

TRES DIAS GUIDE

for

LAY TEAM MEMBERS

and

SPIRITUAL DIRECTORS

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TRES DIAS GUIDE FOR LAY MEMBERS AND SPIRITUAL DIRECTORS

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Welcome to the Tres Dias Team!

In the name of Jesus Christ, welcome to His team. It is the prayer of the Tres Dias community that Jesus Christ would give you ears to hear and eyes to see His boundless love for you as you serve Him through this adventure. Whether this is your first team experience or one of many, hopefully it will help you in developing a closer walk with our Lord and Savior, Jesus Christ.

De Colores

TABLE OF CONTENTS

WELCOME TO THE TRES DIAS TEAM	111
PREFACE	1X
THE ROLE OF A TEAM MEMBER	1
HOW TO PREPARE A ROLLO	7
THE RELATIONSHIP OF THE TALKS	12
THE SPIRITUAL DIRECTOR FOR THE TRES DIAS WEEKEND	18
Introduction	
What is a Spiritual Director?	
Spiritual Directors and the Rector	
Spiritual Director with Spiritual Director	
Spiritual Directors and Team	
Spiritual Directors and Candidates	
Spiritual Director as Teacher	
Spiritual Director as Liturgist	
Spiritual Director as Pastor	
Rollo and Meditations; A Note on Style and Delivery	
 <i>---First Evening---</i> 	
KNOW YOURSELF	31
Purpose and Situation of the Meditation	
Outline	
Sample Meditation and Commentary on the Outline	
THE PRODIGAL SON	37
Purpose and Situation of the Meditation	
Outline	
Sample Meditation and Commentary on the Outline	

THE THREE GLANCES OF CHRIST	41
Purpose and Situation of the Meditation	
Outline	
Sample Meditation and Commentary on the Outline	
IDEALS	47
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
GRACE	53
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
THE CHURCH	59
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
THE HOLY SPIRIT	65
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
PIETY	73
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	

---Second Day ---

THE FIGURE OF CHRIST	79
Purpose and Situation of the Meditation	
Outline	
Sample Meditation and Commentary on the Outline	
STUDY	83
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
SACRED MOMENTS OF GRACE	89
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
ACTION	103
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
OBSTACLES TO GRACE	111
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	
LEADERS	117
Purpose and Situation of the Rollo	
Outline	
Commentary on the Outline	
Bible References	

---*Third Day*---

CHRIST'S MESSAGE TO THE PESCADORE 123

Purpose and Situation of the Meditation
Outline
Sample Meditation and Commentary on the Outline

ENVIRONMENTS 127

Purpose and Situation of the Rollo
Outline
Commentary on the Outline
Bible References

LIFE IN GRACE 133

Purpose and Situation of the Rollo
Outline
Commentary on the Outline
Bible References

CHRISTIAN COMMUNITY IN ACTION 139

Purpose and Situation of the Rollo
Outline
Commentary on the Outline
Bible References

REUNION GROUPS 147

Purpose and Situation of the Rollo
Outline
Commentary on the Outline
Bible References

LIVING THE FOURTH DAY 155

Purpose and Situation of the Rollo
Outline
Commentary on the Outline
Bible References

PREFACE

This publication is a comprehensive Guide for both Lay Members and Spiritual Directors of a Tres Dias team. The chapters on *The Role of a Team Member* and *The Relationship of the Talks* must be read and understood by all team members, whether or not you are giving a rollo. The chapter on *How to Prepare a Rollo* is especially meant for those who are preparing a rollo for the Weekend; however, all team members will find it useful, especially during the critiquing process.

The *Guide* includes a *Purpose and Situation* section, an *Outline* section and a *Commentary on the Outline* section for each of the fifteen (15) rollos and the five (5) Spiritual Director meditations to be presented on the Weekend.

The *Purpose and Situation* section is designed to help the rollista and those who will be critiquing the rollos during pre-Weekend preparation meetings, to better understand where and how the rollo fits into the whole of the Weekend and to give some background on the subject.

The *Outline* is designed to list the minimum basic points that the rollista **must** cover in the rollo, and that those critiquing the rollos will use to make certain the rollista covered all of the required points.

The *Commentary on the Outline* is designed to provide useful information to the rollista in expanding on each of the bulleted items in the *Outline*. The rollista may choose to use or not to use some of the items/suggestions in *The Commentary on the Outline*. However, keep in mind that whether or not the rollista chooses to use the information provided in the *Commentary on the Outline*, each of the points listed in the *Outline* **must** be covered. Should the rollista add any points, the rollo still must not exceed the time objective listed (in the *Purpose and Situation*) for the rollo. The rollista should not speak word for word, the information listed in the *Commentary on the Outline*. Those critiquing the rollo should NOT critique based upon the contents of the *Commentary on the Outline* (unless the rollista should present the rollo word for word from the *Commentary on the Outline*).

All three of these sections are designed to assist the rollista in preparing and presenting the rollo. **ALL** fifteen rollos (both lay and Spiritual Director rollos) should ideally be critiqued by the entire team during the pre-Weekend meetings. There should not be any sub-sets of the team used to critique rollos. The Holy Spirit functions best when all of the spiritual gifts are represented, as is the case when a complete team is assembled. The organization of the *Guide* is intended to emphasize the inter-dependence of each team member and the inter-relationship of each rollo and meditation.

PREFACE (Continued)

Clergy and lay persons from many different Christian traditions have worked for more than three years on this revision of the rollos and meditations, building upon much good work which was done previously. The founders of the Cursillo de Cristiandad (short course in Christianity) movement insist the program was inspired by The Holy Spirit, and we share their view. Accordingly, the committee that revised the rollos and meditations sought to retain the original intent of the founders of Cursillo, yet to develop talks which could be clearly understood, meaningful and applicable to persons from most of the Christian denominations (and non-denominational Christian churches). Therefore, there may be terms included herein which are terms you do not regularly use or are not accustomed to hearing in your church or denomination. Yet, they are terms which are important and meaningful to other Christians who are active participants in Tres Dias. It is imperative that Tres Dias act to be inclusive of all Christians who accept the “*The Tres Dias Essentials*” and “*The Tres Dias Statement of Belief*”.

To the extent possible, the committee sought to concentrate on the long-standing Biblical beliefs and principles which most Christians can agree upon; and also, to adhere to *The Tres Dias Essentials* and *The Tres Dias Statement of Belief*. The committee attempted to avoid as much as possible, the doctrinal differences which have separated the various Christian churches over the centuries, fully recognizing our inability to reconcile those differences. Similarly, on a Weekend, it is wise to concentrate on those things Christians have in common and to show respect for the beliefs of other Christians in attendance on the Weekend. When doctrinal differences arise during the Weekend, it is best to refer that person(s) to his/her own pastor following the Weekend, for advice on the teachings of their own church. The Weekend is neither the time nor the place to proselytize or to attempt to indoctrinate any candidate or any team member with your own doctrinal beliefs.

The committee sought guidance from the Holy Spirit throughout the process and made every effort to give their very best for the glory of the Triune God. Now, this *Guide* is being placed into your hands. May it be used for the glory of God and for the benefit of the candidates who will attend the Weekends, where you are to function as a servant of the Most High God.

De Colores

THE ROLE OF A TEAM MEMBER

INTRODUCTION

After prayerful consideration, you have been invited by a rector to serve on a Tres Dias team. You have examined your responsibilities to God, family, church, work and your Reunion Group. Your commitment will probably cover a period of about three months from the first team meeting until the post-weekend critique is completed (and reunion, if your team/new pescadores have one). Congratulations! You are now allowed to anticipate, as well as to participate!

The rector has asked you to fulfill a specific assignment on this team: auxiliary (angel or cha), table leader (cha), music director (cha), rollista (speaking or silent professor), spiritual director, etc. (Note: The specific names of certain team positions vary from community to community. Regarding this, in the interest of space, this Team Guide will list the team positions as they were known and used within the original Tres Dias when it was organized in 1972. There is no intent nor reason to seek conformity on team position titles. If the position title listed in this Guide is not what your community normally uses, merely substitute the position title used within your community).

Each team position is an important part of Christ's body, with a specific task to perform. **"If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it."** (I Cor. 12:26) When each task is done under the leadership of the rector and to the glory of God, then the Weekend will be an effective instrument for His grace. Although a team member receives the blessings of the Lord's grace during this time of service, the Weekend and its activities are to be directed for the benefit of the candidates.

Tres Dias team members are expected to be leaders for Christ. Accordingly, all should be members in good standing in a local congregation. If between churches, a team member should be regularly attending some church(es) while actively seeking a permanent church home.

COMMON TASKS

While each team member has a unique role to fulfill, some tasks are shared among them. These can be divided into three categories: team building, participating in the Weekend and critiquing the Weekend.

TEAM BUILDING (PRE-WEEKEND PHASE)

Each team member is responsible for helping to build a cohesive team. This process occurs during the formative pre-weekend team meetings. Each team member should:

- Pray without ceasing for the candidates, team, their families and the community;
- Attend all team meetings;
- Prepare for and know your team duties;
- Contribute to the sharing times;
- Make an effort to meet and know all team members;
- Participate with love in all liturgies, worship and praise sessions;
- Become familiar with the outline for each rollo;
- Enter into the rollo critique process with love and caring for your teammate and for what may affect/impact the candidates;
- Believe that the rector was chosen and anointed by God to be the human leader for the weekend; and,
- Believe that God will give special power, grace and wisdom to the rector for the purpose of glorifying God during this time.

Importantly, apply to this team experience, the same mind you had on your original Tres Dias Weekend. Then, (depending upon where you made your Weekend) your rector asked you to:

- Believe that great things are possible;
- Have a spirit of openness to God and what He is asking of you;
- Have a loving concern for one another and total trust in God;

or

- Receive things in a Spirit of Idealism;
- Receive things in a Spirit of Cooperation; and,
- Receive things in a Spirit of love.

THE WEEKEND

The second area of common responsibility takes place during the Tres Dias Weekend. You are important in the process of making the Weekend effective. Some actions which are helpful include:

- Learn as many of the candidates' names as possible;
- Be as available as possible to the candidates during breaks and off-hours for fellowship and to get to know them;
- Wear your name tag;
- Observe the silent retreat time during the first evening;
- Share in the financial support of the Weekend;
- Perform the tasks assigned to you to the best of your ability, letting others do theirs; and,
- Trust the rector as God's chosen leader for the Weekend.

Remember that you will be blessed most when you are serving with love and humility.

POST-WEEKEND

The final formal team responsibility is to critique the Weekend. This takes place soon after the Weekend and is usually the last time the entire team will gather. The purpose of this team meeting is to review Weekend experiences so that we may encourage those actions which were supportive of “*The Essentials of Tres Dias*”, and learn from those that were not. Team members should review the Weekend in realistic, objective terms, carefully regarding the dignity of the rector. The rector will be using this data as the basis for a written report to the local Secretariat. While the critiquing process may vary from community to community, it is best when the local community has a prepared questionnaire to elicit responses from team members, in addition to encouraging them to write their unsolicited comments in narrative fashion. The team should use “*The Tres Dias Essentials*” as a guide for measuring the value of the pre-weekend and Weekend activities, possibly following along on the local communities “Detailed Schedule” as a convenient way to cover all activities.

While the first sentence in the previous paragraph spoke about the final **formal** team responsibility, there is nevertheless, an informal responsibility the team has with regard to the new pescadores. The team (particularly table leaders and team leadership) should stay in touch with new pescadores, pray for them, and encourage them well into their Fourth Day. A couple of ways to do that is to have one or two team and candidates group reunions or a couple of reunions of the people at each table.

SPECIFIC TEAM ASSIGNMENTS

Each member of the Tres Dias team has a specific task, so that when all of the members are gathered into the team, they are one. Their strength is greater than the sum of their parts.

AUXILIARIES (ANGELS, CHA’S)

The auxiliaries are the team members whose task is to care for the physical needs of the team and candidates, both during the team meetings and on the Weekend.

The chief auxiliary (angel/cha) monitors the Detailed Schedule for the Weekend activities (outside the rollo room), prepares for upcoming events and keeps in communication with the rector (between rollos). Working for and with the rector, the chief auxiliary reviews the schedule for all the events of the Weekend and is concerned for the timing and physical preparations for each event. (Note: In the various communities, the distribution of work assignments may vary, depending upon the total number of team members used and the size of the auxiliary team. This section is written in a generic way and is not

intended to be precise in every detail for all communities. The local community should prepare its own job descriptions for each position).

To assure that all the work is accomplished, several auxiliaries work under the direction of the chief auxiliary. Their assignments are usually in such areas as the kitchen, dining room, rollo room, dormitories, chapel, etc. In some communities, an auxiliary may be assigned to receive and record team and candidate donations for the Weekend; in other communities, the assistant rector may be assigned this role.

The auxiliaries can become pre-occupied with the details of the Weekend, but their role is vital. Some candidates may seek them out for counsel and direction, particularly since the auxiliaries are recognized (by the candidates) as team members from the beginning of the Weekend. While it is every team member's role to deliver Christ's message, keep in mind that spiritual counsel and direction is the responsibility of the spiritual directors; therefore, candidates should be referred to a spiritual director for any spiritual matter.

Each local community should have prepared some type of a guide (Auxiliary Guide, Weekend Guide, or whatever it might be called) unique to the facility it uses; this is to assist the auxiliaries in their work. Most communities have detailed job descriptions to train and equip each team member for the specific functions he/she is to perform on the Weekend.

TABLE LEADERS

Those team members who sit at the tables are called table leaders. Some of them may also give rollos (rollistas). (In some communities, table leaders are referred to as "professors" and "silent professors").

During the team meetings, the table leaders, especially those who are not giving rollos, have a great opportunity to observe the unity and wholeness of the team as it develops. The rector is managing the Weekend; the auxiliaries are supporting the physical needs of the team meeting and planning to meet the needs of those who will be attending the Weekend; the rollistas are concentrating on their rollos. Consequently, the table leaders are the ones who are free of other responsibilities and who frequently can supply the insight and support which can help bring the team together as one body, in unity of purpose, under Christ.

During team meetings, while every team member is important to the critiquing process, table leaders (and ex-rectors or others who have previously given a certain rollo) are especially key in the important task of rollo critiquing. They are ideally placed to focus on the rollo outlines and the flow of the Weekend. During the Weekend, knowing the content of the rollo, they should use that knowledge to aid in the table discussion.

Once the Weekend begins, the task of the table leader is to unite those at the table to which they have been assigned. Table leaders need to be especially available to the

candidates assigned to their tables. The candidates at the table, the Weekend's little Reunion Group, are the object of the table leaders' special attention and affection.

During the Weekend, the most important interaction occurs at the tables. This is the first time many of the candidates will have had experience in a small reunion group. In this group, they often learn to share openly and honestly about their lives. It is also where they frequently laugh, cry and pray together and develop a trust relationship which often lasts long after the Weekend has ended.

MUSIC DIRECTOR

The music director (sometimes called music cha or music chief) is responsible for coordinating the musical events of the team meetings and the Weekend. These events vary from community to community, but frequently include song practice, the opening ceremony, liturgies, the agape festival (where celebrated) and planned and unplanned musical interludes which might be needed during the Weekend. Tres Dias has a "*Music Director's Guide*" (available from the Services Committee) to assist the music director in these tasks. The music director must coordinate his/her choice of songs with the rector and the spiritual directors, to make sure the songs are appropriate to the place in the Weekend and the activity being conducted.

While not necessarily the best situation, in some communities, due to the constraint on the number of team members they are able to use, an experienced music director may also be asked to serve as a table leader or as a rollista. These extra responsibilities can present an added burden to the music director. Such assignments, though demanding, provide further opportunities to witness and to be a Christian leader.

ROLLISTAS

There are fifteen rollos given during the Weekend. The person giving a rollo is referred to as a rollista (pronounced: roy east' ta). If you are asked by the rector to give a rollo, you will find an outline for it in this *Guide*. Also, there is a chapter on: "*How to Prepare a Rollo*" (pronounced: roy' yo), which offers important suggestions on how to write your rollo. As a rollista, it is imperative that you read that chapter; it is also useful to other team members, especially during the critiquing process.

It is vital that each rollista stay within both the time limits and the contents included in the "*Outline*". The "*Commentary on the Outline*" will provide valuable information for the rollista. However, the rollista may decide to use some portions of the "*Commentary*" content and may decide *not* to use other portions. The "*Commentary. . .*" contains far more content than can possibly be presented during the time allowed for the rollo. The rollista should not deliver the rollo speaking word for word from the "*Commentary...*" (there is one exception; that is part I.A., the *Brief Summary* of the *Reunion Groups* rollo).

SPIRITUAL DIRECTORS

At least one of the spiritual directors shall be an ordained Christian clergy; set in place by their denomination/church. These team members have several assignments on the Weekend. When asked by candidates or table members, they provide Christian theological perspectives, both during the team meetings and frequently during the Weekend. Spiritual directors lead worship (liturgies), give five chapel meditations, give five rollos and are involved in counseling both the team and candidates before and during the Weekend. As their name implies, they are present to provide spiritual direction.

This “*Guide*” has a separate chapter, which will provide much additional insight regarding the responsibilities of the spiritual directors. It should prove helpful for all spiritual directors, but especially for those new (to Tres Dias) as a spiritual director.

CONCLUSION

A Tres Dias team member is one who:

- Knows Jesus Christ as his/her personal Savior and Lord;
- Can witness to the life-changing companionship of Jesus;
- Lives a life in grace through regular spiritual direction of a Reunion Group and as an active member in good standing in a local congregation;
- Believes and professes that God has called us all to live holy lives that will bring glory to His name (Col. 3:1-25);
- Is in pilgrimage toward Christian maturity and perfection; and,
- Can fulfill the assigned role on the team.

The Weekend is a team effort. Each team member has a role to fulfill. While the rector has been chosen by God to lead the team and the Weekend, no one team member, whether laity or clergy, is greater or lesser than another. It is the team working and praying together, along with the guidance of God the Father, His only Son, Jesus Christ, and the Holy Spirit, that produces the significant impact on the lives of many persons who attend a Tres Dias Weekend.

HOW TO PREPARE A ROLLO

On a Tres Dias Weekend, a rollo should be a concise, well prepared and critiqued talk containing a balance of teaching and witness. As a rollista, your goal is to strive for brevity and balance in your rollo. The rector for the Weekend, and others in the community who are involved in team selection, see this potential in you.

You are urged to study this section with even more diligence because each Weekend is new and different.

BEFORE YOU START

1. Pray! Prayer will focus your heart and mind upon the task God has established for you in the context of this Tres Dias Weekend.
2. Read carefully, the section on the “*Relationship of the Talks.*” If you are assigned to present the “*Ideals*” rollo, don’t write it in such a fashion that it has any heartrending witness, as might the “*Piety*” rollo.
3. Before you begin to prepare your rollo, read the sections that deal with the “*Purpose and Situation*”, “*The Outline*”, and “*The Commentary on the Outline*” for your own rollo.
4. Read the Scriptures indicated in the “*Bible References*” section for the rollo. These are included to stimulate your understanding of the Christian teaching embodied in the rollo. They need not become part of the rollo, though they may be used as you deem appropriate for the rollo.
5. *Ask your rector the following questions:*
 - Will I be assigned a mentor to assist me with the writing of the rollo? (frequently done for a first-time rollista)
 - Should I show a written draft of the rollo to you or to a mentor you will assign to me before it is presented for critiquing by the entire team? (Frequently done for a first-time rollista)
 - At which team meeting is the rollo to be critiqued by the entire team?
 - Are there other responsibilities in addition to preparing and delivering the rollo? (e.g., any suggested table discussion questions, references for a Weekend book list, which might be required if the “*Study*” rollo is the one being assigned, etc.)

If you have taken the suggestions presented in the above paragraphs seriously, you may feel overwhelmed. You may want to say far more than could possibly fit within the time constraints of the rollo. The “*Commentary on the Outline*” often includes much more ideas and material than can be used in the rollo; also, the material in the “*Commentary...*” is **not** to be used and presented verbatim. While you may use the ideas, the words should be your own. Remember that many others have done this rollo before you. So, count this abundance as a blessing and thank God for it. Prayerfully select the choicest fruits from the harvest before you. Remember, the outline is just a skeleton. The sinews, flesh, skin and blood needs to be put there by you. However, the Holy Spirit will breathe life into the rollo (Ezekiel 37), if you will only surrender to Jesus and ask for His assistance as you step to the podium to present the talk.

THE FIRST DRAFT

Some rollistas may have difficulty producing the first draft of their rollo. While there are many good books on the subject, a highly recommended approach is to quickly capture your own first thoughts. Let your ideas flow; get something down on paper (or on the computer). At this juncture, it is not important to have everything in the proper order. Look at the *Outline* and select a point; begin to capture and record those thoughts. Forget, at least for the moment, about grammar, punctuation and formatting; those details can be done later.

Since you are required to include the topics listed in the rollo “*Outline*” in this *Guide*, start preparing your rollo from that outline. Use examples from your own experience and heritage to expand the basic outline. The candidates need to hear about the real you in the rollo. If you have any concerns or problem with the required material, speak with the rector. The rector will either answer your concerns/questions or refer you to someone who can assist you.

If the rollo is to contain your personal testimony, include it in the outline. Many first-time rollistas have never before witnessed to the power of Christ in their lives. They may have difficulty including a personal testimony appropriate to the subject of the rollo or, they may have difficulty keeping the rollo within reasonable time limits. Remember that the candidates may also find personal testimony just as difficult to listen to as it is for you to speak it; so be sensitive to them when you prepare your rollo. Furthermore, delivering a rollo is not a time to preach on some current heated political or religious subject which you may have on your heart. That is not to say such a subject is not important to you or to Christ’s church; however, a Tres Dias Weekend is not the place to preach on this type of subject. Any discussion of current controversial issues, if brought up at all, should be a small part of your rollo and should flow naturally as a part of your personal witness. Neither should any such issues be presented in a way which would be judgmental; that is up to God.

DELIVERY

While some persons may prefer to speak from an outline and others prefer to speak from a script, on a Tres Dias Weekend, the rollo be must be written out. This will be most helpful in keeping to the appropriate time allowed for the rollo; furthermore, having a script is essential during the critiquing process. If someone wants to comment on something you said, it is almost impossible to refer you to that point if the rollo is not written out. Nevertheless, you will want to make two basic decisions regarding delivery; they are:

- Shall you write out the rollo and read it (being careful not to deliver it in a dull, monotonous tone); or,
- Shall you write out the rollo and memorize it, referring to the pre-written script only when needed, if you forget where you are in the rollo.

If you plan to quote from books or other resources during your rollo, you need to decide (possibly in conjunction with the rector), how they are to be handled. They may be read from the source, copied into the text of the rollo and read from there, paraphrased, or shown on some type of visual aid, such as a projection system. The important thing about references is that they should be appropriate to the rollo; candidates must be able to tell when you are beginning and ending a quotation. Furthermore, quotations should not be too long. Remember that it is your rollo; it doesn't belong to the writer of some book from which you are quoting.

Some communities use the concept of "write-downs" to help the candidates remember important points within the rollo. If write downs are used, consider the outline point itself as the write down. If you do want to amplify the point, it should be brief.

Many other communities now put the rollo outline on an easel pad or use projected visuals containing the rollo outline; these visuals frequently also list Scripture references and other important points the rollista is making during the rollo. Whatever method is used by your community, the important factor is that the points listed be the ones which you want emphasized for the team and candidates to record in their notes and to be used during the rollo discussion time.

