

FIFTH DAY RETREAT MANUAL

for
WALK TO EMMAUS
Communities

Manual by
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THE FIFTH DAY RETREAT

for Walk to Emmaus Communities

During registration, pilgrims are given their table assignments. Tables are numbered so that pilgrims can sit in groups of three or four; they do not have names so as to differentiate them from Walk to Emmaus tables. Pilgrims are asked to pick up a snack and a drink, go to their tables and get to know their table mates. (These table assignments are made in advance by the LD and SD.)

Words to be read aloud are printed in italics in this manual.

Abbreviations: LD = Lay Director SD=Spiritual Director ALD=Assistant Lay Director

During registration ALDs place the following at each table.

Handout: Seven Rs - the Purposes of the Fifth Day Retreat

OPTIONAL: Handout: Scripture Litany of Grace

Handout: The Prayer of the Day

Pens and loose blank paper for taking notes

THE BASIC NINE HOUR SCHEDULE FOR A FIFTH DAY RETREAT

The Fifth Day retreat consists of nine segments. Table Talk is the discussion at tables following a talk and includes a short break before the next talk begins.

8 am Registration

SEGMENT 1: 9 am - Introduction:

Seven "R"s 7 Purposes + Table Talk

Video (The Rabbi's Gift) + Table Talk

OPTIONAL: Scripture Litany of Grace + Table Talk

SEGMENT 2: 10 am - Priorities Talk (LD) + Table Talk

SEGMENT 3: 11 am - Witness Talk #1: Discipleship Systems (SD) + Table Talk

SEGMENT 4: Noon - LUNCH - sing De Colores, lunch break, music, share testimonies

SEGMENT 5: 1 pm - Piety Talk (ALD) + Table Talk

SEGMENT 6: 2 pm - Study Talk (ALD) + Table Talk

SEGMENT 7: 3 pm - Christian Action Talk (ALD) + Table Talk

SEGMENT 8: 4 pm - Witness Talk #2: The Prayer Tool (SD) + Table Talk

SEGMENT 9: 5 pm - CONCLUDING SERVICE of Rededication

Living Moments (shorter)

or

Resurrection Moments (longer)

Meditation and silent prayer over written goals

Service of repentance and commitment with Communion

6 pm Adjourn (Gathering with potluck to immediately follow.)

ALTERNATE SCHEDULES	Basic	Shorter	Shortest
Basic Segment Length	60 min	45 min	30 min
Talk Length - up to	30 min	20 min	15 min
Table Talk + Break (5 min or more)	30 min	25 min	15 min
Registration	8 am	11:00 am	12:45 pm
SEGMENT 1: Introduction	9 am	Noon	1:15 pm
SEGMENT 2: Priorities Talk (LD)	10 am	12:30 pm	1:45 pm
SEGMENT 3: Discipleship Systems (SD)	11 am	1:15 pm	2:15 pm*
SEGMENT 4: LUNCH	Noon	None	None
SEGMENT 5: Piety Talk (ALD)	1 pm -	2:00 pm	3:00 pm
SEGMENT 6: Study Talk (ALD)	2 pm	2:45 pm	3:30 pm
SEGMENT 7: Christian Action Talk (ALD)	3 pm	3:30 pm	4:00 pm
SEGMENT 8: The Prayer Tool (SD)	4 pm	4:15 pm	4:30 pm
SEGMENT 9: CONCLUDING SERVICE of Rededication		5 pm	

The Discipleship Systems talk is scripted and long, so 45 minutes is allowed. A longer break can happen afterward if the extra time is not needed. The "shortest" schedule is expected to run late.

SEGMENT 1: Time: Introduction

The SPIRITUAL DIRECTOR calls the group to order. Prayer is offered.

The LAY DIRECTOR is introduced by the SPIRITUAL DIRECTOR.

LAY DIRECTOR reads:

*Welcome to our FIFTH DAY RETREAT. My name is _____ and I
attended _____ (community name) Walk to Emmaus # _____
where I sat at the table of _____.*

The event of the Passover told in Exodus 12 happened once and only once. But the people of Israel gained strength and comfort by celebrating the Passover in family groups each year. They remembered the experience and by remembering they continue to share in the blessing.

