry today, through our local churches and the larger Christian family.

Atmosphere: Many pilgrims will be enthusiastic about going home. Others may be a bit troubled about living the life in grace in an un-Christian world. A basic problem is that people think of themselves as individuals. This talk moves the pilgrims to think of themselves more as part of a small, closely knit group intensely living out the Christian life.

PERSEVERANCE

The PERSEVERANCE talk offers both a method and encouragement for living in grace during the rest of our lives through the mutual support, guidance, and accountability of a group reunion.

Atmosphere: There is conspicuous joy among the pilgrims and an interest in what will happen tomorrow. There is a fire to do the Lord's work. There also is a concern about how to continue this feeling of God's presence that exists today after they leave. Many are saturated by ideas, so keep the talk simple and to the point.

FOURTH DAY

The FOURTH DAY talk sends us forth with the challenge to live every day hereafter as a continuation of the Walk by keeping the fire of Christ's love burning and by maintaining close contact with Christ and Christian friends through church, group reunions, and the Emmaus community.

Atmosphere: Many of the pilgrims will be thinking of going home. Yet a strong undercurrent of concern about persevering in living the Fourth Day may surface. The simple rule to follow is this: "Contact with Christ and contact with our brothers and sisters." Through personal testimony, the speaker has shown that it is possible to live and grow in the life of grace throughout the Fourth Day of his or her life.

Preparation for Completion

Immediately upon the conclusion of the FOURTH DAY talk, the Weekend Spiritual Director begins to prepare the pilgrims for the completion of the Walk by reviewing the take-home information in the packets, answering questions about Emmaus, and reinforcing the "Points to Remember" that focus on the attitude with which we return to our homes and churches. The Weekend Spiritual Director then introduces the personal agape letters. **The Assistant Lay Directors distribute the envelopes to the pilgrims who remain in the conference room.** When they have had sufficient time to read their letters, the pilgrims line up by tables for a special commissioning service in which each is given an Emmaus cross and group reunion card as a reminder of his or her responsibility as a Christian to share Christ's love with the world. The pilgrims are then led to the chapel for the Closing, where they are greeted by the Emmaus community in song, given an opportunity to share how these three days have influenced them, and invited to celebrate Holy Communion as part of the extended Christian family.

Morning Wake up

Each morning a bell or music may awaken the pilgrims, but the upbeat spirit of Sunday morning wake up focuses especially on starting the day as disciples of a risen Lord. The pilgrims have journeyed a long way since Thursday night. They have heard Jesus' message; they have known his presence; and many have committed themselves anew to him. They have experienced God's amazing grace again and again, most recently in the community's extraordinary display of love in Candlelight the night before. On Sunday morning, the pilgrims may be awakened by singing and the strumming of guitars outside their cabins or doors, a joyful reminder that God has made them new persons in Christ. The pilgrims rise to the new day in the spirit of Resurrection as members of the risen body of Christ. The intent is that Sunday morning wake up will launch Day three with the enthusiasm that should characterize Christian life.

Sunday morning wake up is the team's responsibility. Some of the team members get out of bed early, organize a troupe of singers, and serenade the pilgrims from outside their door or cabin a few minutes before wake-up time.

Introducing the Group Reunion

On Sunday afternoon when the pilgrims are tired and less than eager for a fourteenth talk, the Weekend Lay Director has the difficult but significant task of introducing the pilgrims to the group reunion as a means of living in grace for the rest of their lives. During the team preview of the PERSEVERANCE talk, the team listens to help the Weekend Lay Director effectively communicate the value of the group reunion and clearly describe the intended process. The Weekend Lay Director's own experience with the value of the group reunion will support the message.

The Weekend Lay Director can prepare the Table Leaders during team meetings for the group reunion discussion at the tables following the PERSEVERANCE talk. Table Leaders will reinforce the value of the group reunion with their own experience. If their experience is limited, then they should be encouraged to form group reunions during team formation and be given an opportunity to learn from the experience of the other team members. The table discussion needs to reinforce the talk.

Another option is to offer a three-to-five-minute role play of a group reunion during the PERSEVERANCE talk. When called upon by the Weekend Lay Director, three team members move their chairs to the front and demonstrate the simplicity of the process. They can open their meeting with the Prayer to the Holy Spirit, each responding to one part of the reunion card and one of the questions. They then remember others in need and close with prayer. The actors rehearse ahead of time, prepare honest but succinct responses to the questions, avoid out-of-character comments and explanations, and then quickly return to their tables so the Weekend Lay Director can continue the talk. If this option is chosen, it becomes the Weekend Lay Director's responsibility to recruit team members for this role play, since this is part of his or her talk.

After the talk, the table discussion could model a group instead of just talking about group reunions. Table Leaders can explain the process by leading it. At the end of three spiritually rich days, the pilgrims have much they can share in response to some of the questions on the card. By having them "group" with their friends at their tables at this particular time, their first experience is sure to be positive; and they will be more likely to want to continue such meetings as part of their Fourth Day.

Reviewing the Pilgrim's Information Packet

Immediately after the FOURTH DAY talk, the Assistant Lay Directors pass out the pilgrims' take-home packets, and the Weekend Spiritual Director reviews the contents: participant and team rosters, group photo, book list, a volunteer sheet, "Points to Remember," and Upper Room devotional materials. The Weekend Spiritual Director leads the group in correcting names and addresses and turns to "Points to Remember."

"Points to Remember" gives the Weekend Spiritual Director an opportunity to warn the participants about some problems that Emmaus pilgrims often encounter and that sometimes cause difficulty when they return to their churches. Reviewing "Points to Remember" offers them help on how best to direct their enthusiasm. The Weekend Spiritual Director also has a

last chance to answer questions about Emmaus, to reinforce its purpose, and to say whatever remains to be said about the proper attitude for reentry into the world. The Weekend Spiritual Director can urge the pilgrims to return to their churches, not with lots of words but with deeds of love and acts of humble service.

Individual Agape Letters

When the “Points to Remember” and the packets have been reviewed, the Weekend Spiritual Director introduces the individual agape letters as a final act of agape. The individual agape letters are another, more penetrating reminder that the pilgrims are loved, not only by the people on the Walk who have not known them long and people far away who do not know them at all but by persons who know them best and to whom they will be returning very soon.

Paul’s letters, written as acts of love, often began with such words as, “May God our Father and the Lord Jesus Christ give you grace and peace.” The intent of the letters that the pilgrims receive now is that through the love behind the words, God will give them grace and peace.

The Assistant Lay Directors distribute the envelopes containing each pilgrim’s personal agape letters, and the pilgrims receive about thirty minutes to read them. Team members tend to their own letters and give the pilgrims personal space to read without interruption or commentary from curious observers. The pilgrims also need time to read their letters without being rushed. Therefore, the leaders must carefully watch the clock and maintain the schedule on Sunday, not only to be on time for the Closing but to guard the reserved block of time in the schedule for reading the letters.

Personal agape letters are letters written to individual pilgrims by those who are close to them. More important than the number, is the quality of the letters. Sponsors aim to get eight to twelve letters from family and close friends rather than trying to get as many letters as they can from anybody who knows how to write. An avalanche of letters from family, friends, distant acquaintances, and total strangers can sometimes be overwhelming and may be difficult to receive. Furthermore, fifty letters for one pilgrim can present an obstacle to the message of grace for the lonely pilgrim who receives only five letters and does not understand why. Pilgrims receiving more than a specified number of letters (twelve) are given their additional letters by their sponsors after the Closing. When a pilgrim has more letters than he or she can read in thirty minutes, the agape committee stacks the letters so that those from closest relatives are on top and will be read first. In order to accomplish this, sponsors are asked to mark envelopes from family and close friends on the outside with some symbol, such as *F* for family and friends.

Team members are discouraged from writing letters to pilgrims during the weekend because preoccupation with letter writing will keep them from being truly present to the pilgrims. A meaningful time for team members to write the pilgrims is after the Walk. A note of appreciation lets the pilgrims know that the friendships they developed did not stop at the end of three days, and it supports them in their Fourth Day.

Presenting the Group Reunion Card and Emmaus Cross

After thirty minutes of letter-reading time, the pilgrims are called together in the conference room or a chapel other than the one that will be used for Closing. During this time of consecration, they will receive their Emmaus crosses and group reunion cards as reminders of their responsibility as Christians. This activity also gives the pilgrims and team an opportunity to bring closure to the three days and to express their feelings to one another before being swallowed up in the Emmaus community at Closing.

In preparation for this event, the Assistant Lay Directors hang the pilgrims' Emmaus crosses over the edge of an altar table or over the arms of a table cross or through holes in a large standing cross that has been made for this purpose. They also cluster the group reunion cards (on which the pilgrims have written their names) in stacks by tables. After the pilgrims are lined up or seated by table groups, the Weekend Spiritual Director addresses them with the explanation and instructions for this service, which are given in *The Walk to Emmaus Directors' Manual* (page 152). If the crosses have been a symbolic focus of prayer for the community on the pilgrims' behalf throughout the weekend in the Prayer Chapel, now is a good time to tell the pilgrims that. Following the order of the group reunion cards, the Weekend Spiritual Director calls forward a table group and then each member by name. The Weekend Spiritual Director presents each pilgrim with his or her group reunion card and the Weekend Lay Director presents the cross, putting it around the neck while stating the words, "Christ is counting on you." Each pilgrim responds with the words, "And I am counting on Christ."

In the Weekend Spiritual Director's instructions for this service, the Table Leaders and team members are asked to step aside and form a receiving line around the room. At this time the team members may put on their crosses. As the pilgrims receive their group reunion cards and crosses, they return to their seats by table. When all the pilgrims have received cards and crosses, they form a circle with the team, and the Weekend Spiritual and Lay Directors go to the head of the receiving line and greet each person. Those who have been greeted then follow the directors in doing likewise until everyone makes the complete circle.

When the time for Closing arrives, the Weekend Spiritual and Lay Directors usually conclude this final time together as a conference room family by inviting everyone to join hands, then offering a prayer, and singing a song such as "They Will Know We Are Christians by Our Love." The pilgrims then receive instructions for going to Closing and sitting by tables and are reminded to be thinking about the two questions to which they may respond: "What has the weekend meant to me?" and "What am I going to do about it?"

The Closing

The Assistant Lay Directors lead the pilgrims to the chapel for Closing where the Emmaus community greets them with enthusiastic singing. The Closing is more than a family party; it is a summation of the entire Walk. The pilgrims have walked with the Lord, heard the Lord's message, and experienced the Lord's presence in many ways. Here at journey's end they have their first opportunity to tell the community what has happened to them on the road and how

they recognized Jesus in the breaking of the bread, just as the two disciples told their friends when they returned to Jerusalem (Luke 24:33-35).

The pilgrims enter the chapel wearing their crosses. They are already members of the Emmaus community, those who have taken the three-day Walk with their Lord, and *are seated in the front rows with the Emmaus community*. The Closing celebrates what has taken place; it is not a graduation. The Closing includes a welcome of the pilgrims as members of the Emmaus community, a brisk set of introductions, the witness of the pilgrims, introduction of the Community Lay Director for Fourth Day announcements and comments, introduction of the Community Spiritual Director for presentation of the Emmaus hand cross to the Weekend Lay Director on behalf of the community, a final celebration of Holy Communion.

