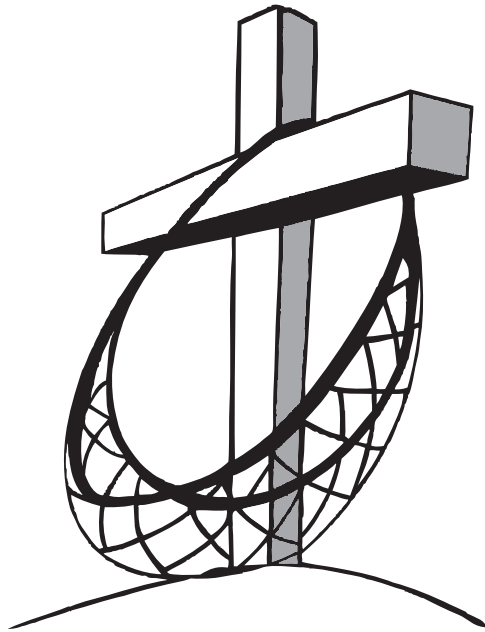


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# GOOD NEWS!

## Via de Cristo



Team Formation Manual

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# GOOD NEWS!

## Via de Cristo

**Our Mission:** By Grace with the Holy Spirit, we challenge leaders to discover and achieve their personal calling, assisting them with a method for influencing their environments.

# TEAM FORMATION MANUAL

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## *Preface*

Jesus Christ is using the Via de Cristo movement to change the world. This manual together with *The Leaders Manual of Good News Via De Cristo* serve as our guide for exercising the Via de Cristo method of renewal.

We encourage those who use this manual to first study and understand *The Leaders Manual of Good News Via de Cristo*. We publish this manual to assist leaders in training teams for Three-Day Weekends, but the Three-Day Weekend is only one part of the overall method. We will surely short-circuit the process if the full Via de Cristo method is not faithfully developed. Although in some circles the weekend may be the most talked about aspect of Via de Cristo, it will likely become a mere “warm fuzzy” if not used properly in the whole renewal process.

As you study this manual, you will find that it repeats material that is already included in the *Leaders Manual* and then explores it in much greater depth. There is blessing and danger in the greater depth. The blessing is that it will be of practical assistance to both novice and experienced leaders. We all need continued training so that a true Via de Cristo experience can occur on the Three-Day Weekend. The danger is that the more detailed we become the less it might resemble “what happened on my weekend”. By grace, with the Holy Spirit the Secretariat used a number of considerations in planning your weekend so as to provide an encounter meaningful to you, designed for you. Each and every weekend is unique never to be repeated again. What we have here might be described as a “best practices manual” from many weekends and movements so that all might avoid the attempt to do it “just like my weekend” and plan with Holy Spirit guidance a weekend just right for the new participants.

Further recommendations and general advice for this manual will always be welcomed. However, it is assumed that all will first remember the old Cursillo® adage, “the more one knows about the movement, the less one is inclined to change it.”

Our thanks to Mr. Luther Piel, Rev. Paul Schmidlin, Rev. Carroll Lang and countless others for their effort in compiling this manual, but a special thanks to all who by their faithful teamwork have developed the Via de Cristo while preserving the Cursillo® method. It is this accumulation of knowledge and expertise that has been woven into this manual.

# Chapter 1

## Introduction and General Principles of the Weekend

### *A Via de Cristo Three-Days:*

**A pragmatic three day course to review Christian fundamentals, discuss ways to actively live them, and learn some practical tools to keep them vital.**

#### **Introduction and General Principles**

The Three Day Weekend is our pivotal evangelistic and educational effort. We say pivotal, because if it is effective, the participants are prepared to begin effective 4<sup>th</sup> Day living. If it is not effective, we may have encouraged another child of God, but without advancing the ultimate purpose of Via de Cristo. We say evangelistic, because during the weekend, the participants will experience the Good News of Jesus Christ and be encouraged to good works (*Hebrews 10:24*). We say educational, because during the weekend, we approach the sessions as a course of study. We review the rudiments of the Christian life and, by grace, proclaim them with clarity people may not have mastered before.

The technique or method for the weekend is simply expressed “prepare the way of the Lord” (*Malachi 3:1*). We create a climate that facilitates a personal encounter with the Lord. We pull participants out of their world and place them in a carefully prepared, specifically Christian, environment. During the three days, the Gospel is proclaimed in the same way that Jesus proclaimed it: *the word is alive*. Jesus is alive in all the community life of the weekend. The participants become *witnesses* of the living Word. We know that people do not become Christian by intellectually selecting a way of life that ‘works’ for them, nor by a cathartic emotional moment, but by God’s touch. They come to truly know through His revelation the Creator and Savior, Jesus Christ. During a Via de Cristo weekend, Jesus Christ is present (*Matthew 18:20*).

While it is true that the community in which we live on the weekend is not that which is lived in the reality of our daily lives, it still gives a vision and an experience of human love centered in Jesus Christ. During the three days, the participants discover that Jesus intends to be their friend in all of life and that He is truly present in church, truly present in the family, truly present at work, and truly present in the neighborhood. In the Christian community of the weekend, the participants are encouraged to find their own role within the community.

This three day lived experience of the *word* delivers power for participants to make a full commitment to Jesus Christ and thereby move deeply into the Christian way of life.

The weekend is designed to give all the participants an experience in authentic Christian community. Because of America's "rugged individualism" people might be tempted to believe the Christian walk is an entirely personal event. God throughout history has chosen to keep the individual immersed in community. So while it appears that people do individually respond they do so in fellowship with Christians. The church is God's means of grace using Word and Sacrament to touch individual lives and call them into community. In Baptism it is the faith of the parent(s) and sponsor(s) that lifts the child into the Heavenly Father's outstretched arms. They are the ones called to channel God's grace as the child grows until the child affirms his/her own faith. During the Three-Days it is the Team that is called to be the channel of grace lifting participants to the outstretched arms of the Heavenly Father.

In saying this, we do remember that for each of the participants, the deep and firm reality of the experience is always a personal event (*Luke 12:6-7*); as such, it belongs completely to those experiencing it. We can neither dictate nor discount these moments in Christ. For Jesus is the one who leads them to salvation (*Hebrews 2:10*). "In this way Christ is the Cause and the Leader of salvation, for He draws and leads His children to glory through Him. One would commonly say that Christ is the Instrument and Means by which God leads His children. For God does not compel believers to salvation by force and fear, but by this pleasing spectacle of His mercy and love, He moves and draws through love all those whom He will save." (*Luther - "Lectures on Hebrews"*)

Breaking the bond, which enslaves people and prevents them from making free and conscious decisions, is the work of Christ by the Holy Spirit. It is the power of the Holy Spirit that convicts people and reveals truth to them. The greatest danger of the Via de Cristo method is misdirection. If any team member begins to believe that it is their own effort or words that will make the difference, they will fail. At the same time, this should not be construed to mean the team does nothing. We are responsible for being truthful, for being loving, and for being accepting. It is NOT up to us to change anybody; it IS our responsibility to work hard for Christ. If we are honestly available to the Holy Spirit and praying for direction, we can confidently turn the participants and the weekend over to Him, and relax. Prayer and authentic action build the weekend. "Without Me, you can do nothing" (*John 15:15*) is neither more nor less true than "In Christ, I can do everything" (*Philippians 4:13*).

### **Essential vs. Adiaphorous**

For the weekend, we have a plan and a general awareness of what needs to be done. We know what normally happens, so that, at any given moment what should happen and how it should happen, may in fact, happen. In outlining this, we draw a clear distinction between what is essential and what is Adiaphorous. Webster's New World Dictionary defines essential as, 1) of or constituting the intrinsic fundamental nature of something: basic, inherent... 2) absolute; complete; perfect; pure... 3) necessary to make a thing what it is; indispensable; requisite. And, Webster's defines Adiaphorous as, 1) morally neutral or indifferent, neither wrong nor right. 2) In medicine; neither harmful nor helpful.

We feel the following items are essential for an authentic Three Day Weekend: Palanca, Retreat, 72 hours, 14/15 talks, note taking, discussions, posters, Decuria sharing, 5 meditations, Celebration of Repentance, Holy Communion daily, Closing and Crosses. There may be some debate within Cursillo® about a specific individual item, but as a rule these are all and each present during an authentic weekend.

Through the years many other activities have been used on the weekends. To name just a few: skits, send-off, foot washing, singing for meals, trinkets, and serenades. These optional activities are neither wrong nor right, but they are *not* considered essential to the purpose of the weekend. If

too much is added to a weekend schedule, it crowds out important time for reflection and community building. An example of how this can happen is the way palanca is often mishandled.

Genuine palanca is deep, intentional, and selfless prayer. It takes place before, during and after the weekend. Palanca letters are written to the participants so they will be aware of the many efforts on their behalf. But, ‘palanca’ is misapplied when the team spends inordinate time before and during the weekend doing “cutesy” nametags, bookmarks, book covers, envelopes, etc. It is especially sad when someone spends \$10 at a bookstore and calls it palanca (unless there was genuine sacrifice made to set aside that \$10). Gifts are nice, but they are not the palanca. Whenever a weekend is being planned it is crucial that the essentials be emphasized and the Adia phorous placed to assist the essentials.

#### *Essentials Components of the Weekend with Definitions*

Palanca — The heart and lifeblood of the movement—deep, intentional, selfless, sacrificial prayer

Seventy Two Hours—Three full days of Christian community, away from *all* the distractions of daily life

Holy Communion, Daily—Jesus is truly present in Word and Sacrament; both are made available to the participants

5 Meditations—Five guided image meditations; offered to assist the participants in examining their relationship with Christ. The Spiritual Directors give these.

14/15 Talks—Actually separated parts of one talk necessary to cover the basics of the Via de Cristo method, given by lay members of the movement.

Note Taking or Write Downs—Specific ideas and power phrases that capture the essential points of each of the talks

Discussions—Small group encounters where Christ can come alive in the community and the fundamentals of Christianity can be reviewed. This gives the participants an example of the forming of a group reunion.

Posters—Hand drawn expressions of the essential meaning of each of the talks

Decuria Sharing—A summary of the day’s talks. This is an opportunity for participants to talk openly in front of a larger group about Christ.

Silent Retreat—A period without talking; offered the first night to prick the conscience of the participants

Celebration of Repentance—An examination of our life in light of the Gospel; offered the first night to stimulate serious self reflection

Crosses - A cross common to the Cursillo® movement with a telling inscription “Christ is counting on you!”

Closing—The welcome of new participants into the community as a whole; designed to assure them that there are many brothers and sisters who understand

Fourth Day - The term used to describe all days following the three day weekend. The fourth day is used to work the Via de Cristo method with group reunion and Ultreya

Group Reunion—A friendship and accountability meeting of 3 to 5 Via de Cristo supporters who review one another’s 4<sup>th</sup> day work on a regular basis.

Ultreya - A larger gathering of Via de Cristo supporters designed to encourage individuals to persevere in the 4<sup>th</sup> day.

*Essential Staff for Three-Days*

Rector—An experienced layperson who will accept responsibility for calling, training, and leading the team for a weekend

Spiritual Director—Ordained Clergy who support and are trained in the Via de Cristo method. They are present on the weekend to supply spiritual leadership

Head Cha—An experienced layperson who will assist the Rector in their responsibilities; will organize and direct the physical plant for the weekend

9/10 Rollistas—Team members who will each deliver a 20-45 minute talk to stimulate discussion among those who participate

Chas—Additional personnel who will do the work of the weekend

Community and sponsors—People who have previously experienced the weekend and who lift participants up in prayer, help in the kitchen, or join in a serenade. They attend the send-off and Clausura to support the weekend

*Adiaphorous would include:*

Special banquet	Sunday wake-up serenade
Saturday night serenade	Sunday afternoon serenade
Bible enthronement	Bible recessional
Flower for each rollista (women)	Theme for the weekend
Skits	De Colores “productions”
Singing for meals	Singing sessions in the evenings
Popcorn fellowship	Aisle of lights
Send-off	Personal palanca letters
Table gifts, trinkets, etc.	The big chicken or rooster
Stations of the cross	Baptism/communion films in Rollo
Silent professors	Thanking any of the staff
Support person per table	Extra musicians
Thanking of the support team	

**Any other activity not listed as essential**



# Chapter 2

## Site Selection and Needs for a Weekend

The Via de Cristo is meant to be conducted in a closed, prayerful atmosphere. We are looking for something much more than a place to feed 75 people and bed them down on cots. The participants and team need an isolated location in order to build true Christian community in only three days. The atmosphere should be reflective, prayerful and sincere. Everything that might be distracting should be avoided or removed, if possible.

There needs to be facilities for a chapel, sleeping rooms, Rollo Room, dining hall and kitchen, and a patio or outside exercise area. The following is a list of items that will likely be needed:

A Facility	Banners	Beds (cots/mattresses)
Bible(s)	Candles	Chairs
Chapel programs	Closing programs	Communion ware
Crosses*	Envelopes (Large)	Food
Kitchen equipment	Music & Music books	Nametags
Notebooks for notes	PA system	Pens/pencils
Pilgrims Guide*	Podium	Postage
Poster board/ Markers	Round Tables	Snacks/Soft drinks
Storage containers	Table name plates	Tissues
Transportation (?)		

*\*These items are available from the National Lutheran Secretariat*

Movements have used many different facilities. For example one movement uses an old school house in the heart of the city, another a country church. Church camps, retreat centers, large and small congregations, all have been adapted for weekend use. As stated earlier, the best site will offer a reflective and prayer opportunity. Rollo rooms will be academic to begin and then be capable of transformation through posters and banners into a warm place with many memory and idea stimulants. The chapel can be simple but it needs to be conducive to reflection and worship. Good use of lighting is very helpful in generating the desired ambiance. Sleeping rooms need to be as comfortable as possible and away from disturbances such as kitchen noise or traffic.

Since the three-day participants should be left in peace as much as possible, it should be easy to keep participants and team from contact with outside community. The outside community must make every effort to avoid contact with the working team and participants. If prayer palanca or kitchen help is offered it should be done with as little disruption as possible. Again, all focus is on the participants and every effort is made to encourage the close knit community in Christ. Isolation is critical and all distractions hurt, even when done with the best of intentions. Though we encourage the entire community to do palanca they must understand and agree with the need for isolation before coming to pray or serve. Pray for guidance.

Some movements have purchased trailers to both warehouse and haul equipment. It is quite convenient for them to travel to the different locations for team training and weekends. Others have been able to secure storage at the site where the weekends are held. The first weekend in any location is the toughest, but through prayer and creativity we are often surprised by the ingenious solutions developed.

Within Good News! Via de Cristo St. Michael Lutheran Church has been very kind to allow us use of storage facilities on site. However, we must always be aware of our host's generosity and make every effort to show respect both to the facility and to the members. As Good News! Via de Cristo grows it will most likely hold weekends in different locations.

# Chapter 3

## Team Selection and Rector Responsibilities

### **Introduction - Marks Of A Well Formed Team**

Jesus said that others would recognize His disciples by their love for one another. This true love, inspired by the Holy Spirit, is an undeniable mark every Christian carries. When preparing the weekend team, there are some other criteria and characteristics we hope to see.

Basic criteria to working a weekend revolve around reunion groups and home congregation participation. Reunion Groups are essential to the Via de Cristo movement. All prospective team members are therefore asked, before they serve, whether or not they are participating in a small group that uses spiritual accountability. Prospective team members are also asked to be active in their home congregations. If the team is to truly teach the method, the team must be practicing the method.

There are several characteristics in the selection process. The first we will point out is a servant heart. This is an attitude. It is a willingness to give all for the sake of others, especially the participants. A team member is truly able to put aside any personal desires for the sake of all participants. “Whatever it takes” is their motto. The team prepares to willingly listen to them, wait on them, and pray for them.

A second is openness. Like Jesus, we welcome others without preconceptions or expectations. Team members are prepared to see each person’s unique value and purpose in life. They are so rooted in the Holy Spirit that they can literally see with Jesus’ eyes.

A third mark is prayer, true *palanca*. Do not think of prayer as your pleading with God to get what you want. Rather think of it as God inviting you to come and dialogue with Him. He wants to give to you the wisdom you need, He wants to embrace you, encourage you, and refresh you. God works through prayer to open our eyes to new opportunities, guide us, and love us. In order for the team to encourage the participants to prayer, the team must be comfortable in prayer. They demonstrate how one can present all matters to God, large and small.

A fourth mark might be called collegiality. Collegiality is a true team attitude that overcomes any “us against them” mentality. It affirms that others are one’s equals and at the same time denies one’s own self as special. It embodies true humility, which says “We are one in the Spirit, we are one in the Lord!”

Another is trust. “I can do all things through Christ who strengthens me.”(Philippians 4:13) This is confidence in God and His will. It is the confidence that the Lord will provide everything we need in His time.

The last mark we will specifically mention is peace. Peace grows from a loving attachment to God and a consequent detachment from the world. It recognizes that the world is in God’s hands and His Shalom will prevail. “Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God that surpasses all understanding will keep your hearts and minds in Christ Jesus. (Phil. 4:6-7)

### **A Team Will Consist Of The Following Positions:**

**Spiritual Director(s):** Ordained clergy, who will officiate at all chapel services; support the Rector wherever possible; maintain the theological integrity for the weekend; and offer pastoral care as needed. The Lead Spiritual Director will be of Lutheran background and responsible for organizing the work of other Spiritual Directors for the weekend.

**Rector:** The leader and chief executive officer of the weekend - The Rector will be responsible for calling the lay team members, training them, and administering every activity of the weekend

**Head Cha:** The executive assistant to the Rector experienced in working both inside and outside the Rollo room. The Head Cha will take responsibility for the physical functions of the weekend, including the training of the servants, the organization and placement of beds, equipment, supplies, etc.

**Professors:** The 9/10 lay speakers (Rollistas) are experienced team members who will each deliver a 20-45 minute talk to stimulate discussion among those who participate. They sit at table in the Rollo room with the participants. They serve as a catalyst to the table discussion. There will be a “lead” professor at each table. Sometimes there will be an “assistant” professor at each table. There will also be occasion for a silent professor who will be at a table without giving a talk. That person will be there to assist the flow of the table community.

**Chas:** Any number of lay servants who do the labor of the weekend. There will be at least enough chas for meal preparation and serving. Chas to keep the facility clean and accommodating. Chas to handle all supplies needed in the Rollo Room as well as serving specific needs of participants. Cha(s) to coordinate the chapel and cha(s) who is/are glorified postal workers (palanca). Each area will have a “head cha”, who is an experienced team member, reporting to the Rector’s Head Cha.

## Summary Outline of Rector and Team Selection and Responsibilities

### A. Selection and Training of Team

1. Local Secretariat:
  - a. Establish procedures and time schedules for weekend.
  - b. Establish guidelines for selecting and training of the Rector.
  - c. Establish guidelines for selecting and training of Spiritual Director
  - d. Establish guidelines for team selection and training, Rollo room and chas
  - e. Establish guidelines for participant selection
2. Rector prayerfully selects the Head Cha
3. Rector (may include the Head Cha)
  - a. Prayerfully selects team members keeping the progression of the weekend in mind along with the opportunity to prepare new leaders
  - b. Divide duties and assign table leaders
4. Rector and Head Cha plan and lead the Team Training
  - a. Provide 20-30 hours of team building and training
  - b. FOCUS team training on relationships and the progression of the weekend, the jobs involved and the community that needs to be built
  - c. Avoid focus on frills or emotional extras (essentials not adiaphorus)

### B. Provisions from the Local Secretariat

1. Provide the team and its leaders with guidance/support
2. Provide printed materials and resources. These may include, but are not limited to:
  - a. List of eligible persons, their previous experience, if any, and assignments
  - b. Copy of the current Rector's manual
  - c. Copies of approved Rollo outlines and if available copies of previously presented Rollos
  - d. General inventory list of the Secretariat's physical resources, including: banners, songbooks, weekend supplies, worship material and all available physical supports and tools
  - e. Standards and guidelines which include
    - (1) Rector and head Spiritual Director are of a faith consistent with Lutheran theology.
    - (2) Weekend is ecumenical -- participants and team
    - (3) Participants are baptized Christians
    - (4) Team members have already made a weekend and are active in reunion
    - (5) Decisions about numbers, ratios and criteria of participants
      - (a) The site will often establish the number of participants it can hold and if it is capable of holding co-ed weekends
      - (b) Request a pastor's knowledge of a participant's participation by signature on the registration/application form
      - (c) Participant(s) should wait to attend if they have recently experienced a major trauma or emotional upheaval, i.e. death, divorce, disability, etc.

#### C. Expectations of Team Members

1. To be committed to grouping and local Ultreya with the team, and the participants
2. To commit to attend ALL training meetings, and the full weekend, including sleeping on site.
3. To commit time and energy to preparing themselves:
  - a. To serve as one body, without individual recognition
  - b. To prepare spiritually, emotionally, and physically for the weekend
  - c. To pray for the participants and team before, during and after the weekend
4. To form a VdC team by developing a covenant relationship with God,

#### D. Preparation of Individual Team Members

1. To pray
2. To develop a servant attitude and become a servant
3. To understand the Eucharist as part of team training and the weekend
4. To build team unity and acclimate new team members
5. To review individual duties and affirm team responsibilities
6. To train team members in their role in table dynamics
7. To teach how to write a Rollo and its focus in the weekend
8. To suggest techniques in the presentation of Rollos
9. To affirm/critique Rollos of the team, laity and clergy
10. To orient to physical facilities, equipment and supplies at the weekend location

#### E. Recognition of Established Dynamics for Weekend

1. To present the dynamics of the Via de Cristo history
2. To teach the progression of the daily theme in spirituality:
3. To emphasize progression and interrelationship of the Rollos: piety, study and action (using the three-legged stool)
4. To stress the progression and importance of the Eucharist.
5. To focus on prayer support before, during and after the weekend.

#### F. Progression of the Music Selections

1. To progress: Adoration, Confession, Thanksgiving, From Fun to Joy, Worship to Praise, Belief to Commitment
2. To emphasize the progression through selecting music through the weekend and Rollo progression

#### G. Progression with Chas and Community

1. Thursday and Friday -- out of sight, invisible servant
2. Saturday and Sunday -- progress from a few to a multitude
3. Post-Weekend -- visible servant in Cursillo® movement

## **Spiritual Director Selection and Responsibilities (from S.D. Manual)**

### **I. The Selection Of A Spiritual Director**

- A. The Lead/Head Spiritual Director should have served no less than two teams (preferably five), be active in the Via de Cristo Movement and be willing to serve the whole weekend
- B. Other team clergy must have been participants, be active in the Via de Cristo and be willing to serve
- C. The Lead/Head Spiritual Director must be Lutheran; for others, it is preferred
- D. Rollos should be prepared before the weekend and summaries presented to the team at team meetings.
- E. Spiritual Directors must be able, pastoral counselors
- F. Commit to the entire three-day weekend and team meetings

### **II. Duties Of The Spiritual Director(s)**

- A. The Lead/Head Spiritual Director for the weekend will:
  - 1. Assemble the team of Spiritual Directors in consultation with the Secretariat Spiritual Director and Lay Director, 6 -9 months prior to the weekend.
  - 2. As much as possible, try to develop a balance in the S.D. selection (old - young, extroverted - introverted, experienced - inexperienced)
  - 3. Assign Rollos before the team meetings, and pass the information on to the Rector
  - 4. Assign Meditations, Rollos, and worship responsibilities
  - 5. Plan the services for the weekend, including the hymns; i.e. involve the team and participants
  - 6. Normally gives "Know Thyself" Meditation and the "Means of Grace/Grace Filled Days" talk on Saturday
  - 7. Work closely with the Rector, remembering that this is a LAY MOVEMENT. Serve as a spiritual advisor during team formation.
    - a. Work with Rector in establishing team meeting schedules, worship services and prayer sessions.
    - b. Exercise leadership for other clergy and team in acting as Spiritual Advisor in critiquing the Rollos, both lay and clergy,
    - c. Join with the team and the Holy Spirit to create true community in Christ. From the very beginning there needs to be a growing Christ-centered atmosphere. This is aided by the use of liturgies, prayer and singing. **THE TEAM MUST BE COMMUNITY BEFORE THE WEEKEND! Including the Spiritual Directors.**
  - 8. During the weekend:
    - a. Pray for and with the team, the participants, and the Via de Cristo.
    - b. Serve as a natural leader
    - c. Attend the team meetings, if not counseling, and all events of the weekend
    - d. Be available to the participants and the team for spiritual direction, making use of every opportunity to be close to the participants.
- B. The clergy plays a vital role in team formation, especially by their example. They need to know every Rollo, lay and clergy, because they are the "theological experts".
- C. All clergy are expected to be available for counseling throughout the weekend. Be flexible in the style of counseling such as: prayer for healing, confession and absolution, active listening, guidance, etc.
- D. Other duties according to tradition; that may include explaining abrazo, spiritual direction, etc.
- E. Clergy should be committed to the entire weekend.
- F. Pray for the team, the participants and the Via de Cristo.

- G. Be familiar with the “Essentials of Via de Cristo”, the “Spiritual Directors Manual” and the “Team Formation Manual”.
- H. It is hoped that all clergy will own Via de Cristo as a part of their overall ministry and be willing to serve regularly on teams while sharing Via de Cristo with their congregations.

### III. The Role Of The Spiritual Director

The Spiritual Director is in a supportive role for the Rector. The Rector is responsible for all external aspects of the Via de Cristo. Whenever a question arises concerning the external aspects of the weekend the Rector is the one consulted and has the final word. The Spiritual Director is responsible for the internal aspects of the weekend: the spiritual direction, doctrinal soundness, and matters of liturgy. All authority exercised by the Spiritual Director should be low key and exercised in love.

The Spiritual Director *must* know and support the Via de Cristo in all its method, including the Pre-Weekend, Weekend, and Fourth Day activities. Spiritual Directors are not free to modify the method or any part of it to suit their own theological preferences. Suggestions and/or disagreements should be discussed in advance with the Rector, Lay Director and Spiritual Director for the Secretariat. Where these disagreements cannot be resolved the Spiritual Director should feel free to resign from the weekend. We respect, need, and appreciate any and all ideas that will enhance the Via de Cristo. At the same time, Via de Cristo seeks to accomplish its goals through a specific and highly structured program. These are stated clearly in this manual. We sincerely believe this method bears much fruit and at the same time recognize the method's limitations. Our aim is not to make Via de Cristo all things to all people, but to use this instrument as faithfully and as effectively as possible. It has been wisely said, “The more one understands the movement and it's method, the less inclined they are to change it.”

As for the three days, the Spiritual Director exercises a ministry of presence. They should therefore have all Rollos, meditations, palanca, liturgies, etc., prepared in advance. These preparations free the Spiritual Director to be fully involved and sensitive to the dynamics of the weekend as well as the individual responses to these dynamics. Spiritual Directors must be available at all times to and for the Rector and team. They must be well equipped for ministry. The Spiritual Director(s) must help the team be aware of all the liturgies and worship songs used, so they might lead by example.

Once the weekend begins availability to the participants is of major importance. The Spiritual Director must at all times be open and accessible to the participants, especially in times of need. Every attempt should be made to know each participant by name and establish contact with him or her, individually, throughout the weekend. This is not an attempt to push the participants in a particular direction, but to establish a pastoral presence and genuine friendship. The three days may be the first time many participants have been able to experience a pastor as friend.

For additional information see the “Spiritual Director's Manual”.



## **Rector Selection and Responsibilities**

A Rector for our weekends should be given at least forty (40) weeks to prepare. This would mean that approximately one year before the weekend a Rector will serve, the Rector selection process should begin. Many movements use a Rector selection committee that includes at least the lay director, the spiritual director, and a leader's coordinator (and leaders committee if one exists). When they meet they will select three (3) individuals as nominees for the Rector position.

The following qualifications should be considered:

- Active in their own church.
- Have served in several varied positions on weekends and have given two Rollos
- Active in a reunion group
- Active in Ultreyas, send-offs, Clausuras, and in other ways demonstrate leadership in Via de Cristo
- Member of a church that is consistent with Lutheran theology

The nominees will be ranked, either by the selection committee or by the Secretariat. The chair of the selection committee will then contact the nominees, in order, as soon as possible after the ranking. A short time can be allowed for the nominee to prayerfully consider the calling. In the event that all three nominees decline, the selection committee will meet again to provide more nominees.

The Rector designate should serve on an upcoming team no less than twenty-six (26) weeks before their weekend, preferably giving a Rollo. The Rector of this service team must be notified as soon as possible so that allowances can be made. The Rector designate should not be revealed until after they have served this team and had the opportunity to poll the community for their team. This will allow both Rectors the freedom to operate with a minimum of conflict.

Rectors will meet with the leader's coordinator approximately twenty (20) weeks prior to their weekend to receive instructions and all training materials necessary for the weekend. All Rectors are invited to Secretariat meetings to allow communication and assistance between team and Secretariat.

### **Some suggested general policies:**

- Secretariat treasurer will make arrangements with the Rector for cash or reimbursement for expenses: printing, postage, telephone, etc.
- Team members will usually cover expenses for travel, team training, meals, weekend expenses etc. as part of their service.
- No additions or deletions of training materials, scripts, and schedules should be made; of course, some rearranging particularly of schedules is understandable, but the essentials of the method are to be followed to the letter
- Rectors will decide whether the team training will occur on weekday, or weekend basis, as long as the minimum twenty (20) hours of team training is respected
- Rectors will decide whether they will have an overnight meeting
- The Secretariat will provide kitchen training materials, sample menus, facility information, food procurement information, server information and instructions, etc. need to be shared
- General team training materials and specific training for professors and chas will be available from the Secretariat
- Suggested music and/or songbooks will be provided; we respect all copyright and reproduction laws

**Suggested policies for team selection:**

- The Spiritual Director for the Secretariat will select the Spiritual Director for the weekend and notify the Rectors
- The Rector will select their own head cha but assistance will be made available from the Secretariat on request; it is best if both live close to one another for convenience of special meetings; and that they be experienced -- especially outside the Rollo room
- Approximately one half the team should be experienced, having served on previous weekends
- Approximately half should be first timers in order to build experience and not used as rollistas.
- We encourage a Rector to have their reunion group serving on the team
- Other than reunion group, team members should only be asked to serve once a year
- No more than eight from the Rectors home church
- The Rector should try to get team members from the whole geographic area the community covers, with as many churches represented as realistically possible
- Except in rare compelling situations, no one should serve in the same position twice, or give the same Rollo a second time
- It is best if there is a growth progression among the team serving on the weekend, so our most experienced people are in the most critical areas. Of course, individual gifts will play significantly in these decisions
- Head positions should always be filled by experienced people (see Cha section)
- Team members should be selected from the trained leaders
- Team members should be in group reunions, actively involved in their church, and supporting Via de Cristo activities
- Speakers (professors) are selected because their lives illustrate their talks; a Piety speaker has committed their whole life to Christ and it is evident, a Study rollista has a strong study program, the Apostolic Action speaker is actively involved in changing their environment, not just working in their church, etc.
- Speakers who understand the method and practice it, should give Sunday's Rollos, because they reinforce the 4th day
- If assistance with training is needed, contact the Secretariat or its lay director

**Policies for the weekend**

- Jobs on the weekend should not be rotated, however there needs to be cross training with all team members ready to assist in any area that needs help
- Community participation is encouraged, but the liaison on the team should coordinate and schedule this to avoid confusion. The liaison is the Head Server.
- Community members should not be visible to the participants at any time
- Any adiaphorus activity may be eliminated at any time due to schedule restraints
- Bell stealing is discouraged because it pulls the focus away from the participants, we are here for the participants only

### **Suggested Team Positions**

Table Professors -- 9 (8 if only 14 talks, Rector gives the additional Rollo)

Silent Professors - enough to have two team members at each table

Chas –

Rollo room - 4 to 6 (1 per table)

Music -- 2 (may serve as Rollo room chas also)

Chapel - 2

Palanca - 2

Utility/facility - 2

Kitchen - 3 to 4

Servers - 4 to 6 (based on seating arraignment and total number being served)

Gopher Cha – 1 knowledgeable of local geography to acquire supplies as needed

These team members may be altered according to specific needs of weekend facility; but all changes need to be planned with the Secretariat. Whenever any of these policies appear impossible, discuss it with the lay director. If this can not be done or no clear answer is forthcoming, use common sense. Ask yourself, a) is it good for the participants? And b) does it glorify God? The correct procedure will usually be obvious now, if not, don't worry about it. Make a choice and go with it, remember Romans 8:28, "all things work together for good"; and Martin Luther's advice to his friend Melancthon when he worried about what to do, "Sin boldly, and trust in Christ even more."

### **Suggested Rector's Schedule**

It is extremely important that the Rector prepare their Rollo early. It should be their first concern following selection. It would be best if done within two weeks of their acceptance. This Rollo on group reunion, perseverance, and Ultreya is considered the most important talk of the weekend because it prepares the participants for the Fourth Day. Improper or insufficient preparation is inexcusable, and could seriously limit the long-term effectiveness of the weekend. As the weekend nears, the Rector can easily be overwhelmed with concerns, and Rollo preparation would be that much more difficult. All the material on talk preparation can then be fresh in mind enabling the Rector to assist the other professors. This is important because, in a flow-out effect, the better the over all training of professors, the more effective the table discussions will be and the more effective and transforming the weekend will be.

About 20 weeks before the weekend, the Rector meets with the Leaders Committee to receive all training materials, develop tentative schedules, and receive general instructions.

The training materials include:

- This *Team Formation Manual* and a *Leaders Manual*,
- Any team manuals the Secretariat has developed,
- Any special materials, suggestions and notes developed by previous Rectors,
- Specific material for the kitchen, menu, cleanup, cha service, etc.,
- Rollo outlines, Rector Script and time table.

At 16 weeks, The Rector meets with the Leaders committee for assistance in selecting team members. The Leaders Committee should provide a list of community leaders and those who have attended leadership workshop training. At this time the Rector will be given the name of the "Rector in training", if it is available, so they may be placed on the team.

The Secretariat Spiritual Director will have the names of the Spiritual Director and the assistants for the weekend. The Rector should contact all Spiritual Directors, emphasize the importance of their presence in team training and elicit a plan from them as to who will attend what meetings. Begin the team selection process using letters, phone calls, and face to face inquiry.

At about week 13, two to three weeks before any team meetings, the Rector meets with the professors to distribute Rollo assignments, materials and provide training. In this way they will have sufficient time to prepare their Rollo for team critiquing. About half of these people will be new to this position and need complete training. The experienced professors will not have given this talk before and will likely have questions. It is best to have a schedule prepared for them so they can be fully prepared on the day and time of presentation. It is often helpful to assign a “mentor” who has given the talk before and is capable of giving loving and practical advice. It is expected that the Rollo will be in complete form when it is critiqued. When the suggestions from the team have been incorporated into the talk, the Rector should review the corrected version and a copy kept in case of an emergency!

At about week 12, the Rector meets with the Head Cha and the other “head” positions. These area heads will work closely with each other. At this meeting the training materials, position duties, schedules, menu and special needs can be discussed. The most essential discussion during these meetings is to be absolutely clear as to who will do what and who will be responsible.

Other items of concern are:

- When specific training for individual chas will take place;
- How the Rector and head cook will keep in sync;
- How the kitchen crew will be communed;
- What participation the chas will have in the Decuria;
- Where the community will be able to participate on the weekend;
- How expenses will be handled; and how final clean-up will be handled.

This will be completed early enough so the Rector can work the 20 hours of team training into the 10 weeks before the weekend. It can be helpful when developing the schedule of these meetings to take a calendar, start at the weekend date, and work backwards. Work around significant problem areas such as holidays, and special events. Keep travel, site availability, time of day and other practical concerns in mind. When times and dates are set then reserve the meeting sites. Get all the information together as soon as possible so the team can plan their personal commitments. It is best if all the meeting information is made available when a team member is considering the call to service.

If any outside specialized training is needed, for example cooks training, or team meeting when a Spiritual Director can not attend, ask assistance from and make arrangements with the Leaders Committee or the Secretariat.

### **Additional Guidelines on Team Selection and Notification**

The Lord selects the team members He wishes to have on a team with and often without our help. This will become evident as the notification procedure unfolds. Although a Rector begins with a tentative list, many changes will be made during the process.

All during the process the Secretariat's policies should be continually reviewed with a concentrated effort to abide by them.

No one should ever be called or contacted until the Rector specifically asks for the Lord's will to be done. Pray and pray and pray, again. Pray about the team selection itself. Pray about each prospective team member. Ask with an open mind whom the Lord would have in each position. The Rector must never indulge in thinking that this is *their* team; it is always "The Lord's Team." We have a strong faith that the Lord will lead the Rector to the right individual. We know that the success of the weekend depends on Christ being in charge!

The list of possible and suggested team members is compiled by the Leader's Committee based on various training and surveys done of the community. This will help the Rector select people from a variety of churches and in bringing a sufficient number of new people on board.

Whenever a person is contacted, they need to be made aware of the minimum requirements for team participation. They *will* work the full weekend. They will plan to attend all the team meetings with no or very few exceptions. That is why a schedule needs to be prepared before contacting any team prospects. Only after the individual commits to serve should they be informed of the position they will be working. If there is hesitation or argument about the position, or if they insist on knowing what the task will be before committing, it is usually best to suggest they wait to serve another time. If people ask for time to consider, respect that request, but in turn ask for a decision in "three days". This is sufficient time to check with employers, discuss it with family, and give heart felt prayer to the decision. Most people who take longer than three days will likely decline. The Rector must use good judgment about allowing time away from team meetings for the individual that really wants to serve but can not make team meetings.

If the Rector exhausts the primary, secondary, and alternate team lists, they are encouraged to use other available sources. The Lay Director and Leaders Committee may have suggestions from other movements.

When the team is selected a team roster should be prepared. A copy should go to the Secretariat for publication, and team members should receive a copy to assist them in their Palanca. The Leaders Committee will be interested in any discussions you had with potential team personnel, especially if they were eager to serve but had a major conflict.

## Rector Specifics On Team Training

The following contains our suggestions of effective approaches. *BUT, ALL TRUE GUIDANCE COMES FROM THE LORD.* It is His weekend and we seek His direction in every area. We work as if everything depends on us, and pray as if everything depends on God. Some times we are completely oblivious to the Spirit's action, but if we are faithful He does answer our prayer.

Your first contact with a potential team member does much to set the tone for the weekend. The very first thing to request, after a person accepts the call, is Palanca for the team, participants, and weekend. Careful planning, a good schedule, and good communication with the team does much to assure full participation from everyone.

Here are some possible meeting schedules:

- 10 meetings, 2 hours each
- 5 meetings, 4.5 hours each
- 1 overnight, 2 hours in the evening, 4 hours the next day, and 3 more meetings of 5.5 hours each

The longer the meeting time, the more breaks will be needed. On the other hand people who travel far deserve consideration. No meeting should conflict with congregational or church year activities. At least one meeting should be conducted at the weekend site so the team can learn the facility's location and layout.

Twenty hours is considered the *minimum* training time for the team. We must develop a clear understanding of the material and have a community spirit developing. In truth, this is surprisingly easy if the schedules are clear, and the meetings challenge, support, and show consideration for the team members.

Team training agendas are essential. Each meeting must be planned and efficiently conducted. All necessary training must be placed in the schedule. Here are some helpful suggestions for the schedule:

- All meetings start and end as scheduled
- All team members will participate in the openings, closings, general training sessions, critiques, communion, altar visits, prayers, etc.
- Communion for the first and last meetings
- The kitchen crew and chas need a minimum of 4 hours of specialized training. A better guide might be: "whatever it takes" for Rector and servants to be confident, 6 hr, 10 hr, *WHATEVER IT TAKES*
- Rollos should be critiqued in sequence if at all possible. Chapel palanca is not necessary for this presentation; but, as much as possible, the whole team should hear each talk. Be sure critiquing process is carefully explained before beginning.
- Spiritual Director and/or assistants should also be given time to speak in addition to their Rollo(s). They may be asked to present their Rollos if there is time. If not, they need to present a summary of the Rollo content. They may also be asked to cover the meaning of Palanca, team spirituality, conduct, discipline, servant hood, etc.
- Assign team members, with plenty of prior knowledge, to participate with opening or closing prayers, meditations, assist in communion, reading palanca letters, etc.
- There should always be time for questions and discussion prior to closing each meeting; we want, as much as possible, for the questions to be answered before they are forgotten

**This can serve as a starter guide for your team meeting agenda:**

**HOURS 1 & 2**

Rector gives a 3 to 5 minute meditation, to model a pattern for each session

Team introductions: 2 minutes for each person, to give name, weekend, church, something about family and work, and answer “Why am I serving on this team?” Rector begins - again to model pattern. Include the Spiritual Director(s)

Explanation of Palanca with the encouragement for each team member to write a general Palanca letter, an individual letter to each participant, and a letter for fellow team members (in that order) Give examples of Palanca for those who do not yet understand. (See Appendix)

Introduce any songs that are not well known that will be used on the weekend.

