



Lay Directors for upcoming Walks

Men's Walk #54,
Camp Gilmont
October 7-10, 2010
Lay Director: Mike Minor

Women's Walk #55,
Camp Gilmont
October 14-17, 2010
Lay Director: Scotti Wood

Men's Walk #56,
Disciples Crossing
March 3-6, 2011
Lay Director: Bill Durr

Women's Walk #57,
Disciples Crossing
March 10-13, 2011
Lay Director: Toyia Urbaniak

Men's Walk #58,
Camp Gilmont
September 29-October 2, 2011
Lay Director: David McPherson

Women's Walk #59,
Camp Gilmont
October 27-30, 2011
Lay Director: Cindy Hooser



Hello...
I am trying to find a home for a BUNCH of Christian CASSETTE Tapes! I have quite a collection that I am willing to GIVE to a good home. If your church, you, or someone you know, might like and be able to use these cassettes, I would love to talk to you. The cassettes are mainly Contemporary Christian – and span from probably the late 80's through the 90's (when CD's became more popular!) I am NOT wanting to sell, I am just wanting to find someone who might be able to use them – church library, hospice library, prison ministry, school library, personal library...

Please email me if you know someone who might like this collection.
khagedorn@valornet.com

Thanks,
Kim



BOARD OF DIRECTORS

1. The Board of Directors consists of three classes of five persons, a new class being elected each year, the oldest class rotating off. Therefore, being on the board is a three-year commitment.
2. The Emmaus community elects the board by voting each year on members of a new class from among nominees selected by a nominating committee and approved by the board. Voting is usually done through a mail ballot in the newsletter.
3. Each person on the board chairs one of the suggested committees needed to support the Walks and follow-up. These committees serve many functions, one of the most fundamental being leadership development.
4. Board meetings are held once a month.

GRACE Board for 2010

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Christ and others growing closer in their Christian faith. Here are some of the highlights:

A 65-year-old man at my table family (9 men per table including a table leader, myself, an assistant table leader, clergy, and six men in white - two blacks, two whites, and two Hispanics - with no two prisoners of the same race or ethnicity sitting next to one another), said the Kairos weekend was the best time of his life. On Saturday after lunch and a brief time in the chapel (the mess hall, community room where we hear the 11 major talks of the weekend, and the chapel are all in the same gym, with the three rooms partitioned by plastic tarp hanging from pvc pipe) the 42 participants were dismissed to the community room where the tables had been cleared except for their bagfuls of handwritten letters. The 65-year-old man said he received more letters on Saturday than he had in his entire 24 years in prison. A 51-year-old man at my table said he had received more letters than he had in his entire 17 years in prison. Sergeant Morris, a veteran corrections officer and a big supporter of Kairos who greases the skids for our weekends and monthly reunions, said all 42 men cried when they were reading their letters. This is remarkable since the last thing a prisoner wants to do is have someone seeing him cry in prison. The 51-year-old man at my table said he had seven dads, all of which beat him with sticks and other devices. One of his dads raped his 13-year-old sister who became pregnant from this hideous, despicable, and unconscionable crime. Most of the men who live in a maximum-security prison come from terrible homes where they have been abused or abandoned, which is a form of abuse in itself. Many of the men don't even know who their fathers are. Many of the parents they do have are on drugs. The 51-year-old man said he had not cried since he was a child because every time he cried he was beaten even more.

The food was a big hit as always. One man remarked when he was served two platefuls of fried chicken that he had not tasted fried chicken in the 17 years he had been locked up. The

hamburgers were amazing to the men as well. The burgers were thick and served with condiments, tomatoes, onions, pickles, and lettuce. The prisoners don't ever get lettuce, tomatoes, or onions and pickles are only served about three times a year. The "burgers" they get in prison are 70-80% soy, are very thin, and served on white buns with absolutely nothing on them, including no seasoning, not even salt. The banana pudding was huge, as was the chocolate cupcakes, pecan pie, apple turnover. The men never receive any of these items. The last time one man said he saw an apple turnover was 10 years ago when he spotted one in a picture. The pasta salad, complete with fresh broccoli, onions, lettuce, noodles, olives, etc., was very popular. The men do get broccoli in the unit but it is cooked to the point that when a fork touches it, it squishes into a texture like pea soup with no flavor no nutrients. We had enough food that the men generally were able to eat at least two full plates of everything with some men eating three hamburgers, and these were big hamburgers that the 12-person (10 women and two men) outside team grilled back at our home base, 8 miles from the unit. We had thousands of homemade cookies and dozens of loaves of breakfast breads and the men never came close to consuming all of them.