The Weekend Lay Director conducts the Closing until the introduction of the Community Lay Director. The Weekend Lay Director can improve the quality of the Closing by giving clear instructions about the witness of the new Emmaus community members, as follows.

Prior to the Closing, the Weekend Lay Director will have reminded the pilgrims to be contemplating the two questions. After introductions, the Weekend Lay Director states the questions again: (1) "What has this weekend meant to me?" and (2) "What am I going to do about it?" The questions are taped to the lectern as well. The Weekend Lay Director reminds the pilgrims that this time is for response to the two questions. Though this time is not for team witness, the Weekend Lay Director asks two team members to model answers and set the tone for the pilgrims. These two spiritually mature team members should understand the form of witness they are to model. The Weekend Lay Director reminds the two team members to answer the questions as they pertain to the current weekend. Previous Walk experiences, while meaningful to the team members, have no relation to the current pilgrims.

The celebrant for the closing service of Holy Communion can improve and shorten the Closing by making his or her Communion meditation brief, usually stressing one point that takes about five minutes to explicate. The pilgrims' own testimonies have been a witness to the Word. Lengthy sermons are unnecessary and inconsiderate of the community. Traditionally the Community Spiritual Director serves as celebrant for the closing service of Holy Communion. The Closing is a community event and the Community Spiritual Director's leadership represents the welcome of the larger Emmaus community and the pilgrims' entry into its membership. Sometimes the Community Spiritual Director or the Board of Directors will assign this responsibility to the Weekend Spiritual Director if the Community Spiritual Director is unavailable.

General Remarks

Leaning into the Fourth Day

Each day of the Walk leans into the next, and all three lean into the Fourth Day. Thursday night's solitary reflections and preparations are concluded the following day in morning chapel when the "walking" begins. Friday's emphasis on God and God's initiative of grace

begins to lean into Saturday's focus on response to grace through Friday's JUSTIFYING GRACE talk, the LIFE OF PIETY talk, and the Emmaus Road prayer experience.

Saturday's activities, which emphasize response to the grace of Jesus Christ, begin to lean into Sunday's focus on the Christian community in action, during and after Candlelight. In Candlelight the pilgrims experience the outreach of the Christian community on their behalf and recommit their lives as disciples in that community.

Sunday's activities focus on the community of the Holy Spirit being Christ in the world and open onto Monday and every Fourth Day thereafter. *The aim of the Walk is to strengthen pilgrims for living their Fourth Day.* This message needs to be clearly understood on Sunday. The Walk is designed to be led with a Fourth Day perspective.

Communities and teams sometimes unconsciously put all of their emphasis on the powerful events of Saturday—Communion, shared prayer, evening meal, and Candlelight. This intensifies and sometimes even lengthens Saturday's already full agenda. A too-full agenda may exhaust the pilgrims, making them unable to hear Sunday's message and the team too worn out to emphasize it. As a result, effectiveness in supporting the Fourth Day with group reunions, church renewal, and even involvement of new pilgrims in the Emmaus community, is predictably poor.

The primary aim of the Walk subtly changes from renewal and the further formation of disciples to conversion and the generation of outstanding religious experiences. Friday and Sunday become for the pilgrims the upslope and downslope on either side of a Saturday mountaintop and the Fourth Day simply a time between Walks to rest until they climb the mountain again. Each experience on the Walk, while critical, needs to be kept in perspective with God's guidance of the pilgrims through the total experience of the weekend. The Fourth Day for the Emmaus community is not simply time between Walks to prepare for more Walks but time to work as Christian disciples and to support one another as active Christians in the church and in our everyday environments.

Keeping the Schedule

Each step along the way on the Walk to Emmaus is significant. The schedule, like a trusted map, tells the leaders where they are going and assures them that all are on the same Walk, no matter who is calling the signals. The schedule allocates time for each step to assure that the pilgrims experience the *whole* Walk. Leaders need to be aware that when they reallocate time, they may be making a value judgment about which parts of the Walk are more important on the basis of their own experience and needs. Granting more time for the pilgrims to experience one part of the journey may mean rushing past another part that promises to be meaningful for pilgrims with different needs. The schedule keeps the pilgrims moving at a reasonable pace and balances their use of time for the sake of the whole experience.

The schedule also takes into account the need for the pilgrims to take breaks, to rest, and to sleep. The Walk is not a slumber party, marathon, or a march with the aim of wearing down the pilgrims until they break. That negative psychological goal has nothing to do with the design of the Walk. Leaders with this intention do not represent faith in the power of God's presence in people's lives, nor do they respect the dignity of the pilgrims. Further, they do a

disservice to the Emmaus movement. The Walk has a full agenda, is intense at points, and can be emotionally tiring without factoring in the well-intentioned but misguided help of leaders who want to stretch it out further. Leaders respect the pilgrims' need for unstructured time and work to protect the allotted time for breaks, recreation, reflection, and sleep, so the pilgrims will remain alert and refreshed for the Walk.

The schedule serves as a guide, a discipline, and a goal. Overall, the schedule can and should be kept. Yet leaders who try to maintain a rigid schedule down to the minute will experience frustration throughout the weekend and may also frustrate the pilgrims.

While the Weekend Lay Director and Assistant Lay Directors need to be firm about the schedule, they can maintain enough flexibility that the pilgrims do not feel pressured and regimented. Sometimes the pilgrims seemingly need a few more minutes to discuss a particular talk; at other times, they may need less, and they will sit idle and bored unless the leaders notice and respond. A large group of pilgrims will require more time to discuss, present summaries and representations, and move from place to place than a small group. Sometimes special needs arise with pilgrims that command the attention of team members and delay the Walk. In these cases, the Weekend Spiritual Directors are called upon to fulfill their pastoral role rather than holding up the Walk indefinitely.

The Weekend Lay Director and Assistant Lay Directors remain sensitive to the needs of the moment and adjust the schedule wisely. If the Walk is behind schedule, the Weekend Lay Director will look ahead for places to save time, making adjustments for scheduled blocks of time that cannot be reduced, such as time on Sunday afternoon to read individual agape letters. If the Walk is ahead of schedule, the leaders need not feel they have to impose more structured activity on the pilgrims. The Weekend Lay Director can give more free time for the pilgrims to be alone, to visit informally and develop relationships, to sing, or to work on their representations of the summaries.

Tone of Each Day and Team Disposition

Since the team members already know one another well and have journeyed together as a community, it is important early in the Walk that they tone down their natural exuberance and enjoyment at being together to a comfortable level for the pilgrims. Team members let the pilgrims get to know one another gradually and give them the freedom to move at their own pace. The pilgrims need space to reflect on what is happening and to begin to trust the leaders. As the Walk progresses and the Spirit begins to move and melt the ice, team members can be sensitive to the developing sense of community by encouraging a deeper level of sharing and outward support for one another. Always the team members set the tone by participating in a natural, joyful, and wholehearted manner, thus exhibiting the qualities of authentic piety.

The tone of the team respects the time it takes to establish relationships and develop trust, avoids aggressive Christian behavior, and cooperates with the initiative of the Holy Spirit in fostering spiritual community among the pilgrims. Team members do not attempt to contrive moods or manipulate the emotional atmosphere. They are not actors who dramatize the change from a cool and distant disposition on Friday to a warm and joyous disposition on

Sunday. The design of the Walk is meant to provide an environment in which the participants can authentically experience God's gift of life together in Christ during the three days. Because Christ can be trusted to be present on the Emmaus Walk, the gifts of the Walk need not be imitated or fabricated, only received and shared.

The Distribution of Agape in Emmaus

There is a rationale for the Emmaus approach to distributing agape on the Walk and for distributing the personal agape letters on Sunday afternoon. As the Walk unfolds, the agape becomes progressively personal. The wave of agape love surprisingly intensifies as the weekend unfolds. On Friday the introduction of general agape communicates God's love for everyone primarily through community prayer and sacrifice. Attention is focused on the community letters and the 72-Hour Prayer Vigil. On Saturday, along with the other forms of general agape, the pilgrims become especially aware of table agape. Table agape is the same for everyone but shows up as a gift for each person, reflecting the fact that God loves us all the same but cares for each of us individually. On Sunday afternoon, the individual agape letters from family and friends communicate God's love for each pilgrim in personal ways that are unique and unrepeatable.

There are other reasons for waiting until Sunday to distribute the individual agape letters. The letters are part of the Sunday afternoon reentry process. They come at a time when the pilgrims feel the Walk is over and the giving has surely ended. The letters show the pilgrims that, though they are tired and the Walk is over, God is not finished loving them and will continue to do so through the people in their lives. The letters prepare them to return with gratitude to a world with people who appreciate and provide support for them. The letters also serve as examples of Christian action as the pilgrims are sent forth to share with others the grace they have received. The personal letters enrich Sunday and make personal Sunday's summary message of being the church wherever one is, which is the goal of Emmaus.

Above all, the Sunday distribution of the individual agape letters supports the concept of the Walk as a time set apart from usual patterns and relationships in which the pilgrims can sort out and reestablish their relationship with God. On Friday the pilgrims are just beginning to let go of their preoccupations with relationships back home and to turn their attention to the deeper relationship with God. Friday is a struggle for some pilgrims as they deal with their resistance to being there, learn a new daily rhythm, and begin to get a fresh perspective on their lives. But the struggle is a necessary one that should not be interrupted by a shift of attention to relationships back home less than twenty-four hours after the pilgrims were asked to set aside their thoughts about home and work.

Though Friday is a difficult day for some, the fear that pilgrims will leave the Walk unless they are opened up emotionally by the personal letters on Friday is unfounded. The letters are not intended to improve the pilgrim's feelings about the Emmaus weekend or to influence them to stay on the Walk. The letters are part of the progression of agape, moving from general to specific and then to personal.

Likewise on Saturday, the pilgrims learn to avail themselves of an ever-present source of support that is distinct from, though the wellspring of, supportive relationships with people

they know. Personal letters on that day not only change the focus but also crowd an already full and emotionally charged day with more emotion for no apparent purpose but to create a powerful experience on Day Two. Letters from loved ones at these times or at any time will be a good experience and provide a lift, but they do not necessarily serve the design of the Walk. Generating an emotional high or a particular atmosphere for the weekend community is not the purpose of the personal letters. The letters help the pilgrims realize that they are loved, not only in the weekend community but also by people in the world to which they are returning.

The Learning Process

The methodology of talk, silence, discussion, summaries and posters, and sharing in the evening is an integral learning process in The Walk to Emmaus and makes it possible for everyone to participate. The silence provides time for pilgrims to meditate on the content of the message before talking about it. Discussion and representations can bring out the best in both the talkers and the doers, those more attuned to concepts and those more attuned to images, and can encourage each to learn through the strengths of the other. Real learning not only results from new rational understandings but from changes in people's operating images of themselves, life, and God. The summary presentation time provides an opportunity for pilgrims to invent their own images for holding and appropriating the truth they are receiving on the Walk.