Question and answer session

Spiritual Director leads communion service

**HOURS 3 & 4**

3-5 minute meditation and prayer by experienced team member

Introduction by any new team members

Practice songs

45 minutes of specialized team training for professors, kitchen, and chas

Training on how to critique a Rollo, approximately 30 minutes

45 minutes to give and critique IDEAL Rollo

Questions, announcements, closing prayer

**HOURS 5 & 6**

3-5 min. meditation by team member

Spiritual Director to present GRACE 1 – The Nature of Grace

45 minutes to give and critique LAITY

Singing

Specialized training

(This may be a good time for a Secretariat member to address the team)

Questions and closing prayer by team member

**HOURS 7 & 8**

3-5 min. meditation by team member

Singing and fellowship

Spiritual Director to present GRACE 2, Grace In Action and Palanca

55 minutes to give and critique PIETY

45 minutes to give and critique STUDY Rollo

Questions and closing prayer by team member

**HOURS 9 & 10**

3-5 min. meditation by team member

Spiritual Director to present GRACE 3, Means Of Grace/Word and Sacrament

45 minutes to give and critique APOSTOLIC ACTION Rollo

Altar visit, singing and worship

**HOURS 11 & 12**

3-5 min. meditation by team member

Spiritual Director to present GRACE 4, Obstacles To Grace

Presentation of Dynamics of the weekend, team conduct or other concern

Specialized training

Questions and closing prayer by team member

#### HOURS 13 & 14

3-5 min. meditation by team member  
45 minutes to give and critique LEADERS Rollo  
Specialized training (Include Serenade behavior)  
Practice songs if necessary – advise team to get to know each other  
Questions and closing prayer by team member

#### HOURS 15 & 16

3-5 min. meditation by team member  
Practice songs  
45 minutes to give and critique ENVIRONMENT Rollo  
Spiritual Director to summarize GRACE 5, Living In Grace  
45 minutes to give and critique CHRISTIAN COMMUNITY IN ACTION Rollo  
Questions and closing prayer by team member

#### HOURS 17 & 18

3-5 min. meditation by team member  
45 minutes to give and critique TOTAL SECURITY IN YOUR 4TH DAY Rollo  
Specialized training  
Questions and closing prayer by team member

#### HOURS 19 & 20

3-5 min. meditation by team member  
Specialized training  
(Tour the weekend facility and locate supplies)  
Team conduct “DO’S & DON’TS”  
30 minutes for communion service, oil anointing, commissioning, etc.

*Please remember how essential it is that the team be a community by the time the weekend arrives. Any special games, table discussions, group activities, etc., that can be done to increase unity are encouraged but are in addition to the 20 hours of training.*

### **Music On The Weekend**

Music is a powerful dynamic of the Via de Cristo weekend. It is much more than a time filler or tension reliever. As has been well said by another, “Music hath power to soothe the savage beast.” Note the strategic placement of music for the weekend: in the chapel of course, but also before Rollos; singing before we eat, and the powerful community serenade; awakened for our Third Day by singing; welcomed into the community at Clausura by singing.

All music selected should heighten and enrich the Via de Cristo experience. It should punctuate the progression of each day and sum up the entire weekend. We are gently wooed to Jesus through the progression of the weekend, and the music should match where we are at any particular point. Please, remember Jesus may choose a song to be a moment for personal introduction of Himself to the participant; it often happens that way. Our music must pace itself with the weekend material. *Suggested* songs for each Rollo are included with instructions to the Music Leader later.

The primary quality sought in a music leader is enthusiasm and relative comfort in leading the singing. Playing an instrument is not a requirement. Actually, in group singing, the instrument is to introduce the pitch or first note and to provide the rhythm. If a music leader feels comfortable in their ability to hit pitch and set the rhythm, that is all that is necessary. There is certainly no need for professional level talent.



With the team also familiar with the songs (because of the team training) the music leader will have plenty of help. Although a guitar or banjo is often used, any instrument is acceptable; i.e. piano or keyboards.

Before the weekend, the Rector and music leader should decide what songs would be sung during the weekend and a general idea as to when. Since many of the songs will be new to the participants, they need to be repeated several times throughout the weekend. The better the participants know a song, the more likely they will be to get into the song and the greater probability that it can speak to them. So, 10 to 15 songs are the maximum for a weekend. If there is a serenade, and the songs are already familiar to the participants, the change in voices can be particularly effective. Before a weekend, the Rector should confer with the serenade coordinator. During the weekend, do not solicit requests from the participants, it is too easy to disrupt the dynamic this way. There is nothing worse than a rousing chorus of “Role Out The Barrel” after “Surely The Presence”.

The character of each day is important in song selection. Thursday Night we want “getting together” type songs; those most people are familiar with and social in nature. These songs will assist the participants in relaxing; good secular songs are appropriate. On Friday the theme of the day is the ideal of Christians living a life of grace. It is low key, with songs encouraging community, and which are easy to teach.

The theme of Saturday is the grace filled life made possible by the love and character of Jesus. So, songs about grace, Jesus, and His character, are appropriate. Saturday is the time for emotionally charged songs, and there is time for teaching songs. Sunday’s theme is the participant’s presence in the world and their relationship to others. Songs of this day bring the world back in; they should be positive, and bring the participants to the great challenge before them. Songs about the Holy Spirit, consecration, perseverance and holiness fit well into the theme.

Other reminders for the music cha:

- Always consult with the Spiritual Director who is presiding at worship about songs for worship.
- Instrumental accompaniment is at a minimum during chapel.
- Singing during prayer palanca is discouraged because this is a time for prayer -- constant prayer!
- At no time should any copyright law be violated by a Via de Cristo associate; the law is very specific and we will not break the law.
- If there is an *urging* to add a song during the weekend, check with the Rector and Spiritual Director first. More often than not it is Spirit inspired and God always knows what God is doing.



# Chapter 4

## Overview Of The Weekend

The team mission for the three days of the Via de Cristo is, by grace with the Holy Spirit, to become a community of the living Word. Without pressure, without using contrived situations, without mentioning the word Via de Cristo or Cursillo®, the team will awaken within the participants the desire to seek a better life. They will slowly, taking all the time needed, offer themselves as living examples of the Christian life, especially in the three areas: Piety, Study, and Action. All team members will share their faith with the participants, so that the participants' own perspective on life will change.

This means team members will really share with participants. They share:

- 1) Their own personal hope
- 2) Their trust that there is a purpose to life
- 3) Their own love of Jesus
- 4) Their own joy
- 5) Their willingness to live spiritual discipline
- 6) Their practice of the Via de Cristo method

The team members allow the participants to truly know them; they speak of the doubt, the fear, and the faith. In this way, faith becomes more than mere hype or ritual. By seeing the faith of real people and sharing communion with these people, the participants are encouraged to commune with Jesus. In the same way the team makes every effort to truly know the participants. They use the participants' names, pronounced correctly, as often as possible. They sincerely inquire about the participants' home, work, personal feelings, thoughts and dreams.

The team members may at times feel uncomfortable and vulnerable. It is never easy to bare your soul. Yet, in Christian love, so that another might be open to Jesus, the team is willing to allow authentic, intimate, personal contact. Without this genuine touch, simple words do not become real.

All team members practice the art of creative listening. The following is a quote from Karl Menninger on the art of listening. He says,

“Listening is a magnetic and strange thing. It’s a creative force. The friends that listen to us are the ones that we move toward. When we are listened to, it creates us, it makes us unfold and expand. Ideas actually begin to grow within us and come to life. It makes people happy and free when they are listened to. When we listen to people, there is an alternating current and this recharges us so that we never get tired of each other. We are constantly being recreated. I discovered all this about three years ago and it truly made

a revolutionary change in my life. Before that, when I went to a party, I would think anxiously, 'now try hard, be lively, say bright things, talk, don't let down.' And when tired, I would have to drink a lot of coffee to keep this up. But now, before going to a party, I tell myself to listen with affection to anyone who talks to me. To be in their shoes when they talk. To try to know them without my mind pressing against theirs, or arguing or changing the subject. My attitude is, "tell me more." This person is showing me his soul. It is a little dry and meager and full of grinding talk just now, but presently he will begin to think, not just automatically talk. He will show his true self, then he will be wonderfully alive."

Creative listening is a sincere effort to hear 'below the words' to discover the things that might be going on for the participant. This will involve sensitivity to the person's spirit and a giving of an unconditional positive regard to them. It need not be complicated but it does involve effort as the following quote explains:

"Please listen -- When I ask you to listen to me and you start giving me advice, you have not done what I asked. When I ask you to listen to me and you begin to tell me why I shouldn't feel that way, you are trampling on my feelings. When I ask you to listen to me and you feel you have to do something to solve my problem, you have failed me, strange as that may seem. Listen! All I ask is that you listen. Don't talk or do - just hear me. Advice is cheap; 20 cents will get you both Dear Abby and Billy Graham in the same newspaper. And I can do for myself; I am not helpless. Maybe discouraged and faltering, but not helpless. When you do something for me that I can and need to do for myself, you contribute to my fear and inadequacy. But when you accept as a simple fact that I feel what I feel, no matter how irrational, then I can stop trying to convince you and get about this business of understanding what's behind this irrational feeling. And when that's clear, the answers are obvious and I don't need advice. Irrational feelings make sense when we understand what's behind them. Perhaps that's why prayer works, sometimes, for some people - because God is mute, and he doesn't give advice or try to fix things. God just listens and lets you work it out for yourself. So please listen, and just hear me. And if you want to talk, wait a minute for your turn - and I will listen to you."

By Author Unknown

All parts of the weekend are woven to fit together into a progression: the Rollos, worship, music, palanca notes, food, and visibility of the chas. The weekend must move at its own pace; from handshakes to hugs, and from conversation to prayers, all elements become a part of a fine unique tapestry being woven at each weekend.

The weekend is intended to begin somewhat subdued and non-threatening with a steadily increasing dynamic which may involve not only Rollos, meditations, and worship, but other elements of the weekend such as: music, meals and food presentation, room décor, ambiance, and palanca. In this framework the Holy Spirit is allowed to work in the hearts of the participants.

The team itself will be a Christian community before it comes to the weekend. By Thursday night, a formed community is awaiting the participants. The team arriving in unity is vital for the weekend to come to unity. The team has attained community through a series of team meetings held prior to the weekend using specific exercises. They have joined in worship and liturgy, discussed the Rollos, and now personifies understanding and sharing. All this is done so that on Thursday night, the team members can spread out among the participants and incorporate them into their community. They thereby form another larger community. All during the weekend, the

team members exemplify Christian commitment to each of the participants; and encourage the participants to commit to working with the larger Christian community within the world, the Church. As the new participants return to their personal environments, they will have a powerful Christianizing effect. They will, through God's grace, transform the part of the world in which they live into a Christian community. The team that comes to the weekend on Thursday night is key to forming Christian community in the world.

The Spiritual Director for the weekend ministers to the team as it is being formed and grows with them as a part of the team. Then, already well acquainted with the team and a part of the community, the Spiritual Director enters the weekend like the rest of the team, for the participants. Like any other team member, on arrival Thursday, the spiritual director reaches out to the participants and begins the task of ministering to the larger weekend community. It is not possible to over-emphasize the necessity for the whole team, including the Spiritual Directors, to be already formed by Thursday night. The weekend time is ALL for the participants.

### *Thursday Evening*

A weekend begins the moment the first participant arrives on Thursday night. From the very first encounter, we focus on community building. It starts in the smallest ways. Team members do simple things. They might offer the participants smiles and open friendly conversation. Perhaps they help the participants find their beds. They help with anything and everything; yet, without volunteering how much they know of what is happening. The constant message is "we are in this together."

Even after the team members have created a welcoming atmosphere, they continue to do all they can to help the participants feel, "this is a good place to be". They gently draw them into the caring environment. Quite a challenge, given the many reasons that participants may or may not want to be there. All the participants are somewhat apprehensive when they arrive. Team members talk to them and help them feel a part of the group. They always listen carefully to any personal introductions. They talk freely and get to know the people around them. They encourage the participants to talk. To start this, team members can tell others something about themselves revealing things about themselves that may be of interest to the participants. It is wonderful how the Spirit uses this, and is a delightful experience for all parties.

Thursday night we begin singing. Singing is a powerful dynamic throughout the weekend. Singing builds community and gets people involved. We are not concerned if some people initially hold back, in time they will catch the spirit, and, by Sunday morning, the cautious ones are often the loudest singers. The team provides a good example by singing out comfortably.

During introductions we will be asking the team to stand. Remember that there are *no secrets*, so every team member will stand. The only purpose for "covering" professors is to prevent tables, on Friday, from looking to them as the "expert." We want to minimize as much as possible any feelings of difference to encourage a free exchange of ideas. The whole team is distributed throughout the room so when chas are called forward for individual introductions, the participants focus on them.

Silence is also used as a very effective dynamic on the weekend. God is a friend of silence (I King 19:12, Psalm 46:10, Isaiah 41:1, Habakkuk 2:20), so silence can be helpful before and during chapel, around the altar and before discussions. In a different way it is also used at the tables to encourage the participants to start talking. And still a third way is used during Thursday night's spiritual retreat when we encourage all individuals to a serious exploration of their own lives (Lam. 2:10, Rev. 8:1).

This first night the participants' moral conscience awakens and through careful self-examination, they feel a desire to be in God's grace. We encourage all to be honest in examining themselves and, with repentance, renew their personal relationship with God. In regard to the overall progression of the weekend, this quieting helps slow all participants in a weekend. This is done so that we begin in a "slowed" phase and then build *together* during the weekend. The masterful exercise of silence can do much to encourage Christ's love in our hearts.

The opening meditation is "Know Yourself." The second meditation of the evening, "The Prodigal Son," reminds us that like the prodigal son we have often strayed from our heavenly Father, who is eager to welcome us home. This spiritual retreat provides a setting for the daily Rollos by helping the listeners be more aware of Christ's presence (as if face to face) and by emphasizing the need to respond to God. From this point on, the listeners are never allowed to forget that Christ is here loving us, asking us for a response; that His Spirit is moving us to be more fully and unreservedly open to Him.

Team meetings begin the first night. In all team meetings, everything must be kept in strict confidence. This point can not be over-emphasized. The team meeting is a time to talk candidly about the participants and their specific needs. It is not a psychological assessment, and certainly not a gossip session. At this team meeting, it may be necessary to change someone to a different table or make another basic adjustment. The team will characteristically review the following day's activities, answer any questions, discuss any logistical problems, and then pray together.

Throughout the weekend, we keep in mind the necessity of sleep. It is never our intent to get the participants tired, or to wear them down. Participants need sleep in order to be receptive to everything that is being presented for them. The only exception ever allowed to bedtime is intimate sharing. If a participant is pouring out their heart, that situation takes priority. We listen attentively, for as long as it takes. This first night, it is fairly easy getting everyone to bed, because there is really nothing else to do. Please, get as much sleep as possible. Remember, the team helps build unity by observing the same disciplines as the participants.

### *Friday - the First Day*

We recommend that the first communion service of the weekend be similar to those the participants have experienced in their own churches. The Lord's Supper is a foretaste of the great Feast for the whole Church in heaven. The Word united with the body and blood of Jesus provides the authentic foundation and real presence for each of the talks and every discussion throughout the day. As the participants form into community, we express that unity and love within the daily liturgy and matching the community's growth.

At every meal, it is advisable for the team to change seats. They use this special time to get to know each of the participants better. We never know how or when a personality will touch a participant for Christ. The team will try to talk about the message just before the meal or maybe a special moment during the day. If they can, they build the conversation on what a particular speaker said or an idea that came up at their table. These little conversations can be important in

spreading community. Special acts of kindness and thoughtfulness at mealtime are very beneficial. We at all times avoid asking the question “How’s it going?” We want to encourage thoughts about the message, so we direct the conversation.

Meals usually end with a joke session. Keep them short, clean and funny. Telling a joke gives the participants a chance to speak in front of people. Some participants may never have had a reason to talk in front of a group. This is a comfortable way for them to begin by being a speaker in this informal setting. The jokes draw people together through laughter. The team makes a reasonable effort to find the humor in participants' jokes, to support them and applaud their effort. We sometimes have the unfortunate problem of keeping the jokes clean. The team must again come to the rescue. If the jokes lean to the raw side, a team member raises a hand and gets things back on the right track. Dirty jokes diminish the spiritual atmosphere of the weekend and take us away from our goal. Each team member should come with two or three good jokes in mind, but always remember, the participants are to tell the jokes. If the joke is way off, the Rector will stand immediately, ring the bell, and end the session.

Free periods and walks also give the team members and the participants a chance to meet one on one away from a table. The team members, during these walks, make themselves available to the participants. This is essential bridge building time. The team must never go off and talk among themselves. Get with the participants and talk with them. Seek out any loners and talk with them. We are building community and though we do not want to intrude on personal meditation, it is wise to keep participants engaged with the community.

Participants may have significantly different theological histories so we can not try to get everyone to agree on particulars. In Christian community there is both a respect for the individual and a yielding by the individual for community interaction. A false community will form first; everyone being nice, “I can handle this if they can!” The next stage will likely be a chaotic storming as participants get bold enough to express their differences. Perhaps the differences will be so strong there may be a feeling of emptiness or even hopelessness. We do not panic and we do not give up because, we have now arrived at the gate of community. Only a little more and the peace will begin to flow. This series of steps may repeat several times through the weekend. Each time, the new community will be deeper.

A team member will be a positive dynamic in this process if they willingly empty themselves. In the beginning, they will honestly and succinctly share some of their thoughts. Then, most importantly, they will listen attentively to every other person, encouraging all to do the same. They will find value in what others are saying. They will at times openly disagree, but always with respect for the person no matter what that person has said. A team member will solicit input whenever someone is not participating. The table team’s goal is to convey to each participant that respect owed every child of God. Only the Holy Spirit can cause lasting change in people.

On Friday morning, after being asked to introduce themselves, the team and participants are assigned to tables in the Rollo room. During the personal introductions team members listen carefully. The table professors concentrate extra attention on the members of their assigned table. The participants are grouped according to diverse ages, occupations, parishes, and any other factors that may help them to learn from one another in their discussions. We build community at the individual tables first. Later on, this feeling of community will spread to the entire group and grow.

Community is formed when the participants are discussing at the table. In the world we use the word community for any collection of individuals regardless of how poorly those individuals communicate. In Via de Cristo we restrict the meaning to groups of individuals who have learned to communicate honestly with each other. Their relationships go deeper than the masks of composure normally shown to others. The transformation of this collection of individuals to community requires little deaths in many of the individuals and perhaps even a group death. Yet, when community arrives, the group is bathed in peace -- the peace that passes human understanding (Philip 4:7). People in community have developed a significant commitment to rejoice together, mourn together, delight in each other, and make another's condition their own. What the participants say to one another at the table is much more important to the growing community than what may be said by the speaker in the Rollo.

We keep building community slowly. We intentionally keep the weekend subdued on Friday until after the Piety Rollo. We know if we build too fast, we can lose some of the participants. It is best for them to come along at a steady pace, and arrive at the goal together. A person who is slow in reacting to the weekend, may be disturbed by the emotion others are showing. They may even begin to feel isolated and outside the community. The strong love, joy and peace they begin to see around may cause them to turn into themselves and resist becoming part of the group. We try very hard to keep everybody flowing at a pace everyone can follow and accept. So much as possible, the weekend is geared to the slowest participant.

It is not necessary to give a long Rollo. A speaker can say all that needs to be said in a half-hour or less. The exceptions to this are the Piety Rollo, due to intimate personal sharing, and the pastors Rollos because they need to clarify what may be new or difficult ideas for the participants. It is very important that the Table Team set an example for the participants by taking copious notes during the Rollos. We want the participants to think of the Via de Cristo weekend as an educational course in Christianity, complete with note taking. We do want the participants to have a tangible means to review the weekend at home. However, we are most interested in the development of community at the table and these notes will provide a reference point.

The professors will assist the natural table leaders to take over. These leaders are, and should be, the true leaders at the table. Professors are there to help monitor the discussion, to help keep the participants on the theme of the Rollo. The table dynamics are most effective when everyone is involved, when everyone is participating in the discussion, in the summary, and with the poster. The professors always participate but never dominate. A question is an amazingly effective tool in the hands of good professor.

On Friday, the intention is to continue bringing the participants face to face with themselves. We try to answer the question, "Who Am I?" We present a new set of values and ideals for life, much higher and more spiritual than the participants may have held before now. The meditation given Friday morning is designed to help people recognize and make personal responses to God. In "The Three Glances of Christ" the participants were given examples from the gospels of three people on whom Christ directed His gaze. Each of them responded differently. Each of the listeners also responds differently when asked through the meditation, "How will I respond?"

The content of the five Rollos, on the first day, presents clearly the ideal of living the life of grace. It is not a question of challenging the attitude of the participants directly, but of presenting them with a more worthwhile ideology, a 'value' much more sublime, which by its intrinsic power will displace the standards they have upheld until now.



#### IDEAL (Lay person)

This Rollo seeks to convince the listeners of the need for having an ideal in life. Our human nature demands that we have a goal toward which we direct all our efforts. The Rollo is a philosophical study of the human mind and will, and how they operate. It is not a “spiritual talk” per se. The strategy is to arouse interest in our humanity, so that the Rollos that follow can build upon this, helping the listeners to be more and more aware of God’s image (divinity) in us. The point is made that we all have ideals of one sort or another, but that we must examine our ideals to see what they are and where they are leading us. The Rollo ends with a soul-searching challenge to know our ideal in life. The discussion of our personal ideals serves as a foundation for the rest of the weekend. As it awakens in us the desire to know our ideal, it makes us think, and thus prepares our mind to listen attentively to the remaining Rollos. It puts us in the proper mood to pursue this Way of Christ.

#### GRACE 1 – The Nature of Grace (Clergy)

In the Ideal Rollo, no attempt was made to point out any concrete ideal. In this Rollo we are presented with God’s supreme ideal: that all of His children might live in His grace and love. This is an intensely important Rollo, because it constitutes the doctrinal nucleus of all the others. The other pastors’ Rollos build upon the central truth of God’s habit of gracing us, while the lay Rollos show in detail how this life in grace is to be lived. The doctrine of this Rollo can be summed up in the notion that our heavenly Father, through His Son and His Spirit, has given us a share in His own divine life. Thus we are members of the family of our Father, living as brothers and sisters, with Christ as our brother. This was done not based on any merit we have, but solely on His Divine nature.

#### LAITY (Lay Person)

After presenting the Christian Ideal of living the life of grace in the family of God, we move to a layperson’s view of the Church. We learn that the Church is this family of God. In the words of St. Paul it is the mystical body of Christ. Laypersons are the Church, (the people of God) the hands, feet, lips, etc., of Christ, so that Christ can work and speak to the world today through us. Although this Rollo is rooted in the concept of the Body of Christ that Paul draws for us, its primary emphasis is on the mission of the laity as living, active members of the Church. Its purpose is to initiate in the listener an active response to God’s grace.

#### GRACE 2 - Grace In Action and Palanca (Clergy)

The call to action in the Laity Rollo can make the listeners feel inadequate to the task, so we are reminded that we have not been left alone in our efforts to live a dynamic Christian life. Through faith, God’s Spirit in our midst, channels the same grace that showers blessings on us indiscriminately in special ways to us. The Holy Spirit lives and works in us, enlightening our mind and inspiring our will. The Holy Spirit works in various ways through various means, such as the reading of scripture, preaching, the sacraments, fellowship, etc., to call, gather, enlighten and make us holy, enabling us to be active ministers, a part of the priesthood of all believers. As the Body of Christ we are all in this together, encouraging, up-building, nurturing, exhorting each other through prayer and fellowship. Palanca is the spiritual “lever” of prayer and sacrifice on the weekend and in our ministry.

#### PIETY (Lay person)

This is the key Rollo in the method of the weekend. At this point many of the participants have let go any defensive attitudes they may have had, and have taken on the spirit of an open mind and heart. This Rollo is presented in such a way that we can see in the speaker the sincere

embodiment of true piety. The first part of the Rollo, the negative element, serves only to introduce the main theme of true piety, which is a conscious and growing life in grace. The spirit of idealism, commitment and charity will show forth in the words of the speaker. The Piety Rollo uses living testimony in a way that none of the other Rollos of the day has, but it uses it in a different way from the way that will be used later on. Piety presents the picture of a truly pious individual, of how this person came to realize what piety involves and of what a difference this has made to this life. It should not contain the kind of examples that show in a concrete way: "how to do it". That is only sketched broadly and awaits development on the second day. Respect for the Piety speaker develops among the participants, so the speaker should make every effort to be available to them for personal conversation. Normally a change in the atmosphere of the weekend will be evident after the Piety Rollo.

When "palanca" and the general palanca letters are introduced during the Grace 2 Rollo, it is a wonderful surprise for many of the participants and can be very moving to them. Until this time, for many participants, the weekend has been uninspiring. Now, with the palanca sent from all over the country and often the world, the Holy Spirit works in the participants. They see how this Living God works through other people. For many, this active God is a new experience, and for some, may cause strong emotions. God becomes personal and loving. We must not interfere, let the Spirit work as the Spirit wills in the participants.

In Via de Cristo we are not trying to force emotions. The manner of the events should, above all, aim at authenticity, clarity, naturalness and conviction. The participants should be shown clearly the great things for which they have been created; yet, not be urged to action directly. We intend a relaxed and accepting atmosphere where emotions do surface from time to time. And, we especially remember that most participants are suspicious on this first day. They worry that, "They are out to convert me." They will be looking for signs of overt manipulation. We know it is God who changes the hearts of people.

The Rector leads several chapel visits during the weekend. These visits focus on the seriousness of the Via de Cristo weekend, and help the participants see that even though they are here for fun and education, they are also here to make an authentic commitment to Jesus.

Friday evening is the first Decuria. Until this time together on Friday evening, the primary concern has been creating community at the table. Now, we begin to shape the whole community with all the participants involved together. Through the sharing, the clapping, and the laughing each person relates to the entire group. We can watch as the larger community takes shape. The team must be open, be charitable and encouraging, especially to those who are a little reluctant. It works well if a table begins after the first Rollo's poster is done, and asks for a volunteer who would be willing to recap the discussion, and one who would like to explain the poster. Write the names on the back of the poster to keep a record. But, whatever the approach, don't force anyone. If someone refuses to do it, you might say something like, "some people just don't like to get up and talk to a group," and let it go at that. By Saturday night, they will likely be ready to participate.

In the evening, after chapel, is often a good time for the participants to seek counseling from the Spiritual Directors. Team members should encourage a participant who shows the interest, to seek them out now.

Prior to the team meeting, the two team members at each table should get together, and discuss any particular problems they have, the progress they're making at their table, and anything they want to bring up at the team meeting. Major problems should always be brought to the attention of the Spiritual Director and the Rector. Don't try to handle difficult problems alone.

CAUTION: There is a tendency in the Rollo room for the professors to take over some of the servant's duties; for example, grabbing the songbooks and distributing them. Often team personnel, knowing what is supposed to happen, simply can't wait for it to happen; or worse, they try to do it "right" and make it happen. PLEASE, be calm. A team member must do their own assigned task and allow others to do theirs. If a serious problem surfaces, discuss it with the Rector. Often, what *we think* is right; the Rector may have eliminated from the weekend for a good reason.

### *Saturday - the Second Day*

By the beginning of the second day the participants should be asking themselves, "Can I really attain the ideal of a conscious and growing life in Christ? How can I become a truly dynamic Christian?" The Rollos on this day are geared to answer these questions by presenting a Christ-centered sacramental piety, that makes people more fully aware of being the Body of Christ, the people of God. Prayer is introduced as a personal conversation with our brother Jesus Christ.

We start this day with the meditation, "The Figure Of Christ." The emphasis is on the humanity of Christ; on the Christ who is living now; on the personality of Christ that attracts so many. We are invited into a personal, intimate friendship with him. The morning liturgy will blend in very nicely with the sacraments Rollo given later by a Spiritual Director. In truth, the whole weekend serves as a preparation of the community to truly CELEBRATE the liturgy. At this Saturday morning liturgy we introduce the abrazo as a form of the peace greeting: a legitimate expression of Christian love. Don't force a participant to participate.

The Rollos today no longer stress the ideals, the beauty of the calling, or the importance of the relation to God. Rather, while still echoing that essential message of the first day, they patiently explain how it is done, or to be more precise, how the participants can do it.

#### STUDY (Lay person)

This Rollo is not a dissertation on study. Rather, its purpose is to make us feel the need to grow in and deepen our knowledge of Christ in our life in grace. The Rollo intends to show that our life in grace must be conscious and enlightened so we can give testimony to our faith. It should give us the desire to study and should appeal to the average person as well as to the intelligent. Examples of spiritual reading should be suggested, from the reading of the Gospels to the study of other acceptable documents. It is helpful to have some of these available on a display table.

#### GRACE 3 – Means of Grace/Word and Sacrament (Clergy)

In this Rollo, we speak of Word and Sacraments as God himself intervening in our human history and in our human lives in three different stages of time. 1) The wonderful works of God among the people of the Old Testament; 2) the work of Christ in redeeming humanity, in particular His death and resurrection; and 3) the work of Christ in His continuing redemption, making himself present to us through His Church, and in particular ("for you") through the Sacraments. Following the theme of the day, this Rollo is centered on Christ. The Means of Grace are how Christ personally touches us, making God's forgiveness ours. The listeners also see themselves as having a sacrament-like quality in that they bear God's grace to others.

In some movements, Grace Filled Days is used as a way of expounding the traditional Sacraments Rollo. In this style the grace of God is seen as touching our lives from birth through the many events of our life to our death. Each event (baptism, Sunday school, first communion, confirmation, teen years, young adulthood, courting, marriage, occupation, children, grandchildren, old age, and death) is a grace filled day.

#### ACTION (Lay person)

This Rollo, along with the Leaders Rollo, serves as a transition to the third day of the weekend, where the emphasis is on apostolic action. The purpose of this Rollo is to show the connection between the life of grace and apostolic action, namely that the life of grace flows into a life of action, that grace causes action, that apostolic action is a logical demand of the life of grace. In a word, to be graced by God evokes a response in us: we must be doing something. The notion of action in this Rollo can best be presented in terms of love; love for others flowing from our life in grace. Love is action. Love is the foundation of the priesthood of all believers and the essence of living in grace. In our apostleship, Christ asks us, both in word and deed, to give testimony to others concerning our relationship with him. Our commission is to “make disciples of all nations, (by) baptizing...and teaching....”

#### GRACE 4 - Obstacles To Grace (Clergy)

The purpose of this Rollo is to remind us of the real difficulties that we will meet in living the life of grace. The commandments, like the laws of nature, are not meant to be a burden, but a positive guide. Having been obeyed perfectly by Christ; the commandments are obeyed by us as a way of responding to God's grace. Sin is failure to love, as we should. Obstacles are seen as tests of our love and are really reminders to love God more through our neighbor. Obstacles are: the devil, the world, and our own flesh, but the greatest obstacles are found in ourselves as attitudes of our mind and heart that frustrate our life and growth in grace (for example, indifference, misunderstanding of real life, not knowing ourselves). The Rollo is not a tirade against sin, nor does it go into any particular moral problems. The Rollo is to be totally positive and constructive. The life of the believer is presented as a joyful and triumphant living in grace in spite of the obstacles we face.

#### LEADERS (Lay person)

This Rollo is a complement to the Action Rollo. It points out that in the Church, leaders are not only those who are active in the organizations of the local congregation, but include anyone who bears witness to Christ in his or her sphere of influence in life. Every baptized believer is called in Baptism to be a servant. An example of each quality or characteristic of leadership should be given. Care must be taken to avoid the impression that every person must possess all the qualities in order to be a leader. Each person may be a leader even if only possessing one of the qualities or characteristics of a leader.

Each table is asked to separately make a chapel visit following the Action Rollo. It is important that there be a complete briefing to the participants before going into the chapel particularly on the dynamic of freedom. We encourage the participants to be open, free, and honestly express their feelings. The silence in the chapel visit can be beautiful, but we need to be aware that some feel considerable pressure. We do not pressure anyone into praying out loud if they would prefer not. Often a cross is passed from one person to the next during the visit. To help relieve undue pressure for performance, we tell the participants that they are free to pass it on without saying anything. It is interesting that this is often what they need to feel comfortable in speaking.

The Rector will assign the lead for each table during the chapel visit. This is often the lead professor but may be a cha. Team members attempt to space participants between them to provide a lead to start someone in the middle to pick up if necessary and someone at the end to finish. We do encourage everyone to be open, free, and honestly express his or her feelings. A caution here, not every detail of the weekend will work out perfectly as planned. Don't worry if things aren't going just the way you think they should. Let the Holy Spirit lead. This is the participant's weekend; to them everything is great.

The Saturday evening Serenade is a wonderful gift from God to His people as Jesus comes to express His love in song. However, the team cannot allow their excitement to interfere with the progression and normal dynamics of the weekend. We *must stay focused* on the Leaders Rollo and discussion. Spouses and significant others are asked to stay in the Chapel for prayer. It is best if the participants see this as an expression of God's calling, not a sharing from people they know. The Rector and Head Cha will thank the serenaders while the team remains focused on the participants. The Head Rollo Room Cha will take leadership until they return.

If time permits, Saturday evening is the place for a Cha skit. Please remember, rest is *much* more important than the skit. In addition to the Decuria, we still have Chapel and team meeting.

### *Sunday - the Third Day*

By the beginning of the third day, most of the participants are beginning to feel spiritually renewed, committed, and filled with enthusiasm. On the first day we studied about our ideal and ourselves. On the second day we entered into intimate friendship with Christ. Today our thoughts are projected out into the world. We are told how we can bring Christ to the world in which we live. The third day is a call to apostolic action. The day begins with the meditation, "Christ's Message To The Participant." We hear that Christ has called us: "I have chosen you and have appointed you, that you should go and bear fruit" (John 15:16).

The team must be aware that there is a danger that the spirit of the weekend will level off here, or even drag. Almost everyone is physically tired, the tight structure of the weekend is being loosened, and the mechanics of the Reunion Card aren't very exciting. It may seem to some team members as if the whole weekend is falling apart. We don't panic, and we don't worry, even if someone hasn't gotten the message. If a person has not opened themselves to the group by this time, any attention or concerns we show them will likely turn them further into themselves. We must allow the Holy Spirit to work. For some participants, it will take till after the weekend before they can appreciate the message or know that they "got it." We absolutely cannot force an authentic religious response from anyone. We must respect the person's freedom to close out the Spirit, and choose not to be part of the community. The spiritual encounter must always remain between the participant and God.

On Sunday the team must again come forward and take the lead. They keep taking notes. They keep discussing. They keep encouraging. After the GRACE 5 Living In Grace Rollo, they help the participants with the Reunion Card, and suggest a realistic commitment from them. The group reunion is explained during the Rector's Rollo and introduces the Fourth Day program. The whole team should be prepared to participate in teaching the method including how to use the service card. Opportunities will occur at meals, during walks and informal discussions. *The success of the weekend is measured only by how well the participants use the method after the weekend, they must become involved in group reunion.*

This days Rollos do present the Via de Cristo method, and the Via de Cristo understanding of environment. Each Rollo presents its part of the method. Participants are being given instructions on how to operate a successful approach to Christian life. The instructions, therefore, are intended to be as careful and as clear as possible. They are the same sort of instructions that might be given to someone about how to drive a car. The instructions cannot substitute for actually driving and getting the feel of it, but the instructions still need to be provided, and they must be practical.

#### ENVIRONMENT (Lay person)

After the morning meditation, there awakens in our soul a desire to do something for Christ. This Rollo tells us where we should work for him. It unfolds the environment of the world, its people and its institutions, where we can be of influence for Christ. We simply cannot transform and Christianize the world in which we live, unless we understand it. The emphasis in this Rollo is on our vocation (personal apostleship), bearing witness to Christ in our workplace, our family, our community, wherever we may be. The Rollo helps us to examine the specific area that God has selected for us in which to work. This Rollo does not go into the various methods of apostolic action; that will be covered later.

#### GRACE 5 - Living In Grace (Clergy)

At this point in the weekend we are beginning to wonder how we are ever going to maintain, in our daily lives, the awareness of Christ that we are experiencing during these three days. This Rollo tells us the answer is found in the practices of our own piety. The practices themselves are only the means of maintaining a conscious and growing awareness of Christ in our lives. The purpose of the Rollo is to explain each one of the practices of piety, study and action, and to show us how to make them a part of our daily spiritual life. We are invited to set up our own plan for our spiritual life and to promise Christ that we will follow it to insure our perseverance after the weekend. We are reminded that this is just the beginning. We will grow and deepen our spiritual lives. We will get new insights into living the life of Christ. So, our practices of piety will also change and take on new forms, to keep pace with our spiritual growth.

#### CHRISTIAN COMMUNITY IN ACTION (Layperson)

In this Rollo we get very specific about the ideas presented in the Action and Leadership Rollos. We are given examples of what we can do and how we can do it. In Environment we heard about the call to bear witness to Christ in our particular circumstances in life. In this Rollo we are impressed with the idea of acting as a member of a group. As Christians, we are a group, the people of God, the Body of Christ, and the Church. Our attitude cannot be individualistic. This Rollo seeks to dispose us to be active apostles in Church groups as well as through our civic organizations (various examples are given). It's best to give this Rollo the character of personal testimony, relating practical examples and living stories of Christians acting together. The Rollo should stress not so much the theory, but the spirit of group action that has succeeded in changing the world. This Rollo prepares us for the idea of the group reunion in the next Rollo.

#### TOTAL SECURITY

We are assured that what we have experienced during the weekend is not the climax of something, but a new beginning. We can look forward to a richer Christian life because we see new dimensions we never knew existed. The key to our perseverance and growth is the "group reunion." Our experience in Christian living on the weekend makes us aware that we are dependent on others. We are dependent on their prayers, the Rollos, and the table discussions.

If we are to continue in this spirit, we will need each other after we return home. The group reunion continues the Via de Cristo weekend experience of living in a Christian community. The group reunion is simply a small community of Christians inspiring each other to grow in the spirit of idealism, involvement, and love that we began to live on the weekend.

#### 4th DAY

The theme of this Rollo is again our perseverance in living the life of grace. The simple rule for us to follow is “contact with Christ and contact with our brothers and sisters.” The effectiveness of this Rollo is dependent on the personal conviction of the speaker and the power of persuasion he or she puts into his or her words. Through personal testimony, the speaker shows that it is possible to live and grow in the life of grace, throughout the rest of our lives.

#### TOTAL SECURITY IN THE 4TH DAY (Rector)

In Good News! Via de Cristo, the weekend ends with this Rollo as the 14th and last Rollo, omitting 4th Day. This Rollo combines the thoughts of Total Security and 4th Day into one Rollo. All the above notes of the 14th and 15th Rollos apply to this Rollo.

At the Clausura the participants discover that they are part of a much larger Christian community. They see that these people really care. The people who come to the closing assure the participants that living the Fourth Day is possible because they are living it. At the closing, the emphasis is first on the testimony of the participants and then on introducing the participants into the larger Via de Cristo community. *The members of the community who come to the closing must come for the participants.* Of course, we always enjoy seeing some of our friends there; but the main reason to be at a closing is to welcome the participants into the larger Christian community. The team plays a very minor role at the closing.

#### In Summary

A team member is here for the participants. They come to the weekend for no other reason. ***IT IS ALL FOR THESE PARTICIPANTS.*** Team members must understand their role, they must be convinced about it, they must be committed to the task, and must perform it in a spirit of love, in a spirit of giving, totally FOR the participants whom God has entrusted to them.





# Chapter 5

## Sample Time Schedule

This sample time schedule will provide a good example of how a weekend could run. Be aware that there is already a great diversity within individual Secretariats about specifics, and that most of the detail on any weekend will be determined by individual Secretariats as they work through meeting facilities, travel needs, kitchen and dining facilities, etc. This schedule will match no weekend exactly. However, it does present a good ideal to follow, and no one would be disappointed should they use it. It might be appropriate here to again caution against too much of the adiabatic. It so easily becomes part of the “tradition” and may begin to crowd essential time for free thought, meditation, conversation or discussion.