On the night the Lord Jesus Christ was betrayed, "he took bread, and when he had given thanks he broke it and gave it to them, saying, This is my body which is given for you. Do this in remembrance of me. And likewise the cup after supper, saying, This cup which is poured out for you is the new covenant in my blood" (Luke 22:20). This breaking of the bread occurred once, but Christians celebrate the Lord's supper often, as Christ commanded, "in remembrance of Me." And in their remembrance, they continue to share in the blessing of the Lord's Supper.

The Walk to Emmaus occurs once in a pilgrim's life. By remembering and celebrating, by

reminding each other of how the grace of God was experienced, we are strengthened and comforted in our faith and renewed to continue our walk with Christ as faithful disciples.

This retreat is not a Walk to Emmaus, but we are remembering together in order to share the blessings that come from remembrance. Seven purposes guide this day. At your table you will find a handout entitled Seven Rs - the Purposes of the Fifth Day Retreat - please find it.

(Pause)

I will read the number and ask you to join me in reading each purpose responsively.

----- Handout -----

Seven Purposes of the Fifth Day Retreat: one or more of the seven "R"s below will resonate with you and likely reflect your purpose for this retreat. Please make a note of it.

#1.

REMEMBER our experiences of our Walk to Emmaus and those in which we've served.

#2.

REOPEN the channels of grace that were opened on our Walk to Emmaus.

#3.

REFILLING with the Holy Spirit for power to live the life of faith and witness.

#4.

RENEW our commitment to piety, study and Christian action and share our experiences with each other.

#5.

REPAIR through prayer and sharing some of the hurts to our spirit that have accumulated.

#6.

REEVALUATE our spiritual walk and make new goals for our behavior in piety, study and Christian action.

#7.

REVIEW our personal networks so as to be disciple makers among those we know, and discern those who are ready to become pilgrims experiencing their own Walk to Emmaus.

•----- Handout concludes-----

LD: Briefly and prayerfully consider which of these seven purposes is your primary purpose as you participate in this FIFTH DAY RETREAT.

(Minute of silence.) Now please share your thoughts with those at your table.

Table Talk: 5 minutes.

The SPIRITUAL DIRECTOR is introduced by the LAY DIRECTOR, who reads:

My name is _____ and I attended _____

(community) Walk to Emmaus # _____ where I sat at the table of _____.

ALDs distribute a handouts of "The Rabbi's Gift" narration to each table.

SD: We will now watch a video entitled "The Rabbi's Gift" by M. Scott Peck. This video will help us to understand how communities grow in numbers. The ALDs are distributing a handout of the dialogue you will hear in the video.

VIDEO

The Rabbi's Gift

Narrated by M Scott Peck.

Source: The Foundation for Community Encouragement

Running time: 7 minutes.

(If the video is not available, the SD can read The Rabbi's Gift prayerfully.)

----- Handout -----

THE RABBI'S GIFT

as told by Dr. M. Scott Peck

The story concerns a monastery that had fallen upon hard times. Once a great order, as a result of waves of antimonastic persecution in the seventeenth and eighteenth centuries and the rise of secularism in the nineteenth, all its branch houses were lost and it had become decimated to the extent that there were only five monks left in the decaying mother house: the abbot and four others, all over seventy in age. Clearly it was a dying order.

In the deep woods surrounding the monastery there was a little hut that a rabbi from a nearby town occasionally used for a hermitage. Through their many years of prayer and contemplation the old monks had become a bit psychic, so they could always sense when the rabbi was in his hermitage. "The rabbi is in the woods, the rabbi is in the woods again " they would whisper to each other. As he agonized over the imminent death of his order, it occurred to the abbot at one such time to visit the hermitage and ask the rabbi if by some possible chance he could offer any advice that might save the monastery.

The rabbi welcomed the abbot at his hut. But when the abbot explained the purpose of his visit, the rabbi could only commiserate with him. "I know how it is," he exclaimed. "The spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue anymore." So the old abbot and the old rabbi wept together. Then they read parts of the Torah

and quietly spoke of deep things. The time came when the abbot had to leave. They embraced each other. "It has been a wonderful thing that we should meet after all these years," the abbot said, "but I have still failed in my purpose for coming here. Is there nothing you can tell me, no piece of advice you can give me that would help me save my dying order?"