Requiring each table to present joint summaries and posters or skits in the evening challenges the pilgrims to work together on common tasks and to become a community of persons who respect one another's gifts. Sharing all summaries and the representations at once in the evening provides a way to rehearse the main ideas and images of the whole day's message, while having fun as an entire community. The total process is intended to facilitate learning that is both informational and formational, to stimulate rich dialogue and interaction, and to foster development of relationships at the tables around a common task.

Honoring the Community-Building Process

Over the course of the three-day Walk, the many individuals in the conference room—team and pilgrims alike—become a community of faith. Because the Holy Spirit needs the space and time to build the community and to weave the participants together in love, the participants are cloistered for the three days of the Walk. The pilgrims enjoy freedom of expression, openness, and intimacy as they grow in their trust, love, and understanding of one another by the grace of God. The community experience gives pilgrims a glimpse of the abundant life Christ came to give and a vision of what the church is meant to be to take home.

To preserve the cloistered atmosphere of the experience, people other than the Conference Room Team are asked to have no contact with the pilgrims after the Send-Off on Thursday evening. The obvious exceptions to this rule are the planned events on the weekend that include members of the Emmaus community: Candlelight, revolving kitchen helpers, and Saturday dinner entertainers. Even in these instances, however, community members are present only in their servant role to do their part. They do not enter into casual relationship with the

pilgrims. Members of the community, including kitchen or agape helpers, are not to enter the conference room to hear a talk or to mix with the pilgrims. Team members and pilgrims also will be reminded that no talks, table dialogues, or other parts of the weekend will be tape-recorded. Boards ensure that no part of the 72-hour experience will videotaped, electronically recorded, photographed, digitally recorded, or tape-recorded. Talks will not be broadcast outside the conference room, electronically transmitted, videotaped, or photographed.

Baptism and the Emmaus Weekend

Baptisms are not performed on Emmaus weekends. Baptism for adults not only signals God's unconditional love but also signals the adult's conscious acceptance of his or her membership in the body of Christ as it finds expression through some specific congregation or denomination. The Walk to Emmaus is neither a church nor a denomination. If persons were baptized on Walks, then the Emmaus community would function as a church body to which Christians belong; the Weekend Spiritual Director would be playing a role that belongs to a pilgrim's pastor. When pilgrims seek to be baptized on a Walk, the Weekend Spiritual Director counsels them about their desired affirmation of faith, helps them decide the best way to act on it after the Walk, and supports them in doing so. If the request for baptism is a common issue in an Emmaus community, then a question needs to be raised about the quality of the community's sponsorship. Are active Christians being sponsored for their spiritual formation, which is the purpose of Emmaus, or are non-Christians being sponsored for their conversion?

Three-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)</p> <p>God loves us unconditionally and longs for our return.</p>	<p>Morning Meditation FOUR RESPONSES TO CHRIST</p> <p>In view of these, how will we respond to Christ?</p>	<p>Morning Meditation HUMANNESS OF JESUS</p> <p>God uses our humanness to touch this world with grace.</p>
<p style="text-align: center;">PRIORITY</p> <p>Human beings are shaped by a unique capacity to make decisions about their priorities. What is your priority?</p>	<p style="text-align: center;">GROW THROUGH STUDY</p> <p>New life in Christ involves growing through study of scripture, tradition, and our world (giving our mind to God).</p>	<p style="text-align: center;">CHANGING OUR WORLD</p> <p>Disciples will transform their environments by being a Christian presence in the four fields of ministry.</p>
<p style="text-align: center;">PREVENIENT GRACE</p> <p>God's love searches us out, seeks to redeem humanity, and wants to give us a life in grace.</p>	<p style="text-align: center;">MEANS OF GRACE</p> <p>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 style="text-align: center;">SANCTIFYING GRACE</p> <p>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</p> <p>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 style="text-align: center;">CHRISTIAN ACTION</p> <p>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 style="text-align: center;">BODY OF CHRIST</p> <p>Disciples are called together to be the body of Christ, joining their gifts for ministry and mission to "the least of these."</p>

Day 1	Day 2	Day 3
<p>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>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>PERSEVERANCE</p> <p>Disciples of Jesus cannot make it alone but can persevere with strength from the Spirit through mutual support and accountability in group reunions.</p>
<p>LIFE OF PIETY</p> <p>This new life is rooted in a living relationship with God, sustained by grace through spiritual disciplines—giving one's heart to God.</p>	<p>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>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>Day 1</p> <p>Is about God's gracious offer to us of a relationship and of a new life centered in Jesus Christ.</p>	<p>Day 2</p> <p>Is about Christ as model for our response to that gracious offer and our living in grace as disciples through practicing the means of grace.</p>	<p>Day 3</p> <p>Is about the Holy Spirit's strategy for bringing new life and transformation to our world through us and our ongoing participation in that mission as the church.</p>



4. PREPARING YOUR TALK

The Message of The Walk to Emmaus

The talks given during The Walk to Emmaus event are the principal vehicle that communicates the message of the weekend. The talks are the thread that weaves through chapel times, posters, discussions, and personal contacts.

Your talk joyfully proclaims the good news of Jesus' saving action; you present it in a manner that will draw persons closer to Christ. You are to proclaim it with conviction! Therefore, it is essential and presumed that you are living the doctrine you will present.

Your talk bears witness to your experience of the truths you proclaim. You can witness only to what you know to be true in your own life. Therefore, remember:

What is not studied is not known, and what is not known cannot be communicated;
what is not lived is not experienced, and what is not experienced cannot be shared.

You have been asked to give a particular talk following prayerful consideration by the Team Selection Committee. However, you may feel uncomfortable with the topic of the talk or feel unable to prepare it effectively. If this is the case, don't hesitate to say so. For example, if study of the scriptures isn't your strong suit or you aren't familiar with the broad spectrum of Christian literature and authors, don't agree to give the GROW THROUGH STUDY talk. It might turn out to be an uninspired, academic dissertation on the principles of study. The text of a talk—your complete, personal possession of a talk—is based on prayer, study, knowledge, and experience.

Your talk is one element in The Walk to Emmaus weekend. While important to the progression of the Walk, your talk is not your only responsibility or even your major responsibility. Your talk is also one element of a carefully designed short course in Christian living. Consider the fifteen talks of The Walk to Emmaus as one talk, of which you present just one part. You may refer to a previous talk in order to reinforce a point that you are making (such as, "Yesterday, Mary said such and such about worship"), but your talk must fit the progression of and be synchronized with the other talks. Your talk will include all the major points in the outline and only those points.

Your talk's success depends on your availability as an instrument of the Holy Spirit in its preparation.

Points to Remember

1. Each talk intends to accomplish two things:
 - a. To present clearly a part of the short course in Christianity;
 - b. To inspire the pilgrims to take action on what is presented.
2. Your talk is not being given simply to present some good and useful ideas. Its purpose is to say things that must be said.
3. Your talk employs language that is clear, concise, simple, and within the grasp of all present. It must be attuned to all the listeners, from the least educated or spiritually immature person to those who have a firm grasp on Jesus' hand. It's difficult to find this middle ground. However, remember that you want to move your audience along. So, your talk must be just enough ahead to move them on to something they have not experienced or thought before. A well-balanced talk will have something for everyone.
4. Each talk leads in a definite direction. Be aware of this direction at all times. Each talk progresses from low key on the first day to a high key on the third day. Keep your talk in the proper perspective with those before and after it. Give the pilgrims a clear road to follow without thrusting them up to a high point before they are ready.

The entire team takes responsibility to see that each talk fits the pattern with regard to the progression in intensity or strength.

BODY OF CHRIST

Sunday

DISCIPLESHIP

Saturday

LIFE OF PIETY

Friday

5. The purpose of your personal witness is illustrate a point in the talk, not glorify the speaker. Personal witness will take less than one-third of the total talk time.

Preparing Your Talk

Here are some basic principles or guidelines to follow when preparing a talk.

1. Begin now—don't put it off until the last minute.
2. *The Walk to Emmaus Outlines* for the talks will be used. You do not make up your own talk. You present only the points as outlined, but in your own words and as you have experienced them. Read and reflect on the outline and the language of the talk you are to give. Become familiar with the flow and intent of the thoughts in the outline. Check the scripture references in their context to the principal message of the talk.

3. You will serve the purpose of The Walk to Emmaus and make a positive contribution by remaining faithful to the outline provided and comprehending it well. If you do, the presentation will also be clearly understood by the pilgrims.
4. It is important that you have a good grasp of the subject as you prepare your talk. Use your talk outline and the description of the three days. Know how your talk builds The Walk to Emmaus; know its relationship to the other talks.
5. The talk is you. It is your work and your words. But follow the outline and resolve any difficulties that arise with your Lay Director or Spiritual Director. Witness talks are first-person experiences, not detached observations. You will find yourself living that which you are preparing; examine your own life in light of the subject. Use this examination constructively for the needs of your talk.
6. Pray that the Holy Spirit reveals the manner in which you can best witness to the truths your talk communicates. Have your family and reunion group pray with you, that this would be the talk God would have you deliver, the talk where God's message will go out on your words.
7. Your talk must not exceed the time assigned. Each talk is to be no more than 20–25 minutes. The one exception to this is the MEANS OF GRACE talk, which is allotted 35–45 minutes.
8. Make your own outline. Note the manner in which you hope to make the points in the outline and the personal witness you might use.
9. Keep in mind that an effective talk depends on its
 - objective—the main points of the outline
 - style—the manner in which it is to be given
 - situation—how it relates to the other talks, especially the one before and after it
 - environment—the general feeling of the pilgrims at the time it is given
 - technique—how the material is presented
10. If you need help, ask a Spiritual Director or experienced leader to assist you. (The Lay Director can suggest someone.) Notes from previous weekends or former speakers are good resources.
11. Don't confuse the talk with too many details and examples. Remember, the main points must stand out. Use examples with care, bringing to bear only those that explain a point.
12. Work on your own notes for some time. Don't be in a hurry to complete them too early. Plan any visual aids you choose to use.
13. Keep in mind that the pilgrims will be taking notes, so give them time. Build in "repeats" of important points. Plan to incorporate key points in your visual aids.

14. If you naturally speak in a humorous manner, allow that to come through in your talk. However, feel no need to find a joke just for the sake of a light remark—strained humor strains the understanding of the listener.
15. Talks will be written out in manuscript form, not presented from outlines. This ensures that the preview talk will match the weekend talk. Type talks out in double- or triple-spaced format. Keep the talk in a ring binder or in an orderly stack. Mark your key words; punctuate your talk properly, and follow the punctuation when you give your talk.
16. Keep your vocabulary simple and avoid specialized terms that are hard to pronounce. They also are hard to hear. Employ terms that you define in the course of your talk. Stay away from terms or expressions that require a definition that becomes a side remark to your talk. Speak in your own words and, except when directly quoting an author, avoid paraphrasing words from something you have read.
17. In structuring sentences and paragraphs, a good general rule is that you should be able to speak a sentence without pausing for breath in the middle. If the talk requires a longer sentence, build in natural pauses for emphasis and for breathing. Keep your paragraphs on one subject; don't jumble thoughts around in one paragraph. This focus will help your delivery and the understanding of the pilgrims.
18. Refer to previous talks: who (his/her name) said what (in what talk) and when (yesterday, this morning), such as, "Do you remember what Don said in the LIFE OF PIETY talk last night about . . . ?" Build on it in your talk.
19. What "power phrase" can you implement? What do you want the pilgrims to remember? What can they "grab onto" for the activities and discussion that follow each talk?
20. Helpful information about handouts is provided in Appendix D.

