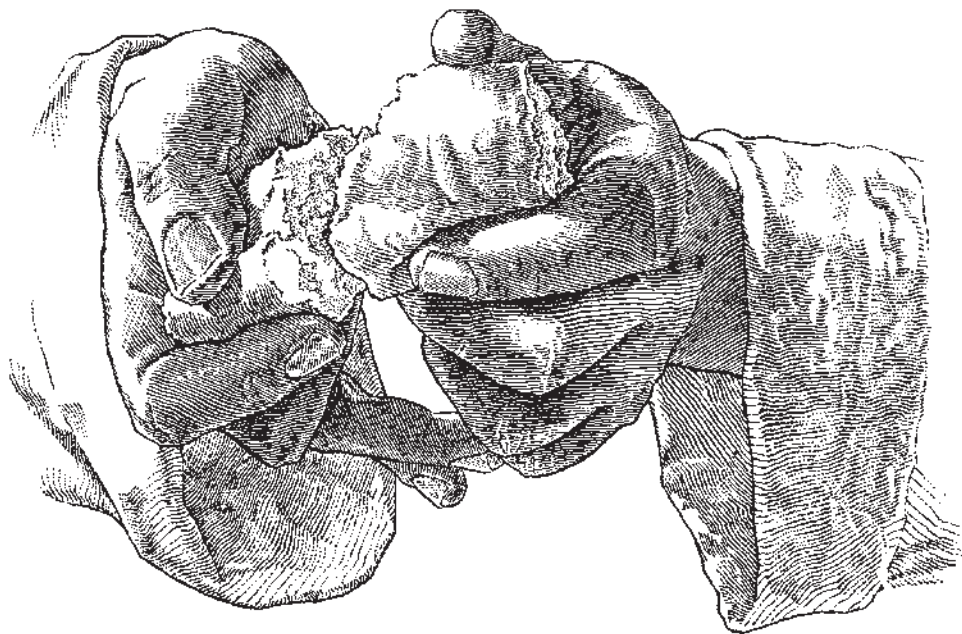


Walk to Emmaus



... and their eyes were opened in the breaking of the bread.

CELEBRATE YOU!

You are worth celebrating.
You are worth everything.
You are unique.
In the world, there is only one you.

There is only one person with
Your talents
Your experiences
Your gifts.



NO

ONE

CAN TAKE YOUR PLACE!

God created only one you, precious in his sight.
You have immense potential

To love
To care
To create
To grow
To sacrifice
If you believe in yourself.

It doesn't matter your age, or your color, or whether your parents loved you or not. (Maybe they wanted to but couldn't.) It belongs to the past. You belong to the now!

It doesn't matter what you have been. The wrong you've done. The mistakes you've made. The people you've hurt.

You are forgiven! You are accepted. You're okay. You are loved – in spite of everything. So love yourself, and nourish the seeds within you.

Celebrate YOU!
Begin now. Start anew. Give yourself a new birth.
Today.

You are you, and that is all you need to be.
You are temporary. Here today and gone tomorrow.
But today. Today can be a new beginning, a new thing, a new life.

YOU CANNOT DESERVE THIS NEW LIFE

IT IS GIVEN FREELY

THAT IS THE MIRACLE CALLED GOD

SO CELEBRATE THE MIRACLE AND CELEBRATE YOU!

YOUR FOURTH DAY

These pages are intended for those who have just completed the three days of the Walk to Emmaus. If you are one of these, you have probably found it to be one of the most profound, emotional, and spiritual experiences of your life. If you are a little confused and bewildered as to just what happened to you, and just what this means at this point in your life, please be aware that this is a normal reaction.

The three days are just the beginning for you. If you have a new awareness of Jesus Christ in your life, you will want to continue to grow in that relationship with Him. The Emmaus movement has structured a method to assist you in that growth.

These pages are not proposed to be scholarly, in-depth treatment of the Emmaus movement. They are written to give you an initial understanding of the movement. It is hoped that they will answer some of your questions.