"No, I am sorry," the rabbi responded. "I have no advice to give. The only thing I can tell you is that the Messiah is one of you."

When the abbot returned to the monastery his fellow monks gathered around him to ask, "Well what did the rabbi say?" "He couldn't help," the abbot answered. "We just wept and read the Torah together. The only thing he did say, just as I was leaving --it was something cryptic-- was that the Messiah is one of us. I don't know what he meant."

In the days and weeks and months that followed, the old monks pondered this and wondered whether there was any possible significance to the rabbi's words. The Messiah is one of us? Could he possibly have meant one of us monks here at the monastery? If that's the case, which one? Do you suppose he meant the abbot? Yes, if he meant anyone, he probably meant Father Abbot. He has been our leader for more than a generation. On the other hand, he might have meant Brother Thomas. Certainly Brother Thomas is a holy man. Everyone knows that Thomas is a man of light. Certainly he could not have meant Brother Elred! Elred gets crotchety at times. But come to think of it, even though he is a thorn in people's sides, when you look back on it, Elred is virtually always right. Often very right. Maybe the rabbi did mean Brother Elred. But surely not Brother Phillip. Phillip is so passive, a real nobody. But then, almost mysteriously, he has a gift for somehow always being there when you need him. He just magically appears by your side. Maybe Phillip is the Messiah. Of course the rabbi didn't mean me. He couldn't possibly have meant me. I'm just an ordinary person. Yet supposing he did? Suppose I am the Messiah? O God, not me. I couldn't be that much for You, could I?

As they contemplated in this manner, the old monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah. And on the off off chance that each monk himself might be the Messiah, they began to treat themselves with extraordinary respect.

Because the forest in which it was situated was beautiful, it so happened that people still occasionally came to visit the monastery to picnic on its tiny lawn, to wander along some of its paths, even now and then to go into the dilapidated chapel to meditate. As they did so, without even being conscious of it, they sensed the aura of extraordinary respect that now began to surround the five old monks and seemed to radiate out from them and permeate the atmosphere of the place. There was something strangely attractive, even compelling, about it. Hardly knowing why, they began to come back to the monastery more frequently to picnic, to play, to pray. They began to bring their friends to show them this special place. And their friends brought their friends.

Then it happened that some of the younger men who came to visit the monastery started to talk more and more with the old monks. After a while one asked if he could join them. Then another. And another. So within a few years the monastery had once again become a thriving order and, thanks to the rabbi's gift, a vibrant center of light and spirituality in the realm.

----- Handout concludes-----

SD: Briefly and prayerfully consider why this works as a means of growth. What is it that leads

to growth?

(Minute of silence.)

Now please share your thoughts with those at your table.

Table Talk: 10 minutes.

The spiritual director may wish to explain why this works to the retreat. If so, the following can be said:

Why does this work? Some of the following points may have been mentioned at your table.

The meaning of the phrase "The Messiah is one of you" refers to the reality that Christ desires to minister to people through us. It means that, as once God sent Christ into the world, now God sends us as the body of Christ. God so loved the world that he sent his son; God still loves the world and now sends you.

Deep respect for each other and yourself leads to a deep sense of peace and calm.

Deep respect for what others offer in their diversity leads to differentiation, which allows people to be who God made them to be, without pretense or defensiveness. This freedom from pressure to conform significantly reduces anxiety and conflict.

As people live their lives and fully express their diversity in a community that welcomes it, anxiety decreases even further.

People in an age of anxiety and conflict deeply hunger for relationships of peace and calm. No one wants to be a part of a community characterized by stress, conflict and manipulation.

When people encounter communities characterized by peace and the freedom of differentiation, they want to be a part of them in order to decrease their own anxiety.

OPTIONAL: SCRIPTURE LITANY OF GRACE (See Appendix One). *This element helps build a foundation of scripture under the reflection of the Fifth Day retreat. It is read responsively by the leader and the pilgrims. It can be omitted if the team desires a shorter retreat or for more discussion.*

Table talk continues to end of the segment with time for a break. The LD leaves to be prayed in.

