

Leader Preparation Guide

He Walked With Them

Movement One: Trust and Friendship · Luke 24:13-35

SESSION OVERVIEW

Discovery Aim

Discover the actual shape of accompaniment by watching the risen Christ do it: he draws near, walks at their pace, asks a question he knows the answer to, absorbs a wrong account of himself without interrupting, corrects and teaches only after listening, waits to be invited in, and then disappears the moment they recognize him.

Catholic Touchstone

The Church's accompaniment of a person is ordered toward the Eucharist and toward mission, not toward attachment to the one accompanying. The Catechism reads the Eucharistic liturgy as unfolding according to the same movement found here: the Scriptures opened on the road, the bread broken at the table, and the disciples sent back out the same hour.

WHAT YOU NEED TO KNOW

A word on the two disciples

Luke names only Cleopas. The second disciple is never named. Some in the tradition have held that the second was Cleopas's wife, and the text neither says so nor rules it out. Say "two disciples" throughout, and if someone in the group assumes two men, correct it lightly and without making a project of it.

The detail matters practically. Luke gives us a pair walking home together, discussing, arguing, grieving. That is the ordinary unit in which most people process a loss of faith.

The sequence, which is the whole lesson

Track the verbs in order, because the order is the method. He draws near and goes with them (v15). Their eyes are kept from recognizing him (v16), which is passive: something is being permitted, not merely happening. He asks what they are discussing (v17). They stand still, looking sad. He listens to a long speech (vv19-24). He rebukes them (v25). He interprets all the Scriptures concerning himself (v27). He acts as if he would go further (v28). They press him to stay (v29). He takes, blesses, breaks, and gives (v30). Their eyes are opened, and he vanishes (v31).

Notice how much of the passage is Jesus receiving rather than delivering. The risen Lord of the universe, on the first day, walks seven miles and spends the first part of it listening to two people explain his own death to him incorrectly.

The speech they give him

Their account in verses 19-24 is almost entirely accurate. Jesus of Nazareth, a prophet mighty in deed and word; the chief priests delivered him up; he was crucified; it is the third day; some women found the tomb empty and saw a vision of angels. They have the facts.

The break is in verse 21: "But we had hoped that he was the one to redeem Israel." The problem is not information. It is that their expectation of what redemption would look like has collapsed, and the facts are now arranged inside a wrong frame. This is often the position of the people your group is praying for: not missing every fact, but holding real facts inside a frame where those facts cannot land. Discern in each case whether a person lacks information, trust, context, or some combination.

What he does with the frame

He adds no new events to the ones they already have. What he does add, and at length, is the scriptural interpretation they plainly lacked, so that the cross moves from being the thing that ruined the story to being the thing the story was always about. "Was it not necessary that the Christ should suffer these things and enter into his glory?" (v26).

And notice that he does correct them, and not gently: "O foolish men, and slow of heart to believe all that the prophets have spoken!" This passage is often used to argue that we should only ever listen. It does not support that. It supports a specific placement of correction: after long listening, inside a relationship they invited, aimed at Christ rather than at winning. It follows long listening; it does not follow an invitation, which comes later at verse 29.

He waits to be invited

Verse 28 is one of the most easily missed sentences in Luke: "He appeared to be going further." He is not playing a game. He will not force his way into the house any more than he forces his way into a soul. They have to say "Stay with us," and they do, and Luke tells us they constrained him.

This is tonight's live discovery, so hold it. There is an Old Testament pattern behind it that the group can find on their own.

Recognition, and then absence

He is known in the breaking of the bread, and in the same sentence he vanishes. Luke is being precise, not abrupt. Luke does not tell us why he vanishes. But the narrative moves them past the companion on the road to the table, and then to the mission: "they rose that same hour and returned to Jerusalem" (v33), seven miles back, in the dark, on the same day.

Keep this for Session 10 and for the whole of Movement Four. The person you accompany is not being handed to you. They are being handed to Christ and to his Church, and the sign that you did it well is that they can stand without you.

OLD TESTAMENT ROOTS AND FULFILLMENT

The suffering he opened to them

Luke does not tell us which texts Jesus used, which has not stopped anyone from guessing. The safest and richest candidates are Isaiah 52:13-53:12, the servant who is wounded for our transgressions; Psalm 22, whose opening line the crucified Christ prayed from the cross; and Deuteronomy 18:15-18, the prophet like Moses. Present these as the natural candidates, not as a reconstruction of what he actually said, because Luke deliberately does not tell us.

