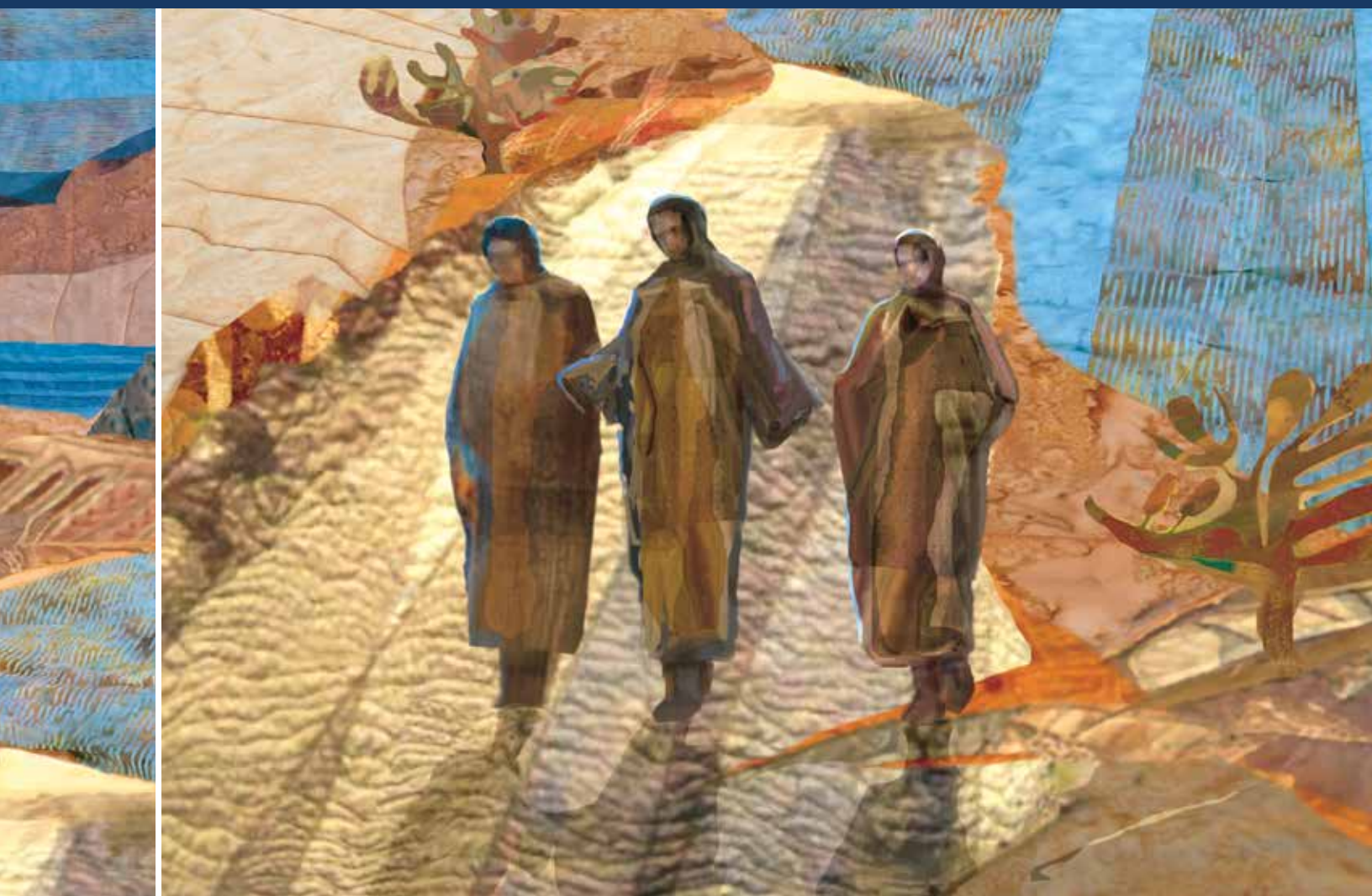


Ministry Formation *for* All Workers





The Catholic Health Association of the United States

For over 30 years, CHA has been the leading source of information and tools for planning and reporting hospital community benefit. In 2008, CHA's accounting system for reporting community benefit was used in the development of the IRS Form 990 Schedule H.