THE CRITIQUE

At some point before the Weekend, you will be asked to present your completed rollo to be critiqued by the entire team. Lay members and spiritual directors alike need to have their rollos critiqued by the entire team. There are several important reasons for this review:

- It provides the team with an opportunity to affirm you and your role on the Weekend;
- It provides a way of assuring that your rollo supports the Tres Dias method and the Weekend;
- It provides a target date for the completion of the rollo;
- It allows the rollistas whose rollos come before you in the Weekend schedule to know what you will be saying, and for the rollistas who follow you to hear and build upon what you said;
- It helps to assure that one rollista will not contradict another;
- It permits the rector to time the rollo and assure that it is the proper length;
- It permits candor and openness within the team, thus, building community;
- It demonstrates that neither clergy nor lay team members are elevated to a higher level and helps to assure that their rollos are compatible with each others; and,
- Finally, because the fifteen segments are just part of one message, they must fit together naturally, like the pieces of a puzzle. What the candidates should see is a beautiful tapestry consisting of fifteen rollos and five meditations woven together with scarlet thread. This can only be accomplished if all of the rollos are critiqued by the entire team.

AFTER THE CRITIQUE

If some changes are recommended, carefully consider them, particularly if suggested by multiple sources. If the rector asks you to make changes, prayerfully consider them, if necessary, discuss them with the rector and revise your rollo as necessary. If as a result of the critique, your rollo changes, it IS IMPERATIVE you show the rector your revised rollo! The rector will undoubtedly want to have a copy of this revised rollo. The changes will probably cause no problem for the rector; but they may affect references to it in subsequent rollos. In rare cases, the rollo may need to be critiqued again by the team. However, that is unlikely if you have a mentor who is assisting you with the rollo.

Your rollo has been critiqued and the world hasn't collapsed around you. In fact, you have likely been drawn closer to your fellow team members because you have made yourself vulnerable when delivering your rollo - - - and others have made themselves vulnerable by critiquing it in love. Set the rollo aside for a time. Pray about it. Make the changes you and the rectors (if he/she has so indicated) have decided to make. Then, several days before the Weekend, re-read it several times. If possible, practice giving it in front of a mirror so you can see yourself and any hand motions or other visual aids you may use. Frequent smiles are good; not only now, but especially during the Weekend when presenting the rollo.

Time yourself to make certain you are within the time constraints allowed for the rollo (especially if you are giving write-downs and must allow time for the team and candidates to write them). It almost always takes longer to present the rollo on the Weekend than it does during your practice sessions. If necessary, cut the content to be within the allowed time. Produce a final draft that is easy for you to read and speak from on the Weekend. If your community uses visual aids (such as projection of the outline, etc.), provide a copy of the rollo, along with appropriate visuals, to the person who will be the projectionist. Give a copy to the rector. Now, you can relax!

THE TRES DIAS WEEKEND

During the Weekend, allow God to work through your rollo (the instrument He has helped you prepare). It has been honed and refined through prayer, meditation, sharing and critiquing. Your greatest temptation will be to tamper with it since you may believe you can make it even better. Perhaps you can; but it is recommended you do not alter it much more. Through the grace of God, what you have will be usable and will undoubtedly speak to many candidates - - - and most likely to many team members on the Weekend as well. They will hear it in grace; God will use it to bless them.

If you have time before you are to present the rollo, read through it one more time so the thoughts are fresh in your mind. Now is not the time to make any more changes. Present what you have, trusting that the Lord has helped you write it. Be in prayer and ask another member of the team to pray with you before delivery of the rollo on the Weekend. The Lord will certainly bless you and those who hear the rollo.

Remember to smile frequently, as though indicating you are actually enjoying standing there in front of the candidates and team, sharing what God has given you. He will provide you with the strength to get through it. When you have completed your presentation, you will actually feel quite good about what you and the Lord accomplished together!

THE RELATIONSHIP OF THE TALKS

The relationship of the talks given on a Tres Dias is both important and unique. To a large degree, the talks present the message and form the character of the Weekend. Given by persons from various denominations and congregations, they also help to give an ecumenical flavor to a Tres Dias Weekend. Most important, the talks help stir in one's mind, questions to ponder during table discussions and often, even into their Fourth Day.

There are three types of talks presented during a Tres Dias:

Five clergy meditations:

KNOW YOURSELF
THE PRODIGAL SON
THE THREE GLANCES OF CHRIST
THE FIGURE OF CHRIST
CHRIST'S MESSAGE TO THE PESCADORE

Five clergy rollos:

GRACE
THE HOLY SPIRIT
SACRED MOMENTS OF GRACE
OBSTACLES TO GRACE
LIFE IN GRACE

Ten lay rollos:

IDEALS
THE CHURCH
PIETY
STUDY
ACTION
LEADERS
ENVIRONMENTS
CHRISTIAN COMMUNITY IN ACTION
REUNION GROUPS
LIVING THE FOURTH DAY

The inter-relationship of these talks is a key to the dynamics of the three days. Their progression prepares the candidates for their Fourth Day. Tres Dias recognizes this importance and prescribes the order and content of the talks in "*The Tres Dias Essentials*". These "...*Essentials*", differentiate between the lay and clergy talks. In reality, it is as though there is only one talk given during the Tres Dias, which is divided into twenty segments: some are meditations (5) and some are rollos (15). They build upon each other.

The following observations can be made when studying the relationship of the talks given within the Tres Dias:

- There are an equal number of lay rollos and clergy rollos and meditations;
- On the whole, lay and clergy talks alternate with each other;
- The first talk of each day is a clergy meditation, announcing the theme of the day;
- The last talk of each day is a lay rollo given by a rollista whose life is a witness to the message.

Tres Dias is a cooperative ministry between laity and clergy and shows that this relationship can work on the Weekend and in the Fourth Day. On the first evening, the meditations indicate the direction for the whole Tres Dias experience. Each morning of the three days, a meditation presents the direction for that day.

TALKS ON THE FIRST EVENING

The first evening contains two meditations which are given by clergy. For the candidates, this is a time of transition from a busy world into the Weekend. It is a time for introspection. It is the threshold to the pilgrimage. The theme of the Weekend is announced in the two meditations: ***KNOW YOURSELF*** and ***THE PRODIGAL SON***.

KNOW YOURSELF invites the candidates to take a candid look at themselves. This meditation invites them to “come to themselves” to identify their potential and their limitations.

THE PRODIGAL SON meditation assures the candidates that, just as the father in the parable loves his two sons, God loves each one of us. He comes toward us with open arms to greet us. In fact, He expects us and has a feast ready for us. (As an option on a Women’s Weekend, the Hosea – Gomer story [Hosea 1-3], or the woman taken in adultery [John 8:1-11] may be used.)

THE TALKS OF THE THREE DAYS

Each day begins with a meditation, given by clergy, which presents the direction of the day. All rollos for the remainder of the day pursue that direction. The final rollo is given by a lay team member who has made the message of that day a personal living testimony of living the Christian faith. This rollista demonstrates that the message is worthy and workable.

THE TALKS OF THE FIRST DAY

The talks of the first day begin the alternating pattern of lay and clergy presentations, starting with the morning meditation, *THE THREE GLANCES OF CHRIST*, given by clergy. This meditation begins the transition from introspection to a proclamation of Christ. Its message is simple. In the Gospels, three people met Jesus during His ministry and each responded to that meeting in a unique way. On this first day of the Tres Dias, Christ is revealed to the candidates.

The first rollo, *IDEALS*, challenges the candidates to think about their own habits and life situations and prepares the way for the rest of the day - - - and even the rest of the Weekend. Because ideals are basic to life and give direction to our very existence, we need to know what they are. The candidates are left to consider the question: "What are my ideals?" They are also told how they might learn the answer (by contemplating the four questions regarding time, talents, treasures and thoughts).

The second rollo is *GRACE*. Grace is the reality which makes the love of God in Jesus Christ tangible and experiential. Grace provides a bridge by which a Christian answer can be given to the questions raised in the *IDEALS* rollo. It provides a foundation for the rest of the rollos. These rollos clarify for the candidates that God's gracious offer to us in Jesus Christ can be received personally. When the invitation is issued and the heart is receptive, then a life in grace may begin.

The third rollo speaks to *THE CHURCH*, the assembly of men and women, in all times and places, who are awakening to God's grace in Jesus Christ. We are the church, the people of God. The church is Christ's men and women, laity and clergy working in partnership, who respond to the call of God to live together in grace. The mission of the community is to be active in the world for Jesus' sake.

THE HOLY SPIRIT is the fourth rollo. This rollo teaches that God empowers the church to fulfill its mission. The Holy Spirit brings the church into being, provides the gift of faith, and calls individuals into the church. The Holy Spirit lives in the hearts of believers, guiding, comforting, and strengthening those who have received Jesus Christ into their lives. It is The Holy Spirit who provides the gifts for building up the Body of Christ and for telling the world about God's love. *PALANCA* is introduced during or at the conclusion of this rollo.

What are the results of accepting Christ, of freely receiving God's grace and the gift of faith, and of being empowered by God's Spirit in the fellowship of the church? The fifth rollo, *PIETY*, presents an answer. Piety manifests Christian qualities of life which are Christ-likeness, gratitude, freedom, and maturity. It is a life in grace. This rollo aims to awaken in the candidates, a desire to know Christ better, as they submit their weakness to His strength. It should also clearly present answers to the questions raised in the first rollo of the day, *IDEALS*. More specifically, it should make clear that for the Christian, there are not multiple ideals, but one ideal; and that ideal is that a person must focus his/her life totally and completely toward God!

THE TALKS OF THE SECOND DAY

The pattern of talks begun on the first day is continued on the second day: an alternation of talks by clergy and laity. It begins with a morning meditation on ***THE FIGURE OF CHRIST*** and includes a recitation of Psalms and prayers from the ***Pilgrim's Guide***. This meditation opens the theme of conversion for the day: after we meet and accept Christ in faith, how do we obey Him?

The rollos of the second day, starting with the ***STUDY*** rollo, show the way. The candidates are taught that we can come to know, trust and obey God in Christ through the written and spoken word of the Bible. Other insights preserved in the writings of Christian men and women throughout the centuries are also available for our study. In addition, certain modern media are mentioned, which assist us in our Christian study. With prayer as our guide, and through the power of the Holy Spirit, these study aids will teach us to not only know Christ, but to know Him better and want to follow Him.

Reading and study, however, are only part of the answer. We also come to know God in Christ through various other methods which **He** has chosen and provided. In Tres Dias, we refer to them as: ***SACRED MOMENTS OF GRACE***. These acts and/or events are known in various traditions as Sacraments, Ordinances, Covenants, Church Rites, Means of Grace, and Signs of Grace. In some traditions, they are not even named; nevertheless, most of them are practiced in the various denominations and churches. This clergy rollo presents these ***acts of God*** as visible signs of God's presence and power and as a means of grace for our journey from our birth to our physical death. A worship service including the celebration of Holy Communion is conducted during or following this rollo.

The ***ACTION*** rollo states the truth that we learn to know Christ through the loving acts of His people. This rollo speaks of "***making a friend, being a friend and bringing our friend to Christ***". If those listening to this rollo remember nothing else, it is hoped that it would be that phrase. The Holy Spirit leads us in ways that help us bear witness to our faith. Examples are given of how the rollista has influenced others, and how the rollista has been challenged, converted and strengthened by such Christ-directed actions.

There are forces which interfere with or distort our relationship with God. These are discussed in the fourth rollo of the day, ***OBSTACLES TO GRACE***. What obstacles hinder the Christian from reaching maturity? They tempt and cause us to stumble every day; they are around and within us. This rollo uncovers some of them so they may be recognized. It also teaches how, with God's help, these obstacles can be overcome.

The final rollo of the second day is ***LEADERS***, an expression of our Baptism into Christ. The rollista exemplifies the message of the day. The rollista is familiar with Scripture, and actively involved in living a holy life (Col. 3:1-25). The speaker testifies of a living faith and reveals that each person who accepts God's call is a leader. We are ALL called to be leaders for Christ. Each bears witness to the presence of Christ in their life. The rollo discusses the qualities of a Christian leader. ***PIETY***, and the whole of the first day, focused on one's relationship to God. ***LEADERS***, and the second day, develops this relationship and stresses how the candidates can come to know Christ better - - and then share Him with others.

THE TALKS OF THE THIRD DAY

The third day, as each of the two previous days, begins with a meditation, ***CHRIST'S MESSAGE TO THE PESCADORE***, which sets the course for the day. The message is that He has called each of us to be followers and to be His leaders in all areas of our daily lives. We are to join in Christ's suffering for the world through self-denial - - - for the sake of the Risen Christ. It requires working in the Christian community.

The first rollo of the third day concerns the several ***ENVIRONMENTS*** of a Christian. It observes that if Christians are to be effective in bearing witness to Christ, they must understand the world in which they live. They should be a positive influence, seeking out individuals to befriend with whom they can share Christ. One way to transform our environment is through person-to-person contacts, in whatever environment we are situated. This work is done with patience, perseverance, prayer and through the power of the Holy Spirit.

The last clergy rollo of the three days is ***LIFE IN GRACE***. It presents the key ways for a Christian to keep in touch with Christ. In addition to the experience of the Weekend, it offers a practical program of spiritual growth. Study of the Bible, prayer, and frequently availing oneself of Holy Communion are primary means for sustaining the life in grace. A life in grace is maintained through finding peace, purpose and power in Christ. The Spiritual Director's own reflections of the Weekend and his personal testimony may be given in this rollo.

The next rollo is ***CHRISTIAN COMMUNITY IN ACTION***. This rollo further develops the implications of the ***ACTION*** rollo, which dealt with actions of individuals. This rollo deals with community action, both in its inner life and outer witness. First, there are some projects so massive (large crusades, for example) they can only be done by, or within, a Christian community. Second, it is important for the spiritual growth of each individual, that they receive training and equipping from the Christian community. The rollo discusses how the Christian community nurtures, trains and equips its members and thereby provides spiritual nourishment for itself. Its conclusion: the Christian community, with Christ as its Head, is always greater than the sum of its parts.

REUNION GROUPS first presents a brief summary of the previous rollos of the Weekend. It is recommended that this recap be given word for word from item I. A. of the "*Commentary on the Outline*", in order to be concise and consistent regarding the message of each rollo. It emphasizes the need to remain in community. Whereas the previous two rollos speak about community in the larger sense of the church, this rollo presents the need for candidates to receive nurture from, and to be active in, a small group. It explains the elements of a successful reunion group, as well as the dynamics of reunion groups. It also introduces the Secuela. This rollo presents reunion groups as a powerful method for helping to sustain a Christian life. Also helpful is to reinforce the message of the ***ACTION*** rollo ("**Make a Friend, Be a Friend and Bring a Friend to Christ**"), considering that the reunion group is a good place to bring unsaved persons and/or other potential future candidates for a Tres Dias.

As with the last rollo of each of the previous days, the ***LIVING THE FOURTH DAY*** rollo, given by the rector, gathers up the message of the day. Because this is the last rollo of the three days, the rector seeks to exemplify not only the message of the day, but also of the whole Weekend. The rollo presents the Fourth Day as the rest of the Christian's life. It sets forth the need and the ways to be constantly attuned to Christ's spirit and will. The underlying tone of the rollo is to persevere.

Further, the rollista speaks about how things in the outside world have not changed much from what they were when the candidates left their home and/or work on the first evening of the Weekend. The candidates are reminded to be considerate of those whom they left behind when coming to the Weekend, and not to demonstrate unusual exuberance. In many communities, on a men's Weekend, the spouse of the rector joins the rector at the conclusion of his rollo to offer a brief (five minutes or less) sharing about re-entry back into the world He left on the first evening. (In some communities, the spouse is asked to speak on both men's and women's Weekends about re-entering the world the candidates left on the first evening).

SUMMARY

The candidates, in reality, have been presented with one talk - given in twenty segments. They have been invited to look at themselves and see who they are. They have also been reassured: No matter where they are or how far they have wandered, God is there with open arms, welcoming them back.

They have been told that being human is to have ideals; and living a life in grace, focused totally and completely toward God, is the ***Christian ideal***. They have been told that all who have received Jesus Christ as Lord and Savior and who seek this life in grace are members of His Church; furthermore, that we are led by the Holy Spirit in that quest. They have been challenged by people who are earnestly seeking to live a life in grace.

Once we desire to live a life in grace, there arises an equally strong desire to know Christ better. We are urged to seek Him in the Scriptures, in the frequent reception of Holy Communion, and in the actions of our fellow Christian brothers and sisters. When we make this search an active part of our lives and begin to suffer through obstacles to grace, we are developing into leaders for Christ.

We are becoming effective leaders for Christ as we understand the environments in which we live. This understanding is deepened by a devotion to God and by constant contact with fellow Christians. In this way, we mature spiritually and grow in grace during our life-long Fourth Day.

THE SPIRITUAL DIRECTOR FOR THE TRES DIAS WEEKEND

INTRODUCTION

Grace and peace to you in the name of Jesus Christ our Lord.

Each Tres Dias Weekend is different and unique. Expect to be blessed. You will receive more than you give, thanks to the all-encompassing work of the Holy Spirit. Those who have previously served as a spiritual director are aware that this is a lay-led Weekend. Your role does not include management of the Weekend.

Whether this Weekend as a spiritual director is your first, fifth, tenth or more, please find a quiet time and place to read completely, this *TRES DIAS GUIDE*. It is important to know and to recall how the whole Weekend fits together in plan, in preparation, and in person. It is also important to understand the sections on: “*How to Prepare a Rollo (and a Meditation)*”, and on “*The Relationship of the Talks*” (to see how the lay and clergy rollos build upon each other and how each day builds upon the one just past).

WHAT IS A SPIRITUAL DIRECTOR?

Whenever you accept an invitation to serve on a team, it is also an invitation to ponder more deeply who a spiritual director is and what one does. There are several ways and means to do so:

- Examine with the rector, what the rector understands the role of the spiritual director to be, and what the rector expects of the spiritual director, both during the pre-weekend preparation and while at the Weekend;
- Confer with the other spiritual director with whom you are serving to learn what the co-director believes are the key ministries for the Weekend and how the duties of the Weekend will be shared;
- Listen to the expectations and needs of the team during the weeks of preparation;
- Seek through introspection and prayer, to discern among your own spiritual convictions; your own spiritual gifts; your own personality traits; your own church traditions (e.g., evangelical, confessional, reformed, liturgical, charismatic, etc.); your own teaching, preaching, pastoral and liturgical experiences.

A Tres Dias spiritual director has the opportunity to apply the Scriptures and church teachings to the personal stories of the team and candidates. The spiritual director’s interpretation and application of Scriptures, anecdotes, Gospel parables and particular life purposes can be done in:

- Public reading of the Scriptures;
- Meditations, story telling and parables;
- Teaching/witnessing rollos;
- Prayers;

- Personal conferences and private conversations;
- Leading the worship services/liturgies and proclaiming the Good News;
- Singing; and,
- Silence.

During the Weekend, a basic ministry of the spiritual director is to keep observing and pointing out *life-changing and eye-opening* connections between the Scriptures and peoples' lives. Spiritual direction is exciting and exacting. Such a ministry requires the complete attention of the spiritual director to each person and each situation. Spiritual direction involves the understanding and application of Scripture into here-and-now situations of a Christian's life.

In the field of Biblical studies, many great books have been written during the past two centuries relating to the art and science of interpreting the Scriptures (hermeneutics), and applying the knowledge to the lives of Christians. Every practicing pastor should be familiar with these studies for the sake of parish work and preaching the Gospel.

A key book for interpreting the basic spiritual message of grace for our Weekend is the masterwork by the Dutch theologian, Edward Schillebeeckx: "*Christ: The Experience of Jesus as Lord*" (Seabury, 1980). The heart of this theological and biblical textbook is "*Part II, New Testament Theology of the Experience of Grace*".

Additional resource materials include:

- Robert Alter, *The Art of Biblical Narrative*, (Basic Books)
- James Breech, *The Silence of Jesus*, (Fortress)
- Walter Brueggemann, *The Prophetic Imagination*, (Fortress)
- Donald Capps, *Life Cycle Theory and Pastoral Care*, (Fortress)
- Carlo Carretto, *I Sought and I Found*, (Orbis Books)
- Fred Craddock, *Overhearing the Gospel: Preaching and Teaching the Faith to Persons Who Have Already Heard*, (Abingdon)
- Fred Craddock, *As One Without Authority*, (Abingdon)
- John Crossan, *In Parables*, (Harper)
- Robert Funk, *Parables and Presence*, (Fortress)
- Reuben Job and Norman Shawchuck, *A Guide to Prayer for Minister and Other Servants*, (Upper Room)
- Alan Jones, *Exploring Spiritual Direction: An Essay on Christian Friendship*, (Seabury)
- Frank Kermode, *The Genesis of Secrecy: On the Interpretation of Narrative*, (Harvard)
- Henri Nouwen, *Wounded Healer*, (Doubleday)
- Thomas Oden, *Pastoral Theology, Essentials of Ministry*, (Harper)
- Parker Palmer, *To Know As We Are Known/A Spirituality of Education* (Harper & Rowe)
- Norman Perrin, *Jesus and the Language of the Kingdom*, (Fortress)
- Letty Russell, Ed., *The Liberating Word*, (Westminster)
- Edward Schillebeeckx, *God is New Each Moment*, (Seabury)
- Robert Wilken, *The Myth of Christian Beginnings*, (Notre Dame)
- The Classics of Western Spirituality. A Library of Great Spiritual Masters*, (Paulist Press)

SPIRITUAL DIRECTORS AND RECTOR

The rector is the *administrative leader* for the Weekend. Once the rector has chosen the spiritual directors, it is highly desirable that all confer and pray together, perhaps at a meal, at least once before the team meetings begin. Clergy are busy and preoccupied. They need such a meeting for their own preparation. During such a meeting:

- The spiritual directors and rector can explore each other's personalities and spiritualities in a *deeper and current way*, even if they already know each other and perhaps previously have worked together on Weekends or are pastor and parishioner.
- They each need to explore candidly, their notions of ecclesial and liturgical propriety: what are the priorities and parameters which count on the Weekend. They can discuss which liturgies to use and how to do them, how to do the *Way of the Cross* meditations, their common approach to charismatic energies and behavior, etc. Agreement on all details is not essential, so long as the spiritual directors and the rector show they will, in Christ's love, put the other first.
- The spiritual directors must confirm their absolute availability to and support for the rector on the Weekend; that they are ready to listen and counsel in confidence on issues and discretionary differences that invariably arise in preparation and on the Weekend. It will be the little courtesy that makes the big difference on the Weekend. For example:
 - (a) The spiritual directors letting the rector know promptly when unexpected changes in a schedule prevents one of them from attending a regular meeting. They need to keep in touch, and never take anything for granted from when the rector first calls, to the final team critique. They will want to model the grace and love (the spiritual direction) which the team and candidates will claim from their rector and spiritual directors; and,
 - (b) The spiritual directors agreeing with the rector that one of the directors will always be "*on duty*" in the rollo room, if the other needs to work on a rollo, counsel with a candidate or team member, or have rest and privacy for a time.

SPIRITUAL DIRECTOR WITH SPIRITUAL DIRECTOR

As already indicated, the spiritual directors should meet together more than once during the team preparation period. Even if they are acquainted and have done Weekends together, there are practical matters to attend to: mutual and fair agreement upon the division of the five clergy rollos and the five meditations. Each should encourage the other to do rollos and meditations they have not done previously. Pressing schedules or emergencies during the preparation period may require adjustment of commitments and editing of a previously given rollo; such should not be routine. Each Weekend is different; one way for spiritual directors to sense the difference is to accept the discipline of writing and giving new rollos.

The spiritual directors may divide or dialog the long, but crucial teaching rollo named “*Sacred Moments of Grace*”. This rollo needs to be a balance between doctrine and witness. While a local decision, this rollo best demonstrates the inter-denominational character of the Weekend and is most effective when the rollo is divided between two spiritual directors, especially if one spiritual director is from a liturgical tradition and the other from a non-liturgical tradition. This demonstrates that Christians having very different backgrounds can unite on the basic teachings of the church, whether or not they agree in many respects on doctrine. A worship service with Holy Communion is celebrated during or at the end of this rollo and the abrazo explained and demonstrated by the two spiritual directors.

Tres Dias is an inter-denominational adventure. It presents exceptional opportunities for clergy of different traditions to work together on a Weekend. It is a Weekend which gathers Christians from a number of denominations and churches. Such variety may be described as *de colores Christianity*. It is Christian faith practiced in the many bright colors of God’s love and various church traditions:

- By their relationships with each other;
- By their teaching;
- By their celebrating the liturgies; and,
- By their spiritual direction.