The Lord who appears to be passing by

This is tonight's live discovery. Genesis 18:1-5: the Lord appears to Abraham by the oaks of Mamre, and Abraham runs to meet the three men and begs them not to pass by. Genesis 19:2-3 doubles it: the angels say they will spend the night in the street, and Lot presses them strongly until they turn in. The pattern of the divine visitor who waits to be pressed is older than Emmaus.

Bread and recognition

Luke 24:30 repeats the fourfold pattern of the feeding of the five thousand (Luke 9:16) and the Last Supper (Luke 22:19): took, blessed or gave thanks, broke, gave. The third verb differs between them, so speak of the pattern rather than of identical words. Luke's first readers would likely have recognised the resonance with their own Sunday assembly. The Old Testament root underneath is the manna of Exodus 16, bread given daily by a God who feeds a people on the way.

VOICES OF THE CHURCH

VOICES OF THE CHURCH | St. Augustine on the hospitality that opened their eyes

Preaching in the Easter season, St. Augustine teaches in substance that these two did not recognize the Lord while he expounded the Scriptures to them, but recognized him when they received him as a guest. In welcoming a stranger, they welcomed the one they were mourning.

The pastoral edge he presses is that hospitality is not a preliminary to the encounter. It is where the encounter happened.

St. Augustine, summarized from his Easter season sermons on this passage. A faithful summary of his teaching, not a quotation.

VOICES OF THE CHURCH | Pope Francis on the art of accompaniment

Pope Francis wrote that the Church has to initiate all her members, priests, religious, and laity, into this "art of accompaniment," and that the one who accompanies must learn to remove his sandals before the sacred ground of the other person.

In the same passage he says the pace of this accompaniment must be steady and reassuring. What this study makes of that is our own application rather than his wording: accompaniment that is impatient, or that is really about the accompanier, has stopped being accompaniment.

Pope Francis, Evangelii Gaudium 169 (2013).

VOICES OF THE CHURCH | St. Gregory the Great on charity before understanding

Preaching on this Gospel, St. Gregory the Great teaches in substance that the two disciples did not yet believe, and yet they offered hospitality, and that it was in the doing of that charity that they came to know the one they had been talking about all afternoon.

His conclusion, put in his own pastoral register, is that we should not wait to understand before we love, because love is frequently the road by which understanding arrives.

St. Gregory the Great, summarized from his Forty Gospel Homilies. A faithful summary of his teaching, not a quotation.

CATECHISM CONNECTION

The Catechism reads this passage as the pattern of the Mass, which is exactly why this session sits inside a study on evangelization rather than off to one side of it.

- **CCC 1347.** The Catechism draws the parallel explicitly: the movement of the Eucharistic liturgy follows the movement of the risen Jesus with the disciples on the road, walking with them, explaining the Scriptures, then taking bread and breaking it.
- **CCC 1346.** The two great parts of the Mass, the liturgy of the Word and the liturgy of the Eucharist, form one single act of worship.
- **CCC 108.** Christian faith is not a religion of the book. Christianity is the religion of the Word of God, a Word that is not written and mute but incarnate and living. The conclusion this session draws about the road and the table rests on Luke 24 with CCC 1346-1347, not on this paragraph.
- **CCC 601.** The divine plan of salvation through the death of the righteous servant was announced in advance in the Scriptures, which is what Jesus is doing in verse 27.
- **CCC 112.** Read the Scriptures within the unity of the whole of Scripture. Jesus models it here, "beginning with Moses and all the prophets."
- Applying CCC 1347 to your own weekly conversations with a friend is our extension of the paragraph, not its wording.

THREAD WATCH

THREAD WATCH | leader only

Thread A, "With him, and sent." Developed tonight in the sharpest possible way: the moment they recognize him he is gone, and they walk seven miles back to Jerusalem in the dark. Being with him produced motion. Do not name the thread; let verse 33 land on its own.

Thread B, "Whose work is this?" Developed quietly in verse 16, "their eyes were kept from recognizing him," and in verse 31, "their eyes were opened." Both are passive. Someone may notice. If they do, agree and move on; the payoff is in Session 9.

