



WALK TO

EMMAUS

THE UPPER ROOM®

POSITION-SPECIFIC
RESOURCES

Walk to Emmaus Position-Specific Resources

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WALK POSITION DESCRIPTIONS

This manual provides descriptions of several positions or roles for a Walk to Emmaus. For many of these roles, the responsibilities include carrying out policies as determined by the Community Board or ministry Steering Committee. The Community's leadership needs to understand these roles and give thought to their implementation.

The Upper Room Emmaus Ministries Office recommends that during preparations for an Emmaus event all coordinators and support servants meet for mutual support. These meetings could include the following:

- Prayer for behind-the-scenes efforts, the Conference Room Team, and the participants

- “Floating” accountability group sessions using the group card

- Eucharistic celebration (the Community Spiritual Director provides a clergy person to celebrate Holy Communion)

- Explanation of anonymous servanthood and progressive servanthood

- Discussions about true service (see chapter 9, “The Discipline of Service,” in *Celebration of Discipline* by Richard J. Foster)

Note: Because spiritual preparation for service is essential, behind-the-scenes support persons do not attend Conference Room Team meetings.



SECTION 1— WALK AGAPE COORDINATOR

ROLE

The Walk Agape Coordinator works with the Agape chair and/or committee to plan the agape for an upcoming Walk. While the Agape committee solicits and collects general agape from other communities, the Walk Agape Coordinator may work with the Agape chair to inform the Community of particular needs of the upcoming Emmaus Walk. The coordinator then takes responsibility for collecting, organizing, and distributing agape throughout the Walk's duration. This role may entail supervising and assigning other people various tasks during the Walk. By doing this, the coordinator trains and encourages others in servant leadership.

The Walk Agape Coordinator guides other volunteers in service, in being the hands of Christ, and in ensuring that every participant experiences equal provision of agape love through the various gifts and symbols of agape. Although participants generally do not see the Walk Agape Coordinator, this person's work creates the atmosphere of unconditional love and grace that inspires, heals, and transforms.

An Emmaus Walk requires three basic types of agape: general agape, table agape, and personal agape. The Walk Agape Coordinator enlists a helper for each type of agape to aid in securing, organizing, and distributing the agape. Enlisting the help of others in the Emmaus community distributes the workload and helps pass-on the model of Emmaus.

RESPONSIBILITIES BEFORE THE WALK

The Walk Agape Coordinator and all agape assistants attend the orientation session held before the first Conference Room Team meeting. In addition, assistants attend any meetings called by the Walk Agape Coordinator. Such meetings help the servants learn and practice their individual roles for supporting the Walk, pray for one another, and gain understanding about the boundaries of their service.

Other responsibilities of the Event Agape Coordinator include the following:

- Praying for the participants;
- Praying that God will inspire and empower the Emmaus Community to provide agape in the form of prayers, individual letters, snacks, and symbols that express the meaning and experience of Emmaus;

- Becoming familiar with The Upper Room’s guidelines for agape (see “Guidelines for Agape” below);
- Securing supplies for the agape room from the Board Agape Chair or the person responsible for supplies;
- Preparing the participants’ packets.

RESPONSIBILITIES DURING THE WALK

- ___ Set up an agape room to house all the agape just before the event.
- ___ Organize an area where people may drop off general agape and table agape before and during the event.
- ___ Prepare a box for the drop-off of personal letter agape if one is not provided; this will minimize traffic in the agape room.
- ___ Organize and distribute agape items at the appropriate times and to the appropriate places. (See the “Guidelines for Agape” below.)
- ___ Have banners, posters, or general agape letters ready and available for Conference Room Team members to share with participants throughout the event.
- ___ Collect, separate, and prepare the personal letters in bundles by the scheduled time.
- ___ Meet or check with other coordinators to see where responsibilities overlap.
- ___ Keep a record of all who help with agape during the event, and submit it to the Agape Chair.

GUIDELINES FOR AGAPE

General Agape includes banners and letters for the group of participants from other Emmaus and Fourth Day Communities all over the world or from accountability groups. These banners and letters declare God’s love and indicate that others are praying for the participants.

Suggested Guidelines for General Agape

- Obtain general agape from the Agape chair before the event begins.
- Open and sort general agape letters according to the specific phase of the event for which they are intended (keeping in mind the theme for each phase of the event).
- Make general agape letters available early in the event for the Conference Room Team members to share with the participants.
- Make banners available to decorate the conference room. Conference Room Team members will present and display these gifts for the participants gradually at fitting times during the event. Special banners may be stored and shared at other Emmaus events.
- Collect general agape at end of the event and return it to the Agape Chair.

Table Agape consists of the small gifts placed on the dining or conference room tables throughout the event. This agape may come from accountability groups; other members of the local Emmaus community; individuals and other Emmaus communities. Table agape expresses unconditional love; therefore, agape will have no names on it. Agape with names implies that the giver desires recognition or thanks.

The Agape committee organizes and distributes table agape according to the day and time. It begins with a small amount given first and increases over the span of the Walk. Each participant receives the same agape. All table agape are routed through the Weekend Agape Coordinator.

Special gifts and notes for individual participants are inappropriate; these are returned to the sponsor. The Emmaus experience is designed to express God's love equally to everyone. Any overabundance of agape for the dining room may be distributed as pillow agape.

Suggested Guidelines for Table Agape

- Inform the community of your needs for table agape well before the Emmaus Walk.
- Collect table agape from the Emmaus community and/or the Agape Chair.
- Ask those bringing agape to deliver items to the agape room by the start of the Walk and to provide enough pieces for everyone in the conference room.
- Remember that those serving behind the scenes do not receive agape. The support servants are present to serve and to make the Walk run smoothly.
- Sort and label agape according to the time and place for distribution. Table agape begins at a specific time and day; distribute the agape while the participants are away from the tables.
- Distribute pillow agape on Friday evening for the Walk; it is placed on each participant's pillow before the participants go to bed and while they are occupied elsewhere.
- Return all extra agape pieces to the agape room to give to those who donated them or follow an established board procedure.
- Clean up leftover agape items. If participants leave agape at the tables, put the items somewhere for retrieval.

Personal Agape letters, solicited by sponsors or designates, come to participants from family members, close friends, and occasionally members of the Emmaus community. Each participant will receive no fewer than eight and no more than twelve letters at the appointed time in the schedule. This assures that each participant receives equal treatment and that participants will be able to read the letters in the time available.

The sponsor or sponsor designate has responsibility for making sure his or her participant has eight to twelve letters. Participants only receive individual agape letters near the end of the event, at the time identified in the event schedule.

Personal agape does not include any type of personal items given only to one participant rather than to all. If gifts of more than twelve letters appear for an individual participant,

return them to the sponsor before the Closing service. The sponsor will give them to his or her participant afterward.

Suggested Guidelines for Personal Agape

- Label boxes and sort letters in alphabetical order. For example, label one box for participants whose last name begins with letters A–G, another for names beginning with H–N, another with O–U, and another with W–Z. This allows helpers to sort letters as they come into the agape room.
- Collect personal agape from sponsors and designates.
- Provide a box for personal agape letters at the start of the event and before Candlelight.
- Ask Conference Room Team members to write a letter for any participants who have fewer than eight letters.
- Stack each individual's letters with family members' letters on top. Tie each stack with colorful ribbon or yarn. When more than twelve letters have been received for one participant, return the extra letters to the sponsor who gives them to the participant after Closing.
- Group the personal letters by table, using the table assignment list.
- Group each table's letters together in a sack or box. Place them in a room near the conference room. Make sure at least one assistant to the lay event team leader—an Assistant Lay Director—knows the location of the letters.
- Check all wastebaskets and other containers in the agape room to make certain that no letters have been accidentally discarded.
- Stuff the information packets with the necessary handouts. The board is responsible for their content and will provide these handouts (see the "Sample Letters and Handouts" section in this manual). If this is not done before the beginning of the Emmaus event, request copies from the Facilities Coordinator or whoever is responsible for supplies. Agape committee members may decorate the packet envelopes if desired.
- Break down the agape room and prepare to return items to storage before Closing and after distributing all packets and letters.



SECTION 2— WALK FACILITIES COORDINATOR

The Walk Facilities Coordinator transports all supplies and equipment from storage to the Walk site and arranges for delivery to the right place. The amount of supplies and equipment requiring transport may vary depending on the facility used for the Walk.

A strong committee in this area offers a good place to start newer community members in behind-the-scenes servanthood. Usually it takes several people to set up the facility in a fashion that satisfies the Walk's needs. Community leaders wisely employ veteran leaders to help orient and guide the new volunteers.

The Walk Facility Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. In addition, all assistants attend any meetings called by the Walk Facilities Coordinator. Such meetings help the servants learn and practice their individual roles for the Emmaus Walk, prayerfully support one another, and gain understanding about the boundaries of their service.

Before setup begins, the Facilities Committee needs to understand the design of all areas within their responsibility. The Walk Facility Coordinator makes a diagram of each room being used for the Walk, along with a list of equipment belonging to each room. Volunteers use this diagram at the end of the Walk to return the room to its original condition.

The Walk Facility Coordinator also makes a diagram of how to set up each room during the Walk, including placement of all Emmaus-related equipment. These diagrams will enable the efficient work of many support servants and create goodwill with those responsible for the host church/camp/retreat center.

The Facilities Coordinator and assistants set up the tables and chairs in the conference room, obtain the needed video equipment for showing the movie, make sure enough candles are available for Candlelight, move the large cross to the designated location for Sponsors' Hour—then to the prayer chapel, and arrange for security for the Walk if necessary. At the close of the Walk, the Facilities Committee breaks down everything, returns the facility to its original condition, and returns all Emmaus Community equipment and supplies to storage.

Setup remains the same for all Walks unless the board approves a change. Consistency in setup from event to event makes it easier to use a variety of volunteers while maintaining quality assurance.

RESPONSIBILITIES BEFORE THE WALK

- ___ Check with the Facilities chair about inventory and make sure all supplies and equipment are available for the selected Walk dates—at least two weeks before the Walk.
- ___ Obtain any needed supplies or equipment.
- ___ Arrange for security personnel if needed.
- ___ Secure copies of the layout of each room (one diagram of the original setup of the room and a second diagram of setup for the Emmaus Walk).

RESPONSIBILITIES DURING THE WALK

- ___ Begin setup early! The more time allowed, the less chance people will panic when something breaks or goes wrong. Committee members will also appreciate not being stressed at the last minute.
- ___ Transport all equipment and supplies to the Walk site.
- ___ Set up cots/mattresses, tables, chairs, video equipment, etc. Know the exact number of people on the Walk (team and participants) so you can set up the correct number of chairs and tables in the chapel, conference room, and dining room.
- ___ Arrange various areas with the help of the Assistant Lay Directors.
- ___ In the conference room, place chairs at the tables making sure there is an aisle for the speakers to enter, that each participant can see each speaker, and that another table does not block anyone's line of vision. Set up the tables for the Walk team leaders and assistants in a row across the rear of the conference room. Set up the worship center at the front center of the conference room in front of the speaker's lectern. If using physical visual aids (such as posters, etc.), place an easel to one side of the speaker's lectern; put other equipment for visual aids in an easily accessible location. Test the audio and video equipment to be sure it works properly.
- ___ Place the large cross in the designated location (chapel/sanctuary) for Sponsors' Hour. If there is no Sponsors' Hour or after Sponsors' Hour, place the large cross in the Prayer Chapel.
- ___ In the chapel or sanctuary that serves as the worship setting for the Walk, place lecterns where needed for any speaking or music that will take place.
- ___ Allow older volunteers to help with lighter work duties to avoid injury or strain.
- ___ Make sure all areas are ready for the Walk. Do not leave setup work for the Conference Room Team.
- ___ If the Walk used cots/mattresses, arrive early on the last morning to remove the mattresses and/or cots and return them to storage.
- ___ Once the Walk has concluded, take down tables, chairs, etc.

- ___ Clean all rooms and return them to their original condition. (Use diagrams to check each room.)
- ___ Inventory all supplies and equipment and make a list of needed supplies.
- ___ Return inventory and supply list to the Facilities chair.
- ___ Return all equipment and unused supplies to storage. This minimizes lost and missing items. A Supplies chair may oversee the storage location and will maintain much of the Community inventory.
- ___ Remember, use as many Emmaus Community members as is practical in this support role, which provides servant opportunities and a feeling of ownership within the Community.
- ___ Provide a list of names of all those participating on this support committee to the Facilities chair.

HANDLING LUGGAGE

The Walk Facilities Coordinator may appoint a committee to handle the luggage. Basically, this responsibility consists of moving the participants' and Conference Room Team's luggage from the Send-Off location to their respective sleeping quarters and returning luggage to the Closing location at the end of the Walk. The Registrar will supply all the names and sleeping assignments for the participants and team members. With this information, the luggage handlers can proceed with the suggested tagging instructions listed below.

The following method has worked for many Communities:

- Secure enough volunteers to handle luggage efficiently when people arrive and when they leave.
- Have enough covered vehicles to move the luggage to the sleeping quarters if Send-Off is in a separate location from the sleeping quarters.
- Buy wire tags (4 ¼"x 2 1/8"—10 point, 1000 per box) for luggage that are easily attached. Consider a piece of luggage to be any separate piece being transported (handbag, sleeping bag, pillow, blanket, etc.). Each tag will show the person's name and preassigned sleeping quarters. Assume four tags per person, and insert the four tags into a 3" by 5" manila envelope along with the person's name tag. Write the person's name and sleeping quarters on the outside of the envelope.
- Hand out the wire tags with each name tag along with sleeping quarters assignment at Send-Off.

At the end of the Walk, the Assistant Lay Directors will instruct participants and team members to pack their luggage, carefully tagging each piece. Someone from the luggage team will check the sleeping quarters to be sure all pieces are picked up. If that person finds any stray pieces, he or she takes them to Closing to be claimed. After Closing, double-check to see if any luggage remains. If so, a member of the luggage team may have to make a home delivery or take the luggage to the next Gathering.



SECTION 3— WALK KITCHEN COORDINATOR

The Event Kitchen Coordinator recruits volunteers for the kitchen through a sign-up sheet at Gatherings, from accountability groups, or from the volunteer sign-up sheets new Community members receive at the end of their Emmaus events. Emmaus Community members may volunteer to work in the kitchen for all or part of an event. The Kitchen chair fields all questions and communicates information.

The Event Kitchen Coordinator may purchase the food (if requested by the Kitchen chair) and assumes responsibility for preparing meals and/or refreshments for the team and participants throughout the Emmaus event. The board decides if the team requires an additional meal prior to the event.

The kitchen provides snack agape for the conference room. The event leadership may decide to provide snacks for the participants and community during the event check-in. If needed, select a Snack Assistant to solicit and organize the snacks for the event.

The Snack Assistant and helpers keep the snack table supplied throughout the event. The kitchen volunteers, under the direction of the Event Kitchen Coordinator, help prepare and serve the meals and aid with cleanup after meals. The facility may determine the number of kitchen servants needed. All kitchen volunteers may assist in praying for special needs throughout the event when kitchen responsibilities do not fill their time.

MODELS FOR KITCHEN STAFF

The kitchen servants are part of the behind-the-scenes support servants. They witness through their humble service and joy in giving without need for recognition. Introductions at mealtimes are not appropriate. Kitchen servants remain anonymous in their servanthood and invisible except when serving meals. They honor the cloistered environment of the conference room and refrain from interaction with the participants and team members as much as possible. Below are different ways to organize kitchen staff:

Revolving: The Event Kitchen Coordinator, with the help of the Kitchen chair, enlists persons to serve over the course of two or three months. The Kitchen Coordinator organizes the kitchen and coordinates a revolving team of kitchen staff who have signed up to help prepare and serve meals at specific times during the Emmaus event. Though volunteers come and go, the Kitchen Coordinator remains on-site for the entire event. Recruit kitchen helpers from the

Emmaus Community at Gatherings and at other times by asking people to sign up on a chart to work specific mealtimes. The advantages of this approach are these: not having to house and care for an entire kitchen crew, giving more Community members the opportunity to serve, needing fewer persons to make commitments for the entire event, and allowing the witness of so many Community members who take time to serve the participants.

1. **Live-in:** For a live-in Emmaus event (Walk to Emmaus, Chrysalis, or a live-in Journey to the Table event), remote event sites sometimes require kitchen servants who remain at the site throughout the event. These servants occupy separate sleeping quarters, away from the conference room participants. Live-in kitchen staff may care for other behind-the-scenes functions, such as decorating the dining room for a special meal, providing meal-time entertainment, or participating in the prayer room for the speakers and participants.
2. **Facilities that serve the meals:** Some events will have no kitchen servants because the retreat center's personnel prepare all the refreshments and meals. The food is offered either buffet style or served by other Emmaus Community members who come to the event site to decorate, serve, and clean the dining room. Servers may come from other behind-the-scenes support staff. If more than one group at a time is using the facility, set apart a section of the dining room for the conference room group.

Whichever model the event employs, kitchen volunteers provide the prayer and logistical support needed for the participants. This is their act of agape for the participants.

The Event Kitchen Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Kitchen Coordinator.

Other responsibilities of the Kitchen Coordinator include the following:

- Plan ahead and enlist others to assist with recruiting kitchen volunteers and preparing for the Emmaus event.
- Use a variety of Emmaus Community members in the kitchen as helpers, cooks, and servers: male and female; youth and adults; laity and clergy. *Sponsors and family members of event participants may work in the kitchen but do not serve in the dining room, as they remain unseen.*
- Remind the staff to be friendly, courteous, and cheerful. Always smile. Aloof, grumpy, or reluctant volunteers can undermine the atmosphere of the Emmaus experience.
- Remind volunteers of their commitment to serve, to offer more food or drink—not to converse with team members or participants.
- Ask the staff to remove their name tags when serving.
- Adjust the kitchen schedule to conform to the conference room schedule. Some facilities that prepare the food specify mealtimes, and the conference room honors these times. The assistants to the event lay team leader will coordinate any time changes with the Event Kitchen Coordinator.

- Minimize background noise when the kitchen and dining room are within hearing distance of the conference room or chapel.
- Do not introduce or excessively acknowledge the kitchen staff or servers. This diminishes the value of the kitchen servants' witness as anonymous servants, places an expectation on the participants to respond, uses valuable time, and interrupts the cloistered environment of the Emmaus event.
- Check with the Kitchen chair to determine if the Emmaus event has established a standard menu. An established menu saves the Event Kitchen Coordinator time and trouble and frees the kitchen servants from the need to equal or outdo past Emmaus events. It also makes the cost predictable and sets a standard for quality. Each Emmaus Community develops a standard menu that is economical, nutritionally balanced, generous, and appealing. If necessary, consult a dietitian, nurse, or nutritionist for help. Obtain information about participants' special dietary needs from the Registrar.
- Alert the person purchasing food of any special food needs.
- Ensure that ice water is always available at the snack table, at meals, and in the conference room. Provide drinking cups for each participant at the conference room tables.
- Kitchen staff and other behind-the-scenes personnel eat in a separate space after all are served or may wait until the conference room group has been dismissed from the dining room. If this is not possible, they eat in shifts at a separate table, allowing half the group to be available to serve at all times.
- Provide ample food for the participants and team. If a shortage occurs, the support servants supplement the food.
- Provide Communion elements for each Communion service, if the Spiritual Director does not make this provision. If Communion is served at a team commissioning service prior to the event, plan for that, as well as for times during the event that the behind-the-scenes personnel take Communion.

RESPONSIBILITIES THREE MONTHS BEFORE THE EVENT

- ___ Check with the Kitchen chair for an inventory list and learn how the Kitchen chair will support your responsibilities.
- ___ Enlist an assistant for the kitchen's organizational needs.
- ___ Make a chart that lists all refreshments and meals, including times, during the Emmaus event.
- ___ Take the chart to Gatherings to enlist volunteers for the kitchen.
- ___ Invite accountability groups to serve together or assist in preparing a meal together.
- ___ Plan the meals according to the established menu. (Check with the Kitchen chair for this menu.)
- ___ Request a variety of snack items from the community by publicizing at Gatherings.

RESPONSIBILITIES TWO WEEKS BEFORE THE EVENT

- ___ Contact the treasurer to make arrangements for paying for the food and supplies.
- ___ Arrange for the purchase and delivery of food items if requested to do so by the Kitchen chair.
- ___ Check with the Kitchen chair to see if the team will require an extra meal before check-in for the event. If so, determine how many will be eating and who will prepare the meal.
- ___ Post a schedule of talks and prayer times in the kitchen area.
- ___ Develop at the meeting of the behind-the-scenes coordinators a schedule that lists all essential times and activities.

RESPONSIBILITIES AT THE START OF THE EVENT

- ___ Be sure food and supplies have been collected and delivered to the proper location.
- ___ Follow up on arrangements if the team will eat before check-in and have enough people to help prepare and serve the meal.
- ___ Prepare the snacks for check-in and Send-Off with the help of the Snack Assistant.
- ___ Post the event schedule to encourage the kitchen staff to be in an attitude of prayer for the conference room group.
- ___ Double-check special dietary requirements with the Registrar or the assistants to the lay event team leader.

RESPONSIBILITIES DURING THE EVENT

- ___ Stay on schedule with the refreshments and meals, following the event schedule.
- ___ Maintain a servant attitude and be willing to adjust the kitchen schedule to accommodate the conference room activities when necessary.
- ___ Prepare the tables with table agape before each meal at the direction of the Agape Coordinator, observing the agape guidelines.
- ___ Remind volunteers that the Emmaus model calls for servants to remain as invisible as possible as they go about their tasks.
- ___ Maintain a good spirit and camaraderie among the kitchen servants.
- ___ Supervise kitchen volunteers and servers during the event.
- ___ Keep a list of names of those who have helped, and submit it to the board Kitchen chair for future reference.
- ___ Be an encourager and teach others the joy of faithful service.
- ___ Be a mediator when necessary.

RESPONSIBILITIES AFTER MEAL SERVICE IS OVER

- ___ Inventory, label, and pack up any supplies and nonperishable items for use at the next event.
- ___ (*Optional*) Distribute perishable foods to local soup kitchens. Some snacks may be used at a subsequent Gathering or Fourth Day Follow-up Meeting.
- ___ Clean the kitchen completely, and remove all trash. As guests in the facility, plan to leave it cleaner than when you arrived.



SECTION 4— WALK MUSIC/ ENTERTAINMENT COORDINATOR

The Event Music/Entertainment Coordinator arranges for any music needed outside the conference room, especially any after-meal entertainment. The Music Coordinator selects fitting after-meal entertainment that lasts between fifteen to twenty minutes.

The Event Music/Entertainment Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Music/Entertainment Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another; and gain understanding about the boundaries of their service.

Other duties of the Music/Entertainment Coordinator include these:

Enlist musicians besides those serving in the conference room. These musicians will assist with any music at the event Send-Off. In addition, they provide the music at the Emmaus community Communion service before Candlelight. During Candlelight they lead the Community in singing “Jesus, Jesus.” When the Community singing ends, these musicians do not lead the conference room group in singing to the Community.

Arrange for any required after-meal entertainment. The entertainment should be light, humorous, and no longer than fifteen to twenty minutes. Do not enlist participants’ family members for the entertainment. Enlist different people for the entertainment at each event so that the number of experienced persons available for each event increases; this is part of leadership development.



SECTION 5— EVENT PRAYER CHAPEL COORDINATOR

The Prayer Chapel Coordinator has the responsibility for prayer support for the entire Emmaus event. Prayer is a vital part of our growth as Christians, and it is an essential part of the training and preparation for an Emmaus event. Continuous prayer enhances the spiritual environment for the Emmaus experience.

Organized prayer takes place through the Prayer Chapel and the event's prayer vigil. The Prayer Chapel Coordinator solicits prayer support for the speakers, participants, and team; sets up a room for use as a Prayer Chapel during the event; leads the support servants in meditation and prayer times when convenient and appropriate, or enlists the assistance of a nonconference room clergy person to provide this support. The Prayer Chapel Coordinator may choose to appoint one or two assistants to participate with him or her in the Prayer Chapel during the event to pray for the speakers or the participants and any prayer requests received during the event.

During the event, Community members may go to the Prayer Chapel before a talk and pray briefly with the speaker in preparation for a talk. They remain in prayer during the talk to support the speaker—this is prayer agape. Prayer Chapel agape is a powerful and dynamic way for members of the Emmaus Community to support the event by offering their prayers and presence on behalf of the speakers, the Conference Room Team, and the participants. The Prayer Chapel Coordinator also participates in this prayer time with each speaker.

The Prayer Chapel Coordinator designates a room at the Emmaus site for use as a Prayer Chapel. Throughout the event, people come unnoticed to the Prayer Chapel to pray for the speakers; to participate in the event's prayer vigil; and to pray for the participants, the Conference Room Team, and everyone serving behind the scenes. Those who pray remain unnoticed throughout the event. *The Prayer Chapel is not the same space as the chapel or sanctuary where participants worship during the event.* The designated Prayer Chapel is away from the participants' flow of traffic.

The Event Prayer Chapel Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Prayer Chapel Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another, and gain understanding about the boundaries of their service.

The Prayer Chapel Coordinator sets up and maintains the Prayer Chapel throughout the event. In the Prayer Chapel, set up an area with a large cross (with participants' neck crosses hung on it), a candle, a Bible, two hand crosses for speakers, and anything else that will make the room conducive to prayer. Devotional material and aids to prayer can help persons who are unaccustomed to praying for extended periods (see "Prayer Prompts for the Prayer Chapel" in the Sample Letters and Handouts section in this manual). If using background music, play it at a low volume; some persons have difficulty concentrating on prayer with any kind of noise. Display the participants' neck crosses in the Prayer Chapel throughout the event to provide a prayer focus on behalf of the participants. Also provide lists of participants' and Conference Room Team members' names.

RESPONSIBILITIES BEFORE THE EVENT

- ___ Enlist as many people from the Emmaus Community as possible to pray for the team members and participants throughout the event.
- ___ Encourage those who pray to come to the Prayer Chapel at the event site and pray for speakers at the specified time. If they cannot come to the event site, ask them to pray wherever they are during the time of the talk.
- ___ Prepare charts with the names of the talks, the speakers, and the date and times after the selection of the Conference Room Team.
- ___ Ask speakers to name persons from whom they would like support and to solicit the attendance of Emmaus Community members.
- ___ Send those persons a card or letter requesting their prayers and presence for the speaker at the designated time.
- ___ Provide Prayer Chapel agape for the speakers and participants through the behind-the-scenes support servants if holding the event in more remote areas.
- ___ Make arrangements with a Fourth Day clergyperson to provide Communion one time during the event for the support servants, if desired.

RESPONSIBILITIES BEFORE REGISTRATION CHECK-IN

- ___ Set up and maintain the Prayer Chapel throughout the Emmaus event as described earlier in this section.
- ___ Arrange the cross, Bible, two hand crosses for speakers, candle, etc.
- ___ Designate, with the help of an assistant to the event lay team leader, a separate room for the table chapel visits may take place.
- ___ Place charts with speakers' names and talk times in the agape room, the Prayer Chapel, and other appropriate places.

RESPONSIBILITIES DURING THE EVENT

- ___ See that the large cross with the participants' neck crosses gets moved to the Prayer Chapel after Sponsors' Hour.
- ___ Arrange a convenient time to pray with other support servants.
- ___ Keep a record of any assistants who have helped you in the Prayer Chapel.
- ___ Put the hand cross in each speaker's hand prior to his/her talk.
- ___ Be present for prayer with each speaker before, during, and after the talk.
- ___ Return the hand cross to its place on the table.
- ___ Do not reveal any names associated with prayer requests that come to the Prayer Chapel. Display the requests and destroy them after the event.
- ___ Be available to assist in other behind-the-scenes areas when needed and make sure someone is praying in the Prayer Chapel.
- ___ Place a hand cross (or two hand crosses) on the lectern at Closing.
- ___ Return other hand crosses and items used to create the Prayer Chapel (except for your own personal items) to the person responsible for supplies.
- ___ Provide the Prayer chair with a list of assistants who helped.

PRAYER VIGIL

The local Emmaus Community provides prayer support for the event, participants, and team by organizing and staffing a prayer vigil. With the Prayer Chapel Coordinator's encouragement, Community members sign up on a chart for the event time slots during which they will pray. Accountability groups can participate by taking a block of time.

Members of the local Emmaus Community staff the entire prayer vigil. The Community may ask other Emmaus communities around the world to hold a second prayer vigil. This effort supplements but never replaces the local Community prayer vigil. This prayer supplement ensures that prayer surrounds the event for its duration. The vigil represents real prayer on the part of those who sign up, not just the appearance of prayer. Prayer vigil servants may, if they desire, come to the event site to pray in the Prayer Chapel at their chosen times or may pray wherever they are during their assigned time slot.

For live-in events (such as Walk to Emmaus, Chrysalis, etc.), the prayer vigil covers the entire 72-hour period, including times when the participants and team are sleeping. For these events, staff lock the event site facilities from late night to early morning; therefore, the prayer chapel is not accessible to prayer vigil servants at those times.

Event leaders share the prayer vigil chart with the event participants at some point during the event. The prayer vigil chart gives the participants a tangible sign of the loving support of many on their behalf, especially when they see the names of persons who have pledged to interrupt their schedules (possibly including getting up at various hours of the night) to pray for them.