### THURSDAY

12:00 - 6:00 pm -	Team arrives and completes last minute preparation (unless team member is a sponsor)
6:30 pm	Team Altar Visit
7:30 pm	Send Off
8:30 pm	Singing
8:45 pm	Rector introduces themselves and hands out badges
9:15 pm	To the Rollo Room Second talk by Rector
9:45 pm	<i>Begin Spiritual Retreat - Meditation “Know Thyself”</i>
10:00 pm	<i>To Chapel - Meditation “Prodigal Son”</i>
10:20 pm	“Way of the Cross”
10:40 pm	Litany
10:55 pm	To Bed
11:15 pm	Team meeting

### FRIDAY

5:30 am	Rector, Chas, and Professors ARISE!
6:15 am	Participants ARISE!
7:00 am	Chapel
7:05 am	<i>Meditation “Three Glances of Christ”</i>
7:20 am	Prayers by Rector
7:25 am	<i>Morning Communion</i>
8:00 am	Prayers by Rector
8:15 am	Breakfast song of blessing

8:45 am	Jokes
8:55 am	Break
9:10 am	To Rollo Room, Introductions and Table Assignments
9:55 am	Talk by Rector – (Fill out Table Roster Sheets)
10:00 am	<b>IDEAL ROLLO</b>
10:30 am	Table Discussion
10:50 am	Posters
11:10 am	Break - Singing – (Picture?)
11:30 am	<b>GRACE 1 – <i>The Nature of Grace</i></b>
12:15 pm	Table Discussion
12:35 pm	Posters
12:55 pm	Lunch
1:20 pm	Jokes
1:30 pm	Break or walk
1:55 pm	Singing
2:00 pm	<b>LAITY ROLLO</b>
2:30 pm	Discussion
2:50 pm	Posters
3:10 pm	Break and Walk Outside
3:30 pm	<b>GRACE 2 – <i>Grace in Action and Palanca</i></b>
4:30 pm	Table Discussion
4:50 pm	Posters
5:05 pm	Break
5:15 pm	Singing
5:20 pm	<b>PIETY ROLLO</b>
6:00 pm	Talk by Rector
6:10 pm	To Chapel
6:30 pm	Dinner
6:50 pm	Jokes
7:00 pm	Break
7:15 pm	Table Discussion
7:35 pm	Posters
8:00 pm	<b>DECURIA MEETING</b>
10:00 pm	To Chapel
10:20 pm	Bed
10:45 pm	Team Meeting

## **SATURDAY**

5:45 am	Rector, Chas, and Professors ARISE!
6:15 am	Participants ARISE!
7:00 am	Chapel
7:05 am	<i>Meditation “Figure of Christ”</i>
7:20 am	Prayers by Rector
7:25 am	<i>Morning Communion</i>
8:10 am	Breakfast
8:35 am	Jokes
8:45 am	Break
8:55 am	To Rollo Room - Singing
9:00 am	<b>STUDY ROLLO</b>
9:30 am	Talk by Rector
9:40 am	Table Discussion

10:00 am	Posters
10:15 am	Break
10:25 am	Singing
10:30 am	<b>GRACE 3 - Means Of Grace/Word and Sacrament</b>
11:15 am	Break
11:20 am	<i>Means Of Grace/Word and Sacrament Rollo Continues</i>
12:05 pm	General Palanca
12:15 pm	Lunch
12:35 pm	Jokes
12:45 pm	Break
1:00 pm	Table Discussion
1:20 pm	Posters
1:40 pm	Singing
1:45 pm	<b>APOSTOLIC ACTION ROLLO</b>
2:15 pm	Table Discussion (start Table Altar Visits)
2:50 pm	Posters
3:15 pm	<b>GRACE 4 – Obstacles To Grace</b>
4:00 pm	Table Discussion
4:20 pm	Posters
4:35 pm	Break/Walk/Singing
5:00 pm	<b>LEADERS ROLLO</b>
5:40 pm	Table Discussion
6:00 pm	Posters
6:15 pm	More General Palanca - Singing
6:25 pm	Dinner
7:00 pm	<b>SERENADE</b>
7:30 pm	Break
7:50 pm	<b>DECURIA MEETING (Cha Skit?)</b>
9:50 pm	To Chapel
10:10 pm	Bed
10:30 pm	Team Meeting

## SUNDAY

5:30 am	Rector, Chas, and Professors ARISE!
6:00 am	(Team Serenade?) Participants ARISE and PACK
6:45 am	Chapel
7:00 am	<i>Meditation "Christ's Message"</i>
7:05 am	Prayers by Rector
7:15 am	<i>Morning Communion</i>
7:45 am	Breakfast
8:05 am	Jokes
8:15 am	Break
8:30 am	To Rollo Room - Singing
8:45 am	<b>ENVIRONMENT ROLLO</b>
9:15 am	Table Discussion
9:45 am	Talk by Rector
9:50 am	<b>GRACE 5 - Living In Grace</b>
10:20 am	Talk By Rector
10:30 am	Table Discussion about Reunion Card
10:50 am	Break

11:05 am	<b>CHRISTIAN COMMUNITY IN ACTION ROLLO</b>
11:35 am	Table Discussion
12:05 pm	Lunch
12:35 pm	Jokes
12:45 pm	Break
12:55 pm	<b>TOTAL SECURITY/FOURTH DAY ROLLO</b>
1:40 pm	Table Discussion
2:10 pm	Pray in silence on your Reunion Card commitments
2:15 pm	Reunion Cards (To Chapel)
	Break
2:25 pm	<b><i>SPECIAL PALANCA</i></b>
2:55 pm	“Sermon On The Amount”
3:10 pm	Hearty Snacks
3:35 pm	Talk By Rector
3:45 pm	Distribution of Crosses
4:30 pm	<b>CLAUSURA</b>

Capsule of Clausura Bulletin

Enter Singing “DeColores”

Welcome By Rector and Introduction of New Participants

Introduction of Visiting Clergy

Fourth Day Speaker(s)

Introduction of Lay Director and Secretariat

Introduction of Secretariat Spiritual Director

Closing Liturgy (Lead by the New Participants)

Reception Area

# Chapter 6

## Preparing Messages For the Weekend

### Introduction

A person may be giving their first Rollo, or their fifteenth. They may be thinking, "What did I get myself into?" Maybe they feel as uneasy as a participant does on Thursday night just beginning the weekend. But, after giving the Rollo, they will have an exhilarating feeling that can exceed even the Sunday evening of the weekend. It really is an experience a person has to live to understand. Everyone has doubts. It is normal to wonder "Can I really do it?" Each speaker discovers anew, "I can do all things through Christ who strengthens me". Trust Him. He will help.

### What is a Via de Cristo Rollo?

A Via de Cristo Talk or Rollo (roy-o) entails more than just a "talk". It is to be more personal and inspirational than a lecture but it is definitely NOT a sermon. It uses illustrations, examples and sharing. It is communication from a person who is living what they are saying. During the Rollo we hope the participants will "see" Christ in the person, as well as "hear" Christ through the words.

### Developing a Rollo

Giving a Rollo requires a special technique, discipline, and humility. If the unified message of the weekend is to come through, each speaker needs to cover the assigned part, only the assigned part, and do it in Via de Cristo style. All Rollos are grounded in the GOOD NEWS of the saving action of Jesus Christ. "**Make the sharing of God's Grace with others your Ideal for the rest of your life,**" is the unifying challenge. We start with the definition of Ideal, develop slowly, each Rollo in sequence, each building on the previous one, until a picture is completed. The whole process is enveloped in God's grace; bathed in God's love. The Holy Spirit inspires every person involved -- team, participants, and community.

It might be helpful to think in terms of this being one Rollo with 15 parts. The Rollos build gradually one upon the other from Friday morning to Sunday night. The weekend is designed, such that each Rollo must be done accurately, in its own style. Each Rollo deals with a predetermined subject, in a planned way. Only the points in that Rollo outline should be made, and no others.

If each speaker gives only the points in their specific outline, then an effective, overall picture will be revealed. If something is left out, a part of the picture might not come through. If more is added, it could obscure the purpose of the Rollo, cloud the picture, or even disturb the flow of the weekend. For example, it has happened that the Laity Rollo was given with an enthusiasm for changing the world that should only appear in the 4th Day Rollo. Some early speakers have said things about being an apostle that should be saved for Christian Community in Action.

Even though the progression of points needs to be followed closely, the talks should not be “canned” or “rigid”. Each weekend the outline remains the same, but the speaker gives new life to it. Creative writing and speaking skills are used to prepare a unique Rollo each time. Each Rector will try to select speakers who can “illustrate” the Rollo. If the person has a good study program, they can give a good Study Rollo. If they cling to Christ’s presence in their lives, they can give a good Piety Rollo. This person will share with the listeners what they think, what they do, how they do it, and what the Lord has done for them because of it.

Most listeners are not as prone to argue when the speakers simply tell the truth, about themselves, about what they think, about what they do, about what has happened to them, and about what Jesus has done for them. As people, we all have similar wants, needs, cares, and drives. So, when the speaker relates their experiences, the listeners can usually connect. Stories about others are good, but “my” story is better. So, the Rollo is a message on a subject, but it is my story, my version, how I feel.

Each Rollo, in its own way, will do two things: 1) explains some part of the picture or method, and then, 2) urge the listener to act on what is presented. The opening Rollos explain Christianity, both intellectually and practically. In expressing the Christian ideal in its purity, we hope the listeners are inspired to change their lifestyles to yield fully to Christ. The final Rollos will lay out our specific Via de Cristo method. As the speaker recounts their own experience of renewal, they encourage enthusiastic action on the part of the listeners. When the Rollos are given correctly, the listener will see a vision gradually unfold, and will, we pray, be intrigued up to the last minute of the last day.

A Rollo will only be successful to the degree that the speaker is available as an instrument of the Holy Spirit while preparing and presenting. Any example becomes a living parable, so each example needs to be selected with care and prayer. Witnesses or personal sharing should help make a point. It should not lead the listener astray. Here again, it is helpful to be aware of the interdependence of the Rollos and give only those examples that fit the points of the specific Rollo.

Remember, during the Rollo we hope the participant will “see” Christ in the person, as well as “hear” Christ through the words. Our hope is for the Holy Spirit to introduce the participants to the many dimensions of life in Christ. These will of course include intellectual pondering but also inspire the emotional part of us. We provide a challenge to our will and to our commitments. It will especially introduce the wonder of Christian community.

The weekend has a steady building of Christian community, and the speakers pace the action at the tables. We begin Thursday evening with the Spiritual Retreat--Silence. This is often a “heavy” spiritual experience for some participants, but usually a private one. So, on Friday, with the first Rollo, we start very “low key”, much lighter, more mundane. The personal sharing in the Rollos build through the day to Piety, which will be very personal, inspirational, often emotional and much more communal. Each step of the Rollos will hopefully be reflected at the tables. As a rule, people are more comfortable with intellectual discussions first until they know others well enough to “open up” (see section on table dynamics). They may even withdraw from a

personality who is “too open” before they have had a chance to know them. This building process is repeated each day. Each morning we step back to allow for questions birthed through the night and allow for any distancing that may have occurred. Then we lovingly begin building the picture again. More mundane and intellectual in the morning, later reaching out to the participants’ will and heart. Each Rollo, when synchronized with the others, will provide a constructive flow, and develop the picture of the wonderful relationship Christians experience with their Lord.

A caution is appropriate here. The speaker must avoid any personal need to “make things happen”. They must release any expectations about the effect of “their Rollo”. It is God’s weekend and the Holy Spirit is the principle actor. Each Rollo will of course relate strongly to some, but probably not to all. In the same way, each speaker relates strongly to some, not to all. God uses each team member differently; but God does use each! Each speaker fills a vital role in the process. We are all His instruments! By God’s grace we communicate, “**JESUS IS ALIVE! HE’S HERE FOR YOU!**”

It is the Speaker’s job to make it a personal Rollo by giving personal examples of the points they are making. Within the limitations of the Rollo, the speaker can say whatever they choose; or to express it better, whatever God leads them to say. They need to be careful of what they say and, even more so, **WHY** they say it. Do they only want to shock the hearer to feel sorry for them? Are they bragging or showing off? Trying to show how intelligent they are? Or trying to make others think they are really something? Their constant reminder must be, “I am giving this Rollo because I feel that I was called by the Lord to give it. I’m giving this Rollo because I love Jesus, and I hope others will love Him too. Lord help me to get out of the way when you talk through me. Don’t let me put myself between you and them!”

When preparing a Rollo, it is important to use inclusive language. Be sensitive to people who are married/single, female/male. The Via de Cristo Rollo Outlines are written gender neutral, but a speaker may feel more comfortable using one gender.

Staying within the time allotted is almost as important as keeping to the outline. *The great dynamic of the weekend occurs at the tables in the discussions.* The Rollo provides the catalyst for discussion and helps establish the pace. Be very cautious of personal monologues outside your notes; they tend to get longer each time given. Stick to your script. We strongly recommend that any lengthy monologues be saved for group reunions, Ultreyas, or small groups in the congregation.

### **Detail on Preparation**

There is only one way to begin preparing a Rollo -- WITH **PRAYER**. Place the outline, your paper, your thoughts, **yourself** before the Lord and ask for His help and guidance. Each time you work on it, whether thinking or writing, ALWAYS ASK for guidance.

Thoroughly read and re-read your outline before you start any writing. The Rollo is to be given from the outline, not created from scratch. You may want to review any old notes from other weekends. Read anything you can find on the subject. When you are ready to start putting something on paper, make your own skeleton outline. This will help you organize YOUR thoughts, YOUR illustrations, YOUR "write downs". Writing will then become only a matter of putting down the thoughts and illustrations in complete sentences.

When you start, write it, as it will happen.

MY NAME IS \_\_\_\_\_. I AM A MEMBER OF \_\_\_\_\_ CHURCH. I MADE \_\_\_\_\_ VIA DE CRISTO, NUMBER \_\_\_\_\_, WHERE I SAT AT THE TABLE OF \_\_\_\_\_. THIS WEEKEND I'M PRIVILEGED TO SIT WITH MY BROTHERS/SISTERS AT THE TABLE OF \_\_\_\_\_. THE TITLE OF THIS ROLLO IS \_\_\_\_\_.

Tell them immediately what the title of the Rollo is, and start your introduction and points. Don't be "clever" and work around to it. Don't start off by sharing about yourself or your family. At the beginning of your Rollo, you have everyone's fullest attention. Take advantage of it.

Don't review all the Rollos up to yours. There is enough repetition and review built into the Rollo outlines. The first Rollo of the day may have a brief review if it helps. STUDY, for example, is on Saturday morning, and it may be appropriate to show how it is the second leg of the tripod. It is best if you can start right off with your points and have an early "write down".

Don't use a "sermon" technique (that is, quote a scripture, give an illustration or story, then apply the principle). Rather, give a key point, explain it, illustrate it (maybe with how you feel or with sharing), then have a "write down" on the point. Or, start with a "write down", and then talk about it to illustrate it. Don't get caught up in stunts, "cute" things, jokes, excess visual or audio aids. Don't perform a song, or do a dance. Just tell what you are directed to say and make it interesting by your sharing or illustrations. We are not professional speakers, and the purpose is not to call attention to ourselves, but to Christ. We want the hearer to remember what was said, not remember the speaker.

Don't write too much for the introduction or your first few points, worrying that you won't have enough material for a 30-minute talk. This is typical. If you don't prepare your own outline and write from that, you will have a tendency to prepare too much on the first key point, and will then have to hurry on your last, and sometimes overlook or even lose the most important points. Try to keep the time for each point about the same. Also, try to keep the time for sub-points less than main points, and about the same as other sub-points.

One time an individual was giving the "natural qualities" of a leader in their Rollo and briefly listed each quality until they came to GENEROSITY. Then, they began a lengthy story about how they met and helped a needy individual and took about 7 minutes to tell it. The theme of the entire Rollo was lost because of the over emphasis on a sub-point. It could have made a good Rollo on Generosity but that was not the theme of their Rollo. Don't make a sub-point a major point by long sharing. If you choose to illustrate or share on one sub-point, try to illustrate briefly or share on each sub-point.

When you list sub-points, for instance "obstacles to study", don't list them all, and then come back to talk about number one. Give only number one, talk about it, then give number two, talk about it, etc.

Should you quote Scripture and give references in your Rollo? First think, the principal points of all the Rollos are based on the Scripture and it isn't necessary to continually cite the reference to make that point. This can very easily turn the Rollo into a sermon. However, "The Via de Cristo Rollo Outlines and Clarification to the Outlines" and other commentaries, do list scripture references. If you choose to use them, work them into the Rollo smoothly and naturally. Excessive citing of Scripture will break up the Rollo too much and will detract from the naturalness. It may also give the impression you're flaunting your knowledge of the Bible.



Here are four questions you may ask that will help keep your rollo on target:

- 1) Does this Rollo show that Christ is at the center of my life?
- 2) Does it show how much I want to follow Him?
- 3) Is Jesus Christ the most important person involved in the Rollo?
- 4) Will sharing this experience possibly help someone else think of things that they might use to transform one of their environments for Christ?

If you do "heavy sharing", do it about two-thirds of the way through the Rollo, and be sure your sharing is to illustrate a point. Don't use words that haven't been explained yet, i.e., 4th Day, Ultreya, Clausura, Group Reunion, etc. Do use pauses effectively after each paragraph or after a main point, to get their attention. Use a question once in a while. "Do you know \_\_\_\_?" Or "Do you listen to \_\_\_\_?" A general question will usually get everyone's attention.

Make your Rollo clear, audible, well paced and interesting. You don't have to be a great public speaker, but your sincerity and authenticity must show. Just make the best use of your God given talents. Please remember that you can witness only to what you know to be true in you own life. Make your Rollo a witness to your own "lived experience" of the truths being proclaimed.

WRITE-DOWNS are given to help the hearer remember key points the things you want to emphasize in your Rollo. If write downs are given correctly, the hearer will have an outline of your main points and some sub-points and it will give them the information necessary to recall the key points for table discussion and the Decuria. Each individual will remember different things. Write-downs will help everyone remember more of the Rollo.

Try to have regular write-downs, that is, space them evenly through out the Rollo. Usually, for a 30 minute Rollo, you will have 7 or 8 main points and maybe a list or two of sub-points. Each one of these write-downs takes time. The minimum number of write downs for your rollo are underlined in the outline. A major point will take about one minute; so, think and plan carefully your write-downs. Try to condense your points so any write down is not more then 6 to 8 words. If it must be more, try to break it into two parts.

For example: "Leaders influence the thinking and action of others"

Repeat.

Now add: "...because they orient, guide and direct."

Repeat.

Avoid big words, but when you must use one; spell it out.

Give enough time to write. Don't start to talk again until everyone has it written. The pause will let them reflect on your key point. In a 30 minute Rollo, you can spend as much as 8 minutes on write-downs. We need to plan our time carefully. An outline of the Rollo, and careful thought to write downs, is essential.

**DO NOT EXCEED YOUR TIME LIMIT!** After you have written several pages, read them out loud, and time yourself. You'll find a pattern that you can use, like hand written pages take 2 to 2 1/2 minute of time, typed pages, about 4 to 4 1/2 minutes. Then add 1 minute for each write down. Use this information to space your write downs and key points. You'll find that you can accurately plan the rest of your Rollo, and you may find you do not have enough time for all the sharing you planned because of the remaining key points. **DO NOT EXCEED YOUR TIME!**

After you have written the Rollo, let it rest for a day or so. Go back over it by reading it all the way through. Take out those sentences or words you stumble over, or don't sound natural for you. Rewrite them so they flow easily. Add or subtract thoughts and illustrations as new or

better ones occur. Pray about it. Then, give it to others to critique, your spouse, members of your group reunion, other speakers. Time it. Check it against your outline; have you covered all the points? Don't be afraid to adopt others' suggestions. (The Lord may be giving you new insights through them.)

Be ready to review your Rollo with a group of experienced leaders at the assigned team meeting. This review is to help you improve your presentation. Make the adjustments suggested by the reviewing group. They may help you with your gestures, eye contact, improved illustrations etc. Continue to reflect prayerfully on your Rollo, but PREPARATION ENDS AT SEND-OFF. Do not study, or try to rewrite your Rollo on the weekend. Don't try to build on or repeat "neat" things you hear in Rollos before yours. That's how one creates a one hour Rollo out of 30 minutes of written notes. **COMMEND YOURSELF AND THE ROLLO TO THE HOLY SPIRIT AND IT WILL BE WHAT THE LORD WANTS SAID.**

When you give your Rollo, wear your Sunday best but don't over-do it. Watch the clothing and jewelry. We don't want to call attention to ourselves, only to the Lord. The "gaudy" we leave to the Saturday night skit, - - - maybe.

### **"I'M PART OF A MIRACLE!"**

#### Summary Points For Preparing A Rollo

1. It is presumed that you are living what you teach.
2. What is not studied is not known.  
What is not known cannot be communicated.
3. What is not lived is not experienced.  
What is not experienced cannot be shared.
4. The text of a Rollo is built on prayer, study, knowledge, and experience.
5. Consider the 14/15 Rollos of the Via de Cristo as one Rollo, of which you have a part, therefore cover only your part.
6. A Rollo should be attuned to all--Keep it clear, bright, and within the grasps of everyone.
7. Each Rollo to be effective depends on:
  - a. Its objective (The main points of the outline)
  - b. Its style (The manner in which it is presented)
  - c. Its situation (How it relates to the other Rollos and the general feeling of the participants at the time of the Rollo)
8. Each Rollo does three things:
  - a. Explains part of a picture.
  - b. Is a catalyst for discussion
  - c. Inspires the participants to do what is presented.
9. Examples should be used with care. Use only examples that explain the point, and that are relevant.
10. The Rollo is not given to simply say something good, but to say what must be said.
11. Each Rollo progresses from low key on the first day to high on the third day.  
Keep the Rollo on the proper key.
12. Don't confuse the Rollo with too many details and examples - the main points must stand out.
13. The most efficient speaker is the one who knows where their Rollo is leading.  
Give the participants a road to follow without side tracking.

14. Read again the outline for the Rollo. Determine the main points, if they are not clear, study them. Write down the main points. Fill in with details and examples. Their use will depend on the Rollo's objective, style, situation, environment, and technique.
15. If the outlines are followed, the points will be made, provided they are understood by the speaker.

## *A Prayer*

*Dear Lord,*

*Please help me in the preparation and giving of this Rollo. Please calm my heart and head that I may think. Stop my knees from shaking and quiet the pounding heart in my chest. Instead of fear, fill me with joy at this opportunity to share my thoughts with others.*

*Please let my thoughts be worth hearing, and give me the words to express them well. But, don't let me take myself too seriously, or worry if I make a mistake.*

*Help me remember that to be warm and human is generally to be interesting; that to be honest is generally to be effective; and that a laugh is worth more than empty eloquence.*

*Let me avoid generalities and high sounding abstractions. Let me speak in parables the way that you did.*

*Give me some small human measure of your divine yet simple power. Oh, Jesus who moved the multitudes, help me to reach this one small group.*

*Thank you for being with me as I prepare and deliver this Rollo.*

*Amen*

## **Conclusion**

Now, after having received all those specific instructions you should know -- there is no "right" or "wrong" way to write a Rollo. It is your Rollo, and you can say whatever God leads you to say. You can rearrange the key points. You may not even use them. You may choose "stunts", "neat things", or a song and dance. BUT... You must really think: "WHY am I saying what I say? The Holy Spirit will take my words, my talk, my Rollo, and put it together with the other talks or Rollos and cause wonderful things to happen in the hearts and minds of people.

**I'M PART OF A MIRACLE!**

## *CONDENSED OUTLINES*

### *For All Rollos Of The Via De Cristo Weekend*

#### Opening Talk By Rector

Introduction

What Is The Three-Day Little Course (Via De Cristo?)

Purpose Of The Via De Cristo

For Whom Is The Weekend Intended?

How To Obtain The Greatest Benefit From The Weekend Experience

How Will It Be Accomplished?

Beginning Our Via De Cristo Properly

#### **Day One**

##### Ideal

Introduction

Consequences Of Being Human

Limitations Of Being Human

Despite Limitations, Persons Have Limitless Hopes And Dreams

Self-Giving Is A Measure Of A Person's Human Development

Process Of Becoming Fully Human

What Is An Ideal?

Qualities Of An Authentic Ideal

Influence Of The Authentic Ideal On Life

Kinds Of Ideals

Necessity Of Knowing Our Ideal

Conclusion

##### Grace 1- The Nature of Grace

Introduction, Three R's Of God's Grace

Revelation Of God's Grace

Rudiments Of God's Grace

Results Of God's Grace

##### Laity

Introduction

God's Plan For The World

What Is The Church?

Mission Of The Church

Specific Mission Of The Layperson

Characteristics Of The Laity's Mission

Conclusion

##### Grace 2 – Grace In Action and Palanca

Introduction

How Does God Help Us Live The Life Of Grace?

Why Do We Need God's Help?

When Does He Help Us?

Grace In Action cont.

- How Does He Help Us?
- How Much Help Does He Give?
- Responsibility
- Role Of Prayer In Asking For God's Help
- Conclusion

Piety

- Introduction
- False Piety
- Authentic Piety
- Style Of Piety
- Acts Of Piety
- Nourish A Life Of Piety
- Conclusion

**Day Two**

Study

- Introduction
- Definition: Applying Minds To Learn The Truth
- Need For Study
- Objectives Of Study
- Methods Of Study
- Obstacles To Study: Cowardice, Childishness
- Remedies To Obstacles: Courage, Childlike Humility
- Resources For Study
- Conclusion

Grace 3 - Means Of Grace/Word and Sacrament

- Introduction: Means Of Grace Central In Life Of Church
- Jesus Is The Means Of Grace
- Word And Sacrament As Means Of Grace
- Word Of God
- Holy Communion
- Holy Baptism
- Sacramental Character Of The Christian Life
- Conclusion: The Mark Of The Cross

Grace 3- Grace Filled Days/Day In The Life (alternate choice)

- Introduction
- Baptism
- Lord's Supper
- Confirmation
- Marriage
- Children
- Ministry
- Death
- Conclusion

## Action

Introduction

What Is Apostolic Action?

False Concepts Of Apostolic Action

Authentic Apostolic Action

Qualities Of Apostolic Action

Method Of Action

1. Make A Friend

2. Become A Friend

3. Bring Your Friend To Christ

Conclusion

## Grace 4 - Obstacles To Grace

Introduction

Definition

God's Plan

Man's Sin And Obstacles To Grace

God's Remedy For Our Obstacles

Conclusion

## Leaders

Introduction

Definition

Natural Qualities Of A Leader

Supernatural Qualities

Christian Leaders

Me, A Leader?

Conclusion

## Day Three

### Environment

Introduction

Christianity

Environment

Study Of The Environment

Christian Transformation Of Environments (Evangelization)

Conclusion

## Grace 5 - Living In Grace

Introduction: How Can We Keep This Faith Alive?

What Is This Life In Grace?

A Plan To Deepen This Grace Life:

— Piety

— Study

— Action

Conclusion

## Christian Community In Action

- Introduction
- Christians In The Christian Community
- Need For Community
- Christian Community
- Christian Community In Action
- Conclusion

## Total Security

- Introduction
- What Do We Insure?
- How Do We Insure Ourselves? (Group Reunion)
- Guarantees Of The Insurance
- Ultreya
- Conclusion

## 4th Day

- Introduction
- Your Mission
- Your Responsibility
- Two Dangers Encountered In The Fourth Day
- Solution To Avoiding These Dangers
- What The Christian Should Be
- What The Christian Should Have
- What The Christian Should Know
- Life Is A Perennial Via De Cristo

## Total Security In The 4th Day

- Introduction
- Perseverance Of Christ In Life
- Purpose Of The Group - To Be In Community
- Elements Of The Group Reunion
- Characteristics Of The Group Reunion
- Group And Its Reunion
- Ultreya: The Reunion Of The Groups
- Purpose And Mission Of The Ultreya
- Characteristics And Content Of The Ultreya
- Conclusion





# Chapter 7

## Problems And Suggestions Concerning The 72 Hours

### What if...?

1. Speakers, lay or clergy, go beyond their time?  
During the team preparation make it clear that the schedule is important and needs to be followed. All essential material can be covered in the time allotted. The Rector needs to be listening for the Holy Spirit's direction. The Rector warns each speaker, lay or clergy, that at 5 minutes over limit, the Rector will stand. At 10 minutes they will gesture a cut, and at 15 minutes the Rector will lovingly come forward, place their arm around the speaker and gently lead the speaker from the Rollo Room.
2. All the registered participants do not show?  
Table dynamics are critical. Too many participants and not everyone will have the opportunity to participate; too few and they may lose stimulation. A good number is 4-6 participants with the 2 professors; a table minimum is 3 participants with the 2 professors. If necessary, reduce the number of tables and pull the silent professors. Another alternative is to ask a server to join a table (so all tables have 6 members), then bring a community member in to replace the server.
3. A participant arrives that has not registered?  
If the weekend is at capacity, lovingly explain pre-registration to participant and sponsor, because food, materials, space, etc., are a factor. If the weekend is not at capacity the Lay Director, Secretariat Spiritual Director, and Rector should decide the situation. Is this another whom Jesus has called to this weekend?
4. A participant has a special need that was not identified to the sponsor?  
Every effort short of an iron lung should be made to accommodate the special need. This should be done without the participant sensing any distress on anyone's part. Common needs are special diet, medication, or handicap assistance.
5. Participants arrive late due to emergency circumstances?  
Make every effort to integrate these people smoothly into the weekend. Anyone arriving after the first Rollo should be encouraged to attend another weekend.
6. The Rollista is late getting to the Rollo room?  
Send a cha immediately to locate the rollista and sing a song to fill the time.

7. A participant wants to go home?  
A Spiritual Director should speak with the person and attempt a resolution. This is not a prison, but many participants feel this way the first day. The participant should be encouraged with that news and challenged to stay till evening. We must respect the individual and if they insist, we lovingly offer whatever help we can. *The sponsor should be notified as soon as possible.*
8. A participant wants to make a phone call, brings a cell phone, computer or pager?  
Again, this is not a prison. . However, we are here to focus *completely* on Jesus. Any calls and work/study can wait. At most centers we are guests and phone use is limited. This should be explained to the participant as they are reminded that they will be home soon. Discretion is best; whatever it takes to get their mind back on Christ and the weekend.
9. A participant gets sick? ALL EMERGENCIES, CALL 911!  
Prior to the weekend, identify team or participants that are medically trained. If the illness is temporary, let them lie down where they can hear the Rollos. If it looks like their whole weekend will be disrupted, arrange for them to be taken home.
10. A participant brings a camera or tape recorder?  
Recording devices of *any* kind are not allowed. Gently explain that the sharing here is personal and should be kept confidential. Assure them that a group picture will be taken.
11. A participant has a birthday?  
Acknowledge it with a cupcake, candle and song. Only the team should acknowledge team birthdays preferably at the team meeting the night before.
12. A joke is off color?  
If it is mild, allow a team member to immediately tell a clean joke and get everyone back on track. If it is way off, stand immediately, ring the bell and end the session. At the next meal, review strongly the rules about jokes.
13. Decuria is getting long?  
The only reason this happens is too much frivolity. The Rector should remind everyone of the guidelines and the need for respect. This time is a form of worship too.
14. One table is late returning from an altar visit?  
Don't hold everyone up. It maybe a good time for a walk or break.
15. You have a "strong" or difficult participant, clergy or lay?  
Discuss the situation with the Spiritual Directors and find a workable solution.
16. A meal is not ready?  
Be prepared for walks to fill in time. You really do not want to be standing too long at the doorway. The Head Cha must serve as a coordinator between the Head Cook and the Rector. They should carry information both ways; is the group behind? Is the food not ready?
17. It rains all weekend?  
Be creative. Do some standing and stretching exercises. Maybe you can do some activity songs like marches, or line dances.
18. What if a participant has an emotional problem overcome them?  
Get them to a Spiritual Director. Continue with the schedule and work with the individual using the same guidelines as for a person physically sick. (I.e., whenever possible have them listen to the Rollo and return them to the table when possible.)

# Chapter 8

## Detailed Table Professor Training

### Introduction

Professors will share with participants:

1. Their own personal hope
2. Their trust that there is a purpose to life
3. Their own love of Jesus
4. Their own joy
5. Their willingness to live spiritual discipline
6. Their practice of the Via de Cristo method

The table professor has a vital responsibility. On the weekend, their words and conduct will affect one or more participants. Usually, the affects are positive, but it is easy to have a negative affect. For instance, a participant that has had theological training may find that some point of a Rollo doesn't agree with their way of thinking, and they may become argumentative. The professor is drawn into the discussion and makes some inappropriate statements. The net result might be that the participant is convinced Via de Cristo promotes false teaching. As another example, perhaps a professor is aggressive in giving the abrazo to someone that is defensive about it. That individual may never recover. We must be very careful about what we say or do, especially, during the first 24 hours of the weekend. The team needs to be particularly aware of participant concerns that the team is "out to convert them".

One of the most characteristic mistakes of a professor is saying too much, trying to lead the conversation by dominating it, or thinking that they can get the participant to share by sharing too much of themselves. There is a time for sharing, a time to dominate the discussion, but it must be timed appropriately.

A professor does have a vital responsibility on the weekend, but the Rector shares in that responsibility. It is the Rector's responsibility to train the professors in their duties and conduct. Then, the professor puts that training into action. We have produced three sample-training sessions to cover professor duties on the weekend.

## **Training Session One -- Welcoming the Participant and Beginning Table Life**

At Send-Off, you no longer think about your Rollo, your preparation, or yourself. Your entire mission now is to serve and benefit the participants. You probably will not yet know who your table participants will be but you will have had, if at all possible, a team list for 2 months and a participant list for 2 weeks prior to the weekend. Praying for each one by name will have made you familiar with each name, especially the correct pronunciation. Calling the participants by name is a dynamic of the weekend. We start by calling names at Send-Off, then repeat them when giving out nametags. We have them give their name at "table seating" and every time before they speak. Names are part of building team community, then table community, and then Rollo room community. The participants will hear that God calls each one of us by our own name. WE MUST KNOW EACH NAME CORRECTLY.

On Thursday evening, there must be no crosses, no abrazo, no gathering with old friends or fellow team members. Everything is now for the participants. If you are a sponsor, introduce your participant to other participants or chas. Stay with your participant. If you are not a sponsor, talk to participants, and introduce yourself - be friendly. Ask their name, ask questions about their family, their job, do small talk. DO NOT ask questions about the weekend, about religion, or about their church. Do circulate, pick out the loner and befriend them.

When the Send-Off leader calls for people to assemble, do so promptly. Don't sit in the back of the room, or with friends, sit with participants. Clap enthusiastically when names are called. If your spouse is there, don't make a big deal about leaving when your name is called, because participants will wonder why some have families there, when theirs isn't. Say all 'farewells' beforehand.

When you arrive at the weekend site, stay with the participants. Introduce yourself by giving your name then ask theirs. Ask questions! Small talk! Again about, family, hobbies, etc. Every one of the participants is now "up tight", wondering what's coming next, and each is defensive. The participant, by talking about something that they are familiar with, will feel much more at ease. Be a good listener. Let the chas handle the baggage. Often, professors already have worked as chas or kitchen crew, and they see something not being done "properly." DO NOT TRY TO CORRECT IT. Do only your duties to the best of your ability.

During snacks talk to the participants. If you are singing, sing enthusiastically. When nametags are given out clap enthusiastically. Act like a participant. When the Rector releases everyone to go check beds, hang back, don't make it obvious that you sleep in a different place, but do leave the room. The chas will go along with the participants to help in any way they can. Reassemble promptly, when and where told, and again, spread out.

When the Silent Retreat begins, set the example. If a team member or participant talks, just nod, and smile. In the Chapel, take the worst seat, but mingle with the participants. After Chapel, again, don't make it obvious that you don't sleep with the participants, but don't delay in getting to the team meeting.

At the Thursday night team meeting, try to be as silent as possible. You will receive the Rollo room seating assignments. Each table will have at least two professors, a lead and a silent. Get together with your other table professor and see if changes need to be made. The Rector will first make any last minute changes because of "no shows" or late additions. Then, all of you will see

if there are more changes necessary because of some knowledge you have, like, more than one participant from the same church, whether someone assigned to your table is a personal friend, etc. Any changes you feel should be made, bring it to the Rector's attention.

After the team meeting, again, maintain silence. Take advantage of the Spiritual Retreat for your own introspection. Prepare immediately for bed. If you normally have a lengthy devotion, consider replacing it with personal prayer for each participant at your table. Turn off the lights as soon as possible. Commend yourself, your Rollo and the weekend to the Lord.

Friday morning is a real test of leadership! We are still in Silent Retreat. Nod and smile. You will arise before the participants (unless there is good reason to allow them to go first) to give you a little time for your grooming duties before they arise. Do not delay. This means, get out of bed quickly, be prepared, know what you will do, and do it quickly. The participants will have 30 minutes to prepare for Chapel, so the team may join the participants in the hallway for coffee. Remember - Silence!

Don't waste time. Get to the Chapel early. Take advantage of your extra minutes to meditate. Be in the Chapel before the participants, but don't do anything "dramatic" Friday morning (like an Altar Visit in the Chapel or kneeling prayer at the altar). Mingle, take the worst seat, and bow your head in meditation, prayer and introspection. This should give you 15 minutes or so to prepare yourself for the day. Take advantage of it.

When worship starts, participate enthusiastically. When the Pastor asks for discussion of the Scriptures try to let the participants do it. But, on Friday morning, you may have to show them what to do by example. Participate but do not dominate. Make your comments brief, but do say something. Six or eight brief comments are better than one long one. The participants may be scared off if they feel they have to give a long comment because a team member did before them.

After the service, we can talk again, and we go to breakfast. At all meals, spread out. Don't sit at the same table each meal. Introduce yourself to the ones next to you, and across from you, even if it is a team member. Talk to the participants, small talk. Have them talk. Ask questions. Don't talk about church or religion or the weekend, and don't ask questions like "how are you doing?" Learn something about the participant; get them to talk about anything they know well. Challenge yourself to talk to each participant before the weekend is over.

Now, another real test of leadership presents itself--Joke Time. Allow the participants to tell the jokes; it's a real dynamic of the weekend. If there is a lull for the first meal or two, you may have one ready but remember, short, clean and funny. Don't raise your hand if you see another, especially a participant's hand. It is really a test of self-control when you have one ready, have rehearsed it in your mind, and it fits in. The urge to tell it can be great. But, be a leader, let the participants tell the jokes. If they should get raw, they'll be stopped. Absolutely no raw or risqué jokes allowed.

When we seat the Rollo room tables, you will set the example on what to say as you introduce yourself. The Rector will ask for your name, church and a little about yourself, your family, your occupation, etc. Try to say something about each thing the Rector asks for, but keep it brief. Humor is OK but this isn't "Left over joke time." Keep on track, and brief.

Tables will be seated with the dominant professor facing the podium. The Rector will have eye contact with the lead professor. The non-dominant professor will be seated across the table, back to podium. Participants will be seated in no special order; except, if we are aware of a "dominate" participant or Pastor. We will try to seat these individuals at the dominant professor's elbow. There are reasons for this that we will discuss later.

There is a real dynamic in remaining "covered" until your Rollo (or Sunday morning). When participants recognize you as an authority too early, they will tend to look to you rather than letting the natural leader(s) take over. Never go to extremes and don't be clever. Always be truthful and honest. Experienced professors skillfully lead the table while remaining "covered". The best way to do this is speak only when you must, when it is necessary. Should you become uncovered you will need to work harder at deflecting questions back to the table as a whole. DO NOT wear your cross until after your Rollo, or when the Rector gives you the OK. Silent professors may wear them after they are uncovered or on Sunday.

## **Training Session Two -- Discussion Dynamics**

There is much that goes into a weekend that has influence on the participants. When we talk about "dynamics" we mean those things or words or events that have influence. They "move", or motivate the participants to participate, to open themselves up, to break down the walls, to accept God's love and grace in their lives. We easily understand the dynamics that palanca or the serenade offers, but sometimes, we overestimate the dynamics of a Rollo. Table professors can become impatient with the talks as they unfold, thinking that they should "move" the participants more rapidly, expecting participants to drop their resistance, and experience God's love as "we did on our weekend." We may think that by Friday afternoon some should already have experienced this movement, and certainly by Saturday's Chapel visits, everyone should have "arrived". NOT SO! We must always keep in mind that each individual starts from a different place, and each individual is affected differently by the weekend dynamics. We may have significantly different theological histories at the table so we can not try to get everyone to agree on particulars.

The job of the table leaders is a delicate one. In Christian community there is both a respect for the individual and a yielding by the individual for community interaction. Community is formed when the participants are discussing at the table. A false community will form first; everyone being nice, "I can handle this if they can!" The next stage will likely be a chaotic storming as table members get bold enough to express their differences. Perhaps the differences will be so strong there may be a feeling of emptiness or even hopelessness. We do not panic and we do not give up because, the table has now arrived at the gate of community. Only a little more and the peace will begin to flow. This series of steps may repeat several times through the weekend. Each time, the new community will be deeper.

In the world we use the word community for any collection of individuals regardless of how poorly those individuals communicate. In Via de Cristo we restrict the meaning to groups of individuals who have learned to communicate honestly with each other. Their relationships go deeper than the masks of composure normally shown to others. The transformation of this collection of individuals to community requires little deaths in many of the individuals and perhaps even a group death. Yet, when community arrives the table is bathed in peace -- the peace that passes human understanding (Philip 4:7). People in community have developed a significant commitment to rejoice together, mourn together, delight in each other, and make another's condition their own. At the table the participants share their ideas and they are able to build upon one another's thoughts. What the participants say to one another at the table is much more important to the growing community than what may be said by the speaker in the Rollo.

Each person is affected differently by each Rollo. There are many factors which come into play, for example: where the person is “coming from,” what education they have had, what previous experiences they have had, etc. The greater dynamic of a Rollo is gained not by the words of the talk, but in the discussion period that follows each Rollo. Although this may not always be true it is the rule.

Each Rollo presents some known ideas, some new ideas, and most importantly how all this has affected the speaker. In the table discussion, we help the participant verbalize what they understand about what they have heard. In the process of discussion the participant hears other points of view, which helps them clarify their own. Resistance gradually disappears and the participant becomes more receptive to the thoughts presented in the next Rollo.

A professor will be a positive dynamic in this process if they willingly empty themselves. In the beginning, they will honestly and succinctly share some of their thoughts. Then, most importantly, they will listen attentively to every other person, encouraging all to do the same. They will find value in what others are saying. They will at times openly disagree, but always with respect for the person no matter what that person has said. A team member will solicit input whenever someone is not participating. The table team’s goal is to convey to each table member that respect owed every child of God. Only the Holy Spirit can cause lasting change in people.

During discussions, professors may have a tendency to try to tell the participant what to think, or even expect that the participant should “think like us”. They may try to teach or exhort. This is the wrong approach. The professor should listen to what is being said and encourage the discussion so each one at the table has a chance to participate. In fact, there may even need to be a few awkward disagreements around the table, to stimulate thought and break down the “niceness” false friendliness. The professor should have a question in mind to lay out if the discussion slows down. The discussion will have the greatest impact on the participant if they can seriously think about and talk about what was said during the Rollo.

Listen With Love! In Christian community there is a respect for the individual along with a willingness to yield and be open to new relationships. At the table, a false community forms first. Everyone is being nice; “I can handle this if they can!” Then, the next stage will likely be more chaotic, as table members get bold enough to express their differences. Perhaps the differences will be so strong there may be a feeling of emptiness or even hopelessness. As professor, do not panic and do not give up. The table has arrived at the very gate of community. Only a little more and the peace will begin to flow. Be aware, this series of steps may repeat several times through the weekend. Each time, the new community will be stronger.