Thread C, "The room you are afraid of." Not in play tonight. If it surfaces, park it.

Sealed sheet. Ask tonight, once, whether people have their three names written and are praying daily. Do not ask for the names. Do not let anyone reopen the sealed page.

SESSION GOALS

1. Have the group build the sequence of Jesus's actions out of the text in order, so that the method is something they observed rather than something you asserted.
2. Land verse 21 hard: the problem was a broken frame, not missing information, and that is what most of the people they are praying for are actually carrying.
3. Establish that correction is not forbidden, but that in this passage it comes after long listening and inside an invitation.
4. Have them find, on their own, the Old Testament pattern of the divine visitor who waits to be pressed.
5. Send everyone out with one unhurried conversation to have this week in which they ask and do not steer.

TIMED PLAN

Minutes	Movement
0:00-0:05	Opening prayer.
0:05-0:12	Field report on rung one. Five minutes, and hold the line on no fixing.
0:12-0:22	Win questions.
0:22-0:30	Read Luke 24:13-35 aloud in full, then Build 1 and 2.
0:30-0:48	Build 3 and 4, the speech they give him and what he does with it.
0:48-1:00	Build 5 and the live discovery on Genesis 18 and 19.
1:00-1:12	Build 6 and 7, recognition, absence, and the burning hearts.
1:12-1:22	Build 8, the build-then-press on listening and correction.
1:22-1:28	Send questions.
1:28-1:30	Live It This Week, take-homes, closing prayer.

If you only have 75 minutes, cut these first

- Cut Build 7 (verse 32, the burning hearts) and put it on the take-home. Saves six minutes and is the least costly cut here.
- Run the Genesis discovery with one reader instead of two and skip Genesis 19. Saves five minutes.
- Shorten the field report to three minutes by asking for two volunteers rather than going around the room.

IF IT GOES SIDEWAYS

IF IT GOES SIDEWAYS | leader only

Somebody in your group is one of these two disciples right now, holding real facts inside a broken frame after a death, an illness, or a betrayal. If that surfaces tonight, stop the study. Do what Jesus does in the passage: ask, and then be quiet for a long time. Do not hurry to verse 26. The session will keep.

If the group turns this into a technique ("so the method is listen, then correct"), push back once. The method in this passage is a Person who took a seven mile walk he did not need to take.

If someone uses verse 25 to justify being blunt with a family member, hold up the whole sequence. The rebuke lands in verse 25, which is to say after nine verses of listening and one direct question.

Discussion Guide

He Walked With Them

Luke 24:13-35

OPENING PRAYER

Lord Jesus, on the first day of your rising you took a long walk with two people who had it wrong. You asked before you told. You listened to a story about yourself that was almost right, and you did not interrupt. Give us that patience this week. And where our own frame is broken, open the Scriptures to us until our hearts burn. Amen.

FIELD REPORT

FIELD REPORT | five minutes, no fixing

Five minutes. Two or three people, briefly.

You spent last week praying for three people by name and saying nothing to anyone. What did you notice? Not what you accomplished. What you noticed.

Leader: do not solve anything here, do not offer advice, and do not let the group offer advice either. If someone says the week was flat and nothing happened, that is a real report and should be received as one.

WIN

- ▶ Think of a time when someone let you talk yourself out, without jumping in. What did that make possible?
- ▶ When you are grieving or angry about something, what does it feel like when someone hands you an explanation too quickly?

BUILD

Read Luke 24:13-35 aloud, all of it, without stopping to comment. Then have someone read verses 13 to 24 a second time. Tonight the group is going to track the order of what Jesus does, so the order needs to be fresh.

1. Look at verses 15 and 16. What are the first two things Jesus does, and what is he deliberately not doing?

ANSWER | share after the discussion

He draws near, and he goes with them. That is all. He does not announce himself, does not correct the conversation he can obviously hear, and does not lead with the fact that he is alive.

Verse 16 says their eyes "were kept" from recognizing him. That is passive. It points to some agency beyond poor light, without telling us whose or in what mode. Whatever else this is, it is not an accident of poor

lighting; the concealment is doing work.

Ask the group to hold the question of why. It gets answered by the end of the passage.

2. Verse 17. What kind of sentence does he open with, and what does it produce in them?

ANSWER | share after the discussion

A question, and a wide open one: what are you discussing with each other as you walk? He asks something he does not need to ask.