CHA represents more than 650 hospitals and 1,600 long-term care and other health facilities in all fifty states. Our hospitals were established to address health needs in their communities and that tradition continues today. Catholic hospitals are a critical source of care and services in their communities, including community-based services that address significant health and health-related needs reported as community benefit.

CHAUSA.ORG

MARCH 2025

TABLE OF CONTENTS

02 Introduction

Context and the Growth of Ministry Formation
Definition of Ministry Formation
Formation Pedagogy and Process for All Workers
Distinguishing Formation for All Workers and
Senior Leadership Formation Programs

07 Types of Formative Experiences

Formation Touchstones
Formation Programs

08 Member Examples of Formation Touchstones

Orienting Workers to the Healing Ministry
Team Meetings and Huddles
Feast Days, Heritage Days, and Holidays
Blessing Rituals
Retreats and Days of Reflection
Ministry-wide ‘Mission Moment’ Micro-learnings
Meditation and Quiet Rooms
Book and Film Clubs
Pilgrimages or Immersion Experiences

13 Conclusion

14 Acknowledgements

16 Formation & The Road to Emmaus

INTRODUCTION

Work should be the setting for this rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God.... We were created with a vocation to work. The goal should not be that technological progress increasingly replace human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment.

POPE FRANCIS, LAUDATO SI, N. 127-128.

The opening passages of the scriptures describe the efforts of work. First, the work of God the Creator brings about order, beauty, and abundance. Then, creating man and woman in God's own image and likeness, the Creator entrusts the work of tending this creation to those first humans and their descendants. Human work then, becomes a participation in the life of the living God.

Human work is intensely personal. Just as all of creation evidences the hand and mind of the Creator, the fruits of human work reflect our physical, mental, and intellectual effort, as well as individual skill, creativity, and spirituality. Work is also deeply communal. Through their labors, workers contribute to the continual advancement of science, technology, art, and, above all, to elevating their society, community, and family.¹

Work in Catholic health ministries embodies Jesus's healing ministry in our communities today and into future. One way Catholic health

ministries reverence the sacredness of work and foster its spiritual dimensions is through formation experiences integrated into the ordinary workflows.

Ministry formation, like work itself, is intensely personal and deeply communal, as detailed in *CHA's Framework for Ministry Formation*.² For many years, intentional formative experiences for anyone working in Catholic health ministries have provided opportunities for them to connect their own sense of vocation, meaning, and purpose with the mission and values of the organization. These practices across Catholic health care reflect a commitment to our Catholic identity and fidelity to the ministry's mission, vision, and values.

This resource offers examples and leading practices for how the individuals across the full continuum of care delivery in Catholic health ministries in the United States experience ministry formation. The resource may be most useful for mission leaders, sponsor members, board members, senior executive

leaders, and all those who have responsibility and accountability for the Catholic identity of healing ministries. The second part of this resource offers examples of formation for all workers that can be duplicated and adapted to strengthen the Catholic identity within your system or organization.

This latest contribution to the burgeoning work of ministry formation in Catholic health care builds upon the *CHA Framework for Ministry Formation* and its definition and description. This resource also intends to complement the *CHA Framework for Senior Leadership Formation: Building on Experience, Preparing for the Future*.³ Familiarity with both of these existing CHA resources will inform and enrich the understanding of themes and strategies referenced in this document.

Readers of this document will note the use of the *worker*. Catholic health care ministries across the U.S. each have their own nomenclature and exhibit a range of terms to reference the people enacting the jobs and duties across the expanse of health care delivery, such as associates, employees, caregivers, co-laborers, and others. While this resource uses the word *worker*, the reader is encouraged to substitute their own ministry's term.

Several factors guided the choice of the word *worker*. First, the term is intentionally broad. A worker can refer to people at bedsides, in business offices and beyond. It can refer to direct employees, whether hourly or salaried, and individuals with other employment arrangements such as temporary, contracted work, or volunteers. Second, the Catholic theological tradition views human work as participation in God's activity. Human labor is exalted not because of the working activity but

due to the individual people enacting the work. In other words, workers possess an inherent dignity.⁴ Workers give themselves to the work they enact. This view of work differs from typical views in contemporary culture, as a Catholic perspective is that work is something intimate and is imbued with dimensions of the individuals who enact it. As such, work carries great meaning.