THE THREE DAYS --- AN ENCOUNTER WITH CHRIST

The three days should have brought you into a personal encounter with Jesus Christ. You should now have a greater understanding, particularly as you see Him in your environment. Of course, this awareness of Christ will differ with individuals, as we tend to react in different ways. The important thing that must be considered now is that any relationship with Jesus is one that must continue to grow. A person can never say that he or she has reached a particular point and need not continue to strive to improve that friendship. As a husband, a wife, or any two friends realize any relationship must be nurtured and worked at by both involved. It is evident that the relationship with Christ must be developed and worked on if it is to grow. God's grace and friendship is constant and always extended to us. It is our response to Him that must be regular and increasing if we are to grow in Him.

It is also evident that we cannot grow in His life by attempting to do it alone. One of the talks on the three days made the point that "an isolated Christian is a paralyzed Christian". We need help and support in our growth, as it is also incumbent on us to assist and support others in their growth. Our salvation is not an isolated happening; it is accomplished with and by others. This is the real meaning of Christian community. It is a group of people whose only purpose for coming together is that Christ is the center of that group, and everything they do revolves around that fact. The Emmaus movement recognizes the necessity for the need for helping and supporting each other - the Christian community - and this is the manner in which the Emmaus movement is structured.

It is important to view the process of the Walk to Emmaus as a movement and not as an organization. It is also essential to perceive the Walk to Emmaus as a movement of the church. Emmaus is not intended to be a club or another Christian organization. The Walk to Emmaus as a movement means that it is an ongoing process starting before the weekend and continuing afterwards, for the rest of your life.

THINGS YOU SHOULD KNOW

1. Your group reunion is the most important part of your 4th Day. Be diligent in setting one up, and be faithful to it. Don't be afraid to change groups if you do not feel comfortable.
2. Emmaus Cluster Gatherings are held each month. You will be notified as to time and place.
3. You may not be on a Conference Room Team right away; but you can serve the community and express your support by working in the kitchen or on one of the support committees. Sign-up sheets for these committees are available at Emmaus activities.
4. Please fill out the Volunteer Sheet completely and return it to your cluster leader.
5. The Candlelight on Saturday night and Closing on Sunday night are reserved for community members only. Guests and children are always welcome at the monthly Emmaus Cluster Gatherings. Children should not be brought to Send-Off Candlelight or Closings.
6. If you are working in support areas, we ask that you limit your contact with the candidates as much as possible. No one, other than the kitchen crew and Conference Room Team, is to be in the dining room with candidates.
7. You are now a potential sponsor. As such, you have certain duties and responsibilities, not the least of which is deciding whom to sponsor. See the page entitled Suggestions for Sponsors in this booklet for more on this subject.
8. A group who makes up the Board of Directors governs the Emmaus Community. This group, which includes the Community Spiritual and Lay Directors, meets once a month to discuss problems and their potential solutions, formulate policy, to select future weekend directors, team members, committee chairpersons, etc. You may write to our Board concerning anything that bothers you or pleases you, and if you have something very important to propose, you may request being put on the agenda for personal appearance.



You and the Gathering

“Wherever two or more are gathered in my Name, there I will be also.”

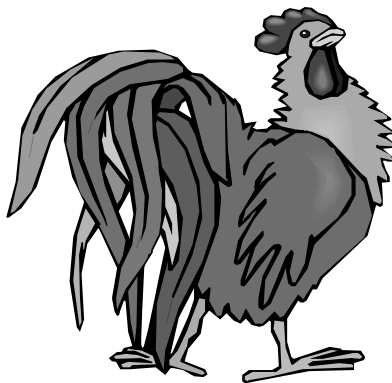
What is a Gathering?... And what happens there? The Gathering is a gathering of all Christians who have taken the Walk in a given area on a regular basis. Its purpose is two-fold:

- First, it is the entire Emmaus community giving visible evidence of their life in Christ. The members of the community share their piety, study and action with others.
- Secondly, your contact with your fellow Emmaus brothers and sisters is maintained and, hopefully, you will be inspired by the efforts and examples of others to make profound changes in your life and the life of the city or area where you live.

The program will vary from time to time, with participation by both lay persons and pastors.

A word of caution about Gatherings: You must persevere in them. Keep in mind that no experience immediately after the three days is going to duplicate the job and emotional exultation that you felt then. What must occur now is a gradual solidifying of your life in Christ. And this may be done on an intellectual as well as emotional basis. There may be many occasions when you feel “good” about your visits to Gatherings, but do not base your Christian growth on emotions alone. These are a necessary part of any person’s life, but your plan of growth must involve study and action if you are to succeed.