What it produces is in the next line: "And they stood still, looking sad." The question stops them walking. A real question, asked by someone who is clearly willing to wait for the answer, will do that to a person.

Compare Session 1. His first words in John are also a question, and also about the interior: "What do you seek?"

3. Read their speech in verses 19 to 24 carefully. How much of it is factually wrong?

Push on this. The instinct in the room will be to say they had it all wrong, and they did not.

ANSWER | share after the discussion

Almost none of it. Jesus of Nazareth, a prophet mighty in deed and word before God and all the people; the chief priests and rulers delivered him up; he was crucified; this is the third day; the women found the tomb empty and saw a vision of angels who said he was alive. Every fact is right, including the resurrection report.

The break is verse 21: "But we had hoped that he was the one to redeem Israel." The problem is not that they lack information. It is that all this accurate information is sitting inside a frame that has just collapsed, so the facts have nowhere to go.

This is the single most useful sentence in the session. Many of the people your group is praying for are not chiefly missing facts about Jesus. They are holding facts inside a frame in which those facts cannot mean anything. Some do lack the basic story, and that is a different problem.

4. Verses 25 to 27. What does he do once they have finished, and what does he not do?

ANSWER | share after the discussion

He corrects them, and not gently: "O foolish men, and slow of heart to believe all that the prophets have spoken!" Then he gives them a long, demanding, content heavy teaching, interpreting in all the Scriptures the things concerning himself.

What he does not do is supply new events. He re-narrates the facts they already had, and he does add something genuinely new: the reading of the Scriptures that lets those facts mean something.

Notice where the correction sits in the sequence: after the question, after the long speech, after nine verses of listening. Not instead of listening, and not before it. And note that it comes before they invite him in at verse 29, so it follows sustained listening rather than an invitation.

5. Verse 28: "He appeared to be going further." Why would Luke bother to tell us that?

ANSWER | share after the discussion

Because he will not invite himself in. They have to say it, and Luke tells us they had to press him: "they constrained him, saying, Stay with us, for it is toward evening and the day is now far spent."

The risen Christ, who has just walked seven miles for these two, arranges the evening so that the last move is theirs. Sit with how strange that is before you explain it.

There is an older pattern behind this. Find it before you move on.

LIVE DISCOVERY | let the group find it

Do not tell them. Send them looking.

Two readers. First Genesis 18:1-5, then Genesis 19:2-3. Read both aloud.

Then ask: what does Abraham beg the visitors not to do, and what do the angels first tell Lot they are going to do instead of coming inside?

What they should find: the Lord appears at Mamre and Abraham runs and begs him not to pass by. At Sodom the angels say they will spend the night in the street, and Lot has to press them strongly before they turn in. The divine visitor who waits to be pressed is an old pattern, and Luke 24:28 is standing inside it.

Then ask the question that matters: if the Lord himself waits to be invited, what does that say about how hard we should push a friend?

6. Verses 30 and 31. What finally opens their eyes, and what happens in the same breath?

ANSWER | share after the discussion

He took bread, blessed and broke it, and gave it to them. Their eyes were opened, they knew him, and he vanished out of their sight.

Luke repeats the fourfold pattern of the feeding of the five thousand (Luke 9:16) and the Last Supper (Luke 22:19): taking, blessing or giving thanks, breaking, giving. The third verb differs between them, so speak of the pattern rather than of identical words. His first readers would likely have recognised their own Sunday assembly in that line, and the Catechism reads the passage the same way (CCC 1347).

And he disappears immediately. He does not stay to be thanked or admired. Note what that means for anyone accompanying another person: the goal was never that they should end up attached to their companion on the road. It was the table, and then the sending.

7. Verse 32. What do they realize had already been happening, and when did they realize it?

ANSWER | share after the discussion

"Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" They realize it afterward. During the walk it registered as nothing more than an unusually good conversation with a stranger.

Tell your group plainly: much of what God does through them will be visible only in retrospect. Luke shows them naming it afterwards; he does not tell us what either of them thought during the walk.

Then verse 33: they rose that same hour and walked seven miles back, late in the day. This is what formation looks like from the outside. It produces motion.

8. Someone says this passage proves we should never correct anyone, that we should only ever listen and accompany. Are they right?