This resource focusing on formation activities and opportunities for all is critically needed. At a time when the coronavirus pandemic spawned discourse on matters of essential workers, remote and virtual work, among other shifts in workplace arrangements, a deep hunger for meaning and purpose became evident among workers. It is said that adults spend most of their time in workplaces, apart from time spent asleep at home. Today's workers yearn for a sense that their human labor makes a difference, that the work connects to something meaningful and important, and that it contributes to a social good.⁵ This is the work and desire of ministry formation for all workers — to support all the diverse individuals to connect their individual sense of meaning and purpose with the work and mission of Catholic health care to enliven God's healing love.

Context and the Growth of Ministry Formation

For decades, Catholic health ministries have demonstrated strong commitments to ministry formation. As lay leaders assumed executive roles previously held by women religious, they

also assumed significant responsibility for organizational culture and Catholic identity. Ministry formation programs emerged to provide lay leaders with a solid grounding in matters related to leading a Catholic health ministry with confidence and integrity. The need and genuine hunger for senior leader formation led CHA to publish the first edition of *Framework for Senior Leadership Formation* in 2011. That resource remains a strong and valid benchmark for leadership formation programs across the Catholic health ministry.

As leaders of Catholic health care experienced the transformative power of formation and discovered meaningful connections between their work and purpose with the mission and values of their ministry, they expressed a desire to offer all in their ministries a similar experience. Others also sounded the call. Sponsor members of Catholic health ministries across the United States, as well as officials at Vatican dicastery offices, have inquired about formation for all workers. Mission and formation leaders have heeded the call and offered an array of creative and effective experiences of ministry formation for all workers, many of which appear in the second half of this resource.

The proliferation of formative experiences for all workers in Catholic health ministries represents a fresh outgrowth of formation programming. This CHA resource celebrates the creative efforts of our member ministries who demonstrate a commitment to offering formation for all workers. The collaborative work in this resource provides general guidelines and highlights leading practices for offering formation to all workers.

Definition of Ministry Formation

Formation for all workers flows from the definition of formation established in the CHA Framework for Ministry Formation, which states:

Ministry formation creates experiences that invite those who serve in Catholic health care to discover connections between personal meaning and organizational purpose. These connections inspire and enable participants to articulate, integrate, and implement the foundational elements of Catholic health ministry so that it flourishes now and into the future.⁶

Formation for all workers offers opportunities to discover awareness, individual purpose and inspiration in one's work. It cultivates an appreciation of how one's work contributes to the healing ministry of Jesus. When workers from bedside to business office partake in formative experiences, they discover deep connection to a community across the ministry. They become inspired by the mission and values and integrate these elements with their own deeply held values, meaning and purpose.

A hope is that formation for all workers will empower all who labor across the ministry to grow in their vocation, elevate the dignity of their work, foster a spirituality of work, and thus, enable experiences of flourishing. Formation also nourishes culture, engages associates, and develops competencies. If ministry leaders make a commitment to ongoing formation experiences, workers will understand how their talents and skills provide an integral contribution to the mission.

Workers who experience formative moments often express feeling valued and satisfied in their workplaces. Formation has demonstrated positive effects on individual workers and enables the integration of their talents and skills with the mission, values and vision of the healing ministry. When workers experience satisfaction and connection to their work, the positive effects redound to the benefit of the whole organization and to Catholic identity.⁷ People create the culture, and when people find meaning and purpose in their work, the mission is enlivened. Attentiveness to the formation of all workers simultaneously expresses care and enrichment for the mission.

Formation Pedagogy and Process For All Workers

As reflected in the *CHA Framework for Ministry Formation*, an effective formative process starts with lived human experience. The framework reverences the theological insight that all human life bears the *imago Dei* — the indwelling of the image and likeness of God — that bestows an intrinsic and inviolable dignity upon the individual. Formation experiences support the ongoing journey of self-discovery and growth. This is why formation activities often involve reflection on one's life, character, spirituality and more.

Formation in Catholic health ministries also recognizes the importance of meeting people in their lived experiences. This means that those leading a formative experience must enter the lived reality of those they seek to engage. To connect

with many of the workers in Catholic health ministries, a formation or mission leader physically enters numerous environments — whether a clinical space, an office setting, mechanical plants, or grounds — and virtual spaces.