So do not approach the Gathering only from a standpoint of what it can do for you, or what you can get out of it. Rather, consider your input, your sharing and helping of others, to be as much a part of your attendance as your receiving. The Gathering is worked at. Centers where Gatherings have become significant in the lives of those who have taken the Walk have found that it takes time and patience, and certainly perseverance, to make them work. But when they do begin to function, they become, along with successful group reunions, the most important growth factors in the Emmaus life.



THE GROUP REUNION

As you consider the Gathering a gathering of the larger Christian community, you can identify the group reunion as your own personal, smaller Christian community. The same caution should be given to you about the group reunion that was offered about the Gathering. Group reunions need perseverance, patience, work and time. Group reunions do not guarantee instant success. Your first attempts at the reunion may result in frustration and confusion. You may feel self-conscious that you are not achieving the goals that you set for yourself and are overwhelmed by the sharing of others that have been making group reunions for a longer time. Keep in mind that this is quite natural. Group reunions are really the heart of the Emmaus method. One of the most striking statements about the Walk to Emmaus movement is that the three-day experience is held to put people into reunion groups in order that Christ's work may be done. If you want one simple answer as to what is the most important thing that you can get out of your Emmaus week-end in terms of the method, it is that you are blessed with a weekly meeting of friends with whom you can share your life in piety, study, and action. This, essentially, is what the group reunion is—To insure success in the group reunion, there are at least three important factors involved:

1. Make it, when possible, with people with whom you have a natural and easy friendship.
2. Give it plenty of time to nurture and grow.
3. Be open, honest, and generous about your life in Christ.

It is necessary to re-emphasize the fact that, "It is in giving that you receive." Group reunions will give you much, but a Christian is also very much concerned with how he or she can help others. There may be many times when you feel that there are other things that you need to do rather than go to a group reunion. Excuses are easy to find—the job, the children, something to do around the house. But that meeting that you might miss might be the one in which a friend may have needed you the most. What you can give to others in the way of sharing, support, and example must be uppermost in your mind.

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!

THE SERVICE SHEET

And what is it that is fundamental to being a Christian? What is needed to continue to grow in His love? The talks on the three days contained that which is essential to living fundamental Christianity. A method to assist you in living that is furnished rather ingeniously, yet simply, is the group reunion. As you recall at your three days, it was stated that the fullness of our growth is dependent on three things our practices of piety, those means in which we attempt to communicate our love for God and seek to discern our relationship with the Father, Son, and Holy Spirit; our study, the attempt to know more about Him, His Church, and about His work in this world, that we are His hands and with His help, we are to bring about the changes in the world that He lovingly seeks, which is our action. We stress once again the fact that man's relationship with God is not complete until there is relationship with man. One without the other is incomplete. (Luke 10: 27)

USING THE SERVICE SHEET (Wallet Card)

With this in mind, you can easily understand the format of the service sheet that you received at your three days. It is divided in a corresponding way to the three legs of the tripod. The service sheet is to be considered a guide; no more, no less. It assists you in completing the totality of your life as a Christian. It should be completed fully when you meet. Those who are new to the reunion often find themselves dealing with only the piety section, as study and action may initially be harder. Resist the temptation to eliminate or bypass sections of the sheet and endeavor to deal with all aspects of the form. Remember, it was stated that it would not be easy, but worthwhile things rarely are!

PIETY: At your three days, you were asked to “fill out” the service sheet; that is, make a commitment as to how many times you would attend Church, take communion, pray, read the Bible, etc. You did this on Sunday afternoon, which is the day of triumph and joy. Were you realistic or too generous in your commitment? If you find out that in the flush of the three days you set too ambitious a plan for yourself, merely adjust your plans to be realistic with what you can actually do. The important thing is to settle to a workable commitment and keep it. When you share your piety at the group reunion, recount your commitment. You may say something like this, “I said I would pray every day and this past week I did.” In this manner you hold yourself accountable for what you see as a practical commitment.