The Use of Scripture

The New Testament is the primary source of the message of The Walk to Emmaus. Use it! An excessive citing of scripture will detract from the naturalness of your talk and may appear phony. Limit your scripture references to two or three and write them out in your manuscript so that you do not have to flip back and forth through your Bible. Be sure you understand the proper context of the scriptures that you choose. Check with a Spiritual Director if in doubt.

Personal Witness

Balancing personal witness and the message of the talk is difficult. Remember, the message is essential; personal witness only illustrates or amplifies a point. It serves to describe what you have just told them. Be careful not to glorify yourself or your relationship with Jesus, or to overdo the Holy Spirit's movement in your life.

Do not use your personal witness to trigger an emotional response in the pilgrims. There will be tears on a weekend, but let them result from the Holy Spirit's working in the pilgrims. Attempting to manipulate emotions from the lectern shifts the pilgrims' focus *to you* and *away* from the message of the talk. No one denies that tears will occur. The point here is this: don't build an emotional experience into a talk only for effect.

Never use personal witness to point out another's transgression, especially not a family member. Keep in mind that we are all one family, and the talk is not the place to air dirty laundry. This principle is to be strictly adhered to, even if the point to be made is valid and relevant to the message. Find another example of personal witness.

Personal Rehearsal of Your Talk

1. Complete the talk and read it aloud to yourself. Mark obvious errors on the copy as you read. Identify problems for a rewrite. Do the thoughts hold together? Is there a smooth transition from one thought to another? Does it sound right?
2. Rewrite and rewrite. Use wide spacing; underlining; margin notes; highlighters to indicate key words, pauses, repeats.
3. Read your talk aloud until it's so familiar you can speak from key words.
4. Now, give the talk aloud. Give it as though you were delivering it to the pilgrims. Have something to serve as a lectern as you practice. Stand up to practice. Remember what the conference room looks like, where the pilgrims are sitting, and give your talk to them. Be natural—role-play—employ all the gestures and animation you would use. Become comfortable with your words, gestures, and audience in the quiet of your own home. Some team members tape their practice, then listen to the tape while following the manuscript, marking the poorly delivered or poorly thought-out parts for correction.
5. Time your talk so it does not exceed the allotted time. Time it as you rehearse it aloud in your home.
6. Correct errors and weak spots.
7. Now, give it again and again according to steps 4 and 5 above. Your talk will be pretty polished by the time you review it for the team. The team members expect to know and have the right to know exactly what you intend to say on the weekend. Knowing the content of your talk is essential in critiquing the talk. Remember, talks are the work of the whole team.

Offering Your Talk to the Team

1. Prepare a final draft of your text in manuscript form. Never use an outline to give your talk. This will ensure that the talk you give at the team critique will be that same talk you present on the weekend.

2. Come to the team meeting with a fully completed talk and posters or visual aids.
3. At the completion of your talk preview, the team members will critique your talk and delivery. You may think an idea, story, or thought is wonderful, but the team may believe it is inappropriate. When this happens, defer to the team's suggestions and change what you have prepared, remembering that you are only a part of one message for that weekend. The team members may offer suggestions to add or remove material to keep within the time limits for each talk.
4. Visual aids are just that—aids to enhance the message. The visual aids are not the message, nor should they overwhelm the message or the audience. If you choose to use them, keep them simple and to the point. There are many effective visual aids, such as posters and overhead projector slides. PowerPoint may be used if appropriate to the audience. It is not proper for every speaker to use PowerPoint.



5. PRESENTING YOUR TALK

Introduction

Few persons on the weekend, with the exception of the clergy, are what could be termed “professional” speakers. God can, and will, use you if you simply place yourself into God’s capable hands and desire to serve in this capacity. Just a few minutes before you enter the conference room to present your talk, you will have been prayed for. Part of that prayer will ask that the Holy Spirit use you to communicate God’s truths. God hears these prayers and will be with you as you speak to the pilgrims.

The following prayer may assist you in the process.

Dear Lord, help me as I give this talk. Quiet my spirit, still my apprehension, and instead of the fear I feel, give me your inner peace as I am about to share this talk with the people in the conference room. Help me to be myself, nothing more, nothing less—simply your child, willing to be used by you. Help me to sense your presence as I stand before this group, sharing the message that you have given me. I pray that this group may be moved closer to you as I share. Help me to stand in the shadow of your cross, and may they see only you.

In the name of Jesus I pray. Amen.

Step into Your Talk

The easiest way to overcome a feeling of hesitation or uneasiness is to give your talk. Be at peace with yourself and present your witness. Sincerity and lack of pretense will overcome many of the defects you think you have.

You do not have to be a great public speaker if your talk is clear, audible, well-paced, and interesting. Just make the best use of your God-given talents.

Let your personality contribute to the talk. Be yourself, use your own vocabulary, and let the talk reflect the uniqueness of your personality and your walk with Jesus.

Concentrate on the pilgrims, not yourself. Poise will come naturally.

Stand straight with your weight evenly distributed, and face the pilgrims. Don’t twist or fidget. Let your feet move a bit. When giving a personal witness, you don’t need to use notes.

Don't drape yourself over the lectern; it distracts the pilgrims' attention from the talk. Stay behind the lectern. If you move around, the audience begins to focus on your movement rather than your words. Your movement will diminish the sound quality if you are using a microphone, and persons in various parts of the room will not hear you.

Stiffness is just as bad. You are not an eighth grader reciting for the first time without feeling for the subject or your audience. Rigidity reflects your uncertainty. Take a deep breath, look at your audience, and speak. Concentrate on your talk and you will forget your uneasiness. Remember, you are there to minister to the pilgrims.

Keep the Attention of Your Audience

You have the edge as the speaker because you know your talk and the direction it takes. The talk outline you received provides a road map that leads in the intended direction and any visual aids you use should enhance your talk.

Be natural, and let the talk flow. An important aspect of public speaking involves making eye contact with those to whom you are speaking. Move your eyes from one side of the room to the other, and speak to the individuals sitting at the tables, one person at a time. It is often said, "Your eyes are the windows to your soul." Making eye contact with the pilgrims gives you a glimpse into their souls and they into yours.

Techniques for Keeping Attention

- Emphasize special points that are important.
- Repeat key points.
- Pause—use the Paul Harvey technique of "Now listen closely" to draw them in.
- If you lose your place, relax, find where you need to be, and then carry on.

When you give your talk, remove it from the binder to create a stack of loose sheets lying flat on the lectern. As you finish one page, simply slide it to the side, moving on to the next page. This approach gives the appearance of a polished talk and speaker.

Dress in good taste. You are not there to draw attention to yourself but to draw the pilgrims closer to God.

Finish your talk with a joyful and emphatic "De Colores!" Leave the lectern and your talk notes. An Assistant Lay Director will return the talk to you. Immediately exit the conference room and return to the chapel for a prayer of thanksgiving for what the Holy Spirit accomplished through your talk. Do not return to your table until the discussion and poster about your talk is completed.

Problems to Avoid

1. Talking too long

Maintaining the integrity and discipline of the weekend requires exact timing on talks. One fruit of the Spirit is self-control, so don't blame the Holy Spirit if you "get on a roll" and can't quit (this may turn out to be ego).

2. Nervous actions

The jingle of coins, keys, or jewelry detracts from your words and your message. Keep your hands out of your pockets, and beware of excessive jewelry.

3. Lack of eye contact

A fixed stare, looking at the floor, and blank eyes that see no one can distract or annoy. Pacing, walking around, and playing with the microphone cord will draw more attention than will your message.

Last but Not Least

Please do not study your talk during The Walk to Emmaus weekend, except for a brief review immediately prior to your presentation.

Remember, your strength is in the Lord.

Trust God for grace and guidance.

Make your Prayer Chapel visit timely and meaningful.

If you have any requests, tell one of the Assistant Lay Directors.





6. TEAM MEMBER RESPONSIBILITIES

Many committees and Fourth Day activities support a Walk to Emmaus. However, the Emmaus Conference Room Team (hereinafter, Team) consists of the clergy and only six lay positions: Lay Director, Assistant Lay Directors, Musicians, Board Representative, Table Leaders, and Assistant Table Leaders. Each of these positions has a well-defined role and responsibilities. This chapter describes responsibilities of the first four of these team roles; chapter 7, "Table Dynamics," describes the roles and responsibilities of Table Leader and Assistant Table Leader.

Lay Director

The Board of Directors of the local Emmaus community selects the Lay Director for a Walk to Emmaus weekend. The Lay Director leads the Team through team formation and leads the Team and pilgrims through an Emmaus weekend. The Lay Director serves in the employ of the board and is responsible to the board for the conduct of the weekend. The Lay Director is the principal layperson who, in partnership with the weekend Spiritual Director, directs activities during The Walk to Emmaus weekend.

The Lay Director for a Walk to Emmaus weekend should read and understand the role and responsibilities of the position as presented in *The Upper Room Handbook on Emmaus* (pages 34–35) and the following:

1. commits to leading the Walk to Emmaus 72-hour experience according to The Upper Room model and under the authority of the board;
2. participates as a member of the Team Selection Committee in the selection of the team for which he/she is the Lay Director;
3. assumes responsibility, along with the Spiritual Director for the Emmaus weekend, for conducting team meetings, and for the team-formation process during the weeks preceding The Walk to Emmaus weekend;
4. is disciplined and acknowledges the authority of the board in setting the rules for Emmaus Teams and the conduct of the weekend. The Lay and Spiritual Directors lead the Team to a devotionally and preparationally disciplined state;

5. will conduct the Walk to Emmaus in accordance with the schedule of events, times, and dynamics of the weekend as presented in *The Emmaus Directors' Manual*;
6. will explain to all prospective team members the post-three day follow-up meeting and secure a commitment from them to attend;
7. will secure from all prospective team members a commitment to attend all team meetings (except for health or emergency situations) and to be present during the entire 72-hour Walk to Emmaus event (except for health or emergency situations);
8. provides a final roster of the weekend (team and pilgrims) to the Lay Director of the community, registrar, chair of the Team Selection Committee, person in charge of the community mailing list and directory, and editor of the community newsletter;
9. is responsible for the return of all unused supplies and equipment to the proper place and/or persons;
10. will consult with the Board of Directors' representative on the Team as necessary.

Assistant Lay Directors

Schedule of events and activities for which Assistant Lay Directors take responsibility.

Thursday

Thursday evening following Send-Off and after arrival in the conference room, an ALD invites the pilgrims and team members to pair up with a person they don't know. The partners are to learn a little about each other, including name, church, family, and an interesting fact. .