SD and an ALD leave to pray in the LD for the Priorities Talk during the break.

SEGMENT 2: Time: Priorities Talk (LD) + Table Talk

After the LD returns from being prayed in, an ALD calls the pilgrims to order.

When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a lay person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY.

The LD comes forward and begins the talk.

----- Priorities Talk -----

The LD leaves to be prayed out, accompanied by an ALD.

SD: It is our hope and goal that you would make some specific goals this weekend to strengthen your spiritual life. On your tables you will find a handout entitled OUR RESPONSE: REPENT + REPLACE to help you make a plan for a stronger spiritual life.

Give the pilgrims a moment to locate the handout.

SD: Here are a few simple instructions for using this tool. Please fill out a separate sheet for each of the lay talks. Write the name of the talk in the blank at the top right.

What you write on the response form is private and for your eyes only.

During our time of prayer and reflection, first answer the question in the left hand column: What negative experiences and behaviors would you like to leave behind?

Identifying these behaviors is the first step toward repentance, confession and forgiveness. 1 John 1:9 states "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." A behavior is something we do; an experience is something that is usually done to us that harms or hinders us. We repent of our behaviors; we ask for healing and help with our experiences.

Write in as much detail as you wish. You may find it helpful to break down complex problems into their simpler components; this makes it easier to see simple solutions for change.

In Matthew 12:43-45 Jesus talks about a demon cast out of a man who returns to find his former abode "empty, swept, and put in order" and moves right back in. When repentance empties a place within us, we need to replace that old behavior with a new, healthy behavior. In the right hand column, generate ideas to answer this question: What positive or Godly experiences and behaviors could replace those you leave behind?

After this period of reflection, we invite you to share as you wish with the others at your table. At the end of this time of sharing, there should be time for you to take a short break before the next talk.

After this the SD should go to pray out the LD. After this, the SD will be prayed in.

An ALD should remind the pilgrims that the next talk will begin in less than fifteen minutes.

SEGMENT 3: Time: Witness Talk #1: Discipleship Systems (SD)

After the presenter returns from being prayed in, an ALD calls the pilgrims to order. When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a clergy person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY.

The SD comes forward and begins the talk.

----- Discipleship Systems Talk -----

The SD leaves to be prayed out, accompanied by the LD and an ALD. They are joined by the ALD presenter of the Piety Talk to be prayed in.

ALD: Let's take a short break before our next talk.

(Table talk discussion is included in the midst of this clergy talk.)

SEGMENT 4: Time: Piety Talk (ALD) + Table Talk

After the presenter returns from being prayed in, an ALD calls the pilgrims to order.

When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a lay person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY.

The ALD presenter comes forward and begins the talk.

----- Piety Talk -----

The ALD leaves to be prayed out, accompanied by the SD and an ALD.

LD: It is our hope and goal that you would make some specific goals this weekend to strengthen your spiritual life. Please use the REPENT + REPLACE handout to help you make a plan for a stronger spiritual life.

After a time of silent reflection and brain storming, we invite you to share as you wish with the others at your table. At the end of this time of sharing, there should be time for you to take a short break before the next talk.

At this time the SD and an ALD should take the next presenter out to be prayed in.

SEGMENT 5: Time: "HAPPY HOUR" - LUNCH

If the community is unhappy to refer to this as the "Happy Hour" it can be called lunch. It can be shortened or even omitted if the schedule is to be shorter.

LD: A Walk to Emmaus is a happy time, filled with opportunities to laugh as we learn together. During our lunch we will remember and share some of the happy times that are a customary part

of our community's Walk to Emmaus.

Options for Happy Hour:

- chat at tables while eating about each person's experience on their Walk.

And/or

- sing De Colores with great enthusiasm.
- sing or say grace according to the custom of the community.
- sing other community favorites
- share familiar skits or other entertainments
- enlist individuals in advance to share their favorite experiences of joy from the Walks in which they've participated.

If the retreat is off schedule, time is made up at lunch.

Ten minutes before the next talk, the SD and an ALD should take the next presenter out to be prayed in. An ALD should remind the pilgrims that the next talk will begin in less than ten minutes.