- ___ Make a poster showing thirty-minute time slots for the Emmaus event (from the start through the end of Closing for a live-in event or covering each of the sessions for a non-live-in event).
- ___ Bring the poster to Emmaus Gatherings preceding the event so Community members can choose times and sign their names in the chosen time slots.
- ___ Recruit other Community members to fill any remaining time.
- ___ Obtain a complete roster of your Emmaus Community to use when calling. Call on new members from recent events as well as homebound Community members.
- ___ Involve Fourth Day Community members in outlying areas of the local Community. These groups may agree to accept time blocks to be filled by members of their local group. (Be sure to get specific names for each person filling a slot.)
- ___ Recruit several people to do the calling, especially if you have many empty time slots. Fill the remaining slots at Send-Off or ask persons who come to the Prayer Chapel to volunteer their time in prayer.
- ___ Bring the poster with the prayer vigil time slots completely filled to the event clergy team leader [Spiritual Director] at the start of the event.



SECTION 6— PRAYER PROMPTS FOR THE PRAYER CHAPEL

Revise to fit the circumstances of the Walk and your community.

Begin your prayer vigil by asking God to clear your mind of all outside distractions. Place your thoughts and spirit with the people and the event you are asking God to bless. Be silent for a few seconds and begin to sense God's presence with you. Pray as if you are talking to your best friend—you are!

Ask for the Spirit's blessing of the buildings, grounds, and all items used to bring those present to an awareness of God.

Pray for the [Lay Director or Team Leader], if not by name, by duty. He or she must walk in God's Spirit to address any task that may arise.

Pray for the [Assistant Lay Directors, Assistant Team Leaders, or Coaches] that they may have the courage to sustain the purity of the event and not allow personalities to keep them from fulfilling their promises to God.

Pray that the [Spiritual Director] and Assistants be instruments of God's Spirit.

Pray that the speakers remember whom they represent, that they lay down self and glorify God.

Pray for the talks, for the messages given and received, that all may hear according to need.

Pray for the musicians, that their music may bring God's message and soothe troubled souls.

Pray for the participants:

- the ones who cannot leave their thoughts behind
- the ones uneasy in the setting
- the ones who cannot sleep
- the ones looking for magic, not miracles
- the ones who are open and receiving
- for all the conditions known to God.

Pray for the [Agape, Facilities/Logistics, Kitchen, etc.] servants and all who minister in unrecognized ways.

Pray for the fun and fellowship that will warm hearts and keep the focus on God.

Pray for the Table Leaders that they do not tire. Pray for their renewed strength.

Pray for all the agape gifts, for the hands that made them and the blessing they bring.

Pray for the special times, such as chapel, agape feasts, Closing.

Pray for other Emmaus Communities.

Lastly, give all to our Lord and friend who sees and knows, asking for Jesus' blessing and presence with everyone connected to this event—not only those mentioned but also the families of the participants and leaders—and for the continued renewal of the church and Community.

Close by praising and thanking God for the opportunity given to intercede on behalf of God's children.

Amen.



SECTION 7— WALK REGISTRAR

The Event Registrar, who may or may not be a member of the board or ministry Steering Committee, administers policies set by the Community Board or ministry Steering Committee. These policies include, but are not limited to, the upper limit on the number of event participants, the upper limit on the number of event participants from any one church, The Walk to Emmaus equal commitment rule, the cutoff date for receipt of event applications, the number of applications needed to justify holding the event (each event requires at least twenty confirmed participants two weeks before the dates of the event), the receipt of event fees, and the transfer of monies received to the treasurer.

In most of his or her activities, the Registrar serves as host to the participants who have been invited as guests to this event. These activities are designed to make the participants feel as comfortable and as welcome as possible.

The Event Registrar assembles a proficient committee to assist with the responsibilities, including assisting with registration check-in at the start of the event. Effective committees are part of The Upper Room Emmaus model, and they serve as one avenue of developing leaders for Emmaus and the church.

The Event Registrar and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Registrar. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another, and gain understanding about the boundaries of their service.

RESPONSIBILITIES BEFORE THE EVENT

- ___ Receive applications and deposits.
- ___ Transfer funds to the treasurer.
- ___ Review applications/registrations for completeness in relation to the policies set by the board—for example, clergy signature by the participant's pastor, indication of equal commitment from both members of a married couple, etc.
- ___ Work with the candidate or the sponsor to resolve questions and complete any missing information.

- ___ Present unusual questions not covered by board policy to the Registrar chair for future board action (the role of the Event Registrar is to follow policy; the board establishes policy.)
- ___ Send notifications of receipt of application and acceptance to each participant and sponsor (see the “Sample Letters and Handouts” section in this manual).
- ___ Give each sponsor a copy of instructions related to effective sponsorship for the event being held at this time and place.
- ___ Send a list of participants’ names to the event lay team leader and to the communications team.
- ___ Prepare a list of special medical needs and dietary requirements. Send the list of medical needs to the event lay team leader and the list of dietary needs to the Event Kitchen Coordinator.
- ___ Submit scholarship requests to the individual assigned this task by the board.
- ___ Prepare a waiting list for the next event if necessary, and notify sponsors of those who are on the list.

RESPONSIBILITIES DURING THE EVENT

- ___ Greet the new participants at event check-in, and collect the balance due for registration fees. Have participants confirm the spellings of their names, their addresses, etc., and make necessary corrections. Employ the help of committee members in this process.
- ___ Transfer funds received to the treasurer.
- ___ Prepare a complete list of the new participants and submit to the Prayer Chapel Coordinator and, if applicable, the individual responsible for Sponsors’ Hour.
- ___ After the event has started, prepare a complete list of the new participants and the Conference Room Team with names, addresses, telephone numbers, and email addresses. Give this list to the individual responsible for making copies for the participants’ packets.

RESPONSIBILITIES AFTER THE EVENT

- ___ Prepare an audit of all funds handled for the specific event.
- ___ Submit a copy of the audit to the treasurer.
- ___ Send a corrected list of participants’ names with complete contact information to the communications team.
- ___ Email the corrected list of participants’ names and contact information (in Word, Rich Text, or Excel format) to the Upper Room Emmaus Ministries Office: emmaus@upperroom.org.
- ___ Supply a list of the names of all who worked as registration support assistants to the Registrar Chair or to the person who records information related to progressive servanthood.



SECTION 8— REGISTRAR’S LETTER ACKNOWLEDGING RECEIPT OF APPLICATION

The Registrar sends this letter to a participant candidate to acknowledge receipt of his or her application for an Emmaus event. Revise to fit the circumstances of the event and your Community.

Dear [Participant Candidate’s First Name],

Your application and deposit for the [Community Name] Emmaus Community’s [Emmaus Ministry] event have been received, and your application is on file by date of receipt.

Invitations to attend a specific event are extended on a “first-come, first-served” basis, starting approximately [Number of weeks] weeks before the starting date of the event. Persons whose applications are received early ([Number of weeks] weeks or more ahead of the event) are highly likely to receive an invitation. If we received your application later than that, it is still likely you will receive an invitation; however, it is possible (especially if there was a waiting list from the previous event), that you will not receive an invitation until the following event.

When you receive your invitation, if the date does not work for you, you may decline the invitation; your application will be held, and you will be invited again for the next event.

Please contact me if you have any questions about Emmaus or the [Emmaus Ministry] event. We look forward to your participation!

Sincerely,

[Registrar’s Name]

Registrar

[Community Name] Emmaus Community

Telephone: [Phone Number]

Email: [Email Address]

Permission is granted to copy this page.



SECTION 9— REGISTRAR'S ACCEPTANCE LETTER TO PARTICIPANT

The Registrar sends this letter to a participant when he or she is accepted to attend an Emmaus event. Revise to fit the circumstances of the event and your community.

Dear [Participant's First Name],

We are glad that you have applied to attend [Event] # [Number], being held at [Event Location]. The [Community Name] Emmaus Community and the event team are already engaged in planning, preparation, and prayer for this event.

You have been accepted to participate in the event. It will begin on [Event Start Date] at [Event Start Time] and conclude on [Event End Date] at [Event End Time]. Please clear your schedule for the entire time of the event. It is imperative that nothing interrupt (phone calls, drop-in visits, outside concerns, etc.) this time. In case of emergency, your family will call your sponsor.

The event is casual, so bring comfortable clothes. Most of the time will be spent in the conference room, but there will also be time for an occasional walk outdoors, so plan accordingly. Bring your own toiletry items (soap, shampoo, towels) and bedding (sheets and blankets or sleeping bag and pillow); a mattress will be provided.

All meals and plenty of snacks will be provided during the event. You may want to consider bringing a small sum of money or a blank check to purchase Christian books or devotionals that will be available during the event.

Your sponsor will arrange to pick you up and bring you to the event. Similar arrangements will be made for the return home.

[For Chrysalis] Please remind your parent(s) that they are **invited and welcome** to attend the event's opening Send-Off and Parents' Meeting and the closing service.

Please contact me to confirm your participation or if you have any questions or concerns. The balance owed for the event is \$[Balance]; please bring that with you to the event (cash, or a check made out to the Community). We are looking forward to getting to know you and having you become a member of our Emmaus Community.

Sincerely,

[Registrar's Name]

Registrar

[Community Name] Emmaus Community

Telephone: [Phone Number]

Email: [Email Address]

Permission is granted to copy this page.



SECTION 10— REGISTRAR'S LETTER TO PILGRIM'S SPONSOR

This letter is sent by the Registrar to a sponsor when his/her pilgrim has been accepted to attend an Walk. Revise to fit the circumstances of the Walk and your community.

Dear Sponsor,

Your pilgrim candidate, <Pilgrim's Full Name>, has been accepted for <Walk> being held at <Walk Location> on <Walk Dates>. You should begin preparing now for <his/her> successful participation in this Emmaus Walk.

As a sponsor, you are expected to do the following in support of the pilgrim:

Properly prepare <him/her> for the Walk.

[For Chrysalis] Reassure <his/her> parents about the Walk; invite <his/her> parents to the Send-Off and Closing, and the Parents' Meeting (if there is one).

Be a caretaker for <his/her> family; make yourself available for emergencies, fellowship, and spiritual support during the Walk.

Ask <his/her> friends and family to show support by writing "personal agape" letters.

After the Walk, encourage and assist <him/her> in finding a spiritual support group

Bring <him/her> to the first community Gathering held after the Walk.

As a fellow Christian, continue interest in and support of <his/her> spiritual welfare.

Your specific responsibilities for the weekend are:

Make arrangements to bring your pilgrim to the Walk location by <Walk Start Time>, and to take <him/her> back home after the Walk (after Closing).

Stay with the pilgrim through Send-Off; remain to participate in Sponsors' Hour (if you cannot attend Sponsors' Hour, please have someone attend in your place).

Share in the Candlelight at <Candlelight Location> on <Candlelight Date & Time>.

Share in the Closing at <Closing Location> on <Closing Date & Time>.

Enclosed is an example of letter that you might use to solicit the "personal agape" letters. You are to ask your pilgrim's closest friends and family members (including <his/her> spouse, if applicable) to write personal letters to the pilgrim; the letters are to be at the Walk location by <Agape Letter Date & Time>. These letters are *essential* to the Walk; it is extremely important that you follow through on this task. **We ask that the sponsor, friends, and family members *only* provide letters, and *not* personal agape gifts.**

The Walk team appreciates your support. If you have any questions, please contact me.

Sincerely,

<Registrar's Name>

Registrar,

<Community Name> Emmaus Community

Telephone: <Phone Number>

E-mail: <E-mail Address>

Permission is granted to copy this and the preceding page.



SECTION 11— WALK SPONSORS’ HOUR COORDINATOR

The Community hosts a Send-Off and a Sponsors’ Hour for events that require each participant to have a sponsor. These are typically live-in events; for these events, the sponsors bring their participants to the event site and remain with them until all team members and participants are sent off by the gathered Community to the Conference Room to begin the event (Send-Off). The sponsors then meet for a time of prayer and worship before returning home (Sponsors’ Hour).

The Event Sponsors’ Hour Coordinator ensures that the Community conducts Sponsors’ Hour according to board guidelines. The Coordinator will need several individuals to assist with tasks.

The Event Sponsors’ Hour Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Sponsors’ Hour Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another, and gain understanding about the boundaries of their service.

RESPONSIBILITIES BEFORE THE EVENT

- ___ Ascertain the number of participants by checking with the Registrar. Obtain the proper number of neck crosses and lanyards, plus a few extras in case of last-minute registrations.
- ___ Find out which room in the facility will be used for Sponsors’ Hour.

RESPONSIBILITIES BEFORE SEND-OFF

- ___ Arrange to have the large cross placed in the room where Sponsors’ Hour will be held.
- ___ Place the neck crosses on the lanyards, and distribute them on a table at the front of the room for easy access by the sponsors.
- ___ Have one copy per person if using an order of worship or other handout.

The leader keeps Sponsors’ Hour brief; *hour* is simply a term used to describe this time. Sponsors will enter the chapel in an attitude of prayer. The leader opens the service with prayer. As the leader calls each participant’s name, the sponsor places the participant’s cross

on the large cross. After delivering the participant's cross, the sponsor may choose to kneel and pray for the participant. If a sponsor cannot attend Sponsors' Hour, he or she finds a substitute. If no one present accepts the participant's cross, assign a Community member to deliver it to the large cross. The leader encourages Fourth-Day community members to attend Sponsors' Hour in case they are needed for this task.

After delivering all the crosses, those in attendance may sing a song and close the ceremony with prayer. After the service, the crosses will be moved by the Sponsors' Hour Coordinator to the Prayer Chapel and will remain there until the Closing service. In the Prayer Chapel, Community members pray for the participants by name throughout the event.



SECTION 12— CANDLELIGHT SERVICE COORDINATOR

The Event Candlelight Service Coordinator prepares everything for the Community gathering/prayer/Communion service and takes responsibility for the Candlelight Service details. The Coordinator will require assistance.

The Event Candlelight Service Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Candlelight Service Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another, and gain understanding about the boundaries of their service.

RESPONSIBILITIES

The Candlelight Service Coordinator will arrange for the many helpers needed for this service. Helpers include those who will distribute and collect bulletins and songbooks, those who will collect and tally the offering, musicians for the service (*not* the conference room musicians), the clergyperson who will lead the Communion service, possibly a Fourth Day speaker, those who will serve the Communion elements, and those who will clean up after the service.

The Coordinator appoints a suitable number of people to obtain supplies and bring them to the proper room. These individuals will collect the supplies and return them to the Candlelight Service Coordinator at the close of the service.

The Coordinator also asks several persons to assist with the distribution, lighting, and collecting of candles. They return the candles to the Candlelight Service Coordinator and inform the Coordinator of their status. The Coordinator transmits this information to the Sponsors' Hour/Candlelight Service

Specifics of the Candlelight Service vary significantly for the different Emmaus ministries' events. In particular, the Candlelight service for a Face to Face event takes place during the day, and the event participants remain seated while the Community members process into the room and surround them. Refer to the individual ministries' *Position Specific Resources Manual* and *Directors' Manual* for more details.

IMPORTANCE OF CANDLELIGHT

The Community assembles as they would for a normal Gathering. This reinforcement of the Fourth-Day community is a key activity for the event. Anyone who has attended a Fourth-Day event (Emmaus or other) may attend Candlelight. Sponsors attend Candlelight as part of good sponsorship. Some individuals may travel across the country to attend the event. One advantage of holding the event at a local church is that it allows for maximum Community involvement, and a sanctuary is available for Candlelight.

The assembled Community prays for each participant by name and for the team.



SECTION 13— WALK SUPPLY / LITERATURE COORDINATOR

The Supply/Literature Coordinator has a thorough knowledge of the materials required for an Emmaus event. The Coordinator works with the Supply/Literature chair to ensure the proper amount of supplies and literature for the event. While one person can usually handle this job for the event, include at least one additional person as training for future events.

The Event Supply/Literature Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Event Supply/Literature Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another; and gain understanding about the boundaries of their service.

RESPONSIBILITIES

The Supply/Literature Coordinator maintains an accurate inventory of the supplies needed for the event to avoid shortages or overages. These may cause undue panic or pressure on the community's expense budget. Much of the event's success depends on having the proper supplies, which makes this position critical.

The Supply/Literature Coordinator in most Communities not only orders the conference room supplies (notepads, pens, index cards, folders, etc.) but also the participants' lanyards and crosses, the speaker's hand crosses, worship books, accountability group cards, and any other items. (Some of these items are available through The Upper Room.) Several people can share these responsibilities if desired, but many Communities have experienced better control if one person oversees supplies.

The person in charge of supply/literature stands ready to run errands when unexpected needs arise during an event.

The Coordinator develops a complete list of all Community needs in a supply/literature manual so supplies and literature will be accurately tracked. Communities often have a person in training for this position always; it can be the most demanding of the behind-the-scenes jobs. Find suggested checklists in the "Supplies" section of this manual.

For the live-in events, most Emmaus communities provide a "personal needs" supply basket, containing such items as over-the-counter medicines, toothpaste, toothbrushes, shampoo, adhesive strips, earplugs, and so forth. The Supply/Literature Coordinator usually has the responsibility of keeping this basket stocked.



SECTION 14—WALK TRANSPORTATION / HOUSING COORDINATOR

RESPONSIBILITIES

The Transportation/Housing Coordinator and all assistants attend the orientation session held before the first Conference Room Team meeting. All support assistants attend any meetings called by the Transportation/Housing Coordinator. These meetings help the servants learn and practice their individual roles for supporting the Emmaus event, prayerfully support one another, and gain understanding about the boundaries of their service. Under the guidance of the Transportation/Housing Committee, the Coordinator:

- Arranges for all needed transportation for each Walk
- Arranges of requested housing for person's coming from out of town in support of a pilgrim

When it is necessary to transport the team and participants from one site to another, one large bus may serve the needs of the Community. Many Communities use vans. These usually don't require a special driver's license as do the large buses. Communities will need to confirm the state's requirements in this matter. It will also be wise to make alternate transportation plans in the event of mechanical problems.

If transportation is required, use one driver per vehicle for the entire event to alleviate risk and confusion. The Emmaus Community must carry adequate insurance even if the vehicle's owner has already insured it.



SECTION 15— MEDIA LEADER

RESPONSIBILITIES

The Media Leader ensures that the audiovisual components of the weekend do not distract from the message of the weekend. The Media Leader is the same gender as the weekend participants.

Pre-Walk

- I. Receive training on the audiovisual equipment that will be used during the event—this may be the Community's or the facility's equipment.
- II. Visit the weekend site location to understand the facility's setup.
- III. Attend team meetings to assist with audiovisual needs.
- IV. Provide assistance and guidance for team members who use (PowerPoint) projection.
- V. Provide assistance and guidance to team members who use microphones.
- VI. Discuss with Music Directors what words to songs will be projected.

Walk

1. Be present in the conference room and chapel to support any audiovisual needs.
2. Be aware of any distractions the audiovisual system may be causing and work to minimize distractions (such as microphone feedback or pop-up messages on the computer screen).
3. Be available to troubleshoot audiovisual related problems and assist with solutions.
4. Be a good steward of all equipment.

Post-Walk

Return all equipment in good condition and working order. Report any problems to the board and/or facility.

Why add a Media Leader to the weekend team?

The Emmaus weekend is not designed or intended to make use of extensive technology, audio-visual systems, or media. However, the model requires microphones and amplification for those speaking as well as for the Music Director. The Emmaus Thursday night video and the increasingly common use of projectors and computers with PowerPoint presentations in the conference room require that someone with proficiency in their use be available.

Is the Media Leader an ALD?

No, the Media Leader is not an ALD. The two to three ALDs have a specific set of roles and responsibilities separate from the Media Leader position. Because the Media Leader is not an ALD, he or she does not need extensive team experience and talk experience to fulfill this position. It is wise for the Media Leader to have experience outside the conference room and at least one experience inside the conference room prior to serving as Media Leader related to understanding the flow of the weekend.

Are we required to have a Media Leader?

No, the Media Leader is an optional position. If the ALDs can care for the audiovisual needs of the weekend, a media leader is unnecessary



SECTION 16—COPY FOR THE LECTERN— CONFERENCE ROOM

INTRODUCTION FOR TALKS

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

We light this candle as a symbol of God's presence and we have the open Bible on the altar to affirm that all talks are based on scripture.

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

(Music Director leads Centering Song, usually "Sing Hallelujah to the Lord", while Speaker enters the room)

PRAYER TO THE HOLY SPIRIT

*Come, Holy Spirit,
fill the hearts of your faithful
and kindle in us the fire of your love.
Send forth your Spirit, and we shall be created.
And you shall renew the face of the earth.
O God, who by the light of the Holy Spirit
did instruct the hearts of the faithful,
grant that by the same Holy Spirit
we may be truly wise
and ever enjoy your consolations.
Through Christ our Lord. Amen.*

PILGRIM SHARING AT CLOSING

Name _____

Table _____

Church _____

Walk # _____

Two minutes, please!

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

Permission is granted to copy this page and the previous one to place on the lectern at Closing.



SECTION 17— EXPLANATION OF “DE COLORES” AND MEAL GRACES

“DE COLORES”

The song “De Colores” has a long-standing tradition in Emmaus and similar three-day programs. This song speaks of God’s beauty in the world. According to tradition, people who had experienced the three-day short course in Christianity gave musical expression to their joy of God’s love through the words of “De Colores.” The words are sung to an old folk tune from Majorca, Spain.

MEAL GRACES

The tradition of singing grace before and after meals comes from the Benedictines who prayed God’s blessing before the meal and thanked God for the blessing of the food and fellowship after the meal. Various words have been written for the meal graces, and those words spread throughout various three-day movements around the world. Singing blessings before and after meals has been a tradition in Emmaus since its inception.

The tune “Edelweiss” is copyrighted, and the copyright holder has expressly forbidden the use of this tune without the original words. If your Community has customarily sung a grace to the “Edelweiss” tune, be advised that this decision could subject your community to legal action.



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

In a spirit of generosity, cooperation, charity, and anonymous servanthood, a group of individuals from various parts of the United States provided prayerful and careful thought, time, energy, insight, and field testing for the revised talk outlines. Clergy and laity, women and men, gave of themselves to work through the document. We combined and reviewed all their comments, and staff members at The Upper Room did the final editing.

We extend our gratitude to everyone who helped strengthen the message of these talk outlines, and to their families, who graciously shared these persons with us.

FIRST LAY TALK

TALK #1

PRIORITY

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The Emmaus model sequences the talks in a defined order; each builds on the next to provide pilgrims the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which you will develop your talk. The abbreviated outline helps you see the progression of the main points. Neither outline is a script; you will add personal examples to give life to the content. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. You will incorporate the suggestions offered after your preview. Then your presentation no longer belongs only to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, stewardship of time, and consideration for the listeners.

Overview for Speaker

The PRIORITY talk, while based on the Bible and on God, does not mention either. The talk presents information that will challenge pilgrims to understand that Jesus Christ is their priority in life.

This talk helps highlights the significance of setting a priority for life and causes pilgrims to reflect on their priorities. The talk will raise their awareness of what they have allowed to occupy the center of their lives and will help them begin to reconsider what they want their priority to be.

Set the stage by pointing out one thing that distinguishes human beings from the rest of creation—our freedom to decide, to respond creatively to life situations, to set priorities for our lives. Lighthearted comparisons between the human capacity to establish priorities and the lesser freedom of rocks, plants, or other animals to do so sometimes help draw attention to human potential. Keep in mind that this is not a lecture on biology or anthropology; avoid getting bogged down in differences among minerals, plants, and animals. The talk reflects

on the human capacity to set priorities and the value of a priority that gives direction and meaning to life.

In discussing priorities, avoid mentioning God, Christ, salvation, or other theological words. The talk does not even imply what the participants' priorities ought to be. This talk does not give answers. It raises a question: *What is your priority?* The talks that follow will address the priority of a Christian.

This does not lessen the importance of the PRIORITY Talk. On the contrary, a good PRIORITY Talk can make the difference in opening participants' minds and hearts to the possibility of setting a new priority. The PRIORITY Talk prepares the soil for pilgrims to receive the message of the Emmaus weekend and the call to reestablish Jesus Christ as the center.

The talk speaks to participants' common sense and experience. A helpful way to illustrate the points of this talk may be a story, anecdote, or personal experience. Keep the talk light and humorous, as it will set the tone for the day.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Friday at 9:15 a.m.

EXPANDED OUTLINE

PRIORITY

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Tell about a time when you did not have a clear focus and then realized that you needed to make a conscious decision to change things for the better. Relate the story to everyday life; do not mention God or the Bible.

Option 2: Go immediately to the content below.

My name is _____, and the title of this talk is PRIORITY.

I. Insights

A. During the silence last night, you may have pondered your relationships, some concern, what you are doing with your life, or even why you are here this weekend. In so doing, you may have found yourself reflecting on what has been and is now important to you.

1. This talk invites you to identify your priority in life and to remind you of your power to establish the priorities that will direct your life.

2. Consider this question for a moment: What is your priority in life?
- B. School children learn that three primary classifications of the created order: mineral, plant, and animal. Human beings are members of the animal classification.

One characteristic that distinguishes humankind from rocks, plants, and animals is the degree of freedom we have to make decisions about our lives and about the ends for which we will live. In other words, human beings alone have the capacity to establish their own priorities. We are not slaves to the forces of nature and instinct.
- C. We exercise this freedom in our capacity to respond creatively and purposefully to our environment, circumstances, and limited time on earth; the capacity to rise above mere instinctual responses; the power to exercise some control over our lives.
- D. The freedom to set our priorities is our greatest power. If we want to realize our potential as human beings, we owe it to ourselves to use this power consciously and wisely.
- E. We bring all our human capacities to the service of this freedom.
 1. *Imagination*—the capacity to envision possibilities and alternatives, dream dreams, to have ideals, and long for a better life.
 2. *Intelligence*—the ability to think, reason, evaluate, and plan.
 3. *Will*—the resolve to seek a desired goal, to stick with a chosen course of action, to remain unfettered by impulse or instinct, and to transcend the givens of an inherited situation.
- F. When persons see the possibilities (imagination), evaluate the options (intelligence), resolve to move toward a desired end (will), and set out to accomplish it (action), they exercise the power and freedom to choose a priority.

II. What is a priority?

- A. Webster's *New Collegiate Dictionary* defines *priority* like this:
 1. Superiority in rank, position, or privilege
 2. A preferential rating
 3. Something given or meriting attention before competing alternatives
- B. In simple terms, a priority is a value, goal, relationship, or cause of leading importance in your life.
 1. A priority is what you live for, what gives focus to your life.
 2. A priority is the shaping value around which you order the rest of your life, for better or for worse.
 3. A priority is whatever has first claim on your time, energy, and resources.
 4. A priority is something you consistently prefer to (or feel you must) do, have, work toward, think about, or spend money on—above other possibilities.
 5. A priority is either consciously chosen or set by outside circumstances.
- C. Even if you have many priorities, one priority usually outweighs the rest.

- D. A priority consists of a dynamic interaction among values, beliefs, ideals, and commitment.

Values	+ Beliefs	+ Ideals	+ Commitment	= Priority
(What I love and cherish)	(what I believe is true, right, and trustworthy)	(what I want for self, others, my dreams/hopes)	(what I am willing to do, act on, work toward)	

III. Qualities of an authentic priority

- A. *It is consciously chosen.* Everyone has some priority in practice. But the question is this: How have you set your priorities based on reflection and decisions about the kind of life you want to live? Or have you allowed others' expectations, circumstances, convenience, or culture to set your priorities for you? Choosing (or not choosing) an authentic priority for yourself will greatly influence the quality of your life.
- B. *It gives your life purpose, direction, and meaning.* A person with priorities can grow; a life with priorities can move one toward wholeness and fulfillment. A life without priorities is aimless and may feel useless.
- C. *It gives you enthusiasm, energy, and motivation.* A life without priorities can lead to listlessness and even depression. If a priority does not motivate you to grow and reach for your goals, it is not much of a priority.
- D. *It frees you from the forces of circumstance, expectation, and habit.* You may take a new approach to life, be your true self, set your life in a worthwhile direction. A priority is like a sailboat's rudder and keel, which keep the boat on course. The Greek philosopher Archimedes once said, "Give me a place to stand on, and I will move the earth."
- E. *It is realistic.* A priority falls within the realm of possibility. An unrealistic priority will lead to frustration and disappointment in life.

IV. What is your priority?

- A. Many kinds of priorities exist—as many kinds as there are people. Priorities change as people grow and change.
- B. You can set your own priority, or you can let others determine your priority for you. Some examples of priority are wealth, recognition, happiness, peace, oneself, others, one's country, and many more.
- C. Your answers to the following questions will help you discover your priorities:
1. What do you think about?
 2. How do you spend your money?
 3. How do you spend your time?
- That is your priority!

ABBREVIATED OUTLINE

PRIORITY

Introduction (1–2 minutes)

My name is _____, and the title of this talk is PRIORITY.