MOMENT CLOSEST TO CHRIST: This is sometimes stated as the moment most aware of Christ. It should be a pleasant sharing that enables the members of the group to perceive the working of Christ in their lives more clearly. You need to be sensitive to the presence of the Holy Spirit in the everyday happenings, the routine of family life, work, and social environment. Sometimes these moments will be of a liturgical nature as communion or a service, but remember that Christ can be seen in many ways and forms in the world. Moments when God feels near may be joyful ones, but they are also apt to be times of sorrow or great despair. If you attempt to make every waking hour a union with Christ, then becoming sensitive to Him in all aspects of our lives is necessary for growth.

STUDY: The study section of the service sheet should be shared in a similar fashion to the piety section in that it is not merely enough to tell what was read or what learning session was participated in, but try to give some ideas or concepts that you learned. In this manner, new books, articles, methods of reading and studying scripture, and the value of educational classes emerge. Through study, the intellect that God has given you will develop to better serve Him.

APOSTOLIC SUCCESS AND FAILURE: The portion of the group reunion that is most difficult for most of us to interpret is the apostolic success and failure section. What is an apostolic success or failure? Theoretically, an apostolic act of any kind is one done with the directed purpose of influencing other lives toward Jesus Christ. It is done in His name and the ultimate result brings both the doer and the receiver closer in union with God.

If you will remember the Action talk at your three days, you heard a statement that went something like this: “Make a friend, be a friend, and bring your friend to Christ.” This, in a nutshell, is what the Walk to Emmaus is all about. It is in the form of personal contact that the

Christian functions. Action is always oriented to bringing a friend to Christ. And the clincher is that the friend must be aware that Christ is the reason for your action. In this sense, the action is evangelical in nature.

It is difficult to be definitive about apostolic action, particularly in trying to give examples. Since the talents and abilities of Emmaus brothers and sisters will differ so greatly, it stands to reason that the apostolic action of the various Christians will range from very small individual acts to planned, dramatic and complex ones.

It should be stated, though, that if it is not obvious to others around that the Brother or Sister is a Christian by the things he or she does in the social environment and in relationship to the people around, then the Walk to Emmaus has meant little him or her.

Apostolic failures are planned actions that did not succeed or materialize. Only when plans are made can they then fail. An apostolic failure can never be the failure to plan or initiate some action. Keep in mind that failure will always be present to one who tries. The struggle of individual Christianity is the constant striving to overcome our bungling, our indifferences, and our humanness. Admitting failure is admitting truth.

In summary, apostolic action is our attempt through piety and study to achieve an attitude that orients our life so that everything we do is measured against the values of the Gospels.

SPIRITUAL DIRECTION: Spiritual direction is generally conceived to be a one-to-one relationship with a Spiritual Director, usually a Pastor, although a lay person may serve as such. If you can arrange to meet with a Spiritual Director occasionally, a frank and open discussion of your spiritual life can occur. The Spiritual director can suggest activities in the areas of piety, study, and action that are appropriate. Direction is not intended to be confession, but help and guidance in an ever-increasing effort to establish a vibrant and growing relationship with God through Christ. The director's role is to help the individual discern how the Holy Spirit is working in his life. It is a sensitive and important act, and for a pastor, an important function of his ministry.

AGAPE: Agape is the love prayer and sacrifice which is offered to God in petition for some grace. It is the unselfish, undeserved kind of love—the kind that God has for us. Agape, when offered at a Walk to Emmaus for pilgrims or team members, is normally done in a chapel (to control the environment, keeping distractions to a minimum), facing a cross (for a focal point of how Jesus died for us and that is where the light begins), while on their knees (as a sign of humility before God), with arms outstretched (hands seeking and imploring God's grace). Persons doing agape for the "72 hours" are welcome at the Agape Chapel at the Walk to Emmaus, or agape can be done wherever you are. An agape letter is notification of a commitment from an individual, reunion group, gathering, or Emmaus Board. The letter is a written promise and/or reminder that someone cares enough to send the very best. An agape poster is a visual message in picture form. An agape banner is a more permanent message of the love the maker would share with everyone.