SEGMENT 6: *Time:* Study Talk (ALD) + Table Talk

After the presenter returns from being prayed in, an ALD calls the pilgrims to order.

When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a lay person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY.

The ALD presenter comes forward and begins the talk.

----- Study Talk -----

The ALD leaves to be prayed out, accompanied by the SD and an ALD.

LD: It is our hope and goal that you would make some specific goals this weekend to strengthen your spiritual life. Please use the REPENT + REPLACE handout to help you make a plan for a stronger spiritual life.

After a time of silent reflection and brain storming, we invite you to share as you wish with the others at your table. At the end of this time of sharing, there should be time for you to take a short break before the next talk.

At 2:05 the SD and an ALD should take the next presenter out to be prayed in.

An ALD should remind the pilgrims that the next talk will begin in less than ten minutes.

SEGMENT 7: Time: Christian Action Talk (ALD) + Table Talk

After the presenter returns from being prayed in, an ALD calls the pilgrims to order.

When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a lay person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY. The ALD presenter comes forward and begins the talk.

----- Christian Action Talk -----

The ALD leaves to be prayed out, accompanied by the SD and an ALD. At this time the SD will be prayed in for the next talk.

LD: It is our hope and goal that you would make some specific goals this weekend to strengthen your spiritual life. Please use the REPENT + REPLACE handout to help you make a plan for a stronger spiritual life.

After a time of silent reflection and brain storming, we invite you to share as you wish with the others at your table. At the end of this time of sharing, there should be time for you to take a short break before the next talk.

An ALD should remind the pilgrims that the next talk will begin in less than ten minutes.

SEGMENT 8: Time: Witness Talk #2: The Prayer Tool (SD)

After the presenter returns from being prayed in, an ALD calls the pilgrims to order.

When they are seated, the ALD gives the following instructions:

We light this candle as a symbol of Christ's presence and have the open Bible as a symbol that all the talks are based on scripture. Ladies and gentlemen, with a clean sheet of paper, high idealism, the spiritual of cooperation and charity, pen in hand, prepare for the next talk, which will be given by a lay person.

An ALD leads the pilgrims in the PRAYER FOR THE DAY.

The SD presenter comes forward and begins the talk.

----- Prayer Tool Talk -----

The SD leaves to be prayed out, accompanied by an ALD.

LD: It's been a good day. In a few minutes we will have a service of rededication and commitment. Let's use this time to think on what we've learned today and what is important in our lives as children of God. When we come back together, we'll be making goals for our spiritual life in the weeks to come.

Let's take a ten minute break

PREPARING THE ROOM FOR THE CONCLUDING SERVICE

A service of rededication similar to “dying moments” concludes the Fifth Day retreat. Two options are offered. The shorter, simpler service, called “Living Moments,” is below. A longer, more ornate service entitled “Resurrection Moments” can be substituted if desired and can be found in Appendix Two.

LIVING MOMENTS

Room preparation: To symbolize the journey of faith, like the original walk to Emmaus, there are two stations for worship we up at least 10 feet apart. Perhaps they are in the corners of the room. One is set up similar to Dying Moments in the Walk to Emmaus: on a table will be found a cross and bread for communion. Perhaps there will also be kneelers.

At the other end of the “journey” will be a station representing the Day of Pentecost after Easter. This may also be a table, or the SD may simply come to this place to stand, symbolizing a further station on the journey.

LD: Our life of faith is a journey. We travel together, help each other, and invite others to join us on our journey. Our journey is like that of the two men to Emmaus - Jesus joins us and walks with us along the way, explaining the scripture to us, helping us to understand.

In the Walk to Emmaus, the service known as Dying Moments is symbolic of the new beginnings we have with Christ. This is similar to the means of grace of baptism, where we die to sin but rise to walk in newness of life with Christ.

SD: Paul writes of the power of this new beginning in Romans 6:1-4.

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

(A homily can be presented by the SD at this time, if desired, and possibly include other concepts from Romans 6.)

LD: Dying moments as a service reminds us of what we desire to leave behind at the cross. 1 John 1:7-9 says that:

... but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

That is Dying Moments: confession, forgiveness and cleansing. In a few moments, we will invite you to stand (or kneel) here, take a piece of bread and pray. We encourage you not only to

think of something you would wish to leave behind as you did in dying moments, but to consider something important that you wish to move toward in your spiritual life. We ask you to let this be your “living moment” - to choose a goal of faith, a renewing of healthy spiritual priorities.