It is the spiritual directors’ responsibility to model how unity in Christ can be exemplified under the Holy Spirit’s direction.

At the same time, they can demonstrate respect and care for workaday divisions and different practices and doctrines among team and candidates. These distinctions must not be glossed over or underestimated. How attentive the spiritual directors are to these distinctions will be a public sign of their Christian maturity.

For the sake of community-building on the Weekend, it is vital that spiritual directors, especially when they are from different church traditions and different kinds of pastoral experience, take the time to learn about each other’s *understanding of spiritual direction and of each other’s practice of liturgies/worship services (including The Eucharist/Holy Communion/The Lord’s Supper)*.

Persons from one denomination should not take for granted they know about another’s beliefs and practices. These divergences are venerable and important. In the Weekend’s exuberance and enthusiasm, they should not be discounted and certainly not be ignored. The spiritual directors must take the lead in demonstrating respect and Christian love for those of the various denominations/non-denominations, despite the fact that they may have disagreements regarding some of the doctrines of other denominations/churches.

What one participant on the Weekend may treat as a matter of indifference, may for another be offensive, if not scandalous. Grace notices these things. Remember that on any given Weekend, there are invariably some who have never received Holy Communion, except from their own church’s clergy, (or possibly not at all). Also, they

may have been instructed that it is Scripturally wrong to receive Holy Communion outside of their own denomination - - - or even outside their own congregation.

On the other hand, there may be some whose denominations do not recognize Holy Communion as a sacrament or as a church ordinance. Others celebrate Holy Communion every Sunday as a central and climatic act of worship.

For the sake of good order, and for most, the essence of a valid Communion, *every worship service where Holy Communion is celebrated must have at least one of those presiding at the Lord's table to be a duly ordained clergy from a denomination/church.* Spiritual directors must not be careless or unceremonious about conducting the worship services. For these and other reasons, the spiritual directors **must**:

- Together with the rector, choose the liturgical texts (Order of Worship);
- Work with the music director on the choice and placing of songs during the worship service;
- Review and rehearse how they will preside at the worship service, i.e. unison, concelebrate, alternate, etc.;
- Decide how distribution of the elements is to be done at each of the three liturgies (worship services);
- Consider if, when and how to use intinction;
- Decide if and when to ask the laity to participate in passing the cup (if that is done in your local community); and,
- Agree if they will or will not wear vestments (clerical clothing) for any worship service.

Increasingly, many communities offer both wine and grape juice as elements, in recognition that people will be in attendance at the Weekend from traditions where **only** one or the other is used. It demonstrates Christian charity, care and inclusiveness, when the element (wine or grape juice) is available that the candidates and team members are accustomed to receiving in their own church.

Out of respect for those who believe in the “*Real Presence*” of Jesus’ Body and Blood in, with and under the bread and wine (grape juice), spiritual directors should dispose of (or supervise the disposal of) the leftover elements in a respectful fashion. Many people would be offended, even devastated, and some might want to leave the Weekend, if they were to see or know that any leftover elements (which had been consecrated/blessed) were thrown in the garbage, poured down a sink (where they would end up in a sewer) or fed to animals. The basis for this concern is Jesus’ words as recorded in Matt. 26:20, Mark 14:22-24, Luke 22:19, and 1 Corin. 11:24, where without qualification, Jesus’ spoke: “Take eat, this is my body”. While unable to fully comprehend His statement, many people accept Christ’s words on faith, simply because Jesus spoke them so clearly. Therefore, being sensitive to the belief of others, disposal of leftover elements might best be accomplished by using them at a subsequent worship service, consuming them, or if that is not practical, by returning the wine and/or grape juice to the ground (from whence it came) and by burying the bread. Recognizing that this belief is not held by all

Christians, it is nevertheless being considerate of others when a stumbling block is not placed before them (1 Corin. 11: 23-33), but rather, the scruples or faith of others is remembered, honored and even granted precedence on the Weekend.

How the spiritual directors work together, how they celebrate the worship services and how they serve Holy Communion will be one of the key witnesses to God's grace and presence of the Holy Spirit on the Weekend. The following books may prove helpful to you in this area:

Regis Duffy, *Real Presence: Worship, Sacraments, and Commitment*. (Harper)
Ernest Fielder & R. Benjamin Garrison, *The Sacraments: An Experiment in Ecumenical Honesty*, (Abingdon)
Cheslyn Jones, Geoffrey Wainwright & Edward Yarnold, *The Study of Liturgy* (Oxford)
John Robinson, *Liturgy Coming to Life*, (Westminster)
Alexander Schmemmann, *Introduction to Liturgical Theology*, (Faith Press)
Brad Thompson, *The Liturgies of the Western World*, (World)
Max Thurian, *The Eucharistic Memorial, I & II*, (John Knox Press)
James White, *Introduction to Christian Worship*, (Abingdon)
James White, *Sacraments as God's Self Giving*, (Abingdon)
At the Lord's Table, *A Common Service Book for Use by the Minister* (Abingdon)
Lutheran Book of Worship, (Augsburg and Fortress)
Lutheran Worship (Concordia Publishing)
The Lutheran Hymnal (Concordia Publishing)
The Book of Common Prayer, 1979 (Church Publishing Inc.)
The Westminster Dictionary of Worship (Westminster)

SPIRITUAL DIRECTORS AND TEAM

Emergencies in a pastor's schedule frequently arise. Nonetheless, the highest priority should be given by the spiritual directors to attending *all* team meetings. Spiritual direction requires cumulative person-to-person contact with all team members. Spiritual directors should not be peripheral or passive participants in the preparation for a Weekend. Weekly, they should be praying for each team member and for the gift and growth of Christian community.

The spiritual directors have basic tasks with the:

- Auxiliaries; preparing the Lord's Table for Holy Communion and assuring palanca is available for **THE HOLY SPIRIT** rollo;
- Music Director; selection and liturgical use of music during Holy Communion;
- Table leaders; keeping in direct touch with the candidates' questions and attitudes and being available for any counseling needs identified; and,
- Rollistas; supporting them during their rollo critique and its Weekend presentation.

In a larger view, they are expected to fellowship with the team members, getting to know each in a personal way, and facilitating a network of trust and love among a forming community for the Weekend.

The spiritual directors should make time to hear some of the personal stories and Christian experiences of the team members, to encourage trust, and to offer counsel and direction, as appropriate, during the weeks of preparation and on the Weekend itself.

The spiritual directors can be a leavening influence during the rollo critiques; teaching Scripture, supporting the rollista, and influencing the anxious and dogmatic alike with grace and humor. Although the Tres Dias Weekend preparation and the Weekend itself may seem to encompass many “*givens*”, the spiritual directors must make those “*givens*” seem accommodating, graceful and flexible in the Spirit of Christ.

SPIRITUAL DIRECTORS AND CANDIDATES

The Spiritual Directors **MUST** learn about each candidate before the Weekend. By the first evening of the Weekend, if not before, the spiritual directors should carefully read and pray over each candidate’s application, perhaps keeping a pastor’s pocket notebook of perceptions to aid their memory and spiritual direction during the Weekend.

Candidates with known serious diseases are not admitted on the Weekend. Many candidates, however, have both physical and spiritual needs that the spiritual director may be able to address by gleaning from the applications and ongoing conversations with the rector and team members. Such intuitions can influence how a spiritual director may present some teaching in a rollo or as a guide during a personal conversation.

Candidates invariably transition through several moods and attitudes in the course of a Weekend. Men and women will often react and respond differently. The spiritual directors can encourage table leaders and other team members to share their perceptions, both for the sake of lightheartedness and for the spiritual directors to keep in touch with the dynamics of the Weekend and the candidates’ receptivity.

Friendship, in a root sense, means letting people be *free* to be themselves; so the spiritual director must be alert to unintended or well-meaning manipulation or coercion going on among team and candidates, especially in areas of doctrine and practice, e.g. prayer styles. The spiritual directors must also guard against their own temptations to apply authority abruptly or direction prematurely.

When a spiritual director sees or is notified of particular candidates’ questions or attitude, the director can take the initiative to get in touch; as a listener, an encourager and the bearer of good news.

The spiritual directors, with the concurrence of the rector, can announce that they are happy to receive table referrals of discussions or questions that might arise at the tables or during table chapel visits.

SPIRITUAL DIRECTOR AS TEACHER

Tres Dias is a teaching Weekend modeled after *Cursillo de Cristiandad* (short course in Christianity). The spiritual director is a teacher and a witness, i.e. evangelist. The instruction in the rollos, for example, is for the listeners' spiritual formation, conversion and perfection (fulfillment: *teleiotes*: Greek). The witness in the rollos is the spiritual director's own testimony to personal formation and growth in the Christian life. The teaching is not simply communicating information about the gospel; it is an existential bearing witness to the grace of Christ and to the evidences of the Holy Spirit in the midst of the Weekend community of Christians. It is making connections between the team and the candidates' self-understanding and God's promises and plans for their lives. It is announcing God's deeds and words so *specifically*, that ears are opened and hearts awakened. It is relating guilt to grace; the given to the forgiving; the un-accepting to the accepted; the *encircling gloom* to the Holy Spirit's light and leading.

Teaching and witnessing occurs in many ways besides the rollos and meditations. The liturgies (translation: work of the people) are teaching and witnessing *in action*. Teaching and witnessing are also happening in singing, praying, conversation and silence. On the Weekend, *all teaching is for the sake of spiritual direction*.

All spiritual direction is for the sake of:

- Formation MORPHOO: "until Christ is formed in you" (Gal. 4:19)
- Conversion METANOEO: "Repent and believe the good news!"
(Mark 1:15 b)
- Perfection (completeness)
TELEIOO: "But if anyone obeys his word, God's love is truly made complete in him." (1 Jn. 2:5 a)

Teaching for spiritual direction matches St. Paul's pursuit:

"Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." (Phil. 3: 12, 14)

SPIRITUAL DIRECTOR AS LITURGIST

One of the great gifts of *Cursillo de Cristiandad* to Tres Dias is the Roman Catholic conviction that the Eucharist is the central act and event in the Body of Christ. The love and unity of the faithful is climactically expressed in this sacrament (*Sacred Moment of Grace*). Unlike the Roman Catholic and certain other traditions, Tres Dias confesses that the Eucharist (The Great Thanksgiving) is both:

- A means for achieving unity and;

- An expression of the unity we already have in Christ. In the language of the Reformed tradition, Eucharist is a *converting* as well as *confirming* (strengthening) ordinance.

In light of the history and diversity in Christianity, Tres Dias spiritual directors must demonstrate extraordinary courtesy and sensitivity while presiding at worship services and celebrating Holy Communion at team meetings and on the Weekend.

It must be candidly admitted that Tres Dias has neither decided on nor developed a basic Eucharistic faith and practice which could be a guide and set the parameters for minimal liturgical texts. Not now being and not planning to ever become a church, it is doubtful we ever will develop such guides or set such parameters. This fact is both an advantage and a disadvantage for the Christians of the several traditions coming together on a typical Tres Dias Weekend.

- It is an advantage in that it gives Tres Dias the freedom to use liturgies or worship service formats which are in general use in the various communities where Tres Dias functions, while also allowing communities to use those worship formats available through the Services Committee.
- It is an advantage in that several of the churches represented by the spiritual directors, team and candidates do have basic theological convictions about ordained ministry and the Eucharist; and prescribe minimally acceptable liturgical texts and actions for celebrating the liturgy in their traditions.
- It is a disadvantage since Tres Dias does not have developed liturgies or worship formats which might prove helpful to foster a closer unity in worship services and practices.

There is no easy solution to this dilemma. If there were, fences to intercommunion would have come down long ago.

Some spiritual directors will likely be using available Tres Dias liturgical texts that contain psalms, New Testament readings and prayers, which may be more than or less than the expectations and requirements of their own respective traditions. Many people (even most people in some communities) may never have participated in a worship service where there was a formal liturgy. Nevertheless, all traditions follow some type of format (liturgy), whether or not it is known by that name.

Contrary to what some might think, the word liturgy (work of the people) is NOT synonymous with Holy Communion. A liturgy does not always include the celebration of Holy Communion. What a liturgy does usually include is a greeting between pastor and people, praise to and worship of God, speaking Scripture (much from the Psalms) back to God, confessing of sins (usually a recitation from 1 John 1:8-10) and the pronouncement of God's forgiveness.

On each Weekend, the spiritual directors, as discussed earlier, will need to work together *with care and considerable attention to detail* in how they celebrate a worship service

and administer Holy Communion to the people. It is their basic leadership responsibility to provide an example. Therefore, they should meet and plan each worship service thoroughly, demonstrating good Christian stewardship. Furthermore it should be administered in a respectful manner that first and foremost is pleasing to God and also is acceptable to Christians of all traditions; neither distracting nor offensive to those on the Weekend.

Through their teaching in the key *SACRED MOMENTS OF GRACE* rollo, and their participation in chapel visits, prayers, the Apostolic Hour, and the Closing, the spiritual directors will have many opportunities to witness how and why a *liturgy* is in fact “*the work of the people of God*”.

Finally, the spiritual directors will need to be constantly alert to all sorts of prayer styles: from those who do not think one can pray except from prayer book texts - - - to those whose habit is to pray with lifted hands and in tongues (*glossolalia*). Christians on the Weekend should be free to offer their private devotions and prayers as they wish. The spiritual directors will exemplify in teaching and witness that neither prayer book nor habit is the norm; no style is to be urged or expected *to the discomfort of others in the community*. Let love prevail as St. Paul wrote (paraphrased from I Corin.13): (*Agape*) *love bears all things, believes all things, hopes all things, endures all things*.

One last word needs to be said concerning the Agape Feast that may be celebrated on the Weekend by some communities. Many candidates come from traditions that might cause them to confuse the Agape Feast with a Holy Communion service. This confusion can only be compounded if the spiritual directors take an active part in this Feast. If spiritual directors read scripture, present the drink and food, lead the prayers, etc., then the uninformed may view the Agape Feast as another form of Communion. ***Therefore, Tres Dias strongly recommends that in those communities that celebrate this Agape Feast, that the spiritual directors play a passive role, and allow the lay leadership to lead the event completely.***

SPIRITUAL DIRECTOR AS PASTOR

Pastoring a people involves teaching (rollo) and feeding (liturgy*) them. It is also being personally present (pastor) to them as spiritual counselor and friend. The role of spiritual director as Tres Dias pastor begins the day of acceptance; first to rector, then to team, and finally to candidates and community on the Weekend and during their Fourth Day.

* In the liturgy, feeding them with the Word of God (spiritual food) and with Holy Communion (physical).

Spiritual formation, conversion and growth are the purposes of pastoring, just as they are the purposes of the spiritual directors' teaching and witnessing. Candidates and team members will often seek out a spiritual director for private advice and counseling, to make confession and to seek reconciliation with God or with some person.

The intensity of thoughts and feelings during the Weekend tends to break down resistance and inhibitions. Old anxieties, questions, alienations and heartaches may

surface. On many occasions, team members and candidates will need to listen intently to each other with a loving ear.

The spiritual directors will need to be good stewards of their own energies, regulating how much time on the Weekend they can wisely give to personal conferences during the day, sometimes extending into the late evening and/or early morning hours. Primary concern should be for listening, proclaiming the Gospel, opening doors of communication, and making referrals and contacts following the Weekend with Christian counselors, spiritual directors, pastors, and friends in the candidates' home churches.

To be a spiritual director is to be a pastor in all things, caring for the people in the ways Christ, the Chief Shepherd (pastor) cares for the church and for each of us.

“To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.” (I Pet. 5:1-5)

ROLLOS AND MEDITATIONS

A NOTE ON STYLE AND DELIVERY

ROLLOS

A rollo is a teaching (*catechesis*) and a proclaiming (*euangellein*) talk or discourse. It is intended to awaken, to instruct, to inform and to convert. It appeals to the head and to the heart.

A rollo is a sermon (in the Latin root, *sermo*, a discourse) or homily (in the Greek root, *homilia*, converse). It is not a classroom lecture. It can be delivered conversationally; with verve (vigor or high energy) or dispassion. The speaker's interest and conviction are crucial. A rollo tends to be conceptual and perceptive, using stories and ethical advice. For the sake of general comprehension, a rollo tends to maintain a certain language distance (common usages) among speakers, audience and reality. It is more descriptive than existential.

MEDITATIONS

A meditation is a way to express care; to effect cure, as the Latin (*mederi*) and Greek (*medesthai*) indicate.

A meditation is not a short talk or an abbreviated rollo. It is a **brooding** upon the Scripture. A reading and re-reading of a familiar parable until a new insight is granted to the reader and the hearer. It is a mode of introspection; a means for connecting the familiar with the unfamiliar, the similar with the disparate. It attempts to narrow the gaps between what the speaker means and the hearer understands, between word and reality. A meditation is deliberate in the sense of weighing (*librare*) words and perceptions. It is open-eyed praying.

Its presentation needs to be reflective, using silence to let the listener imagine. In a meditation, the hearer is asked to work as hard as the speaker; both are after revelation.

KNOW YOURSELF

PURPOSE AND SITUATION OF THE MEDITATION

This is the first meditation of the Weekend. Its objectives are:

- To help prepare the candidates to listen to the Lord as He speaks and to accept the message He gives them
- To deal up front with some of their doubts, questions, and anxieties they may have experienced regarding having come to Tres Dias
- To encourage the candidates to know themselves and be open to God

The meditation invites the candidates to become aware of themselves, to risk *a look inside*. Self-encounter and an encounter with God is part of the same process. Emphasis should be placed on the uniqueness of every person present. In turn, Tres Dias expects no predetermined response from them. The Weekend is God's gift to be experienced in as many different ways as there are people on the Weekend.

Time objective: Should not exceed 7 minutes.

KNOW YOURSELF

OUTLINE

- I. AN INTRODUCTION TO THE MEDITATIONS**
- II. WHAT CONCERNS DO YOU BRING?**
 - A. Worries – Matthew 6:26-34**
 - B. Burdens – Luke 10:41,42**
- III. THE FOUNDATION ON WHICH TRES DIAS BIULDS IS HONESTY ABOUT OURSELVES**
 - A. The period of silence – listen to God speak**
 - B. The rest of your Tres Dias: Relax, listen, learn, receive His love, and respond to His grace.**
- IV. IMPORTANT QUESTIONS TO BE ANSWERED ON TRES DIAS**
 - A. Who are you? How is it with you? Whose are you?**
 - B. Who we are relates to whose we are. We belong to our Lord Jesus Christ.**
- V. CONCLUSION**
 - A. Take time now to begin to KNOW YOURSELF in this evening of silence**

KNOW YOURSELF

Sample Meditation

(The sample may be used as the Meditation itself, or as a commentary on the outline.)

This is the first of several meditations we will share during the Weekend. A meditation is a sharing of some thoughts, usually from the Scriptures, for your personal, prayerful reflection. Please take advantage of the opportunity of this night to talk these things over with God.

This Meditation is based on *Matthew 6:26-34*:

Look at the birds! They don't worry about what to eat - they don't need to sow or reap or store up food - for your heavenly Father feeds them. And you are far more valuable to Him than they are. Will all your worries add a single moment to your life? And why worry about your clothes? Look at the field lilies! They don't worry about theirs. Yet King Solomon in all his glory was not clothed as beautifully as they. And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't He more surely care for you, O, men of little faith? Don't worry at all about having enough food and clothing. Why be like the heathen? For they take pride in all these things and are deeply concerned about them. But your Heavenly Father already knows perfectly well that you need them, and He will give them to you if you give Him first place in your life and live, as He wants you to do. Do not be anxious about tomorrow. God will take care of your tomorrow, too. Live one day at a time

What concerns do you bring?

Are you worried? The disciples were worrying about many things. Perhaps you are worried - worried about past failures, worried about a problem now, worried about what will be expected of you on this Weekend. The point of the passage is that God provides for all our needs. He brought us here to provide especially for our spiritual needs, what He asks of us as we begin Tres Dias is to trust Him. He wants us to put aside all our cares - family, business, etc. - and seek Him Alone

Jesus continues in *Matthew 6:32, 33*

Why be like the heathen? For they take pride in all these things and are deeply concerned about them. But your heavenly Father already knows perfectly well that you need them, and He will give them to you if you give Him first place in your life and live as He wants you to.

Are we too busy for serious reflection? Are we burdened? Can we afford to just follow the crowd? Our Lord's words to his friend, Martha, in Luke 10:41, 42 are important to us:
"But the Lord said to her, 'Martha, dear friend, you are so upset over all these details! There is really only one thing to be concerned about. Mary has discovered it - and I won't take it away from her!'"

Christians can never allow activity, no matter how good it is, to crowd out serious reflection. One does so at great peril. Begin tonight by asking some fundamental questions and examining your priorities for living.

We do not want to be like the foolish man in the Gospel who began to build a castle without checking to see if he could complete it. He went bankrupt and was laughed at by everyone. Maybe we are building dream castles we were never intended to build. If we are unhappy, maybe it is due to our failure to establish priorities.

How do we begin? Know yourself.

We begin by taking a very honest look at ourselves, allowing the Holy Spirit to reveal our strengths and our weaknesses. Each one of us is unique - we have our own particular set of potentialities and limitations. We need to know just what they are if we are to put order in our lives.

If we are honest with ourselves, we will find we have many good qualities. We should be happy about our good qualities and give thanks to God for them.

We will also discover some traits to which we would rather not admit. Yet it is important that we accept ourselves as we are, including our limitations. The first step toward overcoming our weaknesses is to admit that they exist.

It is very necessary that we know our condition if we hope to benefit from Tres Dias. This means being vulnerable – like the earth: open and receptive to the seed. The foundation upon which Tres Dias builds is this honesty about ourselves.

- Tres Dias includes time for meditation and reflection, beginning tonight with an evening of silence. Listen to God speak.

(Some words of explanation about the opportunities presented in the silence and quiet of the night may be necessary. For many candidates this may be an unfamiliar and even uncomfortable concept.)

- During the rest of your Tres Dias: Relax, listen, learn; receive His love, and respond to His grace. Since there are no predetermined responses, you may relax and take in every experience of Tres Dias as a precious gift from God.

There are some important questions to be answered on Tres Dias.

Tres Dias is a time for us to get in touch with ourselves more deeply or maybe for the first time in a long time. You are invited to risk an inner look without illusion, empty pride, or false humility by asking yourself the following questions:

- Who are you? How is it with you? Whose are you?

- Who we are relates to whose we are. That's why we have come; to discover the One to whom we belong. We belong to God in our Lord Jesus Christ. We have come to know and celebrate His love and presence.
- He is waiting for us, and waiting to go with us as we leave.

(Conclusion)

You can build for the future only if:

- You are available to God's grace,
- You make the best use of every opportunity,
- You do not prejudge Tres Dias – remember, there is no expected response.

May this be a good time – a God time – as it has been for so many before you who sat in this place on the beginning night of Tres Dias.

Take time now to begin to KNOW YOURSELF in this evening of silent reflection.

Time objective: Should not exceed 7 minutes.

THE PRODIGAL SON

PURPOSE AND SITUATION OF THE MEDITATION

This second meditation, following **KNOW YOURSELF** on the first evening, may enable the candidates to consider identifying with one or both of the sons in this parable. However, regardless of whether it is a men's or women's Weekend, it is important for the candidates to understand the absolute, unconditional love of the Father.

*** Women's Weekend (Optional)**

On a Women's Weekend, other Bible stories whose main characters are women could be used for this second meditation. For example, the Hosea/Gomer story (Hosea 1-3) or the woman taken in adultery (John 8:1-11).

Time Objective: Should not exceed **7** minutes

*** Note to Spiritual Directors:** If on a Women's Weekend, you choose to substitute one of the above meditations for the "*Prodigal Son*" meditation, it is recommended you prepare your own "*Outline*" and "*Meditation*" similar to the "*Outline*" and "*Sample Meditation*" prepared for the "*Prodigal Son*".