ANSWER | share after the discussion

Work the build-then-press below. The passage does not teach the absence of correction. It teaches its placement.

DIG DEEPER

Which Scriptures did he use? Luke does not tell us, and every reconstruction is a guess. The natural candidates are Isaiah 52:13 through 53:12, Psalm 22, and Deuteronomy 18:15-18. Offer them as candidates, and be honest that Luke withheld the list.

Who was the second disciple? Luke names only Cleopas. Some in the tradition have held the second was Cleopas's wife. The text does not say, so we do not say.

BUILD THEN PRESS

Build the objection at full strength:

Build it properly. This objection is held sincerely by good people, and half of it is true.

Jesus listens to a long, wrong speech about himself and does not interrupt once. He asks rather than announces. He conceals himself rather than overwhelming them with his authority. Everything about his conduct on that road is restraint.

And the Church herself has warned repeatedly against proselytism, insisting that she grows by attraction rather than by recruitment or pressure. Most people in our own lives are exhausted by being argued at, and they can tell the difference between a friend and a project within about ten seconds.

On top of that, the historical record gives the objection teeth. Plenty of people have been argued out of the Church by Catholics who were technically correct and pastorally brutal. Anyone who has watched that happen inside their own family will feel the full weight of this.

Then press, from the text:

Now press, from the text.

Read verse 25 out loud again. "O foolish men, and slow of heart to believe all that the prophets have spoken!" That is a rebuke, and it is sharper than anything most of us would dare say to a grieving friend. Whatever this passage teaches, it does not teach that correction is off the table.

Then read verse 27. What follows the rebuke is not a hug. It is a long, demanding, content heavy exposition of the whole Old Testament. He teaches them at length. The accompaniment was going somewhere.

So the question is not whether to correct but where correction sits. In this passage it sits after the question, after the listening, and inside a relationship they had begun to want. And it is aimed at Christ rather than at winning: he never says "you were wrong about me," he says "was it not necessary that the Christ should

suffer."

One clarification worth making out loud, because the word gets used loosely: when the Church rejects proselytism, she is rejecting coercion, manipulation, and inducement. She is not rejecting proclamation. Jesus proclaims for most of a seven mile walk in this passage. The Church has never taught that we should have nothing to say.

SEND

- ▶ Who in your life is holding accurate facts about Jesus inside a frame where those facts cannot mean anything? What is the frame?
- ▶ Where are you currently pushing when the passage would have you wait to be invited?

LIVE IT THIS WEEK

LIVE IT THIS WEEK

Rung 2 of the ladder. One unhurried conversation. Still nothing announced, still nothing steered.

- Keep praying for the three by name, daily.
- Have one conversation this week with one of the three that you do not steer. Ask one real question about their life and then stop talking. Aim to listen for longer than is comfortable.
- Do not bring up faith. If they bring it up, follow them, and still do not steer.
- Afterward, write down one sentence: what is the frame they are holding their life inside? Bring that sentence, not the person's name, back next week.

CLOSING PRAYER

Lord Jesus, you drew near and went with them. You asked, and then you waited. Teach us to walk at somebody else's pace this week, and to want their eyes opened more than we want to be the one who opened them. And when you have opened the Scriptures to us, do not let us sit still. Amen.

SCRIPTURE MEMORY

"Jesus himself drew near and went with them."

Luke 24:15

SESSION 2 | PART THREE

Leader Reference Card

He Walked With Them

Every passage used in this session, in the order it appears.

Passage	Where and why
Luke 24:13-35	Primary text, read in full at the start and worked through in order.
Luke 9:16	Build 6. Took, blessed, broke, gave, at the feeding of the five thousand.
Luke 22:19	Build 6. The same four verbs at the Last Supper.
Genesis 18:1-5	Live discovery. Abraham begs the Lord not to pass by.
Genesis 19:2-3	Live discovery. The angels intend to stay in the street until Lot presses them.
Isaiah 52:13-53:12	Old Testament Roots and Dig Deeper. A natural candidate for verse 27.
Psalms 22	Old Testament Roots and Dig Deeper. Prayed by Christ from the cross.
Deuteronomy 18:15-18	Old Testament Roots. The prophet like Moses.
Exodus 16	Old Testament Roots. Manna, bread given daily to a people on the way.
John 1:38	Build 2. The parallel opening question from Session 1.