At the table encourage the art of true listening. As much as possible one person should speak at a time and everyone should have an opportunity to speak. As a professor do not argue, but try hard to hear and understand everyone’s point of view. Do not allow yourself or anyone in the group to play the expert. Contribute but do not dominate! Stick to the subject matter. If people get off of the subject, bring them back with a question like, “Well, what did the speaker really mean by this?” “I didn’t quite get what they were saying at this point.” Ask meaningful questions. Finish on time.

The team member has an additional critical role to play, *assist* the *natural* table leader to take over. These leaders are, and should be, the true leaders at the table. A team member is only there to help monitor discussion and keep the individuals on the theme of the Rollo, not to lead the

discussion. The table dynamics are most effective when everyone is involved, when everyone is participating in the discussion, in the summary, and with the poster. The table team always participates but never dominates. A question is an amazingly effective tool in the hands of good team member.

A good way to stimulate discussion is to say, "Wow, you're really concerned about this aren't you?" And then let the people express themselves. Ask more questions about it, be interested and listen to them. The aim of the table discussion is to review all the main ideas that the speaker shared, and to have each one at the table personalize them for themselves. We personalize best, what we teach; so, listen and question. Allow them to teach you. Work together to summarize the Rollo and put it down on the poster. If there are any artists at the table, try to avoid having them draw every poster since it is important that each person get involved. Table dynamics are most effective when everyone is involved in the discussion, in the summary, and with the poster. As a team member, use that question mark in your discussion.

It is very important for a table professor to set the example for the participants and take notes during the Rollos. We want the participant to think of the Via de Cristo weekend as an educational course in Christianity, complete with taking notes. If a team member needs extra motivation to be taking these notes, remember, God may call any team member to give a Rollo to a future weekend and these notes can be very helpful in preparing a Rollo. The tendency, when a speaker starts to share or give an illustration, is to lay down our pencils and listen. Instead, take notes. These notes may provide just the right illustration. Write as much as you can. (As an aside, get approval if you ever want to use any person's story, before quoting the personal sharing.)

Each professor must develop his or her own technique for leading discussion, but generally the best approach is "don't talk unless you ask a question." Of course, later in the weekend, there are times when you must dominate the discussion, like after the Spiritual Directors Rollo, Life In Grace, but the first two days, "lead" with questions.

"I think I agree with you Bill, but you don't seem to agree Bob. Can you explain?"

"I'm not sure about that, what do you think Betty?"

"I think Ruth has a good idea, don't you Irene?"

"I don't know if I agree with him when he said that 'where all your free time goes is you ideal,' do you Phil?"

Try to have each individual at the table talk during the discussions, starting from the first Rollo.

You will generally find one individual at the table to be your early table leader or "dominant" participant. This individual may not be a true natural leader. They may have had much and/or recent trouble in their lives. They usually talk most, and sometimes get far off the subject. During the first discussion periods, don't worry too much about it. The other table members, often natural leaders, will try to bring back the discussion to the subject. The Rector made that request so, for the first two or three Rollos, don't worry if you don't stay right on the Rollo points. The talkative participant will run down, and probably be your quietest participant on Sunday. You may find that the quiet one to start is your natural leader and will be contributing most on Sunday. Patiently try to divert the discussion to each participant at the table, so each can clarify the ideas in their own minds, and make the thoughts of the Rollos their thoughts.

If you have someone at the table that has had theological training, perhaps a Pastor, and they take issue with some point or thought, don't get involved in arguments. But, if you are asked directly what is right or what you think, reply that you don't know for sure, but suggest we ask a Spiritual



Director. If you are pressed for an immediate reply, raise your hand. The Rector will come over, and then try to direct a Pastor to the table. Do not attempt to reply, or to be an authority. Get help. The argument could be an indication of a deeper problem.

It is generally the best technique for the silent professor to say little for the first day's discussion periods. Participate as much as the least talkative participant. Don't try to "lead" the discussion as the dominant professor is doing. Let the dominant professor worry about keeping the discussions on point. Study how each one is participating. Try to understand why a participant says what they say. Listen for things you can discuss with them on break, walks or when away from the table. Observe how the dominant professor is leading the table during the discussions, and think of ways you feel would help in drawing out the quiet ones, or slowing down the talkative ones. Share these ideas later, or at the team meeting.

You will notice that some participants relate strongly to some Rollos, others, not so strongly. Some rollistas relate strongly to some participants, not so strongly to others. You can tell this by who starts the discussion, or perhaps, who participates most in the discussion for that Rollo. Be aware of this, and if a "quiet" participant starts or relates strongly, have them continue to share. The whole table will also want that quiet one to talk, and will usually give them the opportunity.

Don't worry too much if the discussion doesn't always stay on track on Friday. However, on Saturday, try to pull it back if it wanders. Again, a good way to do this is to ask questions.

"Did any of you copy down all three of the supernatural qualities of a leader? I must have missed part of that."

"I liked that 'make a friend, be a friend, bring that friend to Christ.' Isn't that what it is all about?"

Refer to write-downs, or "power phrases" and ask a question.

The Via de Cristo has "power phrases" that help us to remember key concepts and key points. For instance:

"Don't read good books, read only the best"

"Make a friend, be a friend, bring your friend to Christ "

"Christ and I are an overwhelming majority"

"Work as if everything depends on you, pray as if everything depends on God"

"Stay close to Christ and close to your brother or sister"

Repeat these power phrases in your discussion. Reinforce them. Write them on posters. Help the participants remember these.

On Sunday, the Professor's task is to keep the discussion right on the subject. Don't let it wander. Bring it right back. But again don't dominate the discussion. The only time you do all the talking is after the Living in Grace Rollo when you instruct the table on the Reunion Card. Further discussion of this will follow.

In summary, the way the dominant professor leads the discussion has a significant affect on building community at the table. Do it thoughtfully and prayerfully. Be a good listener. Ask the Holy Spirit to help you do a good job each time before the discussion begins. Be friendly and natural. Participate but don't dominate. (Another power phrase.)

Now, about posters, there is not too much to be said, except to re-emphasize, participate but don't dominate. Be patient and fight the temptation to produce something you have seen before. Try to have the participants come up with the ideas for the posters. Ask someone, "What are you thinking, what do you suggest? Then "Good, let's put it down." Another great technique is to say, "I know you don't know; but, if you did know what would it be?" You may recall and bring up some points of the Rollo that would help form a picture, but don't be in a hurry. If too much time has passed and the table is really struggling, you may need to take the lead with an idea. Or perhaps with the drawing too, but ask a participant to help in some way, then another to help by adding in another way. Try to have everyone participate. Make them all group projects.

Before the discussions and posters start, the Rector informs the room that at the end of the day, we will have a Decuria. At which time, we will ask one person from each table to come up to the podium and summarize the table discussion for each Rollo and explain the posters that were drawn. After the first poster, remind the table of this by asking, "Didn't the Rector say we had to etc. etc.?" Then ask the participant that participated the most in discussion, if they would give the discussion summary. Ask the individual that participated most in the development of the poster, if they would explain its meaning. If they agree, write their names on the back of the poster and also in the back of your notebook. Try to get volunteers for each discussion and poster as you go along. This keeps the preparation for the Decuria much easier, gives the presenters more time to think about their summary, and the participants don't seem to resist Decuria participation as much.

Let's talk about the Decuria. The purpose of the Decuria, sometimes called a poster party (which it isn't) is to give the participant a chance to stand up before a group to talk, but also, it is an important dynamic for everyone to review and reinforce the thoughts and points learned in the Rollos. It is best if the Rollos are taken in sequence according to the Rector's chart, and each table gives their discussion summary and then, their poster explanation for that Rollo before going on to the next Rollo. These restatements and review of the key points, the power phrases and the posters cement the thoughts of that Rollo in the mind. Although it may save a little time, much of the dynamic is lost if the entire table goes up at once, and all the discussions and posters are recapped, often out of sequence. At the Decuria, we will not go up by tables but by two's, one individual to give the discussion summary, then hold the poster as the second individual explains it, for each Rollo. We want all the participants to participate if possible. However, you must understand, this may be, and usually is, the very first time that many of the participants ever got on their feet, in front of a group, and talked about the Lord. It's easy for a mind to go blank, and then they think they have made a fool of themselves. This could be a devastating experience. Don't force anyone. Invite them to participate but if they resist, don't persist. Lovingly tell them that you understand their hesitancy and suggest they see how it goes first. Tell them you know they have the ability to do it. They will probably participate Saturday night.

Don't worry too much if the participants write out what they will say. Remind them that we aren't supposed to, but "don't sweat it." Be well organized so that once the Decuria starts, everyone knows when it is his or her turn to go up. Don't waste time. Don't forget to be enthusiastic in your applause for all, especially for your table. When the table representatives return, shake hands all around. Let them know they did a good job. Build table spirit -- that's community.

There is another dynamic that is important in the Via de Cristo weekend, that is "touching". The touch, the hand shake, the hug the abrazo really help in knitting the table together in a loving community but it must be started right away. The Rector starts by shaking hands with each while giving out nametags. The chas shake hands as we go through doors. We "pass the peace" at the morning worship services. The professors must start it again when the tables are seated on Friday morning. After the dominant professor is seated, the participants are seated in a clockwise

direction around the table. As they are seated, each one already at the table makes a "big event" about reaching out to welcome the next individual to the table with a hand shake or similar gesture.

Keep up the touch, the handshake, whenever possible, especially during the Decuria, when the individual returns to the table after their summaries. If you don't start early, you may have problems with the abrazo at the table chapel visit, and with the table forming community. Remember this dynamic, but don't force it too soon on a participant that may be defensive about it.

### **Training Session Three—Added Responsibilities**

In the first and second training sessions, we talked about a professor's duties and conduct from the Send-Off to table seating, then at the Rollo room table. In this session, we want to cover some other weekend activities. We will begin when the professor is away from the table.

Walks are necessary on the weekend for both team and participants to keep leg and back muscles exercised and to keep from having an overly "regimented" feeling. It's also a dynamic for some participants, to see and feel God's beautiful creation. In quiet reflection, they break down barriers, or get a chance to "sort things out" in their minds. The Rector needs to be an example and lead the walks whenever possible.

Normally, professors stay with their table participants on walks, and draw out the individual. They ask questions about the last Rollo, what they thought about a statement the rollista made or about the speaker themselves. Just a participant talking to another participant. Try to keep the discussion on the last Rollo unless someone had a problem with a previous Rollo. If so, ask them about that. If the silent professor has identified something that related strongly to some participant, this is an opportunity to let the individual talk more about it, and share one on one. If a deep-seated problem is suspected, try to encourage that one to see a Spiritual Director, remind them that the Rector suggested it.

Try to see that all of your table participants are talking to someone. If you should see anyone off by himself or herself, determine whether you should join them, or let them meditate alone. On Fridays, and even until Saturday noon, try not to let anyone walk alone. After noon on Saturdays, you'll have to make the decision based on their table reaction and comments. Breathe a prayer, asking for guidance. Often, individuals can "put it all together" in solitude on a walk, a break, or during the night, as the Holy Spirit works a miracle.

For Friday and Saturday night team meetings return to the meeting as soon as possible after release from the chapel, and discuss the table with your other table professor. Sit together, compare impressions about how you feel the table is progressing, how your techniques for "leading" the discussions are doing, if the silent or non-dominant professor's role is effective, etc. Analyze your participation to see if you can be more effective in drawing out all the participants at the table, or be more effective in building the table community.

If the non-dominant professor has already given a Rollo, talk about how the table will now consider the non-dominant professor the table leader. If the non-dominant professor gives a Rollo first, there is often a tendency for the table to expect that professor to now "lead" in the discussions, or "lead" in developing ideas for the posters. It places additional responsibility to feed discussion back to the participants and the natural leaders.

After you are uncovered you have a real test of leadership and a test of your techniques for redirecting the questions and requests to others at the table. There will be a temptation to teach, exhort, elaborate on your Rollo, or share yourself extensively. Be aware of this, talk about it and decide how the table leadership will be conducted the next day.

The two professors should talk in team meetings about the participants individually, especially if they feel anyone is having real problems. Don't worry too much on Friday night. Discuss what action each may want to try, but don't be in a hurry. The participant has to open their heart or mind from the inside. The best thing to do is pray about it. If you really feel help is needed, bring it up during the team meeting so the Rector and the Spiritual Director are aware of it. The Pastor will try to find an opportunity to help, and the entire team can include this in their personal or team prayer petitions.

During all the team meetings, review the next day's schedule with each other so it is clear who will "lead", not only at table discussions, but also at Decuria and during Saturday's Chapel altar visit. Know when each of you will be giving Chapel palanca or a Rollo. Have your table report ready when called upon by the Rector. Make it concise and brief. Give any helpful suggestions you feel would benefit the participants or Rollo room and be ready to mention someone's name that may need you special personal prayer. Be ready to review in your mind the procedures for the chapel visit on Saturday afternoon and the Reunion Card instructions on Sunday afternoon as the Rector reminds you. Ask questions if necessary.

After the team meetings, go immediately to bed. (Unless more discussion with your partner is necessary, or a special request is made for personal palanca) Commend yourself, the team and participants to the Lord. Don't study or rewrite your Rollo, or waste time in idle conversation. Get all the rest and sleep you can each night because even if you do, you will still be fatigued Sunday afternoon when you must be very much in control of yourself and your table.

Now let's talk about Chapel palanca during each Rollo. While every Rollo is given, one professor and at least one cha will be praying for the rollista. The professor will lead in prayer with assistance from the Chapel chas if requested. This is to be a time of prayer – concentrated prayer. There will be a list of participants and you can pray specifically for each by name. The Rollista may have suggested scripture or a song to be used in prayer. The goal is to hold the entire Rollo room up to God for His blessing, strengthening and direction. This is not a time to sit back and talk, sing or listen to the rollo. Holding up the rollista and the participants in prayer is one of the most important parts of the weekend.

This time of offering prayer palanca can be among the most enriching moments of the weekend. God's power flows into a Via de Cristo weekend, and the people who are praying intercessory prayers act as a funnel for that power. Outside community may be joining you in the Chapel. If this happens avoid discussing specifics of the weekend with them. Encourage them to fully participate *in prayer*. The intent is for all to be in touch with God and commend the rollista and participants.

At this point, let's review the altar visit that your table will make on Saturday afternoon. After the Action Rollo, during the discussion period, the Rector will come to your table and hand you a small crucifix cross. This is your signal to have the table immediately arise, and follow you to the chapel. If you have arranged for the non-dominant professor to "lead", hand them the cross and let them now explain what is about to happen.

Start by saying "Let's now go to the Chapel for an altar visit." When you get to the hall before the door of the chapel, or room that you will use for your visit, pause, and gather the entire table so they can hear you, and explain, "altar visit". Your explanation may go something like this:

"In the Piety Rollo you heard the word "Altar Visit" used when \_\_\_\_\_ told us about "acts of piety" or "practices of piety", or the things we do to strengthen our relationship with the Lord. Our Roman Catholic brothers and sisters are very familiar with an altar visit but we Lutherans haven't grown up with the custom. But I'm sure you will find it, as I have, a meaningful experience in your prayer life, in maintaining your relationship to Jesus. An altar visit is simply praying, on your knees, by yourself, or occasionally with others, around an altar."

"The altar isn't necessary, but is symbolic of God's presence, and helps focus our thoughts on Him. This is how we will do it. As we go in, let's gather in front of or around the altar kneeling. I will start the prayer and then pass on this cross to the one next to me. When you have the cross, offer your prayer, then, pass it to the one next to you until we all have had a chance to pray. I also know the cross isn't necessary, but it again reminds us of Jesus' presence, and it is a way to let the next one know you have finished. Let's pray for our table, thanking God for what He has done for us so far, and asking His guidance, His blessing and His grace for the rest of the weekend. If anyone of you would rather not pray out loud when the cross is passed to you, why not just have a silent prayer and then pass on the cross. We would all like to share in your prayers, but will honor your feelings for private silent prayer. Let's now go in and gather around the altar to talk to our brother, Jesus."

When you go in, the lead professor should place themselves on the end and the second professor third or fourth in line. Try to have a natural leader participant next to you, or one that you feel will pray out loud. If the table cha participates, they should be at the end of the line, next to the lead professor, if in a circle.

The lead professor's prayer should be very short. Don't use up all the words the participants might be thinking. We suggest you start like this:

"Well, ---here we are Brother Jesus, ---the table of \_\_\_\_\_. We want to thank you for our Via de Cristo. ---We know our sisters from the table of \_\_\_\_\_ also want to talk to you and thank you, so we'll pass on this cross".

Don't use "I", do use "we". If the prayers get long, or if the participants use "I", the second professor tries to bring it back with a short appropriate prayer, using "we" not "I". After the cross is returned to the lead professor, you may wish to end by praying the Lord's Prayer together. Arise, and give the other professor an abrazo. If it is comfortable with everyone, give each a hug. If it is an emotional experience for one or more, don't hurry. Be patient and understanding. Stay in the room until everyone is composed again, then; possibly, suggest a short rest room break before returning to the Rollo room. Return the cross to the Chapel Cha to give to the Rector.

Now, let's discuss the professor's role in regard to the Reunion Card. In our Pilgrims Guide there is enough space after each act of piety for writing. It is used for the participant to make a commitment concerning their acts of piety, or practices of piety. The individual card is used as a handy reunion card. But, at this point in the weekend, the participant has not yet heard about Group Reunions, so don't refer to that usage. We're going to discuss your part in helping the participants think through their commitments.

Prior or during the Spiritual Director's Rollo on Living In Grace, the Reunion Cards are passed out to each one at the table. The Pastor, in the Rollo, then explains that the participants should make a commitment to a program of piety, study, and action. However, the rollo deals only with the Piety section of the Reunion Card. The pastor will explain each of the acts of piety in the Rollo. After the Rollo is completed, the Rector will tell the participants that you, the professor,

will explain the Reunion Card further, and that you will inform them how the Reunion Card has become an integral part of your life, and why it has become important to you. They will be told that you will go over the three sections of the card, Piety, Study and Action. They will be asked to listen carefully, and hold any questions until after your presentation. You then have ten minutes of uninterrupted time to tell the table about the card.

The responsibility for this presentation rests with the dominant professor and it's a good idea for you to write out the 10-minute presentation beforehand so you use the time to its maximum benefit. Make sure you have a current service card and can fully explain it. Team training is the time to get this straight.

Start with a few general sentences about the card. There is much to say when teaching them. Give clear examples from your personal use of the card.

"This plan is used to make a commitment in piety, study, and action and to review or adjust your commitment each time you look at the card."

"It's a reminder of the definite commitment that I made to the Lord. It's like my pledge to the Stewardship program at my church, it's what I plan to do, and I hope I can do more."

You should start with the Piety section. Then, depending on what the spiritual Director said in the Rollo, add a few words about each item. For instance,

"Congregational Worship", includes the Sunday services or any other times when you have an opportunity to praise, glorify and worship the Lord, in private or together with others. I try to make every worship service our congregation offers, and sometimes I \_\_\_\_\_."

"Communion is that special meal together with Jesus. I try to go each time I can. It seems each time I go, I receive another heaping helping of grace."

"Morning offering, this is a brief prayer when you first wake up, and you offer yourself and your day to the Lord. We said the morning offering in our morning prayers on the weekend. It was on page \_\_\_\_ of the Pilgrims Guide. Many people that have made a weekend like to roll out of bed on their knees for their morning offering. Start each day with Jesus. I like to (share what you do)."

"In the evening before I jump back in bed I like to say a quick word of thanks and 'Good Night' to the Lord. In the Pilgrims Guide there is a Evening Prayer on page \_\_\_\_.

"Next comes "Devotions, Meditation and Prayer", a definite, separate time during the day, when you can talk to, or listen to, the Lord. Some people get up early in the morning when things are quiet. Some set aside time during the day's schedule, a work break, lunch hour, evening after a personal Bible study period, etc. (I'm not a morning person, -- or I fall asleep easily at night so I---").

"Examination of Conscience is a look inside yourself every so often to see how your spiritual life is growing, or not growing. It's an honest look at you, like Jesus would look and see you, and it's a renewed effort to grow. We have an examination of conscience each evening on the weekend. It's on page \_\_\_\_ of the Pilgrims Guide. I try at least once every \_\_\_\_\_ to review my relationship with Jesus and \_\_\_\_\_."

"For 'Altar Visits', altar visits can be moving, a close moment with Christ. Take advantage of your church, or any church if it is open, in the evening or during the day. It doesn't have to be a church. Some make a special place in the home, and the family makes an altar visit together after supper devotions. I like to \_\_\_\_\_."

"Family prayer and blessings before meals are common in the church, but I don't know if we have a clear understanding of Spiritual direction. We all need someone to help us focus on our personal development as Christians. Even though your pastor might be the best Spiritual Director, any mature Christian who knows you and loves you can probably be very effective in this. It needs to be someone you will allow challenging your walk with the Lord. I try to talk with \_\_\_\_\_ every couple weeks to get an idea of what I might do or study next.

"There are a variety of other things you can do. You may want to show your love for other members of your Christian family, or the human family, the sick, the needy, the forsaken, those that still don't know Jesus. Some people that have made a weekend try to make a visit each week to someone that needs them. Some stop at the hospital on their way home from work. They look to see if anyone from the church is there and make a 5-minute visit just to say, "Hello, we're thinking of you". If there is no one there that they know, they ask the nurses if anyone needs a visitor, and go to visit them. My program is \_\_\_\_\_."

"Closest moment to Christ is that instant, or that time when you really feel close to Jesus. Often, this is not in church but when I make a visit, or help someone, or see my child understand about Jesus' love, or even enjoying the sunrise. Share these moments with someone, you'll have twice the blessing and someone else will also benefit from the thrill. A close moment I recently had was \_\_\_\_\_."

Don't spend all your time on PIETY because you also want to cover the rest of the plan that the Pastor didn't cover. Talk briefly about study, suggesting that everyone should establish a time of day, each day, for Bible reading, even if it is only a few minutes, however, more if possible. Also try to establish a reading program for other "good" books, but don't forget,

"Don't read good books, read only the best."

"When I came home from my weekend, I canceled 2 newspapers and 3 magazines and found I had more time to read what was important." or, "I found the best time to read each day is \_\_\_\_\_. Some people find that if they don't have to share what they study, they stop studying."

Spend a few minutes in the Action section of the card. Encourage each to plan their action. Establish a plan for each environment that you're in, giving priority to your home, after that, work or club, etc. Don't forget,

"Talk to God about people before talking to people about God.' You will want to ask Christ for a plan. What does He want to change in the world using you. What in your home? In work? In church? Ask your Pastor. Maybe you want to work in the Via de Cristo movement too. Apostolic Action is anything we do to influence someone for Christ. We do want to select leaders to 'Make a friend...' My plans include \_\_\_\_\_."

During this time you can help them see that apostolic witness and sacrificial service are natural and healthy for all Christians. Be sure to point out that there will be times when we specifically witness in order to bring a person to Christ. There will also be times when we just serve another, as if that person were Jesus in the flesh.

After you have finished, ask for questions. You will have some. Answer each one quickly and briefly. If, after questions, you still have some time, the non-dominant professor can share on an item or two. Keep it brief and concise. Encourage an overall program of commitment.

As you can see, you have much to say, and you should cover it all in ten minutes. Write it down before the weekend, but don't read it at the table. Talk only from the Pilgrims Guide in front of you, as they all follow you with their cards or guides. Be natural and positive, encourage them to make specific commitments in each area. Ask them to write in their notebook or pilgrims guide a specific time, i.e., "daily", "weekly", "bimonthly", etc. Try to make it a *realistic* challenge.

Now, let's review chapel palanca for a rollista. Each time a Rollo is given, we have two or more team members in the chapel. They pray for the participants, the team, the Rollo, but primarily, for the speaker giving the Rollo. A professor volunteers, or will be selected for each Rollo. It is expected that each professor take at least one turn at chapel palanca. Some movements have found it very helpful to arrange as many turns as possible in the Chapel (at least twice for each team member). Although there will also be one or more chas or kitchen crew members participating, the professor is considered the "palanca team chief" or "leader", and it is incumbent on that person to instruct the others in chapel palanca and to lead in the prayers for the rollista.

The term "palanca" means, "lever" and palanca consists of deep intentional selfless prayer and sacrifice. Kneeling prayer (with arms outstretched) is the traditional stance, with the team taking turns praying out loud. However the Holy Spirit leads the chapel leader and the professor is appropriate. It is customary to have a diagram or list showing the participants and team members by tables, so each may be lifted up by name. But again, the primary emphasis is always on the speaker. We must be in prayer requesting that the Lord bless that person and their Rollo so that the Holy Spirit would work in the minds and hearts of the listeners, to help each to grow in knowledge, in love, in faith and in grace.

Regarding the Fourth Day, keep notes during the weekend that will help the Secretariat and the Leaders Committee improve the professor's training. After a weekend, you are an experienced person, and you have the opportunity to pass along your experiences learned during the weekend. Rewrite the notes and give them to the Rector or to a Secretariat member. They will appreciate your recommendations; especially specific ideas that can be included in future training.

The second item is, try to make at least one more contact with your table participants. Perhaps you can call them, or write them each a note the first week and your table partner, the second week. Encourage them to find and persevere in a Reunion Group. Tell them you will see them at the Ultreya on (date). Try to keep in touch, keep them in your prayers, and ask for theirs. If you can form a Reunion Group from some of your table members, try it. You already have a wonderful loving group, based on Christ's friendship.

The Via de Cristo professor has a vital responsibility, but it is also one of the most rewarding experiences any Christian can have. It is a real thrill to see a group of individuals become a **Christian Community in Action**, and a greater thrill to realize you were the Lord's instrument to help make it happen. It happened right before your eyes! You saw a miracle! **PRAISE THE LORD!**

Here are discussion suggestions on each of the Rollos. Use personal examples whenever possible:

#### Ideal

- What qualities are our greatest assets as humans?
- When are we operating at our highest level of activity?
- What things are worthwhile to us?
- Are we happy with the choices we have made thus far?
- What is my/your goal in life?
- How do we spend our time, money, thoughts?



### Grace 1 – The Nature of Grace

Our Heavenly Father through His Son has given us a share in His own divine life.  
We are members of the family of our Father, with Jesus.  
We live as brothers and sisters of each other in the Holy Spirit, the spirit of love.  
Any questions about these issues are appropriate.

### Laity in the Church

Institutional visible Church a mystical body.  
The Church was founded to help us live our lives according to God's plan.  
Today, what things govern the way we live our lives?  
What is the place of an individual in the Church?  
What can and should the individual do?

### Grace 2 - Grace In Action

We have not been left alone in our efforts to live a dynamic Christian life.  
We have received the Holy Spirit who lives and works in us, enlightening our mind and inspiring our will.  
The Spirit works and speaks to us through the Word and Sacraments.  
God's Spirit works in us and unites His invisible body, the Church.  
Lift one another in prayer.  
Explanation (and awe) of the plan that is being done for us.

### Piety

What is true Piety?  
How does one go about acquiring it?  
NOTE: In discussion of "false" piety, avoid personalities and judgment. "Hate the sin, love the sinners."

### Study

Why is study important?  
What is the purpose of our study?  
What factors may be obstacles to us studying?  
What things should we study?

### Grace 3 – Means of Grace/Word and Sacrament

There is beauty in living the ideal, i.e., a vigorous, loving Christian life and all its varied relationships among the People of God.  
Laity is important to every Pastor far beyond attendance and offering.  
Grace heals transforms and sanctifies us.

### Apostolic Action

What is Apostolic Action?  
How does it differ from good works?  
Why do we need to act?  
What kinds of action are there?  
What plans are suggested to try to insure successful Apostolic Action?  
How can I prepare for Apostolic Action?

#### Grace 4 - Obstacles to Grace

There are real difficulties that we will encounter in living the life of grace.

Sin is failure to love, as we should.

The obstacles are tests of our love; they are an invitation to a greater love of God and our neighbor.

The greatest obstacles are found in us.

#### Leaders

Who or what is a leader?

What special attributes does a Christian leader have?

What attributes should we develop?

What attributes do you think you personally have?

#### Environment

Where, who, or what is our environment?

How shall we work in it?

#### Grace 5 - Living in Grace

The professor, who is totally involved in group reunion, explains each one of the practices on the card and show us how to make them a part of our daily spiritual life.

Remind everyone that this is just the beginning. We will grow and deepen in our spiritual lives.

#### Christian Community in Action

The importance of being part of an apostolic team and feel the need for linkage with other Christians.

How can we avoid being apostolic lone rangers?

How do you see yourself in the viable Church?

How do you see yourself in the invisible Church?

#### Total Security/Fourth Day (Group Reunion/Ultreya)

What means are recommended for help in perseverance?

What problems should we expect during our 4th day?

Where should we look for help?

What is the basis for confidence in the 4th day?

How do we maintain "contact with Jesus"? (Word & Sacraments)

How do we maintain "contact with our sisters and brothers?"

The professors must emphasize the accountability and sharing values that develop in the group.

## Guidelines for Table Group Discussion

1. Each professor should know the objectives of every Rollo.
2. Take notes! This will encourage participants to do likewise. Refer to them if necessary during discussion period.
3. Do not act like a teacher quizzing a class! Ask questions as if inquiring knowledge for oneself or to stimulate interest.
4. Try to draw everyone into discussion. No one person should dominant.
5. Make each member of the group feel secure. Respect each opinion by your words, facial expressions, and body language. Encourage shy members to talk.
6. If someone makes a general statement, ask that person to be more specific.
7. Ask people to define their terms. Often, two people who seem to disagree, when they are made to clarify will find that they are actually in agreement. Help to clarify by saying things like:  
    "Did I hear you say..." and  
    "I don't quite understand about...."
8. Look for contradictory statements and refer one person's statement to the others. Try to soothe conflicting views... you might ask a third person to harmonize them.
9. It is good to touch on everything that was said in the Rollo. However, if you get a lively discussion going on one point, don't stop it prematurely.
10. We are not gathered for idle conversation. If the table wanders, bring them back to the topic of the Rollo.
11. Avoid making authoritative statements. A potential discussion of a point may not happen because of the statement. Use such expressions as, "I think", or "I feel", or, "it seems to me", rather than give the impression that your view should be taken as the final word.
12. You can jeopardize a good opinion by being too domineering. It is possible to disagree without being disagreeable. Say, something like:  
    "Does it seem to you that...." or  
    "It seems to me that...." or  
    "Have you thought about...."
13. We are at the Via de Cristo to communicate. Avoid sounding like a book you've read. It is more important to say how you feel.
14. Each table member should take notes during the discussion period, noting conclusions reached by table.
15. Occasionally summarize the discussion:  
    "What have we agreed on so far?" or  
    "What remains unsettled yet?" or  
    "Do you have anything to add?"
16. Try to reach a resolution for a definite and specific action on the material discussed. This is the heart of the method.
17. Friday, in particular, be quiet and listen. Comment now and then. Saturday, don't let the participants talk without guidance. Lead them to talk about the Rollo, but be careful not to dominate. Sunday, make things clear; make points firmly.
18. Each day, **LISTEN** to what each person is saying.



# Chapter 9

## Detailed Cha Training

### Introduction

Chas will share with participants through example:

1. Their own personal hope
2. Their trust that there is a purpose to life
3. Their own love of Jesus
4. Their own joy
5. Their willingness to live spiritual discipline
6. Their practice of the Via de Cristo method

When we remember our Via de Cristo weekend, we think of many things--the table fellowship, the great talks, the wonderful spirit of love that surrounded us, and the super service we received. Our every need was met. Someone was there with a smile to bring us coffee, a special treat, or a new box of Kleenex. Wherever we went, the rooms were ready for us--the Chapel was furnished with song books and Reunion Cards, the meals were laid out in the dining room, and the Rollo room was always clean and had new banners hanging up each time we returned. By the time the weekend was over, we knew that all of this loving attention had been given us by a very special group of people, our chas.

Other jobs are more visible on the weekend. The Rector is the decision-maker and runs the weekend. The Head Cha is assistant to the Rector, and they will be in the Rollo room most of the time. The professors of course have an active role in the table community. But **the weekend runs smoothly because of the hard work of the Chas.**

When you were a participant, you were told not to anticipate so you could relax and enjoy the progression of the weekend. This was possible because someone else *was* anticipating. And ANTICIPATE is the key word for chas. Chas need to anticipate what will be needed at each stage in the weekend. They will need to be ready to meet any need that arises. For example: posterboard, Kleenex, aspirin, water at the proper time; and possibly more demanding needs, such as assisting someone who has become ill. For the smooth progression of the weekend **TIMING IS EVERYTHING.**

The Via de Cristo weekend is designed to bring every participant into a close, meaningful, personal relationship with our Brother Jesus. As a team member, you are an individual, vital part of the team, working to bring that about. Because your role is less visible than that of the table professor, it offers you a chance to give true unselfish, loving service. You are responsible for

creating the climate of the weekend--for keeping the participants as comfortable as possible so that they are not distracted from the subject matter of the talks. You also are to meet the needs of the other members of the team--especially the Rector and table professors. They need to be free from worrying about the physical details of the room setup, the distribution of supplies, and cleanup so that they can do their jobs well.

## **Responsibilities**

A prime responsibility is to KNOW where all the participants are physically -- all of the time. Be alert whenever participants are out of the Rollo room. Be prepared for some resistance from the participants in reaction to the degree of attention exercised. Mature people are not used to having someone else assisting and directing them every hour of the day. *Be patient and considerate* and before saying something to a participant, ask the Holy Spirit to work through you. If a participant leaves the group, accompany them. Remind them that nothing can begin until ALL the participants are present. As a part of the team, you can set an example, by being sure that you too are where you are supposed to be, on time.

The chas will mingle with the participants during walks, at meals, and during breaks. At least one team member will be the last one in the line, making sure that all the participants have moved to the appropriate place. Others will be at the front of the line to lead the way, set the pace, and open doors. Usually, the Rector heads the line to Chapel and to meals, and the Head Cha accompanies the Rector. At least one other team member needs to be close to the head of the line, to open doors and run errands if needed.

When chas are mixing with the participants, they need to be cheerful and helpful. If participants ask questions about what is happening next, answer them honestly, but be brief, giving no more information than is necessary. Help them be comfortable not anticipating. Encourage trust in the method. Try to turn the conversation to the topics of the Rollos. You will have a schedule of the events of the weekend, but this is not designed for the participants. *Unless you need a watch for some special reason, you shouldn't wear one.*

If a participant needs spiritual help, direction, or counseling, find a Spiritual Director and leave the participant with them. Notify the Head Cha or the Rector, giving them information about the participant. Return to the general area where the participant is and try to keep anyone else from intruding on the session with the Spiritual Director. You can then help the participant return to the group discreetly.

During meals and at breaks, try to mix with different groups; avoid bunching with team or other chas. You want to be open and accepting of everyone. Be especially alert to shy participants or those who seem to be alone. Offer them conversation and friendship.

During the Chapel services, some chas will sit in the back. This allows them to move in and out if needed. But they also need to participate actively in the services. During the first day of the weekend, the participants are more reserved. The team *may* need to speak out in the service or contribute to the discussion. Sing with enthusiasm. Let your light shine and be an example to encourage others. As the weekend progresses, and the participants begin to warm up, the team will be able to sit back and enjoy as they blossom. It is *their* weekend, and as they take part in the discussions, the team members *should hold back*. Listen for the guidance of the Holy Spirit and follow His lead. If you are tuned in to the Spirit and are alert to the needs of the participants, you will know when you should participate and when you should let someone else speak.

After the Chapel at night, encourage any participants who wish to talk to a Spiritual Director to remain and do so. Encourage the rest to retire quickly. One cha may be asked to stay to watch the door and to escort the participants to the sleeping areas after they are finished talking with the Spiritual Director. A Chapel Cha will remain in the Chapel quietly, in an inconspicuous place, in prayer until the Spiritual Directors have finished.

Team meetings are held each night to plan for the next day and to handle any problems that came up during the day. During discussions each member should feel free to present their ideas and make suggestions. Each member of the team is important and should be heard, so everyone is encouraged to speak out. **When the discussion is finished, and a decision must be made, the Head Cha or the Rector has the final say. At this point, it is very important to pull together behind the leader.** You may not agree with the way something is handled, but once the decision is made, *your responsibility* is to follow the leader's direction. Another leader may do things differently on another weekend. For *this* weekend, you need to cheerfully accept the leader's decision.

### **THE IMPORTANCE OF UNITY ON A TEAM CANNOT BE OVER STRESSED!**

Each member is responsible for helping create a sense of community among the team members. If the team is a loving, caring group that works together, that love and care is seen and felt by the participants. The love flows from the team to participants and the weekend progresses smoothly. If there is dissension and backbiting among the team, those vibrations are picked up by the participants.

Each of us reflects what is inside us. What we are comes out in unguarded moments. When we are tired after long hours of service, it is easy to have unguarded moments. Remember that the team sets the tone of the weekend. We need to shine out the love of Jesus to each person there. We need to sing with joy filled energy; we need to listen attentively to the Rollos, yes - we have heard them before - yet the Spirit has a way to bring new information to us through old words. *Show* your enthusiasm. **SMILE! SMILE! SMILE!**

Moving into greater detail, the first night the team will serve coffee and a snack. This is an effort to put everyone at ease. Remember; do not treat table professors differently than the participants. Help them blend into the group as a whole. Their table discussions will be freer if people feel equal. Too often, if the table knows that someone is experienced, they create a teacher--pupil relationship instead of a sharing community. Thankfully, this becomes less of a factor after the dynamics of the table begin to work during Friday and Saturday.

During Thursday night's period of silence, except for the team meeting, the *whole* team observes the silence too. The team should remain silent until after chapel on Friday morning. This sets an example for the participants and will encourage them to respect the process. Many important habits are established early on. We want to provide the very best examples of healthy piety. Remember that, as we respect the method, we assist the participants to respect the method.

Each cha will focus on their area. Rollo room chas will not worry about what and when refreshments will be served and the servers will not worry about whether the chapel is set in place. The kitchen prepares, the servers serve and the Rollo room ministers to immediate needs. We will each work hard at our responsibilities and assist others when needed.

In the Rollo room, chas will attempt to be almost "invisible." They need to be watching the events unfold and anticipate needs so that their work is done without anyone asking and or even

noticing that it is happening. During breaks, the chas clean up the room and straighten the tables. Banners may be hung or palanca distributed when the participants are out of the room. During Rollo room time our goal is to keep the participants focused entirely on their table activities or on the rollista. **NO ONE LEAVES OR ENTERS THE ROLLO ROOM DURING A ROLLO!**

In the chapel, chas are responsible for setting up the chapel and for keeping supplies close at hand. During each Rollo, there are people in the chapel praying. Each rollista will have an escort and the escort has the duty of seeing that the rollista gets to the chapel for prayer before the Rollo. After a time of prayer, the escort accompanies the rollista to the Rollo room door and waits until the head cha permits them to enter. After the Rollo has been given, the escort then returns with the rollista to the chapel for a prayer of thanksgiving.

While each Rollo is being given one professor and at least one cha will be praying for the rollista. The professor will lead in prayer with assistance from the Chapel chas if requested. Holding up the rollista and the participants in prayer is one of the most important parts of the weekend. The intent is for all to be in touch with God and commend the rollista and participants. God's power flows into a Via de Cristo weekend, and the people who are praying intercessory prayers act as a funnel for that power. This time of offering prayer palanca can be among the most enriching moments of the weekend.

Palanca chas distribute the gifts of love, the banners and the palanca letters throughout the weekend. The Head Cha will coordinate when this is to be done. It should be planned to build momentum, with more and more appearing as the weekend progresses. One person will be designated as Head palanca cha and will oversee the incoming of all the letters and goodies. The palanca cha(s) will have the general letters available for the Spiritual Director and help choose which are to be read to the participants and when. Most importantly, this palanca cha will oversee the sorting of the mail to the participants. The letters from the spouse should be marked with a W or H for wife or husband, and any children's letters should also be marked. These are put on the top of the stack for the participant to read first. Other team members can be asked to help with the sorting. It is a big job!

A word here about the palanca letters you will be writing. Team members should have these completed before they come to the weekend. It is almost impossible to find time to write after the weekend begins. Remember that team members have meetings after the participants go to bed. They are also the first to arise. So please, try to have the letter writing out of the way before the weekend. Be sure to include some specifics of the palanca you have offered; i.e. I fasted every Wednesday for 2 months before the weekend, from the day I found out you were going to be on the weekend, I remembered you by name each night before going to bed, etc. There may be some people you will want to write special notes to, after the weekend begins, but these should be few. In fact it may be best to wait until after the weekend and send a follow-up note. This helps reinforce the Fourth day.

There are a number of other tasks that the chas do. You may be asked to be a runner or gopher (go - for -?), to get some needed supplies for either the kitchen or the Rollo room. The kitchen crew may need some extra help. Team members will be asked to clean bathrooms, empty wastebaskets, and assist in emergencies. Team members will hang banners and posters. Posters are collected after each Rollo and are marked with the table name and Rollo title. In the evening, the chas will sort these and, after the explanations, hang them for display.

This probably sounds like quite a bit of work-- IT IS. But, it is work done for our Lord and in His service. He blesses it with His presence and helps us with all the needs, even the small ones.