THE PRODIGAL SON

OUTLINE

- I. INTRODUCTION (Luke 15:11-32)**
 - **Luke 15 is a chapter with three parables about being lost and being found.**
 - **Lost sheep, Lost coin, Lost son.**
- II. We get lost when we seek after our own way. The younger son.**
- III. We get lost when we are filled with self. The elder son.**
- IV. The Father's response.**
- V. CONCLUSION**
 - **No matter where we might find ourselves, the Father is eagerly waiting for us to come to Him.**

THE PRODIGAL SON

SAMPLE MEDITATION

(The sample may be used as the Meditation itself, or as a commentary on the outline.)

INTRODUCTION

In our first meditation, **KNOW YOURSELF**, we were asked to look inward. We want to continue that thought, but we also want to look toward God. He certainly wants us to honestly look at ourselves; but He also wants us to know who He is. What kind of a Father is He?

In Luke 15, Jesus teaches from three parables concerning the lost. The main point in all three parables is the joy of the Father in the lost being found.

- The first parable is about the lost sheep. The key verse (7) says: *“I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.”* (NIV)
- The next parable is about the lost coin. Listen what happens when the lost is found: *“In the same way, I tell you, there is more rejoicing in the presence of the angels of God over one sinner who repents.”* (Luke 15:10, NIV)
- Now we come to the parable of the lost son. Listen carefully as I read this story (Luke 15:11-32, NIV).

We get lost when we seek after our own way.

- The younger son wanted to be on his own. *“Father, give me my share of the estate.”* (Luke 15:12, NIV). What he was really saying was, I want to be on my own. I want to be in charge. I want to handle things my way. I want what I want. His attitude is exposed in the words *“give me...”*.
- Have we ever been there? When we thought we knew better and could do better on our own. We begin to look to that *“distant country”*. That place that is away from God. That place that looks so enticing and inviting. Self seeking is one of our great enemies. It always leads to a wasted life.
- However, when the younger son was given his inheritance, he squandered it. He wasted his life on loose living and became entangled in all kinds of sin. He was left with nothing and was living in deprivation, eating with swine.
- Have we ever wanted to go to that *“distant country”*? When we wandered into that place that was so empty, so unfulfilling, so distasteful? Well, if you’ve been there, I have good news for you. There is a way home into the arms of your loving heavenly Father.
- But this younger son *“came to his senses”*. All of a sudden, he began to realize how wonderful his father truly was and how much he enjoyed being where he was before. So he begins the journey home to his father. He is willing to be a servant, not even a son.

We get lost when we are filled with self.

- What about the older son? He is filled with anger and jealousy. Instead of being happy for his brother's return and rejoicing with his father, he is unhappy and bitter. He wants justice not mercy.
- The older son sits in judgment of his brother. He resents that his father never gave him a great banquet. For him, this had nothing to do with grace and favor, but was totally dependent upon works; deserving what he had earned.
- Have we ever experienced that jealousy? Have we ever been in that place where we thought someone didn't deserve what they were receiving? After all, we had been faithful all these years and worked hard. Why all this fuss over "one sinner who repents"?
- Once again, I have good news. There is a loving heavenly Father who wants each and everyone to know and experience His love.

IV. The Father's response.

- When the younger son returned to his father's home, the response of the father was extraordinary. The father is out there daily watching for his son. He is filled with compassion for his son. When the father sees his son in the distance, he runs out to meet him. The father smothers his son with hugs and kisses. He places the best robe on the son and puts new shoes on his feet. The father gives his son his ring. He is not a servant, but a restored son. Finally the father throws the biggest party to welcome his son back home.
- Wow! What a Father. What love. That's our heavenly Father and that's the love He has for each of us.
- But the father's love for the elder son is equal. He declares, in spite of his son's anger, bitterness, resentfulness and jealousy, his declaration of unbroken fellowship that has spared this son the suffering of his brother. *"My son, the father said, you are always with me, and everything I have is yours" (Luke 15:31, NIV).*
- How our heavenly Father longs to gather the prodigals to Himself. Our Savior gave His life to save and rescue them.
- If you identify with either of these sons, the heavenly Father says: "Come to Me!" We turn from going our own way or from being filled with self. We come running to our heavenly Father and ask Him to forgive us. He throws His loving arms around us and says, "Welcome home, my son (daughter)."

V. CONCLUSION

The love of the Father reveals the great value He places on each of us. And that is what we are when we believe; first and foremost - - sons (daughters) of God!

THE THREE GLANCES OF CHRIST

PURPOSE AND SITUATION OF THE MEDITATION

This is the third meditation of the Weekend, and is given at Friday morning chapel. It is the intention of the meditation that each candidate hears the invitation of Christ to trust Him as Lord, and to be His disciple.

Remember that this meditation is given after two other meditations: **KNOW YOURSELF** in which candidates are encouraged to ask, “Who am I? What is the meaning of life?” It follows **THE PRODIGAL SON**, which teaches that, no matter how far we wander from Him, the Father waits to welcome us home.

Time Objective: Should not exceed 7 minutes

THE THREE GLANCES OF CHRIST

OUTLINE

- I. INTRODUCTION – Three glances of Christ**
- II. THE RICH YOUNG MAN**
- III. JUDAS ISCARIOT**
- IV. SIMON PETER**
- V. CONCLUSION**

OPTIONAL WOMEN'S WEEKEND EXAMPLES

- II. THE SYROPHOENICIAN WOMAN**
- III. MARY AND MARTHA**
- IV. THE ADULTRESS**

THE THREE GLANCES OF CHRIST

SAMPLE MEDITATION

(The sample may be used as the Meditation itself, or as a commentary on the outline.)

INTRODUCTION

The Tres Dias experience is an encounter with Jesus Christ. Perhaps you are not sure what to expect because you do not know Him well. So this morning we will look at three encounters He had with different people. We want to see how they responded.

THE RICH YOUNG MAN – Mark 10:17-22 (NIV)

This was a good young man. He had been living a good life. He was searching sincerely to do God's will. Jesus saw the goodness in him. *"Jesus looked at him steadily and loved him."*

Jesus invited him to remove the one obstacle to his continued growth and relationship with God – his excessive attachment to material things. It might seem to us that Jesus demanded too much. However, He never challenges us beyond the strength He gives us to meet the challenges. (CF: 1 Cor. 10:13)

The young man was generous to a point. However, he failed because of cowardice and unwillingness to let go of personal comfort. His situation was particularly sad because he had so much promise. His decision to cling to his material possessions rather than entrust his life to Jesus' hands made him an unhappy man.

Is this your story? Are you an unhappy person, caught between your desire to live for Christ and your attachment to comforts? Do you lack the courage to trust God for every detail of your life?

JUDAS ISCARIOT - John 12:4-6 (NIV)

Nobody abandons God in a moment. We gradually fall away.

We allow evils of various kinds to build barriers between God and us. Judas' barriers were dishonesty, greed, and pride. Ours may be different. But unless we confront these evils in our lives, they will eventually separate us from the joy God intends for us.

We may fool those around us into thinking we are devoted to the Lord, while refusing to turn from these evils. Judas fooled the other eleven disciples. Jesus knew the truth about Judas. He continued to search him out and invite him to return. He did so, especially on the last night they were together. He washed Judas' feet, inviting him to be cleansed of sin and to be one with the family again. He tried to warn Judas, but Judas hardened his heart.

"He went out into the night..." (John 13:30) of evil and despair.

When Judas first responded to Jesus' call, he was as enthusiastic as the others. He had high hopes of sharing in Jesus' ministry. He never intended to separate himself from Jesus. However, he allowed greed, dishonesty, and pride to intervene and blind him to the truth.

When eventually he did regret his action, he despaired of forgiveness and took his own life. (CF: Matt. 27:3-5)

SIMON PETER - Mark 14:27-31

Peter was a very genuine human being. He was really dedicated to Jesus. However, he had one serious flaw – he trusted his own efforts to live for Christ.

He was overly self-confident. So he made rash and hurtful statements, *“Even if all lose faith, I will not.”* (Mark 14:29)

Because he relied on his own strength, he failed when the real challenge came. He completely disowned Jesus and was a source of scandal to his brothers. (Luke 22:54-62)

However, Peter had an important redeeming factor in his favor. He was humble enough to repent. All it took was one glance from Jesus to cause him to weep for his sin. In spite of his rash self-confidence, he continued to love Jesus.

He had learned that Jesus understands human failings and that He forgives. Peter discovered that as long as he continued to give himself unreservedly in love to Jesus, he would have the strength to overcome all obstacles. (John 21:15-17)

Peter had become the leader because he loved the Lord. Others had better human qualities, but Peter had what was essential.

Jesus is reaching out to us in this Tres Dias. What is our response?

Will we be afraid and walk away?

Are we completely or partially blind to the opportunity because of sin in our lives?

Are we imperfect, but willing, because we love Him?

Do we love Him enough that we are willing for Him to deal with us in any way that he deems necessary?

CONCLUSION

Three glances of Christ – three cases of Jesus looking someone in the eye, but seeing past the eyes into the very soul. What he sees, he knows – he understands – he loves, even when that love is rejected. Invite the candidates to imagine Jesus Christ glancing into their eyes, knowing their souls, understanding their hearts, and offering each one of them his special love.

Time Objective: Should not exceed 7 minutes

OPTIONAL WOMEN’S WEEKEND EXAMPLES

(On a women’s Weekend, it might be well to substitute other Gospel stories whose main characters are female, such as):

THE SYROPHOENICIAN WOMAN – *Mark 7:24-30*

Here is a Gentile woman who asks Jesus to heal her daughter, is refused, but pleads her case until Jesus changes his mind. A theme is clear, that those who feel themselves to be outside the church can discover and know the love of Christ. Their human need touches the heart of Christ, as does their persistence in seeking Him.

MARY AND MARTHA – *Luke 10:38-42*

Familiar themes here are Martha's anxiety about mundane matters, and Mary's "*sitting at Jesus' feet.*" His "*only one thing is needed*" reply to Martha speaks to our human need for a quiet resting in the presence of Christ.

THE ADULTRESS – *John 8:2-11*

This particularly poignant and emotional story reveals a Christ whose forgiving love is greater than any wrong we can do, or any social disgrace we can suffer. Its other side speaks to our self-righteousness and readiness to condemn.

IDEALS

PURPOSE AND SITUATION OF THE ROLLO

The **IDEALS** rollo is the first rollo of the first full day; it opens the door between the outside world, from which the candidates have come, and the world which will be unfolding during the Tres Dias Weekend.

There are several aspects of this rollo which make it unique among Tres Dias rollos. First, it is the lead-off rollo of the Weekend. This rollo sets the model for the other rollos as uninterrupted, prepared, formal presentations, followed by discussion time at the tables. Second, it is the only rollo which does *not* offer an answer to the question it poses; namely: “**What are your ideals?**” The primary answer (a life of Grace under the Lordship of Jesus Christ) is left to the next and succeeding rollos. Third, this is the *only* rollo during the three days which does *not* mention the name of God (not the Father, not Jesus Christ, the Son, and not the Holy Spirit [or any other name by which God is known]). These characteristics make this rollo a challenging talk to prepare and present on this Weekend, because the Weekend has likely been portrayed by the sponsor to the candidate as a weekend which includes Christian talks. However, it is very important that the rollo be prepared and presented taking into account and being diligent to consider these three characteristics, and not using material meant to be included in later rollos. There is a natural progression in the talks; it is purposeful that the Weekend does not begin with a “Piety-like” rollo.

Another important aspect of this rollo is that it is designed to present the *concept* of a person having ideals; it is to be given from a secular point of view. The use of examples understood by the secular world is most helpful in this first rollo. As alluded to above, the next rollo introduces God’s grace, while the final rollo of the day (Piety) is the rollo which makes it clear that for the Christian, there are not multiple ideals, but *one ideal*, with a person focusing his/her life totally and completely toward God.

People attending this Weekend are coming from all different places in their Christian walks. Therefore, it is important to start out the Weekend using a low-key approach, which will likely be understood by persons who are just beginning their walk with the Lord, as well as by those persons who have been devoted Christians for many years.

Time objective: Should not exceed **15** minutes.

IDEALS

OUTLINE

- I. INTRODUCTION**
 - A. Superiority of humans vs. natural kingdom**
 - B. Define an Ideal**
- II. EXAMPLES OF IDEALS**
- III. THE NECESSITY OF IDEALS IN LIFE**
 - A. Ideals give meaning to life**
 - B. Ideals shape one's character**
- IV. THE INFLUENCE OF IDEALS ON LIFE**
 - A. Ideals form life with purpose and meaning**
 - B. Ideals give people enthusiasm for work**
 - C. Ideals make you rise above yourself**
- V. THE QUALITIES OF AN AUTHENTIC IDEAL**
 - A. Challenging**
 - B. Attainable**
- VI. HOW IDEALS ARE ATTAINED**
 - A. Focused effort**
 - B. Mature reasoning**
 - C. Changing goals**
- VII. HOW DO YOU RECOGNIZE YOUR IDEALS?**
 - A. Use of Time**
 - B. Use of Talents**
 - C. Use of Treasures**
 - D. Focus of Thoughts**
- VIII. CONCLUSION**
 - **You each have Ideals! What are they?**
 - **To learn the answer to that question, ask yourself: How do you use your time; how do you use your talents; how do you use your treasures and on what do you focus your thoughts?**

IDEALS

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

A. Superiority of humans vs. natural kingdom. Humans are composed of mind, body, and spirit; they are different from and superior to animals and have been granted dominion over animals and all the elements on earth. The IDEALS rollo distinguishes humans from minerals, vegetation, and animals (all the things of nature) because of the advanced intelligence, will, and freedom of humans as compared to those elements of the natural kingdom:

- Minerals exist;
- Vegetation exists and has life;
- Animals exist, have life, and have a sense of survival;
- Humans exist, have life, have a sense of survival and because of their advanced intelligence, have an ability to reason, make plans, develop visions and perform numerous extremely complicated tasks.

B. Define an Ideal. An ideal may be defined (according to “Webster’s New World Dictionary”) as: *“existing as an idea, a model; thought of as perfect; existing only in the mind; imaginary; idealism; a conception of something in its most excellent form; a perfect model.”*

Ideals motivate a person’s life by giving an overall direction for what a person wants to achieve. Life takes on meaning when people have ideals and have used them to establish purpose for their lives. Some persons consciously choose their ideals and establish specific goals to move them toward their ideals. Others have ideals, but have not made any specific goals to assist them in achieving their ideals. They simply make decisions each day about situations that arise and hope they are moving in the right direction. Still others have not established any overriding ideals for their lives. They live each day as it comes along. Persons frequently learn that they gather values from the environment around them. An ideal serves as a compass to give direction to decisions about life’s choices. Goals provide specific, measurable, and attainable steps to move us toward those overriding ideals.

II. EXAMPLES OF IDEALS

- A football quarterback might establish an ideal to be recognized as the MVP in his league or to be known as the greatest quarterback of his time. He might then establish a specific goal to throw more passes for touchdowns than any other quarterback before him.
- A young person might have as his/her ideal to become a world famous doctor or research scientist who would develop a total and complete cure for diseases like

cancer, for the benefit of mankind. His/Her goals might include achieving excellence in science classes in high school, winning a college scholarship, enrolling in a top medical school, and so forth.

- A person might choose the ideal of being a highly successful author. A goal toward achieving that ideal might be that his/her manuscript would be the largest first edition printing of a hard cover book; more than any other author to date.

III. THE NECESSITY OF IDEALS IN LIFE

- A. Ideals give meaning to life.** It is essential that a person have one or more ideals at all times during his/her life. Without having ideals, a person just stumbles along without any kind of direction or purpose. In reality, there probably is not such a thing as not having ideals. It's just that having consciously developed ideals gives stature, worth, direction, and purpose to an individual.
- B. Ideals shape one's character.** Ideals shape and characterize one's life; they become overriding forces which cause people to live and act the way they do.

IV. THE INFLUENCE OF IDEALS ON LIFE

- A. Ideals form life with purpose and meaning.** Having ideals gives purpose and meaning to our lives. Ideals provide form and direction to us as we pursue our various activities. They actually become a part of who we are and what we are about.
- B. Ideals give people enthusiasm for work.** Having ideals and attaining them provides people with enthusiasm for life's pursuits; this is especially true as we are able to see the accomplishments of our goals and to measure them, as we move toward our ideals.
- C. Ideals make you rise above yourself.** As one measures his/her goals and achievements toward meeting their ideals, he/she may want to modify those goals or establish new ones in order to pursue even higher levels that would enable him/her to rise above what was previously thought possible.

V. THE QUALITIES OF AN AUTHENTIC IDEAL

- A. Challenging.** An authentic ideal should be challenging. While the authentic ideal may not be perfection, a person should strive to be close to it. If someone is willing to settle for mediocrity, then that is likely what will be achieved. However, there may and should be various levels of achievement as one moves toward an ideal.
- B. Attainable.** Even though an ideal should be exceedingly high, it should usually be attainable. If an ideal is set too high to achieve, it may only bring frustration and disappointment, and may even cause one to give up totally. It may be necessary, therefore, to adjust or modify an ideal to allow for certain levels of achievement, using one's best effort. Some ideals, though, may never be attained; however, they will serve as an inspiration to want to go higher.

VI. HOW ARE IDEALS ATTAINED?

- A. **Focused effort.** The first step in attaining an ideal is to understand that it requires focused effort and hard work. The effort must be consciously made; it is usually not of short duration. Many years may be required in school or other preparation before actually even beginning to work in the field of a particular endeavor, let alone attaining the person's established ideals.
- B. **Mature Reasoning.** The second step requires mature reasoning to understand which ideals are reasonable and attainable and which are so high as to be totally impossible to achieve.
- C. **Changing Goals.** Finally, a plan needs to be established, preferably a written one, including specific goals, which will move a person toward his/her ideals. In the process of carrying out this plan, goals will change. Some goals may be modified, some may be discarded and still others may be added along the way; however, all of these goals will lead toward the one or several ideals a person has established for his/her life.

VII. HOW DO YOU RECOGNIZE YOUR IDEALS?

(This is a critical section of the rollo. Most candidates will accept the concept that they have ideals, which motivate their lives. However, very few people actually set aside time to reflect on what their ideals are. There are four basic questions the candidates [or any person] can ask themselves which will likely determine for them what their ideals are; the questions are):

- A. How do you use your **TIME**?
- B. How do you use your **TALENTS**?
- C. How do you use your **TREASURES**?
- D. What is the focus of your **THOUGHTS**?

It is important for us to consider how we use ALL of our time, talents, treasures, and thoughts when answering these questions, and NOT limit our consideration to our free time, extra money, special talents, and occasional thoughts.

It is also important that the rollista not make value judgments about what ideals the candidates might have. Your purpose as a rollista is to challenge them to examine *their ideals* and *not* to indicate any value on or preference for any specific ideals. This is the reason we do not make any reference to God or Jesus in this rollo.

VIII. CONCLUSION

Because ideals are central to our lives, everyone needs to know what their ideals are. The rollo should be summarized with a statement similar to the following:

- **“You each have ideals whether you recognize them or not. What are your ideals?”**

Finally, it is recommended that the rollista conclude with a statement similar to the following:

- **“To learn the answer to that question, I suggest you ask yourself once again: How do you use your time; how do you use your talents; how do you use your treasures and what is the focus of your thoughts?”**

This will challenge the candidates to think about their own life situation and help to prepare the way for the next rollo - - - and in many respects, for the rest of the Weekend. In a major way, this rollo points toward the last rollo of the day (**Piety**), during which it will become increasingly clear that for the Christian, there is but *one ideal*; directing one’s whole life to Christ. However, that is another rollo and that thought **MUST** be reserved for the **Piety** rollista.

Note to the rollista: *There is far more subject matter in this “**Commentary . . .**” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time objective: Should not exceed **15** minutes.

GRACE

PURPOSE AND SITUATION OF THE ROLLO

The **GRACE** rollo is the second rollo of the first day. It follows the **IDEALS** rollo, which brings the candidates out of the everyday world into Christian community. It is followed by **THE CHURCH** rollo, which reveals the dynamics of mission and ministry of that community under the lordship of Jesus Christ.

Its purpose is to reveal Grace as the experience of God's divine love for the world and the human family. It is also designed to elicit a faith response in the candidates, an awakening to the Grace that God so freely and unconditionally offers. The rollo expresses basic Biblical theology. It may be presented as evangelical witness or testimony.

The rollista is encouraged to abstain from a doctrinal approach in developing this rollo.

Time objective: Should not exceed **40** minutes

GRACE

OUTLINE

- I. INTRODUCTION**
 - A. Define Grace (include examples)**
 - B. Grace is a gift (salvation)**
 - C. Our response (faith)**

- II. THE NATURE OF GRACE**
 - A. Flows from the nature of God**
 - B. Grace is free**
 - C. Grace is unmerited**

- III. GOD'S ACTION OF GRACE**
 - A. The Father acts**
 - B. The Son acts**
 - C. The Holy Spirit acts**

- IV. CONCLUSION**
 - **God's grace invites a response**

GRACE

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

- A. **Definition. GRACE** is the eternally active, unlimited, unconditional, unmerited holy love that God has for all of creation and for each individual person, revealed and made effective in Jesus Christ (John 1:14). Grace is not something that can be easily defined or adequately described. It can only be experienced. We then struggle to find words to describe what we have experienced. A classical definition may be helpful to the candidates, such as “Favor or kindness shown without regard to the worth or merit of the one who receives it, and in spite of what the person deserves” or, more simply, “God’s love in action”. A useful acrostic is “God’s Riches At Christ’s Expense” (Include a brief personal example).
- B. **Grace is a gift (salvation).** God offers this active holy love to each of us as a free gift, with no strings attached. God reaches out to us, seeking to share abundant life with us (John 10:10), offering us salvation in Jesus Christ (Ephesians 2:4-5). John 3:16 (NIV), “*For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life,*” reminds us that this is the greatest gift of grace God could give us.
- C. **Our response (faith).** As with any gift, we can choose to accept, reject, or ignore God’s continuing offer of grace. It can be fruitful in us only if it is accepted in faith (Ephesians 2:8). Through faith imparted by the Holy Spirit, we are led to gratefully receive God’s saving grace, and in turn, give evidence of a life in grace in our daily walk in faith.

II. THE NATURE OF GRACE

- A. **Flows from the nature of God.** Grace is not only an activity of God; it is a part of the way God is. God is love, and it is God’s nature to pour out grace upon us, who are made in the image of God. This grace is to restore fellowship with God. Forever and always God looks upon us with favor, ready to bestow kindness.
- B. **Grace is free.** God continually and freely offers us favor, kindness, and love. It is not without cost; Jesus already paid the price for us (Romans 5:6-8).
- C. **Grace is unmerited.** It is boundless, over-flowing, and available to all without any merit or worthiness on our part. Grace cannot be bought, earned, or won by us; if it could, it would cease to be grace. Consider using the **four U’s**:
Grace is **Undeserved** - there is nothing we can or must do to earn or deserve God’s grace;
Grace is **Unusual** - like the prodigal’s father, God forgives and loves us in spite of ourselves;

Grace is **Unstoppable** - even from the cross the Son looked down upon us and prayed: "*Father, forgive them...*" (Luke 23:34, NIV), reminding us that nothing can ever stop God's grace toward us in Jesus Christ;

Grace is **Unending** – like God, grace is eternal, having neither beginning nor ending, continuing faithfully beyond the grave – Christ's and our own.