I. Insights

- A. During the silence last night, you may have pondered your relationships, some concern, what you are doing with your life, or even why you are here this weekend. In so doing, you may have found yourself reflecting on what has been and is now important to you. What is your priority in life?
- B. One characteristic that distinguishes humankind from rocks, plants, and other animals is the degree of freedom we have to establish our own priorities.
- C. We exercise this freedom in our capacity to respond creatively and purposefully to our environment, circumstances, and limited time on earth; the capacity to rise above mere instinctual responses; the power to exercise some control over our lives.
- D. The freedom to set priorities is our greatest power. We owe it to ourselves to use this power consciously and wisely—if we want to realize our potential as human beings.
- E. In order to do so, we need to bring all of our human capacities to the service of this freedom: (1) imagination, (2) intelligence, and (3) will.
- F. When persons see the possibilities (imagination), evaluate the options (intelligence), resolve to move toward a desired end (will), and set out to accomplish it (action), they exercise the power and freedom to choose a priority.

II. What is a priority?

- A. Dictionary definitions:
 - 1. superiority in rank, position, or privilege
 - 2. a preferential rating.
 - 3. something given or meriting attention before competing alternatives.
- B. A priority is a value, goal, relationship, or cause of leading importance in your life: something for which you live, the shaping value, a commitment that has first claim on you and your resources.
- C. Generally, one priority outweighs the others.
- D. A priority consists of an interaction among:

Values + Beliefs + Ideals + Commitment = A Priority

III. Qualities of an authentic priority

- A. A priority is consciously chosen.

- B. It gives your life purpose, direction, and meaning.
- C. It gives you enthusiasm, energy, and motivation.
- D. It frees you from the forces of circumstance, expectation, and habit.
- E. It is realistic.

IV. What is your priority?

- A. Many kinds of priorities exist, and they change as we grow and change.
- B. How have you set your own priorities, or have you let them be set for you?
- C. Discover your priorities by asking yourself these three questions:
 - 1. What do you think about?
 - 2. How do you spend your money?
 - 3. How do you spend your time?That is your priority!

FIRST CLERGY TALK

TALK #2

PREVENIENT GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The Emmaus model sequences the talks in a defined order; each builds on the next to provide pilgrims the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which you will develop your talk. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will add personal examples to give life to the content. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. You will incorporate the suggestions offered after your preview. Then your presentation no longer belongs only to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, stewardship of time, and consideration for the listeners.

Overview for Speaker

The first morning meditation, The Loving Father and the Prodigal Son, establishes the direction for the day—inviting each pilgrim to enter a new relationship with God, who is full of grace and love. Talk #1, PRIORITY, presented by an Assistant Lay Director, reminded pilgrims that human beings can choose from many options and set a priority for their lives.

The five clergy talks focus on our relationship with God. This talk, the first of the grace talks, introduces the overarching theme of God's grace and shows how God's love begins to work in our lives even before our awareness of it or response to it. PREVENIENT GRACE serves as the foundation for all the other grace talks because it defines the nature of God and the relationship God offers.

The JUSTIFYING GRACE talk will remind pilgrims of the need to respond by accepting God's offer of relationship; they learn to celebrate and nurture this relationship in the MEANS OF GRACE talk. The OBSTACLES TO GRACE talk addresses hindrances to a relationship with God. The final clergy talk, SANCTIFYING GRACE, helps pilgrims understand how Christians grow and mature in their relationship with God.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Friday at 11:15 a.m.

EXPANDED OUTLINE

PREVENIENT GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a personal story of prevenient grace at work in your life.

Option 2: Read Psalm 139:13-15, emphasizing verse 14.

My name is _____, and the title of this talk is PREVENIENT GRACE.

I. Definition of prevenient grace (5 minutes)

- A. The root meaning of the word *grace* (from the Greek *charis*) is “gift.” God, in Christ, offers us the gift of a relationship that includes salvation, reconciliation, and eternal life. (See Ephesians 2:4-9; Second Corinthians 5:18.)
- B. God's grace is one grace with many facets.
 1. We describe the experience of grace with different words—*prevenient*, *justifying*, and *sanctifying*—that relate to the various stages of our spiritual journey.
 2. The nature of grace (one grace experienced in many ways) resembles the mystery of the Trinity (one God in three persons). Within God's grace are both unity and diversity.
- C. Prevenient grace means God is present with us throughout our lives. This grace is most clearly at work from our conception to conversion—from the moment we begin

to be until the time when we accept for ourselves the relationship God offers us in Christ.

1. The term *prevenient* comes from the Latin *praevenire*—“to come before.” In Christian theology, it means **the grace that comes before** any human decision or endeavor. Prevenient grace is at work before our awareness of it.
2. It is the love of God **wooing us**—like a bridegroom courting his bride. (See Revelation 22:17.)
3. It is the will of God **drawing us**. (See John 6:44-47.)
4. Prevenient grace is the desire of God **pursuing us** throughout our lives to bring us into friendship with God—a love that will never let us go. (See Romans 5:8.) The poem “The Hound of Heaven” by Francis Thompson powerfully conveys God’s pursuit of us.
5. It is the gift of God **freeing us** so we may respond to God’s offer of a relationship and place our trust in Jesus Christ. (See Romans 8:31-39; 1 John 4:10, 19.)
6. It is the activity of God **empowering us**, giving us spiritual strength. (See Romans 5:6.)

II. Clear biblical message: Human beings are created in God’s likeness for relationship with the divine. (3 minutes)

- A. In the beginning God created the world, the cosmos, and all things in it—“and God saw that it was good” (Gen. 1: 25).
- B. God created humankind, male and female, in God’s own image and likeness—and declared that they were good. (See Genesis 1:26-31; 2:4-22.)
 1. Like Adam and Eve, each of us is a unique and beloved child of God.
 2. Because God is love (see 1 John 4:16), each of us has the capacity to love and be loved.
 3. Because God is Spirit (see John 4:24) and God created us in God’s image and likeness, each of us is a spiritual being—“wired” for God from the very beginning.
 4. Because we are created in God’s image and likeness, the deepest part of us longs for a relationship with God. As Augustine said in his *Confessions*, “Our hearts are restless until they rest in you [God].”
- C. The good news of our origin in God precedes the bad news of human sin.
 1. Adam and Eve made wrong choices that result in their expulsion from the Garden and bring disorder to all creation. (See Genesis 3; 6:1-11) Yet God provides for them.
 2. Each of us has made wrong choices that separate us from God and diminish our spiritual lives, yet God provides for us.
 3. God’s love and grace are greater than all our wrong choices.

III. God continues to offer relationship. (4 minutes)

- A. God desires a relationship with us even more than we want a relationship with God. (See Jeremiah 31:3.)
- B. The nature of this relationship is that of covenant love.
 - 1. A covenant is the strongest form of relationship identified in the Bible. See the covenants with Noah (Genesis 9:8-17), Abraham (Genesis 15:18-21), Moses and the Israelites (Exodus 19:3-6), and David (2 Samuel 7:5-16).
 - 2. The prophets repeatedly called the Israelites back to a genuine relationship of love and obedience to God. (See Ezekiel 12:1-6; Hosea 3:1-5.) They proclaimed God's promise to make a new covenant with the people. (See Jeremiah 31:31-34.)
 - 3. Jesus offers us a new covenant and a new relationship with God. (See Luke 22:14-20; Matthew 28:18-20.) This relationship is one of love and grace. (See John 13:34-35; Ephesians 2:4-10.)
 - a. Divine love (See John 1:14; 3:16.)
 - b. Seeking love (See Ezekiel 34:11-16; Luke 19:2-10.)
 - c. Everlasting love (See John 13:34-35; Psalm 136.)
 - d. A gift of love (See John 3:16.)
- C. God takes the initiative to seek us; it is not up to us to seek God. (See Genesis 3:8-9.)
 - 1. We experience this divine initiative as grace.
 - 2. Prevenient grace helps us overcome our brokenness and alienation. (See Romans 5:6-11; Luke 15:20-32.)

IV. How do we experience God's prevenient grace? (5 minutes)

[This is a good place for a personal witness. You may choose to share a time when you became aware of God reaching out to you, drawing you, or pursuing you. Prevenient grace is the courtship period of our relationship with God; God woos us into this relationship of grace. God takes the initiative to reach out to us, get our attention, and help us see that a relationship with the divine is the relationship for which we were created.]

- A. **Through events, both positive and negative.** The Holy Spirit can speak to our minds and hearts through the struggles, frustrations, difficulties, and pain of unemployment, divorce, or the loss of a loved one. The Spirit can also speak to us through music, art, and beauty. (See John 16:13-15.)
- B. **Through the care and sacrifice of others** who embody God's love toward us; for example, parents, relatives, and friends. (See 2 Timothy 1:5.)
- C. **Through the body of believers**, the church. The church helps us experience God's grace and presence through corporate worship, prayer, sacraments, and small groups. (See Ephesians 4:11-16.)

- D. **Through the Holy Spirit awakening our conscience** and convincing us that we can never reform ourselves or earn a place in God's family. (See 2 Corinthians 7:9-11.)
- E. **Through the Holy Spirit courting us**, not forcing us.
- F. **Through us to others.** God can work through our words, attitudes, and actions to help others open their hearts and lives to God's prevenient grace.

V. Conclusion

The critical question for each of us this weekend is this: Will we open our hearts to God and accept the relationship God offers us in Jesus Christ?

De Colores!

ABBREVIATED OUTLINE

PREVENIENT GRACE

Lead the Prayer to the Holy Spirit:

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is PREVENIENT GRACE.

I. Define prevenient grace. (5 minutes)

- A. The root meaning of the word *grace* (from the Greek *charis*) is “gift.” (See Ephesian 2:4-9; 2 Corinthians 5:18.)
- B. God's grace is one grace with many facets.
- C. Prevenient grace means God is present with us throughout our lives. This grace is most clearly at work from our conception to conversion—from the moment we begin to be until the time when we accept for ourselves the relationship God offers us in Christ. Prevenient grace is
 - 1. **the grace that comes before** any human decision or endeavor; it is at work before we are even aware of it
 - 2. the love of God **wooing us**
 - 3. the will of God **drawing us**
 - 4. the desire of God **pursuing us**
 - 5. the gift of God **freeing us**
 - 6. the activity of God **empowering us**

II. Clear biblical message: Human beings are created in God's likeness for relationship with the divine. (3 minutes)

- A. In the beginning God created the world, the cosmos, and all things in it—"and God saw that it was good" (Gen. 1: 25).
- B. God created humankind, male and female, in God's own image and likeness—and declared that they were good. (See Genesis 1:26-31; 2:4-22).
- C. The good news of our origin in God precedes the bad news of human sin.

III. God continues to offer us a relationship. (4 minutes)

- A. God desires a relationship with us even more than we want a relationship with God. (See Jeremiah 31:3.)
- B. The nature of this relationship is that of covenant love.
- C. God takes the initiative to seek us; it is not up to us to seek God. (See Genesis 3:8-9.)

IV. How do we experience God's prevenient grace? (5 minutes)

[This is a good place for a personal witness. You may wish to share a time when you became aware of God reaching out to you, drawing you, or pursuing you. Prevenient grace is the courtship period of our relationship with God; God woos us into this relationship of grace. God takes the initiative to reach out to us, get our attention, and help us see that a relationship with the divine is natural—the relationship for which we were created.]

- A. Through events, both positive and negative.
- B. Through the care and sacrifice of others who embody God's love toward us.
- C. Through the body of believers, the church.
- D. Through the Holy Spirit awakening our conscience and convincing us that we can never reform ourselves or earn a place in God's family.
- E. Through the Holy Spirit courting us, not forcing us. Through our words, attitudes, and actions toward others.

V. Conclusion

The critical question for each of us this weekend is this: Will we open our hearts to God and accept the relationship God offers us in Jesus Christ?

De Colores!

SECOND LAY TALK

TALK #3

PRIESTHOOD OF ALL BELIEVERS

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The Emmaus model sequences the talks in a defined order; each builds on the next to provide pilgrims the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which you will develop your talk. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will add personal examples to give life to the content. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. You will incorporate the suggestions offered after your preview. Then your presentation no longer belongs only to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, stewardship of time, and consideration for the listeners.

Overview for Speaker

The first talk, PRIORITY, challenged pilgrims to live up to their human potential—to rise above the animal world. The second talk, PREVENIENT GRACE, encouraged their awareness of God's grace in their lives—to recognize that God calls them into a relationship in Christ. This talk invites pilgrims to participate in the active fellowship and ministry of the Christian community: the priesthood of all believers.

Some Protestants may make a negative association in their minds with the word *priesthood*. However, when properly understood, "the priesthood of all believers" expresses the core of the Protestant Reformation and Roman Catholics through the action of Vatican II have

reaffirmed this concept. All believers, lay and clergy alike, are called and given authority to be priests to one another—to serve as instruments of God’s grace in other people’s lives.

This presentation initiates the concept of the laity in action in and through the church, a concept developed further in subsequent talks throughout the weekend.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Friday at 1:45 p.m.

EXPANDED OUTLINE

PRIESTHOOD OF ALL BELIEVERS

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a personal story of a time when you acted as a priest, a mediator of grace, to someone else.

Option 2: Move immediately to the content below.

My name is _____, and the title of this talk is PRIESTHOOD OF ALL BELIEVERS.

I. Insights

- A. Much of the world today has turned away from God. Evidence abounds. *[Give a few examples of dishonesty, violence, abuse, and inhumanity.]*
- B. While living in today’s world can be discouraging, a Christian does not complain but seeks solutions to problems and applies them.
- C. Human beings find true happiness only in God and the grace of Jesus Christ.
- D. Through salvation offered in Jesus Christ, God has bridged the gap of sin and death that separates people from God and people from other people. (See 2 Corinthians 5:18-20.) Moreover, God calls forth persons in each generation—people like you and me—to stand in the gap with Christ and bridge the separation between people and God in those places and relationships where Christ’s grace needs to be realized.

II. What is the priesthood of all believers?

- A. The priesthood of all believers is a biblical concept crucial to understanding the church and the role of laity in the church. *All* believers, lay and clergy alike, are called and given authority to be priests to one another.
 - 1. All believers are baptized in Christ and are one in Christ. (See Romans 6:3-4; Galatians 3:27-29.)
 - 2. All are members in the body of Christ; no individual is more important than another. (See 1 Corinthians 12:12-27.)
 - 3. This means that the popular understanding that clergy “do ministry” and laity consume it is inaccurate and unbiblical.
- B. What is the role of a priest?
 - 1. **A priest functions as God’s representative in the world**, communicating God’s word and shedding light on God’s will in people’s lives. A priest pronounces God’s word of forgiveness and healing grace.
 - 2. **A priest also acts as the people’s representative to God.** A priest intercedes for the people, going to God for the sake of the people and offering sacrifices of love on their behalf.
 - 3. **A priest is *anyone* who has experienced the love, acceptance, and forgiveness of God** and who helps others experience that grace as well.
- C. Jesus is the great high priest, the supreme mediator between God and people (Heb.6:20; 7:23-28). In Christ, the separation between God and humanity is overcome.
 - 1. Jesus is God’s representative to us: the Word made flesh who mediates God’s grace and truth to us.
 - 2. Jesus is our representative to God. He shared our humanity and lovingly sacrificed his life for our salvation. “Here is the Lamb of God who takes away the sin of the world!” (John 1:29).
- D. All believers share in this priesthood—in partnership with Christ. The members of the Christian community are a royal priesthood. (Read 1 Peter 2:4-5, 9-10.)
 - 1. As part of the priesthood of all believers, each of us is called to represent Christ and share his grace with others. Believers help bridge the separation between people and God; they stand in the gap with Christ.
 - 2. As part of the priesthood of all believers, we participate in Christ’s ministry when we act in loving, sacrificial ways and share the good news of God’s grace and forgiveness.
- E. The phrase “priesthood of all believers” does not mean every person acts as his or her own priest. Rather, believers receive the authority of love to be priests to one another. Christ laid down his life for others to make the grace of God real; we too are called to do this.

- F. The church is the body of Christ—people who have experienced the love, acceptance, and forgiveness of God and have committed their lives to Christ and his ministry of sharing God’s grace with others.

III. The priesthood of believers has a mission.

[Give an example of how you have participated in the priesthood of all believers.]

- A. *To make Christ real for people*; to incarnate Christ in all circumstances of life: personal, family, work, leisure. The church is more than a building or an institution; it is a ministry of love. The church is the community of believers in ministry, the royal priesthood, the body of Christ in the world. We do not simply belong to the church; *we are the church*, wherever we are.
- B. *To be channels of God’s grace*; to share love, acceptance, and forgiveness with other people. God has placed in our hands the keys of God’s reign—the power to bind or unbind people (see Matthew 16:19) by how we share or withhold the grace God has given us. To a person in pain, the words “God loves you,” “You are forgiven,” or a simple prayer can be a word from God. To someone drowning in difficulty, the touch of a hand on the shoulder, the company of a friend, or an offer of help can represent God’s presence.
- C. *To “proclaim the mighty acts of [God]”* (1 Pet. 2:9) with our lives. We can choose to reflect light in the midst of darkness and promise in the midst of difficulty or overcoming widespread attitudes of narcissism, cynicism, fatalism, and hopelessness.

IV. Characteristics of the Mission

- A. *The mission is personal.* Start with yourself. Jesus struggled in the wilderness with his own temptations before setting out on his mission. Be authentic. Avoid religious language and stereotypes. Witness for Christ in a natural way.
- B. *The mission is spiritual.* The spiritual life goes far beyond life after death to encompass the wholeness of life in this world according to God’s will. Jesus worked for God’s deepest desire for people in this world: life in the fullness of God’s grace and truth. This is our mission from God. The priest helps interpret God’s will for people’s lives.
- C. *The mission is service oriented.* We do not act on our own authority but as representatives of Christ. We serve as Jesus served. (See John 13:12-15.)
- D. *The mission is shared.* The mission requires teamwork. Lay and clergy work as partners. None of us can accomplish Christ’s ministry alone. Jesus’ first action was to call together twelve others to share his life and mission.
- E. *The mission calls for our best.* It calls for our best in attitude, ability, and action. Jesus Christ gave his best for us (John 3:16). In turn, we give our best for Christ.

[Tell about a personal experience of functioning as God’s representative in the world.]

V. Conclusion

God calls Christians today not to be passive participants in the problem but to be active partners in mission—to be the church. We have the opportunity to make our lives modern-day translations of the gospel. Each of us has a personal and nontransferable mission: to make Christ real in our lives and share his grace so that others may know God’s salvation. Let’s be the church where we are and help resolve the crisis of spiritual leadership in our world.

De Colores!

ABBREVIATED OUTLINE:

PRIESTHOOD OF ALL BELIEVERS

Lead the Prayer to the Holy Spirit:

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

My name is _____, and the title of this talk is PRIESTHOOD OF ALL BELIEVERS.

I. Introduction

- A. Evidence abounds of how people in today’s world live apart from God.
- B. The Christian seeks solutions to problems and applies them.
- C. Happiness is found only in God and in the grace of Jesus Christ.
- D. Through salvation offered in Jesus Christ, God bridges the separation between people and God.
- E. God calls Christians today to be part of the solution, to stand in the gap with Christ.

II. What is the priesthood of all believers?

- A. “Priesthood of all believers” means that all believers, lay and clergy alike, are called and given authority to be priests to one another.
- B. What is a priest?
 - 1. God’s representative to people
 - 2. The people’s representative to God
 - 3. Anyone who has experienced God’s love, acceptance, and forgiveness and helps others experience grace.
- C. Jesus is the great high priest; he represents God to us and represents us to God.
- D. All believers share in this priesthood. The members of the Christian community are a royal priesthood. (Read 1 Peter 2:4-5, 9-10.)
- E. This does not mean every person acts as his or her own priest. Rather, we serve as priests to one another.

- F. This, then, is what it means to be the church: people who have experienced grace sharing that gift with others.

III. The priesthood of believers has a mission.

- A. To make Christ real for people in all circumstances.
- B. To be channels of God's grace; to share love, acceptance, and forgiveness with other people.
- C. To "proclaim the mighty acts of [God]" (1 Pet. 2:9) with our lives.

IV. Characteristics of the Mission

- A. It is personal. Start with yourself. Be authentic.
- B. It is spiritual. The spiritual is not life after death but the wholeness of life in this world.
- C. It is service oriented. Our mission is to serve as Jesus served. (See John 13:12-15.)
- D. It is shared. The mission requires teamwork. This includes lay and clergy working as partners.
- E. It calls for our best. Jesus gave his best for us (John 3:16). In turn, we are called to give our best for Christ as disciples.

[Tell about a personal experience of functioning as God's representative to the world.]

V. Conclusion

Each of us has a personal, shared, and nontransferable mission: to make Christ real by bearing witness for to him in all we do, and share his grace so that others may know God's salvation.

De Colores!

SECOND CLERGY TALK

TALK #4

JUSTIFYING GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The Emmaus model sequences the talks in a defined order; each builds on the next to provide pilgrims the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which you will develop your talk. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will add personal examples to give life to the content. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. You will incorporate the suggestions offered after your preview. Then your presentation no longer belongs only to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, stewardship of time, and consideration for the listeners.

Overview for Speaker

JUSTIFYING GRACE is the fourth talk of the weekend and the second of the five talks given by clergy on the grace of God. This talk builds on the understanding of prevenient grace described in the first clergy talk. You do not need to review all that has been said or preview all that is yet to come. Focus on the next step on the journey of grace.

In talk #3, PRIESTHOOD OF ALL BELIEVERS, a layperson challenged the pilgrims to be in mission with God, to make Christ real in their world and in their daily lives. Talk #4, JUSTIFYING GRACE, focuses on how an individual accepts the relationship that God offers. In talks #5–7 (LIFE OF PIETY, GROW THROUGH STUDY, and MEANS OF GRACE) pilgrims will learn about life in Christ as an authentic response to God's grace.

Justifying grace is a gift of God. For some it comes with the realization that we do not earn a relationship with God, nor can we take it for granted. We do not work our way into this relationship. In a sense, justifying grace requires a double acceptance: We say yes to the relationship God offers; God says yes to us in creation and again in the cross. Christ died for us while we were yet sinners, which proves God's unconditional love and acceptance of us.

Pilgrims on The Walk to Emmaus are committed Christians. Experience has shown that men tend to relate to the concept of justifying grace as illustrated in the story of the prodigal son. Justifying grace involves our turning around, our awakened awareness, our eyes being opened to God's love and companionship in Christ through the cross, and our willingness to come home and take our place in God's family. This talk focuses on the acts of turning and returning to God—saying yes.

Women tend to relate best to courtship as an analogy for justifying grace. In courtship, when the beloved says yes to the offer of a relationship, everything changes. The lifelong commitment of marriage provides a close comparison to the change that takes place when we say yes to Christ and the church.

This talk will deepen pilgrims' awareness of God's unconditional love for them and lead them to say yes to a living, loving, personal relationship with God in Christ. As you develop the main points of the talk, personalize the content by sharing your own experience of accepting God's invitation to a relationship of unconditional love, which is an act of faith and the beginning of new life in Christ (salvation by grace).

While this talk touches briefly on the reality of sin and separation from God, that is not the focus of the JUSTIFYING GRACE talk. The OBSTACLES TO GRACE talk addresses the issue of sin more directly.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

The talk is scheduled for Friday at 3:00 p.m.

EXPANDED OUTLINE

JUSTIFYING GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: To reinforce the possibility of missing an opportunity to be friends with God, tell a story about someone who refused an offer of friendship, only to realize later that he or she had missed out on the opportunity.

Option 2: As an analogy of God's desire to win our hearts and develop a loving, life-giving relationship with us, tell the story of someone who tirelessly pursued his or her love and finally succeeded in winning the heart of the beloved.

My name is _____, and the title of this talk is JUSTIFYING GRACE.

I. God offers us a relationship of unconditional love and grace. (3–4 minutes)

- A. In the beginning God created the world, the cosmos, and all things in it—including human beings—and God saw that it was good. (See Genesis 1–2.)
 - 1. While poor choices separate us from God and diminish our spiritual lives (see Genesis 3), as in the case of the separation of the prodigal son from the loving father (see Luke 15:11-17), God's gifts of love and grace are greater than all our wrong choices. (See Luke 15:20-24.)
 - 2. Because God created us in God's image and designed us for relationship with God, nothing else can satisfy our soul—not money, sex, or power.
- B. The Bible's central theme tells the story of God calling us back into the relationship for which we were created.
- C. Jesus called people to accept the relationship God offers them. (See Matthew 11:28; Luke 19:1-10.)
- D. God offers us a personal relationship of self-giving love (see 1 John 4:7-12), not a system of rules and regulations.

II. Our acceptance of the relationship (5 minutes)

- A. Justifying grace begins its work the moment we say yes to the relationship God offers us in Christ. Our acceptance changes everything.
 - 1. In the story of the prodigal son, we witness justifying grace in the prodigal's turning from his misery and returning home. Likewise, our return home restores our eternal relationship with the One who knows and loves us better than we know and love ourselves. (See Luke 15:20-24.)
 - 2. Using the analogy of courtship, when we accept God's grace, we say yes to the One who has been wooing and pursuing us, desiring a relationship with us. As in courtship, saying yes changes the nature of the relationship completely. Love wins, and yes marks the beginning of a lifelong commitment to marriage and a shared life. The commitment to this human relationship resembles our eternal commitment to Christ and the church.
 - 3. Responding to grace is an act of faith. We do nothing to merit a relationship with God. (See Romans 3:21-28; Ephesians 2:8-9.)

4. Salvation is instantaneous *and* continuous. We may accurately state the following:
I was saved by grace, I am saved by grace, and I will be saved by grace.
- B. In scripture, this spiritual experience of justifying grace is also known as salvation, healing, conversion, having sin forgiven, and being born again.
[This is a good time to share a personal witness of your own Christian experience or the experience of someone with whom the pilgrims could easily identify.]
- C. We see justifying grace in the cross of Christ. He gave his life to prove God's love for us. (See Romans 5:6-8.)
 1. Jesus' sacrifice for us on the cross restored our relationship with God (symbolized by the vertical line in the cross).
 2. Christ also restored our relationship with neighbor (symbolized by the horizontal line in the cross. (See 2 Corinthians 5:18-20.)
- D. Conversion continues as we keep saying yes to Jesus Christ as our Lord and Savior. This process involves us as we pursue the following:
 1. come to understand ourselves better and acknowledge our continual need for Christ;
 2. come to understand God better and seek more earnestly for God's will in our lives; and
 3. practice the essential spiritual disciplines of prayer, scripture reading, meditation, and active obedience in the ongoing conversion of our will to God's will.

III. God's activity and our response (3–5 minutes)

- A. Justifying grace requires a double acceptance.
 1. God said yes to us in Creation and again in the cross. Christ died for us while we were yet sinners, thus proving God's unconditional love and acceptance of us. (See Romans 5:6-11.)\
 2. We say yes to the relationship God offers us in Christ.
- B. God addresses our intellect; we respond in faith. Faith is a reasonable response to God's revelation. (See Romans 12:1-2; Ephesians 4:17-24.)
- C. God appeals to our wills; by grace we freely choose.
 1. God does not dictate our response; we freely decide, an act of the will. (See Revelation 3:20.)
 2. Christian faith is an act of trust and self-denial; we take up the cross and follow a risen Lord. (See Matthew 16:24-26.)
- D. God touches our hearts; we respond with love and enthusiasm. However, we do not depend upon feelings or trust in our emotions.
- E. God calls us to be disciples of Jesus Christ; we respond with trust and obedience. (See Matthew 11:28-30; Luke 4:16-22.)

1. Saving faith serves as the foundation for obedience and good works; it does not result from them. (See John 14:15-17.)
2. The disciples experienced the life-giving grace of God and invite us to receive it as well. (See Acts 3:1-8.)
3. After accepting God's grace, believers join Christ's mission of teaching, baptizing, and making disciples. (See Matthew 28:18-20.)
4. Spiritual disciplines reflect a faithful response to justifying grace; as we follow the spiritual practices of Jesus, we become more like him.

IV. Introduction of agape (3–4 minutes)

- A. God moves us to the point of acceptance, healing, salvation, or conversion through the loving acts of other Christians.
- B. This God-love is called *agape*, the Greek word for God's unconditional, gracious love. We can never earn or deserve God's love; it is a gift of grace.
- C. During this weekend, Christians will express unconditional love to you in sacrificial ways by praying, serving, and performing other acts of agape—you will know more clearly how much God loves you.
- D. Emmaus Communities from across the nation and around the world have sent letters and other forms of communication to let you know about this agape love.

[Ask the Assistant Lay Directors to present some of the general agape letters/posters/banners from other Emmaus Communities at this time, in addition to the 72-Hour Prayer Vigil chart.]

De Colores!

ABBREVIATED OUTLINE

JUSTIFYING GRACE

Lead the Prayer to the Holy Spirit:

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is JUSTIFYING GRACE.

I. God offers us a relationship of unconditional love and grace. (3–4 minutes)

- A. In the beginning God created the world, the cosmos, and all things in it—including people—and God saw that it was good. (See Genesis 1–2.) [This is point A under Roman numeral II of the Prevenient Grace talk.]

- B. The Bible's central theme tells the story of God calling us back into the relationship for which we were created.
- C. Jesus called people to accept the relationship God offers. (See Matthew 11:28; Luke 19:1-10.)
- D. God offers us a personal relationship of self-giving love (see 1 John 4:7-12), not a system of rules and regulations.