Health care operations in the U.S. today involve thousands of diverse workers within an organizational structure that utilizes many types of employment relationships. Whatever the legal and organizational arrangements for employment, our Catholic identity calls us to have genuine relationships with those whose work furthers our mission and ministry. From a formation perspective, the logistical implications are that the formative experience occurs within the context of one's proper workday, or while “on the clock.” Creating a formative and reflective experience within one's work affords the opportunity to integrate work and lived experience with key aspects of ministerial identity.

Wherever formation takes place, it always seeks to offer and create a welcoming space that invites individuals into a community of reflection. Formation recognizes and honors one's own gifts of experience, expertise and wisdom. It respects diverse identities, faith traditions and beliefs. Like long-standing practices in ministry formation programs, Catholic health care eschews proselytization. Instead, formation strives to connect personal values with the organization's values and spirituality, which are rooted in the healing ministry of Jesus. It also enables the spiritual enrichment of the workers and thereby reflects a commitment to whole-person care for workers themselves.

Distinguishing Formation for All Workers and Senior Leadership Formation Programs

Formation for all workers — whether hourly, salaried, contracted or volunteer — calls for formative experiences that connect their lives and their vocations as professionals contributing to the ongoing healing ministry of Jesus.

The formation strategy and types of offerings will necessarily differ from those offered to senior leaders of Catholic ministries. The latter carry distinct accountability for the culture of the organization. They possess a fiduciary responsibility for the enduring Catholic identity of the ministries they lead. Equipping senior leaders and executives to lead with integrity given our unique identity necessitates a particular pedagogy

and formative structure. The CHA *Framework for Senior Leadership Formation* offers a fuller vision, and the CHA Ministry Identity Assessment also provides a formative experience and invaluable insights for leaders.⁸

Formation for all workers does not replace the necessary and essential function of senior leader formation programs. In fact, both are critical conduits for the integrity of the ministry's Catholic identity. The scale and scope of formation experiences for all workers appropriately adapt and respond to varying roles and responsibilities within the organization. Even when the activities in a senior leadership formation program differ from activities experienced among other workers, the latter remain effective and important. Formation for all has demonstrated that those working in Catholic health care claim their unique calling and gifts, experience a community of support, and share their gifts to advance the healing ministry and further human flourishing.

Work is a good thing for people — a good thing for their humanity — because through work, they not only transform nature, adapting it to their own needs, but they also achieve fulfillment as human beings and indeed, in a sense, become 'more a human being.'

ST. JOHN PAUL II, LABOREM EXERCENS, N. 9

TYPES OF FORMATION EXPERIENCES

Formation Touchstones

Most formation experiences offered to all workers are episodic and situational, due in part to the highly dynamic nature of the American health care workforce and to the nature of non-exempt roles within the organization. Where formation for senior leaders occurs in a structured program, formation inclusive of all workers is situational and rarely programmatic. A metaphorical image of formation for all workers is that of a touchstone.

A formation touchstone is an experience or moment when the worker has the opportunity to intentionally reflect on their life and work in relationship to the mission, vision, values and other foundational elements of the organization's Catholic identity. Most often, these are moments of reflection or a sacred story. A formation touchstone typically occurs at the onset of a team meeting, a unit huddle or an orientation session, or after a significant event. Generally, formation touchstones do not follow a set curriculum in the same way as a formation program. Skilled mission or formation leaders may organize and offer a series of team reflections with a common theme or expand upon an identified dimension of Catholic identity or a ministry priority. These moments of reflection nearly always occur within the routines of a workday or group meeting, onsite, in one's department or facility.

Formation Programs

Formation programs entail a defined set of formation experiences, over time, led by a dedicated team (i.e., a formation leader, mission leader, or a skilled facilitator), with an established curriculum or body of content. These program experiences most often occur with a consistent group or cohort of individuals such as senior or mid-level leaders, engaging in personal and communal reflection on the content, their professional gifts and roles in the ministry, and their own values and purpose.



The Ministry Formation Framework was developed and released in 2020 through the cooperative efforts of formation leaders across the Catholic health ministry.

MEMBER EXAMPLES OF FORMATION TOUCHSTONES

What follows are examples of formative experiences provided by Catholic health ministries. The intention is not to offer an exhaustive list. There simply are far too many, and mission and formation leaders, along with their collaborators, are continually innovating and designing fresh and impactful formative experiences.

A common thread throughout each of these examples is the opportunity for a formative moment. The formative dimension arises from the leader's ability to facilitate a concrete connection between a worker's own values and personal meaning with the purpose of the organization — namely, the mission.