After several minutes, the Assistant Lay Directors will lead the group in sharing about their new friends. Following the introductions, an Assistant Lay Director presents the Spiritual Director, who in turn introduces the Lay Director.

After the Lay Director's talk and before chapel, provide the conference room group with a short break, bringing everyone back at the sound of the bell.

Be available to answer any questions about medication schedules, smoking areas, and so on.

As the group moves to the chapel, distribute worship booklets to everyone. Count to be sure no one is left behind.

After the pilgrims have gone to bed, remind the team members to go to the team meeting.

Friday

Assistants arise at 6:00 AM, and, if appropriate, awaken the Kitchen Coordinator.

At 6:30 AM, wake pilgrims and team members (play music or ring the bell).

At 6:55 AM, check sleeping quarters for stragglers. In the chapel, count to be sure all are present. Worship will not begin until all show up, with the exception of extenuating circumstances.

Keep the kitchen informed of the time schedule.

At mealtimes, the Assistant Lay Directors make announcements and lead joke time. They ensure the music leader's guidance for the singing of the meal graces. Remember that the Friday morning breakfast has a verbal prayer of grace by the Lay Director. The table grace songs are taught midmorning on Friday.

Relay word that a list is available for anyone who forgot a necessary item. Ask about medication schedules. One of the ALDs will follow up on these requests.

An Assistant Lay Director gives the first talk. That person departs breakfast to dress and then goes to the chapel. Another Assistant Lay Directors goes to the chapel to pray with the speaker. The Lay Director and the third Assistant prepare the pilgrims in the conference room.

The Assistant Lay Directors are responsible for placing a glass of water on the lectern for each speaker. The Assistant Lay Directors light the candle before each talk and extinguish the candle after each talk. On Friday morning, the Lay Director will light the candle and introduce the speaker.

The three Assistant Lay Directors are also responsible for the following:

Speakers: notify when it is time to get dressed; accompany the speaker to the Prayer Chapel and pray for the speaker; escort the speaker to the conference room; after the talk, escort the speaker back to the Prayer Chapel and pray for the speaker.

Conference room: have the musicians lead the meditative song before each talk; light the candle; introduce the speaker; announce the silent meditation after the talk; extinguish the candle; remove the posters, talk notes, and other visual aids; announce the start of the discussion of the talk on (give the title of the talk each time).

Bell: maintains the time schedule for the day, calls the pilgrims and team members to the conference room by ringing the bell.

Note: these three responsibilities will rotate among the three Assistants on a daily basis, remembering that one Assistant will be presenting the first talk on day one and a different Assistant will be presenting the 15th talk on day three.

Saturday

Remind the speaker giving the GROW THROUGH STUDY talk that the hand cross is to be left on the lectern.

After the question and answer period about the MEANS OF GRACE talk, have the table groups begin chapel visits for prayer. Each Prayer Chapel visit will last about fifteen minutes. After twelve minutes, quietly enter the chapel and wait for the group to finish.

Sunday

At 6:15 AM, awaken all the team members who will "sing" the pilgrims awake.

After the first talk, announce that there will be no posters after the talks, only discussion and summaries.

Put the group reunion cards on the tables before talk number 12 (SANCTIFYING GRACE).

Distribute the packets. Following the packet explanation, distribute the personal agape letters.

Musicians (no more than 3)

Prior to the orientation session for the Walk, the musicians are advised to visit the site of the walk to become familiar with the facility and the available equipment, and to learn what rooms will be used for what purpose. The musicians meet with the Lay and Spiritual Directors to determine what music is expected, requested, and planned.

Musicians attend all team meetings to be part of the team-building process, provide music for the team worship services, and play the music that will be used during the weekend. Musicians are encouraged to use a variety of media, such as guitar, piano, rhythm instruments, and tapes. Musicians do all of their rehearsing outside of team meeting time.

The musicians are to have their instruments tuned and ready to play at all times. They remain in the conference room with the pilgrims.

The following schedule lists specific times for music.

Thursday

10:00 PM

The Lay Director has closing comments for the evening. A meditative song follows these comments. It can be a vocal solo or an instrumental piece. The intent of this music is to add to the experience of the meditation that focuses on knowing oneself and where one is on the journey of faith. The music is quiet, reflective, and in no way a performance.

Friday

11:00 AM

The musicians teach the group a variety of songs. These will include the meditative song before the talks, "De Colores," and the meal graces. Giving the background to these songs helps pilgrims move beyond simply singing to participate in the history of the movement.

Tradition tells us that the song "De Colores" was written by some early participants in Cursillo. On their way home from the experience in which they heard about the many colors of God's grace, their bus broke down near a barnyard. Seeing the fields in the spring colors of flowers and blooming trees, the iridescent colors of the roosters and chickens, and seeing a rainbow in the distance, they wrote the words to "De Colores," which means "of the colors."

Having grace before and after meals is a Benedictine tradition of praying God's blessing before the meal and thanking God for the blessing of the food and fellowship of the meal.

11:10 AM

Lead the singing of the song before the talk.

12:00 noon

Lead the singing of grace before and after the noon meal.

1:35 PM

Lead the singing of the song before the talk.

2:55 PM

Lead the singing of the song before the talk.

5:20 PM

Lead the group from the conference room to the dining room while singing "De Colores."

6:15 PM

Lead the singing of the song before the talk.

10:15 PM

Meditative solo following the Spiritual Director's talk.

Saturday

8:00 AM

Lead the group members in singing "De Colores" as they move from the chapel to the dining room.

Lead the singing of the grace songs before and after the meal.

8:40 AM

Lead the group in singing the song before the talk.

10:00 AM

Teach various songs and any songs to be used during the Communion service following the MEANS OF GRACE talk. These songs are selected before the first team meeting in consultation with the Spiritual Director of the Walk.

- 12:00 noon Lead the singing of grace before and after the meal.
- 2:55 PM Lead the group in singing the song before the talk.
- 4:25 PM Lead the group in singing the song before the talk.
- 5:40 PM Lead singing of “De Colores” on the way to the dining room.
Lead the singing of grace before and after the meal.
- 6:55 PM Lead the group in singing the song before the talk.
- 10:00 PM Lead the group in singing “Jesus, Jesus” as a round.

Sunday

- 6:45 AM Lead Conference Room Team in wake-up music.
- 8:00 AM Lead singing of “De Colores” on the way to the dining room.
Lead the singing of grace before and after the meal.
- 8:45 AM Lead the group in singing the song before the talk.
- 9:45 AM Lead the group in singing the song before the talk.
- 10:55 AM Lead the group in singing the song before the talk.
- 12:00 noon Lead the singing of grace before and after the meal.
- 1:25 PM Lead the group in singing the song before the talk.
- 2:25 PM Lead the group in singing the song before the talk.
- 4:15 PM Lead the singing of “They’ll Know We Are Christians by Our Love” after
the giving and receiving of the crosses.
- 5:00 PM Provide music for the closing Communion service.

Board Representative

The board appoints one of its current members to serve on each Walk to Emmaus team. This person is present to monitor (but not direct) the weekend and to serve as the board advisor in the event an opinion on procedure is required. The Board Representative observes all that happens and has no other responsibilities. The Board Representative is the same gender as the pilgrims.



7. TABLE DYNAMICS

The Importance of the Table Leader

Why am I here, Lord?

I'm here to

- praise God and to do God's holy work here on earth.
- imitate Jesus Christ and to be a window through which the pilgrims at this Walk to Emmaus can see the love and grace of Christ.
- pray and make sacrifices for the entire team and pilgrims.
- help establish a Christian community by bringing Jesus Christ to this team and pilgrims by accepting the gift of the Holy Spirit.
- know the intent of the talks and to help each speaker accomplish the aim of his or her talk by guiding and directing discussion at the table.
- display Christian discipleship—to demonstrate love for my fellow human beings, accept other persons as individuals, and show my concern for others.
- demonstrate true leadership, not domination.
- act from loving concern, not glory for self.
- be a guide, not a counselor.
- listen and ensure that every person at the table has opportunity to speak.
- be God's effective instrument so that when these three days are over, the pilgrims will be able to say of the team members, "I came looking for Christ and found Christ at my table."
- ask humbly that God's will, not mine, be done.
- submit my heart and soul to Christ so that his love will grow in me and in each person at my table.
- remember to ask in all situations: "What would Jesus do?"

The Table Leader

Table Leaders fill a critical role during the Emmaus weekends. Through the table leader, many pilgrims will experience, perhaps for the first time, the intimacy, openness, and strength of a small group of Christians in work and prayer. Note that this is expressed as *through* the table leader, not *because* of the table leader. The main dynamics at the table properly will occur among the pilgrims as they learn and experience the ability to be open and prayerful with, and for, another. The experience is not to blossom between the pilgrims and the table leader. A section on table training is available in Appendix E.

As a table leader, your role is to enable those at the table to experience something with which you are already familiar. If each pilgrim learns and experiences the one-on-one or small-group relationship focused on the table leader, it will take much longer than 72 hours to develop a small-group relationship. Therefore, this one-on-one relationship must occur among the pilgrims with you in the background.

The background role isn't as withdrawn as it sounds. It does mean that (1) you are not the center of the growth experience or revelations that occur within your table group; and (2) you are there to be the catalyst by which that small group develops and matures in openness and spiritual community. (A catalyst is an agent that enables a reaction to occur at a faster rate and under more favorable conditions.)

Your role is vital, but you are not the "big cheese." How do you go about being an effective table leader "from the background"?

Building the Small Community

Within the overall goal of Emmaus to foster the development of Christian leaders, there are two supporting goals: to create an atmosphere that will cause people to desire a closer walk with Jesus Christ; and to involve people in a small Christian group, the reunion group, in order to create and sustain a spiritual-growth lifestyle.

A few pointers will help

To be a catalyst for a new awareness in another person, you must come to the weekend prepared spiritually, emotionally, and physically. A good team member never forgets that he or she is only an instrument through which the Holy Spirit can work, is in control of his or her emotions and attitudes, and is rested and physically able to sustain himself or herself through 72 demanding hours.

You are to get to know each pilgrim at your table personally. You will have a good idea who your table pilgrims are before the end of the last team meeting. You will have some time on Thursday evening before Send-Off and on Friday morning to begin this process. The personal contact with each one of them is important.

Each pilgrim will respond to The Walk to Emmaus in the manner that is proper for him or her. Do not expect any of them to respond the way you think they should. There will be as many different concepts of Jesus Christ as there are people at the table. Let each one respond to the Walk without overt influence from you. Bear witness to your own belief in Jesus Christ. Let the pilgrims learn by experience.

Remember, this is not your Emmaus weekend. Your job is to develop and display a loving, trusting environment in which the pilgrims can grow. Lead the pilgrims into their own discoveries, their own learning. It is critical that on Sunday afternoon they leave feeling strong in a renewed faith they have discovered themselves.

The more the pilgrim feels that he or she is respected as an individual and has the right to decide for himself or herself, the less the pilgrim will resent change.

Be a Christian leader, but do not let the pilgrims depend on you as the leader. Encourage them to think. Let them minister to one another, but keep the discussion focused on the talks.

