



Wilmington Emmaus

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Wilmington Area Walk to Emmaus

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Read this!

- Get in the GATHERING habit!
- We need MEN for the February Men's Walk!
- We need women for the June Women's Walk!

BARB'S LITTLE BITS

Where did those 20 years go? In September 2002, my husband, Pete, attended The Walk to Emmaus. He didn't have time to go – too busy, etc., etc. You all know that response from others. Because of God's perfect timing, he did go – Praise God!! It was a life-changing experience for him. Then in October, he was excited for me to go. I was not apprehensive about it. I wanted to go. I thought a nice, quiet retreat would be wonderful. I had been on many women's retreats in my Christian journey. A good thing, right? Little did I know that Jesus would truly meet me there and my life, too, would change forever. Had someone not sponsored me, I would have missed out on God's love and grace on that Walk. Before, I thought I had

to deserve it (never do) earn it (can't be done) to receive God's love. Now grace is another thing. I had never heard much about that. I cannot explain to you how God's peace came over me when I realized He loved me. Wow! If I had been the only person on earth, He died for me. WOW! Now that's God's grace!

It was there my relationship with Jesus began. Before, I knew it, He was up there somewhere, but to truly know Him was so freeing. I know you too experienced that same peace on your Walk. Someone like Pete and me is waiting for a life-changing Walk with Jesus. I pray God is putting those people on your hearts to sponsor.

Let us let our lights shine on!!
DeColores,
Barb

HISTORY OF THE WALK TO EMMAUS

The Walk to Emmaus was greatly influenced by the Roman Catholic Cursillo movement, which began in the monastery of San Honorato on the island of Majorca, Spain in 1949. The first Cursillo held in the United States was in 1957, in Waco, Texas.

The Upper Room held model Emmaus weekends in

Peoria, Illinois in 1977, with the help of the Peoria Diocese Cursillo Movement.

By 1990, the Emmaus Movement had been established in 136 communities worldwide.

Chrysalis, the youth experience similar to the Walk to Emmaus, began in 1984.

By 1990, an estimated 60,000 youth had experi-

SERMON IN A HYMN

MASTER THE TEMPEST IS RAGING

Master, the tempest is raging.
The billows are tossing high.
The sky is o'er shadowed with blackness,
no shelter or help is nigh.
Carest Thou not that we perish?
How canst Thou lie asleep,
when each moment so madly is threatening,
a grave in the angry deep?

-Chorus-
The winds and the waves shall obey my will,
peace be still.
Whether the wrath of the storm-tossed sea
or demons, or men, or whatever it be.
No water can swallow the ship where lies
the Master of ocean and earth and skies;
they shall sweetly obey my will,
peace be still, peace be still.
They all shall sweetly obey my will;
peace, peace be still.

Verse 2
Master, with anguish of spirit I bow in my grief today.
The depths of my sad heart are troubled.
Oh, waken and save, I pray!
Torrents of sin and of anguish
(continued on page 2)

HISTORY (continued)

enced Chrysalis. The closest Chrysalis Community, Greater Cincinnati Chrysalis, is located at the United Methodist Church in Milford.

Wilmington Emmaus Community started around 1985-86, with help from the community in Hyde Park (Cincinnati). The Wilmington Community has assisted in starting communities in other towns in Ohio.

More than 5000 people have taken the Walk to Emmaus in Wilmington. In past years, before new communities were founded in surrounding towns, women would often wait up to four years before their name would come up to be invited on a weekend. Men waited one to one and one-half years.

At that point, walks were held in what is now the choir room. There were

seven tables, each with six pilgrims (total of 42 pilgrims), a table leader and an assistant table leader. In addition, there was a table of arrears in the back of the room--altogether a crowded room!

Sadly, with church attendance waning, as well as more Emmaus communities in southern Ohio, we find ourselves struggling to get enough pilgrims to operate each walk. Can we change how the history will be written of the Wilmington Emmaus Community? Can we ever get back to forty-two pilgrims? Probably not, but we can do better! Let us be bold in sharing this wonderful Walk To Emmaus!