II. Our acceptance of the relationship (5 minutes)

- A. Justifying grace begins its work the moment we say yes to the relationship God offers us in Christ. Our acceptance changes everything.
 - 1. In the story of the prodigal son, justifying grace is evident in the prodigal's turning away from his misery and returning home.
 - 2. When we accept God's grace, we say yes to the One who has been wooing and pursuing us—desiring a relationship with us. Saying yes changes the nature of the relationship completely.
 - 3. Responding to grace is an act of faith. We cannot do anything to merit a relationship with God.
 - 4. Salvation is instantaneous and continuous. It is correct to say: *I was saved by grace, I am saved by grace, and I will be saved by grace.*
- B. In scripture, this spiritual experience of justifying grace is also known as salvation, healing, conversion, having one's sins forgiven, and being born again.

[This is a good time to share a personal witness of your own Christian experience or the experience of someone with whom the pilgrims could easily identify.]
- C. We see justifying grace in the cross of Christ. He gave his life to prove God's love for us. (See Romans 5:6-8.).
- D. Conversion continues as we keep saying yes to Jesus Christ as our Lord and Savior.

III. God's activity and our response (3–5 minutes)

- A. Justifying grace requires a double acceptance.
 - 1. God said yes to us in creation and again in the cross.
 - 2. We say yes to the relationship God offers us in Christ.
- B. God addresses our intellect; we respond in faith.
- C. God appeals to our wills; by grace we freely choose.
- D. God touches our hearts; we respond with love and enthusiasm.
- E. God calls us to be disciples of Jesus Christ; we respond with trust and obedience.

IV. Introduction of agape (3–4 minutes)

- A. One of the ways God moves us to the point of acceptance, healing, salvation, or conversion is through the loving acts of other Christians.
- B. This kind of God-love is called *agape*, the Greek word for God’s unconditional, gracious love for you and for me. We can never earn or deserve God’s love; it is a gift of grace.
- C. During this weekend, Christians will express this unconditional love to you in sacrificial ways by praying, serving, and performing other acts of agape—so that you will know more clearly how much God loves you.
- D. Emmaus Communities from across this nation and around the world have sent letters and other forms of communication to let you know about this agape love.

[Ask the Assistant Lay Directors to present some of the general agape letters/posters/banners from other Emmaus Communities at this time, as well as the 72-Hour Prayer Vigil chart.]

De Colores!

THIRD LAY TALK

TALK #5

LIFE OF PIETY

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The Emmaus model sequences the talks in a defined order; each builds on the next to provide pilgrims the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which you will develop your talk. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will add personal examples to give life to the content. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. You will incorporate the suggestions offered after your preview. Then your presentation no longer belongs only to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, stewardship of time, and consideration for the listeners.

Overview for Speaker

A life of piety is a life lived in relationship with God. While devotional practices enable this relationship, they are not the relationship. Devotional practices nurture, and enrich the relationship with God.

Prayer, the act of relating to God personally, provides the ongoing communication language of the relationship. Meditation offers a time of listening to God and searching the depth of the relationship. Scripture serves as the source of knowing the mind, heart, and will of the One to whom we desire to relate. Worship celebrates our relationship and gives witness to God's activity in our private and corporate lives. Other dimensions of the Christian life flow from this relationship. For instance, evangelism involves proclaiming God's love for all people

and inviting them to join in this relationship. Social action shares the love of this relationship with others by responding to their needs.

The life of piety is a life lived in total connection with God. On the one hand, drawing parallels with our human relationships can help us see the importance of caring for our relationship with God. On the other hand, our relationship with God can inspire and inform the character of our human relationships. Moreover, our human relationships serve as arenas where we can experience our relationship with God.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

The talk is scheduled for Friday at 6:30 p.m.

EXPANDED OUTLINE

LIFE OF PIETY

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

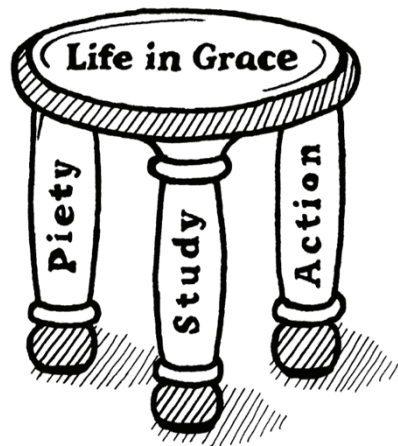
Option 1: Share a story of a time when you gave your heart to God and began to live as a disciple of Jesus Christ.

Option 2: Share the life story of a person that illustrates the main theme of the talk.

My name is _____, and the title of this talk is LIFE OF PIETY.

I. Insights

- A. The phrase “life of piety” suggests a whole life—not just momentary acts, practices, religious routines, or schedules. The aim of a life of piety is not to become pious but to live all our lives in relationship with God. A life of genuine openness to God rather than outward religiosity characterizes a life of piety.
- B. We live a life of piety when our relationship with God is our life’s priority. In the life of piety, we give our hearts to God. *[Display the following image. Explain that a stool with only two legs lacks the stability to support a life in grace.]*



- C. We do not limit a life of piety to a narrow religious aspect of our lives; rather, a life of piety encourages us to extend the influence of our relationship with God to all other relationships.
- D. Jesus' relationship with God moved far beyond simply being a significant part of his life; it was the source of a whole life lived from God's love toward other people. Jesus' words and deeds flowed from his relationship with God. (See John 7:16.) Every aspect of his life reflected his relationship with God. (See John 10:18.)
- E. As in all relationships, we get out of the relationship with God what we put into it. God offers us a relationship; we choose to receive the relationship and live from it.
- F. As in all relationships, we will experience highs and lows. Neither serves as a barometer of the quality or maturity of our relationship with God. Jesus experienced God's presence on the mountaintop (see Matthew 17:1-8) and the sense of God's absence while on the cross (see Matthew 27:45-46). So will we.

II. Characteristics of a high-priority relationship

Any high-priority relationship requires attention, time, honesty, deep commitment, and shared resources. These characterize a relationship with God.

- A. *Attention*—We give our undivided attention to God. Anything less diminishes the relationship. God gives attention to each of us in all the details of our life. God knows the number of hairs on our head. (See Luke 12:7.)
- B. *Time*—All meaningful relationships take time to develop. Adam and Eve walked and talked with God in the garden; Jesus took time away from his family, his disciples, and his ministry to spend meaningful time with God. Can we do any less?
- C. *Honesty*—In an honest relationship, we communicate truthfully and regularly. We share feelings and attitudes, even negative ones. It's been said that a friend is someone who knows all about us and still loves us. In our relationship with God, we hold no secrets;

God already knows everything about us. Honest communication is a two-way street that involves listening as well as speaking. How much do you listen to God?

- D. *Deep commitment*—If we continually skim the surface with significant people in our lives, the relationship suffers. The same is true with God. Lip service or an occasional mealtime prayer will not build a relationship with God. We willingly give of ourselves to make the relationship a priority.
- E. *Sharing*—A healthy relationship supports every part of our life. Likewise with God, out of the depth of that relationship will come resources for living through life's ups and downs, for living a life that will make a difference in the world. A deep relationship with God becomes the root relationship from which all other relationships grow and bear fruit. Our joyful and productive lives please and glorify God. (See John 15:1-11.)

A relationship with God, characterized by attention, time, honesty, deep commitment, and sharing becomes the source of a life fully and joyfully lived in God's grace.

III. Spiritual practices that enhance the relationship

- A. *Prayer*—Prayer, the act of personally relating to God and sharing thoughts and feelings is the communication language of the soul. Meaningful relationships only come about through communication; a meaningful relationship with God only comes with an active prayer life. You decide to pray. The times when we feel least in the mood may be the times when we most need to pray. Set aside a place and time to pray. We open our hearts to God and allow time to listen for God's response. God will be with us.
 - 1. In a life of prayer, we learn more about God, others, and ourselves. Prayer provides a deeper form of communication and relationship than our minds alone can give us.
 - 2. Paul wrote, "Pray without ceasing" (1 Thess. 5:17). Our goal is for prayer to become a lifestyle—a life lived in the presence and power of God.
- B. *Searching the scripture*—Scripture is the source from which we learn the heart, mind, and soul of the One to whom we want to relate. In scripture, we read the witness of God's activity in the lives of others, and our eyes are opened to God's activity in our lives as well. When we approach the Bible with open minds and imagination, we find our own story—we find God speaking to us and our world.
- C. *Meditation*—Meditation focuses our attention on God. We may reflect on a passage of scripture, enter imaginatively into scripture, or remain silent in God's presence. In meditation, we center our hearts and minds on Christ. We silence our many words so we may hear God's word and know God's presence in our midst.
- D. *Worship*—Worship is the fount of Christian life and community. Individually and in gathered community, we express our love and praise to God, confess our sin, receive

God's grace in forgiveness, hear God's truth proclaimed, and respond with a deeper commitment. Worship reminds us of who and whose we are.

- E. *Holy Communion*—In the celebration of Holy Communion, we remember the love God shows us in Jesus Christ. We actively participate in the drama of forgiveness and thanksgiving, receive the bread of life, and receive restoration as brothers and sisters in God's family. Jesus said, "Do this [eating the bread and drinking the cup] in remembrance of me" (Luke 22:19).
- F. *Spiritual direction*—This practice supplements the other practices. Spiritual direction involves investing time with a mature Christian who is willing and able to guide us in the paths that can help us grow in grace and deepen our relationship with God. A mutual relationship of spiritual guidance is called spiritual friendship.

IV. Qualities of a life of piety

- A. *Awareness*—A life of piety leads us to growing awareness of ourselves, others, all creation, and God. Jesus' relationship with God gave him spiritual sensitivity to people and situations around him.
- B. *Desire*—The fire of God's love in our hearts powers a life of piety. We desire to fulfill the relationship, to see it flower in personal and social ways. See Psalm 42:1-2 and Ephesians 3:14-19 where the writer desires to be "filled with all the fullness of God."
- C. *Action*—A life of piety bears fruit in action. (See James 3:17.) Our relationship with God takes form in our daily decisions and lifestyle. Our engagement with reality clarifies, strengthens, and tests our relationship with God.
- D. *Direction*—A life of piety focuses on God, the Alpha and Omega. Jesus knew "that he had come from God and was going to God" (John 13:3). As we live from the relationship God offers, we discover direction. In a disoriented world, we find our center in Christ.
- E. *Naturalness*—A life of piety stays in touch with the real world. God does not call us to leave our everyday life but empowers us to show love where we are. God asks that we be ourselves and share ourselves in grace.
- F. *Courage*—A life of piety exhibits the inward and eternal security that comes from a relationship with God. Freed from fear, we can follow the Spirit's promptings, do as Jesus commands, and live for God's love despite the cost.
- G. *Joy*—A life of piety can provide inner joy that transcends outward circumstances. As Christians, we experience joy in knowing our union with God in Jesus Christ. We serve the Lord out of joy rather than duty (like the elder brother in the story of the prodigal son/loving father).

A person who lives out of a relationship with God displays awareness, desire, and action. Such a person has direction, acts naturally, faces life courageously, and remains joyful in all circumstances.

[Tell a story from your experience of living a life of piety.]

V. Conclusion

The life of piety is a life lived in joyful relationship with God in Christ. Devotional practices and experiences of God are not ends in themselves but groundwork for the process by which Christ comes alive in us (for example, qualities of a life of piety). They daily prepare us to be partners in Christ's ministry.

De Colores!

ABBREVIATED OUTLINE

LIFE OF PIETY

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

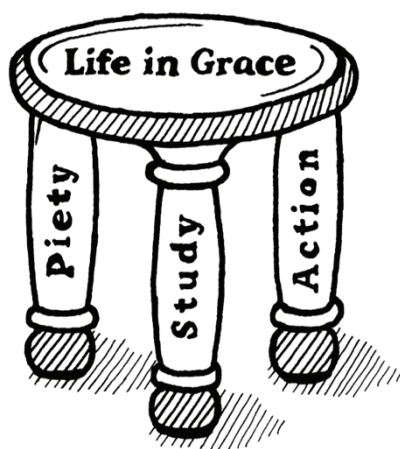
Introduction (1–2 minutes)

My name is _____, and the title of this talk is LIFE OF PIETY.

I. Insights

The phrase “life of piety” suggests a whole life—not just momentary acts, practices, religious routines, or schedules. The aim of a life of piety is to bring everything in our lives into relationship with God.

- A. A life of piety makes our relationship with God our life's priority. *[Display the following image. Explain that a stool with only two legs lacks the stability to support a life in grace.]*



- B. A life of piety encourages us to extend the influence of our relationship with God to all other relationships.
- C. Jesus' relationship with God moved far beyond simply being a significant part of his life; it was the source of a whole life lived from God's love.
- D. As in all relationships, we get out of the relationship with God what we put into it. God offers us a relationship; we choose to receive the relationship and live from it.
- E. As in all relationships, we will experience highs and lows. Jesus experienced highs and lows in his relationship with God.

II. Characteristics of a high-priority relationship

Any high-priority relationship, including a relationship with God, requires the following characteristics:

- A. *Attention*—We give the relationship our undivided attention.
- B. *Time*—We make time to be with the ones we love.
- C. *Honesty*—Honest communication requires telling the truth and attentive listening
- D. *Deep commitment*—If we continually skim the surface with significant people in our lives, the relationship suffers.
- E. *Sharing*—Provides strength for our life, including other relationships.

II. Spiritual practices that enhance the relationship

Prayer—Personally relating to God; the communication language of the soul.

- A. *Searching the scripture*—The source from which we learn the heart, mind, and soul of the One who calls us into relationship.
- B. *Meditation*—Meditation focuses our attention on God in a way that moves beyond words.
- C. *Worship*—Worship is the fount of Christian life and community.
- D. *Holy Communion*—The sacramental meal where, in obedience to Jesus' command, we share the bread of life and the cup of salvation.
- E. *Spiritual direction*—An investment of time with a mature Christian who can guide us.

III. Qualities of a life of piety

- A. *Awareness*—of ourselves, others, all creation, and God.
- B. *Desire*—to fulfill the relationship with God.
- C. *Action*—bears fruit in our decisions and lifestyle.
- D. *Direction*—focused on Christ, following the Way.
- E. *Naturalness*—in touch with reality; being ourselves.

F. *Courage*—inner security, freed from fear to follow truth and do right.

G. *Joy*—exhibits the joy of the Lord in all situations.

[Tell a story from your experience of living a life of piety.]

V. Conclusion

The life of piety is a life lived in joyful relationship with God in Christ.

De Colores!

FOURTH LAY TALK

TALK #6

GROW THROUGH STUDY

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

Pilgrims heard in the PRIORITY talk that humans have the freedom and intelligence necessary to rise above instinct alone and set priorities for our lives. It follows, then, that study is a primary means of growing toward our priority as Christians. Whereas in piety we give God our hearts, in study we give God our minds. When we come to a Christian commitment, we have a limited knowledge of what that commitment really means. Study helps us mature in the fullness of that commitment.

Growth suggests a willingness to change and mature. Study suggests a discipline and willingness to inform our desires, emotions, and intuitions about the Christian life. Growing through study is an important part of the process by which we move closer to imitating Jesus,

the model for our lives. Study is not just an intellectual exercise but the total experience of seeking, encountering, and appropriating the truth for a life fully lived.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Saturday at 8:45 a.m.

EXPANDED OUTLINE

GROW THROUGH STUDY

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you have changed your practice of study and how this has changed your life. Feel free to name the fears or obstacles that had to be overcome.

Option 2: Share the life story of someone else that illustrates the main theme of the talk.

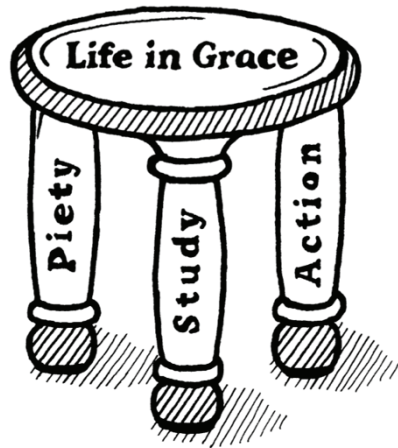
My name is _____, and the title of this talk is GROW THROUGH STUDY.

I. Insights

- A. Study can be an energizing and liberating human activity; it provides the doorway to discovery.
- B. Study is not simply to gather information but to transform every aspect of our lives. Study helps us grow. The aim of study for a Christian is growth in spiritual wisdom and the mind of Christ
- C. The apostle Paul said we are transformed through the renewal of our minds. (See Romans 12:2.) We renew our minds by applying them to worthy topics and activities. (See Philippians 4:8.) Jesus noted that knowledge of truth will set us free. (See John 8:32.) The aim of study for a Christian goes beyond the human desire for information and knowledge to seek the deeper transformation of our hearts and lives—spiritual wisdom and the mind of Christ.
- D. Simple ignorance of the truth impedes many in their spiritual walk. Those with closed minds who stop seeking truth do much evil in the name of religion.

- E. Each of us needs a unique plan for study to enable growth toward Christian maturity. Because we are in different places along the Christian journey, we have differing study needs.
- F. In the LIFE OF PIETY talk, we learned how to give God our hearts. This talk helps us understand how to give God our minds. In a future talk, we will learn how to give God our hands and feet.

[Display the following image of a three-legged stool that has only two legs. Explain that two legs alone do not make a stable or adequate foundation for a life in grace.]



III. Christian study in perspective

- A. Study is a constant part of our life. Babies and children constantly study to discover the world around them. We follow the news to learn about world events. We study our trade to discover and improve our skills on the job. We study to discover new and better ways to run our households. We study to understand new tax forms and to discover ways to survive them. We study what we think will help us discover ways to live fuller, more effective lives.
- B. How much time do we spend studying our Christian ideal, the Christian way? Christianity involves much more than religious externals. Christianity must become the spiritual core from which all our desires, motivations, and decisions arise. This requires study—in other words, we will grow through study. In what ways do we still operate with an immature understanding of Christianity?
- C. Study is a spiritual discipline—the discipline of continual discovery, the exercise of faith seeking understanding. Through study, our patterns of thinking and living change and expand to accommodate greater truth, the mind and way of Christ in us. Through study we exchange destructive habits for new, life-giving ways of thinking and living.
- D. Christian study involves two parts: our being *informed* of the truth (through information, interpretation, evaluation) and our being *formed in* the truth (through regular

application, reflection, growing love for the subject being studied). Our minds will conform to the character of what we study. We study Christ so our lives will be conformed to Christ.

- E. Study is especially crucial today. Ignorance abounds about Christianity. One false notion: Christianity is passive, makes no demands, and gives people a satisfied feeling. This notion confirms the critics of religion who say it only pacifies people. A truer understanding is that Christianity calls for growth and change, does not let us tolerate unmet human needs, and challenges us with revolutionary insights and possibilities for ourselves and the world.
- F. Study is also critical today because the world constantly changes (technology, art, human needs). Life in all its complexity requires a spiritual perspective—a Christ-centered outlook to guide decision making. Christians who study find themselves equipped to share that outlook and call to others to a realistic faith.

IV. Fields of study for growth

- A. *The good news*—Know the good news: God freely gives grace to everyone in Christ Jesus. Seek an ever-deepening understanding of this mystery. Learn to share your faith in an authentic way.
- B. *Scripture*—Study the scriptures to know the heart and will of God. The central purpose of scripture study is not religious information or doctrinal purity for its own sake but inner transformation. (See 2 Timothy 3:16-17.)
- C. *Yourself*—Know yourself, acknowledge that you are a child of God equipped with special gifts for the purpose of sharing God’s grace in your particular situation. Seek to know your gifts, your spiritual purpose in life, your motives, and your needs and weaknesses.
- D. *Others*—Get to know other people from a spiritual perspective; see them as Christ sees them. Seek to know people, their needs, and how the Christian message can reconcile and make their lives new.
- E. *Spiritual classics*—Study the lives and wisdom of the saints, the writings of masters of the spiritual life, and the experience of great people whose lives exemplify true humanity. Expand your perspective through their experience, wisdom, and courage.
- F. *The church*—Study church history, the church’s role in society, and the ever-recurring controversies and challenges. Leaders need this perspective. Study the workings of your own denomination and the issues at hand. Become an informed member.
- G. *History*—The study of history gives us perspective on our times, keeps us humble by reminding us of our commonalities with others, helps us see God’s activity over time, and prevents our making the same mistakes again.
- H. *World*—Study current events, human issues, and the state of humanity today. God loves the world so much that God’s Son came and died for it. We love and seek to understand our world because God calls us to minister in the midst of it.

We keep study in perspective. Though a means to holiness, study is not holiness itself. We study to grow and mature in faith not acquire knowledge for its own merit.

V. Excuses for not studying

A. *"I don't have time."*

1. We find time for what we most value.
2. *[Share some of your own struggle with the time issue.]*

B. *"I don't know what to study."*

1. Ask for advice from pastors, church leaders, growing Christians you admire.
2. Visit a religious bookstore and browse.
3. Check into religious book clubs.

C. *"I don't like to read books."*

1. A short book may contain valuable truths.
2. Accountability groups can provide mutual support for study and discussion and make reading fun.
3. Churches and community colleges offer extension courses and religious seminars that can provide support and guidance for serious study.
4. Alternatives to books include the following:
 - a. denominational magazines and newspapers;
 - b. audio and video recordings and films.

D. *"I don't understand parts of the Bible."*

1. Join the club! That is why we study the Bible.
2. Many aids to Bible study exist, such as the following:
 - a. Commentaries such as *The Interpreter's Bible*, Bible dictionaries, Barclay's commentaries.
 - b. Curriculum material such as Disciple Bible Study, Bible Study Fellowship, etc.
 - c. Other group study opportunities like Companions in Christ.

E. *"Theology confuses me."*

1. If theology puts you off, don't worry about it at first.
2. Theology is nothing more than the study of God. Don't let it intimidate you. Approach it through your own experience. We all have some understanding of who God is and what the Christian life is about; this is our theology.
3. In response to theology, ask the following:
 - a. How is this true to the way I experience it?
 - b. In what ways is the thought process logical and biblical?

- c. Every Christian who reflects on faith in this fashion is a theologian. How would I say it in my own words?

VI. How do I develop a personal study style?

- A. Decide to make Christian study a priority.
- B. Carve out time for study. For some, the best time is early morning; for others, lunch breaks; and for some, before bedtime. *The Upper Room* daily devotional guide is an excellent resource for relating the Bible to daily life. It contains meditations from men and women around the world. The Emmaus Ministries Office will provide you a complimentary copy like this. *[Hold up a copy of The Upper Room.]*
- C. Find the right place: comfortable but not too comfortable; quiet and well lit; a location where you keep all your study tools (Bible, books, journal, paper, pencils or pens, etc.).
- D. Choose a balanced diet of study material over time: Bible, books, current issues. Don't read just any books; read the best.
- E. Keep a reading journal, jotting down quotes that strike home and responding with your own thoughts.
- F. Find a way to share what you are studying through conversation, writing, or living. We learn most when we share it with others.
- G. *[Describe your personal study plan, touching on how you work out the above needs—priority of study, time, place, study material, journal, sharing, etc.]*

Introduce the book table and tell how to obtain the books on the book list in the packets the pilgrims will receive at the end of the weekend. Provide copies of The Upper Room daily devotional guide on the book table or in the packets. Have this resource available for those who are inspired to begin a daily time with God today.]

VII. Conclusion

[Challenge pilgrims to grow through study.]

- A. If we are to grow and be effective persons, we do not stop studying when we finish school.
- B. Likewise, our maturity in Christian thought and action does not stop with confirmation class or Sunday school as a youth.
- C. Life brings change, but we do not let the world determine how we will change.
- D. Growing with grace in the image of God and mind of Christ requires intentional study.

De Colores!

ABBREVIATED OUTLINE

GROW THROUGH STUDY

Lead the Prayer to the Holy Spirit:

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a story or experience from your own life that is brief, personal, and directly related to the main point of this talk. If you cannot think of an appropriate introduction, consult with the Lay Director or a Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you have shifted your practice of study and how this has changed your life. Feel free to name the fears or obstacles that you had to overcome.

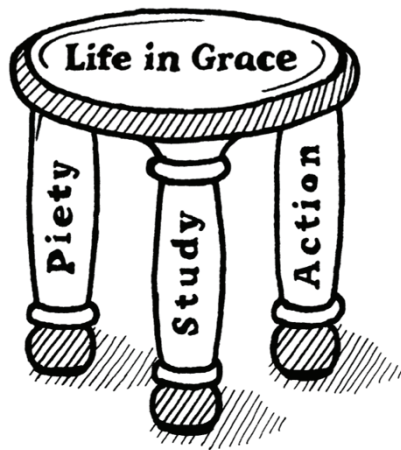
Option 2: Share the life story of someone else that illustrates the main theme of the talk.

My name is _____, and the title of this talk is GROW THROUGH STUDY.

I. Insights

- A. Despite less-than-exciting associations with the word *study* in some minds, study can be an energizing and liberating human activity.
- B. *Study* provides the doorway to discovery.
- C. Study can transform every aspect of our lives.
- D. The purpose of study goes beyond the desire for information to the transformation of every aspect of our lives. We grow in spiritual wisdom and the mind of Christ.
- E. Closed minds do much evil in the name of religion.
- F. Each person needs a unique study plan.
- G. Christian study involves giving God our minds.

[Display the following image of a three-legged stool that has only two legs. Explain that two legs alone do not make a stable or adequate foundation for a life in grace.]



II. Christian Study in Perspective

- A. Study is a constant part of our life; we study what we think will help us live more effectively.
- B. Christianity becomes the spiritual core from which all our desires, motivations, and decisions arise.
- C. Through study, our patterns of thinking and living change and expand to accommodate greater truth, the mind and way of Christ in us.
- D. Christian study involves two parts: our being *informed* of the truth and our being *formed in* the truth.
- E. Christianity calls for growth and change.
- F. Christian study involves giving God our minds.

III. Fields of Study for Growth

- A. *The good news*
- B. *Scripture*
- C. *Yourself*
- D. *Others*
- E. *Spiritual classics.*
- F. *The church*
- G. *History*
- H. *World*

Keep perspective; study is a means to holiness not holiness itself.

IV. Excuses for Not Studying

- A. *"I don't have time."* (Make time.)
- B. *"I don't know what to study."* (Seek guidance.)
- C. *"I don't like to read books."* (Try other modes of study: listening to audiobooks, reading journals on spirituality, or joining a discussion group.)
- D. *"I don't understand parts of the Bible."* (Use commentaries.)
- E. *"Theology confuses me."* (Approach theology from your own experience.)

V. How do I develop a personal study style?

- A. Decide to make Christian study a priority.
- B. Carve out time for study.
- C. Find the right place.
- D. Choose a balanced diet of study material.
- E. Keep a reading journal.
- F. Find a way to share what you are studying.
- G. *[Describe your personal study plan.]*

Introduce the book. Provide copies of The Upper Room daily devotional guide on the book table or in pilgrims' packets.]

VI. Conclusion

[Challenge pilgrims to grow through study.]

- A. We do not stop studying when we finish school.
- B. Likewise, our maturity in Christian thought and action does not stop with confirmation class or Sunday school as a youth.
- C. Life brings change; we do not let the world determine how we will change.
- D. Growing with grace in the image of God and mind of Christ requires intentional study.

De Colores!

THIRD CLERGY TALK

TALK #7

MEANS OF GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of thirty-five to forty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

MEANS OF GRACE is the third of the five clergy talks on the grace of God. All the grace talks focus on our relationship with God. This talk builds on the understanding of prevenient grace and justifying grace described in the first two clergy talks. A deeper exploration of hindrances to our relationship with God in the OBSTACLES TO GRACE talk will follow. The final clergy talk, SANCTIFYING GRACE, will help pilgrims understand how we grow and mature in our relationship with God. You need not review all that has been said or say all that is yet to come. Focus on going the next step in the journey of grace.

Remember that talk #4, JUSTIFYING GRACE, focused on the double acceptance at the heart of the relationship God offers. We accept the relationship, and God accepts us in the midst of our brokenness and welcomes us home. In talk #5, LIFE OF PIETY, and talk #6, GROW THROUGH

STUDY, the pilgrims received instruction about ways to develop their relationship with God in Christ through the classic spiritual disciplines and practices that nurture us in grace. This clergy talk covers some of the same disciplines from a more theological perspective and suggests additional practices that help us experience God's grace.

The MEANS OF GRACE talk raises pilgrims' awareness of God's provision for each of us to become fully mature in Christ. (See Colossians 1:21-29.) Through the means of grace, we receive strength for our daily walk with Christ. The means of grace are those practices that connect us most directly with God's life-transforming love.

As you develop the main points of the talk, personalize the content by sharing your own experience of God in and through these means of grace. **This talk is twice as long as any other talk**; therefore, a break occurs midway through. Taking this break is crucial; otherwise, the need for a restroom break will disrupt the transition to the Dying Moments Communion. At the end of the talk, encourage the group to move to the chapel in silence for a guided meditation, which will be followed immediately by the Communion service. Lunch comes after this service, so honor the schedule.

Question-and-Answer Session after This Talk

MEANS OF GRACE is the only clergy talk that allows pilgrims to ask questions of the speaker. Pilgrims may submit questions in writing on the MEANS OF GRACE talk on 3 by 5 cards to the Lay Director, Assistant Lay Directors, or Spiritual Director(s). After lunch, a long break occurs, followed by a fifteen-minute period in the conference room when the Spiritual Director or Directors respond to the questions deemed most valuable to the learning. *Do not invite spontaneous questions from the floor.* Spiritual Directors are available throughout the weekend to answer pilgrims' personal questions. The questions addressed in the conference room will relate directly to the MEANS OF GRACE talk; limit them to ones most necessary for the entire group to hear discussed.