As the table leader, you can set the pace. However, it is better if the pilgrims set the pace. You monitor what is happening and exert leadership if the discussions head in the wrong direction or are bogging down.

Be sure to remain open and responsive to all the pilgrims and team members on the weekend, not just to those at your table.

Do not play word games with the pilgrims at your table. Be totally open and honest in everything you say and do.

Team members are part of the community that forms at each table and also of the larger weekend community. Be careful not to dominate any situation or discussion. Let the pilgrims come to their own conclusions. On the other hand, do participate in developing summaries and in preparing posters.

Observe: Who does the most talking?
Who talks least?
Who interprets what the group is saying?
Who dominates?

Try not to let one person dominate. Bring out the quiet ones by asking their opinion of the discussion topic. Avoid putting them on the spot.

If you have a disruptive person at the table, you may have to take that person aside and have a talk. Do not be afraid to ask for help from the leaders' table. Prayers bring miracles.

Do not manipulate the pilgrims. The weekend will flow naturally. Do not expect the pilgrims to take actions they would not do naturally. This may include raising hands, hugging strangers, speaking aloud in group prayer, and so on.

Keep the discussions moving; do not let them lag.

Posters are a group effort. Let the ideas for posters surface from among the group, and do not let one person do them all.

Never leave the pilgrims alone at the table. Always stay at the table as long as one pilgrim is there.

Encourage the pilgrims to take notes, and take notes yourself.

Do not argue about theological differences. Ask the Spiritual Director to discuss these matters with the participants in private.

If there is a clergyperson at your table, do not direct all questions to him or her and do not let the pilgrims address all the questions to the clergyperson. The opinions and responses of each group member are important.

Be an example of what is expected from each person on the weekend. Respond immediately to the bell; be prompt and on time!

Keep your appearance fresh. Smile and do not yawn.

Pray for the people at your table and for yourself.

Take no false pride in the fact that you have been on an Emmaus Walk before. Therefore, do not talk about it unless asked and, if asked, tell the truth briefly and emphasize that this walk is for these pilgrims.

The table leader always sits with his or her back to the speaker. This is not an affront to the speaker because the speaker understands why this is done. During the talks, the table leader watches the pilgrims, noting facial expressions or gestures of lack of understanding related to a specific point in the talk.

Transmitting and Receiving

The Dynamics of the Small Group You Are Leading

The activities at each table in large part govern the success of the weekend for the pilgrims. Therefore, it is important that you are prepared to help the individuals at your table develop into a cohesive group or community. Many of the weekend activities center about the table. You are instrumental in the direction of these activities and their results. Much of the success depends on how you transmit your thoughts and directions to the group, and how you receive their thoughts and reactions.

Transmitting

Your role in directing the group:

- Suggest new ideas; raise questions that further the discussion.
- Try to clarify the meaning of various suggestions.
- Think of results and difficulties no one else has perceived.
- Summarize and get the group back to the subject; pull related suggestions together.

Analysis and Fact-Seeking

Your role in drawing out the group:

- Ask questions to bring out fine points; get below the surface.
- Rather than making statements, ask questions that bring out pertinent facts.
- Think of questions or situations to bring out the knowledge and experience of others in the group.

Increasing Group Unity and Progress

Help your group practice the following:

- Give honest encouragement.
- Keep an open mind and help others to modify their viewpoints in light of contrasting viewpoints.
- Find ways to reconcile clashing viewpoints.
- Suppress the desire to criticize anyone in the group.
- Encourage the pilgrims to better and faster thinking and response.

Receiving

Your role in hearing and responding to the group:

- Nod your head slightly—and wait.
- Look at the speaker expectantly but without doing anything or saying anything.
- Use casual and noncommittal remarks: “I see,” “Uh-huh,” “Is that so?,” and “That’s interesting.”
- Repeat the last few words of the speaker.
- Reflect to the speaker your understanding of what he or she has just said.
- Respond with a question.

When do you transmit and when do you receive—and how?

Each of these pointers helps you do a better job. For example, the discussion may be bogging down with facts and suggestions that have little bearing on the topic. Somebody has to get it back on the subject.

This is your job. At this point you break in and redirect the discussion. In addition, you prod the quiet pilgrims and strengthen those who appear to lack confidence.

You also are to be a diplomat—a boss without showing it—planning, controlling, directing, and guiding primarily by asking questions. You stimulate, educate, facilitate, balance, and share control.

You see to it that everyone in your group participates in thinking, forming ideas and opinions, and making decisions. As group members begin to participate, they begin to control themselves, evaluate themselves as a group, and become responsible for the thoughts they are developing.

Open and Closed Questions

As a table leader, ask open questions rather than closed questions. Open questions further discussion.

Closed questions are phrased so they can be answered yes or no. Closed questions usually are asked using *is, do, has, can, will, shall*.

Open questions cannot be answered yes or no. For example: “How do you feel about this?” Open questions usually are asked on the basis of *what, when, how, who, where, which*.

Respond as you listen

A listening response is a brief comment or action that conveys the idea to another person that you are attentive and interested without interfering with the speaker's train of thought. It normally occurs when the speaker pauses. It is not a time for you to insert your ideas, even if they support the speaker's thoughts. Allow the speaker to continue uninterrupted.

Questions that draw and involve

Frame questions in ways that encourage those who haven't been actively participating in the discussion. Such questions usually follow a time when a few participants have controlled discussions. If poorly expressed, these questions put the silent pilgrims on the spot or offend those who are involved in the discussion. If well framed, they open up the discussion without any strain.

For example: “Do the rest of you agree with that?”—WRONG

“What do some of the rest of you think?”—RIGHT

Observe communication and learning styles of the table group members.

The Summary

The summary brings the discussion to a successful conclusion, and the thought processes and results of the discussion are brought into focus. If well handled, the main points stand out clearly and distinctly. As the table leader, you guide the table group to a point where the members draw a conclusion and express it in a summary statement.

Keeping the Fifteen Talks on Schedule

Below are the key points of each of the fifteen talks. You may want to review these each morning and at noon, and make a few notes about the talks that will follow during that part of the day. Your notes can help you to keep the discussion for each talk moving in the proper direction. Please remember to keep your notes out of sight or mixed in with the notes that you will take during the talks. Don't be obvious about using them.

Main Points of Each Talk

PRIORITY

This talk illustrates the basic differences between humankind and the rest of created order.

Humankind is superior because a person can set priorities and thus choose an ideal, informed by reason, for his or her life.

1. The created order—three kingdoms.
2. Definition—superiority in rank, position, or privilege.
3. The capacity to set priorities separates humans and animals.
4. Discover what your priorities are—things, money, time?

PREVENIENT GRACE

This talk conveys the reality that God loves us and offers us a relationship.

1. The human situation—created in the image of God, fallen from grace through sin, offered salvation in the reconciling work of Jesus Christ.
2. Definition—God's love pursuing us.
3. God's love pursues us through the loving acts of others.
4. Personal statement by presenter on how he or she becomes aware of God's loving him or her.

PRIESTHOOD OF ALL BELIEVERS

Participants are invited to be a part of the fellowship and ministry of the Christian community.

1. The world is not living in God's grace.
2. The answer to the needs of the world is the salvation offered in Jesus Christ.

3. Definition—a priest is God's representative in the world.
4. The church is the people of God who have experienced God's love and want to share it as servants in mission.

JUSTIFYING GRACE

The grace operative in us accepts the relationship that God offers.

1. By intent or default, we do not respond to the call of God to place our faith in Jesus Christ.
2. We are justified when we are put right in God—this happens over and over—conversion moments until it becomes a way of life.
3. What I devote my life to is my god.

LIFE OF PIETY

Describes a life in relationship with God.

1. Prayer is the communication language of relationship with God.
2. The scriptures are the source of knowing the mind, heart, and will of God.
3. Characteristics of relationship include honesty, authenticity, genuineness, and resourcefulness.
4. Important devotional practices encompass prayer, reading scripture, meditation, worship, Communion, and spiritual direction.
5. Visible qualities in a living piety attract others to this life.

GROW THROUGH STUDY

Moves one closer and closer to the realization of Jesus as the model for our lives.

1. Definition—study: an act or process by which one acquires knowledge of a subject for living.
2. We are either growing or dying. Study helps us continue to grow.
3. We must study the “good news,” ourselves, others, scripture (to know God), and the world we live in to keep matters in perspective.
4. There exist both obstacles and aids to study.
5. The person giving the talk will share his or her own style of study.

MEANS OF GRACE

The sacramental moments in our life and the way we corporately celebrate God's grace.

1. The sacraments are acts of worship instituted by Christ in which the Holy Spirit visits us in a special way.

2. Baptism and Holy Communion are acknowledged by all Christian traditions.
3. Other means of grace include the sacred moments in which Christ is made real for us in symbolic action or ritual at critical points in our lives.
4. Means of grace are ways in which Christ is re-presented to us that we may experience his presence anew in our lives.

CHRISTIAN ACTION

Brings the world to Christ.

1. This process begins when individual lives become Christ-centered.
2. We give our hearts to Christ (piety); we give our minds to Christ (study); and we give our hands to Christ (action).
3. Christian action is a natural response to God's grace.
4. Each person needs a plan of action that starts with friendliness.

OBSTACLES TO GRACE

Those things that block a relationship with God.

1. Sin is pretending we are the center of the universe.
2. We can overcome sin by practicing the presence of God.
3. Trusting God is essential to overcoming sin.

DISCIPLESHIP

Responding fully to the relationship that God offers.

1. If a person is a serious Christian, he or she does not stop short of being a disciple.
2. Discipleship is giving one's life in total witness for Christ.
3. A disciple serves and enjoys fellowship with others in the name of Jesus.
4. Natural qualities: (a) knows priority, (b) knows reality, (c) is disciplined, (d) shows empathy, (e) takes initiative, and (f) is generous.
5. Spiritual qualities: (a) lively faith, (b) humble, (c) hopeful, and (d) charitable.

CHANGING OUR WORLD

Looks at the natural environment, and decides on plan of action to bring the world to Christ.

1. Our first field of ministry is ourselves: changing our will through prayer and study.
2. The second field of ministry is bringing others to Christ.
3. The third field of ministry is small groups at work, friends, church, or social organizations.

SANCTIFYING GRACE

The work of the Holy Spirit moving us on toward perfection in love and truth.

1. Sanctifying grace is the work of the Holy Spirit rooting out sin—moving us from imputed to imparted righteousness.
2. Sanctifying grace restores us to our original righteousness.
3. The Holy Spirit indwells and empowers us to love as God loves.
4. Sanctifying grace empowers all our ministry.

BODY OF CHRIST

In this talk, the pilgrim will see how he or she can be empowered by the church to be Christ's representative in the world.

1. The primary reason for Emmaus is to strengthen churches and develop strong leadership.
2. The *body of Christ* is a term that describes the church as it fulfills its mission in the world.
3. The body of Christ utilizes the gifts of all its members.
4. Characteristics of the body of Christ: (a) alive and life-giving, (b) equipping agent, (c) intentional witness, (d) and triumphal.
5. Everyone can implement a plan for action.