III. GOD'S ACTIONS OF GRACE

- A. The Father acts.** God created the universe as the object of love. The signs of His grace are manifest in the world around us, and in the caring relationships we share with others. God created us, the highest of creation, for eternal fellowship with Himself in a state of grace. However, pride and disobedience always lead to the estrangement of humankind from our Creator. Despite our waywardness, God does not despair. God offers a clear invitation to a saving relationship through Christ. God is reaching out to us in love, seeking to share life with us that can fulfill every need we have. God bids the candidates to respond to that invitation, awakening a response in faith leading to a commitment of the whole person.
- B. The Son acts.** In Jesus Christ, God took upon Himself our humanity and nature in order to rescue us from death and evil, and to restore our broken relationship. By Jesus' life of perfect obedience to the Father's will, by His death for the atonement of our sins, by His resurrection and ascension, He releases us from the claim of death, and the broken relationship is re-established. Jesus Christ has redeemed us by death on the cross in order that we might be saved. He calls us into a new relationship with God in a *faith-response* to be His witness through the Church and in the community. Christ, the Word made flesh, is the way, the truth, and the life (John 14:6), through whom we receive access to the Father, forgiveness of sins, grace sufficient for all our needs (2 Corinthians 12:9), and our promise of salvation.
- C. The Holy Spirit acts.** Although we cannot by our own reasoning or power believe in and accept Jesus Christ as our personal Savior and Lord, the Holy Spirit awakens a *faith-response* in us by which we can accept God's free grace, and be brought into a saving faith (1 Cor. 12:3b; Eph.2:8-9). The Holy Spirit communicates in varied ways: through the preaching, hearing, and study of God's Word; through the persuasion of Christian friends; through crises or other Spirit-chosen instruments or circumstances (Rom. 10:17). It is **GRACE** that enables us to discover that God loves us and accepts us just the way we are; but God loves us too much to leave us there. We are moved to become Christ-like, empowered by His love within us.

(The rollista's personal witness is appropriate here; avoid anything too lengthy or "heavy" at this early point in the Weekend.)

IV. CONCLUSION

GRACE conveys two essential realities of the Christian faith:

- the fullness, breadth, and depth of God's unmerited love especially as it is revealed in Jesus Christ; and

- the transformation of our lives, restoring us to complete wholeness and enabling us to grow in grace.

GRACE is the basic ingredient in God's "Plan of Salvation" for us, revealing to us that:

- we are all sinners separated from God;
- we cannot by our own reason or strength gain our own salvation;
- God sent His One and only Son to take away our sins so that we might have eternal life with Him, and,
- **our response is to receive God's gift of grace by having faith in Jesus Christ as Lord and Savior and following Him (Rom. 5:1-2).**

Note to the rollista: *There is far more subject matter in this "Commentary . . ." than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time objective: Should not exceed **40** minutes.

GRACE

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Gen.	1:2	The Spirit of God moving over the face of the waters
Isaiah	61:1	The Spirit of the Lord is upon me
Mark	1:10-12	Jesus' baptism
Luke	4:18	The Spirit of the Lord is upon me
John	1:14	He dwelt among us full of grace and truth
Romans	1:7	Grace and peace to you
Romans	3:24	Being justified freely by grace, we have peace with God
Romans	16:20	The grace of the Lord Jesus Christ be with you all
2 Cor.	12:9	My grace is sufficient for you
Eph.	2:1-10	God's gift: you are saved by grace through faith
1 Peter	4:10	We are stewards of grace
2 Peter	3:18	Grow in grace

THE CHURCH

PURPOSE AND SITUATION OF THE ROLLO

This is the third rollo of the Weekend, preceded by **Grace** which presents Christ as the full expression of God's love. The purpose of this rollo is to present the church as the whole community of those who are in union with Jesus Christ. The church is to be an instrument of God's grace. The candidates are invited to see themselves in the light of His grace.

This rollo does not set forth detailed doctrine of the church. Instead it emphasizes that all Christians, with a focus on the laity, are called to be active members of the church. This is done through regular worship, work, witness, prayer, fellowship, and bearing witness to the reality of the kingdom of God. Because it is scheduled early in the Weekend, **THE CHURCH** rollo should have a moderate amount of witness.

We are the church. As such, we are called to continue His work in this world.

Time objective: Should not exceed **20** minutes.

THE CHURCH

OUTLINE

- I. INTRODUCTION**
 - A. The condition of the world**
 - B. The mission of the church**
 - C. The focus of this rollo will be on the role of the laity**

- II. WHO IS THE CHURCH?**
 - A. The Body of Christ**
 - B. Laity and clergy in partnership**

- III. WHAT IS THE ROLE OF THE LAITY?**
 - A. The call – to serve God**
 - B. The command – to go into the world**
 - C. The commitment – to be active in the world for Jesus' sake**
 - D. The community – to support each other in grace**

- IV. WHAT IS THE PURPOSE OF THE CHURCH?**
 - A. To be an instrument (tool) of God's grace**
 - B. To continue the works of Jesus**

- V. CONCLUSION**
 - We are the church – the mission is clear**

THE CHURCH

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is **not** intended to be the rollo.)

I. INTRODUCTION

- A. **The condition of the world.** This rollo begins by asking the candidates to look at the condition of our world. It is a world wrapped in spiritual darkness – war, greed, selfishness, sorrow, injustice, and hatred. It is a broken world, a sinful world, a lost world, and an unbelieving world. All human solutions lead to failure. In spite of education, technological advances, and the progress of civilization, people are still unable to find peace with each other and with God. The solution to the problems of this world is Jesus Christ.
- B. **The mission of the church.** Therefore the mission of the church is to make Christ known to the world.
- C. **The focus of this rollo will be on the role of the laity.** In accomplishing this mission, the role of the laity is critical.

II. WHO IS THE CHURCH?

- A. **The Body of Christ.** The church is the people of God. The New Testament describes the church as the Body of Christ. The church is both local assemblies of believers and the whole people of God: the faithful fellowship of the saints, living and dead, not limited by time and space. It is the whole community of those who are in union with Jesus Christ.
(1 Cor. 12:12, 27; Heb.11:13-16; Heb. 11:39-12:2)
- B. **Laity and clergy in partnership.** The clergy should be mentioned, but not emphasized, in this rollo. The clergy preach and teach the Word of God, lead worship, and shepherd the congregation to which they are called or appointed. The laity of the church is called to work as active disciples, in unity with the clergy, using their unique gifts to fulfill the mission of the church – making Christ known to the world. Pastors need to hear an affirming word about their partnership with laity in the work of the church.

The whole body of Christ, laity and clergy, must share in seeking to understand what God in Christ can do through them in His church and in the world. We are to love, pray, study, serve, teach, and admonish in love, and seek to extend the church on earth – uniting the hearts of all in Christ's love.

III. WHAT IS THE ROLE OF THE LAITY?

- A. **The Call – To Serve God.** God calls every Christian to a life of active service in the world. Every circumstance and situation in working life, social life, family life, and leisure life is an opportunity to make visible God's love in Jesus Christ. As the

people of God, each member of the church is given a ministry by the Holy Spirit to use for the common good. Each person has a unique role in this mission, which God desires and equips you to fulfill. (1 Peter 4:10,11)

- B. The Command – To Go into the World.** The great commission of the church is the same for every Christian - to go into the world and make disciples of every nation. Our obedience to Christ's command means that we are sent. We are God's voice, God's compassion, God's hands, and God's feet. (Matt. 28:18-20)
- C. The Commitment – To Be Active in the World for Jesus' Sake.** The Bible is full of examples of how Jesus, Himself, was active in His world and always directed attention to God. When we hear God's call, we must be willing to respond. God will equip us for the task to which He has called us. When we make ourselves available, God will use the gifts He has given us for His purposes. We all must strive to be our best for Christ and to be active in the community, so that others may believe that God is alive. (John 14:10, 11)
- D. The Community – To Support Each Other in Grace.** It is important that each Christian who seeks to serve God in the world be part of a Christian community, a church. Such a community supports us in our daily walk with Jesus – in our victories and defeats, our joys and sorrows, as we work and worship together. It is within the community of Christ's people that we discover the gifts God gives us to serve Him and each other. It is within the Christian community that we hold one another accountable. (1 Thes. 5:12-15)

IV. WHAT IS THE PURPOSE OF THE CHURCH?

- A. To be an instrument (tool) of God's grace.** The church is an instrument of God's grace. The rollista should point out that the church is the principal tool for revealing God's grace and truth. The church is called to:
 - demonstrate unity and love to the world, (John 17:21-23 and John 13:34, 35)
 - worship and glorify God in all things,
 - witness to the presence of, as well as, the coming of the Kingdom of God.
- B. To continue the works of Jesus.** The church was created by Jesus Christ; we have been called to continue His work in the world today, i.e. to be God's hands and feet. We are called to love and serve others, and to promote goodness, justice, and peace. (Col. 1:15-20 and John 14:12-14)

V. CONCLUSION

- This rollo tells the candidates that we (all of God's people) are the church and that we are called to be active within the world. God works through us. By His grace, we become servants of Christ. Each of us has a unique call. The church was chosen by God to reveal Jesus Christ to the world. We are the church. Our mission is clear!

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time Objective: Should not exceed **20** minutes

THE CHURCH

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

1 Cor.	12:12, 27	We are the Body of Christ
Hebrews	11:13-16	The church is the faithful fellowship of saints, living and dead
Hebrews	11:39-12:2	Let us fix our eyes on Jesus
1 Peter	4:10, 11	Each one should use whatever gift he has received to serve others
Matthew	28:18-20	Go into the world and make disciples of all nations
John	14:10, 11	Anyone who has faith in Jesus will do what He has done
1 Thes.	5:12-15	Live in peace with each other; warn, encourage, help and be patient
John	13:34, 35	As Jesus has loved us, love one another
John	17:21-23	That we may all be one as Jesus and the Father are One
Col.	1:15-20	Jesus is the head of the Body, the church
John	14:12-14	We may ask for anything in Jesus Name and He will do it

THE HOLY SPIRIT

PURPOSE AND SITUATION OF THE ROLLO

This is the fourth rollo of the first day and the second rollo given by a spiritual director. Its central purpose is *to assure the candidates that God's enabling presence is with them always!*

In the sequence of rollos, this one is situated in a carefully planned progression. The first rollo, **IDEALS**, tells the candidates that all of us have central ideals which give shape and direction to our lives. The candidates are asked to consider which ideals have made them what they are. The second rollo, **GRACE**, points to Christ as the Christian answer given to the question raised by the **IDEALS** rollo. The third rollo, **THE CHURCH**, tells about the community of faith in which we live out the meaning of God's grace (God's undeserved, unearned, and unmerited good favor) present for us.

These three rollos prepare the way for the fourth, which explains how God **empowers** His Church and His people to fulfill His mission in the world.

Time objective: Should not exceed **30** minutes.

THE HOLY SPIRIT

OUTLINE

- I. INTRODUCTION**
 - A. Who is the Holy Spirit?**
 - B. What is the work (Divine Aid) of the Holy Spirit?**
 - C. What are the gifts of the Holy Spirit?**

- II. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE CHRISTIAN?**
 - A. Binds us to Christ**
 - B. Transforms the life of the believer**
 - C. Fills and empowers the believer**

- III. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE CHURCH?**
 - A. Calls the church into existence**
 - B. Indwells the church**
 - C. Leads the church to unity**
 - D. Empowers the church in witness**
 - E. Guides the church in mission**

- IV. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE WORLD?**

- V. CONCLUSION**

THE HOLY SPIRIT

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

Point out the connection of this rollo to those already presented. Help the candidates see the flow of the talks. This need take only a couple of minutes.

How would you describe the Holy Spirit? How would you describe His work? Let's look at this together. Let's begin with a few basic questions.

A. WHO IS THE HOLY SPIRIT?

First of all, note the Holy Spirit is not an "it"! He comes from and is sent by God the Father and God the Son. The Holy Spirit is God! He is the third person of the Trinity (John 15:26.)

Christianity is not about rules and regulations; it is about relationships. There is an intimate relationship between God the Father, Son, and Holy Spirit. And the Holy Spirit comes to bring us into such a relationship with God.

He is called the Spirit of truth [see John 14:16-17a]. Remember when Jesus said that **He is the Way, the Truth and the Life** [John 14:6]. Jesus, who is God in the flesh, identifies Himself as being "Truth" and the Holy Spirit is called "the Spirit of truth".

In Hebrews 13:5 (NIV), God declares: *"Never will I leave you; never will I forsake you."* And it is said of the Holy Spirit in John 14:16-17a (NIV): *"And I will ask the Father, and He will give you another Counselor to be with you forever - the Spirit of truth."*

Just as God the Father sent His Son to become one of us, so have the Father and the Son now sent the Holy Spirit to us. The Holy Spirit is God's gracious presence in and among us.

The Hebrew and Greek words in the Bible for the Holy Spirit mean "breath" and "wind". We can sense and feel the presence of breath and wind, but we cannot see them. So it is with the Holy Spirit - we can sense and feel His presence but we cannot see Him.

B. What is the work (Divine Aid) of the Holy Spirit?

Now that we see that the Holy Spirit is God, what is His work in and among us? He is the provider of Divine Aid which can be described as: The intervention of God the Holy Spirit to help us (Romans 8:26)...the work of the Holy Spirit moving us from where we are to where we need to be (John 16:13; Romans 8:28, 29.) Divine Aid is grace, a gift imparted to us through the Holy Spirit when we need it most. It can come

in many forms: as an inner strength or peace, as a miraculous manifestation, or as a tangible item.

He is called the **Counselor** (John 14:16). He is the One who comes alongside of God's people to lead and help and guide us into a place of safety.

He is our **Teacher** (John 14:26). When we read or hear or study the Word of God, it is the work of the Holy Spirit to make this word come alive in us and relevant to our lives and situations.

He reveals and **makes Jesus known** to us (John 15:26). The Holy Spirit doesn't point us to Himself, but He points us to Jesus. He makes Jesus real to us.

He is the **presence of God** in us (John 14:17b-18a).

He brings us to the **conviction of our sin** (John 16:8).

He has **inspired the writing** of the Holy Scriptures (2 Timothy 3:16).

In summary there are two very important works the Holy Spirit does in us: He works **repentance** in us and **brings us to faith** in Jesus.

C. What are the gifts of the Holy Spirit?

Remember in the **GRACE** rollo we said grace is the unearned, unmerited, and undeserved favor of God; this grace comes to us in and through the work of the Holy Spirit. He comes with gifts, and He Himself is a gift (Luke 11:11-13). Emphasize here how every gift of God is precious and special.

The Holy Spirit comes bearing gifts for God's people. There are at least three groups of gifts listed in the New Testament: Romans 12:6-8; 1 Corinthians 12:7-11; 1 Peter 4:8-11.

When you have faith in Jesus Christ as Lord and Savior, you have the Holy Spirit. He is the **giver** and **worker** of faith within us (1 Corinthians 12:3b). The gifts are given as evidence that Jesus lives in us. They equip us to do the work and will of the Father, just as Jesus did (John 14:12).

II. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE CHRISTIAN?

A. Binds us to Christ.

It is the Spirit who brings us to a point of submission to Jesus Christ. In this way, God is truly close to the believer, wholly real and present in heart, mind, and life. The importance of this experience of Christ within the individual life can scarcely be over-emphasized. In Baptism, in Communion, in worship and praise, in confession and repentance, in death and eternal life, Christ's life and ours are inextricably bound together. This is the mystery of which St. Paul speaks in Colossians 1:27 - Christ in you, the hope of glory.

B. Transforms the life of the believer.

This is the most challenging truth to convey. Satan is the “father of lies” and the Holy Spirit is the “Spirit of truth”. This is the truth: **In Jesus you are the righteousness of God.** 2 Corinthians 5:17 (NIV): *“Therefore, if anyone is in Christ he is a new creation; the old has gone, and the new has come! Only the Holy Spirit is able to take the old away and give us the new in Jesus.*

The truth is, by the power of the Holy Spirit, you are dead to sin and alive to God in Christ Jesus. Romans 6:11 (NIV): *“In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”* You are no longer a sinner saved by grace; you are a saint by the righteous sacrifice of Jesus.

C. Fills and empowers the believer

The Lord wants all believers to be filled and keep being filled with the Holy Spirit (Acts 2:4; 9:17; Eph. 5:18). For the believer, this infilling is as simple as asking the Father to fill us with His Holy Spirit (Luke 11:13). Through the infilling of the Holy Spirit, we are empowered (Acts 1:7).

III. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE CHURCH?

(The following points can be gone through fairly quickly.)

A. Calls the church into existence.

There are two great marks by which the Holy Spirit creates Christian fellowship:

- The resurrection of Jesus from the dead, whereby He is declared to be the Christ, the promised gift of God for the redemption of the world.
- The outpouring of the Holy Spirit on the believers on the day of Pentecost.

The “charter” of the Christian Church in Acts 2:42-47, provides a pattern for the church today.

B. Indwells the Church.

It is His presence that brings forth the confession: “Jesus is Lord!”, for He is truly the head and Lord over me and all other believers. (see 1 Corinthians 12:3b (NIV): *“...and no one can say, ‘Jesus is Lord,’ except by the Holy Spirit.”*)

The Church is the temple of the Holy Spirit through the believers. (see 1 Corinthians 6:19 (NIV): *“Do you not know that your body is a temple of the Holy Spirit who is in you...”*)

C. Leads the Church into unity.

The Holy Spirit is at work to bring about the answer to the prayer of Jesus in John 17. (see John 17:23 (NIV): *“...May they be brought to complete unity [for what purpose?] to let the world know that You sent Me and have loved them even as You have loved me.”*)

The Holy Spirit inspires and helps us make *every effort* to keep the unity of the Spirit through the bond of peace. (Ephesians 4:3)

D. Empowers the Church in witness.

He gives us the grace and power to witness about Jesus - locally and to the world. Acts 1:8 (NIV): *“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”*

The Holy Spirit always points us to and lifts up Jesus. John 15:26 (NIV): *“When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, He will testify about Me.”*

E. Guides the Church in mission.

The entire Book of Acts can be cited as this witness. The Book of Acts could also be called the Acts of the Holy Spirit. There are 65 references to the Holy Spirit and His acts in the book of Acts. If we are willing, the Holy Spirit is more than willing to guide the Church today.

IV. WHAT IS THE WORK OF THE HOLY SPIRIT IN THE WORLD?

Here the spiritual director might want to call their denominational headquarters, or a mission organization to get an up-date on what is happening in the mission field. There are always exciting reports to be shared in the activity of the Holy Spirit.

V. CONCLUSION

The Holy Spirit is God and He is at work today.

The spiritual director needs to emphasize how the Holy Spirit has provided Divine Aid in his/her life. Share briefly what the Holy Spirit has made real to you, how He has moved you (lever) from one place to another in your walk with Christ.

*The concept of **palanca** {Spanish word for ‘lever’} may be introduced and explained with the emphasis on the work of the Holy Spirit moving us from where we are to where we need to be. Historically, the concept of **palanca** focused upon prayer and sacrificial acts of kindness and love. The Spiritual Director should consult with the Rector about the process of introducing **palanca** in their particular community.*

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants*

will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.

Time objective: Should not exceed **30** minutes.

THE HOLY SPIRIT

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Luke	11:11-13	Holy Spirit is a gift
John	14:12	Equipper
	14:16-17a	The Spirit of Truth
	14:16	Holy Spirit is Counselor
	14:26	Holy Spirit is Teacher
	14:17b-18	Holy Spirit is presence of God in us
	15:26	Holy Spirit makes Jesus known; Uplifts Jesus
	16:8	Holy Spirit convicts world of sin
	16:13	Holy Spirit moves us to where we need to be
Acts	17:23	Holy Spirit and answer to Jesus prayer
	1:8	Power to witness
	2:4	Filled with Holy Spirit
	2:42-47	Charter of New Testament Church
Romans	9:17	Filled with Holy Spirit
	6:11	Dead to sin, alive in Christ
	8:28-29	Holy Spirit moves us to where we need to be
1 Cor.	12:6-8	Gifts of Holy Spirit
	6:19	Holy Spirit resides in believers
	12:3b	Holy Spirit in all believers; Giver and Worker of faith
2 Cor.	12:7-11	Gifts of Holy Spirit
	5:17	Holy Spirit brings righteousness
Ephesians	4:3	Unity of the Spirit
	5:18	Filled with Holy Spirit
Colossians	1:27	Holy Spirit hope of glory
2 Timothy	3:16	Holy Spirit inspired Holy Scriptures
Hebrews	13:5	God's promise to never leave or forsake
1 Peter	4:8-11	Gifts of Holy Spirit

PIETY

PURPOSE AND SITUATION OF THE ROLLO

PIETY holds an important place as the last rollo of the first day, and is the first rollo that gives a strong emphasis to personal witness. It brings the day to a resolution. It does this in two aspects:

- (1) Presents a true understanding of Piety
- (2) Demonstrates that true Piety can be lived daily.

Unless these two aspects are presented clearly and are understood, the whole Tres Dias experience will not be effective.

This talk looks back at all the previous talks of the day and is the culmination of those talks; it should bring the candidate to a personal encounter with Jesus Christ. Piety explains the first leg of the three-legged stool/tripod.

In this rollo, the rollista concentrates on the Christian's daily walk in the world with the Lord Jesus, giving examples from personal experience. Candidates should understand from this witness that a life in union with Christ is both possible and appealing. In fact, piety is a life of faith in Jesus Christ - empowered by the Holy Spirit. It is characterized by struggles, joys, failures, discoveries, seeing and not seeing, hearing and not hearing; all of which contribute to the Christian's growth in grace.

This rollo should set forth specific ways in which the rollista's life is centered in God's gracious work in Jesus Christ, and is being guided by the Holy Spirit toward Christian maturity.

Time objective: Should not exceed **40** minutes.

PIETY OUTLINE

- I. INTRODUCTION**
 - A. Piety as an experience of grace**
 - B. Piety as a process of growth**
 - C. False ideas of piety**

- II. WHAT PIETY IS**
 - A. Definition: The direction of one's whole life to God**
 - B. Pattern of the Christian life**

- III. THE CHARACTERISTICS OF PIETY**
 - A. Christ-likeness (Fruit of the Spirit)**
 - B. Gratitude**
 - C. Freedom**
 - D. Maturity**

- IV. HOW IS PIETY STRENGTHENED?**
 - **Through Bible study, prayer, worship, fellowship, and Communion**

- V. CONCLUSION**
 - A. Piety is an ideal**
 - B. Relate to earlier Rollos of Ideals, Grace, The Church, and the Holy Spirit**

PIETY

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

INSTRUCTIONS TO THE ROLLISTA: *Testimony used in this rollo should not be drawn out or force fit into the outline. Any testimony should fit naturally within the appropriate outline points and time objective.*

I. INTRODUCTION

The talk on piety stands at the conclusion of the first full day and brings the day to a resolution. The rollista should be aware that most candidates might have less than a positive reaction to the word, piety. Because of this lack of an understanding of the word, it is easy to miss (at least partially) the purpose of the talk.

The Rollista is asked to use this definition of Piety: The direction of one's whole life to God.

Piety explains the first step – making a dedication of all you are and have to God. But it is more than just the first step. It is the summary of everything else, “A Christian life, deeply felt, lived, and spread.”

Piety also does not just describe a state of being. Piety describes an attitude one must possess, the action necessary for growth, and the ideal of Christ-likeness that one hopes to achieve. None of this is possible without prayer.

A. Piety as an experience of grace. Piety is the living, recurring experience of the reality of grace in the relationship with God, with others, and with oneself. It is also the process of allowing the Holy Spirit to re-order one's life in relationship with Jesus Christ. Said another way, Piety is accepting and living the life of grace. This experience of grace and this process of growth are positive and transforming.

B. Piety as a process of growth. To Christianize the world and even to advance in our own spiritual life, we must focus our lives on three key growth areas – piety, study, and action.

C. False ideas of piety. There are basically three false perceptions of piety. To give better understanding these may be described as types of people. *(Please keep your explanations brief. If you choose to use names, be sure not to use names of candidates.)*

The person who is prideful and egotistical about their religion (“Holy Joe or Holy Hanna”) whose emphasis is on their participation in the externals of Christianity (the church building, devotions and rote prayers, traditions, etc.) rather than on a real dedication to God (Philippians 2:3-4.)

The person whose religion is routine or mechanical (“Mechanical Mike” or “Mechanical Millie”) follows the church crowd not Christ.

The person whose religion is a false front (Hypocritical Hal” or “Hypocritical Henrietta”), whose real concern is for personal acceptance or advancement.