Here are some notes that may help you answer pilgrims' questions about healing:

- **The Christian tradition makes it clear that Christ heals in three ways:** (1) through instantaneous miracle, (2) through progressive restoration, and (3) through death and resurrection.
- We never forget that **every person Jesus healed or raised from the dead during his earthly ministry ultimately died**—for example, Lazarus (John 11:1-44) and Jairus's daughter (Mark 5:22-43). Christian healing serves for a limited time and purpose. Ultimate healing comes through death and resurrection.
- **Forgiveness is a crucial part of healing.** Forgiveness means letting go of bitterness, anger, guilt, and resentment. It involves unlocking the door of the prison and releasing those held bound in negative attitudes and relationships. Jesus gives us the power to forgive (see Colossians 3:13 and Ephesians 4:32) just as he forgave from the cross (see Luke 23:34). If we do not forgive, anger and bitterness will act as a cancer to our spirits. When bitterness

takes root in our lives, it can destroy other people, and it can destroy us. (See Matthew 6:7-15; 18:15-18.)

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is thirty-five to forty-five minutes long (not counting the question-and-answer period after lunch). It is scheduled for Saturday at 10:15 a.m.

EXPANDED OUTLINE

MEANS OF GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

[Part 1 of this talk consists of 20 to 25 minutes.]

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a personal story or experience of the rituals and practices that have sustained you in a meaningful relationship over the years or on a long journey.

Option 2: Giftwrap a large box with Christmas wrapping paper, and use it as a visual aid. The box needs to hold the following items: pitcher and bowl; loaf of bread and cluster of grapes or a cup and plate; small kneeling cushion or confirmation book; certificates of baptism and membership; clerical stole; ring; Bible; towel; basin (plastic dishpan); small bottle of oil. Explain that the means of grace are those places and practices through which God presents the gift of grace to us.

My name is _____, and the title of this talk is MEANS OF GRACE.

I. The means of grace are sacred moments where Christ is re-presented or becomes present to us anew. (5 minutes)

- A. Sacraments are sacred moments that Jesus gave us by clear instruction and example in the scripture. Sacraments involve our physical senses through outward and visible signs; in addition, they involve our spiritual senses through an inward and spiritual work of grace.
- B. The number of sacraments celebrated within the church varies according to the particular tradition or denomination.

1. Most Christians acknowledge two sacraments: baptism and the Lord's Supper or Holy Communion.
 - a. Jesus said "Go . . . make disciples, . . . baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19).
 - b. Jesus told his disciples, "This [bread] is my body, which is given for you. Do this in remembrance of me" (Luke 22:19). "Then he took a cup, and after giving thanks he gave it to them, saying, 'Drink from it, all of you'" (Matt. 26:27).

Some churches consider other rites or practices to be sacraments as well. Since the Council of Trent (1545–63), the Roman Catholic Church has celebrated seven sacraments. In addition to baptism and the Lord's Supper, these include penance, marriage, holy orders (ordination), confirmation, and healing (also known as extreme unction, the last rites, or anointing of the sick or dying).

- C. Christians adopt an attitude of love and humility toward the differing practices of various traditions. John Wesley said, "We may not all believe alike, but we can all love alike." We may disagree on certain matters like Christian baptism. However, we still find the foundation for our fellowship with one another and treat one another with genuine respect—as members of the body of Christ. (See 1 Corinthians 12:1–14:40.)

II. The two sacraments observed by most Christians (15 minutes)

- A. Baptism is an outward and visible sign of an inward and spiritual work of grace.

[Option 2: Remove the pitcher and bowl from the gift box.]

1. Baptism marked the beginning of Jesus' public ministry. (See Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22.)
2. John the baptizer made it clear, "I baptize you with water for repentance; but one who is more powerful than I is coming. . . . He will baptize you with the Holy Spirit and fire" (Matt. 3:11; parallel passages: Mark 1:8; Luke 3:16; John 1:26, 33).
3. Jesus entrusted the ministry of baptism to his disciples. (See Matthew 28:19-20.) At Pentecost, the promised baptism of the Holy Spirit and fire gave birth to the church. (See Acts 2.) The promise of baptism "is for you, for your children, and for all who are far away, everyone who the Lord our God calls to him" (Acts 2:38-39).
4. Christian baptism marks our new identity in Christ.
 - a. Baptism marks each person as a member of the body of Christ.
 - b. The congregation echoes God's acceptance by promising its support for the newly baptized person on his or her spiritual journey.
 - c. In the history of the Christian church, baptism has been experienced in different modes and at different ages, depending on the denominational understanding.

5. The modes of baptism include the following:
 - a. *Immersion* (put under the water)—symbolizes being buried with Jesus and raised with Christ to walk in newness of life. (See Romans 6:3-4.)
 - b. *Pouring* (where large bodies of water were not available)—another form of anointing; see Exodus 29:7 and Psalm 133:2. Third-century Christian art shows John the Baptist pouring water over Jesus.
 - c. *Sprinkling* (washing by sprinkling water)—“I will sprinkle clean water upon you, and you shall be clean” (Ezek. 36:25). “You were washed” (1 Cor. 6:11).
 6. The age for baptism varies among Christian traditions:
 - a. When adults experience baptism, we celebrate both God’s love and justifying grace together in one act. They accept God’s offer of a relationship; persons are cleansed and incorporated into Christ’s body.
 - b. In the baptism of infants and children, congregations celebrate God’s unconditional love and promise for children’s lives.
 1. Jesus said, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it” (Mark 10:14-15).
 2. The commitment of parents or guardians and the congregation acknowledges God’s love, and the action begun in the baptism of children comes to completion in confirmation.
- B. Holy Communion

[Option 2: Remove from the box the symbols you have selected, such as a loaf of bread and cluster of grapes, or a cup and a plate.]

1. Read 1 Corinthians 11:23-26.
2. Various Christian traditions refer to this sacrament by different names, including Holy Communion, the Lord’s Table, the Lord’s Supper, the Eucharist (which means “grateful”), the Divine Liturgy (Eastern Orthodox), or the Mass (Roman Catholic and some Lutherans).
3. Jesus instituted the sacrament of Holy Communion during his last supper with his disciples, and he commanded them to continue sharing the bread and cup of the new covenant in remembrance of him. (See Luke 22:19-20.)
4. In the first supper after the Resurrection, Christ shared a meal with the travelers on the road to Emmaus. When he broke the bread, their eyes were opened, and they recognized him. (See Luke 24:13-35.)
5. Since the time of the earliest Christians, disciples have shared in this sacramental meal that re-presents the life, death, and resurrection of Jesus Christ to all who come to receive in faith. (See Acts 2:42; 1 Corinthians 10:16; 11:23-26).

6. When we come to the Lord's Table, we come to God's banquet table.
 - a. We experience the inward and spiritual grace conveyed to us through these outward and visible elements of bread and juice/wine.
 - b. At this table all are welcome, and all are fed.
 - c. At this table we glimpse the way God intends the world to be: all of God's children sharing the bread of life and the cup of salvation together in a spirit of gratitude and love for God and for one another.

TAKE THE BREAK NOW.

[Part 2 of this talk consists of 15 to 20 minutes.]

[After the break begin with these words or something similar to mark the transition in the talk.]

Before the break we considered the two sacraments that most Christians agree are means of grace; in other words, ways that God meets our deepest human needs. While every sacrament is a sacred moment, we cannot call every sacred moment a sacrament.

III. In addition to the sacraments (however your congregation defines sacraments), we can describe many other means of grace as sacred moments. (10 minutes)

- A. **Some sacred moments come as a surprise.** God may come to us in a variety of ways, such as through the birth of a child, the beauty of a sunset, or a timely visit from a Christian friend. Each means of grace connects us to the living God and provides the grace we need.
- B. **Other sacred moments may come by divine appointment.** God has given the church special ways to remember and experience Jesus Christ. These sacred moments within the life of the church are called rites, ordinances, and ceremonies—for example, worship, morning and evening prayer, giving money to the poor, visiting the sick and imprisoned.
- C. In the sacred moment of **confirmation**, the church celebrates the spiritual growth and conscious choice of the confirmand. Confirmation marks the confirmand's decision to accept the relationship offered by God—begun in baptism and affirmed now in a public profession of faith in Jesus Christ—and the commitment to take responsibility for living as a disciple.

[Option 2: Remove the kneeling cushion or confirmation book from the box.]

1. In infant baptism, God and the Christian community said, "You are marked as a beloved child of God. You belong to this family, and you are loved." In confirmation the confirmand says, "You are my God. I love you, and I want to live my life in relationship with you and this family of faith."

2. Confirmation signals a transition to a new level of responsibility for personal faith. It marks the transition from spiritual childhood to the personal acceptance of responsibility for living as a disciple of Jesus Christ. (See Ephesians 4:1-16.)
 3. Various Christian traditions view confirmation differently.
 - a. Traditions that practice infant baptism—United Methodists, Lutherans, Presbyterians, Episcopalians, and Roman Catholics—understand confirmation as the time when the young person accepts for himself or herself the gift of salvation.
 - b. For Baptists, the Church of Christ, and others within the Anabaptist tradition, the individual's profession of faith, confirmation, and baptism happen at approximately the same time.
- D. Baptism, call, membership, and ordination
1. In the PRIESTHOOD OF ALL BELIEVERS talk, you learned that in baptism, every Christian is called to a life of ministry.
 - a. Every Christian has spiritual gifts that equip him or her for ministry. (See Ephesians 4:11-13.)
[Option 2: Remove the baptism and membership certificates from the gift box.]
 - b. Every Christian has a calling and a ministry that are essential to the health and well-being of the body of Christ.
 - c. Every Christian has a spiritual gift, and every gift is needed. (See 1 Corinthians 12:12-27.)
 2. Every Christian is called to be a disciple and a member of the body of Christ, the church.
 3. However, not every Christian is called to ordination.
 4. The church can celebrate and confirm a person's call to ministry in a variety of ways.
 - a. Anointing with oil
 - b. Services of installation
 - c. Laying on of hands and blessing
 - d. Consecration
 5. Ordination marks the transition of those called to pastoral leadership or some other form of specialized ministry within the body of Christ. (See Joshua 24:15; Matthew 4:18-22; 28:19; Luke 2:41-52; John 6:66-68; Acts 6:1-6; Romans 12:1-2).
[Option 2: Remove the stole from the gift box.]
 6. The stole worn by ordained persons symbolizes the yoke of Christ.
 - a. Ordination affirms and challenges those called by God to use their unique gift(s) to equip others for ministry. (Acts 13:1-3).

- b. Ordination confirms those called to be set apart for the specialized ministry of preaching and teaching the Word; administering the sacraments of baptism and the Lord's Supper; and caring for the worship, order, and nurture of the church.
- E. Marriage and singleness—The grace of God empowers us to live a loving and productive life, both in our marriage and, for some, in singleness.

[Option 2: Remove the ring from the gift box]

- 1. Every Christian is called to a life of ministry, and every Christian is called to meaningful and loving relationships.
 - a. We are all members of the body of Christ.
 - b. We find our true selves as we share our lives with one another in the Christian community.
- 2. Persons called to singleness can experience abundant grace and joy.
 - a. The single person can find in Christ all that is needed for complete holiness and happiness.
 - b. Every Christian is called to live his or her life in covenant relationship to God and to other Christians.
- 3. Persons called to marriage can also experience abundant grace and joy.
 - a. Christian marriage joins two lives in the presence of God (Matt. 19:4-6).
 - b. Mutuality, love, and the intimate knowledge that comes from a shared life characterizes Christian marriage. (See Ephesians 5:21-31.)
 - c. God intends for marriage to be a means of grace for the children, the extended families, and the whole society. Each spouse re-presents Christ to his or her mate, family, and community.
 - d. Henri J. M. Nouwen wrote, "Marriage is not a lifelong attraction of two individuals to each other but a call for two people to witness together to God's love" [Henri Nouwen, *Clowning in Rome: Reflections on Solitude, Celibacy, Prayer, and Contemplation* (Garden City, N.Y.: Image Books, 1979), 46].

IV. Sacred moments are divine appointments with God.

- A. Sacred moments can be found in the **daily practices** that help connect us to God.

[Option 2: Remove the Bible, towel, and basin from the gift box.] Speakers have mentioned many of these items in the previous two talks. Let me review them briefly and add two more.

 - 1. Prayer
 - a. Jesus invested time daily with God in prayer, providing a significant spiritual model for us. (See Luke 6:12; 9:18; 11:1; Mark 1:35; 6:46.)
 - b. Prayer involves living each moment with our hearts open to God.

- c. Like Paul, we are called to pray for others. (See Ephesians 3:14-19; Philippians 4:6-7.)

[Call attention to the 72-Hour Prayer Vigil chart and to pages in the Worship Booklet for additional help with prayer and meditation.]

2. Scripture study—spending time each day reading the Bible, hearing it expounded, meditating on it, and applying its truths to daily life. (See 2 Timothy 3:16-17; Psalm 119:103-105; Matthew 4:1-11; John 8:31-32.)
 3. Worship
 - a. “I was glad when they said to me, ‘Let us go to the see!’” (Ps. 122:1).
 - b. If we do not center our lives in the worship of God (Deuteronomy 5:6-14; Hebrews 10:19-25), we will begin to worship false gods.
 4. Spiritual friends and active participation in the body of Christ
 - a. Jesus invested time with his disciples. Mutual accountability in a small group is an essential aspect of Christian discipleship. (See John 13:34-35; Acts 2:42-47.)
 - b. Regular participation in the Christian community is an essential means of grace. It provides spiritual nurture and support. (See Hebrews 10:25.)
 5. Fasting is a means of grace that connects us to God.
 - a. Both the Old and New Testaments teach fasting. (See Isaiah 58:5-7; Matthew 4:2-11; 6:16-18.) We understand this discipline as **fasting from the things of earth** to allow time for **feasting on the things of the Spirit**.
 - b. A pastor or spiritual director needs to provide guidance for the spiritual practice of fasting.
 - c. Fasting can include refraining from activities that hinder our relationship with God. We can fast from television, from complaining, or from any activity that keeps us from God.
 6. Generosity
 - a. Jesus invested time and energy in serving and helping others. He willingly sacrificed all power and position in heaven in order to take the lowest position of service (Phil. 2:5-11).
 - b. Before he gave himself for us on the cross, Christ took the most humble role of a servant to teach his disciples the importance of serving others with humility and grace (John 13:1-20).
 - c. Jesus had much to say about giving money. The way a person spends his/her money reveals his/her heart (Luke 12:32-34; Matt. 25:14-29).
- B. Sacred moments occur in the shared experiences of **confession, forgiveness, healing, and reconciliation**. These means of grace restore us to physical and spiritual health, true freedom, and Christian community.

[Option 2: Remove the bottle of healing oil from the gift box.]

1. The Greek word for *healing* in the Gospels is the same word used for *salvation*: *sozo*. (See Luke 7:50; 9:24.)
2. We all require healing and wholeness of some sort: spiritual, physical, emotional, mental, or relational. God wants to make us whole. (See Luke 7:18-23; Matthew 12:15-21.)
3. Healing played an essential role in the ministry of Jesus and the disciples. (See Matthew 9:18-34; Luke 9:1-6; Acts 4:9.)
4. Confession and forgiveness relate to spiritual healing within the body of Christ. “Confess your sins to one another, and pray for one another, so that you may be healed” (James 5:16).
5. The ministry of healing belongs to the church as an expression of God’s love, power, and glory. (See James 5:13-15.)
6. In every authentic healing ministry, Jesus Christ is clearly present and acknowledged as the healer. In fact, Christ re-presented is the only authentic and authoritative means of grace for the forgiveness of sin, physical healing, or inner spiritual healing and human wholeness. (See Matthew 9:2-8.)
7. Reconciliation comes as the restoration of relationship; this is the will of God and the mission of God in the world. (See 2 Corinthians 5:18-19.)

V. God calls us to open ourselves to divine grace in many ways.

- A. In human relationships—in situations like the birth of a child, the return of a loved one, the surprise of a random act of kindness.
- B. In nature—the beauty of a flower or a sunset, the grandeur of a mountain peak or the mystery of a valley stream, the birth of a kitten, the playfulness of a newborn colt.

VI. Conclusion

To make room for the new life in Christ, something old has to die. John 15:1-2 makes clear that God prunes away the dead branches and the unproductive parts of our life in order make us more fruitful and productive. Now we will move to the chapel/sanctuary for a special service of Holy Communion—to share in this sacramental meal where the life, death, and resurrection of Jesus Christ will be re-presented to us. Just like the first disciples, we go to the Lord’s table in all our human weakness and brokenness.

Please go in silence and sit with your table group. The assistants will direct us.

De Colores!

ABBREVIATED OUTLINE

MEANS OF GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is MEANS OF GRACE.

I. The means of grace are sacred moments where Christ is re-presented or becomes present to us anew. (5 minutes)

- A. Sacraments are sacred moments that Jesus gave us by clear instruction and example in the scripture.
- B. The number of sacraments celebrated within the church varies according to the particular tradition or denomination.
- C. Christians adopt an attitude of love and humility toward the differing practices of various traditions.

II. The two sacraments observed by most Christians (15 minutes)

A. Baptism

[Option 2: Remove the pitcher and bowl from the gift box.]

- 1. Baptism marked the beginning of Jesus' public ministry (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22).
- 2. John the baptizer made it clear, "I have baptized you with water; but he will baptize you with the Holy Spirit" (Mark 1:8; parallel passages: Matt. 3:11; Luke 3:16; John 1:26, 33).
 - a. Jesus entrusted the ministry of baptism to his disciples (Matt. 28:19-20).
 - b. Christian baptism marks our new identity in Christ.
 - c. In the history of the Christian church, baptism has been experienced in different modes and at different ages.
- 3. The modes of baptism include:
 - a. *Immersion* (put under the water)—symbolizes being buried with Christ and raised with Christ to walk in newness of life (Rom. 6:3-4).
 - b. *Pouring* (where large bodies of water were not available)—This is another form of anointing; see Exodus 29:7 and Psalm 133:2. Third-century Christian art shows John the Baptist pouring water over Jesus.

- c. *Sprinkling* (washing by sprinkling water)—“I will sprinkle clean water upon you, and you shall be clean” (Ezek. 36:25). “You were washed. . . .” (1 Cor. 6:11).
- d. The age for baptism varies among Christian traditions:
- e. In the baptism of adults, we celebrate God’s love and justifying grace together in one act. God’s offer of a relationship is accepted, and the person being baptized is cleansed and incorporated into Christ’s body.
- f. In the baptism of infants and children, we celebrate God’s unconditional love and promise for their lives.

4. Holy Communion

[Option 2: Remove from the gift box the symbols you have selected, such as a loaf of bread and cluster of grapes, or a cup and a plate.]

- a. Read 1 Corinthians 11:23-26.
- b. Various Christian traditions refer to this sacrament by different names, including: Holy Communion, the Lord’s Table, the Lord’s Supper, the Eucharist (which means “grateful”), the Divine Liturgy (Eastern Orthodox), or the Mass (Roman Catholic and some Lutherans).
- c. Jesus instituted the sacrament of Holy Communion during his last supper with his disciples. He commanded them to continue sharing the bread and the cup of the new covenant in remembrance of him (Luke 22:19-20).
- d. In the first supper after the Resurrection, Jesus shared a meal with the travelers on the road to Emmaus—and their eyes were opened (Luke 24:13-35).
- e. Since the time of the earliest Christians, disciples have shared in this sacramental meal where the life, death, and resurrection of Jesus Christ is represented to all who come to receive in faith (Acts 2:42; 1 Cor. 10:16; 11:23-26).
- f. When we come to the Lord’s Table, we come to the banquet table of God.

TAKE THE BREAK NOW.

[Part 2 of this talk consists of 15 to 20 minutes.]

[After the break begin with these words or something similar to mark the transition in the talk.]

Before the break we considered the two sacraments that most Christians agree are means of grace; in other words, ways that God meets our deepest human needs. While every sacrament is a sacred moment, we cannot call every sacred moment a sacrament.

III. In addition to the sacraments (however your congregation defines sacraments), we can describe many other means of grace as sacred moments. (10 minutes)

- A. Some sacred moments come as a surprise.

- B. Other sacred moments may come by divine appointment
- C. In the sacred moment of confirmation, the church celebrates the spiritual growth and conscious choice of the confirmand. Confirmation marks the confirmand's decision to accept the relationship offered by God.

[Option 2: Remove the kneeling cushion or confirmation book from the box.]

- D. Baptism, Call, Membership, and Ordination
- E. Marriage and singleness—The grace of God empowers us to live a loving and productive life, both in marriage and, for some, in our singleness.

[Option 2: Remove the ring from the gift box]

- F. Every Christian is called to a life of ministry, and every Christian is called to meaningful and loving relationships.
- G. Persons called to singleness can experience abundant grace and joy.
- H. Persons called to marriage can also experience abundant grace and joy.

IV. Sacred moments are divine appointments with God.

- A. Sacred moments can be found in the daily practices that help connect us to God.
 - 1. Prayer
 - 2. Scripture study
 - 3. Worship
 - 4. Spiritual friends and active participation in the body of Christ
 - 5. Fasting
 - 6. Generosity
- B. Sacred moments occur in the shared experiences of confession, forgiveness, healing, and reconciliation. These means of grace restore us to physical and spiritual health, true freedom, and Christian community.

[Option 2: Remove the bottle of healing oil and the handcuffs or rope from the gift box.]

- C. The Greek word for *healing* in the Gospels is the same word used for *salvation*: *sozo*. (See Luke 7:50; 9:24.)
- D. We all require healing and wholeness of some sort: spiritual, physical, emotional, mental, or relational. God wants to make us whole. (See Luke 7:18-23; Matthew 12:15-21.)
- E. Healing played an essential role in the ministry of Jesus and the disciples. (See Matthew 9:18-34; Luke 9:1-6; Acts 4:9.)
- F. Confession and forgiveness relate to spiritual healing within the body of Christ. “Confess your sins to one another, and pray for one another, so that you may be healed” (James 5:16).

- G. The ministry of healing belongs to the church as an expression of God's love, power, and glory. (See James 5:13-15.)
- H. In every authentic healing ministry, Jesus Christ is clearly present and acknowledged as the healer. In fact, Christ re-presented is the only authentic and authoritative means of grace for the forgiveness of sin, physical healing, or inner spiritual healing and human wholeness. (See Matthew 9:2-8.)
- I. Reconciliation comes as the restoration of relationship; this is the will of God and the mission of God in the world. (See 2 Corinthians 5:18-19.)

V. God calls us to open ourselves to divine grace in many ways.

- A. In human relationships—in situations like the birth of a child, the return of a loved one, the surprise of a random act of kindness.
- B. In nature—the beauty of a flower or a sunset, the grandeur of a mountain peak or the mystery of a valley stream, the birth of a kitten, the playfulness of a newborn colt.

VI. Conclusion

To make room for the new life in Christ, something old has to die. John 15:1-2 makes clear that God prunes away the dead branches and the unproductive parts of our life in order make us more fruitful and productive. Now we will move to the chapel/sanctuary for a special service of Holy Communion—to share in this sacramental meal where the life, death, and resurrection of Jesus Christ will be re-presented to us. Just like the first disciples, we go to the Lord's table in all our human weakness and brokenness.

Please go in silence and sit with your table group. The assistants will direct us.

De Colores!

FIFTH LAY TALK

TALK #8

CHRISTIAN ACTION

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

This talk introduces the theme of Christian action, which is further developed in the next three lay talks. The CHRISTIAN ACTION talk focuses on Christians' call to share Christ in word and deed—in all that we do. Through Christian action, we communicate God's friendship in Christ to persons we encounter and in situations of human need in society. (See 2 Corinthians 5:18-19.)

Each person's gifts and personality will determine the style of Christian action taken. Effective Christian action comes about when we feel comfortable with our faith and with the situation in which we find ourselves. Always remember, we share Christ and Christ's love with *people*, not with situations. You, as the speaker, represent a way of life in God's love; do not try to manipulate or control the pilgrims' response.

Christian action seeks to share Christ as fully and effectively as possible in every situation. In one situation, it may mean making friends and introducing them to Christ. In another situation, it may mean offering a helping hand, relieving suffering, and acting to change situations that cause human need. Many situations require attentiveness to all these aspects.

Offer personal illustrations to help pilgrims envision how they can engage in Christian action in a way that is natural to them. The talk will help pilgrims listen for how God may be calling them to action in Christ's name.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Saturday at 3:00 p.m.

EXPANDED OUTLINE

CHRISTIAN ACTION

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you have changed your practice of Christian action and how this has changed your life. Feel free to name the fears or obstacles that had to be overcome.

Option 2: Share the life story of someone else that illustrates the main theme of the talk.

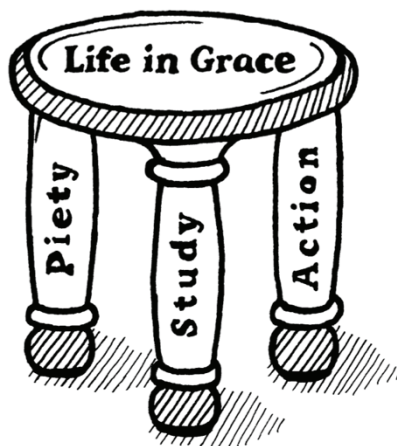
My name is _____, and the title of this talk is CHRISTIAN ACTION.

I. Insights

- A. Christian action characterizes a Christ-centered life, action that flows from personal relationship and commitment to Christ.
 - 1. Christian action means representing Christ and his church in works of compassion. (See Luke 10:29-37.)
 - 2. It bears witness to Christ wherever you may be, in all you say and do. (See Acts 1:8.)
 - 3. It carries on Christ's work of reconciliation in the world according to your gifts. (See 2 Corinthians 5:18-20.)

- B. Briefly review where we have come thus far in the weekend:
1. The LIFE OF PIETY talk encouraged us to give our hearts to God.
 2. The GROW THROUGH STUDY talk encouraged us to give our minds to God.
 3. In this talk on Christian action, we will begin to look at how we can give our hands and feet to God.

[Use the three-legged stool or tripod image to remind pilgrims of the three disciplines supporting a life in grace.]



- C. Jesus said, “I am the way [piety], and the truth [study], and the life [action]” (John 14:6). Christian action characterizes life in its fullness—a life overflowing with God’s love for people.
- D. This talk centers on the action of offering Christ to the world through the witness of your life.

II. Christian action is a natural response to God’s grace.

- A. God’s grace enlightens, unbinds, and strengthens us. Grace awakens us to the greatest reality of our lives—God’s redeeming love and the realization that we have a spiritual kinship with God (made in God’s image) and with all people.
- B. Naturally when we receive the very best—God’s grace—we desire to share it with others. God’s grace creates enthusiasm for passing it on.
- C. People respond uniquely to grace through Christian action according to the gifts God has given them.
1. We have been given the Holy Spirit. Those who have received the gift of the Holy Spirit display spiritual qualities that Paul calls the fruit of the Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal. 5:22). The fruit of the Spirit results from God’s grace coming alive in us; each is an avenue of Christian action.

2. Paul makes us aware that we receive spiritual gifts for ministry. He makes clear that the most excellent gift is love; without love, all other gifts are empty. (See 1 Corinthians 13.)
3. God offers these gifts not for the private ministry of a few exceptional individuals but for the ministry of the entire community of faith.
 - a. Consider what qualities and gifts God has given you for sharing Christ and his grace.

III. Christian action calls for a plan.

- A. Make a plan based on your actual situation and resources.
 1. Christian action does not happen by accident but by deciding to show forth Christ's love in specific ways in word and deed.
 2. Ask yourself: What situation needs God's love? What resources, both personal and physical, does the situation require? What will be the consequences of my action?
 3. Think and pray about your plan for action.
- B. Work your plan.
 1. Trust that when you step out in faith, you will experience the strength and support of the Holy Spirit. (See Matthew 10:20.)
 2. Do not allow difficulty to dishearten you. (See Matthew 5:10-11.) Remember God sometimes uses momentary failure for success in God's own time.
- C. Keep perspective.
 1. A Christian does not neglect family, job, church, or community to do the Lord's work.
 2. Christian action does not consist of occasional heroic acts; it is a way of life that occurs daily.
 3. The rest of life cannot stand still while you take Christian action. Likewise, Christian action cannot wait until you take care of life's necessities.
 4. Christian action is every action a Christian lives.
- D. Gain support for the plan.
 1. The Holy will guide and empower Christian action.
 2. Other committed Christians will join you in your efforts; the disciples went two by two. (See Luke 10:1.)
 3. Your local church can serve as your base camp/community for Christian action.
- E. Implement with authenticity.
 1. It flows from care for others, not from a need to be needed or a desire to control or manipulate others' response.

2. It flows naturally from personal faith experience and personality; it is not forced to fit some preconceived image of evangelism or witness.
3. Christian action does not convey a “better-than-thou” attitude.
4. Christian action takes place in your life arenas:
 - a. Individuals with whom you come in contact;
 - b. Groups, clubs, organizations with which you associate; and
 - c. People you know who need assistance and support.

IV. Friendship is the style for offering Christ to others.

“All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also” (2 Cor. 5:18, GNT).