(partly from [Day Four—The Pilgrim's Continued Journey](#), © 1986 by The Upper Room)

SERMON IN A HYMN (cont.)

sweep o'er my sinking soul,
And I perish! I perish! dear Master.
Oh, hasten and take control!
(Chorus)

Verse 3

Master, the terror is over,
the elements sweetly rest.
Earth's sun in the calm lake is mirrored,
and heaven's within my breast.
Linger, O blessed Redeemer!
Leave me alone no more,
and with joy I shall make
the blest harbor
and rest on the blissful shore.
(Chorus)

Words: Mary A Baker, 1874;
Music: Horatio R. Palmer, 1874
When President James Garfield was assassinated in 1881, the hymn was sung at several funeral services in his honor throughout the country. Based on Mark 4:39

DEVOTIONS TO PONDER

Salvation is from the Jews. (from John 4)

"How odd of God to choose the Jews," someone once said. To which another replied, "But not so odd as those who choose a Jewish God but hate the Jews."

I have never understood anti-Semitism, especially among Christians. Whatever else our Savior was, he was a Jew. Jesus was a Jewish prophet in the great line of prophets dating back centuries; he was a rabbi who knew and taught the Jewish scriptures; he honored the Jewish law (albeit sometimes by reinterpreting it); he observed the Jewish holy days. Apart from his Jewishness, the life and ministry of Jesus makes no sense. As Christians, we are not only spiritual descendants of the Jews, debtors to the Jews, but we worship a Jew.

Jesus the Jew seems to have accepted the Samaritan (non-Jewish) woman in the well-known story, suggesting that soon the "true worshipers" would worship the Father in spirit and in truth. There was no suggestion that the "true worshipers" had to be Jews.

And the woman seems to have accepted the Jewish prophet who told her everything she had ever done. Both Jesus and the woman erased traditional ethnic and religious lines and had no problem doing so. It was later Christians who drew those lines again.

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Those who try to make their life secure will lose it, but those who lose their life will keep it. (from Luke 17)

Jesus warns the disciples to prepare for a future encounter with Christ. The verse quoted above is most important; the more we try to get for ourselves, the more we are bound to lose. By unselfish service we attain Christian joy as a by-product. If we actively seek "peace of mind," "spiritual serenity," and "a good life," these things prove elusive. They are by-products of an active life of Christian service which seeks nothing for itself.

Prayer suggestion: Pray for imagination and vision in finding new ways to

serve God and those you meet daily. As ideas come during your prayers, write them down. Do not hurry through your devotions. Compile a list of acts of service you propose to do for others. Place it as a bookmark before chapter 23 of Luke's gospel, then check on it and evaluate it later.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

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PRAYER LIST

Pray for all members of the Emmaus community and for those special needs on their hearts.

Pray for the pilgrims (both now known and those yet to be known) for Men's Walk #56 and the June Women's Walk.

Pray for all the team, both the live-in and those team members who travel to prepare meals, clean bathrooms, etc.

Live-In Team for Men's Walk #56

Matthew Butler	Lay Director	Perseverance	Dennis Mattingly	TL	Life In Piety
Gary Leeth	ALD	4th Day	Danny Morgan	TL	Christian Action
Jerry Parker	ALD	Priority	Frank Pelfrey	TL	Priesthood of All Believers
Greg Scott	ALD	Grow Thru Study	Eric Rhoads	TL	Discipleship
Maurice Mitchell	SD	Means of Grace	Jerry Quigley	TL	Changing Our World
Aaron Duvall	ASD	Sanctifying Grace	Jeff Walls	TL	Body of Christ
John Glaze	MD		Stuart Cox	ATL	
Rusty Staten	MD		John Gillespie	ATL	
David Maines	MD		Jeff Hadley	ATL	
Jim Wingo	AV		Rob Keller	ATL	
Jim West	BR		Gary Smaltz	ATL	
			Marty Sonner	ATL	

I WANT TO HELP!

The February Gathering (Feb 12) will be your next opportunity to sign up to help with Men's Walk #56. Following the Gathering, head to the Fellowship Hall and while you are waiting in line, you'll see sign-up sheets for Logistics, Meal Preparation and Service, Cleaning Duties and the 72 Hour Prayer Vigil.