We received hundreds of posters from around the world encouraging the men, letting the men know that they are not alone and that they were being prayed for. Posters came in from Australia, England, and Canada among other countries, and from dozens of prisons, Emmaus groups, Sunday School classes, etc. from around the nation. The prayer chain stunned many men. There were several hundred multi-colored links in the prayer chain, with the links stapled together like a Christmas tree decoration, with each link representing some individual, named on the link, who had committed to praying for 30 minutes throughout the entire 72-hour weekend. Quite a commitment for the person who signed up for the 3:30 to 4:00 am slot. This chain was draped around and throughout the community room.

The music was awesome as ever with Pat Garner leading the way accompanied by two residents.

But of all the agape, the most powerful are the letters, especially those from young children. The place mats, illustrated by young children as only children can do and expressing simple blunt messages of God's love for the brothers in white (the men wear all-white clothing), and decorating the tables for each of the five sit-down meals during the weekend, are also huge. Many men took care not to spill any food on their place mats and took them back to their houses each night. The men are particularly moved by the letters from young children. In my view, nothing comes closer to the purity of God's love than that of a small child. A small child happily colors their place mats with no thought of getting anything in return. The child has no agenda, no angle, no quid pro quo. The men yearn for the innocence of a small child, untarnished by prejudice and abuse. Many thanks to all of you who wrote letters. You have no idea how much these letters mean to the men, many of whom have not received correspondence in years if not decades. The letters are usually the turning point of the weekend and come on day three in the unit out of the 4-day weekend. Many men begin hugging us after they receive their letters, really remarkable considering that men don't hug in prison.

Now for some observations from the brothers in white on what the weekend meant to them.

"Thank God he called me out of the darkness. All the love in this room is evidence of God reaching out to me. God is at work in all of these volunteers (about 30 men on the free world team in the gym with another two men serving as runners, transporting food and other supplies to the unit). Even our families wouldn't do this."

"I'm now a better person and the hate in my heart is gone. The letters did it to me. If it wasn't for Kairos #36 I would not be here."

“God is really good. People yesterday back at my house said I looked different.”

“I was not scheduled to be here this weekend but an opening came up. I had a run-in with a sergeant, but a captain came up to me and asked for my offender ID badge. He said the prison chaplain wanted to see me. He said you’re in Kairos and to report to the #7 gym. I had not seen the chaplain since my wife passed away five years ago. I saw a lot of love in this gym when I first walked in. It was incredible. I’ve struggled for a long time but now I know God loves me.”

“I’ve been struggling with my faith ever since I got locked up. To tell you the truth I signed up for Kairos just for the food, but I found there was much more to it. God is good.”

“I learned you can have a family by being in the midst of God.”

“It was overwhelming, a life-changing event. The love of God is here.”

“It is a blessing to see the love pouring out from all of you. There is power in unity. My family is in this whole room. We are one body and that is the church.”

“There is nothing but love here and Jesus is love. Therefore, Jesus is here with us.”

“I’ve experienced some real things here this weekend.”

“We are so thankful and so blessed to be here.”

“I appreciate the love of all of those people that wrote the letters.”

“Christ took me out of bondage.”

“God is in our midst. I have found unity, courage, freedom.”

“To be a Christian means you have to be a thief and a drug user. The Kairos volunteers stole a lot of the stones that I had used in constructing a wall around my heart and they injected me with love.”

“Thank God for choosing me to be here. Kairos is a great, great

experience. The love is amazing. I can’t explain it.”

“Thank God for Kairos. For the first time in my life I have experienced the workmanship of God. I can see God’s work in softening our hearts. Thank God for having His hands on each one of us. Thank God for His power to change lives.”

“God’s love is so big. I have never experienced anything like this in my whole life. He loves us all.”

“The fellowship has been such a blessing.”

“Thank the Lord for bringing me here. I already have made changes. I got on my knees last night and this morning for the first time in my life.”

“Sergeant Morris helped me escape prison this weekend. I was not in prison these past four days.”

“I’m going to share with other inmates what has been shared with me this weekend.”

If you want to see God at work attend a Kairos closing ceremony. The men answer three questions.

1) In what spiritual condition did you arrive at Kairos?