Fifth Day retreat is about strengthening what comes after the new beginning ... that ability in the Spirit to walk in newness of life and to make disciples. We then ask you to rise up, ready to begin your spiritual journey - and bring the bread with you.

SD: Communion is a means of grace for us. In Luke, it is said that Jesus became known to the two friends “in the breaking of the bread.”

The SD breaks the bread and prays a prayer of consecration over the bread according to the custom of the community. Then the SD takes the communion chalice and walks halfway to the second station. Typically this is the center of the room. The team may choose to create a focus by having symbols of Easter in this place. An ALD may hold the notebook for the SD to read.

SD: On Easter Sunday, the disciples discovered the power of the resurrection and the possibility of walking in newness of life.

The SD prays a prayer of consecration over the cup according to the custom of the community. Then the SD takes the communion cup and walks to the second station.

SD: On the day of Pentecost, the Fifth Day, the power of the Holy Spirit came to guide and help them to walk in newness of life. Fuller prepared and empowered, they were sent out into the world to serve and to make disciples.

So we have this service of Living Moments - to fill us with the Spirit and empower us for the work of ministry and making disciples. I invite you to join me on this journey, to begin at the cross, move through the resurrection of Easter, come to the Fifth Day of Pentecost and move onward into the world to do God’s will.

Those present celebrate holy communion according to the customs of the community.

CLOSING

All present join hands in a large circle.

The team make any final statements of appreciation to the pilgrims. Everyone is requested to help clean up the room afterwards.

SD: Let us join our hearts together in prayer:

Lord Jesus, fill your servants with your Holy Spirit so that we may be your witnesses.

All: Amen.

One song may be sung in closing followed by the exchange of signs of peace.

Suggested for closing:

- The Lord's Prayer
- Fill My Cup, Lord (choose one)
- Have Thine Own Way, Lord
- Step by Step (Rich Mullins)

This concludes The Fifth Day Retreat.

APPENDIX ONE: SCRIPTURE LITANY OF GRACE

In order to include more reading of scripture as a part of the Fifth Day Retreat, the team may choose to include the following SCRIPTURE LITANY OF GRACE.

SD: Scripture expresses God's offer of grace to us in words that clarify our understanding. At your table you will find a handout entitled Scripture Litany of Grace - please find it.

(Pause)

Please join me responsively in the Scripture Litany of Grace.

(A short comment for clarification may be made after the prayer if the Spiritual Director believes it necessary.)

----- Handout -----

SCRIPTURE LITANY OF GRACE

#1 The Incarnation - John 3:16-18

For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God.

Lord Jesus, thank you for entering this foreign and fallen world to be our shepherd, savior and Lord and save us from the results of sin.

#2. Our Adoption - John 1:11-13

He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Lord Jesus, help us to receive you, believe in you and become children of God.

#3: Our Priorities - Mat 7:21-23, Luke 6:46-49

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'

"Why do you call me 'Lord, Lord, ' and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

Lord Jesus, help us to be those who follow you and obey you as our Lord, sincerely and honestly.

We are tired of the hypocrisy that surrounds us and the hypocrisy that is within us.

#4: Our Mission - Matthew 28:18-20 The Great Commission

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

Lord Jesus, prepare us to go as your representative, make disciples among all people, and teach them to obey you as we have learned to obey you.

#5 Living Water - John 4:13 - John 7:37

Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. Lord Jesus, we thank you for living water welling up sufficient to meet our needs; we pray now for an abundance of living water that would flow out from us like a river so that the desert can bloom.

#6: Our Piety: John 15:1

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you.

Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing.

If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned.

If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples.

As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. This is my commandment, that you love one another as I have loved you.

Lord Jesus, teach us to abide in you; teach us how to love one another as you love us.

#7. Our Study: John 8:31-36 - "Continue in my word..."

Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." They answered him, "We are descendants of Abraham, and have never been in bondage to any one. How is it that you say, 'You will be made free'?" Jesus answered them, "Truly, truly, I say to you, every one who commits sin is a slave to sin. The slave does not continue in the house for ever; the son continues for ever. So if the Son makes you free, you will be free indeed."

Lord Jesus, teach us to learn from you by regularly reading your words in the Bible.

#8: Our Christian Action: Matthew 16:21-25

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many

things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men." Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

Lord Jesus, help me to carry my own cross as you carried yours, for the benefit of others.

#9: Our Prayer for Disciple Making: Matthew 9:36-38 (Cf. Luke 10:1-2)

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

Lord Jesus, we know that people are ready; please prepare and send out the laborers who can help them experience the love, joy and peace we know is found in you.

#10. Our Vision for Disciple Making: John 4:34-38 - Fields white unto the harvest

Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Lord Jesus, help us to notice the people around us who are ready for a relationship with you.

#10: Our Goal for Disciple Making: Luke 24:45-49

Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high."

Lord Jesus, please open our mind to understand the scriptures and empower us to be your witnesses.

#11: Pentecost - Our Fifth Day: Acts 1:8 & Acts 2:41-42

But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Lord Jesus, grant that we might receive your power to be witnesses and that those who are ready would encounter God's grace and also become faithful disciples.

----- Handout concludes-----

TABLE TALK:

Explanation by spiritual director: *We now would like to ask you to visit at your tables and answer the following question: Which scriptures from the litany feel like your greatest priority today? We will reconvene at 9:30 for our first talk.*

APPENDIX TWO: THE RESURRECTION MOMENTS SERVICE

PREPARING THE ROOM FOR THE SERVICE

During the break, the ALDs prepare the room for the closing worship entitled "Resurrection Moments." Everything has been brought to the room earlier, stored, and is now simply set in place.

SD places blank white envelopes, enough for each person, at each table.

ALD (Christian Action): removes notes, folders, PowerPoint projector or other materials from the presentation table, leaving in place the cross, candle, bible and other altar items appropriate for the host church (such as paraments for Pentecost). This is the place for repentance.

ALD (Study): places the church's baptismal font OR a large bowl on a table in the center of the room, representing the means of grace that is baptism. Fill the baptismal font or bowl half full with water. Place one or more towels next to the font.

ALD (Piety): in a straight line from the place of repentance through the baptismal font, the bread and cup for the means of grace of Holy Communion are placed on a table. Other items appropriate for communion in the host church may also be used (white cloth, etc.) including altar paraments and other symbols for Easter. Holy Communion represents the way God fills our empty places. The straight line between repentance and the Lord's Supper represents the symbolic path Jesus asks us to follow from repentance to new life.

SEGMENT 9: 5 pm Resurrection Moments Service

This service may be modified in order to make it more meaningful to the local Emmaus community or more appropriate to the host church. The LD, SD and ALDs may add their own personal comments or encouragements to the pilgrims after the written statements. The written statements are guidelines which can be read as they are or adapted by the LD, SD or ALD.

The SD calls the community to order.

The SD, LD and ALD (Christian Action) come to the place for repentance.

SD: At your table you will find a white envelope. Please write your name on the envelope.

This service is called "Resurrection Moments." It is designed to remind us of the service of Dying Moments on our original walk. In that service you tore off a piece of bread and left it at the altar to represent that within you that you needed to leave behind in order to follow Christ. Perhaps you named aloud your specific need for repentance.

In our retreat today, you've written your repentance on pieces of paper rather than bread. They are more detailed and specific, and therefore more powerful and life changing. In a few minutes we will have an extended time of prayer. During this time we would like you to take a new piece of paper and summarize what you intend to do in the coming weeks. We'd like to ask you to make a list in the left column that represents your repentance. We'd like to ask you to make a list in the right column the actions that will replace them. No one will read what you write, so you can be honest with God.

LD: During this time of reflection, we'd like to ask you to consult your Repent & Replace forms and your own hearts, and make an honest list of specific behaviors that you would wish were no longer a part of your life.

This list would include priorities that have become more important than Christ. This list would include hurts that you would wish were to be healed.

This list would include experiences where you were harmed or harmed others.

This list would include sins for which you desire forgiveness and the healing of cleansing.