TEN WAYS TO BUILD THE EMMAUS COMMUNITY

1. Join a permanent reunion group.
2. Attend Gatherings.
3. Read whatever you can about the movement.
4. When you go to a send-off, candlelight, or closing, let your whole-hearted participation affect others.
5. If you are asked to help out in the kitchen or any other area of the weekend, say yes, and then show up.
6. Send general agape to team and candidates.
7. In considering prospective pilgrims for the Walk to Emmaus, remember to “Talk to God about the person before talking to the person about God.”
8. If you are asked to serve in any way, attend all meetings on time and bring your Christian spirit of love.
9. If you have any complaints or suggestions, make sure you tell them to your Spiritual Director, Lay Director or Board members.
10. Always offer to help with anything that you can, and do it in the Spirit of Christ.

DOES GROWTH MEAN MEMBERS?

Remember the Walk to Emmaus method? “Make a friend, be a friend, bring that friend to Christ.”

It doesn't say, “Bring that friend to the Walk to Emmaus!”

How often, in over-enthusiasm, we have forgotten to recognize that Emmaus is not for everyone. It is a tremendous responsibility to sponsor a pilgrim, a serious act not to be taken lightly.

To sponsor a pilgrim for Emmaus is to agree, in advance, to be responsible for making an apostle. Emmaus is not intended to convert or to save or to solve problems, but it is meant to give a Christian the tools needed to be an effective LEADER in the environment; the tools of Group Reunion and Gathering where he or she shares, and therefore grows, in his or her life of piety, study, and apostolic action.

A sponsor, then avoid the temptation to recruit crowds. To sponsor a pilgrim is to establish a climate where the friend that you have made and brought to Christ SEEKS Emmaus rather than be “sold” on it.

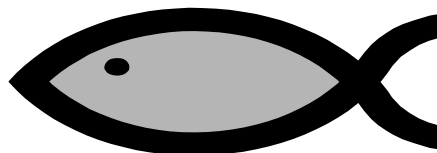
HAVE A GLORIOUS FOURTH DAY!



The Walk to Emmaus is an instrument of Christian renovation. Its purpose is to train leaders who will become solid leaders in their own churches' ministries.

POINTS TO REMEMBER

1. Do not develop a “holier-than-thou” attitude. Emmaus is only ONE OF MANY instruments of holiness.
2. Do not bug people – especially clergy persons – to attend Emmaus. This often creates the impression that the Walk to Emmaus is absolutely necessary for salvation. It is not.
3. Do not compare the Walk to Emmaus with a retreat. They are two different instruments of renewal. They complement each other, but the Walk to Emmaus is a once-in-a-lifetime experience.
4. Do not form a clique or special society among yourselves. This is not Christlike and is repugnant to those who have not had the opportunity to attend Emmaus or who are not interested.
5. Do not act as though the Emmaus community is a secret society. When people ask, tell them what Emmaus is and what it meant to you.
6. Offer your services, whatever they may be, to your pastor. Together with him/her and other parishioners you are the Church in your area. You need the pastor and he/she needs you to be involved in personal ministry. Do not be negatively critical of his/her plans and programs. You may not have all of the facts.
7. When you wish to seek spiritual counsel or to talk over a matter with your Pastor, be courteous to ask when it would be convenient for him/her to see you. He/she is your servant, yes, but the pastor also has many other persons to serve. Do not think you are special because you have attended the Emmaus weekend.
8. Make your weekly group reunion and attend Emmaus community gatherings. Emmaus does not pretend to, nor is it able to give a complete Christian formation in three days. If you think you “have arrived” after three days, you are wrong!



YOU HAVE JUST BEGUN ANEW.

SUGGESTIONS FOR SPONSORS

Here are a few suggestions for recruitment that should increase your effectiveness, help you properly interpret Emmaus, and emphasize your responsibility in sharing God's grace as a Sponsor:

First, when you are talking to a married person, we suggest you talk with both husband and wife. We want both husband and wife to make the decision together. Their applications should be turned in at the same time, if possible.

Second, to assure the applicant you are personally interested in his/her attending, make plans to bring him/her to the Send-Off for the check-in. Your bringing him/her and helping with suitcases, registration, and sharing in the registration, is a form of prayer and sacrifice

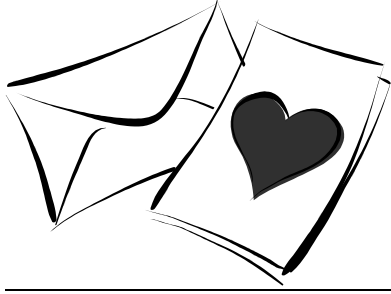
Third, during the weekend, you and your family become a substitute for the Pilgrim. Leave your telephone number with the spouse. Do something special for him/her during the weekend such as giving a few hours during the day for shopping or for personal time. Share a meal with the family. Let the pilgrim's family know that you love and want to care for them.