**In summary, the chas focus on these basics.**

1. All service is done for the participants. *Their needs are to come first.*
2. The team sets the environment for the weekend. *You are the example.* This is why it is so important to follow the Rector's directions, to be prompt, to be alert to the needs of others, and to be cheerful.
3. *Be confidential.* There should be no gossip, no sharing of a participant's troubles with anyone else (unless of course you need to alert a Spiritual Director about someone's needs). The rest of the team can pray for each participant without knowing details.
4. *Above all else, serve with love.* You will rely upon Jesus--He will help you. You are His hands, feet, and voice for the weekend.

## *General Duties*

Below are listed the general duties handled by the chas; plus, information that will help ensure a smoothly functioning weekend. The chas' main duty is to make the weekend a carefree and comfortable three days.

1. Be at the weekend site as soon as possible on Thursday afternoon (unless you are sponsoring a participant). Go over the entire physical arrangements with the pre-weekend chair or facility cha. A first pass of this check should have been completed at setup.
2. Arrive at the send-off site early for a chapel visit (unless you are sponsoring a participant).
3. Carry the participants' luggage to the transport site or to their assigned bed (unless you are sponsoring a participant).
4. Do not whisper to any team member including the Rector and the Spiritual Director. We don't want to give the participants the impression that we are PLOTTING against them.
5. Be alert at all times to what is going on in the Rollo room. Be prepared to handle any emergency. If a participant needs to leave the room for any reason, a team member is to accompany them, and then, return to their assigned task.
6. The participants should be treated like royalty, they are coming to a new awareness who their Father is. Chas will prepare and carry to them any necessary items. There should be no reason for the participants to leave their tables to get anything. If a participant should leave the table, offer to bring them what they want and ask them to return to their seat. This includes professors. A participant should never have to open a door for him or herself.
7. There are designated times when chas will assist tables in the Rollo room:
  - a) At poster times
  - b) Break times as announced by the Rector
  - c) Before Decuria (depending on direction of Rector)
8. There might be times when the servers are short handed. If the need arises, the Head Cha will assign chas to this job.
9. Good housekeeping is necessary. The facilities we are using belong to others. During the three days of the weekend, the chas will be responsible for keeping clean: the restrooms, the chapel, the mailroom and the Rollo room.
  - a) The restrooms should be cleaned after each restroom break. The cha assigned to this job will pick up paper from the floor, empty the trash cans, replenish paper towels and toilet tissue if needed, replenish soap as needed and clean floors as needed.
  - b) The Chapel will be checked after and before each chapel visit. Papers are picked up, and chairs are straightened. The cha assigned to the chapel will also keep a close check on the altar candles. Also, replace any banners that might have fallen.
  - c) The Rollo room will be kept neat and clean at all times. When participants leave the Rollo room for chapel, walks and meals the assigned chas will stay behind and clean. Clean trash from the table tops, arrange the participants' personal items on the table in front of their seats, empty trash cans and pick up trash from the floor.
10. Never clean in the Rollo room while the participants are in the room.
11. The facility is designated **NO SMOKING**. Smoke only in the designated areas.
12. There should be no movement in the Rollo room during the Rollos. The chas should not be walking around or opening and closing doors. No deliveries from the kitchen should be made during a Rollo. *Silence is golden during a Rollo.*
13. Chas will *not* get into discussions with the participants while in the Rollo room. Leave the discussions to the professors, Rector, and Spiritual Director. You will have a chance to talk with all the participants during walks and meal times.

14. Unauthorized persons stay out of the Rollo room. This applies not only to community but any team members not working directly in the Rollo room. Chas will be assigned to the doorways to the Rollo room to keep outsiders out.
15. The Head Cha, or someone that has been appointed, will take a head count upon arriving for chapel and meals and when returning to the Rollo room. No function will start until all are present and/or accounted for.
16. **BE ON TIME...** This is important. Always be on time to Chapel and meals (unless you have been assigned a job). Again, the Head Cha is responsible for a head count and this includes yours. Don't keep others waiting.
17. The chas should be happy. The days will be long, the sleep little, and at times the work hard; but remember, the work you do and the sleep you sacrifice is for the Lord. **SMILE** and be courteous to the participants and to the other team members.
18. The Head Cha will be with the Rector at all times with rare exceptions.
19. Every time we leave the Rollo room, the cha at the door will notify the Head Cha when the room is clear.
20. Do not leave any notes or schedules lying around.
21. The head Rollo room cha or an appointee will be responsible for lighting the candles prior to each Rollo. Keep matches on hand at podium. Check with the rollista for special needs, make sure the water pitcher is full, and be sure cups or glasses are available beside the water pitcher. Make sure the speaker system is on.
22. A participant's needs or wants might be unique, such as special medication. We will make every attempt to furnish needs. If there is an unusual *want*, we will attempt to furnish it at the participant's expense. Each weekend has a runner who will go after such items. Team members will not leave the weekend site except in an emergency with the Head Cha's knowledge.
23. During Chapel visits on Saturday afternoon, one cha must be stationed outside the Chapel door. It will be their responsibility to assist the group dynamic by discouraging any one from leaving chapel without the group, protecting the privacy of people in the Chapel, and keeping the noise down outside the chapel while they are meeting.
24. As each poster is explained each night at the Decuria, two chas will be assigned to hang the posters on the walls on the sides of the room.
25. The palanca cha will check off the spousal letter against the participant's name. If any are missing, effort should be made via telephone to secure a spousal letter.
26. Team will sit with participants at meals and go on walks when they can. Remember; center the conversion on the last Rollo if possible.
27. All team members will sleep at the site and be present for the full 72 hours.

## *Head Cha*

The executive assistant to the Rector is an experienced lay person. The Head Cha will take responsibility for the physical functions of the weekend, including training ALL of the chas. This will even include such things as the organization and placement of beds, equipment, supplies, etc. The Head Cha will be familiar with the responsibilities of each position.

### **Head Cha Checklist**

Go through and check either at set-up or on Thursday during the day.

### **SUPPLY CHECKLIST**

#### CHAPEL

Candles & matches  
Candle Holders  
Altar Cloth  
Communion Chalice  
Communion wine & grape juice  
Wafers or bread  
White Cloth For Wiping Communion Cup  
Worship (hymn) Books  
Baskets For Reunion Cards  
Cross Candle Holder  
Rector's Cross

#### ROLLO ROOM

Candles & matches  
Candle Holders  
Pilgrim's Guides  
Reunion Cards  
Notebooks  
Pens  
Poster Board  
Felt Pens  
Song Books  
Kleenex  
Matches  
Masking Tape  
Duct Tape  
Bell  
Pencils  
Envelopes for "Sermon on the Amount"

#### SUPPLY ROOM

First Aid Kit (Tylenol, Tums, aspirin)  
Reunion Cards  
Participant Crosses  
Thumb Tacks  
Stapler  
Rubber Bands  
Table Name cards  
Extra Towels, Soap,  
Toothbrushes  
Manila Envelopes  
Door Signs

#### BATHROOMS

Toilet Paper  
Paper Towels  
Garbage Bags  
Cleaner & air freshener  
Mop and Bucket

#### ITEMS- MANILA ENVELOPE

Applications  
Sponsor Responsibility Sheet  
Criteria For Participant Selection  
Picture  
Ultreya Announcement  
Roster

(Head Cha Checklist cont.)

## ROOM SETUP CHECKLIST

### ROLLO ROOM:

- \_\_\_\_\_ Seating for participants and professors and Rollo Room Chas (No extra chairs)
- \_\_\_\_\_ Wastebaskets under tables/plastic bag
- \_\_\_\_\_ Crucifix up and covered; short brass candlesticks on altar
- \_\_\_\_\_ P/A system set and checked
- \_\_\_\_\_ Candles and Bible on altar
- \_\_\_\_\_ Windows covered
- \_\_\_\_\_ Cha boxes stocked with sundries and medical supplies
- \_\_\_\_\_ Kleenex on each table
- \_\_\_\_\_ Envelopes for "Sermon on the Amount"

### SLEEPING ROOMS

- \_\_\_\_\_ Beds numbered consecutively
- \_\_\_\_\_ All clocks and windows covered

### BATHROOMS

- \_\_\_\_\_ Toilet paper, paper towels, and soap (know source of central supply)
- \_\_\_\_\_ Trash cans/plastic liners
- \_\_\_\_\_ Sign for outside door (changing men's to women's or visa versa)
- \_\_\_\_\_ Sanitary supplies

### CHAPEL

- \_\_\_\_\_ Chairs set up in straight rows with aisle in center
- \_\_\_\_\_ "Call of the Cross" cross set up with candles
- \_\_\_\_\_ Rector's small podium, low light set up on back of room
- \_\_\_\_\_ Altar: linens, dripless candles, crucifix, brass candlesticks, matches, Kleenex
- \_\_\_\_\_ Communion ware and elements
- \_\_\_\_\_ Rector's Cross
- \_\_\_\_\_ Worship folders and Clausura Bulletins

### SIGNS TO BE POSTED ON SITE

- \_\_\_\_\_ Palanca room
- \_\_\_\_\_ Chapel
- \_\_\_\_\_ QUIET/Via de Cristo in Progress
- \_\_\_\_\_ Restroom sign changes
- \_\_\_\_\_ Sleeping Rooms "A" & "B" ETC.

### OTHER

**Get keys to the building and any special instructions.** Have a podium set up in Dining Room for Thursday night only, for first Rector talk after nametags are given out. Chas and Spiritual Directors will have nametags on as soon as arrive at the Dining Room.

Have nametags for all participants and professors so Rector can pass them out. **Make sure participant "no shows" nametags are removed from stack at podium and beds are removed before participants arrive from sendoff.**

Have all chas in dining room for introductions.

## Head Rollo Room Cha

You have general responsibility for the physical arrangements in the Rollo room. It will be set up ahead of time. Your job is to oversee the general operation. Don't try do everything yourself - ask other chas to help as needed. (You may wish to be specific as to which jobs are to be done by which chas, to prevent confusion.)

### SUPPLY CHECKLIST

_____ Exact seating for _____ participants and Professors at tables	
_____ Wastebasket under each table; with plastic bag inside	
_____ Crucifix, short brass candlesticks and Bible on the altar	
_____ PA system set and checked	
_____ Medical supplies and sundries box	
_____ Songbooks on tables	
_____ Envelopes for "Sermon on the Amount"	_____ Kleenex
_____ Matches	_____ Duct tape
_____ Poster board	_____ Pilgrim's Guides
_____ Notebooks and pens	_____ Bell
_____ Markers	_____ Pencils (Sunday)
_____ Masking tape	_____ Push Pins

### SPECIFICS

1. Straighten Rollo room *each time* group leaves. Clear trash off tables, close notebooks, tidy up, and push chairs in. Rejoin the group as quickly as possible. Try to have tables arranged the same way each clean up.
2. Keep ice water and cups at podium for the rollistas.
3. See that supplies are ready to be passed out when called for. ANTICIPATE!
4. Pass out posters at poster time. Be ready at the *beginning* of discussion.
5. Let the Head Cook know how many places to set for meals. This varies depending on the presence of Spiritual Directors.
6. Head counts -- especially before Rollos. (Two Professors are always absent, Rollista and the professor leading chapel palanca.) NOTHING begins until everyone is present. Let the Head Cha know when they can proceed.
7. Candles are lit before each Rollo and extinguished immediately following.
8. Silence during Rollos --NO ONE IS TO LEAVE OR ENTER ROLLO ROOM.
9. Posters -- chas pass out poster board.
10. Supervise serving of drinks and snacks, when necessary. Get organized during the discussion times. Serve during POSTER TIME ONLY!!! (We try *not* to eat in Rollo room.)
11. During a Rollo, sit by the door and keep "wanders" from coming in. NO ONE from the community is to be in Rollo room at any time - NO EXCEPTIONS!!! Be loving, be polite, but be firm.
12. Bring in seat cushions Friday afternoon. Coordinate with Head Cha first.

(Head Rollo Room Cha cont.)

## OTHER

1. Chas do not engage in conversation with participants at tables until Sunday's Reunion Card discussion.
2. Chas assigned to tables at Decuria help hang posters. (QUIETLY)
3. Generally be available to support and encourage the Head Cha.
4. Chas may accompany their tables on Chapel visits.
5. You are responsible for notifying the rollista, the palanca professor, the Spiritual Director, the cha (if applicable) when it is time to prepare for the next Rollo. The rollista should have about 30 minutes to prepare. The supporting professor, the Spiritual Director and cha need only 15 minutes to get to the Chapel.
6. The Spiritual Director will escort the rollista back to the Rollo room. Assign an Escort cha to help if desired.
7. Try to divide the Rollo room work equally among the six table chas. Don't rotate. Assign each their duties so there is no doubt who does what; i.e., - lighting candles - door control - serving snacks and drinks - water at podium - getting ice or coffee from kitchen - cleaning floor - lights - Rector's/Spiritual Director's table cleanup - hanging posters - cleaning supply room - etc.

Cha Assignments for the weekend: Be prepared to fill in when your chas are out of the Rollo Room.

- \_\_\_\_\_ Assign a cha \_\_\_\_\_ to have tissue and water (fresh for each Rollista) under podium in Rollo Room.
- \_\_\_\_\_ Assign a cha \_\_\_\_\_ to hang banner prior to each talk.
- \_\_\_\_\_ Assign a cha \_\_\_\_\_ to change easel at the appropriate times.
- \_\_\_\_\_ Assign a cha \_\_\_\_\_ to light the candles.
- \_\_\_\_\_ Assign a cha \_\_\_\_\_ to turn on PA System.
- \_\_\_\_\_ Assign two chas \_\_\_\_\_ and \_\_\_\_\_ to hang posters at each Decuria.

## WEDNESDAY EVENING-THURSDAY CHECK LIST:

- \_\_\_\_\_ Have Pilgrim's Guides and pens counted out for distribution after talk by Rector in Rollo room.
- \_\_\_\_\_ Turn on PA system.
- \_\_\_\_\_ Have tissues and water (fresh for each Rollista) under podium in Rollo Room.
- \_\_\_\_\_ Have candle lighter ready to light candles before the meditation "Know Thyself."
- \_\_\_\_\_ Have a box of tissue on tables at all times.
- \_\_\_\_\_ Have wastebasket under the tables at all times (including the Rector table).
- \_\_\_\_\_ Clean up Rollo Room after team meeting.
- Remind your Rollo Room chas they are not part of the tables, but only serve the tables.  
PLEASE DO NOT JOIN IN THE TABLE DISCUSSIONS!!!

(Head Rollo Room Cha cont.)

#### **THURSDAY EVENING-FRIDAY CHECK LIST:**

- \_\_\_\_\_ Review table assignments. Be sure your chas know where their table is and it's name.
- \_\_\_\_\_ Your chas should also know the order participants will be seated in and mark the first seat to be used. Pull out chair and greet with smile.
- \_\_\_\_\_ Add or remove chairs according to number seated at table.
- \_\_\_\_\_ Remind table chas where they will be seated, that they must also take notes and that they are not to enter into table discussions.
- \_\_\_\_\_ Have note books and pens ready to distribute (one for each table cha as well).
- \_\_\_\_\_ Remind chas to label posters with table, Rollo and who is going to do Decuria talks.
- \_\_\_\_\_ Always have songbooks (one for each person) at tables. If necessary coordinate this with Head Chapel Cha.
- \_\_\_\_\_ Prepare seat cushions. They will be passed out during the Grace 2 Rollo.
- \_\_\_\_\_ Remind chas to watch for any needs and to straighten tables each time participants leave. If someone has to leave the Rollo Room, don't go with them, but inform the Head Cha.
- \_\_\_\_\_ You are responsible for notifying the Rollista, Palanca Professor, the Spiritual Director and the Rollo Room Cha (if applicable), when it is time to prepare for the next Rollo.
- \_\_\_\_\_ Rollistas need 30 minutes, all others just 10 to 15 minutes.

#### **FRIDAY EVENING-SATURDAY CHECK LIST:**

- \_\_\_\_\_ Check candles and replace when necessary.
- \_\_\_\_\_ Be ready for posters and markers.
- \_\_\_\_\_ Watch tables closely for needs, ANTICIPATE!!
- \_\_\_\_\_ Remind table chas to straighten tables each time participants leave and help out if a cha is doing palanca.
- \_\_\_\_\_ Tables make altar visits after Apostolic Action Rollo. Table chas participate in prayers, and will lead prayers if professors are not yet uncovered.
- \_\_\_\_\_ Assign two chas \_\_\_\_\_ and \_\_\_\_\_ to hang posters at Saturday Decuria.

#### **SATURDAY EVENING-SUNDAY CHECK LIST**

- \_\_\_\_\_ Count out and have Reunion Cards ready to hand out after Total Security Rollo.
- \_\_\_\_\_ Begin cleaning up after the final Rollo
- \_\_\_\_\_ Have envelopes ready for the "Sermon on the Amount"
- \_\_\_\_\_ Be sure participants and professors receive their personal palanca envelope, before chas proceed to open and enjoy theirs. Chas may join their respective table at this time.
- \_\_\_\_\_ Relax and enjoy the Clausura "Well done thy good and faithful servant."



## *Escort Cha*

Twenty-five to thirty minutes before the scheduled Rollo, the escort goes with the rollista to be by their side. The Head Cha should remind you, but...ANTICIPATE! Get to the Rollo room to meet the professor during the preceding discussion period, or, if the Rollo comes after a meal, be readily available to leave the dining room on signal.

At the scheduled time, you and the rollista will be quietly notified and will leave the Rollo room together. Share your love, be cheerful, and generally look after them. You need to move the rollista along without making them feel rushed. Help them dress, and be sure you have the Rollo, EVERY PAGE! Take the professor to chapel and pray with and for them. This is a must and can *never* be bypassed to make up time. If escorting a Pastor, just be supportive and ask if there is anything you can do or get. Another team member will come to chapel and let you know when it's time to go to the Rollo room. Enter the Rollo room with the rollista and sit in back, praying, encouraging, and smiling. After the Rollo, you will escort the rollista back to the chapel and offer prayers of thanks. The professor *should not* return to the Rollo room until after discussion of the Rollo.

It's better to get a rollista too early than to rush, cut the chapel visit short, or keep the Rollo room waiting. On the other hand, rollistas should be at their tables as much as possible. Your sense of timing and anticipation needs to be keen for the weekend!

A note about chapel palanca. Members of the community may also be there in prayer. *Resist the temptation to comment on how anyone is doing*, or to pray in detail about a specific participant or problem. When someone from the outside community asks you how a particular participant is doing, smile and say "fine" (It may be a sponsor or spouse). Do **not** discuss participants or the progress of the weekend with community *at any time or place*. This must be a rule for the entire weekend. If during prayer palanca you wish to single out a particular participant or problem for prayer, you can do so without mentioning names if community is present.

## ***Head Chapel Cha***

The chapel cha has the general responsibility for the physical arrangements of the chapel. This includes preparing the altar for the services, lighting candles, hanging banners, preparing for communion, distributing Order of Worship sheets, and general clean-up in the chapel area. The chapel cha will receive a copy of the portion of the Rector's script that is used in the services, and will follow along for any special lighting effects in the chapel. In general, lights are up when the participants are asked to read during the service and are down the rest of the time, but you should listen carefully to the Rector and the Spiritual Directors as they follow the script.

The chapel cha will usually be assigned to hold the chapel door for participants and to assist the Rector and Head Cha in making "head counts" to be sure that everyone is present so that chapel services can begin. **NO ONE FROM THE OUTSIDE COMMUNITY SHOULD BE IN THE CHAPEL WHEN THE PARTICIPANTS ARE THERE.**

After the last chapel service in the evening, participants are invited to remain to talk with a Spiritual Director. You will also remain to watch the door and insure privacy for the Pastor and the participant who seeks counseling. Additional chas may be needed to act as escorts back to their sleeping quarters and on women's weekends to sit quietly in the corner of the chapel.

Make sure a list of the participants, by table, is provided for the prayer palanca. This may be placed on a poster with seating diagram if desired. Other supplies will be Bibles and boxes of tissues.

At *all* times, work with the Spiritual Directors closely, *following* any special instructions they may have for the chapel services.

At various times, the tables make visits to chapel. You will need to help the Head Cha know when a table is finished so that the next one can be sent in or a rollista be sent in to pray. This is especially important Saturday and Sunday when schedules are tight.

At the end of the weekend, a basket is used to collect the Reunion Cards on the altar.

## **SET UP**

Community is responsible for set-up -- often on Wednesday night. The chapel cha should supervise, and be sure the room is arranged for the specific needs of the weekend. Ultimately, the Head Cha is responsible for all set-ups and they should be contacted for questions. The Head Cha should also be notified when the chapel is ready for use -- BEFORE Thursday evening.

## **CHECK THAT:**

1. Altar linens are in place.
2. Crucifix and brass candlesticks or the one-piece wooden crucifix, candleholders and Bible stand are on the altar.
3. Dripless candles have "drip" attachment on top.
4. Rector podium is at the back of the room with a small *working* reading lamp attached.
5. Spare podium light bulbs handy.
6. Enough chairs are set up in rows with aisle.
7. A box is under the altar that contains plenty of matches and Kleenex.
8. Banners are hung only after Friday noon. Start with two, increase during weekend. Choose those with spiritual messages and place selectively.

(Head Chapel Cha cont.)

Additional chapel supplies are in a sacristy, which should include:

- \_\_\_\_\_ Table cloths (cleaned and pressed)
- \_\_\_\_\_ Candlesticks and candles
- \_\_\_\_\_ Crucifix
- \_\_\_\_\_ Matches
- \_\_\_\_\_ Kleenex
- \_\_\_\_\_ Carpet or pillows for kneeling

### **WEEKEND RESPONSIBILITIES**

1. Physical arrangements - chairs straight or moved when necessary, correct number of chairs for each visit, straighten banners, check candles regularly.
2. If community is present when a chapel visit is coming up, lovingly ask them to clear the chapel and halls.
3. Have a diagram of Rollo room with participants' and professors' names by tables at the altar for palanca teams to use --but this should be removed when the participants are there.
4. Before Chapel each morning and each evening:
  - a. Check for correct number of chairs.
  - b. Turn on subdued lighting.
  - c. Light candles.
  - d. Sit by door and man the light switches -- LISTEN carefully to Rector script so you can turn lights on and off as necessary. They are turned up each time participants are asked to join in reading. The rest of the time they are turned low.
  - e. Leave Chapel in order after each visit -- CANDLES OUT!

(Head Chapel Cha cont.)

## THURSDAY CHECK LIST

- Set up chairs... enough for participants, team and spiritual directors.
- Chairs along back wall are for the Rector, head cha and spiritual directors. Musicians may also want to sit along back wall. You may want to keep these chairs folded until the people arrive to avoid participants wanting to sit in these chairs.
- Encourage and guide participants and team to sit forward and fill in seats. Chapel chas should be the ushers and greeters for people in the chapel. There should only be as many chairs as people attending the chapel service. This will help avoid some participants ending up not sitting next to someone. Fill in all chairs and direct people to the empty seats that may be up front that cannot easily be seen. During chapel each person should have a chair.
- Have tissue in easily accessible places under seats.
- Have tissue and water at the podium for speakers. Also have a flashlight in case podium light burns out.
- **SET UP FOR "WAY OF THE CROSS":**
  - Put the wooden candleholder cross with candles on altar.
  - Put "Way Of The Cross" booklets on chairs.
  - One chapel cha should control the lights (turn down when Rector reads and candles are lit, turn up when participants read).
  - The other chapel cha sits in front near the altar and lights the candles.
  - Use St. Michael's taper (candle lighter). Light lighter with match for first candle, then light lighter from already lit candle for rest of candle lighting. Light one candle after the Rector reads title of the station (i.e. "Jesus falls", then light a candle.)
- **ONE CHAPEL CHA SHOULD REMAIN IN THE CHAPEL UNTIL ALL PARTICIPANTS ARE GONE FROM THE CHAPEL TO BED.** Some participants may remain in the chapel for spiritual direction after chapel time.
- Chapel should be set up for morning worship before you go to bed.
  - Set out communion elements.
  - Place bulletins on seats.
  - Song books on seats (There are separate books for the Rollo room and the chapel so there should be no need to transport books back and forth).
  - Consult with the spiritual director as to how worship will proceed and what other preparations need to be made.
  - Check with the kitchen crew to see if some or all of them will be attending chapel to allow enough chairs. Even if kitchen doesn't attend, they will either come down at communion time, or communion will be taken to them in the kitchen. Inform Spiritual director of this decision.
  - Check with spiritual director to see how and who will choose readers for the daily lessons during worship.

(Head Chapel Cha cont.)

## FRIDAY CHECK LIST

- Have bulletins and songbooks on seats.
- Have enough tissues under seats.
- Have water and tissues at podium.
- Count heads to make sure everyone is there who is supposed to be.
- Always greet at the door with a smile!
- Have a schedule and prayer palanca sheet so you know who is supposed to be in the chapel.
- Chapel chas assist the lead professor and may need to INSTRUCT during prayer palanca for rollistas. The speaker in the chapel should be turned off during all Rollos. The entire time of the Rollo should be spent in prayer for the rollistas and for each and every participant. Some prayerful singing may be done if it is the rollistas wish, but singing should be kept to a minimum. Prayer may be done kneeling, sitting or standing. The person praying should be comfortable.
- Have the rollista preference sheet at the altar. Also have the list of the participants at each table so that individual prayer can be offered up.
- One chapel cha should participate with each prayer palanca group for each Rollo.
- When the Rector is reading in the chapel, be aware of the Rector's words so that you can raise and lower the lights to allow responsive reading from team/participants.
- REMEMBER! Remove all chairs from the chapel for the altar visit that takes place after the PIETY Rollo (this can be done after the Actual Grace Rollo).
- Prepare the altar with candles for Piety altar visit.
- Have tissue near the altar and along walls.
- The Piety rollista should go to the main sanctuary for the prayer after their Rollo.
- Set chairs up in chapel before the evening chapel visit.
- Remain at chapel door until all participants have gone to bed, then set up for Saturday morning.

## SATURDAY CHECK LIST

- Check supply of tissue, communion elements. (White grape juice should be kept refrigerated)
- If weather is warm, run AC before chapel visits, it is too loud to run during service. Windows may be opened in any weather for ventilation. Door to hall MAY be opened *providing someone is on watch* to prevent external noise and *also that hall lights are off*.
- REMEMBER! Prepare for table altar visits that occur after AA Rollo. Shortly after lunch arrange three places to be used as chapels with a small table for the altar. Set two small candles and a cross on the altar. Move chairs and provide kneeler pads so that table may gather around altar/table. If we use a church's sanctuary, the table may gather around the main altar. Make sure candles are lit. No special arrangements need be made for the main chapel, but remove any rollista preference sheets, schedules, table lists or diagrams from the altar and from view of any participants. Make sure the table altar visit plan is scheduled ahead of time with Head Cha.
- Do not direct a table into the chapel until the AA rollista is done with prayers.
- Chapel chas direct the tables to the appropriate chapel and remain outside the door until they are finished.
- They then can get the next table from the Rollo room.

(Head Chapel Cha cont.)

## **SUNDAY CHECK LIST**

- After Sunday morning worship, remove chairs and set up for Sunday School. You may leave the altar as it is and there is no need to bring furniture back into the room. Just set up 10-15 folding chairs.
- Use the Rector's sleeping room as the chapel for palanca prayer until after St. Michael's services are over.
- REMEMBER! After lunch, remove chairs from chapel and set up altar with a basket for Reunion Cards. This occurs after the Total Security Rollo.
- Check to see that participants placed their Reunion Card in the basket with their name legible and remove any Reunion Cards that a professor may have put in the basket.
- Set up the chapel for cross distribution. Put altar in center of room. Crosses should be laid on altar, or hung on altar cross depending on Rector's preference. Only the exact number of crosses per participant should be laid out. Place the basket with Reunion Cards on altar.
- By this time all banners should be taken down and put away.

Relax and enjoy the Clausura! "Well done thy good and faithful servant!"

## *Head Palanca Cha*

The palanca room is an exciting place to serve! Sometimes there are periods of confusion - remain calm and smile! Dress comfortably and wear comfortable shoes. Be aware of needs of the Head Cha and be readily available. Move quickly, do as they ask; they know what is happening at all times and need complete cooperation.

Palanca chas are responsible for sorting general palanca, gifts and letters. Do not allow anyone to have a hand in sorting letters without *your direct supervision*, as that will be mass confusion.

### **SUPPLY CHECKLIST:**

- \_\_\_\_\_ Stapler
- \_\_\_\_\_ Stationary
- \_\_\_\_\_ Envelopes
- \_\_\_\_\_ Pens
- \_\_\_\_\_ Felt markets (Crayolas are best)
- \_\_\_\_\_ Scissors,
- \_\_\_\_\_ Masking tape
- \_\_\_\_\_ Rubber bands

### **SET-UP**

1. Get the participant list from the Head Cha then post alphabetical lists of participants and team separately.
2. Arrange "MAILBOXES" on tables. Make label for each slot. Set it up in alphabetical order, participants and teams separate. (Kitchen crew also.)
3. Set out six labeled boxes:
  - GENERAL PALANCA
  - PARTICIPANT PALANCA
  - TABLE PALANCA
  - TABLE GIFTS
  - TEAM PALANCA
  - PARTICIPANT GIFTS
4. Any palanca directed to specific participant(s) that does not go to all participants is to be put in participant(s) envelope for Sunday afternoon.
5. Let Head Cha know of any "unusual" gifts.
6. Post time after which no letters will be accepted!

### General Palanca

Read through letters as soon as possible. Sort: Foreign country, out of state, local. If there are letters from family, or friends of participants, or team members, make a note of it and circle it for Pastor's attention.

HAVE GENERAL PALANCA READY EACH DAY FOR THE S.D. TO READ! You are responsible to make sure the Spiritual Director knows what is available. Up to three/fourths of all available palanca is sent into the Rollo room on Friday with the Pastor's Grace Rollo. Give some banners to chapel and dining room – pass out more as weekend progresses.

(Head Palanca Cha cont.)

### Personal Palanca

Begin sorting letters as soon as possible. Stay on top of the mail as it arrives or it will be too much on Sunday.

Post a participant list with a check-off for spouse letter. Always keep spouse letter ON TOP (or family letters if the participant is single).

Post a list of participants low on palanca and encourage team to write to them. Continue to monitor the situation throughout the weekend.

Please keep noise level to minimum to avoid disturbing other activities; i.e. chapel times, altar visits, rollista prayer times, etc. PLEASE NOTE that tables are making Chapel visits Saturday afternoon.

### Timing:

Be aware that the 1st Palanca presentation by the Pastor is on Friday around 3:30 p.m. hence the need to have the general palanca available by noon to assist the S.D. in their preparation. On Sunday the general palanca and prayer chart are presented about 2:15 p.m. prior to the distribution of the personal manila envelopes.

HAVE ALL SUNDAY PALANCA, PERSONAL AND GENERAL, READY TO GO  
AT HEAD CHA'S DIRECTION.

### Manila Envelops

Make one envelope per participant and team member. Don't forget to include the Spiritual Director(s), Rector, Head Cha and Head Cook. Begin sorting and preparing late Sunday morning for delivery by 2:25 p.m. Sunday afternoon. Organize manila envelopes for distribution by table groups. Make sure each participant has a spouse and/or sponsor letter and it is ON TOP. Fasten letters together with rubber bands. Include gifts only if there is enough for all. Neatly label each envelope with:

NAME \_\_\_\_\_  
GOOD NEWS! VIA DE CRISTO MEN'S /WOMEN'S # \_\_\_\_\_  
TABLE OF \_\_\_\_\_

### Items for Envelopes: (one per person)

- Photograph
- Rosters
- Via de Cristo Brochure
- Blank Application
- Sponsor Sheet
- Fourth Day Information (Ultreya, etc.)

## **WEDNESDAY EVENING-THURSDAY CHECK LIST**

- \_\_\_ Get list of team and participants and set up mailboxes.
- \_\_\_ Have envelopes done before weekend if possible.
- \_\_\_ Begin sorting mail that has come in already.
- \_\_\_ Get banners in order.

Sort out "gifts of love" -- decide where and when they will be distributed (dining room, Rollo room, bed palanca, candy in bathrooms, etc.). Pay close attention to any palanca from Rollistas and Silent Professors, to be sure their palanca doesn't uncover them prematurely.



(Head Palanca Cha cont.)

### **THURSDAY EVENING-FRIDAY CHECK LIST**

- \_\_\_ Read through general palanca letters--sort for foreign country, out of state, friends of participants, highlight and save some for Saturday.
- \_\_\_ REMEMBER!! Have general palanca ready for Grace 2 Rollo by noon!
- \_\_\_ Be ready with new banners, have several chas help you carry them in when the Spiritual Director asks for them.
- \_\_\_ Pin a note to the banners so the pastor can read who has made them.
- \_\_\_ Begin to label envelopes for Sunday palanca.
- \_\_\_ After the Actual Grace Rollo, begin to add the banners to the Rollo room, dining room, chapel and the hallways.
- \_\_\_ Check for spouse/family letters; call if none are found.

### **FRIDAY EVENING-SATURDAY CHECK LIST**

- \_\_\_ Follow up on missing spouse letters, make calls if necessary.
- \_\_\_ Have a list of participants who need letters for the serenaders to write to. You may wish to have paper and pens ready for serenaders.
- \_\_\_ Go to sanctuary to collect palanca from the serenaders.
- \_\_\_ Put candy palanca in the bathrooms.
- \_\_\_ Keep hanging banners, by Saturday night the dining room should be full.
- \_\_\_ Check number of items for the large envelopes to make sure there is enough.

### **SATURDAY EVENING-SUNDAY CHECK LIST**

- \_\_\_ Have table palanca ready by 3 p.m., sort by table.
- \_\_\_ Continue to follow up on spouse letters.
- \_\_\_ Post time deadline for palanca letters.
- \_\_\_ Gifts that do not fit in envelope are not given out until after the closing.
- \_\_\_ Begin taking banners down in the afternoon and put them away.
- \_\_\_ ALL BANNERS SHOULD BE DOWN AND PUT AWAY BEFORE THE CLOSING!!! Per Rector's wishes, Chapel banners may stay up until after crosses are distributed (coordinate with Head Chapel Cha).
- \_\_\_ Dispose of all leftover palanca gifts.
  - Letters of no-shows, throw away.
  - gifts - either return to creator or put in separate bag for the Secretariat

Relax and enjoy the Clausura! "Well done thy good and faithful servant!"

## *Gopher*

The Gopher will assist in all the duties of the Palanca Cha. Additional responsibilities include any transportation needs away from the site like:

1. Going after additional food items or kitchen needs.
2. Going after special Rollo room, sundry or medical needs.
3. Transportation for anyone ill or injured to medical facilities.
4. Going after missing spouse letters.
5. Transportation for early departures, etc.

## *Head Server*

Meet with the Head Cook at setup on Wednesday to get familiar with where things are. Check out the decorations and make a plan for their use. Keep in mind the progression of the weekend. When it comes to the table decorations and gifts of love, don't put any out until Friday evening. Coordinate this with the Palanca Cha and/or the Head Cha. Use the "nicest" items for Saturday evening and Sunday lunch. Always give the names of any contributors to the Head Cha before each meal.

You will set tables for all meals, per the Head Cook's directions; i.e. bowls for soup, cups and/or glasses, family style or pre-portioned servings, etc. You will need a headcount. Try to have the exact number of places set. Check this for each meal, taking into account how many chas you will need for efficient serving. Try to keep the dining area, kitchen and halls quiet; whenever participants could be disturbed; i.e. during Rollos, chapel visits, chapel.

You are the liaison between the team and any incoming community. All community should report to you at arrival for direction. Smile! You must demonstrate tact and understanding. Community can be helpful in doing dishes and other time consuming tasks. However, if people are gathered in the kitchen and you don't need them for a specific job, share with them the importance of doing chapel palanca. Tell them how spiritually uplifting that work is -- for them as well as the participants. Or invite them to write palanca. Use your discretion for the best action at the moment. We want community participation without disruption to the weekend. Keep all outside community isolated from the majority of the team, and allow NO CONTACT with the participants. Only in extreme emergencies (i.e. if servers are running way behind and no other help is available) should community be enlisted as servers. Under no circumstances should opposite gender be allowed to serve tables.

Bring the servers together in prayer just before meals. Remind the servers to smile!! Love those participants. When participants enter the dining room for each meal, your smile, your cheer, your good will, will create a warm and welcome environment for them. You are their "hostess". You might even humor them by calling for more vigor in "DeColores"! Let His love shine through you.

The Head Server directs all table serving: Set up a system of serving and implement it. Some suggestions:

- Assign person to scoop food onto plates. (one person per food)
- Set up a traffic pattern such as moving in a circle, so the finished servers don't get in the way of new servers.
- First have food served, and then circulate with drinks. If you have enough servers, then assign people to coffee, tea, and water.
- Serve seconds after observing how meal is going. (Check with cook.)
- Serve one table at a time until all are served.

Begin serving just as soon as the participants are seated. When beverages are poured, pick up the glass you are pouring into. Don't pour while glass is on table--it'll scoot and you'll spill.

Servers do not begin clearing tables until all participants are out of the room. Tables are cleared, cleaned, and set up for the kitchen help to eat. The cook will feed the servers and kitchen crew. When finished assist the kitchen clean up and set up for the next meal. Servers do the dishes. Don't forget to wipe off the chairs.

## Head Server Checklist

### General Reminders

- \_\_\_\_\_ Scrape dishes into garbage, not the sink. We don't want to cause a flood in the kitchen.
- \_\_\_\_\_ Weed out "bad" china, keep track on list in kitchen.
- \_\_\_\_\_ Help out in the kitchen as needed
- \_\_\_\_\_ Count garbage bags as used, keep track on list in kitchen.
- \_\_\_\_\_ Tables need to be sanitized after each meal. Wipe down chairs. Sweep floors.
- \_\_\_\_\_ Watch ice supply.
- \_\_\_\_\_ SERVERS DO THE DISHES (Cooks will do their pots and pans)

"Therefore, I urge you, brothers and sisters, in view of God's mercy, to *offer your bodies as living sacrifices*, holy and pleasing to God-this is your spiritual act of worship." Rom. 12:1

"...the Son of Man did not come to be served, but to *serve*..." Matt. 20:28.

### WEDNESDAY EVENING-THURSDAY CHECK LIST

- \_\_\_\_\_ Serve drinks and snacks at send-off, dining room.
- \_\_\_\_\_ Clean up after dismissal to bed and rollo room.
- \_\_\_\_\_ Set up for breakfast. PRIORITY!!! No clean up or set up should be done during rollos or meditations--it is too noisy!Y
- \_\_\_\_\_ Servers are responsible for beverage preparation and set up of tables.
- \_\_\_\_\_ Have coffee cart ready for morning---We will be in Silent Retreat!! Have a sign to remind the participants.
- \_\_\_\_\_ Have regular and decaf coffee, plus soda caffeine (i.e. Coke, Pepsi) for AM. Have only decaf coffee at night.
- \_\_\_\_\_ Rector and Head Cha should be served first.
- \_\_\_\_\_ Keep floors clean.

(Head Server cont.)

### **THURSDAY EVENING-FRIDAY CHECK LIST**

- \_\_\_\_\_ Coffee during silent retreat (regular and decaf).
- \_\_\_\_\_ A sign to remind everyone of silent retreat.
- \_\_\_\_\_ Check for snack items, have in hallway between cafeteria and participant sleeping quarters.
- \_\_\_\_\_ Start gradual decoration of tables after Grace 2 Rollo on Friday afternoon.
- \_\_\_\_\_ Be careful to set correct number of places for each meal.
- \_\_\_\_\_ Participants\_\_\_\_\_ + Team\_\_\_\_\_ + Spiritual Directors = \_\_\_\_\_ total.
- \_\_\_\_\_ Check with head cook to see when dish washing should be done.
- \_\_\_\_\_ Offer ice water at bedtime.

### **FRIDAY EVENING-SATURDAY CHECK LIST**

- \_\_\_\_\_ Have coffee and pop for serenaders (clean up).
- \_\_\_\_\_ Offer prune juice today at breakfast (skit).
- \_\_\_\_\_ Have tables decorated special for serenade.
- \_\_\_\_\_ Make sure serenaders can circle the tables.
- \_\_\_\_\_ Lights need to be on for serenaders to read. Not necessarily all the lights, just enough to see.
- \_\_\_\_\_ Have tissue on tables for serenade.

### **SATURDAY EVENING-SUNDAY CHECK LIST SERVERS**

- \_\_\_\_\_ BREAKFAST IS EARLY, LUNCH IS A LITTLE LATER.
- \_\_\_\_\_ Make up coffee cart with bagels and muffins for St. Michael's - take over at 8 a.m.
- \_\_\_\_\_ Don't prepare anything for closing, it takes too long to clean up.
- \_\_\_\_\_ Get rid of all perishable food, put all other food in pantry or freezer.
- \_\_\_\_\_ *Clean* kitchen/dining area - sweep floors.

## *Head Utility Cha*

You are responsible for keeping the whole center clean. The Rollo room, palanca room, dining room and kitchen will be handled by those chas but you will care for all other areas. Keep the halls clean and cleared of clutter. Police the smoking areas. Keep any snow from the sidewalks. The restrooms especially need to be cleaned and supplied after each break. It would be wise to establish several checks during the day. Help save embarrassing moments by keep the restroom doors posted with the correct signs.

Provide security for sleeping rooms. On Thursday night you may assist the participants in finding their beds. Always be courteous to outsiders but direct them away from the participant's area. If they are community here to work, direct them to the head server.

On Saturday be available to assist the community for the serenade and clean the area after they leave.

On Sunday, help set-up for closing. This includes programs, reserved seats for participants and team, etc.

Assist with serving whenever necessary.