Remember the service of Dying Moments during your Walk to Emmaus.

This list would include anything which you would like to leave behind you at the cross.

ALD (Christian Action): *On the right hand side of your paper, you can list the behaviors that will replace the items you list for repentance. In Matthew 12:43-45 Jesus talks about a demon cast out of a man who returns to find his former abode "empty, swept, and put in order" and moves right back in. When repentance empties a place within us, we need to replace that old behavior with a new, healthy behavior.*

Christian Action fills in the empty places. Christian action calls for a plan. Remember that "Christ has no hands but yours." God counts on you to continue the life of Christ within your and within your world.

SD: *Please prayerfully make your list now; God is ready to help you change your life.*

You may also include on your list your deepest needs, hopes and desires for your life. You can describe the new beginning you would wish to receive from God today. You can list all that you wish to give to God. Your list is a way of presenting yourself to God.

You may find this a very emotional experience. It's normal and natural to be emotional when our hearts are deeply touched.

Approximately ten minutes of prayer and meditation follow. Music can be played if desired. The team also prepares their own lists.

SD: *Please fold your list and your Repent & Replace forms and put them in your envelope. Seal the envelope and, if you have not done so, write your full name on it.*

In a moment we are going to ask you to come forward to the place of repentance, one or two at a time. We are not in a hurry. Please wait to come until there is an open place at the altar of repentance. We ask you to pray for those who are coming forward.

In Romans 12:1-2, Paul writes: I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

No matter what you have written today, know that when you come to a place of repentance, it is not the list but yourself that you present as a living sacrifice. This is the heart of worship.

The team will go first in order to demonstrate.

The SD director comes to the place of repentance. The LD and ALD (Christian Action) stand on either side and pray with and for the SD. If it is appropriate in the local Emmaus community, they may lay hands on his/her shoulder as they pray; they may pray silently or aloud. The SD places his/her envelope on or beside the open Bible.

The ALD (Study) and ALD (Piety) follow and do the same.

The ALD (Study) joins the SD and ALD (Piety) at the baptismal font and picks up a towel.

SD: *In Romans chapter 6 Paul asks if we know that those "who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." So Paul recommends you should "consider yourselves dead to sin and alive to God in Christ Jesus." Our baptism is a means of grace that helps us to die to sin and walk in newness of life.*

ALD (Study): *The Bible helps us to understand what to leave at the cross. (Point to the place of repentance.) The Bible helps us to understand how to walk in newness of life. (Point to the table for communion.) The Bible helps us to understand how to walk that spiritual path. (Point from one to the other.)*

SD: *Our baptism connects us with Christ's Dying Moment and Christ's Resurrection Moment, so that we can leave our sins behind and walk forward in newness of life. I'd like to ask you to touch the water and remember your baptism and what it means. For those of you who are a part of churches that baptize by immersion, remember how you felt as you went down and rose up in the water on that day. As a form of remembrance of your baptism, you may wish to touch the water to your forehead or make the sign of the cross.*

ALD (Study) holds the towel and says: *As I pray for you, I will be here to dry your hands.*

AD and ALD (Piety) place their hand in the water, remember their baptism, and dry their hands. They continue on to the Lord's Supper where the table is decorated with symbols of Easter.

SD: *The Lord's Supper or Holy Communion is a means of grace in which we remember Jesus Christ on the cross and the forgiveness we receive. It is Jesus Christ who fills the empty places in our life. It is Jesus Christ who asks us to follow and who walks with us in newness of life.*

The SD prays over the bread and cup in the manner acceptable to the local Emmaus community.

ALD (Piety): *We invite you to come forward one by one to repent and lay your hopes and dreams at the cross. Then remember your baptism and walk the path toward the Lord's Supper. As we share in the bread and the cup, we become one with our Lord Jesus Christ and with one another as the body of Christ.*

SD: *After you've received communion, we ask you to make a large circle around the room and continue to pray for one another.*

Pilgrims begin to come forward as they are led, moving from the place of repentance, to remembrance of their baptism and on to the Lord's supper, and then stand in a circle. When all have been served the LD, ALD (Christian Action) & ALD (Study) remember their baptism. Then the team receives communion. All present join hands in a large circle.