Responses:

- the lowest spiritual condition of my life.
- I had no spiritual condition at all.
- Spiritual estrangement
- angry
- ashamed
- lost
- searching
- tired
- confused

2) What did you find here?

- a lot of love
- I found Jesus
- a lot of happiness and joy
- friendship
- learning and knowledge
- a lot of respect
- courage
- peace
- lots of tears
- faith
- power of God to change lives

• someone to lean on

3) What are you taking away from here?

- joy of finding my best friend, Jesus
- I have seen the light of Jesus Christ shining through the Kairos volunteers
- love in my heart
- a better understanding of Kairos
- newfound understanding of Jesus
- love and hope
- a new family
- a new self
- open hearts and minds
- sound of music
- self respect
- a desire to be happy and renewed
- an experience I will never forget
- a better understanding of God’s love
- a new life of hope

Thanks again for your support and interest in Kairos. Susan and I are planning on working the #37 weekend in October. I will send out information this fall on ways you can support Kairos.

Yours in Christ,

Steve Kincheloe
Michael Unit Kairos Team Member
Dallas Walk to Emmaus

G.R.A.C.E.

Sponsorship

WHAT IS SPONSORSHIP?

Each person who attends The Walk to Emmaus has a sponsor. A sponsor is a person who has been through an Emmaus experience and is willing to share that experience with another new Emmaus participant. The sponsorship of a previous participant frees the current participant from any personal responsibilities that might distract him or her while on the experience. Sponsorship also undergirds each participant's 72-hour experience with prayer and other expressions of God's love.

According to the dictionary, a sponsor is one who takes responsibility for another. The suffix "-ship" refers to the skill involved in the activity. So sponsorship is the skill of taking responsibility for another.

THE AIM OF SPONSORSHIP.

The aim of a sponsor should not be "to get all my friends to go," to fill up the weekend, to fix people's problems, or to reproduce one's own religious experience in others. Rather, the aim of the sponsor is to bring spiritual revitalization to Christians who will, in turn, bring new life and vision to the work of the church in the congregation, home, workplace, and community. The aim of sponsorship is to build up the body of Christ.

A SPONSOR'S RESPONSIBILITIES.

Sponsorship is an act of love for God, for the participants in the Walk to Emmaus, for the Emmaus Community, and for the church. It is a demonstration of agape love. A sponsor will:

Pray for the participant's openness to God's call to discipleship.

Make an appointment with the participant (or participating couple) to discuss his or her participation in Emmaus.

Invite the participant to take part in Emmaus for the sake of a more vital relationship with Jesus Christ. The sponsor shares his or her faith, explains the basic purpose, elements, and follow-up dimensions of the Walk.

Ask the participant to make a commitment by filling out a registration form. If the participant is married, the sponsor will speak with both partners and encourage an equal commitment by both spouses.

Support the participant's Walk through prayers and otherwise. The sponsor will also support the participant's family by house-sitting, baby-sitting, watering plants, picking up mail, feeding pets, or just checking in with a spouse to see if any help or support is needed.

Encourage the participant in his/her continued journey and take the participant to Emmaus "gatherings" after the Walk weekend is over.

Help the participant re-enter his or her church and consider ways to act out new commitment and enthusiasm.

Help the participant sponsor others.

ABOUT THE FOURTH DAY.

As participants conclude their Walk to Emmaus weekends, they are introduced to the concept of the Fourth Day -- a symbol of the days of Christian pilgrimage that follow the three-day Emmaus experience. The Walk to Emmaus is a unique opportunity to reflect on one's faith journey and make a deeper commitment to Christ. In fact, "the whole reason for The Walk to Emmaus is to make you a more faithful disciple and active member in your church." Thus, the Fourth Day is central to the Emmaus experience, as it extends each individual's experience beyond the weekend and into life in the world.

In living their Fourth Days, participants are encouraged to continue to grow in relationship with Christ and live as faithful disciples in all of life. An important and necessary foundation for faithful Christian living is a vital connection to the Christian community for support, guidance, and challenge. This is most available through local church communities, reunion groups, and the Emmaus Gatherings. Another way to be connected to the support of the Christian community is through studying the writings of our brothers and sisters in Christ.

If you are currently living your Fourth Day, you may find some helpful suggestions for faithful discipleship in the categories of Piety, Study, and Action.

PIETY: GIVING OUR HEARTS TO CHRIST.