### **WEDNESDAY EVENING - THURSDAY CHECK LIST**

- \_\_\_ Assist with luggage to correct beds.
- \_\_\_ Take down any extra beds.
- \_\_\_ Assist participants with finding their beds (after nametags have been distributed).
- \_\_\_ Place sanitary napkins/tampons in stalls along with a bag for disposal (signs would help to remind people not to flush these items).
- \_\_\_ Remind people to flush every 2nd or 3rd time to save the septic system (signs would also be helpful for this).
- \_\_\_ Know where supplies are kept in case a participant or team member forgets something.
- \_\_\_ Let head cha know if we need to send out for something.

(Head Utility Cha cont.)

#### **THURSDAY EVENING-FRIDAY CHECK LIST**

- \_\_\_ *Dry mop* halls each day/and daily cleanups.
- \_\_\_ Empty baskets in sleeping and bath rooms.
- \_\_\_ Assist chapel chas with moving chairs before and after piety altar visit.
- \_\_\_ Take care of smokers--make sure they know where to smoke--keep the smoking areas clean.
- \_\_\_ Help palanca chas with the hanging of banners.
- \_\_\_ Clean bathrooms after each break, including the Porta-Johns.
- \_\_\_ Provide restroom for male Spiritual Directors.
- \_\_\_ Lights out in sleeping rooms 30 minutes after chapel, BE DIPLOMATIC!!

#### **FRIDAY EVENING-SATURDAY CHECK LIST**

- \_\_\_ Greet serenaders, make sure they do not come in contact with participants--try to keep them quiet if participants are moving.
- \_\_\_ Have at least one restroom for serenaders.
- \_\_\_ Make a sign-in sheet for serenaders (name, where from, miles traveled).
- \_\_\_ **MAKE SURE HALLS AND SANCTUARY ARE CLEAN FOR WORSHIP ON SUNDAY MORNING!!**
- \_\_\_ Sweep all hallways and clean sleeping rooms.
- \_\_\_ Clean all bathrooms.
- \_\_\_ It is important to clean up after serenade.

#### **SATURDAY EVENING-SUNDAY CHECK LIST**

- \_\_\_ Take coffee cart over to church in the morning and bring back after services.
- \_\_\_ Assist in tear down and set up of Sunday School rooms.
- \_\_\_ Help set up for closing in sanctuary, podium, microphone, bulletins (coordinate with Head Chapel Cha).
- \_\_\_ **MAKE SURE BATHROOMS ARE CLEAN AND MARKED CORRECTLY!!!**
- \_\_\_ Assist with banner removal.

Relax and enjoy the Clausura! "Well done thy good and faithful servant?"

## *Head Music Cha*

Music is a powerful dynamic of the Via de Cristo weekend. It is much more than a time filler or tension reliever. The dictionary defines "dynamic" as a force producing motion. Singing is a force that causes people to become involved. It's a good way to build community. It creates an atmosphere and teaches about a message. This *begins* at the team meetings. It's important that the team members be enthusiastic in their singing to draw the participants in. Some of the participants will hold back at first, but by Sunday morning they may be the most enthusiastic singers there.

Note the strategic placement of music for the weekend:

- In the chapel of course, but also before Rollos
- Singing before we eat, and the powerful community serenade
- Awakened for our Third Day by singing
- Welcomed into the community at clausura by singing

Our music must pace itself with the weekend material. Music selected should complement and enrich what is occurring at that time. It should accentuate each day and whenever possible, introduce or sum up the message that is being conveyed. Please remember the Holy Spirit may choose a song to intimately connect with the participant; it often happens that way.

The first task that you as the music cha have is to acquaint yourself thoroughly with the material written about the progression of the weekend. An understanding of the dynamics of the weekend will make you sensitive to where to position music during the weekend and when to introduce a song. You should then acquaint yourself with as much of the music in the songbook as possible. Only then can you begin the process of sifting out the music you want to use for your weekend and make a choice of when and where to introduce it. Consult with the Rector regularly about the music that you can and/or want to use.

The selection process can best begin with the songs to be used for your team meetings. This is the ideal time for the songs that are not frequently sung to be introduced. This is also a good time for the music cha to teach some background about the songs. This is also the time to work out the kinks in various songs, and when special styles or approaches to a song can be presented to the team. This equips the team to assist you in your teaching of the music to the participants.

The music cha begins during the team meetings to notice the dynamics involved in music selection. You will understand how to place a song within worship...what is an appropriate gathering song, a communion song...what songs simply do not fit the context of the Eucharist at all...how might a song be sung differently when used as a communion hymn. You may also tie your music in with the liturgical season being celebrated during your team meetings and, thereby discover another vantage point for looking at the music. The music cha should be aware of the lectionary used at each Eucharist and should select music that is compatible and heightens the experience of the spoken word.

All during team training, the music cha is learning the selection process. You are also learning about your team and what music best fits its particular character. Careful attention to this song selection for the team meetings will facilitate the selection process for your weekend music.



When you are ready to begin the process, acquire a complete schedule from your Rector so that you know when music is planned each day and about how much time is allotted. You will need two types of music--social and Eucharistic. "This Land Is Your Land" is a social song; "Let Us Break Bread Together" is Eucharistic. Then you must divide the songs you want to use among the three days with careful attention to fitting the songs to the theme of the day and enhancing the emotional impact being created by that theme. Also consider references to any songs mentioned in a Rollo.

A word of caution here: planning of music does not mean there is no room for spontaneity. Careful preparation and thorough knowledge of the weekends progression makes the occasional spontaneous song much easier to handle. Good planning fine tunes your instinct and allows you much more freedom to respond.

Now, let's look at the specific character of each day. Thursday night requires "getting together" type songs--songs that may already be familiar to many of the participants. They are to be social in nature. These are songs that unite the group and help make the participants comfortable. They are songs that put people at ease --non-threatening. Some "campfire" type songs are appropriate on Thursday night.

The overall theme of Friday, is the ideal of the Christian living the life of grace. This day is low key! The music should not be threatening. It should present the concept of community, since that is what we are in the process of carefully building throughout the day. Songs should be easy to teach. They should speak to the reality of grace in our lives. They should comfort and unite. They should present the image of a world transformed by the Christian ideal.

On Saturday, the theme of the day is the grace filled life made possible by the love and character of Jesus. The songs should reveal the character of Jesus the man, the Savior, the Redeemer, the Lover, and the Foot Washer. The community is now formed, and they are ready to sing, "Have You Seen Jesus, My Lord", and respond with "He's Here In Plain View." They are ready to celebrate a Lord who carried a cross to show us how much He loves us. The community is protected from the intrusion of the outside world and they still have one more day before they must return to it. Saturday is the time for emotionally charged music. It is safe to cry. It is safe to allow the emotion of a song to transport you to a greater depth. The community is there. Jesus is there.

On Saturday you also have time for teaching more demanding songs. The participants have begun to enjoy the singing and aren't afraid to tackle something new and more difficult. They know you now and trust you to teach them well.

The theme of the third day is the participants' presence in the world and relationships with others. They know and trust Jesus. Now they need to look at the world with this transformed vision. The songs this day should bring the world back in. They should carry the participants back to their world and encourage evangelization. The music on Sunday should be "up" and joyful and should speak to the marvelous possibilities that are ahead for the renewed participants. And remember the participants are tired! They are vulnerable. They need your encouragement. They need your joy.

Music is an incredibly beautiful dynamic in the wonderful framework of a Via de Cristo weekend. Cherish it and let yourself be used as an instrument to enrich this experience for everyone present. Let the love of God permeate the musical offering that you as the music cha have to bring.

### **A few special thoughts to remember:**

- You are the message as much as the song itself. Stress to all team members that even the most beautiful songs can fall flat, if your heart is not with the message. Your body language and "invisible self" will give you away.
- You must be comfortable with whatever songs you sing, or whatever actions you do. A "really neat thing" that someone else did with a song may not work for you if you're not comfortable with it. **BE YOURSELF AND GOD WILL USE YOU!**
- In music the term "joyful" does not always mean loud and/or fast. Joyful means *intense* which comes from the heart and soul of people. This is especially true in serenades. The excitement can be in your voice and the songs still remain a serenade and not become a reveille.
- If someone says, "I learned that song another way" (implying the correct way), that's okay. Tell them that one of the beautiful aspects of music is that there are many variations in the tunes. Let them know that you are happy to give them the opportunity to learn another variation. (Even John Denver didn't sing his songs the same way he wrote them!)
- Problems with specific words in songs, i.e., brothers/sisters/neighbors/etc. This may be encountered on women's weekends. Please keep in mind that copyrighted songs *must always* be reprinted with the original words. Face the issue, and change "brothers" to "sisters" if you wish. Treat the subject lightly as possible and let the participants choose whatever word they care to sing. If you make one or the other mandatory, it may get difficult. God doesn't care if some are singing "neighbors", and others are singing "sisters" or "brothers"? If you're not uptight about the issue, no one else will be either (at least not for very long).
- Be flexible with your song schedule and be aware of what is going on around you on the weekend. As the weekend progresses into Sunday, you may feel that a particular song for Sunday seems more appropriate than one on your schedule. Of course feel free to change the schedule. You'll probably find that the Spirit is right -- God knows what He is doing.
- One final note for information only. The word "amateur" comes from the word "love". A good motto is, "What I lack in talent I make up for in enthusiasm." If you have any doubts about your abilities, remember this -- your message is your love! The participants will remember your love longer than they will remember (or care) whether or not you missed an F#.

### *Music During Worship*

The spiritual director presiding should be consulted as to when songs will be songs during worship. These songs need to be consistent with the songs chosen for the weekend. Instruments accompaniment should be kept to a minimum in the Chapel. Also, a cappella echoes beautifully in the Chapel.

### *Music in the Chapel during Rollos*

This practice is discouraged. The reason that we are in the Chapel during Rollo is for prayer. Constant prayer. If a rollista requests a song that is extremely meaningful to them in their lives and looks upon it as prayerful and spiritual, it is up to director can to consider this request.

### *Choice of Songs*

Songs should be limited to those in the *Songs and Creations* books. Before the weekend, the Rector and head music cha need to decide what songs will be sung during the weekend. Only about 10 to 15 songs should be chosen. Most of the songs will be new to the participants so they need to be repeated several times so that the participants can reach a comfort level and sing with enthusiasm. The better at the participants know the songs, the more they can become involved in the song, the greater the opportunity for the song to speak to the participant.

Also, the serenade will be more meaningful if the songs sung are familiar. The Rector should make sure that the songs sung at the serenade be those they have sung on the weekend. During the weekend the music cha needs to be in charge of song selection, not the participants. Opening up for requests from the participants can only lead to confusion.

### *Copyright Laws*

Any music used during the weekend, whether in the Rollo room, Chapel worships or closing should be from the "Songs and Creation" books or can be from the Lutheran book of worship. No copying of songs on separate sheets is permitted without Secretariat approval for copyright purposes.

The law is very specific and we will not break the law. If a song is public domain, it can be copied, but no other songs can be retyped any used unless expressed copyright permission has been received and is on file. Please make sure this law is strictly followed.

The author of *Songs and Creations*, Yohann Anderson, has given Good News! Via de Cristo permission to copy any songs from this book for weekend use.

### *Summary*

*Music is a way of communicating.*

- Singing is communicating at the deepest level. It helps people connect with themselves and then with others.
- Singing gets the physical side connected with the thinking side to provide personal wholeness.
- Singing allows people to give expression to their feelings.
- It brings people together in a common language. It is a terrific "ice breaker" and helps relieve tension.

*Creating an atmosphere for participation.*

- What do you want to have happen? You can't *make* people sing. You set up the atmosphere and allow them to sing. It's already a part of everybody.
- Singing encourages learning. It opens up people to give and take.
- Songs should be appropriate for the occasion or subject under discussion.
- People need to feel at ease to sing. Create an atmosphere that is safe, non-intimidating and supportive. One of the ways to put the participants at ease and eliminate any feeling of intimidation is by the use of songbooks or song sheets. *Everyone* should use a songbook, even if you know the song from memory. (This includes the music cha).
- When people won't sing music is usually not the problem. When there is a problem, it is usually the attitude of the song leaders as creators of the atmosphere. Good group dynamics are practiced when there is a blend of enthusiasm, a willingness to be light-hearted, and a releasing of the flow. An atmosphere will be created for involvement and people will sing naturally.

What follows is a list of appropriate song suggestions for different times. It is intended as a helpful resource and is not all-inclusive. Some songs are more appropriate than others. Keep in mind that some songs affect men and women differently. Team meetings will be helpful in determining the unique character of each weekend.

#### *SONGS FOR WORSHIP*

Abba Father *	Alleluia
Bind Us Together*	Sanctuary
Spirit Song*	I Love You, Lord Jesus My Lord*
Just As I Am*	Let Us Break Bread Together
Through The Love	Morning Has Broken
Sing Alleluia To The Lord*	Surely The Presence *
Weave*	Here I Am Lord*
Amazing Grace	They'll Know We Are Christians
This Is My Father's World	Beautiful Savior
Blessed Assurance	Christ The Lord Is Risen Today
He's Got the Whole World	How Great Thou Art
I Am The Light Of The World	I Am The Resurrection
Jesus Loves Me	Kum Ba Ya
Shine Jesus Shine	Open Our Eyes, Lord*
Our God Reigns*	Pass It On
Seek Ye First	Something Beautiful
Spirit Of The Living God	What A Friend We Have In Jesus

(\* - not suggested for Friday)

#### *IDEAL*

They'll Know We Are Christians	Seek Ye First
Softly And Tenderly	Morning Has Broken

#### *GRACE 1 The Nature of Grace*

Amazing Grace	Father, I Adore You
What A Friend We Have In Jesus	He's Got The Whole World
Kum Ba Ya	Jesus Loves Me
Softly and Tenderly	This Is My Father's World
They'll Know We Are Christians	

#### *LAITY*

Pass It On	Give Me Oil In My Lamp
This Little Light Of Mine	In Christ There Is No East Or West
Here I Am Lord	Seek Ye First
They'll Know We Are Christians	When The Saints Go Marching In

*GRACE 2 GRACE IN ACTION*

Abba Father  
Pass It On  
Jesus Loves Me  
Softly And Tenderly

Spirit Of The Living God  
Something Beautiful  
Freely, Freely

*PIETY*

Abba Father  
Give Me Oil In My Lamp  
Pass It On  
Awesome God  
Seek Ye First  
Spirit Of The Living God  
Here I Am Lord  
Sanctuary

Father, I Adore You  
Have Thine Own Way Lord  
Our God Reigns  
Make Me a Channel of Your Peace  
Something Beautiful  
This Little Light Of Mine  
They'll Know We Are Christians  
I Love You Lord

*STUDY*

Abba Father  
Give Me Oil In My Lamp  
Open Our Eyes Lord  
Thy Word

Abba Father  
Something Beautiful  
Seek Ye First

*GRACE 3 - MEANS OF GRACE/WORD AND SACRAMENT*

Amazing Grace  
Be Not Afraid  
Bind Us Together  
Today  
Father, I Adore You  
How Great Thou Art  
Here I Am Lord  
Jesus My Lord  
Kum Ba Ya  
Lord The Light Of Your Love  
Open Our Eyes Lord  
Sing Hallelujah To The Lord  
Spirit Of The Living God  
The Old Rugged Cross

Beautiful Savior  
Blessed Assurance  
Christ The Lord Is Risen  
What A Friend We Have In Jesus  
Were You There  
Weave  
Jesus Loves Me  
Just As I Am  
Through The Love  
Majesty  
Our God Reigns  
Softly And Tenderly  
Surly The Presence Of The Lord

### *ACTION*

Abba Father  
Our God Reigns  
I Am The Light Of The World  
In Christ There Is No East Or West  
Awesome God  
Let The Son Of God Enfold You  
Make Me a Channel of Your Peace  
This Little Light Of Mine  
Here I Am Lord

Bind Us Together  
Give Me Oil In My Lamp  
He's Got The Whole World In His Hands  
Jesus My Lord  
Shine Jesus Shine  
Pass It On  
This Is My Father's World  
Weave  
They'll Know We Are Christians

### *GRACE 4 – OBSTACLES TO GRACE*

Abba Father  
Bind Us Together  
Something Beautiful  
Weave  
Make Me a Channel of Your Peace  
Just As I Am  
Spirit Song

Be Not Afraid  
Have Thine Own Way Lord  
I Am The Light Of The World  
Seek Ye First  
Jesus Loves Me  
Lord, The Light Of Your Love  
Pass It On

### *LEADERS*

Abba Father, Send Your Spirit  
Give Me Oil In My Lamp  
I Am The Light Of The World  
Lift High The Cross  
Pass It On  
This Little Light Of Mine  
Spirit Song

The Church Within Us  
Here I Am Lord  
Jesus My Lord  
Shine Jesus Shine  
Make Me a Channel of Your Peace  
Weave

### *ENVIRONMENT*

Abba Father  
We Are The Family of God  
I Am The Light Of The World  
They'll Know We Are Christian  
Pass It On  
O Let The Son Of God Enfold You  
This Is My Father's World  
Weave

Abba Father  
Give Me Oil In My Lamp  
Jesus My Lord  
Lord The Light Of Your Love  
Prayer Of St. Francis  
Surely The Presence  
This Little Light Of Mine  
Here I Am Lord

*GRACE 5 - LIVING IN GRACE*

Amazing Grace  
Blessed Assurance  
Christ The Lord Is Risen Today  
Father I Adore You  
How Great Thou Art  
I Am The Light Of The World  
Here I Am Lord  
Jesus My Lord  
Kum Ba Ya  
Shine Jesus Shine  
Open Our Eyes Lord  
Sing Hallelujah To The Lord  
Spirit Of The Living God  
Sanctuary

Be Not Afraid  
Bind Us Together  
Spirit Song  
Were You There  
What A Friend We Have In Jesus  
I Am The Resurrection  
Jesus Loves Me  
Just As I Am  
Weave  
Majesty  
Our God Reigns  
Softly And Tenderly  
Surly The Presence

*CHRISTIAN COMMUNITY IN ACTION*

Freely, Freely  
Here I am Lord  
They'll Know We Are Christians

We Are Family Of God  
I Love You With The Love Of The Lord  
Will The Circle Be Unbroken

*TOTAL SECURITY/FOURTH DAY*

Be Not Afraid  
Surly The Presence  
Weave  
Sanctury  
His Banner Over Me Is Love

Bind Us Together  
Jesus My Lord  
They'll Know We Are Christians  
I Love You Lord  
Awesome God

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# Appendices

## Glossary of Via de Cristo Terms

Via de Cristo continues the tradition of the Cursillo® movement that began in Spain. Many terms used in Via de Cristo, therefore, have Spanish origin. Individual Via de Cristo communities have their own separate traditions and do not use all of these terms. These are shared to assist our mutual understanding across the movement.

**Abrazo** [ a bra zo]: an embrace or hug

**Acts of Piety**: an outflow of our relationship with God, they demonstrate our love for Him. They are actions that help us to direct our whole life to God.

**Actual Grace**: former name of the Grace 2 talk

**Agape Dinner**: a special dinner served to the participants usually on Saturday of the Weekend. Some communities serve a late evening snack with beverages called the Agape Feast. Another tradition has the participants serve each other.

**Apostolic Action**: any action undertaken for the specific purpose of improving a situation or helping others to grow and strengthen their faith in Christ. It involves setting a Christian example, witnessing, sharing, encouraging and supporting. The Via de Cristo phrase “make a friend, be a friend, and bring your friend to Christ” is normally seen as one way of Apostolic Action. However, it can be any action which improves an environment, the customs, the way people relate to each other, etc., in order to make them more in line with the gospel. Apostolic Action is one of the three facets of a Christian’s life. The other are Piety and Study.

**Arise**: a psalm set to music by Father Gelineau, sung to usher in a speaker as well as awaken participants on Sunday morning.

**Assistant**: A table group leader on the Weekend. See Group Leader.

**Auxiliary**: a group leader on the Weekend. See Group Leader.

**Participant**: see Participant.

**Celebration**: see ultreya.

**Cha, Chacha, Chacho** [ cha, chah chah, chah choh]: Spanish for “tea,” “maid,” and “lad,” respectively. Refers to members of the servant team, palanca team, kitchen team, or Fourth Day Team serving inside and outside the Rollo Room.

**Clausura** [clau sure ah]: Spanish for “closure.” In the Via de Cristo Weekend, it is a service which the new weekend participants meet the forth day community to reaffirm their baptismal vows and recommit themselves to the Christian life. It is also called the Closing.

**Closing**: see Clausura.

**Conference Room**: where the talks are presented during the Weekend. It is usually called the Rollo Room after Thursday evening.

**Convener**: the lay leader of the governing organization within a Via de Cristo community. Some call this person the Lay Director of President.

**Cursillista** [ ker see yee sta]: Spanish for a “short course student.” A person who is attending or has attended a Three Day Weekend or Cursillo®. See Pilgrim.

**Cursillista Table Leader**: a group discussion leader during a Via de Cristo Weekend. See Group Leader.

**Cursillo®** [ker see yo]: Spanish for “short course.” Note that the capitalized word Cursillo is registered in the U.S. Patent and Trademark Office by the (Roman Catholic) National Secretariat (of the Cursillo® Movement), Dallas Texas. Via de Cristo is the name of the Lutheran expression of the Cursillo movement. The word cursillo is usually used as an adjective in English speaking Cursillo® movements.

**Cursillo de Cristiandad** [ker see yo day crees tyahn dahd]: Spanish for “short course in Christianity.”

**De Colores** [day coe low race]: Spanish for “the colors.” De Colores is the title of a Spanish folk song used as a traditional song at Via de Cristo gatherings. The song reminds us of the colors and the glory of God’s creation and grace.

**Decuria** [day cure ee ah]: Spanish for “group of ten,” the small table group (usually less than ten) on a Weekend. It is an adjective (sometimes a noun) for the summary and poster presentations on Friday and Saturday evenings on the Weekend.

**Dominant Professor:** lead table professor.

**Environment:** refers to the people, ideas, and relationships surrounding each person. It is also Rollo #11, the seventh lay Rollo of the Weekend.

**Environmental Group Reunion:** a group reunion of Christians who share an environment together, such as a place of work, a church, or a neighborhood.

**Fourth Day:** the rest of one’s life following the Weekend.

**Fourth Day Community:** includes all who have attended a Via de Cristo or Cursillo® Weekend.

**Fourth Day Rector:** leader of a Fourth Day Team which is responsible for greeting the Fourth Day Community on the Weekend. Also responsible for equipment and facilities.

**Fourth Dayers:** members of the Fourth Day Community.

**Grace:** God’s unmerited love and protection bestowed freely and abundantly on mankind. This is the title of all clergy talks on the Weekend, Grace 1 thru 5

**Grace in Action:** former name of the Grace 2 talk

**Group Leader:** the leader of the small discussion group or decuria on a Via de Cristo Weekend. Other terms are table leader and professor. There may be more than one leader in a group. A group leader may be a rollista or speaking professor. A group leader who does not give a rollo is a silent group leader, cursillista group leader, associate professor, support professor, auxiliary or assistant group leader.

**Group Reunion:** see Reunion.

**Grouping:** see Reunion.

**Habitual Grace:** former name of the Grace 1 talk.

**Head Cha:** leader of the servant team on the Via de Cristo Weekend. See also Palanca Rector, Head Server, or Cha.

**Head Cook:** leader and head chef of the kitchen team. Also known as the Kitchen Rector, or Kitchen Cha.

**Head Server:** leader of the servant team (see also Palanca Rector or Head Cha). May be the dining room leader.

**Kitchen Cha:** see Head Cook.

**Lay Director:** the lay person who is the leader, convener or president of a governing organization or secretariat of a Via de Cristo community.

**Leaders:** in the Via de Cristo sense, all believers who, with the help of God, seek to change their lives, and, by the personal influence of their Christian lives, their environments.

**Mañanitas:** [mahn yah nee tas]: Spanish for “the early morning.” Las Mañanitas is the title of a Spanish folk song sung early in the morning to celebrate a birthday or other special occasion. Mañanitas is the name of the morning wakeup on the last day of the Weekend.

**Means of Grace:** the vehicle God uses to bring to humans his revealed will and saving love. Lutherans identify two means of Grace (1) the Word of God, and (2) the Sacraments (Baptism and Holy Communion).

**Method:** The process through which the movement is implemented, individually by believers living what is essential for being a Christian, and collectively in the reunions and ultreyas.

**New Cursillista:** a participant who is attending or has just completed a Via de Cristo Three Day Weekend.

**Non-Dominant Professor:** Assists the Dominant Professor.

**Palanca** [pah lahnk ah]: a direct word from the Spanish, meaning “lever.” In the Via de Cristo, it means an outward expression of agape love through prayer and sacrifice which is offered to God in petition for grace, so that as apostles we may accomplish more than we would be capable of otherwise.

**Participant:** a person who is attending a weekend for the first time. Other terms include: new cursillista, weekender, participant, pilgrim and guest.

**Piety:** the direction of one’s whole life to God. Piety, along with Apostolic Action and Study, is one of the three facets of a Christian’s life.

**Pilgrim:** the name given to those attending a Weekend. Also a name given to a person living out her faith in the Fourth Day.

**Pilgrim’s Guide:** a spiritual guide book used on most Via de Cristo weekends; may also be used as a Fourth Day devotional aid.

**Post-Weekend:** the perseverance part of the method, sometimes called the Fourth Day, where the group reunions and ultreyas are structured and offered to the participants for their growth and support.

**Pre-Weekend:** the phase of the movement that involves the studying of environments, the selection of participants, and the preparation of participants for the Via de Cristo Weekend.

**Professor:** a table group discussion leader on the Three Day Weekend.

**Rector:** a lay person who directs the activities of the Weekend.

**Renewal Group:** see Reunion.

**Reunion** [reh oon yohn]: the weekly meeting of believers in a small group to share the week's experiences of piety, study, and apostolic action. Members of small groups support, encourage, and challenge each other to grow in faith and to evangelize their environments.

**Reunion Card:** a small wallet size card filled out on the three day weekend by the participant which she makes commitments to active piety, study and apostolic action. The Reunion Card serves as a structure for group reunion.

**Rollo** [roy oh]: a colloquial Spanish word meaning "bore." In the Via de Cristo, Rollo refers to the talks given on the Weekend. It is a sharing rather than a lecture or preaching.

**Rollo Room:** the conference room on the Three Day Weekend where the talks are presented.

**Rollista** [roy eest ah]: one who gives a rollo. Also called a speaking professor.

**Secretariat:** the governing board for a Via de Cristo community. May be called a council.

**Send-Off:** in some communities, a prayer meeting of sponsors, participants and team at a pre-determined location in which the participants and team are sent off, usually in a bus, to the actual site of the Weekend. It is also a prayer of intercession of the Holy Spirit for the rollista before giving a rollo.

**Serenade:** on Saturday, when the Fourth Dayers bless the participants with song at the Agape Dinner; on Sunday morning, when the Fourth Dayers awaken the participants with song; or on Sunday evening at the final mealtime, prior to the Clausura, when the Fourth Dayers and sponsors surprise the participants with song.

**Servant Community:** those who serve outside the rollo room on a Weekend. Also the Fourth Dayers who serve in their environments and who come in for the serenade and the Las Mañanitas on the three day weekend.

**Servant Team:** may be composed of several teams. One such team is a Palanca or Sacristan team responsible for piety and chapel services on the Weekend. Others may be kitchen team and/or a Fourth Day team responsible for equipment and facilities.

**Service Sheet:** see Reunion Card.

**Speaker:** a rollista or professor.

**Spiritual Director:** one who, through the help of the Holy Spirit, guides and helps other Christians to grow in faith in their spiritual journeys. Spiritual directors are ordained pastors. The Head Spiritual Director is usually Lutheran.

**Sponsor:** a Fourth Dayer who accepts responsibility for sponsoring a participant. Responsibilities include helping and praying for a new cursillista before, during and after the Weekend. After the Weekend, the sponsor is important for helping the participant find a group reunion and participate in Ultreyas.

**Study:** an action that helps a Christian grow in understanding and faith in God's plan. Study, along with Apostolic Action and Piety, is one of three facets of a Christian's life.

**Table Cha:** responsible for taking care of the needs of one table group on the Weekend.

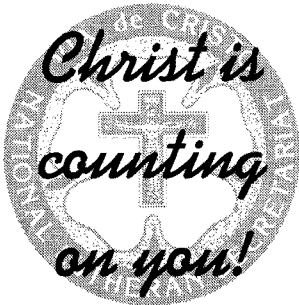
**Table Group:** a small group that meets at a table on the Weekend. See Decuria.

**Table Leader:** the group leader of the small group or Decuria on the Weekend. See Group Leader.

**Ultreya** [ul tray ah]: Spanish term meaning preserver. A reunion of group reunions and of those who are not currently in reunion. Its purpose is to give and receive encouragement for living out one's faith in the Fourth Day by having experienced people tell how they evangelize their environments. May also be called a Celebration.

**Via de Cristo:** [bee ah day cree stow]: a Spanish term meaning "the way of Christ." Via de Cristo is the name of the Lutheran expression of the Cursillo® movement of the church. Used as a noun, it refers to the entire movement and organization of affiliated communities. Used as an adjective it modifies nouns such as weekend, method, Fourth Day and other aspects of the ministry.

## Group Reunion Card

<p>Pray together in closing:</p> <p><b>Prayer of Thanksgiving</b></p> <p>We give you thanks, Lord God Almighty, for all the benefits you have given to us; to you who live and reign forever and ever! Amen</p> <p>I pray that all my intentions, actions and works of this day may be directed solely to the greater glory of God's divine majesty. May the grace of God dwell always in me!</p> <p><b>Prayers/Altar Visit</b></p> <p>Praise, Thanksgiving, Confession, Intercession and Petitions.</p> <p>Lord's Prayer</p> <p>Sharing of the Peace</p>	 <p>Name: _____</p> <p>Weekend table and date: _____</p>	<p><b>Group Reunion</b></p> <p>Come, Holy Spirit, fill the hearts of your faithful and kindle in us the fire of your love. Send forth your Spirit, and we shall be created, and you shall renew the face of the earth.</p> <p>O God, who by the light of the Holy Spirit instructs the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever rejoice in his consolations; through Christ our Lord.</p> <p style="text-align: right;">Amen</p>
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<h2 style="text-align: center;">My Balanced Weekly Plan for Growing In God's Grace</h2> <p style="text-align: center;"><i>"I can do all things through Christ who strengthens me" (Phil. 4:13)</i></p>		
<p><b>Our Piety</b></p> <p><i>"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest." (Matt 11:28)</i></p> <ol style="list-style-type: none"> <li>With what spiritual aids have you nourished your vital union with Christ this week?            Congregational Worship/Communion            Morning Offering/Evening Thanks            Devotions, Meditation and Prayer            Examination of Conscience            Altar/Chapel Visit            Family Prayer            Blessing Before Meals            Spiritual Direction            Other</li> <li>What was the moment you felt closest to Christ?</li> <li>What is your plan for next week to deepen your piety?</li> </ol>	<p><b>Our Study</b></p> <p><i>"If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free." (John 8:31)</i></p> <ol style="list-style-type: none"> <li>What have you studied this week to better understand Jesus Christ and his mystical body, the church?            Adult Education Class of Congregation            Bible Study Course            Private Bible Study            Bible Commentaries            Books on the Christian Faith &amp; Theology            Christian Periodicals            Pastor Guided Reading            Other</li> <li>What was the most helpful Spiritual insight from your study?</li> <li>What will be your plan for next week to enrich your study?</li> </ol>	<p><b>Our Action</b></p> <p><i>"As the Father has sent me, so I send you." (John 20:31)</i></p> <ol style="list-style-type: none"> <li>What have you done this week to share Christ with the world so that others might know his saving love?            How have you witnessed to the gospel in:                family      workplace                profession      total environment            In what way were you successful?            In what way were you disappointed?</li> <li>What have you done to bear the burdens of others in obedience to Christ?</li> <li>What was the moment of your most burning witness? most sacrificial service?</li> <li>What is your plan for next week to enlarge your witness and service?            Plan a Reunion Group activity.</li> </ol>

## The Call To A Balanced Christian Life by C. Peter Setzer, DD

The three legged milk stool appears at Via de Cristo weekends to illustrate the essential and interconnected features of the Christian life -- piety, study, and action.

Founders of the method didn't just pull these three words out of a hat. They represent something foundational in the Christian life. To illustrate the point during the keynote address at the recent annual meeting, I projected onto a large screen the first five tiers of a diagram, entitled, "Charting the balanced Christian life."

Charting the Balanced Christian Life			
Via De Cristo Emphasis	Piety	Study	Action
Human Function	Feeling	Thinking	Doing
Human Capacity	Emotional	Rational	Volitional
Human Anatomy Used	Heart	Head	Mouth Hands
Extreme Forms: Heresy	Emotionalism Quietism	Rationalism Scholasticism	Activism Moralism
Congregational Ministries	Worship	Education	Evangelism Social Ministry
Character of God	Immanence	Transcendence	Historical
Credal Marks of the Church	ONE		
	Holy	Catholic	Apostolic

The second tier of words matches the legs of our milk stool to the three basic human functions. Our "feeling" relates to piety, our "thinking" relates to study and our "doing" relates to action.

The third tier shifts the focus to a closely associated capacity, the "emotional," "rational" and "volitional." The point here is to illustrate that piety, study, and action, together comprehensively embraces our entire human experience.

If we want to wax poetic, we can describe the three functions in terms of our body parts traditionally ascribed in literature. The "heart" is this center of our emotional self, the "head" is this center of our rational self, and the "hands" are descriptive of our self-reaching out to relate to others.

The Action emphasis in Via de Cristo is of two kinds, witness and service, so we need two body parts to provide complete coverage. "The mouth" refers to the verbal proclamation of the gospel and our invitations to bring others to Christ.

The fourth tier names the "heresy" (false teaching) that results when we dwell exclusively in one of the three areas to the neglect of the other two. All of these distortions of the faith can be traced

throughout Christian history and are currently a threat to the church and the Via de Cristo movement.

For instance, European Christianity in the generation after Martin Luther became weighted too heavily in the middle area, "study." Historians call it the "scholastic period" because it is noted for its intense scholarly activity. Lutheran preachers of this period delivered sermons that were directed more to the head than addressing the heart or motivating Christian action. Reason was highly valued; emotions were regarded with suspicion. The Christianity that resulted was aloof, intellectual, cold and often moribund. Scholastic leaders in the church inadvertently mirrored the "rationalism" in philosophical circles that they were trying to counteract.

The pietism movement that followed attempted to regain the lost balance by emphasizing matters of the heart, the subjective experience with Jesus. On the action side they emphasized missionary activity and charitable works, and formed institutions for both purposes. Unfortunately, the intellectual aspects of the faith were often neglected. People, who dwell entirely in the piety area, neglecting study and action, probably deserve the charge that they are emotionalists and quietists. With respect to political action, Lutherans in general have been charged with "quietism."

"Activists" are those who care little for matters of faith and care little for learning to think clearly about the faith. Performing social and political action in the community, perhaps in the name of Christ, is their passion.

A related heresy is "Moralism," a false perception that what really matters in Christian life is being good, or doing good. Moralists duck out on God's redemption through Christ. They would rather do it themselves!

The charting of these heresies warns us to avoid becoming "unbalanced" in our Christian life, emphasizing one area to the neglect of the other two. Unfortunately, such balance does not come naturally to us. Most of us, if we are strong at all, will be strong in one of the three areas and weak in another. Preferring success, we continue to operate in the area of our strength and avoid the area of our weakness. So the imbalance worsens. Via de Cristo provides a method to help us gain needed balance, by offering a group reunion that equally stresses piety, study, and action. The other pilgrims hold us accountable for overcoming our weaknesses and growing into a healthy balance.

Tiers six through nine in the chart were not included in the keynote address, but were explained to the pastors in the spiritual directors' committee meeting. Tier six assigns the congregational ministry most associated with that area. Reading across the tier, a pastor or layperson will take note that the four key ministries of the Christian congregation are included, "worship," "education," "evangelism" and "social ministry." Healthy congregations are strong in all four areas, and so are healthy individuals.

Tier eight occurred to me during a talk by our Bishop in the North Carolina Synod to a group of Via de Cristo pastors who had gathered at Synod headquarters to confer about the movement and seek his guidance and support. He noted that historically, Lutherans are better with intellectual dimensions of the faith than we are with the emotional. We do best at theology and catechism. Via de Cristo strives to address the heart more effectively. But in the process we need to be alert that we do not lose touch with the transcendent dimension of God, the majesty and mystery. The "historical" dimension of God in the third column under action reminds us that the God of the Bible enters into history with mighty acts of deliverance.

My Bishop, again, suggested the final two tiers. He often calls the contemporary Church to demonstrate the marks of God's Church as described in the Nicene Creed. We are each internally a unity of piety, study, and action, and "one" as a Church body in the Spirit. "Holiness" relates to piety, "Catholic" to study, (in the sense that what we believe and teach is first checked out with the whole church), and "Apostolic" to action, (we even call it that, "Apostolic Action").

So we see the trinitarian model operating at many different levels, an observation that I hope and pray expands our appreciation for the Via de Cristo method and ignites a passion for using it as a tool for renewal of individuals, Church, and society (our "environments")!!!

### **What are the strong points of the Group Reunion Card?**

1. Group Reunion Card -- A title more descriptive of what we actually use, this is the official name for the card. The "Service Sheet" will be discontinued. Its history goes back to a time early in the movement when two forms were given each person attending a weekend, a card and a service sheet. The two evolved into one form years before most of us came into the movement. The Group Reunion Card provides the "agenda" for the weekly group reunion. "Order of Reunion" on the old card was often misunderstood to be referring to the prayer for the Holy Spirit. Hence, the heading on the front panel of the Reunion card: "Group Reunion".
2. The Opening Prayer Is Printed In Optional Responsive Reading Format. Originally, the first half of the prayer was arranged in classic versicle form, similar to the fashion printed in the Reunion card with the second and fourth line in bolder type. The third and fourth lines are from Psalm 104:30. The prayer for the Holy Spirit, an ancient collect, begins with "O God, who by the light..." Hence, some early forms have the invitation, "let us pray" immediately preceding them. The versicles and prayer are on the front cover to permit room for a balanced presentation of PIETY, STUDY and ACTION on the inside panels.
3. Balance – The Reunion card is arranged so that PIETY, STUDY and ACTION, basic components of the Christian life, are each assigned one of the three inside panels of the card. As the card is "balanced" in appearance, so we who are prone to over emphasized one area to the neglect of other areas, are to encourage one another to a healthy balance in our daily discipleship.
4. "My Balanced Weekly Plan For Growing In God's Grace" is printed across the top to make the point that the "plan" embraces all three areas, PIETY, STUDY and ACTION. Its placement near the end of the old card left many with the impression that the "plan" applied only to Apostolic Action.
5. Four Scripture Passages give the card solid biblical undergirding. "I can do all things through Christ who strengthens me" (Phil. 4:14) brings back a verse quoted in earlier versions of the card. A verse dear to the hearts of many, it was originally directed at piety, but here applies to the entire three-part plan for growth, and makes the point that our efforts to grow will be self-serving and futile unless inspired and directed by Christ himself. The other three verses are carefully chosen to focus on one aspect of the Christian life.
6. "My Balanced..." and "Our Piety", Etc. Both singular and plural possessive pronouns are used to reflect both the individual and corporate character of the reunion group. Each individual has a plan for growth, but there is accountability expected of one another in the reunion group. The "your" in the heading of each major section focuses us on listening to and encouraging the other pilgrims.

## **The First Panel -- Piety**

1. Under "Our Piety", Matthew 11: 28 quotes Jesus' invitation to come to Him, where true piety is nurtured in a "vital union with Christ," a phrase Luther often used synonymously with "faith."
2. Emphasis On Congregation -- although most pilgrims are leaders in their congregations, and most pastors use the movement as a tool of parish renewal, the word "congregation" does not appear in the old card. "Congregational Worship" is the first "aid" under the piety section of the Reunion card, underscoring the intent of the Via de Cristo movement to strengthen the local congregation rather than compete with it for the time and commitment of our pilgrims.
3. Evening Thanks -- a prayer of thanks at the end of the day may be as important as a morning offering at the beginning. Let bookends of prayer enrich our days!
4. Devotions -- this added aid suggests use of traditional devotional booklets with other family members in the same home, for quality time and spiritual sharing of special joys and needs of the family.
5. Blessings Before Meals -- this tradition of grace before (and sometimes also after) meals extends back to biblical times, originating in Jewish piety. Christians taught by the Lord to pray for "daily bread" rightly receive every meal as from the hand of God. The practice has additional value in family settings and offers a worthy witness in public dining environments.
6. Close Moment With Christ Expanded. Perhaps the most important question on the card is "What was the moment in which you felt closest to Christ?" The question encourages pilgrims to nurture a more conscious sense of the presence of Christ at all times (consider Brother Lawrence's "Practice Of The Presence Of Christ"). Note how the question has comparable forms in the other sections of the Reunion card in questions No. 5 and No. 9.
7. Altar/Chapel Visit -- terminology and practices vary across the Via de Cristo movement. Some Secretariats speak of "chapel visits", meaning prayer in the chapel, other's speak of "altar visits". In old Catholic practice this referred to visits to venerate the Host, but among Lutherans it refers to an individual or reunion group kneeling at the altar communion rail for private or group prayer. The NLS encourages such prayers at the altar as the final act of the weekly reunion group. At the altar the sense of Presence is often most intense and has the greatest impact on the prayers and persons praying. Many pastors conclude their sessions for spiritual direction with such an altar visit with the person who has come for help.