- A. Reach out to persons with whom you naturally come in contact.
 1. **Start by making a friend.** Take initiative to get to know a person. Understand the person’s life situation, needs, and strengths. Listen and support.
 2. **Be that person’s friend.** Share your own life. Make yourself available in tough times as well as good times. Reach out, help, offer assistance, and show agape love. Let the person see that you have a living faith.
 3. **Introduce your new friend to Christ.** Share your relationship to the Source of life and love. Your new friend will need to have seen Christ in your life. Jesus calls us to be witnesses (see Acts 1:8) in our words and deeds.
 4. *Make a friend, be a friend, and bring your friend to Christ.* Sharing Christ becomes authentic and natural when we make it part of the course of our everyday interactions and sharing of ourselves in relationships.
- B. Reach out to those who need a helping hand. In this way, you manifest God’s friendship. (See Luke 10:25-37.)
 1. Respond to people’s needs, and seek to change situations that cause the need.
 2. Listen to those to whom Jesus listened: the young, the sick, the oppressed, the poor, and the excluded. The persons to whom we listen determine what we hear, and what we hear determines our Christian action.
 3. Stand with those with whom Jesus stood. In what ways do you choose safety, comfortable surroundings, and friendship with the powers that be? When do you step out and risk standing with those who need a friend or an advocate? Where we stand determines what we see, and the human reality we see determines our response.
- C. Reach out with Christ, and grow in God’s love toward all persons.
 1. As with prayer and study, make service a regular part of your life—a discipline—not something you do only when you feel moved. This discipline will help you outgrow self-centeredness.

2. Christian action requires that you consider other persons' welfare as important as your own. Identify with those in need, and do for others what you would want them to do for you. (See Matthew 7:12.)
3. Christian action involves a commitment to take up the towel (see John 13:14-15) and become a servant with Jesus Christ. Serve selflessly without concern for results and recognition.
4. *[Describe your plan of action.]*

V. Conclusion

- A. Remember that Christian action is a grateful response to God's grace, empowered by the Holy Spirit, that helps us grow in Christ's likeness.
- B. Participating in Christian action encourages you to live up to the image of God in which you were created—you live into your potential for loving God and your neighbor with your whole life.
- C. Your mission is to pass on the gift of grace you have been given.
- D. Christian action extends Christ's work.
 1. In Zell an der Mosel, Germany, a statue of Christ lost its hands during a World War II bombing raid. On the wall beside the statue is a sign that reads: "Christ has no hands but yours."
 2. God counts on you to continue the work of Christ in the world.

De Colores!

ABBREVIATED OUTLINE

CHRISTIAN ACTION

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

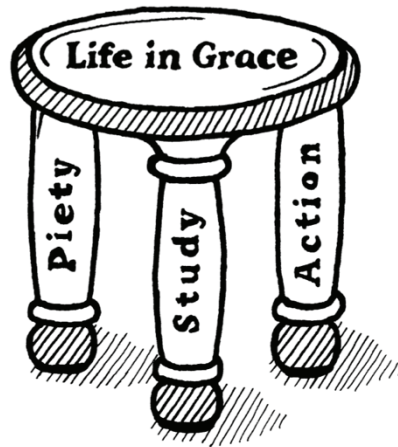
Choose a story or experience from your life that is brief, personal, and directly related to the main point of this talk. If you cannot think of an appropriate introduction, consult with the Lay Director or a Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk

My name is _____, and the title of this talk is CHRISTIAN ACTION.

I. Initial Insights

- A. Christian action characterizes a Christ-centered life, action that flows from personal relationship and commitment to Christ. It bears witness to Christ and carries on his work wherever you are, in all you say and do.
- B. It carries on Christ's work of reconciliation in the world according to your gifts. (See 2 Corinthians 5:18-20.)
- C. Briefly review where we have come thus far in the weekend:

[Use the three-legged stool or tripod image to remind pilgrims of the three disciplines supporting a life in grace.]



- D. Jesus said, "I am the way [piety], and the truth [study], and the life [action]" (John 14:6).
- E. This talk centers on the action of offering Christ to the world through the witness of your life.

II. Christian action is a natural response to God's grace.

- A. God's grace awakens us to the greatest reality of our lives—God's redeeming love and our spiritual kinship.
- B. Because we have received such a gift, we desire to share it with others enthusiastically.
- C. People respond uniquely to grace through Christian action according to the gifts God has given them.
- D. Consider what qualities and gifts God has given you for sharing Christ and his grace.

III. Christian action calls for a plan.

- A. Make a plan based on your actual situation and resources; Christian action does not happen by accident
- B. Work your plan; the Holy Spirit will support you.
- C. Keep your perspective; integrate your action with other aspects of your life.

- D. Gain support for the plan; call on Christian friends and your local church.
- E. Implement with authenticity, acting out of natural concern.
- F. Christian action takes place in your life arenas: relationships, groups, and people who need assistance and support.

IV. Friendship is the style for offering Christ to others.

- A. Reach out to persons with whom you naturally come in contact. *Make a friend, be a friend, and bring your friend to Christ.*
 - 1. Reach out to those who need a helping hand.
 - 2. Reach out with Christ, and grow in God's love toward all persons.
 - 3. [Describe your plan of action.]

V. Conclusion

Christian action is response to God's grace, a discipline by which we live into our potential, a persons made in God's image. Our mission is to pass on the gift of grace we have been given.

FOURTH CLERGY TALK

TALK #9

OBSTACLES TO GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

This talk intends to help pilgrims identify obstacles to their relationship with God and open themselves to the work of the Holy Spirit and the spiritual disciplines that will enable them to overcome those obstacles. The pilgrims learned they are created in the image of God for a relationship with God (*prevenient grace*) and God invites them to accept this relationship in and through Jesus Christ (*justifying grace*). They also learned that *justifying grace* involves more than a single decision of faith; living the Christian life requires us to employ all the *means of grace* God offers us through Christ and his church. Just before lunch they participated in the Dying Moments Communion service, which allowed some of them to give up part of their personal pain and brokenness (a wrong attitude, action, wound, or addiction). In that sacramental moment, they saw and heard the Holy Spirit remove each obstacle to grace they had the courage to name.

Obstacles to grace are those cunning ways we let the things of the world, the flesh, and spiritual evil disrupt our relationship with God and with our neighbor. Simply put, this talk covers the topic of *sin* and how to overcome it. Normally, the human journey is the story of how each of us struggles with the choices and forces that form barriers between God and ourselves. As Christians, we all experience times when we refuse to let God love us and save us by grace alone—because of bad theology, wrong choices, or poor self-image. One goal of this talk is to help pilgrims better understand the many ways we diminish our relationship with God by worshiping false gods and investing our time and attention in the wrong areas. A second goal is to help pilgrims understand ways we diminish and even destroy our relationships with others in the body of Christ when we neglect the means of grace and let anything other than God become our priority.

We clearly see the primary means to overcome the obstacles to grace in the cross of Jesus Christ. In the cross we can overcome every obstacle to grace. In Christ we discover the grace and power to worship God in spirit and in truth. In Christ we find the help we need to remain faithful in all our relationships. In the cross of Christ, we can find restoration for every relationship—and the beginning of the renewal of all creation.

Our spiritual life and growth in Christ are possible because grace overcomes sin. At the end of this day on the Emmaus Walk, participants will experience the Candlelight service where the Emmaus community gathers to pray for them and support them as they deal with other obstacles to grace in their lives. In the examination of conscience that follows, pilgrims will have the opportunity to come to God in prayer, renew their relationship with Jesus Christ, and deal with the obstacles to grace in their lives. All the Spiritual Directors will be available to assist the pilgrims who need guidance in this process. For many pilgrims, this talk and the rest of the events of this day will work together to become a profound experience of unconditional love and grace.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Saturday at 4:30 p.m.

EXPANDED OUTLINE

OBSTACLES TO GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for

assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you overcame some obstacle to grace and how doing so changed your life. Feel free to name the fears or obstacles you had to overcome.

Option 2: Share the life story of someone that illustrates the main theme of the talk.

My name is _____, and the title of this talk is OBSTACLES TO GRACE.

I. The Christian life takes place in a real world affected by the consequences of sin. (3–5 minutes)

A. Obstacles to grace are common.

1. We all experience obstacles to grace.
2. An obstacle to grace is anything that keeps us from enjoying the loving relationship God offers us in Christ.

B. Sin is self-centeredness rather than God-centeredness.

[Show a visual like the following to help pilgrims remember this point. Point out the capital I in the word sin.]

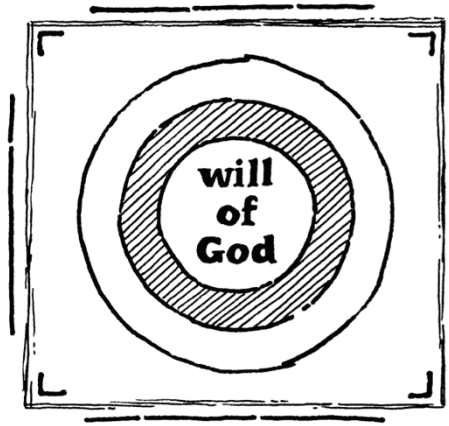


Some have described sin as the “big I”—making myself the center of the universe and the standard for supreme goodness instead of acknowledging God as the rightful center of all creation.

C. Sin is alienation.

1. Alienation from God, from others, and even from ourselves at times is the essential nature of every obstacle to grace.
2. The Greek word for sin is *hamartia*, an archery term meaning “to miss the mark or target.”

[Show a visual like the following as you discuss points a and b.]



- a. We can miss the mark in any direction—by aiming too high as well as too low or too far to the right as well as too far to the left.
- b. Sin is anything that causes us to miss the target of God’s will for our lives. It is anything that separates us from the love of God and the love of our neighbor. (See Matthew 22:36-40.)
3. In a broader sense, sin is anything that diminishes life.
 - a. Sin can be an abuse of any part of God’s creation—the land, water, or air; as well as plants, animals, and people. (See Genesis 1:1-31, especially vv. 28-31.)
 - b. For Christians, anything less than the new creation in Jesus Christ falls short of the biblical vision. (See 2 Corinthians 5:17; Revelation 21:1-4.)

II. Three primary types of obstacles to grace are these: those that hinder our relationship with God, others, and ourselves. (3–5 minutes)

[You may use a personal example to illustrate each of the following main points.]

A. Obstacles to our relationship with God

[List the following words in the center of a poster, overhead projection, or board, leaving space as shown so you can add other words horizontally in section B. Write the words as shown so that they will fit in the vertical part of a cross, but do not reveal the cross shape yet.]

Idolatry
Blasphemy
Resisting

Ignoring
Disobedience
Unbelief
Ignorance
Pride
Unforgiveness

1. Idolatry—worshiping and serving false gods. (See Deuteronomy 5:7-8.)
2. Blasphemy—speaking irreverently or profanely of God; using God’s name to curse or revile anyone or anything. (See Deuteronomy 5:11.)
3. Resisting God—refusing to obey the will of God; quenching the Spirit of God. (See 1 Thessalonians 5:19.)
4. Ignoring God—not making time for God in our lives, thereby breaking the sabbath for ourselves, our families, and our employees. (See Deuteronomy 5:12-15.)
5. Disobedience—Sin is intentionally rejecting the relationship that God offers and failing to develop the talents and abilities God has given us. (See Luke 19:11-27.)
6. Unbelief—refusing to believe and obey the truth.
7. Ignorance—unknowingly alienating ourselves from God and others. Our lack of understanding can defeat us.
8. Pride—focusing attention on ourselves rather than giving honor and glory to God. (See Matthew 6:5-8.)
9. Unforgiveness toward God or others—If we do not forgive, we cannot be forgiven. (See Matthew 6:9-15.)
 - a. Forgiveness is not the same as forgetting, nor does it imply remaining in an abusive or hurtful relationship.
 - b. Speak to one of the Spiritual Directors if bitterness or unforgiveness is an obstacle to grace in your life.

B. Obstacles to our relationship with others

[Add a horizontal row of words to the vertical list.]

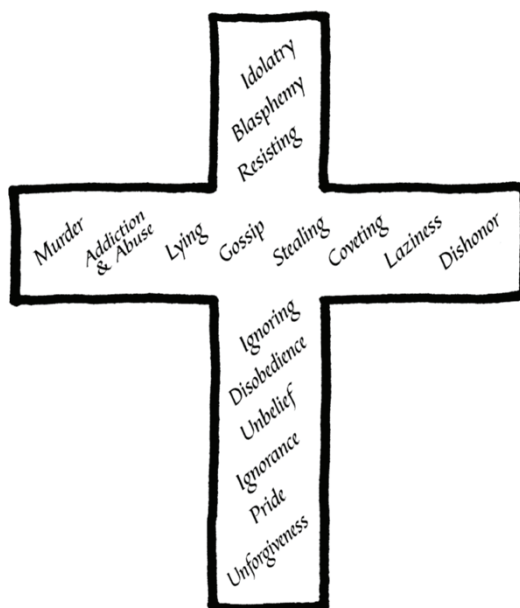


1. Murder
 - a. The Ten Commandments say clearly, “You shall not murder” (Deut. 5:17).
 - b. Murder extends far beyond a physical act. Abuse of power can wound or kill others psychologically, emotionally, and even spiritually.
2. Addiction and abuse—can take many forms.
 - a. Any physical abuse, substance abuse, or abusive relationship diminishes life and becomes an obstacle to grace.
 - b. Any form of sexual abuse—adultery, promiscuity, pornography, and all forms of sexual exploitation of children, youth, and adults—creates an obstacle to grace. (See Deuteronomy 5:18; Matthew 5:27-30.)
3. Lying—saying things we know are untrue. (See Deuteronomy 5:20.)
4. Gossip or slander—making statements with the intent of hurting others.
5. Stealing—taking possessions away from those who own or deserve them. (See Deuteronomy 5:19.)
6. Coveting—dissatisfaction with what we have. (See Deuteronomy 5:21). This can manifest in an unhealthy desire for position, power, property, or relationship that others have.

7. Laziness—refusing to be a good steward of the life, gifts, graces, property, and power God has entrusted to you.
8. Dishonor
 - a. When we dishonor our parents, spouses, children, and other primary relationships in our family, we create an obstacle to grace in our prayer life, and our dishonor has consequences for generations to come. (See Deuteronomy 5:16.).
 - b. When we dishonor our spiritual leaders, pastors, and others in positions of authority established by God, we create obstacles to grace.
- C. Obstacles to our relationship with ourselves
 1. Lack of love—refusing to love ourselves in a healthy manner so that we can love our neighbor. (See Mark 12:29-34.)
 2. Bitterness, like a dangerous virus of the spirit, can quickly spread to others. (See Hebrews 12:14-15.)
 3. Spiritual blindness (See Luke 6:37-42.)

III. Through Jesus Christ, we can overcome the obstacles to grace.

[Draw a cross shape around the words as you explain that Christ can encompass and overcome every obstacle.]



- A. The vertical line in the cross reminds us that Jesus Christ restores our relationship with God. In Christ we:
 1. Remember our reconciliation. Jesus' ministry began with the call to repentance, the offer of forgiveness, and the promise of eternal life. (See Mark 1:14-15.)

2. Remember our baptism.
 3. Recover our identity as children of God. We center our faith in the cross of Jesus Christ because it stands as the most powerful witness to the central message of the Bible: God created us, God loves us, and God gave his only Son that we may have eternal life. (See John 3:16.)
 4. Receive the power to walk in the Spirit.
 - a. The Christian life is possible if we accept the life of Jesus as our model and rely on the power of the Holy Spirit to lead us in our relationship with God.
 - b. A life in grace involves the daily practices of piety, study, and action that we have learned about this weekend.
 5. Resist evil and renounce the forces of the evil one (James 4:7-8).
- B. The horizontal line in the cross reminds us that Jesus Christ restores our relationship with ourselves and with our neighbors. In Christ we:
1. Come to know and love our true selves; therefore, we are reconciled to ourselves.
 2. Become reconciled to our neighbors; therefore, we can love one another, live in peace, and seek justice together.
 3. Seek spiritual guidance from others in the body of Christ. A spiritual friend is someone who knows the pathways in a relationship with God and the obstacles to grace; he or she walks along with us on our spiritual journey and helps us discern the will of God.
 4. Participate in the means of grace, including a small group where members commit to accountable discipleship.
 5. Pray for leaders and those in authority over us. (See 1 Timothy 2:1-4.)
 6. Love our enemies (see Luke 6:27-30), feed the hungry; clothe the naked, etc. (See Matthew 25:34-40.)

IV. Conclusion

The Christian life is a daily decision to take up our cross and follow Jesus Christ. (See Matthew 16:24-26.) It is a life lived in the shape of the cross, with appropriate attention given to our relationship with God and our relationships with others. There is always more grace in God than there is sin in us. (See Romans 5:20-21.) Nothing can separate us from the love of God in Christ Jesus. (See Rom. 8:31, 38-39.) In Christ we can overcome every obstacle to grace.

De Colores!

ABBREVIATED OUTLINE

OBSTACLES TO GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is OBSTACLES TO GRACE.

I. The Christian life takes place in a real world affected by the consequences of sin. (3–5 minutes)

A. Obstacles to grace are common.

1. We all experience obstacles to grace.
2. An obstacle to grace is anything that keeps us from enjoying the loving relationship God offers us in Christ.

B. Sin is self-centeredness rather than God-centeredness.

[Show a visual like the following to help pilgrims remember this point. Point out the capital I in the word sin.]



Some have described sin as the “big I”—making myself the center of the universe and the standard for supreme goodness instead of acknowledging God as the rightful center of all creation.

C. Sin is alienation.

1. Alienation from God, from others, and even from ourselves at times is the essential nature of every obstacle to grace.
2. The Greek word for sin is *hamartia*, an archery term meaning “to miss the mark or target.”

[Show a visual like the following as you discuss points a and b.]



3. In a broader sense, sin is anything that diminishes life.

II. Three primary obstacles to grace are these: those that hinder our relationship with God, others, and ourselves. (3–5 minutes)

[You may use a personal example to illustrate each of the following main points.]

A. Obstacles to our relationship with God

[Write the following words in a vertical list.]

Idolatry
Blasphemy
Resisting

Ignoring
Disobedience
Unbelief
Ignorance
Pride
Unforgiveness

1. Idolatry—worshiping and serving false gods. (See Deuteronomy 5:7-8.)
2. Blasphemy—speaking irreverently or profanely of God; using God’s name to curse or revile anyone or anything. (See Deuteronomy 5:11.)

3. Resisting God—refusing to obey the will of God; quenching the Spirit of God. (See 1 Thessalonians 5:19.)
4. Ignoring God—not making time for God in our lives, thereby breaking the sabbath for ourselves, our families, and our employees. (See Deuteronomy 5:12-15.)
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6. Unbelief—refusing to believe and obey the truth.
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8. Pride—focusing attention on ourselves rather than giving honor and glory to God. (See Matthew 6:5-8.)
9. Unforgiveness toward God or others—If we do not forgive, we cannot be forgiven. (See Matthew 6:9-15.)

B. Obstacles to our relationship with others

[Add a horizontal row of words to the vertical list.]

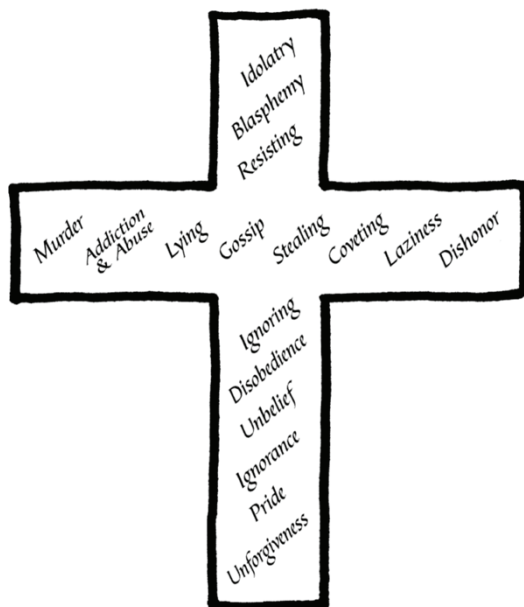
Murder
 Addiction
& Abuse
 Lying
 Gossip
 Stealing
 Coveting
 Laziness
 Dishonor
 Ignoring
 Disobedience
 Unbelief
 Ignorance
 Pride
 Unforgiveness
 Idolatry
 Blasphemy
 Resisting

1. Murder—can be physical, emotional, or spiritual.
2. Addiction and abuse—can take many forms.
3. Lying—saying things we know are untrue.
4. Gossip or slander—making statements with the intent of hurting others.

5. Stealing—taking possessions away from those who own or deserve them.
 6. Coveting—an unhealthy desire for position, power, property, or relationship.
 7. Laziness—refusing to be a good steward of the life, gifts, graces, property, and power God has entrusted to you.
 8. Dishonor—toward parents, pastors, or secular leaders.
- C. Obstacles to our relationship with ourselves
1. Lack of love
 2. Bitterness
 3. Spiritual blindness

III. Through Jesus Christ, we can overcome the obstacles to grace.

[Draw a cross shape around the words as you explain that Christ can encompass and overcome every obstacle.]



- A. The vertical line in the cross reminds us that Jesus Christ restores our relationship with God. In Christ we
1. Remember our reconciliation. Jesus' ministry began with the call to repentance, the offer of forgiveness, and the promise of eternal life. (See Mark 1:14-15.)
 2. Remember our baptism.
 3. Recover our identity as children of God. We center our faith in the cross of Jesus Christ because it stands as the most powerful witness to the central message of the Bible: God created us, God loves us, and God gave his only Son that we may have eternal life. (See John 3:16.)

4. Receive the power to walk in the Spirit.
5. Resist evil and renounce the forces of the evil one. (See James 4:7-8.)
- B. The horizontal line in the cross reminds us that Jesus Christ restores our relationship with ourselves and with our neighbors. In Christ we:
 1. Come to know and love our true selves; therefore, we are reconciled to ourselves.
 2. Become reconciled to our neighbors; therefore, we can love one another, live in peace, and seek justice together.
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 4. Participate in the means of grace, including a small group where members commit to accountable discipleship.
 5. Pray for leaders and those in authority over us. (See 1 Timothy 2:1-4.)
 6. Love our enemies (see Luke 6:27-30), feed the hungry; clothe the naked, etc. (See Matthew 25:34-40.)

IV. Conclusion

The Christian life is a daily decision to take up our cross and follow Jesus Christ. (See Matthew 16:24-26.) It is a life lived in the shape of the cross, with appropriate attention given to our relationship with God and our relationships with others. There is always more grace in God than there is sin in us. (See Romans 5:20-21.) Nothing can separate us from the love of God in Christ Jesus. (See Romans 8:31, 38-39.) In Christ we can overcome every obstacle to grace.

De Colores!

SIXTH LAY TALK

TALK #10

DISCIPLESHIP

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

This is the last talk on Saturday. The first day of the Emmaus Walk, Friday, introduced pilgrims to God's grace and offer of a relationship. The talks on Saturday, the second day, explained how pilgrims could respond to that grace and grow in the Christian life through the practice of that relationship. This talk brings it all together by describing the disciple as one who has said yes to Jesus Christ and lives fully in that relationship.

This talk not only defines discipleship but also points out that every person can be a disciple in some sphere of influence. The disciple is a Christian leader—one who steps out to follow Christ and to lead others in the way of peace and salvation for our world. A disciple uses all his or her gifts to serve Christ and the church.

This talk aims to inspire pilgrims to give their all for Christ. As you focus on relationship with Christ and others, give personal examples of discipleship. Help pilgrims see how they can be disciples in practical ways.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Saturday at 7:00 p.m.

EXPANDED OUTLINE

DISCIPLESHIP

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you have changed your practice of Christian discipleship and how this has changed your life. Feel free to name the fears or obstacles you had to overcome.

Option 2: Share the life story of someone that illustrates the main theme of the talk.

My name is _____, and the title of this talk is DISCIPLESHIP.

I. Insights

Yesterday we heard that our lives require a priority. A Christian's priority is a life in grace. Today we have heard how we can mature in grace and live out the Christian life through a personal relationship with God in Jesus Christ. If you fully respond and take seriously this relationship with Jesus Christ, then you are his disciple.

II. What is a disciple?

A. This passage shows what it means to be a disciple:

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him (Mark 1:16-18.)

Disciples are followers of Jesus. They have responded with their whole being to the call of Jesus to follow him and become fishers of people. They demonstrate their discipleship in the following ways:

1. *Giving their hearts to God in piety.* The first disciples had a personal relationship with Jesus. They lived with Jesus every day, and that relationship shaped them.
 2. *Giving their minds to God in study.* The first disciples were students. Jesus taught them about God, life, and ministry. The word *disciple* (from the Latin *discipulus*) means to be a learner, a pupil of a master.
 3. *Giving their hands and feet to God in Christian action.* The disciples partnered with Jesus in ministry, receiving on-the-job training. Piety and study are not ends in themselves but prepare us for action as disciples.
- B. Discipleship is the process of becoming the whole person God calls each of us to be through our relationship with Jesus Christ. A disciple embraces God's highest purpose for his or her life—to grow in the likeness of Christ for the sake of others. (See Ephesians 4:13.) This growth implies the following:
1. *A disciple is a growing person.* A disciple learns to live fully by faith in Christ. A disciple grows in his or her capacity to love God in all circumstances and to love all people.
 2. *A disciple is a minister.* A disciple serves as a partner in Christ's redemptive work. Ministry involves helping people become the whole persons God calls them to be in Jesus Christ.
 3. *A disciple is a full-time Christian.* Discipleship is not a part-time activity; it is a Christian's true vocation, a way of life—trying to live daily according to Christ's teachings.
 4. *A disciple is a witness to Christ.* Disciples provide the living evidence of God's grace and Christ's resurrection. (See Acts 1:22.)
 5. *A disciple is a Christian leader.* Jesus called his disciples out of the world to lead. By becoming followers of Jesus, the disciples became leaders among people.
 - a. The same is true of present-day disciples. Disciples hear Christ's call to step out of the crowd and lead the way. As Christian leaders, we direct others to the life of grace. We are like Andrew; after Andrew began to follow Jesus, he found his brother, Simon, and led him to Jesus. (See John 1:40-42.)
 - b. Each person here is a leader. Jesus called you the salt of the earth and the light of the world. (See Matthew 5:13-14). You lead when you use your unique gifts to serve God and others. Christian leadership is not based on the power of position but on the authority of love and commitment to truth. Christian leadership manifests in servanthood. (See John 13:12-16.)

III. Qualities of a disciple

A disciple displays certain qualities:

- A. *A disciple knows his or her priority.* A disciple's priority sets the course for his or her life, gives direction, and challenges a disciple to live up to his or her potential.
- B. *A disciple exercises discipline.* Discipleship involves accepting the discipline of following Christ each day and hour. It means living in God's presence continually and using one's gifts for ministry. Church participation is a discipline—giving of your presence, prayers, gifts, and service.
- C. *A disciple understands reality.* A disciple has a keen awareness of people and circumstances. A disciple has a clear head, a warm heart, and both feet on the ground. Disciples realize that the persons they meet each day are the ones God is giving them to witness to.
- D. *A disciple shows empathy,* identifying with other persons both in their sorrow and their joy. Genuine appreciation of the gifts and experiences of others is a characteristic of Christian leadership.
- E. *A disciple takes initiative.* A disciple is a self-starter, sizing up a need and taking steps to meet it. He or she lives with eyes open, seeing every situation as an opportunity for witness. The actions of modern-day disciples serve as a continuation of the book of Acts. Through us, the Acts of the Apostles continue to unfold today as the story of the Holy Spirit acting through the lives of ordinary men and women.
- F. *A disciple is generous.* A disciple lives and acts out of gratitude for all that God has given and is giving. A disciple is blessed to be a blessing, gladly exhibiting toward others the generosity he or she has experienced from God. As one person has stated, "Evangelism is one beggar telling another beggar where to find bread" (D. T. Niles, *New York Times*, May 11, 1984). A disciple does not withhold the living bread from a starving world.

IV. Spiritual qualities of the disciple

God, through the working of the Holy Spirit, gives disciples certain spiritual qualities—manifestations of God's gift of grace. By virtue of these qualities, disciples show forth Christ in their lives.

- A. *Faith*—A disciple has a lively faith. This faith moves beyond a simple belief that God exists to a motivating conviction that Jesus is Lord, that the way of Christ is worth the risks, and that with God all things are possible. The book of Acts recounts in chapter after chapter what God did through the followers of Christ, how they knew they were filled with the Holy Spirit, and how they worked with joyful trust in what God could do through them. They did not always have understanding, but they had faith. A lively faith says, "God can do anything, and I am excited to be God's instrument."