PERSEVERANCE

Explains the need for and system of follow-up of the Emmaus community.

1. Perseverance: continuing to do something in the face of difficulty—to persevere in the life of grace.
2. We must maintain contact with Christ and with other Christians.
3. Weekly meeting of group reunion is the premium we pay to persevere in a life of grace.
4. Explain group reunions, monthly gatherings, and Emmaus teams.

FOURTH DAY

Continues the idea of perseverance in that each successive day will be a "fourth day."

1. We have experienced God's grace through gifts and sacrifices by the Emmaus community.
2. Mission now becomes bringing others into a relationship with Christ.
3. The pilgrim is being sent into the world to become a part of God's revelation of the kingdom.
4. Two dangers: (1) believing you are someone special, and (2) believing you are a nobody.
5. We maintain contact with Christ and with others, knowing and keeping our priority.
6. Christian life is a perennial pilgrimage.



APPENDICES

Appendix A

UPPER ROOM EMMAUS PUBLICATIONS

1. *The Upper Room Handbook on Emmaus*
2. *The Upper Room Walk to Emmaus Team Manual*
3. *The Walk to Emmaus Directors' Manual*
4. *The Walk to Emmaus Talk Outlines*
5. *Sustaining the Spirit*
6. *Walk to Emmaus (Worship Book)*
7. *Group Reunion Card*
8. *The Walk to Emmaus Coordinators' Manual*
9. The Emmaus Library Series (booklets on specific topics)
 - What Is Emmaus?*
 - The Group Reunion*
 - Spiritual Growth Through Team Experience*
 - Spiritual Directors*
 - Coming Down from the Mountain: Returning to Your Congregation*
 - The Board of Directors*
 - Walking Side by Side: Devotions for Pilgrims*
 - Sponsorship*
 - Music Directors and Song Leaders*
 - The Early History of The Walk to Emmaus*
 - Your Questions Answered*
 - Leadership Development*
10. *Day Four: The Pilgrim's Continued Journey*

The first eight resources are available to any member of the Emmaus community. Obtain these through the Literature and Supply person of your community's board of directors. The

Emmaus Library Series and *Day Four* are available through Cokesbury bookstores or by ordering through customer service (1-800-972-0433) at The Upper Room.

The Walk to Emmaus is an ecumenical ministry of The Upper Room, a ministry of the General Board of Discipleship of the United Methodist Church. The purpose of The Walk to Emmaus is to develop leaders for the church. This leadership development program is based on accountable discipleship, anonymous servanthood, and progressive servanthood. The three-day experience is the portal of entry into the fourth day—each day of the rest of your life. It is during the fourth-day involvement that the majority of the leadership development activities occur.

Appendix B

TEAM MEETINGS

(Taken from chapter 6 of *The Upper Room Handbook on Emmaus*, 2nd edition)

Reasons for Team Formation

As the last section of this appendix explains, the team-formation process will require twenty-three to twenty-six hours of team meetings. An intentional team-formation process is essential to fulfilling the goals of the Emmaus movement for five reasons:

1. To prepare the team functionally

Team meetings are the time for speakers, Table Leaders, Musicians, Assistant Lay and Spiritual Directors, Assistant Table Leaders, the Board Representative, and the Lay and Spiritual Directors to prepare themselves and one another for their Walk responsibilities.

2. To prepare team members spiritually

The Lay and Spiritual Directors attempt to make each person's team experience a spiritual exercise and an opportunity for spiritual growth. Each talk's preparation offers an opportunity for growth in understanding and practicing the message of that talk. The discipline of "walking your talk" for the several weeks prior to The Walk to Emmaus brings reality to the outlines, authenticates the message within the speaker, and deepens the speaker's ability to communicate the message in a personal and practical manner. Each team member will also diligently commit to his or her practice of piety, study, and action during the weeks prior to the Walk.

3. To build the team as a Christian community

The Walk is not conducted by twenty individuals doing assigned tasks but by a team of people who are becoming a Christian community. This community provides the caring environment in which the pilgrims come to live for three days. The preparation that takes place during team meetings builds the team as a Christian community as well as readies the team functionally for the Emmaus Walk. This preparation is what is meant by *team formation*. The most important jobs of the Lay and Spiritual Directors are the preparation and building of the team in preparation for the Walk.

4. To assist in the training of future leaders for Emmaus

Team formation is one of the primary ways in which people learn what The Walk to Emmaus movement really is and how it is led. Through team meetings, the common wisdom of the movement can be passed on effectively to newer members of the Emmaus community, thereby cultivating potential leaders. Without this cultivation, an Emmaus community will never develop new leaders who are well grounded in the purpose and procedures of the movement.

5. To develop Christian leaders for the church

Team formation is crucial because the purpose of the Emmaus movement is not simply to “do” weekends but to develop Christian leaders. Team participation nurtures the practical and spiritual skills for Christian leadership in church and community. Persons exercise their gifts and focus their energies for service to God. Team members learn to articulate their faith in talks, to pray together for others, to lead a group gently in discussions of deep and sensitive subjects, to maintain the humble attitude of a servant, to live in a cloistered environment, to work as a team, to listen actively to people, and to attend to God’s presence in the midst of human interaction. Team participation during a Walk to Emmaus can be a tremendous opportunity for the spiritual formation of those involved and for their development as Christian leaders for the church. When we cut short the team-formation process, we deprive team members and forfeit some of Emmaus’s potential for fulfilling its purpose as a renewing presence within the church.

For an expansion upon these five reasons, see the book *Spiritual Growth Through Team Experience*. This book also gives additional insights about serving on a team.

Participation at Team Meetings

For the above five reasons, it is essential that team members participate in the *entire* team process. Prospective team members need to be alerted to the expected commitment when they are first contacted to serve. A common rule of thumb in many communities is that team members participate in no less than eight out of ten weekly meetings or three out of four longer monthly meetings. Clergy members are expected to participate in team meetings as well, and the weekend Spiritual Director will set the example. The two clergy who plan to remain in residence during the entire Emmaus weekend need to attend all the team meetings. All clergy are expected to be present for the preview of the other clergy members’ talks and hopefully will make efforts to participate in every team meeting.

Team meetings involve only the Conference Room Team, those who will actually be in the conference room with the pilgrims throughout the entire three days. Though support persons who work behind the scene, such as kitchen or agape helpers, are an integral part of the three days, they receive no direct help in performing their duties by attending the team meetings. Communities that require the involvement of support persons in team meetings run the risk of overcommitting these servants and possibly preventing them from making full commit-

ments to the Conference Room Team in the future. The Walk to Emmaus does not serve its purpose well if it ties up so many community members in team preparation and Emmaus events that they neglect their regular Fourth-Day responsibilities (church, family, or community) or the Emmaus community experiences burnout between Emmaus Walks.

Agenda for a Team Meeting

Team meetings generally consist of several elements:

- **Worshipping together** at the beginning of each meeting. The clergy on the team may rotate as leaders for this time of worship or Communion.
- **Sharing our spiritual lives** in “floating group reunions.” For a few minutes after opening worship, the Lay Director may invite persons to gather into groups of two or three to respond to a few questions on the group reunion card or other questions the Lay Director chooses. This sharing fosters relationships among the team members, focuses them upon the spiritual life, and readies them inwardly for the remainder of the meeting.
- **Developing a thorough understanding of Emmaus.** For a few minutes at each meeting, the Lay or Spiritual Director expands team members’ understanding of Emmaus by reviewing a new dimension of the Walk and team responsibilities. More communities are using *The Walk to Emmaus Team Manual* for this purpose and are purchasing enough copies for each member of men’s and women’s teams. Each week the team members read a chapter of this manual, which is then reviewed at the next team meeting by the Lay Director. At the last team meeting, team members return their manuals for use by future teams.
- **Helping one another prepare** for and practice the tasks: talk previews, table leadership, and music leadership.
- **Praying together** at the end of the team meeting and throughout team formation. Prayer undergirds and empowers The Walk to Emmaus from beginning to end, starting with the prayers of the team throughout team formation. Praying for one another is a way of loving with the love of God and being woven together as a family of God. At the end of team meetings, take time to bear one another’s burdens and share one another’s joys, to pray for the pilgrims on the Walk and for the guidance of the Holy Spirit. In addition, the Lay Director assigns each person on the team a prayer partner for whom he or she prays through the duration of team formation.

Team meetings are not the place for working out details of buying food, organizing the food or agape, deciding whom to assign for this or that, and so on. These responsibilities belong to specific persons who work outside of team meetings. The Lay Director and Assistant Lay Directors meet with one another and with the persons responsible for the support functions to ensure these needs are being handled. Use valuable team meeting time wisely.

Previewing Talks

Every speaker, laity and clergy alike, presents his or her finished talk before the team. This opportunity gives the speaker a chance to practice the talk and to be strengthened by the team's affirmation and suggestions for improvements. No person is above the possibility of improvement, and the practice of reviewing talks underscores the fact that each speaker depends upon the others to convey the total message of The Walk to Emmaus. Irrespective of outstanding oratory skills, no speaker or talk stands alone; each of the fifteen talks forms part of a single team message brought to life by the Holy Spirit. When a team member presents his or her talk and receives the team's comments, the talk no longer belongs to the speaker alone but to the entire team. A speaker does not surprise the team on the weekend with a radically different talk than the one previewed without consulting the weekend Lay and/or Spiritual Director. A person who refuses to share his or her talk with the team before the Walk is choosing not to be a team member.

Just before each speaker reviews his or her talk, the Lay Director asks the speaker's prayer partner or another team member to pray aloud for the speaker. The group sings the traditional song ("Arise" or "Sing Alleluia to the Lord") under the leadership of the Music Leader, the Assistant Lay Director makes the "With a clean sheet of paper . . ." introduction, and the speaker leads the group in the Prayer to the Holy Spirit. The speaker then introduces the talk, writes the title of the talk and his or her name on the board, presents the talk using any planned visual aids, concludes the talk with "Amen" or "De Colores," and leaves the room. Each speaker will present the finished talk before the group just as though presenting on the Walk. For the PRIORITY talk, the speaker does not use the Prayer to the Holy Spirit and does not end the talk with "Amen" or "De Colores."

Team members review the talk by listening for the main points of the talk outline, the speaker's success at bringing fundamental points to life with illustration or witness, and any obstacles to communication in the speaker's content or style. To aid the speaker in their evaluation, the Lay Director gives team members copies of the "Main Points of the Talks" from *The Walk to Emmaus Directors' Manual* or *The Walk to Emmaus Team Manual*.

When the speaker finishes and leaves the room for the chapel, the Lay Director forms simulated table groups and asks the team members to review the talk by reflecting upon at least these two questions: What about this talk can you affirm? How can this talk still be improved?

The team members reflect upon the talk in light of these questions in silence for a few moments and then share reflections in the small groups. Table Leaders take turns leading the group discussion, commenting on the first question before moving on to the second. After ten minutes of discussion, the Lay Director calls the speaker back into the room to receive from each Table Leader the affirmations and suggestions for improvement. Following each report, the Lay Director opens the floor for other comments and clarifications of the report.