Remember how impressed you were to think of people who didn't even know you, driving to Wilmington to

clean bathrooms, which no recognition nor thanks? Remember how wonderful it was to be served meals? Remember how wonderful the snacks were and wondering when and who delivered them without being seen? Remember

the army of volunteers who came to Wilmington on Sunday morning, when they could be home enjoying their breakfast and reading the paper before leisurely getting ready for church, just to help get Wilmington United Methodist Church ready for its morning worship service?

Why not join these servants? Sign up on the 12th! You'll not regret it!

Acts of AGAPE, given in secret!

Pilgrims—Men's Walk #56 (list as of 29 Jan)

Jeremy Bloom		Seaman	OH	45679	Gary Sonner
John Campbell		Lynchburg	OH	45142	Josh & Ashton Adkins
Joe Carter		Midland	OH	45148	Chawn & Teri Cragwall
Kyle Hoppes		Greenfield	OH	45123	Glenn Thompson
Tony Hou		Cincinnati	OH	45249	Don and Susie (Bailey) Spafford
Josh Johnson		Seaman	OH	45679	Gary Sonner
Chuck Massie		Wilmington	OH	45177	Dave & Robyn Hinman
Larry Pendell		Sabina	OH	45169	Ginger Pendell
Sean Polhemus		Winchester	OH	45697	Gary Sonner
Joe Shutts		Waynesville	OH	45068	Cliff Klutts
Derrick Wade		Washington CH	OH	43160	Maggie Copley
Greg Walls		Wilmington	OH	45177	Tiffany Walls
David Williams		Leesburg	OH	45135	David Maines
David Woodgeard		Sabina	OH	45169	Rhonda Woodgeard

Wilmington Area Walk to Emmaus

Wilmington United Methodist Church
PO Box 191
Wilmington, OH 45177

We're on the web:
www.wilmingtonemmaus.org

See you at the Gathering!
February 12
Singing starts at 6:45 pm

Wear your nametag!
Bring a snack to share!

Share Groups

Anyone who has built a campfire knows that it must be tended. To keep the fire alive, it must be fed. The same is true with a SHARE GROUP. Once you returned to the “real world,” do you remember how you were bombarded, as one of the weekend talks predicted, by the world you left only 72 hours previously? The world didn’t change, but, hopefully, you changed by incorporating the tools you were given in the talks of your weekend. For a wonderful Fourth Day talk about the tools of the Emmaus Walk, see the article by Mike Smith in the August 2011 issue. (You can find this in the Newsletter Archive area of our web site, www.wilmingtonemmaus.org.) All of this is to say that, just like tending a campfire, you must tend your spiritual fire, lest it dwindle. The Group Reunion, or Share Group, is one way to tend your fire. Meeting regularly with a group of men or women will help keep you accountable. In *DAY FOUR*, by The Upper Room, we read, “The group reunion itself is one of the chief values of the Emmaus movement—one of the greatest treasures the Walk to Emmaus contains. It is a way of persevering in the life in grace so that those things that are valuable to you during the weekend will not be lost when you return to your life in the world—the group reunion serves the life of the Emmaus community.”

What is a share group? Made up of two to six persons, the group meets once a week for about an hour. The group can be made up of people you met on the weekend, people you know from your church, etc. The group can meet in a home, an office, a church or any other place conducive and convenient.

There are four criteria: 1. Groups are based on friendship. 2. There is no imposed formation of a group—you must take the initiative to start or join a group. 3. There is no group leader—all members are equal. 4. The group make-up can change!

The characteristics of a successful group are that the members are earnest and sincere. Members must understand and accept the need for discretion. What is said in the group must stay in the group. Nothing will end a group and cause hurt feelings and mistrust as much as repeating what is said in the group. Regular attendance is crucial for a group to be successful.

Many groups have been meeting for years. Some find great joy in serving together on an Emmaus weekend, for example, in the kitchen. Some groups have found success in meeting as a couples group for a while, then separating into the men’s group and the women’s group. Bottom line: find a group or start a group where you can be held accountable and in turn, help others stay accountable! (sections of this article from *DAY FOUR—The Pilgrim’s Continued Journey* © 1986 by The Upper Room)