- B. *Humility*—A disciple is humble. The disciple knows he or she has not arrived but is on the way. The disciple is not only born anew but continues to mature as a son or daughter of God. Thus, the disciple remains open to truth, teachable, and unblocked by false pride or a need for attention. A true disciple knows that much can be done when no one is concerned about who gets the credit. Humility is born of a relationship with Jesus Christ, who gave up divine credentials to bring us salvation. (See Philippians 2:1-11.)
- C. *Hope*—A disciple is sustained by hope in God. When human hope ends, hope in God begins. (See Psalm 39:7; Romans 4:18.) A disciple remembers the open tomb; even dead ends and disappointments can be doorways to new life. When others feel frustrated and give up, a disciple perseveres in the belief that “for God all things are possible” (Matt. 19:26). In all circumstances, a disciple displays a living hope (see 1 Peter 1:3) and passes on that hope to others. Christian hope is not Pollyanna optimism. Nor is a disciple satisfied with the status quo. A Christian vision for the world (see Matthew 6:10) and the possibilities of life in Christ (see Philippians 3:14) for each person motivate the disciple.
- D. *Love*—A disciple loves. To a disciple of Jesus, every person matters. The depth of a disciple’s love determines the extent of dedication of his or her discipleship. The love of God is more than sentimentalism or warm religious feeling; it is the willingness to sacrifice for the well-being of another. Out of love for God and neighbor, a disciple wants to share the good news of grace and be present for others in times of need. *[Talk about an experience of accountable discipleship.]*

V. Conclusion

- A. Disciples are Christian leaders—not by office or position but by the spiritual quality of the life they live and the One they represent. They have responded to two commands of Christ: “Follow me” (Mark 1:17) and “feed my sheep” (John 21:17).
- B. We read about two kinds of people in the Gospels.
 1. *The crowds*—the thousands of persons who sought out Jesus. They hungered and desired healing. Most were curious, not committed.
 2. *The disciples*—those few who heard the call to follow, committed their lives to him, and put their faith into action.

The same two types of people exist in today’s church. Each of us must decide which we will be. Will we stop short of responding fully to God’s grace and call? Or will we gratefully and wholeheartedly respond by becoming disciples of Jesus Christ?

De Colores!

ABBREVIATED OUTLINE

DISCIPLESHIP

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is DISCIPLESHIP.

I. Insights

If you are living fully in the relationship that God has offered you in Jesus Christ, then you are a disciple.

II. What is a disciple?

- A. *Mark 1:16-18 shows that a disciple is a person who has responded to the call to follow Jesus and become a fisher of people: by giving God one's heart (in piety), one's mind (in study), and one's hands and feet (in Christian action).*
- B. *Discipleship is the process of becoming the whole person God calls each of us to be through our relationship with Jesus Christ growing in the likeness of Christ and living for the sake of others.*
 - 1. *A disciple is a growing person.*
 - 2. *A disciple is a minister.*
 - 3. *A disciple is a full-time Christian.*
 - 4. *A disciple is a witness to Christ.*
 - 5. *A disciple is a Christian leader.*

III. Qualities of a disciple

- A. *Knows priority*—focuses on priority; has direction.
- B. *Has discipline*—to follow Christ each day of life.
- C. *Knows reality*—is aware of people and circumstances; realizes each is an opportunity to witness.
- D. *Shows empathy*—displays sensitivity to other persons' needs and gifts; shares their pain and joy.
- E. *Takes initiative*—is able to size up needs and take steps to meet them.
- F. *Practices generosity*—lives out of gratitude for all that God has given and is giving; freely shares what God has given.

IV. Spiritual Qualities of the disciple

- A. *Faith*—has lively faith, not just belief God exists but conviction that Jesus is Lord and that with God all things are possible.
- B. *Humility*—knows he/she has not arrived; makes self-available to be fertile ground for the Holy Spirit; does not need to take credit.
- C. *Hope*—has a Christian vision of the world; is sustained by God when human hope ends.
- D. *Love*—willingly sacrifices for others; the mark of a true disciple.

[Talk about a personal experience of accountable discipleship.]

V. Conclusion

- A. A disciple is a Christian leader who has responded to Jesus' commands: "Follow me" and "feed my sheep."
- B. We read about two kinds of persons in the Gospels:
 - 1. the *crowds* who were curious but not committed
 - 2. the *disciples* who committed their lives to Jesus and his ministryWhich will we be? Will we stop short or fully respond to grace by being a disciple?

De Colores!

SEVENTH LAY TALK

TALK #11

CHANGING OUR WORLD

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes. Please honor the time limit out of a spirit of cooperation, charity, good stewardship of time, and consideration for the hearers.

Overview for Speaker

This is the first talk on Sunday morning, the third day of The Walk to Emmaus. The theme of this day is the Christian community in action. Up to now, pilgrims have heard about God's grace; Jesus Christ as the model of a life in grace through piety, study, and action; and the call to discipleship. Now pilgrims begin to consider their return home, to think about family and job and community. They begin to ask questions like these: "How can I put my faith to work in the world?" "How will my faith affect my relationships?" "To what arenas of ministry am I called?"

CHANGING OUR WORLD expands on the theme of Christian action and continues the theme of discipleship. This talk addresses four arenas of ministry for which a serious disciple makes

a plan: self, others, local community, and the world. CHANGING OUR WORLD focuses on making an effective plan for living out our discipleship in these everyday arenas of our lives.

This talk encourages pilgrims to be active and intentional about changing our world in their everyday life. Personal examples from your life can help pilgrims start conversations during their table discussion about their own situations and call to discipleship. Keep examples and illustrations as practical and personal as possible.

Your goal as speaker is to encourage pilgrims to continue thinking practically about what it means to be active disciples in their everyday life: to be in the world but not of the world. Help them see that difficulties can become opportunities to witness, and inspire them to act on those opportunities—to be an effective Christian presence in the world.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Sunday at 8:50 a.m.

EXPANDED OUTLINE

CHANGING OUR WORLD

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way you have come to view the world differently and formulated your own plan to be the hands and feet of Christ in the world. Feel free to name the fears or obstacles you had to overcome.

Option 2: Share the life story of someone else that illustrates the main theme of the talk.

My name is _____, and the title of this talk is CHANGING OUR WORLD.

I. A Christ-centered world

This talk concerns a plan for changing our world: making the world a more Christ-centered, just, and loving community. You have heard about piety, study, and action and about the world's desperate need for Christ and Christian leadership. But how can you respond to the challenge?

- A. In *What's Wrong with the World*, G. K. Chesterton wrote, "The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried."¹ For the next few minutes, I want to talk with you not only about trying Christianity but also about making a plan to live it successfully and to help Christ make a difference in the world (G. K. Chesterton, *What's Wrong with the World*, pt. I, ch. 5; originally printed in 1910).
- B. Changing our world involves four fields of ministry: yourself, others, your community, and the world. Micah 6:8 provides a helpful framework for understanding what God requires of us and how we will bring about change in these fields of ministry: "What does the LORD require of you but to do justice [community and world], and to love kindness [others], and to walk humbly with your God [self]?"

II. First field of ministry: yourself

- A. This first field of ministry calls you to walk humbly with God. Changing the world requires you to have a plan for anchoring yourself spiritually. To bring change to the world, you start with yourself.

Elie Wiesel tells the story of a Jewish man who set out to change the world. In making his plan, the man said to himself:

Basing myself on the Talmudic saying that if all . . . repented, the Messiah would come, I decided to do something about it. I was convinced I would be successful. But where was I to start? The world is so vast. I shall start with the country I know best, my own. But my country is so very large. I had better start with my town. But my town, too, is large. I had best start with my street. No: my home. No: my family. Never mind, I shall start with myself (Elie Wiesel, *Souls on Fire: Portraits and Legends of Hasidic Masters* [New York: Simon & Shuster Paperbacks, 1972], 134-135).

- B. When we attempt to change the world without firm grounding in a relationship with God and Christian community, we can fall into traps.
 - 1. *The legalist*. God's grace does not motivate the legalist; he or she is driven by rigid perfectionism and guided by legalism. This approach perverts the mission into attempts to force everyone into your own mold.
 - 2. *The do-gooder*—Do-gooders often find themselves motivated by a need to be needed or a desire to make a notable difference rather than by true compassion and commitment to meet human needs.
 - 3. *The "savior complex"*—Without a sense of God's providence, a caring person may believe he or she must save the world by themselves. This results in far-reaching plans or feverish activity based more on anxiety for the future than attention to God and discernment of God's will for the present.

4. *The burned out*—Without a vital relationship with God and other Christians, a person's fire for the mission burns out. You cannot change the world if you are running on empty.
- C. Our model is Jesus. Jesus drew his strength for ministry (as do we) from his relationship with God and close friends (his disciples). Between times of intense ministry, Jesus withdrew with his disciples to a lonely place to pray and share his concerns. (See Luke 22:39-41.)
- D. Changing our world begins by changing ourselves and sustaining that change in our heart (piety), mind (study), and will (action).

III. Second Field of Ministry: Others

- A. In this second field of ministry, we are called to love mercy. Our most immediate opportunity for changing our world through sharing God's love comes in our relationships with other persons: family members, colleagues, friends, neighbors, and acquaintances. (See John 12:26.)
 1. Infuse your network of relationships with the grace of Christ; make mercy and outreaching love a part of your everyday life.
 2. Create an inventory of your relationships and the grace they call for from you.
 - a. Who needs your encouragement?
 - b. Who needs what only you can do or give?
 - c. Who needs to hear about Christ from you?
- B. Your attitudes toward others will either open or close relationships as channels of grace. (See Matthew 7:12.)
 1. How do you make affirmation of people a daily exercise? When do you find yourself categorizing people with limiting labels? Your judgmental attitude can be the greatest obstacle to the spiritual growth of another.
 2. How do you view persons? In what ways do you see them for who they can become and encourage them to rise to their potential? A new attitude can be an offering of love to another.
- C. Your prayers for others are acts of love. Through prayer, God can transform your relationships. Through prayer, you help others become changed people and support them in their new life. Through prayer, God will open opportunities to reach out and witness. Make sure your **ministry to others** flows from your **prayers for others**.
- D. Your friendship with others is the means by which you can share your life and offer Christ.
 1. Remember the motto from the CHRISTIAN ACTION talk: Make a friend; be a friend; introduce your friend to Christ.
 2. Seek opportunities to share your relationship with Christ with friends. Expect their receptivity. Be authentic in sharing your faith and the difference your

relationship with Christ makes. Sharing your faith has no right or wrong way, only authentic and inauthentic ways.

- E. When friends commit to Christ, encourage their new way of thinking and living through spiritual support, study of scripture, and involvement in church and meaningful ministries.

IV. Third field of ministry: the local community

- A. In this third field of ministry, we are called to work for justice.
- B. Your world does not consist of one-on-one relationships alone. You are an integral part of society and culture, groups, families, organizations, institutions, workplaces, and governments.
- C. You influence your society by how you do or do not participate as a Christian. You are called to help Christ transform your part of the world into a more Christ-centered, loving, and just society. *[If possible, share a personal story of how you participated as a Christian in your society.]*
- D. Your mission is to help Christ change your community by acting as an effective Christian influence in it. God calls you “to do justice, to love kindness [mercy], and to walk humbly with your God” (Micah 6:8). This theme is evident in Jesus’ plan for ministry. (See Luke 4:18-19.)
 - 1. Identify situations of human need. Jesus identified such situations, and he makes clear the significance of our response.
 - 2. Work to correct the situation, which may mean taking an unpopular stand.
 - a. Influence with Christian values the groups, organizations, and businesses of which you are part. Call them to be partners in the road to a better world, not obstacles along the way.
 - b. Both works of mercy and justice are necessary. An example of mercy is providing food baskets to needy families at Thanksgiving and Christmas. Justice, in contrast, aims to determine *why* these people hunger and addresses the factors causing the need. To love mercy (give food to the hungry) without acting justly (addressing the cause of hunger) is to fall short of changing our world—like putting an adhesive strip on a gaping wound.
 - c. Joyfully witness for Christ in everything you do. Let people know by your actions, attitudes, and words that Christ is the source and strength of your zeal for a more Christlike, loving, and just world—that Christ is the Way.
- E. How are you called to be Christ in your society? Persons of goodwill may differ in their approaches to changing our world. As Christian witnesses, we seek tolerance and mutual understanding. But in every case, Christ’s spirit should be evident in what we do and how we do it.

V. Fourth field of ministry: the world

- A. Apostolic action leads us into the world. Jesus sends us into the world. (See Luke 6:12-13; Matthew 28:19-20.) This field of ministry calls us to stretch our hearts, minds, and actions.
- B. Church or church mission board offers opportunities.
- C. You will need a strong and firm foundation: faith, study, and action.
- D. You may be called to participate in a short-term mission trip.

[Describe your plan of action for each of the four fields of ministry.]

VI. Conclusion

What is your plan? Changing your world begins with one step. What can you do now to make a difference?

The validity of our witness does not always manifest in immediate results. Some Christians will plant; some will water; and some will harvest. (See 1 Corinthians 3:5-9.) As disciples, God calls us to be faithful not successful. We do what we can with what we have where we are to advance Christ's reign "on earth as it is in heaven." But to do so, we need a plan for change in ourselves, in our relationships with others, and in our community and world.

De Colores!

ABBREVIATED OUTLINE

CHANGING OUR WORLD

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is CHANGING OUR WORLD.

I. Christ-centered world

This talk is about making a plan to change our world: making the world a more Christ-centered and loving community. Changing our world involves four fields of ministry: self, others, local community, and world. Micah 6:8 provides a helpful framework for what the Lord requires of us.

II. First field of ministry: yourself

- A. Before we set out to change the world, we must make a plan for anchoring ourselves spiritually, for "walking humbly" with our God.

[Tell Elie Wiesel's story about the man who set out to change the world; see Expanded Outline.]

- B. When we try to change the world without being firmly grounded spiritually, we can fall into traps:
 - 1. the legalist
 - 2. the do-gooder
 - 3. the savior complex
 - 4. the burned out
- C. In contrast, the strength of Jesus' ministry (and ours) came from his relationship with God and close friends.
- D. Changing our world involves sustaining the change in your heart (piety), mind (study), and will (action). A changed world begins with a changed self.

III. Second field of ministry: others

- A. Your most immediate opportunity for changing the world comes in your relationships with other persons; Christians are called to love mercy.
- B. Your attitudes toward others will either open or close relationships as channels of grace.
- C. Your prayers for others are acts of love for them. Prayer changes people and supports them in their new lives.
- D. Your friendship with others is a means of sharing yourself and your relationship with Christ. Make a friend; be a friend; introduce your friend to Christ. Be authentic in sharing your faith.
- E. When friends commitment to Christ, encourage their change by providing opportunities for spiritual support, growth, and service.

IV. Third field of ministry: the local community

- A. This field of ministry calls us to work for justice.
- B. Your roles in society, groups, organizations, and your workplace provide an opportunity for being a Christian influence.
- C. You influence others by how you participate as a Christian.
- D. Your mission is "to do justice, to love kindness [mercy], and to walk humbly with your God" (Mic. 6:8).
 - 1. Identify situations of need [read Matthew 25:31-40]; then pray for God's guidance.
 - 2. Work to correct the situation. Both mercy (meeting need) and justice (addressing the cause of the need) are necessary for real change.
 - 3. Joyfully witness for Christ in all you do.
- E. How are you called to act in Christ's name in your community?

V. Fourth field of ministry: the world

- A. Apostolic action leads us into the world.
- B. Church or church mission board offers ministry opportunities.
- C. Your involvement will require a strong and firm foundation of faith and commitment.
- D. You may be called to participate in a short-term mission trip.

[Describe your plan of action for each of the four fields of ministry.]

VI. Conclusion

What is your plan? Changing your world begins with one step. What can you do now to make a difference?

As disciples, God calls us to be faithful not successful. We do what we can with what we have where we are to advance Christ's reign "on earth as it is in heaven." To do so, we need a plan for change in ourselves, in our relationships with others, and in our community and world.

De Colores!

FIFTH CLERGY TALK

TALK #12

SANCTIFYING GRACE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes.

Overview for Speaker

Sanctifying grace is the focus of the final clergy talk. In this talk you will briefly review the main point of each of the previous clergy talks. Sanctifying grace is the work of the Holy Spirit perfecting *in us* what God has done *for us* through Jesus Christ. Prevenient grace makes our participation in this relationship with God possible and justifying grace through faith in Jesus Christ alone makes that participation real in our lives. This talk clarifies that sanctifying grace is not a different kind of grace. Only one grace exists, and all grace is of God; Christians experience the grace of God differently according to their individual needs at various stages of the spiritual journey.

Sanctifying grace produces both the desire and the power to give God our undivided attention—our whole heart and our entire life. It enables us to mature as sons and daughters of God and to be Christ-in-the-world. Dietrich Bonhoeffer would say it is the process whereby we exchange cheap grace for costly grace; in other words, we leave our comfortable place

in the pew to take up the cross of authentic discipleship. Our focus shifts from being self-directed to being led by the Spirit of God. With Christ, we take our place on the front lines of issues that affect all God's children and the world God created for us. The power of the Holy Spirit equips us for every good work and act of obedience. Good works are our response to the love we experience. Sanctifying grace is the journey toward wholeness and holiness made possible by the working of the Holy Spirit. This grace imparts to us the very mind, heart, and hands of Christ so we can love our neighbor as ourselves.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Sunday at 10:00 a.m.

EXPANDED OUTLINE

SANCTIFYING GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Describe an experience of sanctifying grace in your life. How did this experience move your relationship with God from one of imputed righteousness to imparted righteousness?

Option 2: Share the life story of someone that illustrates the main theme of the talk.

My name is _____, and the title of this talk is SANCTIFYING GRACE.

I. God's grace (2–3 minutes)

- A. We experience the one grace of God in many different ways as we continue on our spiritual journey.
- B. Prevenient grace is God's activity from the moment of our conception to the moment we say yes to God, and beyond.
- C. Justifying grace is the gift of God by which we accept for ourselves the relationship God offers through Christ.
- D. The means of grace help us celebrate and strengthen our relationship with God.

- E. Obstacles to grace are attitudes and actions that hinder our relationship with God and with our neighbor. Through the cross, Jesus Christ has overcome every obstacle.

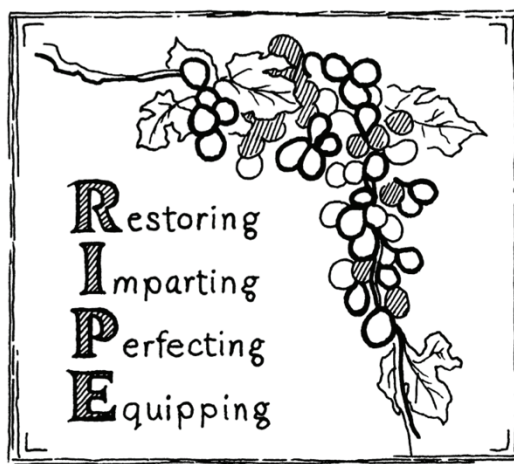
II. Sanctifying grace as divine gift (2–3 minutes)

- A. Just as physical birth begins the physical process of growth and maturity, spiritual birth (justifying grace) begins the process of spiritual growth toward maturity (sanctifying grace).
- B. Sanctifying grace is the dynamic power of the Holy Spirit working in and through the heart and life of every believer.

III. Opening to the work of the Spirit (10 minutes)

Sanctifying grace is divine energy transforming our heart and life. It makes us *ripe* for glory.

[Show a visual like the following.]



[Illustrate the following points with examples from your own journey.]

R = restoring our relationship with God and others

1. We cannot earn God's love by changing our ways.
2. We receive God's Spirit "bearing witness with our spirit" that we are beloved children of God.
3. Restoration is the process of spiritual growth and the recovery of health, since we were once sick with sin.
4. Give a personal illustration of restoration

I = imparting new life, new light, new strength, and a new heart

1. Justifying grace is the moment when the righteousness of Christ is *imputed* to us; we experience a change of status.

2. Sanctifying grace is the process by which the righteousness of Christ is *imparted* to us; it becomes a part of us, and we experience a change of heart.
3. Give a personal illustration of grace imparted to us.

P = perfecting us in the image of God and the likeness of Jesus Christ

1. Conversion is a process. It happens once but not all at once.
2. God offers the gifts of the Spirit to help us grow and to build up the body of Christ.
3. As a Christian matures, his or her life displays qualities known as the fruit of the Spirit.
4. Perfecting involves pruning. (See John 15:2.) The Bible tells us that every vine and fruit tree requires pruning, and so do we. A life in grace is a life in process, and some of this process is painful.
5. Christian perfection is both instantaneous and progressive. We can translate the Greek word for *perfect* as “mature or complete.” To be perfected in love is both God’s call and God’s promise—in Christ you can be perfect, mature, and complete today and continue to grow in grace and be more like Christ next month.
6. Sanctifying grace is the doctrine of “the more.” God has more love, more power, more peace, and more joy in store for us.
7. The means of grace are means of growth. Sanctifying grace is our deepest joy and our greatest good in all our relationships.
8. Give a personal illustration of perfecting

E = equipping us to do the work of Christ in the world—to be the hands and feet of Christ

1. Sanctifying grace is the work of the Holy Spirit empowering us to see and serve Christ in the least and lost of our city, state, and world.
2. The Holy Spirit equips us with gifts for ministry.
3. The Holy Spirit equips us to obey the Great Commandment and the Great Commission.

IV. Growth in sanctifying grace (*5 minutes*)

- A. Growth in grace is a natural process.

Jesus told us that a life in grace is as natural as the life of a branch connected to a healthy vine (See John 15:1-12.)

- B. We open our hearts to receive grace as a gift.
- C. We share grace in the body of Christ (*community*).
- D. We respond with full participation in the mission of Christ in the world.

V. Conclusion (*3–5 minutes*)

- A. For three days we have prayed for the Holy Spirit to come and fill us with the fire of love.

- B. Group reunions are the Emmaus community's primary means of support on the journey toward spiritual maturity.

[Briefly introduce the three sections on the group reunion card: piety, study, and action. Remind pilgrims of the importance of participating in a small accountability group. Do not go through the entire group reunion card; a lay speaker will cover this later.]

De Colores!

ABBREVIATED OUTLINE

SANCTIFYING GRACE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is SANCTIFYING GRACE.

I. God's grace (2–3 minutes)

- A. We experience the one grace of God in many different ways.
- B. Prevenient grace is God's activity from the moment of our conception to the moment we say yes to God, and beyond.
- C. Justifying grace is the gift of God by which we accept for ourselves the relationship God offers through Christ.
- D. The means of grace help us celebrate and strengthen our relationship with God.
- E. Obstacles to grace are attitudes and actions that hinder our relationship with God and with our neighbor. Through the cross, Jesus Christ has overcome every obstacle.

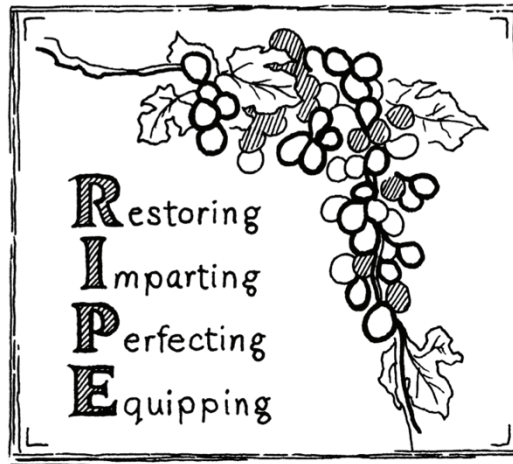
II. Sanctifying grace as divine gift (2–3 minutes)

- A. Just as physical birth begins the physical process of growth and maturity, so spiritual birth (justifying grace) begins the process of spiritual growth toward maturity (sanctifying grace).
- B. Sanctifying grace is the dynamic power of the Holy Spirit working in and through the believer.

III. Opening to the work of the Spirit (10 minutes)

Sanctifying grace is divine energy transforming our heart and life. It makes us *ripe* for glory.

[Show a visual like the following.]



[Illustrate the following points with examples from your own journey.]

R = restoring our relationship with God and others

1. We cannot earn God's love by changing our ways.
2. We receive God's Spirit "bearing witness with our spirit" that we are beloved children of God.
3. Restoration is the process of spiritual growth and the recovery of health, since we were once sick with sin.
4. Give a personal illustration of restoration

I = imparting new life, new light, new strength, and a new heart

1. Justifying grace is the moment when the righteousness of Christ is *imputed* to us; we experience a change of status.
2. Sanctifying grace is the process by which the righteousness of Christ is *imparted* to us; it becomes a part of us, and we experience a change of heart.
3. Give a personal illustration of grace imparted to us.

P = perfecting us in the image of God and the likeness of Jesus Christ

1. Conversion is a process. It happens once but not all at once.
2. God offers the gifts of the Spirit to help us grow and to build up the body of Christ.
3. As a Christian matures, his or her life displays qualities known as the fruit of the Spirit.
4. Perfecting involves pruning. (See John 15:2.). The Bible tells us that every vine and fruit tree requires pruning, and so do we. A life in grace is a life in process, and some of this process is painful.
5. Christian perfection is both instantaneous and progressive. We can translate the Greek word for *perfect* as "mature or complete." To be perfected in love is God's

call and God's promise—in Christ you can be perfect, mature, and complete today and continue to grow in grace and be more like Christ next month.

6. Sanctifying grace is the doctrine of “the more.” God has more love, more power, more peace, and more joy in store for us.
7. The means of grace are means of growth. Sanctifying grace is our deepest joy and our greatest good in all our relationships.
8. Give a personal illustration of perfecting

E = equipping us to do the work of Christ in the world—to be the hands and feet of Christ

1. Sanctifying grace is the work of the Holy Spirit empowering us to see and serve Christ in the least and lost of our city, state, and world.
2. The Holy Spirit equips us with gifts for ministry.
3. The Holy Spirit equips us to obey the Great Commandment and the Great Commission.

IV. Growth in sanctifying grace (*5 minutes*)

- A. Growth in grace is a natural process.
 1. Jesus told us that a life in grace is as natural as the life of a branch connected to a healthy vine (John 15:1-12).
- B. We open our hearts to receive grace as a gift.

Romans 5:5 states, “God’s love has been poured into our hearts through the Holy Spirit that has been given to us.” We do not earn or deserve God’s love; we simply open our hearts to receive it.
- C. We share growth in grace in the body of Christ (*community*).
- D. We respond with full participation in the mission of Christ in the world.

V. Conclusion (*3–5 minutes*)

- A. For three days we have prayed for the Holy Spirit to come and fill us with the fire of love.
- B. Group reunions are the Emmaus community’s primary means of support on the journey toward spiritual maturity.

[Briefly introduce the three sections on the group reunion card: piety, study, and action. Remind pilgrims of the importance of participating in a small accountability group. Do not go through the entire group reunion card; a lay speaker will cover this later.]

De Colores!

EIGHTH LAY TALK

TALK #13

BODY OF CHRIST

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes.

Overview for Speaker

Remember that The Walk to Emmaus movement intends to develop church leadership and strengthen the witness of the Christian community in word and deed. In the CHRISTIAN ACTION talk, pilgrims heard about sharing Christ with others in word and deed. In the DISCIPLESHIP talk, they heard about being a Christian leader. The CHANGING OUR WORLD talk challenged pilgrims to make a plan for being a Christian influence in the everyday arenas of their lives. And now, in the BODY OF CHRIST talk, pilgrims come to understand what it means to be the church in the world.

This talk aims to help pilgrims understand the nature of the church, some of its significant characteristics, and the threefold mission. Illustrate each point with personal and positive examples of the church in mission. Your aim is to inspire pilgrims to participate fully in their congregations and cooperate with other members. Through your witness, leave pilgrims with

an enhanced appreciation of the value of the church for every Christian who wants to grow spiritually and be a fruit-bearing disciple.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

The talk is scheduled for Sunday at 11:00 a.m.

EXPANDED OUTLINE

BODY OF CHRIST

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk.

My name is _____, and the title of this talk is BODY OF CHRIST.

I. The body of Christ

- A. When we become Christians, we become new persons. (See 2 Corinthians 5:17; Ephesians 2:14-16.) We become part of a group of people with a common calling: We belong to Jesus Christ. No matter where or who we are or what we do, we are joined together like parts of a new body. We reflect to the world the God in whose image we are created. We call this new body made up of all Christians the body of Christ. (See 1 Corinthians 12:12-20.) You and I and Christians everywhere make up the working parts of that body, the church universal.
- B. The body of Christ is, however, more than the community of Christians everywhere. This term also describes the church's fulfilling its mission in the world.
 1. The body of Christ is the entire community of the redeemed, incorporated into Christ. In their desire to grow in holiness, these persons radiate the gospel and Christian love all around them.
 2. The body of Christ is the community of disciples united by faith in Christ who respond to Jesus' call to "Follow me," to be the church wherever they are. The body of Christ continues Christ's ministry in the world today.

3. The body of Christ finds expression in various forms of church:
 - a. a local congregation,
 - b. an ecumenical mission formed of different faith backgrounds,
 - c. a family seeking to live in faith,
 - d. wherever two or three are gathered in Christ's name.

In short, the body of Christ is the Christian community in mission to the world.

- C. The great challenge of today's church comes in empowering and equipping more members of the body to engage in Christian action in their everyday lives. This has been the goal of The Walk to Emmaus from the beginning—to raise up Christian leaders and renew the church as the body of Christ in action. Nothing takes the place of the local church.

II. Makeup of the body of Christ

The church is more than its building, organizational structure and institutions, or appointed leaders. Sometimes people mistake these significant aspects and features for the church itself. Rather, the church refers to all people of God who, under the guidance of the Holy Spirit, seek to continue Christ's life and ministry wherever they are.