## **The Middle Panel -- Study**

1. Our Study -- Study is done in the context of the Christian community. It is the Spirit inspired reflection of the people who make up the body of Christ as to what it means to be His disciples today. "Our" study reminds us of the unique nature of Christian study, and the aim to share some of the fruits of our study with our brothers or sisters in the reunion.
2. Scripture Text Under Study -- This reminds us all of Christ's invitation to His disciples to study, and promise of benefits to be derived from it. Our study is basically a study of God's Word, and especially of Christ ("If you continue in my word, you are truly my disciples") John 8:31.
3. The Question -- Following the text above, the question is asked (#4), "What have you studied this week to better understand Jesus Christ and His mystical body, the church?" We study Christ, and His mystical body of which we are a part, to come to inspired self-understanding.



4. Expanded Scope Of Study -- Note that the space given to study is identical to the space given to the other two emphases, piety and action. This again encourages a balanced Christian approach with equal emphasis on feelings, thoughts and actions.
5. Adult Education Class In The Congregation -- Church-wide, this is the major study time, and we should encourage it. In addition, most congregations provide a Bible Study course. In my last two parishes, Via de Cristo pilgrims consistently comprise the large majority of participants. They are hungry for it!
6. Private Bible Study -- this encourages Bible study of a devotional character, with rigorous self-examination and personal application.
7. Bible Commentaries -- High on the list, commentaries here stress the fact that the Bible is our primary source of study. We want well-educated heads to inform our pilgrim hearts!
8. Books On Christian Faith And Theology -- Next in rank of importance, books on Christian faith and theology help us think clearly and understand our Lutheran emphasis on grace and justification by faith. Luther's Small and Large Catechisms, the Augsburg Confession and other confessional writings are among our best resources.
9. Christian Periodicals -- "Christian" periodicals, such as The Lutheran and/or The Lutheran Witness, clarify the intent of what was simply "periodicals" in the old card, which could have been anything.
10. Pastor Guided Reading -- In keeping with our respect for the pastor's role as shepherd and "spiritual director" of the congregation, we encourage our lay pilgrims to seek the assistance of their pastor(s) in selecting books that would be most beneficial. Pilgrims need exposure to the best books available.
11. Most Helpful Spiritual Insight -- this question has been added to the study section to parallel the question under piety seeking our closest moment with Christ. "What was the most helpful spiritual insight from your study?" In my experience, my "closest moment with Christ" is often during study time. It may happen while meditating on a devotional in a booklet like "Light for Today." Should I not share both the words from Christ that stirred me, and the personal circumstances that were illuminated?
12. Plan For Study -- The question regarding planning ahead, coming at the end in the old card, is included under each of the three areas in the Reunion card and is tailored for each. "What will be your plan for next week to enrich your study?" I've found that addressing it specifically for each area leads to an increase in initiative!
13. Why Is The Card Green? Green is the color of growing things, and we want to grow in grace. Also we hear frequently of the "green card" carried by immigrants to the United States. As Christians we are just pilgrims (immigrants) passing through. We "belong" by virtue of our baptism, but heaven is our permanent home.

### **The Third Panel -- Action**

1. Our Action -- This third leg of the three-legged milk stool brings our Christian life into healthy balance. Our piety and our study, if centered in the saving Christ, will propel us into *apostolic action*. The word "apostle" in Greek literally means, "one who is sent". After nurturing the disciples for three years in his unique form of piety, and teaching them the truth, particularly becoming the saving Truth through His death and resurrection, Jesus transforms His disciples into apostles; He sends them out into the world to proclaim the great Easter faith. Hence, the Scripture verse in this portion of the card lifts out one phrase of our risen Lord's commissioning of His twelve: "As the Father has sent me even so I send you!"

2. What Have You Done This Week To Share Christ With The World So That Others Might Know His Saving Love? The primary apostolic action is proclaiming Jesus Christ to unbelievers. The method urged in the Via de Cristo: "make a friend; be a friend; bring that friend to Christ." The apostles in the New Testament were first and foremost proclaimers of the Good News of the Gospel.
3. How Have You Witnessed To The Gospel In: Family, Profession, Workplace, Total Environment? While we expect faithful pilgrims to be witnesses to others in their congregation and work through the congregation's outreach ministries, Via de Cristo, historically, emphasizes Christianizing our *environments*. Home and workplace and community are prime locations where our witness needs to be done. Spelling these out specifically for weekly reporting in the reunion group keeps us reminded to tackle the toughest task, making an impact for Christ where the gospel is most alien. If the original apostles had shirked this calling, where would we be?
4. In What Way Were You Successful? In What Way Were You Disappointed? Of course, we are called not to be "successful" but to be faithful. However, much is to be gained in assessing the effectiveness of one's attempt to witness to the grace we have received. Sharing with reunion friends one's "crash and burn" experiences as well, prompts us to depend on Christ and learn from our mistakes.
5. What Have You Done To Bear The Burdens Of Others In Obedience To Christ? This question brings a clearer focus to our apostolic action. There are two forms of action: missionary witness and loving service. The Via de Cristo movement has gained from these twin emphases in the Lutheran pietism movement of the 18th-century. Lutheran pietists coupled their extraordinary missionary efforts (which planted the Lutheran Church in such diverse areas as India and the American frontier!) with compassionate efforts to lift the burdens of the poorest and most needy sufferers in society, e.g. schools for poor children, orphanages, hospitals, etc. Historically, witnessing has been more effective when accompanied with equal effort to lift the burdens of others. Surely, Christ sends us to serve, too! The question asked here provides encouragement to share these "good works" done in response to God's grace.
6. What Was The Moment Of Your Most Burning Witness? Most Sacrificial Service? This question carries out an action-oriented form of the more familiar question, "What was your closest moment to Christ?" Our closest moment with Christ may often be during the process of witnessing to other people about Him. Our hearts may "burn within us" as we share words of faith that open another person to the presence of Christ. The question here nudges us into describing those faith moments in more detail for the edification of others. Likewise, the "close moment to Christ" may be experienced while feeding the hungry at a food kitchen, or building a Habitat house.
7. What Is Your Plan For Next Week To Enlarge Your Witness And Service? Note again, how each of the three sections of the card calls for planning. The old card included it at the end, when time was running out for reunion groups. Planning holds our feet to the fire. It urges us to take initiative so that next week I will not be caught again with no significant action to share with my friends. It also enlists the prayer support of the reunion group for the challenging action I plan to take.
8. Plan A Reunion Group Activity -- This is not intended to be a social event. It may be a combined visit on a lonely sufferer, a common helping ministry in the community, a joint witness project (canvas the neighborhood, or the office area, or plan to invite all the persons in a common profession in the community to attend a weekend together)!

9. Prayer of Thanksgiving -- This prayer is used widely in reunion groups across the nation. The second petition is really a statement of commitment and recalls the GRACE that saves, comforts, and equips us for witness and service.
10. Prayers/Altar Visit -- Some reunion groups meet in places where there is no altar available. Whenever possible, pilgrims are encouraged to end their groups by going to the altar where they are weekly nurtured in Word and Sacrament, to kneel together and lift one another up in prayer. Groups that do so, witness that the prayer experience is more intense when kneeling "on holy ground" so rich in spiritual symbolism.
11. Praise, Thanksgiving, Confession, Intercession And Petition -- I will never forget hearing a person say, after dropping out of his reunion group, "the prayer time was boring. It was the same old petitions, over and over, repeated by each person." If all persons will keep these five dimensions of prayer in mind, they will find their prayer life expanding in many directions, especially as they are applied to the matters just shared in the reunion group.
12. Lord's Prayer And Sharing Of The Peace -- What a great way to end prayers at the altar! Embrace one another in love and bless them on their way!
13. Christ Is Counting On You! This reminder, printed on the backside of the reunion card repeats the charge given when the crosses are presented during the weekend. Seeing the words again brings flooding back wonderful memories of that grace filled hour. The National Via de Cristo Seal is in the background. The old card had no identifying marker of the Lutheran movement. Our version, similar to Luther's seal, has the body of Christ on the cross since most of our weekends have chapels in which hangs a crucifix.
14. Name: \_\_\_\_\_ Weekend Table And Date: \_\_\_\_\_ The old card had a space for writing in the names of those who sat at the same weekend table. This Reunion card eliminates that section because the emphasis in the fourth day is on the reunion group, not the weekend table members, and one hardly needs to write down the names of persons in a reunion group to remember them! However, if we are ever called upon to serve on a weekend we will need to know the date and table since that information is expected in all introductions to the community. This space stores it for handy reference.

The reunion card summarizes the essence of the movement. Because it is used by so many, it shapes the movement. It is a blessed gift, a frequent reminder of our call from Christ to piety, study, and action!

# *Rollo Outlines*

## **IDEAL**

(Write-Downs Are Underlined)

**Situation:** This Rollo is the first of the Via de Cristo Weekend and is the foundation for the rest of the talks. Most participants are in a tense mood. The environment can be marked by disorientation, caused by the participants' lack of knowledge about what is going to happen, and by the diverse impressions that they have probably received. The end of the silent retreat, and the first contacts with professors and table companions, generally strangers to them, contributes to their disorientation in this new environment. *It is essential that the professor prepare spiritually to be sustained during this period;* the response from the participants will be different for this Rollo than for the others.

**Time:** 30 Minutes

**Style:** This Rollo is not specifically religious. To reach the objective, we suggest the professor move carefully, almost like one intending to place a bomb in a castle! One enters like a peaceful visitor, goes calmly about examining each room until reaching the interior, and then places the bomb. In this case the bomb is the questions at the conclusion. The desired effect is one of genuine surprise and impact that causes questionable ideals to collapse.

**Objective:** To convince the participants of the need for having an ideal and to persuade them that the one who has none, whoever they may be, is not fully human. We are trying to explain the fundamentals of being human – in the light of the ideal for our lives. The concept presented in this Rollo should leave the participants with a clear understanding of the elements of an ideal, and at the same time, lay the groundwork for further Rollos, in which they will learn that Christianity (living a Grace-filled life) is the perfect ideal. (The Christian ideal is living a life of grace in Jesus Christ.) It is important that you encourage that notes be taken and that your presentation is clear and open. Since this is the first Rollo, it sets the pattern for the remaining Rollos.

- I. INTRODUCTION. Now is the moment to stop and think!  
What is the meaning and direction of my life?
- II. BEING HUMAN
  - A. Aristotle divided the world into three kingdoms
    - 1. Mineral-existence; lifeless
    - 2. Vegetable – life, reproduces and dies; no motion, no relationships
    - 3. Animal – life, movement, sense
      - a. Animal- has instinct
      - b. Human – Transcends animal instinct with rational life. They progress culturally intellectually and socially.
  - B. The human being is superior to plants and animals since humans also move in a world of ideas. They have intellect, freedom and will.
    - 1. Intellect - to think about, to seek the truth.
    - 2. Freedom - to choose, to give preferences, to make decisions.
    - 3. Will - to act, our responsibility

### III. THE RESULT OF BEING HUMAN

- A. Human beings expand and go beyond their own lives, whereas animals are limited to their surroundings and circumstances that condition them, such as instincts and habits.
- B. Life cannot be a goal in itself; Human beings can direct their acts toward an end so that human life is not an end in itself, but a means to attain an ideal.
- C. Human beings, in complete use of all their faculties, are responsible for the consequences, foreseen and accepted, of their free actions. Nevertheless,
- D. The human being is the only one in danger of losing their essence of identity – that is to become less than human and waive those faculties that give them character. This dehumanization may lead them into excess and/or default: (i.e. Spiritualism, Materialism) [This should be reinforced with examples.]

### IV. DESPITE LIMITATIONS, HUMANS HAVE LIMITLESS HOPES AND DREAMS

- A. Even with human progress evil, injustice, and unhappiness still exist.
- B. People have an overpowering drive for happiness (self-fulfillment).
- C. Greatest limitation is self-centeredness.
- D. People have enormous potential due to their innate talents.
- E. Potential is best realized by setting goals.
- F. Limitations of this potential create frustrations and restlessness.

### V. SELF-GIVING IS A MEASURE OF A PERSON'S HUMAN DEVELOPMENT

- A. Giving oneself totally is the highest personal and creative act a person can accomplish.
- B. In order to grow, people must exercise their talents by giving self totally.
- C. Giving of self can be directed to-
  - 1. Self
  - 2. Objects
  - 3. Ideas
  - 4. Persons
- D. The focus of a person's life limits or extends the meaning of that life.

### VI. THE PROCESS OF BECOMING FULLY HUMAN

- A. Mature people are masters of their own life.
- B. The process of becoming human is to-
  - 1. Choose a goal
  - 2. Gain a conviction for that goal
  - 3. Let the goal fill your aspirations
  - 4. Let the goal set the criteria for action
  - 5. Achieving the goal becomes a way of life
- C. Every person has a goal - an ideal.

### VII. WHAT IS AN IDEAL?

- A. Definition: An ideal is the center of our goals, it is the combination of ideas, aspirations, and preferences which attract a person and moves her toward its attainment. It sums up happiness for the person. It is the axis of a person's life.
- B. Definition has two elements:
  - 1. Vision - the combination of ideas, aspirations, and preferences of life.
  - 2. Motivation - the force that moves a person to achieve the vision.
- C. Both elements must be present.
  - 1. Vision - static - like the chassis of a car, gives framework to the whole.
  - 2. Motivation - dynamic - like the engine of a car, gives power or drive. Therefore, both the object and the extent of self-giving define a person's Ideal.

- D. A person's life ebbs and flows according to their ideal.
- E. Ideals in life change: They're different in childhood, youth, maturity, etc.,  
i.e., Childhood: games, toys, physical conquests  
Youth/Adolescence: sports, adventures, school, love  
Adulthood: money, career, family, honor, etc.  
There is no such thing as a fully human life without an ideal.

VIII. THE QUALITIES OF AN AUTHENTIC IDEAL - Capable of satisfying a person's every need.

- A. Vital - provides great meaning
- B. Complete - able to live our whole life for this ideal because it will lead us to maturity.
  - 1. Definable goals
  - 2. Goals which fulfill our present and future needs
  - 3. Goals which always inspire us to reach out and give of self
  - 4. Goals which challenge us to strive to fulfill our potential
- C. Attainable
- D. Motivates us to overcome obstacles to meet its criteria.

IX. INFLUENCE OF THE AUTHENTIC IDEAL ON LIFE

- A. An Authentic Ideal
  - 1. Gives purpose and meaning to life
  - 2. Makes a person rise above self.
  - 3. Forms persons who are vital, hopeful, realistic, unselfish, masters of their lives, and in love with life.
  - 4. Gives direction to life, making us do things not by instinct but through conviction.
- B. False Ideal
  - 1. Discourages and disheartens
  - 2. Prevents a person from trying for a new and perhaps authentic ideal.

X. KINDS OF IDEALS

- A. By subject: personal, family, collective, national, universal.
- B. By goals: wealth, science, glory, fame, honor, prestige, peace, beauty, justice, happiness, perfection, art, family, sports, fun.
- C. Apparent Ideal: That which we like to believe motivates us.  
It completes the phrase "My ideal should be ..."
- D. Real Ideal: That which in fact motivates us.  
It completes the phrase "My ideal is ..."

XI. NECESSITY OF KNOWING OUR IDEAL – How can I discover my ideal? What is my ideal?  
What is your ideal?

- A. It is important to know our ideal because it is like the main mast and keel that supports our life, and directed only by the rudder of our personality.
- B. There's a very simple method to discover our ideal: We can take this simple test.
  - 1. On what do I spend my spare time?
  - 2. On what do I spend my spare money?
  - 3. What do I think about the most?

*YOUR IDEAL LIES IN THE ANSWER TO THESE QUESTIONS!*

# LAITY

(Write-Downs Are Underlined)

**Situation:** This is the third part of the proclamation of the Gospel message: The ideal of grace is not lived in isolation but in community. We have been incorporated by grace through our baptism into the Christian community. This Rollo is a call to be living and working members of the Church community.

God's plan is marvelous, but for many it seems to be something apart from us, a history of another time. *God still acts*; His plan of salvation is for today and for us. The church is the visible sign of Christ who lives on in history.

In Scripture, the Church is described in images rather than prescribed in rational terms, more a living reality than a rational construct. The Church as "Mystical Body" and as "People of God": are key ideas of the Via de Cristo. I am a conscious and responsible part of the Church, which is the means of salvation; we are the hands, eyes and ears of Christ, to make Him present in the world.

All the baptized, clergy *and* laity, are the Church. There is a unity of mission though there is a diversity of functions. *All* have responsibilities springing from their Baptism.

Christ did not intend merely to save individuals but to save the world, and for this He founded the Church to continue His mission to the world. As members of the Church, the laity have a specific mission to the world and in the world, to be fully Christian. In the transformation of their own lives, they are to penetrate and transform society through the power of the Gospel.

**Time:** 30 Minutes

**Style:** It is early in the weekend and the participants are likely still unsure about this event. The atmosphere is still very much one of the head rather than the heart. The discussion will have picked up after the Rollo on "Grace," but it is likely an exchange of ideas. We have not yet sought to reach their hearts.

Most will have begun to participate in the discussion, but some may still be holding back. The personal roles at the tables have not yet been established, i.e., who will talk and when. "Ideal" will have disturbed most of them, but "Grace" will probably have had a calming effect by presenting the potential of a better life. "Laity" will again disturb many participants as it points out the immense responsibility given each person through their Baptism and Confirmation. Pray that the Holy Spirit might stir the participants' sense on idealism and passion. The delivery of this Rollo should be made with confidence and conviction. Emphasis should be on the points to which all can easily agree.

**Objective:** The "Laity" presents to the participants their apostolic ideal. It presents to them the mission of the Church in the world and their part in that mission. It should awaken in them an enthusiasm for Christian action. "Laity" provides a framework that the rest of the talks use to develop a clear picture of how to be a Christian leader (an apostle) in the Church.

"Laity" Is the third Rollo of the Via de Cristo weekend. The first Rollo - "Ideal" - explains to the participants the need to have an ideal, something to live for that is adequate for their lives. The second Rollo - "Grace" - presents to each the only truly human ideal, the life of grace, a life of union with God. "Laity" grows out of these first two Rollos. It considers how this ideal can be made effective in the world. It shows the layperson how a concern for the world and its problems, and a desire to share with all people the life of grace, is involved in the Christian ideal. The living out of this ideal involves remaking the world from its foundations.

This Rollo is visionary. It presents the vision of God's plan for the world and the *necessary* role of the layperson in that plan. It presents God's call to the participants, explaining how living out the Christian ideal is meant to be part of everyday experience. God has a place for each person in His Kingdom and expects every Christian to participate and do the tasks that He gives her to accomplish.

The Rollos of the Via de Cristo build upon "Laity". They outline a program for each participant to follow to be effective in the mission of the Church. "Piety," "Study" and "Action," present the program for growing as an effective Christian apostle. "Leaders" presents the picture of what a lay apostle can be; what we are all growing into. The Rollos on Sunday complete the outline with an approach to action in the world and showing the need for the participants to find a place in a living "Church in Action"

Above all, "Laity" is a Rollo on the layperson's mission. It is not a Rollo on the Church or a Rollo on the lay state. It is easy to get the Rollo out of focus by giving too full a treatment of the Church or by giving too full a treatment of the layperson's role. The Church should mainly be presented in its missionary dimension so that the participant can see that being an apostle is part of living as a full member in the Church. The layperson's role should be presented mainly in its apostolic dimension. The point, which must be made, is that *each layperson has to have an active part in the mission of the Church*; each is a member of the Church and, therefore, has an apostolic responsibility.

- I. INTRODUCTION: The great problem of today is that people are not living as a family God's family. The world has turned its back on Christ.
- II. GOD'S PLAN FOR THE WORLD
  - A. Our society is troubled by grave problems (examples).
  - B. Human solutions have failed miserable in solving these problems (examples).
  - C. These problems are only symptoms. The root of the world's troubles lies in its separation from God.
  - D. God works out his plan of salvation with individual believers and with the community of Christ.
    1. If the key to happiness for the individual lies in Jesus Christ (read Philippians 3:7-9);
    2. Then the radical (and only) solution to the problems of the world also lies in Jesus Christ (read Ephesians 1:9-10 and/or Colossians 1:15-20). It lies in all persons living as we were told this morning in the Grace talk.
  - E. The ideal of grace is not lived in isolation, but in community.
- III. WHAT IS THE CHURCH?
  - A. It is not buildings of stone, but something alive: people.
  - B. It is not a mere religious social club with membership fees, something apart from people, but something both visible and spiritual at the same time.
  - C. It is not merely a social services agency dispensing her bounty, but we are all seated at the table together, sharing life.
  - D. It is the Body of Christ alive and real-the same Christ as the one in history.
  - E. It is the people of God: light, salt, and leaven of the world.



- F. The church is the people of God, the community of believers united in spreading the gospel.
  - ? I am the Church!
  - ? You are the Church!
  - ? We are the Church, The Body of our Lord. We are all His children, we have been restored. We must live in and operate in the body for it to be the Church.

(This is the main emphasis of the Rollo; the Church is not a place, it is the people of God. WE ARE THE CHURCH! To emphasize this, you may select a number of team and participants at random and confront them directly. "Mary, you are the church... Jim, you are the church..." etc.)

#### IV. THE MISSION OF THE CHURCH

- A. It is, above all, Jesus' mission, his role of being an Evangelist, that the Church is called to continue. Our mission is simple. There is only one mission of the Church, it is the evangelization of the world. This means our mission is to share the good news about Jesus. (Matthew 28:18-20. The words "evangel" and "gospel" both mean "good news.")
- B. To fulfill this mission, there is a great diversity of functions or ministries in the Church.
  - 1. Laity: witnesses, bringing Christ to all the structures of life and the world (1Cor. 4:1, or 12:4-7; Ephesians 2:20). To assist the laity in their mission we have:
    - a. Clergy: Ministers of Word and Sacrament, teachers, enablers, whose role is to prepare believers for the task of ministry in order to build up the Body of Christ (Ephesians 4:11-13).
    - b. Lay professionals: Missionaries, Deacons and Deaconesses: at home and abroad.
    - c. Organizational Servants: Presiding Bishop, Synod Bishop, Department Chairs, others on boards and committees, who teach and inform us as well as represent Christ and his Church to the world.
  - 2. We are all co-responsible for the mission of the Church. All of the above, each at our own levels, (1 Corinthians 12-14, 21-27)
- C. We have been called to evangelize the world. This function is not accidental, it is the only true response to God's grace to us.
- D. The redemptive work of Jesus extends to every aspect of life in the world. There is no other solution to the problems of the world.

#### V. SPECIFIC MISSION OF THE LAYPERSON

- A. It is a response derived from our calling in Baptism (Romans 6:4, 13b; and Galatians 3:27).
- B. It is exercised in the world and from the world.
- C. It is a mission for all the people of God:
  - 1. We proclaim the Good News to the world by our walk in the Way of Christ and by our fellowship with brothers and sisters in the faith.
  - 2. We begin our response by changing our lives, our attitudes (repenting), so that, in living out our faith, the Good News comes alive to the world around us. We bring Christ into all the circumstances of life: family, work, amusements, etc.
  - 3. We effect a transformation of the world by living out our faith, being a visible witness
  - 4. By conforming our life to Christ's, we can realize both our human ideal and God's ideal in the world and in the Church. This involves commitment in all areas of life: personal, family, professional, civic, socioeconomic, political, etc.
- D. We are called to be saints and to carry out Christ's calling (1 Corinthians 16:15-16; or Ephesians 4:11-12)

## VI. CHARACTERISTICS OF THE LAITY'S MISSION

- A. Personal -- It is personal and not transferable.
- B. Communal -- It is a community endeavor -- we share our task. We sustained one another and work together to challenge the goals of society.
- C. It is the work of grace
- D. Apostolic -- It is being the Church in the world -- we spread the gospel to those who do not know it. We live the Word so that others may see our witness.
- E. It is what we are called to BE
  - 1. It is unique to each person
  - 2. A Witness - living the Christ-life with all of its consequences.
    - a. In the world you may be the one person that has been gifted with the unique talents, background, and circumstances, so that another may listen to you, and be drawn to Christ.
    - b. In the Church you are in a better position of opportunity and understanding, and have important insights and initiative to offer. You should set forth problems, propose action, and be supportive of the clergy. (examples)  
[Note: This section looks at how lay and clergy should relate. The emphasis is on lay initiative. You are laying the foundation for the CCA Rollo.]

## VII. CONCLUSION

- A. A Christian knows how to change our freedom into a springboard from which we can go about transforming the world around us in Christ, every moment, within the normal flow of life. We must move through life, looking for each opportunity and taking it!
- B. We are talking about being saints in (current year), people who, captivated by the Spirit, move out into the groups and structures of the world courageously (2 Corinthians 3:3)
- C. People who realize in their life the beautiful definition of a Christian: to be a joy, a joy for God, and a joy for other people (Philippians 4:4, 10) You may be the only gospel someone reads!

[ Be sure you are just touching on these ideas and not expounding. Remember, this is the core of the "Action" rollos and you are only laying the ground work.

# PIETY

(Write-Downs Are Underlined)

**Situation:** This is the last Rollo of the first day. It is the key Rollo which gives relevance to the whole first day. This first day provided a carefully integrated series of Rollos. Preceded by *Ideal, Grace*, (which considers the ideal of the Christian -- a union with God to which all persons are called); *Laity*, the call to be part of a mission, and finally, *Grace 2 - Grace In Action* explaining how this Ideal can be achieved. Through the help of God, by the end of the *Grace 2* Rollo the participants will be aware of the need for a fundamental reorientation in their lives.

In the beginning the participants are defensive about the ideas they are hearing or expecting to hear, but by Friday afternoon, many have become more receptive. This Piety Rollo provides a turning point both from the perspective of the development of ideas and from the point of view of the participant's response to the Via de Cristo. Many came to the Via de Cristo with prejudiced ideas about "piety" because they may associate the word with the false piety of which we speak. It will be necessary to lovingly expose the prejudices, dispel the false ideas, and show piety as a proper filial relationship with the Father.

**Time:** 40 Minutes

**Style:** This message is direct and straightforward: The only response adequate to God's gift of grace is a complete giving of oneself to Him. The rollista should not make general statements without giving specific incidences that bring it to life. The rollista should not moralize, but rather witness to an ideal. Avoid "preaching" or telling participants how to live their lives, but rather tell how you are living yours, and how the discovery of true "piety" has made a difference. This Rollo often has the greatest impact on the participants. It is the Rollo in which the participants values are most often realigned, and the point where they begin to make the transition to putting God first in their lives.

**Objectives:** Piety brings the first day to resolution, completing the first phase of Via de Cristo weekend and preparing for the second. It is the Rollo that states most clearly what is fundamental to being a Christian, and the Rollo that makes the strongest call to make God the center of all.

This weekend should assist the participants' full discovery of a living personal relationship with Jesus Christ. It provides the opportunity of seeing others who have a personal union with Christ, those in whose lives Christ has made a real difference. The rollista's sharing should disclose this possibility.

In this Rollo we state clearly and vividly what the proper response to the first four Rollos is -- the direction of our whole lives to God. Piety states the "first step", the basis of the Christian life, which is a living relationship with the Father, or, life in union with God. If this idea does not come through *clearly*, the whole Via de Cristo will not be understood clearly.

This Rollo also includes an accurate sketch of what it means to direct the "whole of our lives to God". This is done in part by contrasting inadequate or misunderstood ideas on piety, part by a description of what such a life is like, and finally by personal testimony interspersed throughout the Rollo. Through the rollista's testimony and sharing, the idea of a life completely directed to God "comes to life".

## I. INTRODUCTION

To Christianize the world, to live the Christian ideal, we need a solid foundation on which to build our life in union with God.

- A. God calls us to a new life involving a radical change from within, which touches our relationship with
  1. Self
  2. God
  3. Other people
  4. The world
- B. Living life in Grace gives spirit and life to these relationships. That is what we call being Christian. The only valid response to God is in BEING what God intended us to be, not in simply DOING Christian things. Three aspects of our Christian life that give it a strong foundation for BEING Christian are: Piety, Study, and Apostolic Action. This foundation is likened to a tripod; all three legs are necessary. This Rollo will look at piety.
- C. Piety describes our relationship with God
  1. True piety - being Christian (Colossians 3:17), the total dedication of our lives to God.
  2. False piety - merely doing Christian acts in order to appear Christian.

False piety has driven others from knowing God and from finding the truth.

## II. FALSE PIETY

We look at and challenge the false ideas *not* those who hold them.

- A. Holy Joes or Josephines—"the saved" who give an impression about God which does not fit with reality (Luke 17:9-10).
  1. Believe they gain heaven by keeping the Law.
  2. Their piety consists of statues, Bibles and pictures.
  3. They desire to be "angels" and not saints who are human beings the way God made them.
  4. They see the world as an evil place instead of the redeemed work of God.
  5. Their "Christian action" occurs mostly in the church or in church groups. They often fail their family and job. Their view lacks maturity.
- B. Mechanical Mikes or Marys -- practice only external manifestations of religion.
  1. They are less sincere than the "Holy Joes/Josephines."
  2. They go to church because they always have, and it is expected of them.
  3. They go because they fear hell.
  4. They attempt to make up for the lack of Christian life by saying "Lord, Lord" (Matthew 7:21).
  5. They show a belief which is not internal.
- C. Phony Phils or Phyllises -- have attitudes which devalue the worth of being fully human.
  1. They attempt to use religion for their own goals.
  2. They are models of perfection in the Church, but unethical in business (Matt 23:25-26).
  3. Though active in Church, they are idle gossips who ruin the good name and reputation of others.
  4. They burden others with what they do not believe themselves (Matthew 23:2-4). They serve two masters and, because of their hypocrisy, turn others away from the truth (Mark 7:6-8).
- D. All of these are but caricatures of true Piety. The practices of these false concepts leave little desire in people to have anything to do with Christianity and can turn away those who are searching for the truth.

### III. AUTHENTIC PIETY

- A. Piety arises out of our personal relationship with God. It is the life of Christ in us, the life of Grace, conscious, growing and shared (John 15:5).
  - 1. Piety is life in Christ -- reflecting the Father's love, following Christ's example; and fully human -- seeking better relationships in the ordinary world of work, family and social life (John 15:9-10).
  - 2. Life that is conscious
    - a. Commonplace acts, in grace, increase the life of God in us.
    - b. Conscious of the love of the Father, brotherhood in Christ and the continued presence of Christ among us in the Eucharist.
  - 3. Life that is growing -- dying to self, living as Christ, to free ourselves in love, humility, & understanding so that the Gospel becomes the bread of life within us.
  - 4. Life that is shared -- God's channel of grace. Being truly present to others (Romans 12:10, 15:2).
- B. Piety is the direction of one's whole life to God.
  - 1. Individuals today can and do respond to God's call.
  - 2. Three elements in every act: knowing, wanting, and doing.
    - a. To Know--what is done, and the reason why it is done, excluding routine, mechanical, automatic and irrational practices.
    - b. To Want---capacity to determine the emotional drive which spurs to action.
    - c. To Do -- the act of the will, which converts our plans into realities, surmounting all obstacles.
- C. Piety is knowing God; loving God, doing God's will. We make God first.
- D. Piety is an ideal, nothing more, nothing less, than consecrating my whole life to God. He is the center. (See sections V, VI, and VII of "Ideal." Give personal witness.)

**\*\* Personal Witness:** Emphasize the concept of a personal relationship with God, a friendship. Share what that relationship has come to mean in your own life. Sharing throughout the Rollo should help make clear how the relationship is part of every aspect of your life. Use stories to illustrate and continue to emphasize that piety is a simple, day in, day out, personal friendship with Christ. This can't just be "told," it has to be obvious to all by your personal witness

### IV. STYLE OF PIETY

- A. Courageous
  - 1. The Kingdom of God demands it.
  - 2. Courage to go against the standards of the world.
  - 3. Courage to call others to their potential, even if it involves risks.
- B. Natural
  - 1. The ordinary lifted to the extraordinary by grace in us.
  - 2. Being Christian in everyday life. Christ kept the customs of His day.
  - 3. Practiced without excessive zeal.
  - 4. Authentic -- one's life must be consistent with one's belief.
- C. Vibrant -- Life lived fully and deeply is
  - 1. Exciting and stimulating.
  - 2. Gives strength and vitality, which attracts others.
  - 3. Overflows into relationships with others. Only by being truly human and embracing all of life can we be real.

V. ACTS OF PIETY

- A. Distinguish between piety and acts of piety
  - 1. Piety is the state of being a disciple.
  - 2. The acts of Piety are those things we do in order to nourish our life in being Christian.  
They are the concrete, visible results of our love for God.
- B. Conscious at all times of being
  - 1. Children of God
  - 2. Brothers/Sisters of Christ
  - 3. Temples of the Holy Spirit
- C. List acts of Piety: (use your life, indicating some of those listed on the Reunion Card.)

VI. CONCLUSION

When in our response to God in Christ we give to others the reflection of an authentic relationship with God, then Christian joy will be born in us *and* in the others. It will be the same joy Christ came to share; the joy of sharing life, with all its happiness, virtues and defects; the joy of relationships. An authentic Piety is only complete when it is shared because they are our brothers and sisters and we want for them the best that we have: Christ.

# STUDY

(Write-Downs Are Underlined)

**Situation:** The first Rollo of the second day, a day which emphasizes the need for growth in order to be effective Christian leaders. The need for an ideal has been shown and the life in grace presented as the ideal for which we were created. In *Laity*, the apostolic dimension of this ideal was sketched. In the *Grace 2 -Grace In Action* Rollo, we learned that God provides all the help we need to live the ideal. Piety summed up the day by showing the participants that they are being called to lives totally dedicated to God.

In this phase of the weekend the participants learn the road to a closer walk with God, one that will provide an ever increasing knowledge of Him (through study) and one that will help them grow into the "giving" person that signifies a mature, apostolic Christian (Action).

**Time:** 30 Minutes

**Style:** The atmosphere is one of mixed feelings. Although some are fighting it, almost all are feeling the pull of God, and desire to draw closer to Him. The focus of this Rollo is our life and its *meaning*. It must be personal. The points *must come alive* through the rollista's personal identification. The rollista must show that they are in search of God, that study is a means to live the Christian life with more depth, awareness, understanding, and total dedication to God.

**Objective:** To help the participants feel the need for giving depth and solidity to the Christian faith; to instill a desire to know the truths that uphold Christianity well. To show the path to a lifetime of growth and learning, a path that can be followed if we answer God's call. To challenge us to face the purpose to which God has called us, a calling to live life boldly to our God-given potential. When the rollo is finished each participant will be saying to themselves "I need to study!"

We call for "metanoia" (translated repentance in the Bible) a daily change in our mentality, our way of thinking. Study can help us "put on the mind of Christ".

## I. INTRODUCTION

Study is the second leg of the tripod of piety, study, and action. The Church needs Apostolic believers who base their action on Piety and direct it through Study.

- A. The Christian Ideal gives purpose and meaning to life. The ideal includes piety (giving our heart), study (giving our mind) and action (giving our body or energy). People, who desire the authentic Christian ideal with their heart, will accept it with their mind and move to act upon it with their will.
- B. We are powerless to even desire the authentic ideal or to rise to any potential without the strength and power of God. Christ fulfills all of the criteria for the authentic Christian ideal.
- C. Study is a natural part of human existence. All people study. What they study is governed by their ideal. Study is more than reading books or going to school. Study is our ability to reason and decide. We gather information and we make conclusions that affect our whole lives.
- D. Study is the search for truth. Since we believe that God is part of life and that God is our Ideal, then His way, His truth and His life must be the subject of our study. We are called to deepen our understanding of God. When we study, we are "Putting our mind into the service of the truth." The Truth is Jesus Christ, our Lord.

## II. DEFINITION:

- A. Study is "applying our minds to learn the truth"
- B. In essence, study is the process of learning to love, to know and to respond to God's truth. Learning the truth enables us to reach our potential as children of God.  
Example: Even persons not interested in reading can learn the truth. We can learn from music, art, Bible on tapes, etc. (Give an example.)

## III. NEED FOR STUDY

Study is not an option but a necessity and an obligation if we are to rise to the challenge of reaching our potential. Study reveals how our faith penetrates every aspect of life.

- A. Study is our inner nature searching for knowledge. Searching is part of the natural order of creation.
- B. Study is our obligation as believers to know the truth.
  - 1. A childhood level of knowledge is not adequate. 1 Corinthians 13:11 - "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." It is absurd that a mature Christian would consider sufficient the elementary education they received before confirmation. People grow in age and worldly knowledge, while their knowledge of God remains at a childhood level.
  - 2. Truth is never revealed unless we are open to it. John 8:31-32 - "If you abide in my word, then you are truly disciples of mine; You shall know the truth and the truth shall make you free"
- C. Study is our obligation to society to share His truth.
  - 1. II Timothy 3:16-17 - "All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness"
  - 2. We are followers of God's way not only so we can go to church on Sunday, but also that we may be enthusiastic apostles, working to transform the world so that Christ is present to people we meet. In other words, to act out what we have learned in God's Word: "to be fruitful."
- D. Only through knowing God can we find meaningful answers to all the questions of life.
  - 1. Who am I? What am I doing? Where am I going?
  - 2. Our daily growth results in a deepening union with God

## IV. OBJECTIVES OF STUDY

- A. Use study as a means of living the life of grace. It is an extension of piety; through study we learn the path of God for us. Do not use study as a goal in itself.
- B. Conform our life to Christ, who is our Ideal. This requires a change of mind and a change of heart, both directed to Christ
  - 1. To form our minds
  - 2. To transform our hearts
  - 3. To conform our lives to live the Christian ideal, Christ. "To put on the mind of Christ"
- C. Plan a daily study program. Study is progressive, it insures a change of mind and heart to Christ.  
[WITNESS: It would be appropriate at this time to give an example of how study has made Christianity more real and alive to you.]



## V. METHODS FOR STUDY

- A. Our revelation comes from the Holy Spirit who is our teacher. By the power of the Holy Spirit we learn to discern "truth".
  - 1. The Holy Spirit speaks to us through the Word. As we study scripture, God speaks to us and directs our actions to follow his will.
  - 2. Many of us have had spiritual experiences while we were studying which brought us closer to God and which made what we were studying more real for us. (Give a short example of the kinds of personal spiritual benefits found in study would be helpful.)
  - 3. Develop an intimate relationship between prayer and study. We grow closer to God when we devote ourselves to study about God. "An hour of study can be an hour of prayer, an hour of power. "
- B. Study is a personal process not a mechanical process
  - 1. Plan a daily program. [Outline *ways* to begin a definite study program.]
  - 2. Give a personal example. [the format the speaker uses, pointing out that this is just one way to study, certainly not the only way.]
- C. Group study can be beneficial as you share insights from both Bible study, instructional materials and individual reading.

## VI. OBSTACLES TO STUDY

- A. Cowardice: We don't or we won't get rid of our "passions". For example, we won't give up TV or bowling to invest time and discipline in study.
- B. Foolishness: We often lack common sense or don't try to develop understanding and wisdom. Indifference to the potential in study, lazy.
- C. Childish behavior: Like children, we do only what we want to do, acting immaturely.
- D. Haughtiness: We want to be in control. We over estimate ourselves or want to be other than what God wants us to be, refusing to submit to him.
- E. Insecurity: Low self esteem, believing we are not smart enough or good enough to understand God's Word, which is contrary to God's image of us;
- F. Materialism: The world's values make spiritual efforts seem worthless.

## VII. REMEDIES TO OBSTACLES

- A. Prayer: I am powerless without Christ. Ask for guidance and insight.
- B. Courage: one who takes pride in being a child of God breaks the chains of the physical and material, and moves into the realm of the spiritual, freeing oneself from one's passions. Discipline for good habits empowered by grace.
- C. Wisdom: gained by studying God's word, by prayer and spiritual disciplines.
- D. Childlike behavior: God wants our softened hearts not our rigid mind. He wants an attitude of openness and curiosity; eagerness and cooperation.
- E. Humility: the recognition of our situation. We are nothing apart from God, but also that God has made us something.
  - 1. When we turn in humility, God gives us wisdom (James 1:5)
  - 2. God rejects the proud and gives grace to the humble (1 Peter 5:5). The only solution is to turn to God in humility, admit his power, and let him guide and strengthen us.

## VIII. RESOURCES FOR STUDY

- A. The Bible is the Word of God. First, and foremost, use the Holy Scriptures. If a person wants to know more about God, there is no better resource.
- B. Books to Study. This is the place in the talk to offer brief practical helps in what books to use for study, such as Bible translations, Bible commentaries, Bible handbooks, Bible dictionaries, atlas, study guides and devotionals, etc.

- C. Overview of other resources: Lectures, radio, tapes, books on personal witness. The speaker may have a few personal recommendations, but this talk should not be a book report. A good list could be handed out at the end. Re-emphasize: "Don't waste time reading good books, read only the best."

## IX. CONCLUSION

The aim of Study is to find the truth. Truth is revealed to us in the Scriptures. Our Christian growth depends on study.

- A. Out of gratitude for what God has done for us, we want to know Him better. How? Through a regular disciplined approach to Study. It will:
  - 1. *Form* our Minds
  - 2. *Transform* our Hearts
  - 3. *Conform* our lives to Christ our Ideal.
- A. Can you now see that study is not complete without piety. We first direct our whole life to Christ, (Piety) so we grow in wisdom (Study).
- B. As we study about God, we learn to love Him and then we want to serve Him. We put the truths and principles found in Scripture into practice(Action), which completes the tripod.