(Since all Christians fall into the temptation of being falsely pious, it would be helpful for the rollista to give a brief personal example. Your example should fit naturally within the outline. The emphasis of this rollo should be about piety, not false piety.)

II. WHAT PIETY IS

A. Definition: The direction of one’s whole life to God. The call to be a Christian is a call to piety. The talk does not criticize doing “religious” things, but it states in a very strong way that being a Christian involves the directing of one’s whole life to God and making the life of grace our ideal.

B. Pattern of the Christian life. Piety is the pattern of Christian life: searching for God’s will, being open to God’s Spirit, allowing one’s life to be formed in the image of Christ, availing oneself of worship, Communion, Christian community, Bible study, prayer, and seeking the gifts of the Spirit for ministry and service.

(A personal testimony used here should include three elements and be less than ten minutes: 1. The spiritual condition the speaker was in before he or she began to direct his/her whole life to God. 2. How the change came, i.e., how he or she came to realize the value and necessity of directing his or her life to God, and 3. What a life in union with God means to the speaker now.)

III. THE CHARACTERISTICS OF PIETY

Some characteristics of piety are qualities, which are visible. A man or woman who is directing their whole life towards God will appear to the world in a natural, courageous and joyful way. *(Some characteristics can be illustrated by brief personal examples in the rollista’s life.)*

A. Christ-likeness (Fruit of the Spirit). This first characteristic involves following Jesus’ example and seeking to develop His character and conduct in our lives (2 Cor. 5:17; Rom. 12:12; 1 John 2-6.) Jesus was the perfect embodiment of the Fruit of the Spirit (Galatians 5:22). Christ likeness also involves allowing Jesus to produce the Fruit of the Spirit in us...love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23.)

B. Gratitude. The Christian life springs from our grateful response to what God is doing for us, in us, and through us in Jesus Christ (I Thes. 5:18). Christians are a people made and moved by gratitude. They are a people whose central act of worship is in thanksgiving. Their faith in Jesus Christ makes it possible for them to give thanks in every circumstance. Grateful Christians are giving and forgiving people.

- C. **Freedom.** One is set free to live a life of piety when Christ dwells in the heart by faith (John 8:31, 32, 36.) However, freedom is neither liberty to do just as one likes, nor is it an end of all restraints (1 Peter 2:16.) Persons who seek to be free from the will of God will inevitably become prisoners of their own will.
- D. **Maturity.** Christians mature in piety as they grow in their love for God, and His will. (Eph. 4:13-16.) The fruits of maturing can be seen in sensitivity to the needs of others and the courage to be known as a disciple of Christ.

IV. HOW IS PIETY STRENGTHENED?

- Piety is strengthened through Bible study, prayer, worship, fellowship, and Communion. Piety is more a process than a possession, more a pattern of Christian life than a list of Christian virtues. Because it is a process, it is never completed. The Christian, therefore, is someone on a journey of faith, a person who keeps on submitting heart, mind, and will to the shaping power of the gospel through the work of the Holy Spirit.

V. CONCLUSION

- A. **PIETY is an ideal** and should be related to the earlier rollos. The ideal is direct and straightforward – the only response adequate to God’s gift of grace is a complete giving of ourselves to Him.
- B. In summary, Piety relates to the previous talks of the day as follows:
 IDEALS: Piety is the lived ideal of a life in grace with Christ.
 GRACE: Piety is the daily response to God’s grace in our lives.
 THE CHURCH: Piety is strengthened by the believer’s participation in the Body of Christ.
 THE HOLY SPIRIT: Piety is formed and nurtured by the Holy Spirit, God present with us.

(During, or at the end of the Rollo, the concept of the three-legged stool {tripod} should be introduced.)

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

PIETY

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Exodus	3 – 4	Moses is called, God will overcome his limitations
1 Kings	19:1-8	Elijah is discouraged, he got his eyes off God & on self
Matthew	6:1-18	Beware of practicing false piety, develop inner piety
Mark	14:66-72	Peter denies Christ; pride & trust own strength will fail
Luke	18:9-14	A parable about true piety
John	8:31, 32, 36	The Word will set you free
Romans	6:1-6	Dying and rising with Christ; no longer slaves to sin
	8:1	No condemnation in Christ Jesus
	12:1-2	Be a living sacrifice, have a renewed mind
1 Cor	2:1-5	I was with you in weakness
2 Cor	5:17	Exchanged life; new creation in Christ
Galatians	2:20	Crucified with Christ; let Jesus live through you
	5:1	For freedom Christ has set us free
	5:22-23	Fruit of the Spirit
Ephesians	4:13-16	Don't be immature children – grow up in Christ
	5:1	Be imitators of God
Phi	2:3-4	True piety is humble, interested in others; pride destroys
I Thes.	5:18	In everything give thanks
1 Peter	2:16	We are free to live as God's servants
	5:5-6	Be humble; God opposes pride
1 John	2:6	Walk as Jesus walked

THE FIGURE OF CHRIST

PURPOSE AND SITUATION OF THE MEDITATION

This is the fourth meditation and is presented on the second day. The objectives are to:

- Know Christ; not simply as an historic figure of twenty centuries ago, but as a living presence in our daily lives;
- Help us to understand His divine nature and the purpose of our salvation;
- Help us to see Christ as our Savior, brother, and friend;
- Encourage us to respond to Him in faith, love, and obedience

This meditation answers the question: “Do you **know** Christ, or do you only **know about** Him?” The candidates need to become aware of the difference between the human Jesus and Jesus, the divine Son of God; the Savior. We speak of His compassion, intelligence, kindness, and understanding of human need; however it is more important to reveal His uniqueness as the One sent from God to live among us and to give His life upon the cross for our sins and salvation.

The meditation seeks to evoke a response of faith in the hearts of the candidates toward the commanding figure of Christ. They are confronted with Christ’s invitation to believe in Him, and the divine purpose for which He came into the world.

An appeal is made for faith through the power of the Holy Spirit to accept His promise, act on His love, make Him Lord of our lives, and rededicate ourselves to becoming the person he wants us to be. Christ is a living reality; we can live in Him to the glory of God.

Time objective: Should not exceed 7 minutes.

THE FIGURE OF CHRIST

OUTLINE

I. INTRODUCTION

This meditation can help the candidate see the difference between an “intellectual” faith versus a living, personal faith in Jesus as Savior and Lord.

II. DO YOU KNOW CHRIST OR DO YOU ONLY KNOW ABOUT HIM?

III. WE CAN KNOW CHRIST AS A LIVING PRESENCE

- A. Christ is different from historical figures**
- B. Many do not recognize the Risen Lord**
- C. We can know Him today**

IV. WE KNOW ABOUT CHRIST THROUGH HISTORY AS GOD AND MAN

- A. Christians today can understand that Jesus is God**
- B. His life gave evidence**
- C. His words gave eternal life**
- D. He was fully human and fully approachable**

V. WE CAN KNOW ABOUT CHRIST AS SAVIOR

- A. Christ alone as the God-man could serve as mediator between God and man**
- B. God and mankind were separated by sin**
- C. Christ willingly gave His life to bring mankind back to God**

VI. WE CAN KNOW CHRIST AS LORD

- A. God the Father declared Christ Lord of all**
- B. God reconciled all things to Himself in Christ**
- C. Christ is alive and with us**
- D. We can seek Him and meet Him in a new way**

THE FIGURE OF CHRIST

SAMPLE MEDITATION

(The sample may be used as the Meditation itself, or as a commentary on the outline.)

Jesus is different from every other historical figure. “He lives” (2 Cor. 13:4.) This is the message of the resurrection; therefore we can know Him today (know in the Scriptural sense; that is, have a personal relationship with Him.)

Yet the truth is that the majority of us do *not* really know Him. As John the Baptist declared: “There is one among you whom you do not recognize.” (John 1:26) We are like the two disciples on the road to Emmaus; we do not recognize the risen Lord, the God-man, Who is with us. We seek to know Him today as a Person who invites us to a personal relationship with Himself. He is both God and man.

JESUS IS GOD

Jesus claims to be God: “I tell you most solemnly, before Abraham ever was, I AM. (John 8:58). He is the “I AM” of the Old Testament. Those who were present understood His claim to be God. By His way of life, by His teaching, by His miracles (signs), He gave evidence that He is God. Either He is who He claimed to be or He is the greatest imposter that ever lived. Now as then, when reflecting upon the events of His life, especially the resurrection, one understands and believes Jesus is God.

Simon Peter replies, “Master, to whom shall we go? You alone have the words that give eternal life, and we believe them and know You are the Holy Son of God” (John 6:68, 69.)

JESUS IS MAN

Jesus is not a distant God, more feared than loved. He is Emmanuel (God with us) because He is one of us. He is as fully human as any of us. He is like us in all things except sin.

(Don't cite the references)

- He worked and grew tired in Samaria (John 4:5,6)
- He was disappointed with Philip (John 14:9)
- He was angry in the temple (John 2:13-17)
- He suffered in Gethsemane (Mark 14:32-42)
- He wept for Lazarus (John 11:36,37)
- He empathized with the widow (Luke 7:11-17)
- He understood the adulteress (John 8:3-11)
- He was firm with Pilate (John 18:33-40)
- He was gentle with children (Luke 18:15-17)
- He asked for support in His agony (Matthew 26:36-41)

JESUS IS SAVIOR AND LORD

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time. (1 Tim. 2:5, 6) Because He is both God and man, He can be the one mediator between God and man. He alone makes possible our return to the Father. God was on one side and mankind on the other. Christ Jesus, being both God and man, is the mediator who brought the two together by giving His life.

Your attitude should be the same as that shown to us by Jesus Christ, Who though He is God, did not demand or cling to His rights as God, but laid aside His mighty power and glory, taking the disguise of a slave and becoming as a man. He humbled Himself even further, actually dying a criminal's death on a cross. Yet it was because of this that God raised Him up to the heights of heaven and gave Him a name which is above every other name, that at the name of Jesus every knee shall bow in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. 2:5-11)

Jesus is Lord because God has reconciled all things to Him. (Col. 1:18-20) He is the center of our existence. (Col. 1:20, 21) Jesus lives! He is God with us and in us. Because He is with us, we can approach Him with confidence. We can relate to Him in a fully human manner. Jesus invites us to encounter Him in a new way today.

STUDY

PURPOSE AND SITUATION OF THE ROLLO

Study is the first rollo of the second day. The principal appeal of this rollo is to the intellect; it should include some personal examples of study. However, this is not meant to be a rollo which is heavy in witness.

The rollo should build upon previous rollos, especially the **Ideals**, **Grace**, and **Piety** rollos. For example, we were told in the **Ideals** rollo that we needed to have one or more ideals in life. In the **Grace** rollo, God's plan for salvation was explained and it was pointed out that for Christians, the way Jesus Christ lived His life is the ideal for us to follow. In the **Piety** rollo, it was conveyed that living a life in piety (pious life) is our response to God's love for us through Jesus Christ - - and something we should strive to achieve. Now in this **Study** rollo, it should be communicated that one way to learn how to live a life in piety is to study the Holy Bible. This is the first and best source of information to learn more about what God has revealed, and accordingly, how we might please Him.

Study is a way to grow, change, and mature in our Christianity. When studying the Bible, the Christian brings his/her whole self to see life from the perspective of a person who has faith in God and for the purpose of discerning God's plan for his/her life.

While the rollista is primarily responsible for a list of suggested reading materials, it may be well to receive recommendations from the rector, spiritual directors, and other team members. If your local community uses a book table, consult with the Secretariat leadership for standards and guidelines for items which may be on the "book table". At a minimum to be included on the "book table" - - - should be several translations of the Bible, Bible commentaries, Bible Handbooks, and Bible dictionaries. Optional books which may be included on the "book table" (subject to local guidelines) are Christian classics, current Christian novels, biographies of Christians, diaries and/or journals of Christians, hymnbooks, Christian poems, books on Christian living, etc. Christian newspapers and magazines may also be included, as well as Christian CD's and tapes. Finally, a listing of local Christian radio stations and Christian TV programs may be helpful, especially to new Christians.

It is important to provide to the rector and the spiritual directors before the Weekend, a list of all selected materials and other items planned to be included on the "book table".

Time objective: Should not exceed **20** minutes

STUDY OUTLINE

I. INTRODUCTION

- **Definition of Study: Study is bringing the whole self to the task of learning.**

II. WHY STUDY?

- A. To know God**
- B. To learn if we have misconceptions**
- C. To know ourselves**
- D. To know God's purpose for our lives**
- E. To learn how to handle life's problems**

III. WHAT DOES IT TAKE TO STUDY?

- A. Overcoming obstacles - laziness, busyness and pride**
- B. Developing good habits, including prayer**
 - **Desire**
 - **Discipline**
 - **Determination**
- C. Resources:**
 - **The Bible**
 - **Other written, spoken or visual**

IV. WHAT ARE THE RESULTS OF STUDY?

- A. Faith is strengthened**
- B. Actions are God-directed**
- C. It is a means to holiness/piety**
- D. It assures us of God's purpose for our life**

V. CONCLUSION

- A. Piety is reinforced by study.**
- B. Study without Piety may become merely an intellectual exercise.**

(The second leg of the Christian life tripod should be inserted at the beginning, during or at the end of the rollo.)

STUDY

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is **not** intended to be the rollo.)

I. INTRODUCTION

This rollo should begin with a definition of study which according to the dictionary is:

- **“the acquiring of knowledge, as by reading, etc.; careful examination of a subject; treating a subject in great detail; earnest effort or deep thought.”**

Study is bringing the whole self to the task of learning. For a Christian to study, we need to use all of our senses, including the intellect, so that we may keep on growing in our ability to know and do God’s will, as it is revealed in Jesus Christ. In Matt. 22:36 and 37 (NIV), we read: *“Teacher, which is the greatest commandment in the law?” Jesus replied: “‘Love the Lord your God with all your heart and with all your soul and with all your mind.’”*

The rollista should emphasize to the candidates the **“all your mind”** part. This is especially important since when we love the Lord our God with all of our mind, we will use our mind to study God’s Word, the Holy Bible.

II. WHY STUDY?

- A. The first reason for Christians to study is to seek **to know God** more fully as Creator, Redeemer, Sustainer, and Friend. So, we study His Word to know Him better.
- B. The second reason to study is **to learn if we have misconceptions** regarding who God is, what He has done and is doing, and about our relationship with Him.
- C. A third reason to study is to come **to know ourselves** as God’s special creation; to understand that He wants us to live a life of piety and to better understand how we might achieve that ideal.
- D. Another reason a Christian should study is **to know God’s purpose** for our life. In studying, we learn to see the world as the object of God’s love and as His gift to us. We also learn to draw closer to Christ in our daily discipleship.
- E. Yet another reason to study is **to learn how to handle life’s problems**. The best solutions come when, as we are told in Luke 11:9, we have learned to ask, seek and knock. For unless we seek God’s advise about our problems, He will not force Himself upon us.

III. WHAT DOES IT TAKE TO STUDY?

- A. Before being able to study, we need to overcome the obstacles of laziness, busyness and pride.

B. In order to study well, we first need to pray for help in developing the good habits of desire, discipline, and determination; **the three D's**.

- **Desire:** While some are eager to study; others need to ask God to give them the motivation. Once the desire is in us, the remaining habits come easier. Some of us will find the desire to study will come naturally, as we move into the areas of piety and action; such may be the case, for example, with a hunter as he realizes the need to learn more after going hunting for the first time or with a traveler when he or she is planning a trip into unfamiliar territory. The point is, the rollista should emphasize that the process of (Christian) study is a natural progression following living a life of piety; study should not be viewed as a laborious task, but rather as a real hunger to learn more about God and His love for us.
- **Discipline:** The world has many distractions which can keep us from fully knowing God. Find the proper time and place each day when you can devote your full time and attention to the personal study of God's Word. We need to be studying His Word, praying to discern His will for us, and observing Him at work in the world. In other words, our daily lives need to be totally focused on God.
- **Determination:** We need to be unwavering in our determination to learn what God wants to teach us. Knowing our Christian faith touches every aspect of our lives; we must be willing to learn that which can be applied to our lives and keep searching for new truths from God. Thus, study keeps us open to God's possibilities and opportunities.

C. Resources

- **The Bible:** The Holy Bible should be the primary resource for our study in learning how to live a Christian life. It has sometimes been lovingly referred to as: "The Manufacturer's Handbook". Study of the Bible should be accomplished both through personal and group situations; a specific time should be set aside each day for our personal study.
- **Other Resources:** Multiple other resources include: Devotionals, Christian books and magazines, CD's and tapes (both of the Bible and of Christian songs), Christian films, Christian radio stations and Christian TV programs and discussions with other Christians. In addition, God's creation is visible all around us; so we are being awakened to His truth as we see, hear, taste, smell, and touch the world He created.

IV. WHAT ARE THE RESULTS OF STUDY?

A. Through study, **our faith is strengthened** and our piety nurtured. As we apply ourselves to learning more about God, we are confirmed in our Christian beliefs and grow in our Christianity by accepting broader concepts which challenge our former thinking. We become more open to change and growth as a result of study and maturity in our Christianity.

- B. Our Christian actions are influenced by learning what God wants us to do—they become God directed.** Study is not an end unto itself; rather, it is a means to live the Christian life in all of its fullness. To live the Christian ideal, i.e., to direct one's whole life to Christ, requires a conversion of mind and heart.
- C. Study is a means to piety (holiness)** in that it increases our sense of devotion and belonging to God, while allowing the Holy Spirit to reorder our lives in relationship to Jesus Christ and the example He established and provided.
- D. The Holy Spirit, through study, gives us the assurance of God's purpose for our life.** In reading and studying His Word, sharing in it with our Christian friends, and using the many Christian resources available to us, we can see how God guides our lives and shows us His plans and the part He wants us to play in them.

V. CONCLUSION

When studying, it is appropriate to spend most of your time on the “best” books; the Holy Bible is the very best one of all.

Study gives direction and growth to our Christian maturity by helping us to discern the will of God in our lives.

Without piety, study may become merely an intellectual exercise. As we learn more about piety and study, we will realize how they work together. The desire to study grows out of piety; likewise, piety is reinforced by study. Together, piety and study form the focus for a Christian's actions.

(The second leg of Christian life tripod/stool should be inserted at the beginning, during, or at the end of the rollo)

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

STUDY

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Rom.	15:4	The Scriptures were written to teach
I Timothy	4:13	Reading of the Scriptures
2 Timothy	3:14-17	Knowing the Scriptures
Rev.	1:3	Joy to those who read the Scriptures
Acts	17:11b	Search the Scriptures daily
1 Peter	3:15	And always be prepared to explain the difference Jesus has made
Jeremiah	9:24	God delights in our knowing Him
John	15:7	Abide in Christ and His Word
	8:32, 33	Continue in His Word and experience freedom
	14:15, 21-24	Love for Jesus is expressed in obedience to His Word
Joshua	1:8	Meditate on the Word
Psalm	1:1-3	Walk in His Word and meditate on it
Psalm	119:9, 11	Memorize and live the Word
James	1:22-25	Receive and do the Word

SACRED MOMENTS OF GRACE

PURPOSE AND SITUATION OF THE ROLLO

Once we have begun our spiritual journey by accepting Jesus Christ as our personal Savior and Lord, there is no limit to the variety of ways God visits us. God comes and will come to us when and where He wills! However, over the centuries, the community of faith has accepted certain ‘rites’ or events for corporate celebration and individual spiritual renewal. These “**SACRED MOMENTS OF GRACE**”, as Tres Dias has chosen to call them, are those human experiences that we participate in with ritual and symbolic action, in which God’s grace touches us with blessings in very special ways.

This rollo may be the most challenging talk to prepare and to present on the Weekend because it is *both* a teaching and a witnessing rollo. It should be both inclusive and respectful of all Christian churches. A *key element* in the rollo is the emphasis on *God’s action*. Its primary purpose is to explain, simply and practically, how these Sacred Moments are signs of God’s love in action, and how they reveal and bring this grace to Christians.

This rollo calls for:

- A presentation by the Spiritual Director(s) of the talk in such a way as to encourage spiritual unity in the entire Christian community;
- Biblical, theological, and practical understanding of the “**Sacred Moments of Grace**”;
- Recognition that the nature and number of these “**Sacred Moments of Grace**” are different in the various denominations/churches;
- The Spiritual Director to use language or illustrations that are inclusive and not critical of the traditions of other Christians.

Sacred Moments of Grace is a subject about which the laity is usually minimally informed. They invariably respond with enthusiasm to teaching which instructs and informs them, and which illustrates and highlights the *similarities* among the various traditions. Some theological terms will be required; these should be simply defined. For the most part, language should be used which can be readily understood by the layperson.

Because Tres Dias is an inter-denominational Weekend, the way the rollo is presented, and the manner in which worship and liturgies are conducted will demonstrate to the candidates how Christian unity can be expressed and experienced. It is certainly neither the calling nor the purpose of Tres Dias to change the institutional church or to attempt to bring the various denominations/churches together in a corporate way. As stated in “The Essentials” (Item 2.0.2), it is important that we “**stress those things which the Christian denominations have in common and respect those things which are different**”.

Some on the Weekend will be receiving Holy Communion for the first time in a way different from their own tradition. It could affect the participants’ view toward Communion by giving them a deeper understanding of its spiritual importance. They may recognize more fully, the significance of this sacred act. The attitude of the candidates regarding the beliefs and practices of other persons with respect to Holy Communion may also change, with their eyes possibly being opened to different views.

The **Sacred Moments of Grace** rollo may be presented in dialogue by two Spiritual Directors. This permits illustration of different traditions and shows that unity in Christ does not require unanimity of doctrine or of all spiritual concepts.

Visual aids may be used, as they make it easier for the candidates to take notes and make an outline of the main points.

As you begin to write this rollo, stop and pray, asking the Holy Spirit to open your heart and mind to what He would have you share regarding His “**Sacred Moments of Grace**”; also, that He would teach you through the study of the Scriptures and various other Christian materials, how to gain a better understanding of the beliefs and practices of other Christian traditions. **The Lord is with you!**

(During this talk, some communities may hold a chapel meditation using a description of Jesus’ death. See “Appendix to the Sacred Moments of Grace Rollo, The Crucifixion” after the Commentary on the Outline)

(During or following this talk, a celebration of Holy Communion will be held in accordance with “The Tres Dias Essentials”.)

Time objective (for the talk itself): Should not exceed **60** minutes

SACRED MOMENTS OF GRACE

OUTLINE

- I. Introduction**
- II. God's grace revealed in New Life**
- III. God's grace revealed in the empowerment of the Holy Spirit**
- IV. God's grace revealed in Forgiveness and Reconciliation**
- V. God's grace revealed in Healing**
- VI. God's grace revealed in Marriage**
- VII. God's grace revealed in the Call to Ministry**
- VIII. God's grace revealed in Communion**
- IX. Conclusion: Sacred Moments of Grace are God's Gifts**

SACRED MOMENTS OF GRACE

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

The purpose of these **Sacred Moments of Grace** includes the following: to convey God's love to us, and through us, to others; to sanctify, to strengthen, to heal and direct our relationship with God and with each other. They are to build us up (edify) and to renew us in the community of believers. They are corporate as well as individual events. They are acts and actions of worship in which we praise and give glory to God.

Within the Christian community, there are special ways in which we encounter God's love and grace in Jesus Christ. Terms generally used for these **Sacred Moments** include Sacraments, Ordinances, Covenants, Church Rites, Means of Grace or Signs of Grace. What they are called is not so important as God's grace and action, which is present in and with them. Inasmuch as Tres Dias is an inter-denominational movement, it is important to share these various terms by which these "**Sacred Moments of Grace**" may be known within the larger Christian community:

These "**Sacred Moments of Grace**" are meant to unite and strengthen the Body of Christ. While there are many different beliefs and teachings regarding them, this rollo should treat these differences within the context of **Tres Dias** as an intensive Weekend of teaching and experiencing God's unmerited grace. (Remember, its original name, Cursillo de Christiandad, literally translates to "a short course in Christianity".) The rollista should concentrate on using definitions and references from the Bible.