- A. *Lay and clergy*—In the PRIESTHOOD OF ALL BELIEVERS talk, you heard that each of us is a minister. Lay and clergy alike are called to serve God through service to humankind and participation in the church.
 1. Laypeople serve by bearing witness to the living Christ and carrying the gospel into their homes, workplaces, communities, and institutions that shape the lives of people.
 2. Clergy serve by fostering Christian community, interpreting God's word, administering the sacraments, and equipping the saints for doing ministry in the world.
 3. Lay and clergy support one another and work as a team. Laypeople cannot expect pastors to carry the entire load of taking the gospel to the world!
- B. *Individuals and groups*—Each individual Christian—man, woman, and child—is a significant member of the body of Christ. And church groups can join resources to foster faith and act together to impact society.
- C. *Families*—The Christian family is an expression of the body of Christ. Strong churches need family involvement. People have referred to families as the “domestic church”—the place that shapes people's lives most profoundly. Christian tradition has always viewed the family of faith as the primary setting for Christian education and faith formation. Once-a-week Sunday church activities cannot compete with society's influences. Christian nurture and training is part of home life. Martin Luther, the 16th century German Protestant reformer, saw parents as priests.

- D. *People of all kinds*—The church consists of people of every race, class, and background. This diversity represents the church's witness at its best. In Christ, all differences that normally separate people in the world are overcome. (See Galatians 3:27-28.)

When people unite in Christian love and work for the common good, then the church is truly an expression of the body of Christ—a sign of Christ's life with us now and a foretaste of the kingdom of heaven.

III. Characteristics of the body of Christ

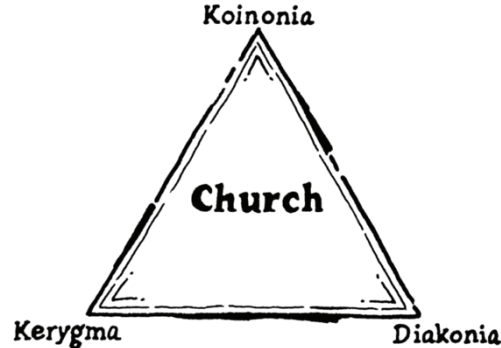
- A. *Alive*—The body of Christ is alive and life-giving. Vital churches reflect the triumph of Easter, not the gloom of Good Friday. Christians become change agents where they live. The church is a factory that produces saints not a warehouse to keep them in!
- B. *Covenantal*—The heart of the church is covenant: God's commitment to us in Christ and our commitment to God and one another in Christ. We commit to help one another live in grace by vowing to support the church's common life and ministry with our prayers, presence, gifts, service, and witness. Without covenant and commitment, no church exists.
1. When trouble arises in your congregation, how do you handle the difficulty? How do you handle tendencies to criticize? How do you find a way to serve where you are—to reconcile and bring healing, to affirm your bond in Christ?
 2. Though he knew his friends would abandon him after their last supper, Jesus stayed at the table with them. We are called to stay at the table with one another despite differences and dislikes. The bonds of covenant love demand that we stay.
- C. *Gifted*—Every Christian is a vital member of the living body of Christ. (See 1 Corinthians 12:12.) Together we can accomplish more than we can alone. (See Romans 12:3-8.) We take responsibility to help one another discover our gifts. Christianity is not practiced solitarily.
1. No single person receives all the gifts for ministry; no single person can carry out the ministry of Jesus Christ in the world. Rather, the Holy Spirit distributes the various qualities and gifts of Christ's life and ministry among those who respond to the call. Christ needs us not off by ourselves but together. Each Christian plays a vital and unique role, and God equips us all for the task.
 2. Jesus promises that those who follow him will do even greater works than he did. (See John 14:12.) The body of Christ, the church, is not a repository of God's grace but an empowering agency for God's ministries.
 3. Sometimes we confuse gifts with natural talents (for example, a musical ability, a talent with money or sales, artistic talent). We can use our talents to build up ourselves. But a talent becomes a spiritual gift when we offer it in love to glorify God and build up the body of Christ.
- D. *Renewing*—The church needs constant renewal and reform.

1. Members need new challenges to live the Christian life. Since the time of the apostles, every generation has had to respond anew to Christ's call, open itself to the guidance of the Holy Spirit, and commit to be the church in its time and place. The same is true of our generation. We and the world require deliberate witness.
 2. Old methods don't always work; God calls for new ministries for new situations. The church constantly develops new leaders. Tradition, while important, may allow the church to operate according to the slogan, "We've always done it that way."
- E. *Mission-minded*—The body of Christ does not exist for its own maintenance but for mission. Breathing in and breathing out characterizes our action. It breathes in piety and study so that it can breathe out faith in action. The church gathers for worship and nurture and then scatters for witness and humble service. It receives grace from God to share grace with the world.
- F. *Confident*—The body of Christ lives in the confidence of Christ's final victory.

IV. The body of Christ in action

The risen Lord commanded his disciples, "Go therefore and make disciples of all nations" (Matt. 28:19). Three New Testament words describe the action required to fulfill this mission.

[Show a visual of the following.]



- A. *Kerygma* (proclamation)—*Kerygma* (pronounced cur-IG-ma) is the Greek word in the New Testament for the proclamation of the good news. The church's mission involves preaching and teaching the good news—the story of God's love in Jesus Christ.
1. Proclamation is the job description for the entire church. All Christians bear witness to Christ's resurrection. (See Acts 1:22.)

Christians proclaim the message of Christ from the church pulpit, family table, workplace, and in community affairs. Christians proclaim the gospel when they share God's love with others, talk about their faith in Christ with others, inspire others to seek the higher road, or mediate God's forgiveness.
 2. We not only model Christian living; we identify the Source of our life in grace.

Many Christians find it difficult to talk about their faith, especially with friends and colleagues. The church can help people learn to share the story of Jesus and the story of their own faith in simple ways. “How are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him [Christ]?” (Rom. 10:14).

- B. *Koinonia* (Christian community)—*Koinonia* (pronounced coy-noh-NEE-ah) is the Greek word in the New Testament for the caring, grace-filled fellowship of the Holy Spirit that characterized the early church. (See Acts 2:43-47.)
1. The church not only *tells* the good news; it *is* the good news. *Koinonia* is the family of God being realized among us, life together in grace. It is where people discover grace as a way of life.
 2. If the church does not live in grace, then what witness do we offer the world? If the church does not learn to live in peace, then where will the world find hope?
 3. The church serves as a home for people seeking wholeness, a place where people feel accepted in their weaknesses and strengths and feel inspired and supported in newness of life.
 4. *Koinonia* is the spiritual family in which persons relate to God, find renewal in spirit, and discover themselves re-formed in the likeness of Jesus Christ by grace and discipline. (See Ephesians 4:24; Colossians 3:10.) The church is in the business of Christian formation—helping people know God and mature spiritually.
- C. *Diakonia* (service)—*Diakonia* (pronounced dee-ack-oh-NEE-ah) is the Greek word in the New Testament for service. The church not only tells about God’s grace (*kerygma*) and lives together in God’s grace (*koinonia*) but also shares God’s grace in deeds of love and service (*diakonia*). The church is to serve the world by sharing God’s love.
1. The church offers hospitality to the lonely and the stranger. The church is not a club with closed membership but a house where the door stands open and hungry souls find a place at the table. (See Matthew 25:31-46). The church offers God’s healing to the sick in body, mind, spirit, and relationship; extending Christ’s outreach to those who live “having no hope and without God” (Eph. 2:12), erasing the lines that divide, bearing witness to the truth, and being the conscience of society.
 2. “Find a need and meet it” is a good motto for the church. We cannot wait for the world to come to the church. The people of God must convince the world of the gospel’s reality, or it will remain unconvinced. The church reaches out to people where they live and exhibits willingness to meet needs and to love people as they are.
 3. Church work and the work of the church differ. Too often the church involves many people in church work (committees, bazaars, programs) neglecting the task of equipping and sending people to do the work of the church in the world—being

Christ in the workplace, family, and community, ministering even to the “least of these” (Matt. 25:40).

[Share ways your church or the Christian community engages in diakonia.]

In summary, through *kerygma*, *koinonia*, and *diakonia*, the church’s mission is to produce fruit-bearing disciples committed to making the world a more Christ-centered, loving, and just community. (See Matthew 28:18-20.)

V. Your participation

We have talked about what the body of Christ is and what it does. Now what about your participation in it? Here are a few simple guidelines—a personal plan for action as part of the body of Christ.

- A. *Focus on a need*—What need in the church, community, or world is the Spirit nudging you to do something about? What concern or burden of love seems to gain your attention persistently, as though to make itself your business?
- B. *Identify your gifts and resources*—You may see a direct connection between the need and what you can offer. Or your gift may be the commitment to see that action is taken, the willingness to call together the resources and people, or the concern to do what you can.
- C. *Seek the support of others*—Share your plan with others in the church. Work through proper channels. Be open to others’ counsel.
- D. *Work as a team*—Seek your pastor’s counsel and cooperation from the outset. Integrate your plans with the total ministry and priorities of the church. Don’t overexaggerate your importance or underestimate the importance of other workers and their gifts.

[Tell how the church has empowered you to be Christ’s representative to the world.]

VI. Conclusion

In the early centuries, the church expanded through concerted missionary efforts and its power of attraction. The church offered an alternative as a society of mutual love, support, and moral integrity—a fine model for the church today.

In a document from the days of the early church, Aristides described Christians to the Roman emperor Hadrian like this:

They love one another, and from widows they do not turn away their esteem; and they deliver the orphan from him who treats him harshly. And he, who has, gives to him who has not, without boasting. And when they see a stranger, they take him in to their homes and rejoice over him as a very brother; for they do not call them brethren after the flesh, but brethren after the spirit and in God [“The Apology of Aristides the Philosopher,” in *The Anti-Nicene Fathers*, vol. 9, ed. Allan Menzies (Peabody, Mass.: Hendrickson Publishers, Inc., 1994), 277].

May Christ be so manifested in the life of our churches today.

De Colores!

ABBREVIATED OUTLINE

BODY OF CHRIST

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet, and join me in the Prayer to the Holy Spirit.

Introduction (1–2 minutes)

My name is _____, and the title of this talk is BODY OF CHRIST.

I. The body of Christ

- A. When we become Christians, we become part of a group of people with a common calling: We belong to Jesus Christ.
- B. The body of Christ is the community of disciples that carries on Christ's ministry—the Christian community in action.
- C. The challenge of the church comes in developing Christian leaders and renewing the body of Christ in action. This is also the purpose of The Walk to Emmaus.

II. Makeup of the body of Christ

The church is more than its building, institutions, and appointed leaders although are significant aspects of the body of Christ. The church refers to all the people of God.

- A. *Lay and clergy*
- B. *Individuals and groups*
- C. *Families*
- D. *People of all kinds who are united in Christ*

III. Characteristics of the body of Christ

- A. *Alive*—The church reflects, lives, and shares the life-giving triumph and joy of Easter, not the gloom of Good Friday.
- B. *Covenantal*—The heart of the church is a covenant between God and the people, united in Christ. In response to God's commitment to us, we commit ourselves to God and to one another for Christ's sake.
- C. *Gifted*—God gives gifts to each member of the body to use for the common life and ministry of the church. (See Romans 12:3-8.) Members of the body seek to equip one

another. To express the fullness of Christ's ministry, we recognize and acknowledge our need of one another.

- D. *Renewing*—The church needs constant renewal and reform.
- E. *Mission-minded*—The body breathes in piety and study so it can breathe out faith in action, displaying humility in service.
- F. *Confident*—The body of Christ displays and lives in the confidence of Christ's final victory.

IV. The body of Christ in action

- A. *Kerygma* (proclamation)—The church's mission involves preaching and teaching the message of God's grace, to tell the story of God's love in Jesus, to share our faith.
- B. *Koinonia* (Christian community)—The church's mission is to live together in God's grace—to be God's family, a place that receives, renews, and re-forms persons in the likeness of Christ.
- C. *Diakonia* (service)—The church's mission is to share God's grace in deeds of love and service, reaching out to people where they live, even to "the least of these" (Matt. 25:40).

V. Your participation

We have talked about what the body of Christ is and what it does. Now what about your participation in it? Here are a few simple guidelines—a personal plan for action as part of the body of Christ.

- A. *Focus on a need.*
- B. *Identify your gifts and resources.*
- C. *Seek the support of others.*
- D. *Work as a team.*

[Tell how the church has empowered you to be Christ's representative to the world.]

VI. Conclusion

The early church offered an alternative to the culture of that day, providing a society of mutual love, support, and moral integrity—a fine model for the church today.

De Colores!

NINTH LAY TALK

TALK #14

PERSEVERANCE

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes.

Overview for Speaker

This talk presents the follow-up method that The Walk to Emmaus movement provides for members of the Emmaus family. It includes an explanation of the group reunion meeting and the group reunion cards.

This talk points out that each pilgrim has a responsibility to return to his or her local congregation and become involved in its ministry. In addition, the talk emphasizes the new desire that Emmaus has kindled in the pilgrims, and to keep the flame burning requires a definite plan. The group reunion will provide this continuity since the group reunion exists to increase members' idealism, self-surrender, and spirit of charity.

The unique flavor and style of the group reunion will grow out of the participants and the locale, but the simple format can provide a structure for helping each member grow spiritually and supporting one another in fruitful apostolic action. The group offers a structure

for sharing Spirit, insight, and strength. The purpose of the group reunion is mutual support, encouragement, and accountability.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Sunday at 1:30 p.m.

EXPANDED OUTLINE

PERSEVERANCE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Opening Story (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way your life has changed because you actively participate in a group reunion or some other form of small group for accountability and support. Feel free to name the fears or obstacles that had to be overcome.

Option 2: Share the life story of someone else that illustrates the main theme of the talk.

My name is _____, and the title of this talk is PERSEVERANCE.

I. Introduction

How can we persevere in the Christian life?

A. *Persevere* is defined as

1. continuing with an undertaking in spite of difficulty, opposition, or discouragement
2. remaining steadfast in purpose

B. Our growth, development, and function as Christians require that we feed on spiritual food. That diet allows us to persevere in the life of grace. Our sharing in the Christian banquet enables us to understand the need for a continued diet of God's grace. We must learn to acquire it and keep it in our daily lives.

II. Perseverance

A better life is possible. Whatever we experience in this three-day Emmaus event is possible to reexperience in our Fourth Day. The treasure of The Walk to Emmaus movement—life in grace—is ours to have. (Compare the life of grace to the pearl of great price,

see Matthew 13:45-46.) But it takes effort on our part to receive and maintain that life. Christians cannot live in a vacuum but must maintain a relationship with God and others. To persevere involves maintaining:

A. Contact with Christ

1. Total security comes from encountering Christ, surrendering our will to God, and accepting the empowerment of the Holy Spirit.
2. This is a lifelong process, which requires perseverance and the hard work of remaining open to God's persistent love.
3. The feeling of security and the state of being secure differ.
4. Only that which is absolute can give absolute security.
5. Jesus Christ is the source for divine life (eternal life) in us. (See John 15:1-11.)
6. Through personal relationship with Jesus Christ, we strengthen the life of God in us.
7. Prayer, meditation, the sacraments, and the Bible make contact with Jesus Christ possible.
8. We grow and become more secure when we maintain contact with Christ using these sources of God's revelation.

B. Contact with other Christians

1. Group reunions offer a way to help each other live in grace. The groups provide mutual support, encouragement, and accountability.
2. We need mutual, Christ-centered sharing. The Greek word used in the New Testament to describe such sharing is *koinonia*.
3. The early church members met together, shared fellowship, prayed, learned about God's will, and grew in the Christian life.
4. The early church provides a model for us of community and participation in the life of Christ. We cannot convert ourselves; neither can we grow by ourselves.

III. The cost of perseverance

The more valuable the prize, the more costly is the effort to achieve it. We pay the premium of meeting weekly in the group reunion to persevere as disciples.

A. To be effective, a group reunion incorporates these qualities:

1. seriousness—the group deals with eternal matters.
2. sincerity—the group requires honesty and openness.
3. discretion—the group meeting does not provide fodder for gossip; what participants say in a group meeting remains in the group.
4. regularity—weekly meetings are extremely meaningful [*Speaker, emphasize this point.*].

B. Explanation of the group reunion card

(The speaker includes the following primary points.)

1. *Opening prayer*—Calling on the presence and power of the Holy Spirit.
 2. *Piety*—Feeding on spiritual resources keeps us in closer contact with Christ. Sharing the moment when we felt closest to Christ makes us more aware of Christ’s activity in our lives and the lives of others.
 3. *Study*—Learning more about the Christian life.
 4. *Action: Call to Discipleship*—Sharing at what moment this week you felt you responded to God’s call to be a disciple.
 5. *Inaction: Discipleship Denied*—Failing offers areas for improvement. Where have we failed in our attempt to bring the world closer to Christ?
 6. *Plan*—What is your plan for next week? The best way to avoid apostolic disappointment and ensure apostolic success is to plan ahead and not let circumstances dictate the course of events. Group plans provide support and effectiveness.
 7. *Closing Prayer*—The Prayer of Thanksgiving reminds us that God constantly does wonderful things for us. Pray for those absent and for confidences shared.
- C. Monthly Gatherings—Gatherings provide opportunities for pilgrims to meet monthly to share and celebrate the presence of God in their lives. Perseverance becomes our aim—to help one another continue the journey in the life of grace.
- D. Serving Emmaus—A special joy grows out of serving in Emmaus. Opportunities for service include board committees, behind-the-scenes work, and the Conference Room Team.
- E. Local church—Your church is your primary Christian community. Emmaus activities supplement and enliven but never replace your local church.

[Give a personal testimony of your perseverance.]

IV. Conclusion

What are the guarantees of your perseverance?

- A. Christ’s presence—“Where two or three are gathered in my name, I am there among them” (Matt. 18:20).
- B. Christian friends—Keep the love flowing through friendship and association with fellow seekers; participate in a group reunion and in your local church.

ABBREVIATED OUTLINE

PERSEVERANCE

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Opening Story (1–2 minutes)

My name is _____, and the title of this talk is PERSEVERANCE.

I. Introduction

How can we persevere in the Christian life?

- A. To persevere is to continue with an undertaking in spite of difficulty, opposition, or discouragement; to remain steadfast in purpose; to persist.
- B. Our sharing in the Christian banquet enables us to understand the need for a continued diet of God's grace.

II. Perseverance

Whatever we experience in this three-day Emmaus event is possible to reexperience in our Fourth Day. To persevere involves maintaining:

- A. Contact with Christ—In a personal relationship with Jesus Christ, we strengthen the life of God in us. Prayer, meditation, the sacraments, and the Bible make contact with Jesus Christ possible.
- B. Contact with other Christians—Group reunions offer a way to help each other live in grace. We cannot convert ourselves; neither can we grow by ourselves.

III. The cost of perseverance

We pay the premium of meeting weekly in the group reunion to persevere as disciples.

- A. To be effective, a group reunion incorporates these qualities:
 - 1. seriousness—the group deals with eternal matters.
 - 2. sincerity—the group requires honesty and openness.
 - 3. discretion—What participants say in a group meeting remains in the group.
 - 4. regularity—Weekly meetings are extremely meaningful.
- B. Explanation of the group reunion card
 - 1. *Opening prayer*
 - 2. *Piety*
 - 3. *Study*
 - 4. *Action: Call to Discipleship*

- 5. *Inaction: Discipleship Denied*
- 6. *Plan*
- 7. *Closing Prayer*
- C. Monthly Gatherings—Gatherings provide opportunities for pilgrims to meet monthly to share and celebrate the presence of God in their lives.
- D. Serving Emmaus—board committees, behind-the-scenes work, and the Conference Room Team.
- E. Local church

[Give a personal testimony of your perseverance.]

IV. Conclusion

What are the guarantees of your perseverance?

- A. Christ's presence—"Where two or three are gathered in my name, I am there among them" (Matt. 18:20).
- B. Christian friends—Keep the love flowing through friendship and association with fellow seekers; participate in a group reunion and in your local church.

De Colores!

TENTH LAY TALK

TALK #15

FOURTH DAY

Overview of All Talks

The Walk to Emmaus 72-hour experience delivers one message that is communicated through the music, meals, clergy meditations, attitudes and actions of the team members, and the talks. You will deliver one of the fifteen talks. In reality, you will deliver one-fifteenth of the Emmaus talk—one message with fifteen presenters.

Prepare your talk using the outlines provided. As a good general rule, two-thirds of the talk will come from the outline and one-third would be the speaker's original insights and illustrations.

The talks are sequenced in a defined order; each builds on the next to provide pilgrims with the complete message of Emmaus. Do not try to cover more than your assigned topic. The expanded outline intends to provide a solid understanding of the material from which your talk will be developed. The abbreviated outline helps you see the progression of the main points. *Neither outline is a script*; you will need to add personal examples to give life to the content and make it real to the hearers. Use visual aids to help convey the main points.

The Holy Spirit, as well as feedback from the team after your talk preview, will provide additional guidance for your unique presentation of this talk. Once you incorporate the suggestions offered after your preview, your presentation no longer belongs just to you but to the team God is forming to deliver the Emmaus message.

This presentation is allotted a maximum of twenty to twenty-five minutes.

Overview for Speaker

This talk wraps up the 72-hour Emmaus event. You do not have to summarize everything that has been said. Your purpose is to send the pilgrims into their Fourth Day with enthusiasm and with perspective on what these three days have been about.

The name of the talk comes from the fact that the pilgrims have spent three days together experiencing the Emmaus Walk. Now they leave to face their Fourth Day; the rest of their lives becomes a succession of Fourth Days.

The major theme of the talk continues the idea of perseverance. Pilgrims will experience trials, disappointments, long days of questioning, but they must remember: Christ and I are a majority. The BODY OF CHRIST talk stressed teamwork. The CHRISTIAN ACTION talk developed a concept of ministry, and the CHANGING OUR WORLD talk projected a field for mission.

FOURTH DAY finalizes the resolve and commitment to be Christ in the world for others.

Videos and recorded songs should not be part of the talk. Any projection during the talk should be kept simple.

This talk is scheduled for Sunday at 2:30 p.m.

EXPANDED OUTLINE

FOURTH DAY

Lead the Prayer to the Holy Spirit

Please turn to page 48 in your Worship Booklet and join me in the Prayer to the Holy Spirit.

Opening Story (1–2 minutes)

Choose a brief, personal story or experience that relates to the main point of this talk. If you cannot think of an appropriate introduction, consult the Lay Director or Spiritual Director for assistance. A good introduction will engage the hearts, minds, and attention of pilgrims and move them into the theme of this talk. For example, you might do the following:

Option 1: Share a specific way your life has changed because of your Fourth Day experience. Feel free to name the fears or obstacles that had to be overcome as you returned to your home, church, and work. If possible, make a specific comment about the importance of communicating with your pastor with humility and honesty.

Option 2: Share the life story of someone else that illustrates the main theme of the talk.

My name is _____, and the title of this talk is FOURTH DAY.

I. Introduction

For the past three days—through agape and the support of the Emmaus community—you have been on the receiving end of the kind of love God calls the body of Christ to share. Now that these three days are drawing to a close, you will embark on your Fourth Day—a term that refers to every day hereafter for the rest of your life. These three days have had only one purpose: to prepare you for your Fourth Day, your walk with the Lord every day from now on.

II. You have a mission

A. The purpose of the 72-hour Emmaus event is to strengthen the Christian community and develop Christian disciples who will give their lives to sharing Christ.

1. Moses' experience with the burning bush was a momentous occasion. But we would never have known about that experience except for his actions afterward—a pilgrimage that lasted another forty years.
2. Jonah's three-day experience in the belly of a whale changed his life. But his experience was recorded in the Bible because of what he did with the rest of his

life after that event. Without the fourth day, his three-day experience would have been forgotten.

3. You have also encountered God in a unique way this weekend. The experiences of these three days may change the history of the world—or may fade into obscurity and insignificance. It all depends on what you do with it during your Fourth Day.
- B. Life in grace is not a destination but a journey for the sake of the world. Life in grace is not a satisfactory lifestyle we achieve but a pilgrimage of love that never ends in this life.
1. The burning bush experience did not occur for Moses' benefit. It served all the people who would come within his circle of influence—a group whose identity God knew beforehand.
 2. Jonah's experience largely benefited his family, friends, and more than 120,000 people in Nineveh.
 3. This 72-hour Emmaus event is not primarily for you. It is for your family, your church, your friends, and many people you don't know yet.
 4. The purpose of The Walk to Emmaus is to inspire and equip you to be a disciple whose heart burns with the love of God, who will bring new vision to your church, and who will return with renewed commitment to offer Christ to the world in which you live.
- C. As a result of your 72-hour Emmaus event, the world may look different. But remember, your job, the church, your friends, and your social environment have not changed. Only you have changed.
1. Realize that most people will express little interest in your experience here.
 2. Do not let the world squeeze you into its mold, but do not try to squeeze your friends into your mold either.
 3. Bear witness to Christ and your renewed zeal for a life in grace through the quality of your walk, not just the quantity of your talk. Seek ways to serve Christ through your church and to employ your energies for love. Exude the joy of the Lord and bring life to the dullness around you.

III. Two great dangers

The Fourth Day brings with it two great dangers: overconfidence and lack of confidence.

A. *Danger #1: Believing you are someone special.*

It would be a pity if, because of having attended a 72-hour Emmaus event, a participant came to think that he or she was somebody special, indispensable, or better than others.

1. This Walk to Emmaus may make us better than we were, but it never makes us better than someone else.

2. You are not the first person to find God, meet Jesus, or experience the Holy Spirit. The Emmaus Walk is not the only way or even the main way to do this. Emmaus pilgrims are not a special breed of persons or a fraternity/sorority; we are Christians, and we are the church.
3. The Emmaus Walk is not the only source of spiritual renewal. If you have experienced God's grace in a new way this weekend. What you have discovered this weekend is what millions have been discovering for two thousand years—mostly without attending Emmaus Walks.
4. Nothing in the Bible records that Moses talked to others about the burning bush or that Jonah talked of his three-day experience in the belly of the whale. Both Moses and Jonah were too busy living in grace to exalt their past experiences.

B. *Danger #2: Believing you are nobody.*

It would be even more pitiable if, in your first clash with unredeemed reality or with an indifferent church, you become frustrated and give up, believing that you can do nothing to help cure the ills of humanity.

1. It took a lengthy conversation for God to convince Moses to lead the Hebrew people to freedom. God went to a lot of trouble to get Jonah's attention. Likewise, God has been patient and waited far too long to get our attention.
2. God has a meaningful part for you to play in the unfolding of the divine agenda. Within you resides the power of the Holy Spirit—resurrection power. With this power you can help bring life to places of death.
3. Don't try to take on the whole world at once. Remember the progression of the CHANGING OUR WORLD talk: start with yourself, then others, and finally the community and world.

C. Remember, you have an essential role to play. You are called to be the leaven in the dough, the salt of the earth, the light in darkness. (See Matthew 13:33; 5:13-16). You fulfill this role in the following ways:

1. *Stay in touch with Christ.* Jesus said, "Apart from me you can do nothing" (John 15:5). Acts of piety, study, and action are means by which Jesus integrates our lives. A life of grace involves constant contact with Christ.
2. *Stay in touch with friends who share your priority.* A coal cannot burn long in isolation from the rest, but it burns long and brightly in the company of other burning embers.
3. *Stay in touch with people whom God has given you to influence.* God gives grace to share with others, not store up for yourself.

IV. Equipment for the journey

- A. *A clear concept of your priority*—Keep your focus on Christ. Christ is our model; we want to walk in his path. To love and serve Christ, we must know him. Christ becomes our priority when we offer him devoted hearts, determined wills, humble strength, and generous lives.
- B. *A clear concept of the task*—The world needs change. Change happens when Christians put forth the effort to change the world. God has given us the Holy Spirit; we choose to allow ourselves to be used. Of course, we will encounter resistance. We ready ourselves to meet that resistance with perseverance and love.
 - 1. Some persons will not like the Emmaus movement.
 - 2. Some do not like aggressive Christians.
 - 3. Some do not like Christians at all!
 - 4. Your church may not be as spiritually alive as you would like it to be. You do not force change on individuals or your congregation; you love people as they are and present an authentic witness. The Holy Spirit will convince and change.
- C. *A clear concept of people*—Not everyone has the same capabilities. All of us can do something. Everyone has responsibility, but not all will feel that responsibility or exercise it in the same way. God's gifts of grace vary in each person.
- D. *A clear concept of holiness*—We maintain the true concept of holiness. Becoming holy does not destroy or take away; it expands life to its fullest.
 - A. Use your talents to the utmost for Christ's reign on earth. You remember that you are a spiritual being who relates to an eternal God.
 - B. Maintain a consciousness of your life in grace and destiny in Christ. Doing this will provide you with joy and assurance.
 - C. Trust that God has given you everything you need to live a truly holy life and serve as a living reminder of Jesus Christ. Through your knowledge of Jesus Christ and your openness to be a channel of God's Spirit, you will come to share the divine nature (see 2 Peter 1:3-4), while radiating the love of Christ to all around you.

V. Conclusion

[Make a personal statement about your Fourth Day experience.]

May the Lord be with you in your Fourth Day.

De Colores!

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IV. Equipment for the Journey

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2. *A clear concept of the task*
3. *A clear concept of people*
4. *A clear concept of holiness*

V. Conclusion

[Make a personal statement about your Fourth Day experience.]

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