Group Reunion:

The Emmaus group reunion is a small accountability group of two to six persons who have usually participated in the three-day Walk to Emmaus and who want to continue their pursuit of a life lived wholly in the grace of God. These small follow-up groups help pilgrims translate the message conveyed on the Walk to Emmaus weekend into a daily walk with Christ. With the regular support of a few faithful friends, the gift of God's love in Jesus Christ becomes a lifestyle of Christian discipleship through the threefold discipline of piety, study, and action.

Group reunions meet at regular times, usually weekly for an hour. The meeting consists of persons' sharing the stories of their walk with Christ during the past week.

Members listen to one another, celebrate the grace of God in each person's life, and reinforce each one's core commitment to living in union with Christ in all facets of daily life. Members express that reinforcement through gentle accountability, encouragement, and support of one's stated discipline and plans.

STUDY: GIVING OUR MINDS TO CHRIST.

A mature Christian is an informed Christian -- informed about the mind and heart of God by knowing scripture. A Christian knows about the world and its needs and works toward gaining the best insights on how to alleviate the hurting world's agonies. Human beings rise above the animal world of simple instincts when they become knowledgeable and use that knowledge to help build God's kingdom. Study, like piety, can be approached in an intentional, systematic way, resulting in a deepening of your relationship with God and an empowering of your Christian discipleship.

ACTION: GIVING OUR HANDS TO CHRIST.

Group Reunion:

Reunion groups provide a natural launching pad for mission in the community. Reunion groups are also a support base for acts of agape for Emmaus weekends. Shared engagement in service to others deepens friendships and opens up avenues for Christian action.

Some groups, where members relate to the same church, find a shared ministry within their congregations. Other groups choose to serve together in the kitchen for an Emmaus weekend or make it their mission to set up facilities for Emmaus weekends. Many groups spend time making table agape, creating banners, and writing general agape letters to support their own and other Walks to Emmaus. Some Emmaus groups take on ministries in their local communities.

As valuable as group activities and a sense of common mission can be, Emmaus groups must remember that these efforts are "extracurricular." Always make time for the primary work of the group -- reviewing the service sheet and reflecting on Christ's presence and call.

Sponsorship:

Do you remember how much your own experience on the Walk to Emmaus meant to you? It would not have been possible without the prayer and sacrifice of your sponsor. The responsibilities of being a sponsor are many and crucial to the effectiveness of the experience. You can share God's love with someone you know by sponsoring him or her during an Emmaus weekend.

Local Church Involvement:

The sole purpose of the Emmaus Movement is to strengthen disciples within the ministry of individual congregations. Emmaus is in partnership with the church to inspire its leaders to become more effective and intentional in their ministry. Although the Walk to Emmaus is a unique and powerful instrument through which faithful people are renewed and inspired, it cannot provide the well-rounded programs such as education, evangelism, missions, and stewardship that are

provided by an individual congregation. One way to act in Christ's service is to become involved in some facet of your local parish's ministry.

HOW TO BECOME A SPONSOR.

In order to sponsor someone on Walk to Emmaus, a person must first have been on The Walk itself. A sponsor should also be active in Fourth Day. Having been through the experience and being engaged in ongoing spiritual formation through Fourth Day gives a person perspective on how to sponsor.

Beyond these requirements, the basic attitude of a sponsor is one of prayerful discernment. This results in intentional acts of unconditional love, or what is often termed "the first act of agape." A resource for further help is the Emmaus Library Series booklet, Sponsorship, by Richard and Janine Gilmore. The following is an excerpt from "Sponsorship":

"Sponsorship can be unwise or wise. Unwise sponsorship results from unbridled enthusiasm that wants everyone to have the same experience. Sponsors with unbridled enthusiasm approach anybody and everybody with the admonition that "you need to go on The Walk," and that open invitation is the primary (sometimes the only)

emphasis. This approach lacks discernment and will result in a burden for the church. Such efforts in sponsorship frequently result in religious fringe groups within the church or possibly a parachurch of "Emmausites." While the individual being sponsored may benefit, that individual does not go back into the church to foster growth and renewal. The lack of commitment at this point is contrary to the purpose of Emmaus.

Wise sponsorship is careful, intentional, prayerful, and purposeful because it results from God's leading. The pilgrims return to their churches and community renewed in their commitment to be effective disciples."

HOW TO FIND A SPONSOR.

If you know someone who has attended Emmaus, ask your friend to tell you about his or her experience of the Walk to Emmaus. Your friend will help you decide whether you would find this experience helpful. Your friend will also help you find a sponsor for your Emmaus participation.

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DeColores!