Last, you have responsibilities to the pilgrim.

- (1) Pray for him/her during the weekend.
- (2) Write agape letters of prayer and sacrifice.
- (3) Support him/her with your presence at The Sponsor's Hour (Thursday, 7:00 p.m.), The Candlelight (Saturday, 8:00 p.m.) and The Closing (Sunday, 4:00 p.m.).
- (4) Accompany your pilgrim to his/her Gathering meeting or make arrangements for him/her to attend.

Remember, Emmaus is not for everyone. The Walk to Emmaus weekend cannot rectify every problem marriage, enthuse every disenchanted church member, or make saints of sinners. The Walk to Emmaus is designed to change environments through Christian leaders.

We don't need just any pilgrims, we want THE BEST.



WHAT IS AN "AGAPE LETTER?"

As sponsors one of our most perplexing a situation arises when we try to explain to someone what kind of letter we want from him or her for our pilgrims. You may want to use the following as a pattern for the one you write:

Dear _____,

The "Walk to Emmaus" is a weekend of spiritual renewal with many beautiful gifts and surprises. One such surprise is the mail that persons attending received from their loved ones. _____ is going to attend a "Walk to Emmaus".

As sponsors, we are responsible for contacting family and close friends and asking them to send a note or letter to _____ so that she/he will receive it during this special weekend. Since it will be a total surprise, we sometimes have to do a little detective work in order to get names and addresses of persons from whom we need help. Perhaps you'd like to pass along to someone that you know _____ would like to hear from.

This letter is an opportunity for you to express your appreciation of _____ and what your relationship with him/her has meant and still means. You might want to recall some humorous event or some happening that has been special to the two of you. This is a letter of love and **WILL BE READ ONLY BY THE PERSON TO WHOM YOU WRITE**. Would you help make _____'s "Walk to Emmaus" special by doing the following:

1. Write a letter to him/her and sign it.
2. Put it in an envelope and seal it.
3. Write his/her name (but not yours) on the envelope. Include Walk #, whether "spouse, friend, or child."
4. Put the envelope in a larger envelope and mail it to us prior to _____ so we can get it to the proper place on time.

This should be a complete surprise to _____, so please help make it special by keeping "mum" until it's all over. We hope you'll help us by getting a letter to us. It will be greatly appreciated.

Thank you,

TEAM SELECTION GUIDELINES

Progressive Servanthood

The purpose of an established progression of team responsibilities for Emmaus Community members is two fold; leadership training and spiritual development. A person's readiness to effectively carryout his or her particular team assignment is often dependent upon and always enhanced by, prior experience in another position. In general, the progression of responsibilities looks like this: support roles (agape, kitchen, angels, worship), Assistant Table Leader (and speaker), Table Leader, Assistant Lay Director, and Lay Director. A Music Leader should have had sufficient team experience to know the place of music in the weekend or have served as an Assistant Music Leader on a previous team.

In addition to preparing persons for Emmaus leadership, progression team assignments school persons in the posture and practice of humble servanthood, the heart of true Christian leadership. That is why community members' support for Emmaus Weekends does not begin with recognized positions of team leadership, but with anonymous position of servanthood such as working in the kitchen, praying in the chapel, sorting letters in the agape room, and cleaning bathrooms. This kind of sacrifice and servanthood is the heart of Emmaus and is where the development of Christian leadership begins. Those who seek "important jobs" probably need to be assigned more humble tasks for their own sake as well as the good of the team. Those who first give themselves wholeheartedly and joyfully to the humblest duties are probably the ones who eventually need to be with the pilgrims in the conference room setting an example and sharing their spirit.