- **Define Sacred Moments of Grace.** Sacred Moments of Grace may be defined as a "Sacrament" (see footnote 1), or as a sign. The classical definition as "*an outward and visible sign of an inward and spiritual grace*" may be helpful. Some examples may be given from popular experience on how signs function (signal, signify, etc). There should be illustrations from the Scriptures on how signs are disclosures of God's presence and power to the believer. (See references throughout the Gospels, especially in John).
- **Grace is God's Action.** In all of these "Sacred Moments", it is imperative to keep in mind that *the most important aspect is God's action*. He is working in these situations to express His love to and for the benefit of the people of God, who are the recipients of His love, grace, and kindness. This rollo needs to be strongly God-focused. It is His grace coming to His people at special, sacred times through His sacred acts or signs.

II. GOD'S GRACE REVEALED IN NEW LIFE

Paul writes, "*Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!*" 2 Cor. 5:17 (NIV). When we receive Jesus Christ into our lives as Savior and Lord, God's grace is revealed in the gift of salvation, i.e. reconciliation to God and renewal of the spirit.

Biblical Example: The Philippian Jailer, Acts 16:25-34

- **Baptism** – The sign by which the ‘community of faith’ acknowledges and celebrates a person’s ‘new creation’ is the water of baptism. In fact, baptism is one’s spiritual birthday celebration.

There are several images, which apply to baptism in the New Testament:

- ◊ being united with Christ, his death and resurrection – Romans 6:3,4
- ◊ being incorporated into the church, sharing in the Body of Christ – Galatians 3:26-28, 1 Cor.12:3
- ◊ being born again and regenerated – John 3:5
- ◊ being forgiven of your sins, cleansing of conscience – Acts 2:38, 1 Pet. 3:21
- ◊ being enlightened and receiving the Holy Spirit – Acts 2:38.

Baptism is ordinarily done publicly in a congregation (see footnote 2). Each time the community witnesses it and gives witness to it “their own baptism is recalled and their faith is nourished” (Martin Luther).

III. GOD’S GRACE REVEALED IN THE EMPOWERMENT OF THE HOLY SPIRIT

- **Confirmation.** This Sacred Moment is traditionally called the sacrament of strengthening (by the Holy Spirit), by the believers confirming their baptismal vows and by the affirmation of the Christian community. Some traditions require the presence of a bishop at confirmation. The presence and power of the Holy Spirit is invoked, usually with the laying on (imposition) of hands and sometimes with the use of oil. The public act is celebrated after a period of instruction by church leaders (Romans 10:9-10; 2 Tim. 1:6.7; 1 Tim. 6-11).
- **Power for Life.** The Holy Spirit empowers the believer for living the Christian life (Eph. 5:18). The Holy Spirit desires to lead believers to submit to Christ’s lordship and to grow in discipleship (Galatians 5:16-18, 25, Romans 12:1-2, Galatians 2:20). The power for living the Christian life is the power of the Holy Spirit.

IV. GOD’S GRACE REVEALED IN FORGIVENESS AND RECONCILIATION

This Sacred Moment of Grace acknowledges human sinfulness that disrupts our relationships with God and others. God’s response is seen in Jesus’ atonement on the cross, opening the way for our forgiveness and reconciliation through His grace. The human response includes:

- **Repentance;** being convicted of one’s sin, acknowledging the need for forgiveness and deciding to change; this change is in mind, heart, and action. (Matt.4:17)
- **Confession;** verbal admission, confessing to God and to each other (James 5:16); agreement with God about sin (what God calls sin, I call sin)
- **Hearing and Accepting Forgiveness;** understanding and hearing from the Word of God and perhaps from another Christian that, “God forgives you!” (John 20:23)

- **Reconciliation;** restoration of a relationship and a change in behavior. The need for this on-going reconciliation is described in such passages as 1 John 1:5-9.
 - ◊ Traditionally, this event may be done in several different ways, such as:
 - ◊ private counseling sessions,
 - ◊ private confession with a priest or pastor,
 - ◊ public worship, e.g. corporate confession, absolution or pardon, etc. (John 20:19-23).

This Sacred Moment is an on-going part of our Christian walk, as we continually seek to restore broken relationships and grow in grace.

Biblical Example: The woman caught in adultery (John 8:10-11; 1 John 1:9)

V. GOD'S GRACE REVEALED IN HEALING

This Sacred Moment of Grace is based upon Jesus' healing ministry that was, physical, emotional, and spiritual. He empowered his disciples/followers to continue this ministry (Luke 9:1-6 and 10:9). Jesus continues this ministry through the Christian community (James 5:14-15). It may include practices such as intercessory prayers, anointing (usually with olive oil), laying on of hands, etc.

The New Testament teaches that God's will for us is for wholeness and wellness of body, mind and spirit:

- **Physically**, we pray for restoration of bodily health.
- **Emotionally**, we pray for relief from anxiety, depression, fear, and stress.
- **Spiritually**, we pray for forgiveness, patience, strengthening of the soul, recommitment, and joy in suffering.
- **Relationally**, we pray for the healing of broken relationships.
- **In terminal situations**, we pray for God's sustaining grace as the person approaches death. And we rejoice that, upon death, eternal and triumphal healing occurs

Biblical example: Jesus came to minister to the whole person (Luke 4:18-19)

VI. GOD'S GRACE REVEALED IN MARRIAGE

- **Covenant in Christ between a Man and a Woman (Oneness).** Marriage is a holy covenant in Christ between a man and a woman, affirming their God-given oneness. In a Christian wedding, couples are required to declare life-long fidelity to each other in the presence of a Christian community, i.e. witnesses, and before God. God joins the couple together into one flesh (Matt. 19:5, 6). The officiator announces the marriage and prays for God's blessing upon the couple. Most church marriages are complete acts of worship, often including the celebration of Communion.

Jesus blessed a wedding by his presence at Cana of Galilee (John 2:1-11). Paul discusses marriage in the context of love and respect between spouses, honoring their

God-given roles and submission to Christ (Eph.5:21-33). While the marriage covenant is made within the ceremony itself, the marriage relationship is intended to be mutually edifying and a lifelong source of special experiences of God's grace. Marriage also pictures the relationship between Christ and the church. The marriage relationship is intended to be mutually edifying and a lifelong source of experiencing God's grace together.

Biblical examples: Wedding at Cana (John 2:1-11, also Gen. 2:18-25)

- **Blessing of Children.** It is God's plan that man should be fruitful and multiply (Gen. 1:28, 9:1 and 35:11). The blessing of children presents new opportunities for sharing God's grace within the family. God wants children to be brought to Him (Matt. 19:14, 15) and also to be taught His decrees and laws (Deut. 4:9). Grandchildren are a crown to the aged; the parents are the pride of their children (Prov. 17:6).
- **Affirm those who are Single.** On a Weekend, there may be many who are unmarried. It is both loving and appropriate to speak a word indicating that a call to be single is neither inferior nor superior to marriage (I Cor. 7:32-35). Jesus refers to singleness as a gift. It is "given" to some. Some choose to remain single (Matt.19:10-12).

Because a number of people on the Weekend will likely be separated or divorced, the rollista should recognize their presence and their special need for grace. Words affirming forgiveness, reconciliation, and new beginnings are desirable. The rollista will want to acknowledge that there are different views within the Christian community about divorce and re-marriage (consider providing an illustration of the relationship Jesus has with His Bride, the Church).

VII. GOD'S GRACE REVEALED IN THE CALL TO MINISTRY

- **Priesthood of all believers.** Through the atoning work of Jesus Christ, all believing Christians have equal access to God's presence and grace; they also have the power and authority to intercede with God on behalf of others (1 Peter 2:5,9). General Ministry – All baptized Christians have a witness and mission for Jesus within the community and in the world. We are called to use our unique gifts to serve God in the church and beyond the church (Eph.4:11-16).
- **Ordained Ministry.** Some are called to serve by continuing the spiritual leadership of Jesus (Eph. 4:11-12). They are called by God and set apart by the church and/or the congregation for the specialized ministry of preaching and teaching (Word), celebrating these Sacred Moments of Grace (Sacrament), and equipping laity for ministry, exercising pastoral oversight, and administering the disciplines of the church (Order). In ordination, the congregation affirms the person's call, invokes the empowering of the Holy Spirit (usually with the laying on of hands and prayer) and authorizes the ministry (1 Tim. 4:11-14).

(The Spiritual Director may wish to give a personal witness, noting the support given and needed from his/her family and from the congregation)

Biblical examples: Calling of the Disciples (Matt. 4:18-22); Calling of Jeremiah (Jer. 1:5)

VIII. GOD'S GRACE REVEALED IN COMMUNION

Christian churches use several terms to refer to this Sacred Moment of Grace: Eucharist, Communion, Holy Communion, The Lord's Supper, The Mass, and Divine Liturgy. All refer to the holy act in which we share in the breaking of bread (the Body of Christ) and the drinking of the cup (the Blood of Christ).

There are several biblical images relating to Communion:

- **joyful sense of thanksgiving** (Eucharist) – Acts 2:46;
- **the communion fellowship** – 1 Corinthians 10:16;
- **commemoration, remembrance of Jesus and His sacrifice for us** -1 Corinthians 11:24-26;
- **the real presence of Christ** – Matt. 26:26-28 and I Cor. 10:16, 17 and 11:23-29.

John Calvin said, “How we feed on Christ is a mystery too lofty for either my mind to comprehend or my words to declare... I rather experience than understand it.” Some would understand that in Holy Communion, we encounter the Risen Christ, as the disciples did on the road to Emmaus (Luke 24:13-35).

There is general agreement in the Christian community regarding the two dimensions when receiving Communion: one is the vertical relationship with the Father; the other is the horizontal relationship with the Body of Christ, the Church (I Cor. 10:16-17; I Cor. 11:27-29).

Note: It is also recognized that there are two traditional views within the churches about Holy Communion as a sign of unity (1 Cor.11:29): that it expresses a unity in Christ which already exists among baptized Christians of common order and belief; that it is a basic means toward achieving unity in Christ yet to be disclosed among the churches (1 Cor. 10:17).

In practice, Tres Dias seeks to bridge these classic positions. However, the Spiritual Director needs to be sensitive to the fact that some on the Weekend might choose not to receive Holy Communion because of personal or denominational reasons.

Biblical example: Jesus “eagerly desired” to meet His disciples in Communion (Luke 22:15)

IX. CONCLUSION

These Sacred Moments of Grace are gifts given by God for the strengthening, edification, and spiritual renewal in the local church and in the individual Christian. Our lives have been enriched by the grace of God. Now let's serve Him!

(During this talk, some communities may hold a chapel meditation using a description of Jesus' death.)

(During or following this talk, a celebration of Holy Communion will be held in accordance with "The Tres Dias Essentials".)

Note to the rollista: *There is far more subject matter in this "Commentary . . ." than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time objective (for the talk itself): Should not exceed **60** minutes

ROLLO SACRED MOMENTS OF GRACE 10/7/2004

Footnotes:

1.) **Historical Perspective.** *Regarding the term "Sacraments", it was Tertullian, writing around the year 210 A.D., who first used the Latin word "sacramentum" in a Christian sense. Tertullian explained that it was a covenant with God, similar to the sacramentum (oath of allegiance or covenant) administered to Roman recruits when they entered the army. Largely because of Tertullian's influence on other writers, sacramentum became used as a general term for the Christian ceremony of initiation, which at that time, included baptism, laying on of hands and participation in the Eucharistic meal. It would be a mistake to suppose that at such a point in history, the sacraments were equivalent to the current meaning of Eastern Orthodox, Armenian, Roman Catholic, or Anglican sacraments.*

*Over time, from as early as the fifth century, other rites were added which were generally considered to be sacraments. However, there were wide variations and beliefs with respect to these. It was not until the Reformation when Martin Luther and other reformers challenged the Roman church's position on the number of sacraments (and many other issues), that the Roman church re-examined its position. At the Council of Trent (1545 to 1563), the Roman church cemented its belief regarding the number and meaning of sacraments; seven were established: **Baptism, Holy Communion, Confirmation, Penance, Ordination, Marriage, and Extreme Unction** (anointing). However, the meaning of the sacraments continued to change in the various churches, including in the Roman church, since then and as recent as the 1950's.*

*In the meantime, most Protestant churches developed and held to their belief that there were only two sacraments (**Baptism and Holy Communion**), while also recognizing the other five as important events in the lives of Christians and worthy of celebration or administering in their churches. Even in the various Protestant churches, there have been, from the time of the Reformation and continuing today, major differences with regard to how they understand, view and practice the two sacraments, as well as the other church rites (celebrations). However, whether recognized officially as a sacrament or not, all seven **Sacred Moments** are widely practiced in Christian churches.*

2.) *Because of this principle, having baptisms on Weekends is strongly discouraged. Spiritual Directors are encouraged to direct requests for baptisms to the candidate's local congregation.*

Appendix to the Sacred Moments of Grace Rollo

The Crucifixion

The first day in the life of any Christian began 2000 years ago.
Have you ever stopped to think of the personal suffering and agony that Christ experienced for you and for me?

I'm not talking about the cross only...but before He got to the cross.

There are some people who accuse Christ of being a weakling because He fell as He was carrying His cross. Have you ever stopped to consider what Christ went through before He got to the cross?

After His arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiaphas, the High Priest; it was here that the first physical trauma was inflicted.

A soldier struck Jesus across the face for remaining silent when questioned by Caiaphas. The palace guards then blindfolded Him and mockingly taunted Him to identify them as they each passed by, spat on Him and struck Him in the face.

In the early morning Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to Pontius Pilate.

You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate.

It was then, in response to the cries of the mob, that Pilate ordered Barabbas released and condemned Jesus to scourging and crucifixion

Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that Pilate was not properly defending Caesar against this pretender who claimed to be the King of the Jews.

Preparations for the scourging are carried out.

The prisoner is stripped of His clothing, and His hands tied to a post above His head.

The Roman legionnaire steps forward with a short whip in his hand.

This short whip consists of several heavy, leather thongs with two small balls of lead attached near the ends of each.

A heavy whip is brought down with full force again...and again...and again...and again across Jesus' shoulders, his back and his legs at least 39 times.

At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting bleeding from vessels from the underlying muscles.

The small balls of lead first produce large, deep bruises, which are broken open by subsequent blows.

Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue.

When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood.

The Roman soldiers see a great joke in this provincial Jew claiming to be a King. They throw a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete.

A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into a shape of a crown, and this is pressed into His scalp. Again there is copious bleeding.

After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp.

Finally, they tire of their sadistic sport and the robe is torn from His back.

This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage causes excruciating pain...almost as though He were again being whipped.....and the wounds again begin to bleed. In difference to Jewish custom, the Romans return His garments.

The heavy cross beam of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurion begins its slow journey along the Via Dolorosa.

In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much.

He stumbles and falls.

The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but the human muscles have been pushed beyond their endurance.

The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross.

Jesus follows, still bleeding and sweating the cold, clammy sweat of shock.

The 650-yard journey from the fortress to Golgotha is finally completed.

The prisoner is again stripped of His clothes, except for a loincloth, which is allowed the Jews. The crucifixion begins.

Simon is ordered to place the cross beam on the ground and Jesus is quickly thrown backward with His shoulders against the wood.

The legionnaire feels for the depression at the front of the wrist.

He drives a heavy, square, wrought iron nail through the wrist and deep into the wood. (*nail strike – 2 or 3 times*).

Quickly he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. (*nail strike – 2 or 3 times*).

The cross beam is then lifted in place at the top of the cross and the title reading “Jesus of Nazareth, King of the Jews!” is nailed in place.

The left foot is pressed backward against the right foot, and with both feet extended, toes down, a nail is driven through the arch of each, leaving the knees moderately flexed. (*nail strike–2-3 times*).

The victim is now crucified.

As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain --- the nails in the wrists are putting pressure on the median nerves.

As He pushes Himself upward to avoid the stretching torment, He places His full weight on the nail through His feet.

Again, there is a searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurs.

As the arms fatigue, great waves of cramps swell over the muscles, knotting them in deep, relentless, throbbing pain.

With these cramps comes the inability to push Himself upward.

Hanging by His arms, the pectoral muscles are paralyzed and the intercostals muscles are unable to act.

Air can be drawn into the lungs, but cannot be exhaled.
Jesus fights to raise Himself in order to get even one short breath.

Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside.

Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen.

It was during these periods that He uttered the seven short sentences:

Father, forgive them for they know not what they do.
To the penitent thief: Today thou shalt be with Me in Paradise.
To John (the beloved apostle): Behold thy mother,
And to Mary, His mother: Woman, behold thy son.

Then the cry from the beginning of the 22nd Psalm:

My God, my God, why has Thou forsaken me?

Hours of this limitless pain, cycles of twisting, joint-rendering cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down again the rough timber ---

Then another agony begins ---

A deep, crushing pain deep in the chest as the chest cavity slowly fills with serum and begins to compress the heart.

It is now almost over ---

The loss of tissue fluids has reached a critical level – the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues.

The tortured lungs are making frantic effort to gasp in small gulps of air.

The markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry --- I thirst.

A sponge soaked in cheap, sour wine, which was the staple drink of the Roman legionnaires, is lifted to His lips.

He apparently doesn't take any of the liquid.

The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues.

This realization brings out His sixth words – possibly little more than a whisper:

It is finished.

His mission of atonement has been completed.

Finally, He can allow His body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry:

Father, into Thy hands I commit my spirit.

-----PAUSE-----

(Silent Meditation)

Song: Were You There

ACTION

PURPOSE AND SITUATION OF THE ROLLO

Action is the third element of a strong foundation for a Christian life. The first two elements, Piety and Study, have already been presented. Action explains the third leg of the three-legged stool/tripod.

ACTION is the third rollo of the second day and should leave the candidates wanting to move outside themselves. It builds upon all the preceding rollos and shows a way to come to know Christ better by finding Him in and with other people. To accept God's free grace for oneself, and to respond to it in loving service and relationship with others in Jesus' name, is truly to have begun to live the life in grace.

Throughout this rollo, there should be strong personal examples of action. The witness should also include examples of how the Christian action of others has influenced the rollista's life. At the same time, it should be made very clear that Christians are called to act out of their own unique personality and style.

Time objective: Should not exceed **20** minutes

ACTION

OUTLINE

- I. INTRODUCTION**
 - A. Definition**
 - B. Connected to Piety and Study**

- II. WHY IS THERE A NEED FOR ACTION?**
 - A. To know Christ**
 - B. To make Christ known**

- III. WHAT IS THE GOAL OF ACTION?**
 - A. Ministry and service**
 - B. Evangelism**
 - **Make a friend**
 - **Be a friend**
 - **Bring your friend to Christ**

- IV. WHAT ARE THE CHARACTERISTICS OF ACTION?**
 - A. Authentic and God inspired**
 - B. Planned and balanced**
 - C. Loving, caring, and respectful of others**
 - D. Persevering**

- V. WHAT FORM DOES ACTION TAKE?**
 - A. How?**
 - **Individually**
 - **In informal groups**
 - **In organized bodies**
 - B. Where?**
 - **In the church**
 - **In the world**

- VI. CONCLUSION**
 - A. Action is inspired by Piety**
 - B. Action is directed by Study**
 - C. Action is the natural consequence of a lively faith**

(The Rollista is encouraged to leave the candidates with this thought: Make a friend, Be a friend, Bring your friend to Christ)

ACTION

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

- I. INTRODUCTION.** This rollo is about receiving Christ and sharing Christ, in and with other people. It is about sharing a precious possession, our life in union with God. His “Love and Grace” is so overwhelming it cannot be confined within oneself. Therefore, it is essential for the rollista to show that action cannot stand alone but is always directed by study and piety.
- A. Definition.** Christian Action is the power of the love of God and the love of neighbor, which moves us to the spreading of God’s kingdom.
- Christian action is a natural outgrowth of the life in grace.
 - Christian action is motivated by the love of God and neighbor. *“Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.”* Matthew 22: 34-40 (NIV)
- B. Connected to Piety and Study.** Action is the third leg of the Christian life tripod/stool. The relationship of the Piety, Study, and Action elements is critical to this talk. It should be made very clear that this will become the basis of the candidates’ fourth day. The action of a Christian, in order to be fruitful, is always directed by study and piety. Piety, study, and action combine to give focus to our Ideal.
- II. WHY IS THERE A NEED FOR ACTION?** Action is an outgrowth of the Christian life. Our Life in Grace is supported and developed by Christian action.
- A. To know Christ.** Each of the previous rollos dealt with an individual’s relationship with Christ. The Action talk has this aspect as well. It strives to make clear that Christ reveals Himself to us in many ways; through our Christian brothers and sisters and through life’s trials and joys, struggles and victories.
- B. To make Christ known.** Through our actions, we make Christ known to others. Faith comes alive in action; action comes alive in faith. We are loved by Christ and we cannot hold it in. *“We love Him because He first loved us.”* 1 John 4:19 (NKJV). *“That you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.”* Phil. 2:15, 16 (NKJV)
- III. WHAT IS THE GOAL OF ACTION?**
- A. Ministry and service.** Service is the sharing of Christ in deeds of love and mercy. Christ revealed this to us by His willingness to become a servant when He washed the disciple’s feet. He fed the 5000. He healed the lepers. He cried with Mary and

Martha. He rejoiced with the wedding party. He died on a cross, for all of us. He was and is the prime example of the Servant-Leader. *"After that, He poured water into a basin and began to wash the disciples' feet, drying them with the towel that was wrapped around him."* John 13:5 (NIV)

B. Evangelism. Scripture speaks of being a neighbor as one who dwells with another in justice, love, and sensitivity. It sets no limits on the answer to this classic question except to say that you have no neighbor until you are one yourself. *"Who is my neighbor?"* Luke 10:29 (NKJV). Scripture speaks of being a **friend**, one of the warmest and most loving words Jesus used. We have been **befriended**. His grace has set us free; free to be a friend to others as Christ is our friend. The call to action is a call to friendship. *"I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."* John 15:15 (NKJV)

We can think of it as a threefold movement and discovery:

- **Make a friend.** Be open to establishing new relationships. Every person is potentially your friend in Christ.
- **Be a friend.** A friend stands alongside, responds when needed; is present for another, sees the warmth and grace in another's life, celebrates the joys and feels the pain. The Christ who is alive in us reaches into the lives of others as we develop caring friendships.
- **Bring your friend to Christ.** As Christians, we quite literally and tangibly share Christ's love with others. In part, we are, in an awesome sense, Christ to one another. At times we may share Him openly with spoken words in Jesus' name. At other times, our words and deeds must speak for themselves. If you love your friend, you want the very best for him/her – Jesus Christ.

IV. WHAT ARE THE CHARACTERISTICS OF ACTION? If Christian action is going to be effective, it has to have certain qualities.

A. Authentic and God inspired. Jesus Christ has set the pattern for friendship. He was involved in the daily lives of others. His service commits us to work for every form of human well-being. His suffering makes us sensitive to all the sufferings of humankind. There was nothing phony about Jesus: there should be nothing phony about us. Jesus prayed to the Father for wisdom and guidance: we should do likewise. Before you talk to your friend about God; talk to God about your friend.

B. Planned and balanced. We seek ways to show practical friendship, caring in word and deed. We act out of our own personality, our own style, our own Christ-centered way. The action of a disciple should be something we have prayed about, thought-out, and planned. Christian action should be balanced among the many aspects of our lives (family, church, work etc.). Action also occurs on the spur of the moment, taking advantage of opportunities.

C. Loving, caring and respectful of others. Christian friendship is treating others as we want to be treated. We are to respect their autonomy; we should not try to take over their lives.

D. Persevering. Christ has not given up on anyone and neither should we.

V. WHAT FORM DOES ACTION TAKE?

A. How

- **Individually.** Each person in his/her own environment through word and deed and prayer. We can have the greatest impact on the world one soul at a time, man to man or woman to woman.
- **In informal groups.** Groups, which are linked together through common interests or friendship, without any kind of formal bonds, but with a Church-oriented spirit.
- **In organized bodies.** Together as the Church, we become a mighty army.