Each of these examples poses the possibility of connecting workers with the ministry's aim to offer healing to people or communities and to nurture human flourishing.

Orienting and Onboarding Workers to the Healing Ministry

Mission and Values

Formation for all workers commonly occurs first at the time of orientation and onboarding. Many Catholic health ministries have standardized an orientation to mission. Some ministries offer this with an in-person facilitator, and others through an online platform. The orientation to mission and organizational identity provides an ideal time to introduce workers to the mission, vision and values of the organization and to invite them to reflect on how they will integrate these elements in their own work and area of responsibility.

Heritage and Legacy

A leading practice across CHA ministries is to tell heritage stories of how and where the ministry began. Stories of the founding religious women or men are more than mere history as they prompt those working in Catholic health care to see how they themselves embody the vision of the founders throughout the community today. The stories help all workers appreciate the legacy they are joining. Most individuals find inspiration in these heritage stories. They offer connection, not just to what is past, but also to that which is meaningful to the individuals and the labor they offer to this organization that is committed to being the

healing presence of Christ Jesus in the world today. Through efforts to reflect on and connect to heritage and legacy stories, the Catholic identity of the ministry is strengthened.

Orientation can also initiate workers to see and experience a culture that engages in reflective practices. Some ministries extend mission-centered reflections beyond a single orientation gathering into a series of onboarding touchpoints at 30-, 60- and 90-day intervals. This strategy offers the benefit of connecting to multiple aspects of the ministry's mission, vision or values. Across the span of many days and weeks, workers accumulate numerous experiences to observe the mission and values active in their proper work setting. Through these touchstones, workers experience aspects of the organization's spirituality.

Examples from ministries include:

- + A daily calendar with tear-off pages containing short reflections and a prompt.
- + Daily reflective resources and prayers, whether over a facility's intercom or via internal communications and intranet sites.
- + Huddle cards with the stories of founding members of the congregations that established a particular ministry or system.
- + CHA huddle reflections about health equity and health disparities with themes and brief thoughts from the Catholic social, spiritual and theological tradition.
- + Email newsletters (weekly or monthly) with suggestions for team reflections and prompts for individual and group reflection.

Team Meetings and Daily Huddles

After initial orientation and onboarding, leading practices of formation for all workers typically involve formation touchstones integrated within the ordinary routines of their work. Two such examples include team meetings and daily huddles. (Additional descriptions of ministry practices are provided later in this document.)

Feast Days, Sacred Seasons and Holidays

Every organization, faith-based and otherwise, has a founding story. Stories that recount the establishment of Catholic health ministries are particularly rich and much beloved. They provide inspiration to many workers. Often, the stories are retold annually or for major anniversary milestones, patronal feast days (e.g., St. Joseph's feast on March 19), or holidays.

“Religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing ‘ways,’ comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all...”

NOSTRA AETATE, N. 2.

Leaders can create formative moments by articulating why these stories remain relevant and how they connect to present-day complexities. By retelling foundational stories, leaders and formation facilitators can enable workers to see how they continue the compassionate work of Christ Jesus through their efforts. These formative touchstone experiences embedded in the rhythms of diverse workflows spark a renewed connection to the overall purpose of labor throughout the span of health care operations. The experiences enable people to see more than just their job, and that their work contributes to the great need of healing among people and throughout the world.

In addition to anniversary dates connected to a ministry’s heritage, many other religious feasts and holidays provide an opportunity for reflection and connection. For example, CHA provides reflection resources for the weeks during Advent and Christmas, as well as throughout Lent and Easter in downloadable print and multimedia formats.

Similar occasions can also draw from interfaith religious holidays, and professional recognition days and weeks for physicians, nurses, chaplains, and administrative professionals. Examples of interfaith holy days might include acknowledging Jewish holidays like Yom Kippur, Rosh Hashana and Passover; Muslim feasts such as Eid Al-Fitr

to conclude Ramadan; and the Hindu festival of lights, Diwali. Recognizing these holidays is a way of embracing the pluralistic environment of the clinical and workspaces and the rays of light and holiness in other faith traditions.

Blessing Rituals

Blessings of people, new buildings or grounds, major strategy launches, or major capital investments draw from the rich ritual tradition of Catholic life and are an enduring hallmark, one that is shared among other faith traditions. These are cherished experiences for workers, leaders, sponsor members, and partners alike.