The talk preview is an indispensable opportunity for the team to learn to speak the truth in love with one another. It is always easier to tear down than to build up; team meetings encourage practice of the better way. The Lay and Spiritual Directors take steps to foster an

atmosphere of caring and affirmation, to cut off insensitive and unnecessary criticism while challenging each speaker with the truth about needed improvements. The Spiritual Director takes an active role in talk previews to ensure theological soundness, clarity, and relevance to real life and should be prepared to meet with team members who are having difficulty putting their talks together.

Preparing Table Leaders

The role of Table Leader is the most important job in the conference room. Pilgrims experience much of The Walk to Emmaus around the tables and in table groups. A Table Leader can make all the difference in a person's experience on the Walk, for better or for worse. Yet Table Leaders may receive little or no orientation and training for their role.

The previous section on team responsibilities includes a discussion of the role of the Table Leader. Here are more resources that are available to every community to help prepare Table Leaders.

1. The talk preview discussions in small groups during team meetings can offer some opportunity for team members to practice guiding a discussion in small groups.
2. A well-planned team discussion on the role of the Table Leader and on keys to effective table leadership can garner insights from team members about helpful and unhelpful leadership styles. Each team member has been a pilgrim at a table, and some have served as Table Leaders many times.
3. Handouts for Table Leaders from the back of *The Walk to Emmaus Directors' Manual* serve as reminders of their responsibilities and the style of leadership called for.
4. *The Walk To Emmaus Team Manual* devotes a chapter to table leadership that each Table Leader could study and then discuss with the team.
5. A Table Leader training workshop can be a valuable tool. The men's and women's teams come together for one hour during a team meeting (assuming they meet simultaneously) for a Table Leader workshop that includes presentation, discussion, and role play. This workshop is available in Appendix E.

Preparing Music Leaders

Music Leaders can prepare themselves and the team by leading singing during team meetings and teaching the team the music for the Walk. Worship time during team meetings offer opportunities to try out special music for the Walk. A brief discussion on team members' experiences of good music leadership can encourage and strengthen the Music Leaders. In addition, every Music Leader should have in hand the checklist for Music Leaders and be prepared to share the traditions behind "De Colores" and the singing of grace before and after meals. The Lay and Spiritual Directors meet with the Music Leaders to make sure they share common expectations for their roles during the three days and to plan for music on the Walk.

Team Meeting Schedules

Prior to the first team meeting, the board conducts an orientation session that covers team responsibilities, support committee responsibilities, an overview of The Walk to Emmaus, and the plan for team formation. After the final team meeting, a potluck fellowship with spouses may be held, which could include Communion and last-minute reminders.

Team-formation schedules need to include enough hours to preview all of the talks and build the team—a total of twenty-three to twenty-six meeting hours. The necessity of twenty-three to twenty-six hours of team meeting is derived from what needs to be accomplished. It takes approximately one hour to preview one of the regular talks. The MEANS OF GRACE talk will require two hours for the preview. These previews generate sixteen hours of team meetings. The opening worship and floating reunion group time will take approximately thirty minutes for each meeting. The team training accounts for approximately three total hours of time that is spread out over all the team meetings. Community building and team building will generate another three hours of time distributed over the meetings. Each community needs to work out a schedule that best suits its situation in order to meet the goals of team formation, whether it be one of the recommended schedules below or some combination of them.

The first schedule consists of ten consecutive weeks of team meetings, each about three hours in length. Each meeting contains all the elements described above, including the review of two talks. This schedule is especially suited for Emmaus communities in which team members live and work close enough to one another to make weekly evening meetings possible. Ten meetings give the team time to grow together gradually. This schedule also gives the Weekend Lay and Spiritual Directors plenty of opportunities to notice and respond to needs among the team members.

The second schedule consists of four longer monthly meetings, each about six hours long. This schedule is especially suited for communities in which team members must drive long distances to meetings, making successive weekly and evening meetings next to impossible. This schedule will require four talk previews for each meeting (one meeting will have three talk previews). Seasoned team members should present the talks at the first team meeting to model the talks for those new on the team. This schedule requires the review of more talks each meeting, but otherwise the elements of each session are the same as described above.

A third possible schedule is to hold two meetings starting on Friday evening and ending on Saturday evening. Each meeting may require some team members to spend the night. The team members not having to spend the night can graciously host those who cannot return to their homes between the Friday evening and Saturday morning sessions. This schedule provides all the elements of the team meetings. To make better use of the time available, make meal arrangements ahead of time.

Appendix C

CRITIQUE SHEET FOR TALK PREVIEWS

The following are suggested items to listen and watch for during talk previews. Remember to present all critiques in love and affirmation.

What about this talk can you affirm?

How can this talk still be improved?

Length of talk _____

Presentation

Words that may be a problem

Are the witness and stories appropriate to the topic?

Vocal inflections

Too soft

Too loud

Too slow

Too fast

RED FLAG ISSUES

Naming:

Church

Person

Political stance

Issues of the church

DISTRACTIONS

Mannerisms

Facial expressions

Eye contact

Hand gestures

Moving about

Jewelry

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Attire

The talk is important; the speaker dresses for the part to reinforce this value.

Men—suit (or sport coat) and tie

Women—dress or pants suit

Speakers may wear their Emmaus cross during the talk, but they do not wear the cross after that until the cross ceremony.

Scripture references

Appropriate to the topic

Sufficient

Not too many

Speed of delivery

Too fast for people to take notes?

Audiovisuals

Easy to read across the room

Not cluttered

Clergy

Talking, not preaching

Handouts

Only a list of scripture verses and only in the closing packet

The pilgrims rely on their notes

These are the things God is moving them to remember

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Appendix D

HANDOUTS

Handouts for Emmaus talks are not part of the Emmaus model. Many speakers believe that the pilgrims need the speakers' perception of what is important and that handouts make this understanding easier and more efficient.

The Emmaus design provides an experiential event for the pilgrims. For this, the pilgrims take notes as led by the Holy Spirit. The pilgrims record the information important to them, not what the speaker thinks the pilgrims should note. If each speaker provided three handouts, each pilgrim would receive 45 handouts. The likelihood of a pilgrim sorting through a stack of handouts is slim. The pilgrim is more apt to review the personal notes rather than handouts.

A brief list of scripture references from the fifteen talks may be prepared and provided in the closing packet. No handouts are used in conjunction with the talk presentations.

Appendix E

TABLE TRAINING

Table training for Emmaus encompasses many aspects. Being an effective table leader or assistant table leader requires preparation. The pilgrims will spend about one-third of the 72 hours in the table environment, about one-half the waking hours of the event.

This material offers an approach to table training for Emmaus. The weekend Lay and Spiritual Directors or a group of community trainers (former weekend Lay and Spiritual Directors) may conduct this training.

Items needed:

- Three large round tables
- Eight chairs at each table
- Writing materials on each table
- Marker board and markers
- Lectern

Getting started

Seat the six Table Leaders together with one Assistant Lay Director and one Assistant Spiritual Director. Seat the six Assistant Table Leaders at the second table with one Assistant Lay Director and one Assistant Spiritual Director. The third table hosts the three musicians, the Board Representative, the remaining two Assistant Spiritual Directors and the other Assistant Lay Director. Having all the team members participate offers several advantages:

- Helps build team and community
- Enhances team response since all team members will interact with the pilgrims
- Provides for back-up training in the case of an emergency
- Gives an avenue of encouragement to the team members who will not be at the tables with the pilgrims
- Promotes the servanthood atmosphere of the team
- Fosters leadership development

The weekend Lay and Spiritual Directors provide a brief overview of the training.

Getting in touch with feelings (about a 10-minute talk)

Suggested scripture: Luke 22:24-27

Consider using John 3:30 to close the talk.

The trainer

- Emphasizes servanthood as a style of leadership.
- Affirms team members' feelings of anxiety and apprehension.

- Focuses on the feelings of the pilgrims.
- Relates personal feelings in joining a table group on his or her Walk.

Each table group forms two smaller groups (about 6–7 minute exercise)

Small groups share the feelings each member had as he or she joined a table group.

Do not judge the feelings of others.

Be affirming of each other.

Concentrate on your own feelings.

The table groups reassemble (about 10 minutes)

Each table group jointly prepares a written summary of the small-group sharing.

Each table group reports its summary to the team (5–6 minutes)

Trainers respond to the reports (5 minutes)

Discussion of table dynamics (by trainers)

Table Leaders have a unique task:

Guide a group of strangers into an experience of community.

The success of the weekend for the pilgrims, to a large degree, depends on what happens at the table.

Table Leaders are instrumental in directing the activities at the table.

Table Leaders are instrumental in building family around the table.

Table Leaders:

- Provide structure and limits for the group in an atmosphere of love
- Provide an atmosphere of acceptance and caring
- Help the members become independent
- Help the members develop interdependence
- Help the members become self-directed

Table Leaders help each person feel at home, to be comfortable, to be at ease.

The musical *Oliver*

Oliver is alone and asks, Where is love?

Gradually from all around, voices speak these words:

“Consider yourself at home;

Consider yourself one of the family.”

Table Leaders foster a climate and atmosphere that helps people desire a closer walk with Jesus Christ.

Table Leaders do not anticipate the pilgrims’ reactions.

Each pilgrim discovers the meaning of the weekend for himself or herself.

Bear witness to your belief in Jesus Christ.

Let the pilgrims learn by experience.

Remember, this is not your weekend.

You are a servant.

Table Leaders:

- foster a loving, trusting environment in which the pilgrims can grow.
Lead pilgrims into their own discoveries.
Pilgrims leave on Sunday, strengthened by the renewed faith they have discovered for themselves.
Provide an environment in which God can do God's work.
- Avoid arguments about differences in theology.
Argument is about winning or losing; Emmaus is about fostering discovery for the individual.
- Communicate love and acceptance to your group.
Groups, like individuals, respond to praise and encouragement.
Affirm the group.
Affirm the individuals.
Get to know each pilgrim at your table.
Personal contact is important; spend each mealtime with a different individual.
Share in a way that is comfortable and natural.
- Set standards and provide limits.
Do this in love.
Gently remind the group of its tasks.
Intervene when:
 - Someone is being hurt
 - Someone is blocking
 - Someone is dominating
 - Someone is judgingWatch and listen for:
 - Who does the most talking?
 - Who talks the least?
 - Who interprets what the group is saying?
 - Who dominates?
- Avoid putting anyone on the spot.
Take persons aside to talk.
Ask for help from the Lay and/or Spiritual Director.
Keep the discussion movin; don't let it lag.
Silence can be helpful.
- Remember that table activities are group efforts.
Posters or talk representations
The pilgrims provide the ideas.
Guide them in note taking.
- Affirm individuals within the group.
Helps to develop community.
- Encourage the involvement of all.

- **Help the group members assume an increasing share of responsibility and leadership for the table activities.**
 - Do not let the group become dependent on you.**
 - Letting go is an important part of leadership.**

Appendix F

TABLE NAMES FOR WALKS

Men's Walks

Women's Walks

Matthew

Sarah

Mark

Anna

Luke

Esther

John

Martha

Paul

Mary

Peter

Naomi

Thomas

Ruth