# ACTION

(Write-Downs Are Underlined)

**Situation:** This Rollo is at the middle point of the series. It is the third Rollo on the second day, preceded by Study and *Grace 3 – Means of Grace*. By this time, we have reflected upon the ideal spiritual life of the Christian and the importance of a solid foundation in piety and study. Here we present the third leg of the tripod. A Christian will not be complete if they do not become aware that Christians, strengthened by love, but will pour out Christ's Love on others. They cannot live their life of piety passively committed. We are not trying to *act like Christians*. Authentic Christianity leads to Christian action. (James 2:14-26)

**Time:** 30 Minutes

**Style:** The call to apostolic action should be presented as a necessary and logical consequence of dedicated Christianity. The presentation should be clear, explanatory, and exciting, unfolding the ideas and method, telling stories of how God works and how friends can be brought to Christ. It should include many examples that are instructional and clarifying, showing that these ideas are a reality. We want to present the concept that faith without action is dead. (James 2:17)

**Objective:** This Rollo will serve as a transition into the third phase of the Via de Cristo, where new horizons of apostolic action open up to the participant. Our intent is to describe the importance of Apostolic Action and demonstrate its place in the life of a Christian. The Action Rollo is a rollo of love. Christians do not engage in Apostolic Action to manipulate other or for selfish gain – no matter how noble the cause. They engage in apostolic action because Christ's love is in them, and they want others to enjoy the treasure of a life in Grace. Therefore, it is our motivation that makes our actions apostolic. Participants, as a result of this Rollo, will feel a call to work personally with others to draw them to Christ. The talk *centers on personal contact*..

## I. INTRODUCTION

- A. The Christian life is expressed in three distinct elements: Piety, Study and Action.
  - 1. Piety - the direction of our whole life to God, empowers us to love, and attracts others to do likewise.
  - 2. Study - enables our growth and learning, it gives us the proper perspective.
  - 3. Action - is our response to God's grace.
- B. Human maturity is marked by harmony and balance in the psychological, intellectual, spiritual and social areas of life.
- C. Christian maturity is marked by harmony and balance in the three aspects of our Christian life (piety, study and action).
- D. All are called to a personal renewal marked by a fundamental change in the direction of our lives. Christianity is more than:
  - 1. An individual relationship with God (Piety)
  - 2. A series of truths to be learned (Study)
  - 3. A program to better mankind's place in the world
  - 4. A program to "preach" the Gospel
- E. Christianity is the whole of life.
  - 1. The acceptance of the life and love of God radically changes the person that it affects, and changes the whole community to which that person belongs.
  - 2. All relationships with others are summed up in God's words to Cain: "Where is your brother? What have you done to your brother?" (Genesis 4:9)

## II. WHAT IS APOSTOLIC ACTION?

In general, Action is the exercise of power.

- A. When our motivations for action are rooted in and empowered by grace for the spreading of God's Kingdom, our actions become Apostolic. These actions are more than:
  - 1. Human actions motivated by friendship, brotherhood, neighborliness.
  - 2. "Christian Actions" - doing Christian things.
- B. Apostolic Action (Evangelization) is both an expression and an outgrowth of our love for God, and realization that we are sent to love our neighbor.
- C. Our action by God's design is tied into his plan of salvation (Use Moses or Abraham as examples)
- D. It is the essence of Christianity. It is easier for the sun to stop giving light than for the Christian to stop being a torch,
- E. Apostolic Action is anything we do for the sole purpose of influencing others to Christ.

### III. FALSE CONCEPTS OF APOSTOLIC ACTION

Apostolic Action is not:

- A. Normal civilized good behavior.
- B. Limited to times "when moved by the Spirit."
- C. Being in the spotlight
- D. Church or civic organizations ("My" organization)
- E. An option, but essential to the Christian life

### IV. AUTHENTIC APOSTOLIC ACTION

- A. The mature Christian is the person empowered by God's love; his/her action always springs from love of God and love of neighbor.
  - 1. We are being called to a personal change of heart reflected by a fundamental change in the direction of our lives and in all of our relationships.
  - 2. Love is more than
    - a. showing affection...
    - b. an emotional expression
    - c. giving of things
    - d. manipulation of others, even in the guise of helping them.
  - 3. Love is having the attitude of Christ to another:
    - a. He treats us as unique individuals.
    - b. He gives himself to us "just as I am."
    - c. He gives himself faithfully, passionately, constantly, completely.
- B. Our task is to carry God's love to our world.
  - 1. Every Apostolic Action honors people as it flows out of:
    - a. Our encounter with Christ - which is self-giving, not self-centered.
    - b. Our encounter with my brothers and sisters,
      - who are uniquely different
      - who are called to develop their own potential and
      - to live their own life style.
  - 2. Loving the world is our response of faith to God's grace in us.
    - a. We are all united in Christ by grace.
    - b. It is normal, in accord with our talents and life style.
    - c. We each are worthy to be apostles because Christ's love is in us.

3. We can't be satisfied with just living in God's love; we must honor His apostolic calling, so that others too may live in that love. (John 13:34-35)
    - a. Love, the force which lets us give ourselves to others, is the ultimate freedom for humanity (Galatians 5:1,11)
    - b. The proclamation of the gospel transforms people, who in turn bring about change in their environments. [Note: this is the precursor to the Environment Rollo and must be clearly stated. The core of the Via de Cristo strategy is that peoples hearts are changed, the tone of environments themselves are shifted to reflect a more Christian attitude.]
    - c. The sign of true Apostolic Action is revealed by the response of those around you (Matthew 7:16).
  4. The will of God, our place of action in his plan, is defined by our personal way of life.
  5. True love fulfills the call of the cross (Matthew 16:24-25).
- C. Apostolic Action is vital for us and for others
1. For us, because life consists of action. Where there is no action there is no life (examples): life withers and dies without action. There is no Christian life without Christian action (James 2:17)
  2. For others, because the world is corrupt (examples are not hard to find.) Christianity is a positive model for a profoundly sick world. We are like leaven in bread bringing life into our environments. Just as a little yeast will make the whole dough rise, so also a few authentic apostolic Christians can influence the world.

#### V. QUALITIES OF APOSTOLIC ACTION

- A. Reasonable and balanced -- using one's head; thoughtful planning.
- B. Constant -- love is an act of the will. It is not always easy; it requires sacrifice, effort and diligence.
- C. Enthusiastic -- the joy of the Lord fills our hearts.
- D. Supernatural -- God must be a real part of any effort. "Speak to God about people before speaking to people about God" (use your knees; pray first and always)

(Note: In discussing these qualities, try to use a story from your own experience; a story that shows how action was constant, reasonable or drew someone closer to Christ. Point out how this was rooted in God's love and lead by His Spirit.)

#### VI. THE METHOD OF ACTION

The starting point is personal contact!

- A. Make a friend: have the will to take the first step.
  1. Look for them, don't wait for them to come to you
  2. Ask for guidance to those who need us
  3. Be available
- B. Be a friend: take all the time necessary.
  1. Take an interest in others.
  2. Emphasize understanding, be patient, tolerant and LISTEN.
  3. Be happy and optimistic, joyful it is one of the most irresistible forces.
  4. Sanctify ourselves for others.
  5. Love others spiritually.
  6. Live for the truth, be authentic.
  7. Pray for them often.

- C. Bring Your friend to Christ. Introduce them to your friend Jesus. [It is important here to share an example from your own life of this process in action]
1. For Christ - "He must increase, while I must decrease" (John 3:30).
  2. With Christ - "The fact is that whether you eat or drink - whatever you do - you should do all for the glory of God" (1 Corinthians 10:31).
  3. In Christ - All people have been redeemed by Christ.

## VII. Conclusion

"Do you really believe what you are proclaiming? Do you live what you believe? Do you really preach what you live? Are my actions toward others showing Christ in me?" The witness of life becomes more than ever an essential condition for effectiveness in sharing (Romans 10:13-15). Thus our life will be the answer to God's question - "What have you done to your brother?"

Once friends have Christ in common, they have a bond that makes them true friends!

[Note: close on a positive note, so that the participants feel they have some solid direction in their Apostolic lives.]

# LEADERS

(Write-Downs Are Underlined)

**Situation:** This is the last Rollo of the second day of the Via de Cristo. It is a complement to the Action Rollo, and therefore completes the participants preparation for the third day. It is important to keep in mind the main points of that Rollo: to live in grace is the essence of Christianity; to exemplify the life of grace is apostolic action; we must live to bring Christ and His love to all those around us.

The participants are in a fairly receptive mood. Whatever reservations they may have had are now stripping away. Their concentration is high; they are searching out new ideas and discarding some of the old ones to which they had been clinging. They are beginning to make sense of what they have been hearing. They will need to know if they can really apply it in the "real world."

The title, Leaders, does not refer alone to those who are able to shoulder responsibility in institutions or groups. Anyone can and in fact is a leader in some sphere of influence. We all can do something as active members of the Body of Christ. This is the Christian imperative!

**Time:** 30 Minutes

**Style:** The Rollo should be simple in style, forthright, and strong. It should inspire the participants through examples. This is a Rollo for telling stories of apostolic successes, stories which show that a Christian leader can have a real effect on their environment by being the type of person the Rollo describes. Thus it must present a clear picture of the kind of person the leader must be.

Since "Leaders" is concerned with the effectiveness of the mature Christian in bringing the world to Christ, it should show by its examples that there are people in the community, in situations similar to that of the participants, who are influencing the environment for Christ. By the end of the Rollo, the participants should understand what being a leader is, and that effective leadership characteristics and qualities can be learned and/or enhanced in *every* person.

**Objective:** We must inspire the participants with what can be achieved by a group of persons who bring all their natural and supernatural abilities into action. *Leaders is the inspirational Rollo of the day!* It should give the participants an enthusiasm for doing all the things presented to them during the day. It should present a picture of the person who is trying to bring all their abilities into the service of Christ, in order to influence all those around them to live the Christian ideal.

It is vital that the participants understand that they are Christian Leaders; they need to enter the third day *knowing* that they are leaders for Christ. The Rollo should give the participants a model of what they can become in order to be effective in influencing their environment.

## I. INTRODUCTION

- A. We are not asking you to undertake any special task, carry all others' burdens, or leave your world to join Via de Cristo.
- B. God wants this world to be saved. Tomorrow we will return to our place in that world:
  - 1. With new awareness of our link to his plan of salvation.
  - 2. To contribute all our talents to bringing the light and power of the Gospel into the world.
- C. We, as a nucleus of people empowered by the love of Christ,
  - 1. Commit ourselves entirely to the service of others,
  - 2. Act in Christ, through Christ, and with Christ, our part in the mission of the church, the Christian transformation of society will have begun. On that day we will be leaders.

## II. DEFINITION: ALL ARE LEADERS IN THEIR ENVIRONMENTS

- A. We are not speaking of those "highly placed", who have great wealth, or who are prominent in the world, or even those who have a talent for organizing others.
- B. Definition - Leaders are those who, with their person and conduct, influence the thoughts and actions of others.  
They orient, guide and direct.
  - 1. Their decisions influence the decisions of others.
  - 2. Their opinions will help form opinions among others.
  - 3. Their attitudes stir up similar attitudes among others.

## III. NATURAL QUALITIES OF A LEADER

- A. Each of us is unique and must remain so, but all leaders share certain natural qualities which make them effective.
  - 1. The spirit of initiative
    - a. The ability to reach one's own decision.
    - b. The courage to act upon one's decision.
    - c. Co-operation with others -- lay and clergy.
  - 2. The ability to risk
    - a. We must not fail to act just because we fear we maybe wrong -- fear allows much evil to be thrust upon others.
    - b. Pray before acting we must be willing to do whatever the Holy Spirit would have us do.
    - c. We must be willing to observe, Judge what seems right, and then act (Philemon 4:13; Ephesians 6:18-20)
    - d. We must be willing to stand alone.
    - e. We must be willing to risk ourselves were justice is needed.
  - 3. A sense of responsibility  
The leader is one who feels responsible for mission.
  - 4. Personal authenticity
    - a. Be truthful with yourself
    - b. Be what you are suited for
    - c. Be what you say you are
  - 5. Generosity
    - a. Give what we have
    - b. Give what we are
    - c. Give what we can be
    - d. Give ourselves totally
- B. These natural qualities must be continually developed and perfected, but they can only be put into the service of the Lord to the degree that they are formed around a Christian axis through the development of supernatural qualities.

## IV. SUPERNATURAL QUALITIES

- A. Living Faith:
  - 1. To give credence to the vision of a living personal God who is always with us.
  - 2. Liberates because it implies spiritual growth that is always in progress
  - 3. A continuous encounter with God in Christ
  - 4. The universal "Yes" to God, personal, mature and dynamic
  - 5. Reflected in the witness of our normal daily life (Matthew 17:20)



- B. Hope: to believe in the impossible and to live it as reality. Our hope is certain it just hasn't happened yet. (I Corinthians 1:18)
1. Hope conquers discouragement: victory will come to the person who, having trusted in God, commits to the liberation of others (Romans 12:12)
  2. To hope is not to dream, but forms the basis upon which dreams become reality (Hebrews 11:1)
  3. Hope stems from our knowledge that the Lord is with us
  4. Hope is not just based upon eternal life, but upon the knowledge that eternity begins here and now with our action to build the kingdom of God. With Christ's help and direction we free others from their slavery, whether self-imposed or imposed on them by others. "I will be with you always, even to the end of time" (Matthew 28:20)
- C. Love: the giving of self to others in service  
Love is the virtue which gives feeling, vigor and effectiveness to all other virtues
1. Love is to reach in and touch the hearts of another as Christ would (Romans 12:10)
  2. Our call is to serve others ( John 13:15, Matthew 25:34-40; Romans 13:8) All else we do has no eternal value unless it serves others.
  3. We must imitate Christ as when he:
    - gave food to the hungry
    - raised up the dead
    - cleansed the lepers
    - proclaimed the message
    - bore the scourges
    - evangelized the poor
    - pardoned the paralytic
    - gave himself up to death for the life of all
  4. Love starts fresh each day, putting the pain of yesterday behind
  5. Love acts to bring life to a world mired in injustice and oppression
- D. Humility
1. - *is not* thinking less of ourselves than of other people
    - *is not* comparing ourselves to other people
    - *is not* having a low opinion of our own gifts
    - *it is* the freedom not to think about ourselves at all
  2. Humility stems from our awareness that our abilities are gifts from God The humble person recognizes God as the source and accepts the responsibility to use God's gifts well. (Ephesians 2:8-10)
  3. Humility stems from our awareness that every other person, no matter what they may seem to be, has a special gift, a talent, a touch that is theirs alone, above and beyond all I have
  4. Humility allows us to recognize each of our talents and their worth, to allow us to put them to proper use for God. Humility nourishes the other virtues and facilitates grace (James 4:6). The proud person sees oneself as the source of one's own talents and, therefore, assumes that a person has the right to use one's talents as one sees fit.

## V. CHRISTIAN LEADERS

Are those who combine natural leadership with Christian virtue:

- A. Knowing how to live their response to God's call, which is to accept and respond to their vocations in life
- B. Conscious of the need to take Christian action in the world for the service of the kingdom and salvation in Jesus Christ
- C. Who use all of their God-given human resources as if everything depended on them while they, pray as if everything depended on the Lord. (II Corinthians 4:7)

- D. They are saturated with the Gospel, accepting responsibilities for their world and are committed to improving their world.
- E. They:
  1. Proclaim the power of the Gospel (Romans 1:16)
  2. Call responsible leaders to Christ
  3. Help others discover their real calling
  4. Call other Christians to their fullness (Ephesians 4:1-3)
  5. Work to assimilate the Gospel in their lives
- F. Christian leaders must be involved in the world and accept the responsibility Christ places on them.
  1. We know God's response, let it be ours
  2. Another person's pain is ours: especially man's cruelty to man. We must be as Christ to ease the burden. (Galatians 6:2)
  3. Rather than running from sin and the world, respond by the example of our lives to bring all phases of the world toward Christ
  4. Rather than being a censor or preacher, our counter-testimony must be attractive to others by our truth and self-giving
  5. Rather than hiding from the world, enter the world and embrace it by calling it to evangelical freedom
- G. The Christian Leader calls the community to its fullness:
  1. By prayerfully reading the signs of the times each day
  2. By calling the community to prayerfully read these signs of the times and challenging it to grow and become a strong light to the world, an example of faith in action.

#### Summary

1. Make use of our talents
2. Live out our responsibilities
3. Engage in service to others. In other words, live out our Baptism. Even where we lack talent, the Lord, if we live in grace and give ourselves totally to him, makes up for our deficiencies.
4. Through our action and example Christ calls the world to change  
Christ and I are an overwhelming majority (I Timothy 2:2; I John 5:4--5)

#### VI. ME, A LEADER?

- A. You are here because you are a leader in family, work, and other environments
  1. You have been given your place in the world to influence others (Romans 10:14--15; II Corinthians 3:3)
  2. Often we are leaders without realizing it (Ephesians 5:8)
- B. Continue to be a leader, but add Christ
  1. Be Christian where you are
  2. Be filled by Christ to positively affect our environments
  3. All that is necessary for evil to triumph is that people do nothing
  4. No one can do everything, but everyone can do something  
(Matthew 25:14-20 or Luke 19:12-28; I Corinthians 9:24)

## VII. CONCLUSION

The world will receive the Good News

- A. Not through evangelists who are discouraged, impatient, and anxious,
- B. But through those whose life radiates the joy and peace of the love of Christ, as well as dedication and consecration to him (II Corinthians 2:14-17)
- C. The day when Christ can count on a nucleus of Christians who put into action their love of God and their talents -
  - offering ONLY what they have, but ALL that they have
  - guided by the Holy Spirit,
  - bearing witness to the Word,
  - moved by Christian love to serve the truth

That day the prophecy will be fulfilled: "Even greater things you will see" (John 1:50).

WITHOUT GOD I AM NOTHING, BUT CHRIST AND I ARE AN OVERWHELMING  
MAJORITY!

# Environment

(Write-Downs Are Underlined)

**Situation:** On the first day living in grace was presented as our highest Ideal with the call to live our lives wholly dedicated to God. The second day emphasized the need for our formation as Christians with a mission. This Rollo begins the third day and follows the challenge of Christ's call in the morning meditation in the chapel ("Christ's Message..."). The participants usually are eager to go forward and may be asking themselves "Where/how shall I proceed? Is it possible to do something in the environment in which I live?" *We must present to them a clear path to follow in living out their personal mission to those environments.*

**Time:** 30 Minutes

**Style:** This Rollo will have the greatest effect on the participants if *it gives them a clear approach to changing the world* in which they live for Christ. It must be understandable and systematic, laying out a method, a plan, so that they will know what they have to do when they go home. The personal witness called for in various parts of the Rollo must be clear and specific. Examples should be well chosen to illustrate a variety of behaviors in different environments, how inter-relationships and personalities affect the tone of the environment and how hard it is for most people to maintain a behavior pattern which contrary to that in their environment.

The rollista must describe through stories and examples, how a situation can be oriented to Christ, telling about actual individuals or situations that have been changed. The strongest witness must come in the sections about friends and groups around us, giving clear examples of how we work with others and with the environment to draw it to Christ.

This Rollo begins teaching the Via de Cristo method; it highlights the essential contribution to Christianity that the Via de Cristo method offers. (The building of a 'backbone of leaders' who will structure society, bring Christ into their environments and thereby transform the world.)

**Objectives:** Each participant should be challenged to look at each environment they live in, the people in it, and the overall tone of it. They need to begin thinking of how to change it for Jesus Christ; to outline the specific way the participants can approach their respective environments. Our objective is to present and analyze some of the environments they live in, and to demonstrate for them how to make a Christian transformation.

Further objectives:

1. To bring out some of the values and situations which exist in many environments, and the necessity of challenging them.
2. To show the fields of harvest God assigns to each of us so we may work together to extend the kingdom of God. (The "fields" is none other than the very environment in which we live, the situation we are already in!)
3. To help the participants see themselves more and more as Christ's person in every situation of their lives.
4. The point is to begin:
  - a) with oneself,
  - b) to reach others, and finally,
  - c) to affect the whole environment.

## I. INTRODUCTION

Jesus Christ wants to transform all of society. This is the laity's mission. This involves:

- A. Continuous and progressive renewal of oneself;
  - 1. Reforming and transforming to be like Christ
  - 2. Cannot be limited to ourselves
- B. It does involve full and progressive renewal of society
- C. Jesus Christ will use us to Christianize our environments
  - 1. Christianity is lived in community.
  - 2. This community is to be light and salt (Matt. 5:13-16)
  - 3. "It is not a fortress to preserve the good from the bad" (I John 1:5-7)
- D. Via de Cristo provides a strategy and a method to achieve this goal. The talks of this day will outline this strategy and method.

## II. ENVIRONMENT

- A. Definition -- The environment is the sum of the ideas, persons, and circumstances brought about when people are together.
- B. Basis of strategy: people live life as part of groups of people.
- C. In each group of people:
  - 1. Certain ideas and attitudes are accepted, certain behavior is encouraged, and various ideals are present.
  - 2. Certain personalities predominate.
  - 3. A certain spirit is generated.
  - 4. This spirit which exists when people get together in any human grouping is their environment.
- D. The Environment has a vital impact on people
  - 1. People tend to conform to the spirit being generated.
  - 2. People with ideals and drive will structure, change and influence the environment. (give examples)
  - 3. We must influence the environment more than it influences us.

## III. STUDY OF THE ENVIRONMENT

How we can transform our environments for Christ?

- A. Know the environment to determine a plan to transform it. A leader must know the people, circumstances, and the nature of his surroundings in order to influence them.
- B. Study the spirit being generated. What is the ideal, the motivating force, and what is it's affect on people? (give examples)
- C. Study the people:
  - 1. In each environment a few extend more influence than the rest. Among the many individuals around us we will find:
    - a. Followers
    - b. Impulsives they do not hold strong convictions.
    - c. Leaders, agents of change, lead the way. (II Timothy 2:2)
  - 2. Discover their ideals. How close are they to the Christian ideal?  
How can we introduce them to Christ? (Romans 11:16)

#### IV. CHRISTIAN TRANSFORMATION OF ENVIRONMENTS (EVANGELIZATION)

Loving relationships are missing in most environments. Although self-giving helps produce loving relationships, in order to change our environment, it is essential to formulate a plan. In doing this, let us consider three aspects of formulating a plan:

1. Ourselves
2. Our friends, or others around us.
3. Groups around us.

##### A. Ourselves.

1. God works in our lives, equipping and empowering us to be effective agents of change to the extent that we allow Him to work in our lives.
2. God gives us
  - a. the Power of the Holy Spirit and enables us to do His will. (Philippians 4:13)
  - b. Will, or determination, the first requisite for action.
  - c. Knees, the levers of the apostle.
  - d. Intellect, God-given knowledge and consciousness of what we are about.
  - e. Heart filled with hope and love: (John 13:34-35)
    1. Hope, knowing we will succeed because God wills it.
    2. Love, taking part in the lives of others in order to share with them the life of Christ. (I Corinthians 9:22)

##### B. Our friends

The gospel is for everyone, we can begin with our daily companions. There are three steps in working to win others:

1. Win their hearts, to open their minds. Give constant genuine love and understanding, be a friend.
2. Open minds will grow in understanding. Before they can come to Christ they must understand who He is. Then we can...
3. Tell them about Jesus. Share with our friends the meaning of Christ in our own lives. "Make a friend! Be a friend! Bring your friend to Christ!"

##### C. Groups around us- The environment.

1. Think about the situation as a whole. Pay attention to personal interactions in the group.
2. Influence the leaders to change their lives and thinking. If they accept Christ, they will bring others to Christ. This will change the tone and direction of the environment so people will be leading each other to Christ.
3. Be salt, light, and leaven in the environment (Luke 14:34)
  - a. Joy and happiness are the flavor of Christian life
  - b. The Spirit of truth sheds the light of the gospel on all activities.
  - c. Helping others to grow and develop in their faith and action enriches the environment like leaven. Christians need to join with others who have the same ideal. It is a group effort to evangelize the environment.
  - d. Our own satisfaction and growth affects our environment. (Piety and Study)
4. Proclaim the gospel through your actions and words. Respect others ideas and rights. Do not give orders or direction, but show the way.
5. Prayer is a first priority. We are only God's instruments.

V. CONCLUSION

- A. Wherever I live and deal with people, where I find myself right now, that is my environment. My family or my job, may be the place to start. Whatever I do should be done with the final goal of drawing people to Christ.
- B. Our task, environmental transformation, is achieved by introducing new life into the environment, a fully Christian life that indeed changes things!
- C. Environments are not changed suddenly or by magic.
  - 1. Those who accept the gospel do not always find their way without obstacles.
  - 2. Life's pitfalls often impede the Christian's spirit and direction.
- D. Tomorrow, we will find the world as we left it. Nothing will have changed.
  - 1. The gospel is meant for the whole world.
  - 2. The Lord has chosen to place me in the environments that surround me so that I may work for their Christian transformation. Linked to other Christians, utilizing my piety, study and action, will achieve that transformation for Christ.
  - 3. The world has not changed, but I have. The changes within me will be the leaven that changes my environment for Christ.

# CHRISTIAN COMMUNITY IN ACTION

(Write-Downs Are Underlined)

**Situation:** In the preceding Rollo (Grace 5, Living in Grace) the participants will have been shown a source of strength in deepening their union with God, but will probably be thinking of themselves as Christians individually. This Rollo must take them from thinking of themselves as individuals to seeing themselves as part of a larger, evangelizing community. Only if they see themselves in this light will the final Rollo on Total Security/Fourth Day (Group Reunion/Ultreya) make any sense.

**Time:** 30 Minutes

**Style:** The rollista must live the experience of being part of a group, which is transforming the environment. Authentic witness is *essential*. The only witness pertinent to this Rollo is the story of an environment being transformed, preferably by or through means of group support. This example should be interwoven throughout the points of the Rollo. Examples should show how effective apostolic action can be, and give a glimpse of a real Christian community in action. A clear, enthusiastic approach is essential.

**Objective:** In this Rollo we hope to show the participants the need for Christian Community. Our mission, the Christian renewal of society, is not ours alone, but ours as a member of a community. The message will help them prepare to work as a member of a team, and encourage working together in groups. [It is always the group that leavens the environment.] We want to build an attitude of community spirit and solidarity, and show the participants that no one can head off in her own direction. *We need the love and support of the community.*

This Rollo must:

- 1) describe a Christian community as a living organism, and
- 2) show the mission of the Christian Community in the world.

## I. INTRODUCTION

- A. A Christian Community is made up of Christians who are grouped together to fulfill Christ's Mission.
- B. It is through the response of a Christian community that you are here.
- C. Wouldn't it be wonderful if the world could be like this weekend
  1. Our families, congregations, work, neighborhoods, all of our environments
  2. Living in the freedom and security of God's love and grace
  3. Christ is present to all and in all
- D. The world has turned its back on Christ. Christ has commissioned us to make disciples of all nations (Matthew 28:20). To bring the world back to him (II Peter 3:9b).
- E. The true solution to change has to be the building of the Body of Christ in each environment.
- F. Our mission is to transform our environments to Christ.  
There are three steps toward that mission
  1. Develop leaders
  2. Help them find their place in the mission
  3. Link them together to work more effectively
- G. We cannot fulfill this mission alone. It is only through small Christian Communities working together as part of the Body of Christ that we will change our environments.

Let's look at the Christians who are needed to make up this Christian Community.



## II. CHRISTIANS IN THE CHRISTIAN COMMUNITY:

Pastors and laity are partners in Christ's work. The pastors are people we can turn to for Biblical teaching and spiritual direction (Malachi 2:7). We all become like worker bees carrying out the mission as directed by Christ.

### A. We are Authentic Christians who:

1. Have directed our whole lives to Jesus Christ, that is, we know Christ in a living way so our faith has vitality and can affect others around us.
2. Committed to Christ, depend on Him, and have placed our lives and talents at His service.
3. Have courage and know Jesus as the source of our courage.
4. Are transformed through Christian study and prayer.

### B. We are Apostolic Christians who:

1. Have a calling to bring Christ to the world, want in all things to help others know and love Jesus; "we can't be closet Christians, we must share the life of grace,"
2. Sensitive to apostolic opportunities everywhere
3. Have apostolic drive and initiative,
4. Want to provide spiritual support to others who are leaders,
5. Willing to work with others as a team.

## III. NEED FOR COMMUNITY

### A. Modern society wrongly teaches us that to be successful we must stand alone.

1. Loneliness and isolation are common fears of all people.
2. In isolation people cannot be fully human. Our experiences of life confirm this. People inevitably form into groups, associations, communities, organizations, etc... Some are temporary, some long lived. They have a variety of purposes, but all prove a person's need for sharing and living life with others.

### B. The society is made of many groups: (give examples ie, National, regional, local, personal, families, work groupings, social, recreational cultural, political)

### C. People need people. This is a basic need of humanity. The world needs community, brotherhood, fellowship.

### D. Most groups, environments, communities lack what is basic to their needs, there is little sharing, loving, self-giving among people. Without personal sharing, self-giving and Christ-like love and prayer for each other true Christian Community will not be formed.

### E. If we are to bring the world to Christ there is a need for establishing a small Christian Community in each environment.

## IV. THE PROCESS OF BEING CHRISTIAN COMMUNITY

### A. Christianity is based on community. God gave us a family, we were baptized into a church family. God's word confirms God's plan for community and our mission. Thus to enter into God's plan, Christians form communities where the mission of Christianity forms a common bond (Matthew 18:20; Ecclesiastes 4:9-10, 12; Acts 2:4, 4:32).

### B. How to form a Christian Community:

1. Personal encounters
2. Sharing concerns
3. Forming friendships - giving of self, love and respect for each other, mutual love of Christ.

- C. A Christian Community is built in two stages:
  - 1. Development of a bond: getting to know one another, sharing, growing in friendships centered in Christ, giving our idealism, trust, self surrender, spirit of charity, calling and, sharing of spiritual gifts.
  - 2. Decision of commitment: acceptance of each other, sacrifice, confidence and trust in each other, growing in love for each other through praying together and for each other.
- D. Characteristics of a Christian Community are like the characteristics of the individual within the community. They are:
  - 1. Authentic:
    - a. Centered on Christ, in union with Him, guided by the Holy Spirit
    - b. Spending time in prayer and Christian study, the community provides the power and direction to help each person's apostolic action be effective.
    - c. Depends on God's love, having confidence in His power to conquer the world
    - d. It is a factory of saints, not a storeroom.
  - 2. Apostolic:
    - a. The mission of the church forms a common bond, help the world to discover Christ.
    - b. It is a force for social change, for transforming the environment. We can't flee our environment. We bring Christ into it. By grace, we meet it, understand it, and transform it. We are the salt, light and leaven of the world.
    - c. The Christian community can exist only as long as its love reaches out to all.
- E. How does Christian community move into action? Through teamwork and a plan.
  - 1. Know the problem: look at the situation.
  - 2. Know who can work best in resolving the problem. Help each other to discover our weaknesses, our strengths, our talents. Encourage one another, recognize the gifts of the Holy Spirit in each other, develop leaders in each situation.
  - 3. Know our part: accept and use our own gifts, allow others to do their part, encourage others, be willing to help, support others, have dedication, everyone works (I Corinthians 12:7, 18-19; I Timothy 4:14). We won't be effective if we are ignorant of the problems faced by those to whom we would reach out, or, if we are ignorant of the solutions. We must study the environment, find the solutions and discover what talents we have to contribute.

- V. THE VIA DE CRISTO METHOD – A MEANS TO FORM CHRISTIAN COMMUNITY
  - A. If the world is to be changed to accept and follow the Christian ideal, we must honor Christ's call into small Christian communities in each environment. We follow the lead of Christ who sent out disciples two by two. (Mark 6:7)
  - B. The Via de Cristo method provides a way to initiate, form and sustain small groups of Christians.
  - C. The method is the same as used on the weekend: getting to know one another, sharing, growing in friendship centered in Christ. We give our idealism, our self-surrender, and our spirit of Charity. Always depending on the power of God.
  - D. There are five God given characteristics needed to form communities:
    - 1. Generosity: self-giving, true friendship, generosity of one's self to others (Action talk)
    - 2. Faith and Prayers (piety): faith in the strength of the Holy Spirit (Matthew 10:19,20; Mark 9:23; Proverbs 3:5-7)
    - 3. Love and Humility to work as a team: it has to be teamwork, done in love (This talk on Christian Community in Action)
    - 4. Responsibility: not an option but a mission given to each person (Laity talk)
    - 5. Dedication and Initiative: all people must see their mission within their environments, their mission to operate in that environment and turn them into a Christian environment (Environment talk)

## VI. CONCLUSION

The pain of the world is very real and very deep, people are crying to God for an answer, sometimes not knowing that they cry. God has heard their cry and has sent His Son and has sent us to proclaim Him. This challenge may seem overwhelming to us as individuals, but with a community, we have strength. Our confidence is not in ourselves but in Christ.

Jesus, on the cross, desired to save men and women. He was willing to suffer and die so that all people might come to the Father. This should motivate us to want to be like Him, to find the contribution we can make toward the apostolic efforts of the whole church.

An authentic Christian Community in action must be a true extension of Christ's hands in the world. Jesus says to us "I have no other plan... you are my hands." This is not just optimism, but is a result of the triumphant Christ. Christ *will* overcome, (John 16:33)

# TOTAL SECURITY IN THE 4<sup>TH</sup> DAY

(Write-Downs Are Underlined)

**Situation:** This is the last Rollo of the weekend. The environment is generally eager and enthusiastic. Participants are filling out their reunion cards and are beginning to think of "tomorrow", perhaps with some concern. Their sense of commitment to transform their environments will usually arouse in them the need for reinforcement and encouragement.

**Time:** 30 Minutes

**Style:** Enthusiasm and conviction. This Rollo must be given by a person who is committed to the concept of group reunion, and who is a living witness to that concept.

**Objective:** To insure the fruits of this Via de Cristo! We need to convince the participants of the necessity for perseverance, and the need for the extension and application of our method into the rest of their lives (Fourth Day). You might say that the "Via de Cristo is just now beginning for you." We want the participants to know in no uncertain terms that they have been called to the mission of bringing Christ into their environments. Toward that end, the concept of group reunion, the support of friends, is important, and is the key point of this Rollo. If the participants do not understand or are not convinced of the importance of this concept, they probably will not be able to effectively apply what they have learned in the Via de Cristo. The real success of the participants moving into reunion groups can be directly related to this talk. If the points are not made clearly and the attraction is not apparent, then we cannot expect them to form groups or to attend them regularly. Your witness should leave the participants with a warm feeling about group reunion, because you have shared with them the meaning and warmth of your own. Your sharing should include ways in which the group has helped and nurtured you, has helped you to become a stronger witness and has linked you to the apostolic community at large.

"Presenting the loftiness of an infinite ideal without offering at the same time the concrete means to make it a reality in life will always mean sowing utopias in order subsequently to harvest inevitable disappointments. Every fulfillment that is worth living requires, together with the loftiness of the ideal, the concrete means to make its dimension attainable."

-Eduardo Bonnin

## I. INTRODUCTION

- A. If this weekend is only a pleasant memory, it will do little to advance the Kingdom of God, either in yourself or in the world.
- B. God called you to the Via de Cristo to:
  - 1. Direct your whole life to God (Piety)
  - 2. Reform your mentality, develop a fully Christian attitude (Study)
  - 3. Be an evangelist, to give witness to the Gospel in your life (Action)
  - 4. Be God's agents for change, so that we may have a world of peace and justice (Leaders)
  - 5. Transform every situation you are in, so that it becomes a living Christian Community (Environment)
  - 6. Be the Church in the world, where you live and have your being (Laity and CCA)
- C. You need to persevere, to change your life to meet this challenge.
- D. You can feel secure because Jesus Christ is your security! God's grace will enable us to persevere.

## II. PERSEVERANCE OF CHRIST IN LIFE

The primary need for living the Christ life is to persevere in his presence.

- A. In this work of perseverance we face three dangers in ourselves:
  - 1. Over-confidence in ourselves, believing that we are something. Without God and His grace we are nothing.
  - 2. Lack of confidence, believing that we are nothing. With Christ all things are possible.
  - 3. False Christianity, believing that doing Christian things makes us "Christian."
- B. The remedy for these dangers is twofold:
  - 1. Ongoing relationship with Christ (John 15:5)
  - 2. Ongoing relationship with our brothers and sisters: two friends are stronger than the sum of two individuals (Matthew 18:20, Hebrews 10:24-25).
- C. The Via de Cristo method of perseverance which consists of:
  - 1. A Group Reunion (group of friends), and
  - 2. An Ultreya (a larger Christian Community).
  - 3. Spiritual direction.

## III. PURPOSE OF THE GROUP

The purpose of the group is to be in a community with others striving to live the life of Christ, the advance of His Kingdom.

- A. Growth in any endeavor is accelerated by sharing and planning in small groups that offer us the support we need to go beyond our present level of spiritual maturity.
- B. It is based on friendship to stimulate:
  - 1. The individual spiritual renewal of each member.
  - 2. The ongoing commitment to be evangelists in neighborhoods, professions, places of work.
- C. It is the practical way of sharing the Christ-centered life among friends, to:
  - 1. Unite ourselves in the life of Christ
    - a. It will not make much sense to us unless we have truly dedicated our lives to God.
    - b. We are clearly convinced of the mission Christ calls us to.
  - 2. Mature gradually in faith, hope, and love
  - 3. Form deep, personal relationships, springing from common ideals and values.
  - 4. Overcome obstacles through mutual support.
- D. Accountability - Helps us hold one another accountable
- E. Group reunion is a means, a tool, for accomplishing our goal.
  - 1. Always open to others and may be named something else
  - 2. Structure for structures sake is unacceptable
  - 3. If the reunion concept fails it may be because members are not using it for its original purpose -- the advance of Christ's Kingdom

## IV. ELEMENTS OF THE GROUP REUNION (on reunion cards)

- A. Prayer of the Holy Spirit
- B. Piety – With what spiritual aids have you nourished your vital union with Christ this week?
- C. What was the moment you felt closest to Christ? When was I most aware of Christ's presence this week? Why? What is your plan next week to deepen your piety?
- D. Study -- What have you studied this week to better understand Jesus Christ and his mystical body, the Church? What was the most helpful spiritual insight from your study? What will be your plan for next week to enrich your study?

- E. Action -- What have you done this week to share Christ with the world so that others might know His saving love? This is measured by:
    - 1. Successes -- those apostolic actions which succeeded, and
    - 2. Disappointments -- those actions which did not work out as intended in my apostolic plans, long and short range.
    - 3. What have you done to bear the burdens of others in obedience to Christ?
    - 4. What was the moment of your most burning witness? Most sacrificial service?
    - 5. What is your plan for next week to enlarge your witness and service?
- V. CHARACTERISTICS OF THE GROUP REUNION
- A. Size: three to five persons is ideal.
  - B. Regularity and Promptness: We suggest that you meet each week, any time, anywhere, but always be prompt and consistent when it is decided,
  - C. Seriousness: not lacking in humor, but having an earnestness about doing things that are of great importance to each member.
  - D. Discretion: do not share outside the group.
  - E. Sincerity: must be completely honest and open in order to grow.
- VI. THE GROUP AND ITS REUNION
- Group Reunion is built upon natural friendships, many change groups till they find one in which they are truly comfortable.
- A. The Group:
    - 1. Is formed by persons who belong to it,
    - 2. Friends who give themselves to each other in trust,
    - 3. Exists at all times, both when we are together and when we are away,
    - 4. Lives the call to "make a friend, be a friend, and bring a friend to Christ," and
    - 5. Takes time, we must be patient.
  - B. The Reunion - is something that happens.
    - 1. The Group makes it exist, to maintain the Christian spirit of the Group.
    - 2. This friendship is unique, founded in faith, hope and love.
    - 3. It meets because those in the Group are friends who continue to meet and grow as friends.
  - C. The Group Reunion is that which, when lived, becomes a Christian community, affecting the world. Martin Luther taught that we are both saint and sinner. Our desire is to sin, and we don't need help in that, but we do need help from Christ *and* our brothers and sisters to be a saint.
- VII. ULTREYA: THE REUNION OF THE GROUPS
- The Ultreya expands one's sites to include the broad spectrum of humanity in the community. It means "persevere upward." It is those who sincerely accept the good news to the power of God's grace. It is a community that shares one God, that shares one's living of the Christ centered life.
- VIII. PURPOSE AND MISSION OF THE ULTREYA
- A. Purpose: to keep alive the spirit and friendship of this weekend so it can be a motivating force for all of us to live the ideal and to evangelize the world.
  - B. Mission: to make possible the structuring of Christianity in the world.

IX. CHARACTERISTICS AND CONTENT OF THE ULTREYA

- A. Prayer
- B. Reunion
- C. A witness to make concrete in life all or one of these:
  - 1. Piety
  - 2. Study
  - 3. Action
  - 4. Environment
  - 5. Christian Community
- D. Spiritual Direction: placing the content of the evening in the light of the Gospel.
- E. Other activities, such as singing, as desired.

X. CONCLUSION

- A. What is important is not simply to persevere in the Via de Cristo, but to live an authentic life in Christ for the Church and for the world.
- B. The Group Reunion and Ultreya are of value for what they are intended; they are not an end, but a means.
- C. It takes a great deal of time to apply all that we have learned this weekend. Opportunities will arise and we will be able to transform environments with Christ and others.
- D. Remember an isolated Christian is a paralyzed Christian.

Your witness should leave the participants with a warm feeling about group reunion because you have shared with them the meaning and warmth of your own. You need to open up and share how your contact with Christ and contact with your Christian Community has helped you remain faithful in your walk.