The blessing of hands is an enduring favorite. This ritual commonly occurs during Nurses' Week. Some ministries may offer it shortly after orientation for newly hired workers or to commemorate years of service.

Another ritual experienced widely throughout the Catholic health ministry is the blessing or commissioning of a new executive leader or incoming members to the sponsor council. While all these occasions focus on one individual or a select group of people, they offer at least two other benefits to all workers: 1) they demonstrate that the ministry thrives from the leadership of lay individuals today; and 2) they can be an invitation to reflect on each worker's gifts and role in enlivening the healing ministry.

Retreats and Days of Reflection

On occasion, department or unit leaders may have an opportunity to bring together their colleagues for strategy planning, a day of enrichment or professional development, or something similar. These occasions can provide an opportune moment and setting for an extended and deeper formative experience. A mission or formation leader can work with the key leaders to dedicate the time and effort to connect the intended work of the event with some aspect of organizational purpose, such as the mission, values, a dimension of Catholic identity, carrying forward the heritage, or an aspect of whole person care and human flourishing.

Ministry-wide 'Mission Moment' Micro-learnings

These short videos, lasting less than five minutes, are offered on a workday for people in clinics or office locations. Each reflection spotlights an aspect of Catholic identity that a facilitator directly connects to health care delivery, operations, patient care, etc.

Meditation and Quiet Rooms

Some ministries offer ongoing, scheduled opportunities to join colleagues for various forms of prayer or meditation, such as centering prayer, lectio or *visio divina*, intercessory prayer, the rosary, or interfaith prayers (such as Muslim daily prayers, Jewish feast day prayers, Buddhist meditation, etc.), among other options. Some of these meditations occur in-person at ministry facilities, and some occur via virtual gatherings. Such gatherings intentionally invite workers to bring their spirituality and spiritual practices into the workplace as an important dimension of their whole selves. This can evoke a sense of affirmation and belonging for the individual. It communicates to workers that the organization sees them holistically and cares about their spiritual well-being.

Many facilities offer designated quiet rooms. Generally, these are spaces distinct from chapels and other explicitly religious spaces that afford workers an area set apart from work activities (whether clinical or conference areas) to rest in quiet, pray, meditate, etc.

Book and Film Clubs

These provide opportunities to explore a range of topics. In addition to the content and themes in the books or films, the small group experiences that are typical of such events provide a sense of community and connection among the participants.

Pilgrimages or Immersion Experiences

Visiting a site with deep significance to the ministry can be a powerful experience for workers. A common example entails visiting a convent or the grounds where members of the founding community live or once lived. It may involve a shrine, a chapel, a prayer garden or the like. The formative dimension of these experiences is enriched by preparations with the individuals going to the site, prompts for individual reflection, time for group sharing and processing, and often a prayer or ritual, especially when the site includes a sacred space.

CHA's global health resources offer formative planning templates, sample discussion prompts, and reflection resources that can enrich immersion experiences, whether to international or local locations.⁹

CONCLUSION



*The Lord blesses our work so that
we may share its fruits with others.*

DEUT. 14:28-29.

The examples of formation touchstones reflect a tremendous development across Catholic health care in fostering formation experiences. Such efforts and moments enable workers to tap into their own values and personal meaning within the context of their working contributions to a healing ministry.

These formative experiences demonstrate that work is not just a commodity for which the worker is compensated. Rather, work involves some of the deepest aspects of a worker's values and vocation. Formation then creates the conditions to connect an individual's values and purpose to the purpose and mission of continuing the healing ministry of Jesus. In so doing the community of workers is strengthened. In return, workers frequently report finding much satisfaction and appreciation.

The work of ministry formation that is experienced within the ordinary operations of health care becomes transformational as workers see that their efforts are more than a just a job. Our Catholic tradition underscores that work, as a participation in the activity of God the Creator, contributes to the building up of God's dream of justice, peace, and love. It is a healing that stretches beyond bodily ailments and contributes to the healing of communities and the very structures of society. A commitment to formation for all provides opportunities for every worker across Catholic health care to realize and reflect upon their integral role in extending healing to people and the world.

ACKNOWLEDGEMENTS

CHA extends gratitude to the members of the Ministry Formation Advisory Council in 2024 who supported the work of this resource and contributed their time, ministry examples, and creativity.