Emmaus Songs

Send Off Song

*Behold what manner of love
The Father has given unto us,
Behold what manner of love
The Father has given unto us,
That we should be called the sons of God!
That we should be called the sons of God!*

Candlelight Song

*Jesus, Jesus,
Can I tell you how I feel?
You have given me your Spirit,
I love you so.*



Closing Song

*There's a new world coming,
And it's coming round the bend.
There's a new world coming,
And it's waiting here my friend!
There's a new voice calling and it's
calling you and me,
Coming in Peace,
Coming in Joy,
Coming in Love.*

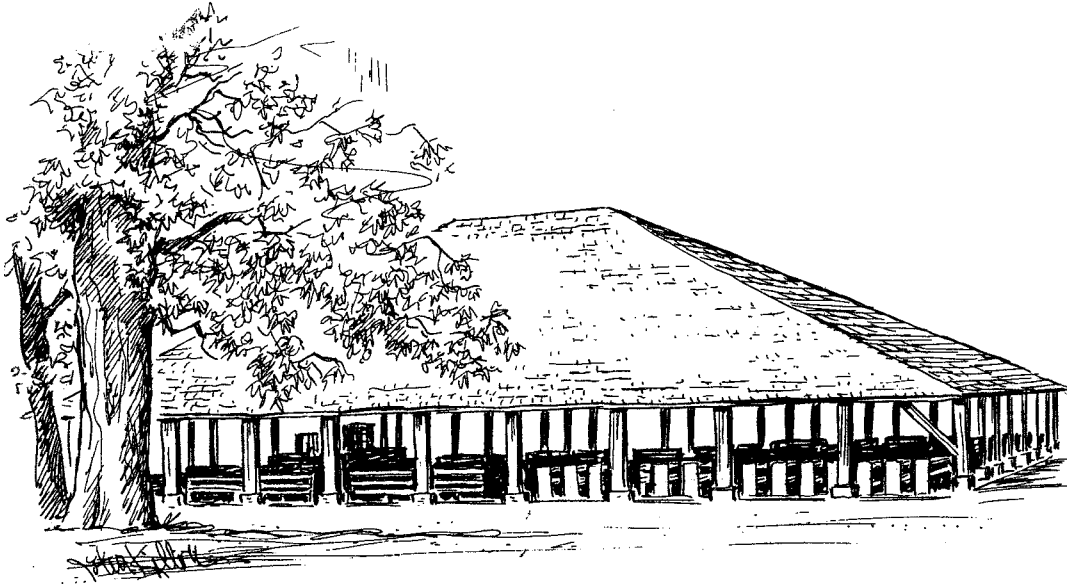
Blessing Before Meals

*Gathered at this table,
Holy Spirit come.
Fill us with your presence.
Bind our hearts as one.
Bless this time together.
Jesus, give us peace.
Come, Lord, be with us.
Join us as we meet.
Come, Lord be with us.
Bless this food we eat.
AMEN*

Blessing After Meals

*As we leave this table,
fed by your own hand,
Holy Spirit fill us,
'til we meet again.
Jesus, as we leave here,
let us walk Your way.
Sharing God's blessing,
as we do and say.
Sharing forever,
Your love here today.
AMEN*

DOOLY CAMPGROUND



After the Civil War, Army Chaplain George Troupe Embry returned to the Methodist ministry. In 1874, he was assigned to the circuit that included Vienna, GA. He was driving his buggy to Vienna when he came to the Sandy Mount Creek just West of Vienna. As he paused to rest, his horse followed the creek to a very large spring bubbling up on the rocky hillside. After tasting the clear, pure water, he rested on a nearby hill. Rev. Embry, who had been a POW in the Civil War, felt that the particular hill upon which he rested was "holy ground." He continued on into Vienna and met with the church members there. When he told them of his feelings about that spring area, the decision was made to erect a campground there.

Thomas Whitsett donated the land and the members of the Methodist Church in Vienna began collecting funds and building supplies to build a tabernacle on the site Rev. Embry had recommended. Most of the timber for the tabernacle was harvested from the surrounding area. The men used axes, hand saws, and planes to prepare the columns, beams and rafters. They used pegs and cut grooves to make each rafter and brace fit



Rev. George T. Embry

together. A bush arbor was used for the first meeting on September 10, 1874.

For more than 100 years, the campground has been used for camp meetings, youth retreats, family reunions, business meetings for the Methodist Church (now the United Methodist Church) and other organizations, and now, The Walk to Emmaus.

De Colores!