Sarah Reddin, MA, D.HCML (Chair)

Vice President,
Ministry Formation/Mission Integration
ASCENSION

Joshua L. Allee, MEd, MAHCM

System Vice President,
Formation and Spirituality
SSM HEALTH

Thomas J. Bushlack, Ph.D.

Vice President, Mission and Formation
MERCY (*Prior to his role with CHA's Center for Theology & Ethics in Catholic Health*)

Rafael E. Flores, MAPL, MA

Director of Mission Integration
OUR LADY OF THE ANGELS HOSPITAL

Kyle Klosterman, MAPS

Vice President, Mission and Formation
COMMONSPIRIT HEALTH

Bartholomew Rodrigues, M.Div., MA, MBA

Executive Vice President,
Chief Mission and Ethics Officer
CATHOLIC HEALTH

Stephen T. Surprenant, MA, MBA, FACHE

Vice President,
Ministry Formation and Incorporation
TRINITY HEALTH

Donald Thompson

Vice President of Ministry Formation
CHRISTUS HEALTH

Lyle K. Weiss, S.T.D.

System Director of Ministry Formation
BON SECOURS HEALTH SYSTEM

ADDITIONAL ACKNOWLEDGEMENT

Stephen Taluja, JCL, MDiv, MBA

Chief Sponsorship & Ministry Formation Officer,
System and BSHS-Ireland
BON SECOURS MERCY HEALTH

ENDNOTES

- 1 St. John Paul II, *Laborem exercens*, On Human Work on the ninetieth anniversary of *Rerum Novarum*., 1981. n. 1.
- 2 CHA, “Framework for Ministry Formation.” 2020. See especially the definition and description of Ministry Formation on page 3. <https://www.chausa.org/cha-ministry-formation/framework>.
- 3 CHA, “Framework for Senior Leadership Formation: Building on Experience, Preparing for the Future.” 2011. <https://www.chausa.org/docs/default-source/leadership-formation/framework-for-senior-leadership-formation-pdf.pdf?sfvrsn=2>
- 4 The Catholic social tradition identifies human persons as the primary capital of an organization to safeguard, while also noting other significant responsibilities employers owe to employees. Among those responsibilities is the provision of a just and living wage, a significant topic that is beyond the scope of this present work yet ever present in a dialogue involving workers. Employers also have a responsibility to honor the deeply personal and communal dimensions of work and the workers themselves. See especially, Pope Benedict XVI, *Caritas in Veritate*, On Integral Human Development in Charity and Truth, 2009. n. 25, 58; and also *Laborem exercens*, chapter 3.
- 5 See for example references to “good goods” in The Dicastery for Promoting Integral Human Development, “Vocation of the Business Leader: A Reflection,” 2018. <https://www.humandevlopment.va/en/risorse/documenti/vocation-of-the-business-leader-a-reflection-5th-edition.html>
- 6 CHA, “Framework for Ministry Formation.”
- 7 “Measuring Formation’s Impact,” Panel presentation: Thomas Bushlack, Kyle Klosterman, Sarah Reddin, CHA’s Assembly 2024. San Diego, CA, June 10, 2025.
- 8 CHA’s Ministry Identity Assessment, <https://www.chausa.org/ministry-identity-assessment/overview>
- 9 CHA “Guiding Principles for Conducting Global Health Activities” and “A Reflection Guide for International Health Activities.” <https://www.chausa.org/global-health/guiding-principles#reflection>

FORMATION & THE ROAD TO EMMAUS

“The Road to Emmaus” artwork is a paradigmatic image for the formational process — the oftentimes confused information we have to deal with (head), the gradual and even dramatic change that can take place when we “see” and allow the Spirit into our being (heart), and how this can become a transformational process whereby we want to share, and be of love and service to all others, and in the world (feet, or hands).

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?”

When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight.

They said to each other, “**Were not our hearts burning within us** while he was talking to us on the road, while he was opening the scriptures to us?” That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, “The Lord has risen indeed, and he has appeared to Simon!” Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

***New Revised Standard Version
Luke 24: 13-19 / 30-35***





Washington Office

1625 Eye Street NW, Suite 550
Washington, DC 20006
(202) 296-3993

St. Louis Office

4455 Woodson Road
St. Louis, MO 63134
(314) 427-2500

chausa.org