B. Where

- **In the Church.** The church can be one of our most fertile fields for action. *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”* Galatians 6:10 (KJV)
(A brief personal example is encouraged.)
- **In the world.** This section offers opportunities to illustrate, in concrete ways, how action takes place outside the church. The candidates need to see that it is possible to make friends with those around them and to lead them to Christ. (A brief personal example is encouraged.)

VI. CONCLUSION. We come to know God the Father and Jesus through the loving acts of others. This rollo should leave the candidates with the assurance that the basic need of the Christian is, first, to live and dwell in Jesus Christ. Then the natural consequence of a lively faith is to share that life and love with others.

A. Action is an outgrowth of Piety

B. Action is directed by study

C. Action flows out of a vibrant faith

*(The Rollista is encouraged to leave the candidates with this thought: **Make a friend...Be a friend...Bring your friend to Christ!***

The third leg of Christian life tripod/stool should be inserted at the beginning, during, or at the end of this rollo)

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on*

each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.

Time objective: Should not exceed **20** minutes

ACTION

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Matthew	22: 34-40	Love of God and the love of neighbor
1 John	4:19	We are loved by Christ
John	13:5	Example of the Servant-Leader
Luke	10:29	Who is my neighbor
John	15:15	We have been befriended
Galatians	6:10	Let us do good unto all men

OBSTACLES TO GRACE

PURPOSE AND SITUATION OF THE ROLLO

This rollo is the fourth talk of the second day. To this point in the Weekend, little emphasis has been given to the difficulty of living a life of faith based in grace. Now it is time for a reality check. In order to give the candidates a balanced presentation, it is necessary to paint realistically, the pitfalls and challenges of all who follow Jesus Christ as Lord.

The purpose of this rollo is to discuss the trials and temptations, the stresses and distresses to living a life in grace. It sets forth the underlying truth that the chief obstacle to a life in grace is human sinfulness. Sin creates an inability to recognize or to receive grace, hindering us from receiving the love and fullness of life that God wants for us.

This rollo is not meant to be a lecture on sin so much as a disclosure of God's power to forgive and to transform the sinner. The rollo need not be gloomy or pessimistic; rather, it should reflect the truth that in Christ, we become more than conquerors (Romans 8:37). It is important that the rollista give personal examples of the obstacles encountered in her/his personal experience, and of the victories that have been won by God's grace in daily life.

Time Objective: Should not exceed **30** minutes.

OBSTACLES TO GRACE

OUTLINE

- I. INTRODUCTION**
 - A. Define sin**
 - B. Define obstacle**
 - C. Obstacles not from God**

- II. DISTORTED IDEAS**
 - A. About God**
 - B. About self**

- III. SPECIFIC OBSTACLES**
 - A. Satan/evil**
 - B. World**
 - C. Self/flesh**

- IV. HOW DO WE OVERCOME THE OBSTACLES?**
 - A. Full armor of God**
 - B. Die to self**
 - C. Obedience to God**
 - D. Crucified with Christ**
 - E. Put on Christ**
 - F. Fellowship with other believers**

- V. CONCLUSION**
 - A. Jesus overcame all obstacles.**
 - B. In Jesus we overcome our obstacles.**

OBSTACLES TO GRACE

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

- I. INTRODUCTION.** A basic text for this rollo might be the words of Jesus in John 16:33 (NIV): *“In this world you will have trouble. But take heart! I have overcome the world.”*
- A. Define sin.** The daily walk with Christ is not an easy journey. Jesus called it “*narrow*” and “*hard*”, Matthew 7:14 (NRSV). It is filled with obstacles to a life in grace, caused primarily by human sin (Romans 3:23). It is important to define sin. Sin is “missing the mark.” Whenever, in thought, word or action we fail to do or be what God wants us to do or be, OR we do what God doesn’t want us to do or be, that is sin. The effect of sin is that it blocks and separates us from God and alienates us from others whom we offend. Through the Holy Spirit, we become aware of our sin and the depth of our sin in the light of God’s saving grace in Jesus Christ.
- B. Define obstacle.** Human sinfulness creates obstacles to our receiving grace. An obstacle might be defined as anything that hinders one from receiving God’s miracle of grace within us; whenever, wherever, however we resist God – there is an obstacle to a life in grace.
- C. Obstacles not from God.** In every human life there are experiences of personal difficulty, disappointment and suffering that are a natural part of life. These are not obstacles from God (Luke 13:1-5). The death of a loved one, particularly in a premature or catastrophic death, may cause one to blame God. The onset of personal illness or disease, the loss of a job opportunity, a business failure, a natural calamity, etc., can all become occasions for mistakenly affixing blame on God. God’s will for us is always good; God wants us to *“Have it to the full”*, John 10:10 (NIV).
- II. DISTORTED IDEAS.**
- A. About God.** Misconceptions about the true nature of God can become obstacles to receiving God’s grace. The often-prevalent notion that God, because of His unbounded love for us, has no expectations or demands of us is seen as false in the light of the Ten Commandments (Exodus 20:1-17) and Jesus’ summary of the divine law (Mark 12:28-31). Failure to honor these guidelines blocks grace. Conversely, many well-meaning people of faith imagine a fearsome, wrathful God of many demands and harsh judgment (Genesis 6:5-7). Ignoring the greater truth of John 3:16-17, their grace-starved lives experience spiritual paralysis. Still others envision God as an indifferent, far-off cosmic power too holy to become involved in mundane human affairs. Psalm 139 offers a corrective, as well as the personal touch of the Master.

B. About self. Sometimes grace is blocked by distorted ideas we have about ourselves. The buoyant flush of grace can lead one to a false sense of self-sufficiency. As with Peter (John 13:36-38), human pride sets in, and we think we can manage by ourselves. Here the obstacle is simply that, in our determination to do things our own way, we fail to seek God's will or ask for God's help. On the other hand, one sin of religious people is trying to be good for God. If we keep the law and the commandments, God will reward (bless) us. This also is pride. It says God has an obligation to us. The cross of Jesus says our efforts to justify ourselves are at cross-purposes to God's plan of grace. Shame ("I am unworthy of grace") can be another distorted idea about oneself that hinders grace. Worthiness is not a precondition necessary to receive grace; for, as Paul reminds us in Romans 3:23 (NIV), "*All have sinned and fall short of the glory of God.*"

III. SPECIFIC OBSTACLES.

A. Satan/evil. The "Adversary" is ever at work to convince us of his non-existence, and to set up obstacles to God's grace. Satan appears eighteen times in the Old Testament and thirty-four times in the New Testament. The rollista might deal with the questions "What is he like?" and "What are his methods?" 1 John 3:8 cautions us to recognize the evil and stand against it, as Jesus did.

B. World. The world is full of temptations that draw us away from the will of God, sometimes with eternal consequences. Paul warned us in Romans 6:23 (NIV), "*The wages of sin is death.*" Jesus' own ministry began with his wrestling with temptation (Matthew 4:1-11). The rollista might deal with the questions "How does the world influence us?" and "How do worldly concerns get in the way of grace?" Witness to personal struggles with worldly temptations is appropriate here. 1 John 2:15-17 offers strong truth on this issue.

C. Self/flesh. In addition to pride, we all wrestle with human selfishness. To be born and to grow is to struggle to be independent and autonomous. We put ourselves, our ideals and priorities, our pleasures and aspirations at the center of our daily lives. Jesus reminded us that those who seek their own lives will lose them (Mark 8:35). In addition, grace reveals to us places in our lives where we need to make changes, harmful habits and modes of behavior that prevent God from helping us become what He wants us to be. *It may be appropriate for the rollista to share briefly a personal struggle at this point.*

IV. HOW DO WE OVERCOME THESE OBSTACLES?

A. Full armor of God. Ephesians 6:10-18 provides the equipment for our battle to overcome these obstacles.

B. Die to self. In Mark 8:34-35, Jesus calls us to die to self and begin to live for him and the Gospel.

C. Obedience to God. Jesus' own life of perfect obedience to the will of the Father models for us the way to overcome our obstacles to a life in grace. (John 14:21)

- D. Crucified with Christ.** In Galatians 2:19-20, Paul declares that we are united with Jesus in his death in order that we might live in Him. (Romans 6:4-8)
- E. Put on Christ.** In Romans 13:14 (NIV), Paul admonishes us to “*Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.*”
- F. Fellowship with other believers.** We need to surround ourselves with brothers and sisters in the faith to help us with our struggles. (James 5:16)

V. CONCLUSION

- A. Jesus overcame all obstacles.** He fed the hungry, He healed the sick and infirm, He delivered the possessed. The final obstacle was Calvary’s Cross, overcome on Easter morn. Returning to the initial theme text in John 16:33, Jesus tells it like it is: life brings trouble; be hopeful; he has overcome all the obstacles to a life in grace.
- B. In Jesus we overcome our obstacles.** None of the obstacles we encounter in life need be permanent unless we choose to let them be. In Jesus Christ we can overcome all the obstacles to a life in grace. We can do all things through Christ (Philippians 3:14); God’s power works within us beyond our expectation (Ephesians 3:20); we become more than conquerors (Romans 8:37). Don’t let the grace be wasted; today is the day to be saved (2 Corinthians 6:1-2)!

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time Objective: Not to exceed 30 minutes

OBSTACLES TO GRACE

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Gen.	3	Human disobedience brings alienation from God and mortality
Exodus	20	The Ten Commandments
Deut.	9	Israel makes the golden calf
1 Samuel	13	Saul's disobedience
Psalm	36:1-4	Transgression speaks to the wicked
Jonah	4	Jonah protests grace extended to Nineveh
John	9:2	Who sinned that he was born blind
Acts	7:51	Stephen: You always resist the Holy Spirit
1 Timothy	4:1	In late times some will depart from the faith
2 Peter	3:9	God does not want any to perish
1 John	3:7-10	The devil seeks to lead us astray
Rev.	3:15	I know your works: you are neither cold nor hot

LEADERS

PURPOSE AND SITUATION OF THE ROLLO

LEADERS is the fifth and final rollo of the second day. The first day discusses the nature of our relationship with God. The second day describes the daily living of this relationship. This rollo provides examples of living in Christ's presence and being Christ's presence in the world. This rollo prepares for the unfolding of the third day.

This rollo is not concerned with the principles of leadership as taught in the secular world; rather it describes the qualities needed to be a successful Christian leader. It clarifies the ideal that has been presented to the candidate and gives a model of what he/she should become. The intent of the rollo is to excite within the candidates, a desire to know and to accept God's calling to be Christian leaders. The rollista shows that being a leader occurs in day-to-day action within every Christian's environment.

A leader is a person who *influences others*. The focus of this rollo is to show the candidates that they are leaders and are to become effective in their environments. Leaders are to make use of their abilities in making an impact for Christ. The Leaders talk is about the importance of developing oneself into an effective Christian leader.

This rollo helps the candidate to think about himself or herself and how he/she will have to change to become an effective Christian leader.

The rollista's personal witness is essential to this rollo; it should be shared throughout the rollo. Through realistic, enthusiastic and transparent witness, the rollista sets forth a way of life which will influence and strengthen others in their faith to reach out in love. The examples should enable the candidates to see themselves as leaders

Time Objective: Should not exceed **25** minutes

LEADERS

OUTLINE

I. INTRODUCTION

- **Define Leaders: Leaders are those who with their person and conduct influence the thinking and actions of others**

II. WHO IS A CHRISTIAN LEADER?

- A. One who accepts God's Call**
- B. One who leads by serving**

III. QUALITIES OF A CHRISTIAN LEADER

- A. To know the ideal – the Ideal is Jesus**
- B. Servanthood (humility)**
- C. Initiative**
- D. Generosity**
- E. Excellence**
- F. Faith**
- G. Hope**
- H. Love**

IV. CONCLUSION

- **We are all called to be leaders for Christ**

LEADERS

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

- **Define Leaders:** Leaders are those who with their person and conduct influence the thinking and actions of others.

This rollo declares that each candidate is a leader. The rollista should state this.

The rollo is about the qualities that make a Christian leader, not about leadership qualities as the world sees them. (1 Sam. 16:7.) The Leaders talk brings the day to a conclusion by presenting how the candidate can put all of his/her life into the service of Christ. The rollo completes the process of formation that is presented on the second day. The emphasis is on the candidate being a leader and influencing others for Christ.

II. WHO IS A CHRISTIAN LEADER?

- A. **One who accepts God's Call.** A Christian leader is one who accepts God's call to influence others for Christ. A leader is one who recognizes in oneself the call to follow.
- B. **One who leads by serving.** A leader is a servant and a servant is a leader. We are called as servants to influence others to live as Christians; to transform the environment and to change the world. Those influenced include family, friends, co-workers etc. (John 1:40-42)

III. QUALITIES OF A CHRISTIAN LEADER

A Christian leader possesses God-given qualities. The following qualities, founded on faith, allow him/her to draw on the power of God to change the world.

- A. **To know the ideal-The ideal is Jesus.** The picture of Jesus Christ, painted so vividly in the Word of God, presents the ideal to become more Christ-like, which each Christian must strive for to be an effective leader.
- B. **Servanthood (humility).** Humility is the knowledge, awareness, and acceptance of our condition, as the Lord's instruments, using the talents He has given us, so that we may put them to use for His purposes. It involves recognizing that everything that we are comes from God; we are nothing in ourselves. It also involves recognizing that God has given us talents and abilities. A servant leader is the model Jesus showed us.
- C. **Initiative.** A leader is willing to step out in faith to take risks, and be willing to fail. In a community of believers, it is not always having to wait for unanimity or a vote of confidence.

- D. Generosity.** A leader will be more effective the more generous he/she is. This is especially true for the Christian leader. Our model for generosity is Christ. A leader gives willingly and joyfully of oneself: time, talents, money, and service.
- E. Excellence.** Do everything as unto God (Col. 3:23). A Christian leader is often scrutinized by the world. Give God your very best.
- F. Faith.** Confidence in the grace of God. Knowing ourselves to be instruments of God, we trust Him in everything.
- G. Hope.** This hope is greater than any human hope; it comes from knowing that the work is God's. Christian hope endures because with God all things are possible (Romans 8:28; Mark 9:23; Matthew 19:26.)
- H. Love.** Love is the essential quality of a Christian leader. Every situation in life is an opportunity to express Christ's love; every Christian leader's action is an expression of His love.

IV. CONCLUSION

Christians are all called to be leaders for Jesus Christ – We are leaders when we reach out to others so that they might in turn respond to the Holy Spirit. Christ is the model and the ideal of the Christian leader; all of the qualities of the leader presented in the Leaders rollo are qualities which Christ has demonstrated.

You are a Christian leader!

(Our second day has focused on Christ. It began with a meditation on Christ, the leader of men and women. It ends with a talk on all Christians as leaders of men and women)

Note to the rollista: *There is far more subject matter in this “**Commentary . . .**” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time objective: Not to exceed 25 minutes

LEADERS

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Genesis	12	Abraham leaves his country
Exodus	6, 7	Moses claims to be a poor speaker
1 Sam	3	Samuel's call from God
1 Kings	19	Elijah's mission
Jeremiah	1	God knew him before he was formed in the womb
Amos	1	Amos among the shepherds
Matthew	5:14-16	Let your light shine before men
	7:12	The Golden Rule
	28:19-20	The Great Commission
Mark	10:42-45	The great must be servants
Luke	22:26	Leaders must be servants
John	13:12-17	Christ's example
	21:15-19	Tend and feed Christ's sheep
1 Cor	2:3-5, 14	Supernatural understanding
Eph	5:8-9	We have become the Lord's people
1 Thes	1:2-8	Imitate Christ
1 Peter	2:11-17	Your conduct will cause others to praise God

CHRIST'S MESSAGE TO THE PESCADOR

PURPOSE AND SITUATION OF THE MEDITATION

This meditation is presented on the morning of the last day of the weekend. Its spirit is one of victory and celebration. Its intention is to challenge the pescadores to reenter the world of everyday life in the complete assurance that Christ is with them.

This last meditation reminds each pescador that Christ chose each one of us (John 15:16), that He now sends us out to minister (Mark 3:14), and that Christ will be with each one always in every situation wherever we are (Matt. 28:20).

Time objective: Should not exceed 7 minutes

CHRIST'S MESSAGE TO THE PESCADOR

Outline

I. INTRODUCTION

Christ's message is that He has called each of us to be His followers and to be His leaders in all areas of our daily lives. Just as Jesus called His disciples "that they might be with him and that he might send them out to minister" (Mark 3:14), He calls each Christian to do the same.

II. EXPERIENCING HIS PRESENCE

- A. Abiding in His presence, John 15:5**
- B. Abiding in His word and prayer, John 15:7, 8:31,32**
- C. Abiding in fellowship with other Christians, John 13:33,34, Luke 24:30ff**
- D. Trusting Him in the midst of trials, James 1:2-5, I Peter 1:6-9**

III. MINISTERING IN HIS NAME

- A. Deny yourself, take up the cross, follow Him, Luke 9:23, 14:25-33**
- B. In the Christian community, Acts 2:42ff**
- C. In the urgent needs of others around us, Mt. 25:31-40**
- D. In Him, producing fruit that remains, John 15:8, 16**

IV. CONCLUSION

- A. We are more than conquerors through Christ, Romans 8:37**
- B. We are led in triumph in Christ, II Corinthians 2:14**
- C. Our victory is assured because of Christ's victory over sin and death, John 16:33. "Be of good cheer, I have overcome the world!"**

CHRIST'S MESSAGE TO THE PESCADOR

SAMPLE MEDITATION

(The sample may be used as the Meditation itself, or as a commentary on the outline.)

This morning's meditation is "Christ's message to the pescador." In Spanish, Pescador means "fisherman." His message is that He has called you to be a Fisher of men. As His follower, you are called to reach people for Him. It's an awesome thought that Jesus called you, just like His disciples, to be with him and to send you out to touch people for Him.

As we enter the final phase of the Tres Dias, we reflect on Jesus' final words to the Twelve: "You did not choose Me, but I chose you." (John 15:16a, HCSB)

Imagine Jesus saying to you:

I brought you to this weekend for a purpose. At Tres Dias you have experienced my presence and encountered Me in a new way. Like My disciples at the Transfiguration, you would like to stay on this mountaintop forever. But this mountain vision is given to prepare you for valley duty: "I appointed you that you should go out and produce fruit and that your fruit should remain." (John 15:16b, HCSB)

I brought you here in order to send you to My work in the world. My call to you at Tres Dias does not end with just yourself – I send you now to live my life in your environments. I will bear fruit through you. This is the fruit that will endure.

You cannot do this alone. You must remain in vital union with me. "I am the vine; you are the branches. The one who remains in Me and I in him produces much fruit, because you can do nothing without Me. ⁷ If you remain in Me and My words remain in you, ask whatever you want and it will be done for you. ⁸ My Father is glorified by this: that you produce much fruit and, therefore, prove to be My disciples." (John 15:5, 5, 8, HCSB)

The encouragement of Christian fellowship is imperative, too. "I give you a new commandment: love one another. Just as I have loved you, you must also love one another. By this all people will know that you are My disciples, if you have love for one another." (John 13:34-35, HCSB)

It is only as you are a genuine community of love that you reveal My life to the world. You cannot be effective alone. Your effectiveness is linked to your living in union with Me and loving My people.

I am not promising you an easy life. Trials will come. Trust Me the midst of them. "Consider it a great joy, my brothers, whenever you experience various trials, ³ knowing that the testing of your faith produces endurance. ⁴ But endurance must do its complete work, so that you may be mature and complete, lacking nothing." (James 1:2-4, CHSB)

When your faith is tested and trials come, be encouraged My child, I am using the trials you experience to make you more like me.

Ministering in My name demands self-sacrifice. A watching waiting world needs to know My love and experience My life. I call you to deny yourself, take up your cross daily, and follow Me. (Luke 9:23) You must deny your selfishness and self-will and give your life in service to Me.

I call you to minister in and through My Body, the Church. By continuing in My word, in fellowship, and in worship, you will be strengthened, encouraged, and prepared for effective ministry in the world.

There are urgent needs all around you. People are hurting. People need to know Me. Love them. Serve them. Bring them to Me. Always remember that when you touch people with My love, “Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.” (Matthew 25:40, KJV)

My true disciples will bear fruit: “My Father is glorified by this: that you produce much fruit and, therefore, prove to be My disciples.” (John 15:8, HCSB) The greatest fruit that remains is the transformed life of a person reached for Me. Evangelism is the true task of the Fisher of Men.

Life in vital union with Me, places incredible power at your disposal. I declare to you: “The one who believes in Me will also do the works that I do. And he will do even greater works than these.” (John 14:12, HCSB)

This challenge of fruit bearing and ministering in my name should not frighten you. I will lead you in triumph. In Me, you are more than a conqueror. (II Corinthians 2:14, Romans 8:37)

Your primary responsibility is to bear witness to what you know to be true about My victory. You do not have to win the victory. The victory has already been won by My death and resurrection.

I now live in you. Live in my strength (Phil. 4:13, Gal. 2:20) and proclaim My victory. “These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but *be of good cheer, I have overcome the world.*” (John 16:33, HCSB)

What is Jesus saying to you?

Time objective: Should not exceed 7 minutes

ENVIRONMENTS

PURPOSE AND SITUATION OF THE ROLLO

ENVIRONMENTS is the first rollo of the third and last day of the Weekend. It begins the third phase of the Weekend, the re-entry into the world.

The first day presents the Christian Ideal, the priority of living a life totally dedicated to God. The second day is a day to learn how this life of grace is nurtured and developed through Piety, Study, and Action while taking one's place as a Christian Leader – influencing others for Christ. The rollos of this day are based on the candidates' normal environments, their daily Christian walk, their communities of Christian action, and their small group participation.

Today the candidate is to learn how he/she can live in the world and influence every situation to see many come to Jesus. The vision of the candidate is turned, through Christ, from themselves (inward) to bringing the life of grace to the world (outward); fully realizing *Whose* they are and filled with the confidence of Christ who has overcome the world. Today the candidates will discover the task ahead in their environments. Hopefully they will realize they are empowered by the Holy Spirit with the support of the Christian community.

The Environments rollo should challenge the candidates to discover, assess and then influence their environments. The candidates should see the state of the world today and the urgency to win over their environments for Christ. This rollo is intended to fill the candidates with optimism over the many opportunities to reflect Jesus, knowing Jesus has already secured the victory.

The points in the outline are best clarified with short, to the point witnessing.

Time objective: Should not exceed **20** minutes

ENVIRONMENTS

OUTLINE

- I. INTRODUCTION**
 - A. What are my environments?**
 - B. Understanding our environments**

- II. PREPARATION FOR CHANGING OUR ENVIRONMENTS**
 - A. Preparing ourselves**
 - B. Seeking God's will through:**
 - **Prayer**
 - **Bible Study**
 - **Christian Fellowship – holding one another accountable**
 - C. Preparing a plan of action**

- III. TRANSFORMING OUR ENVIRONMENTS FOR CHRIST**
 - A. By example**
 - B. Meeting others where they are**
 - C. Accepting leadership**
 - D. Through patience, prayer, and perseverance**

- IV. CONCLUSION**
 - A. Our environments are comprised of groups/individuals in our lives**
 - B. Making Christ known in our environments**

ENVIRONMENTS

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is **not** intended to be the rollo.)

I. INTRODUCTION

There is an urgency to bring Christ into every part of the world. To do so, each of us must do our part... we must bloom where we are planted. We must not forget that a plant does not choose its place. It uses the soil in which it finds itself to grow and bear fruit. So must each of us. Environment is the combination of the circumstances which come together in a given time and place. Wherever you are at any given time, whoever you are with, whatever you are doing... that is your environment.

A. What are my environments? Most think of environments as the natural surrounding: lakes, forests, seas, and skies. As a Christian leader, we need to broaden our understanding of our environments to include the people we find in every situation; such as at home, on the job, in recreation, when shopping, at church and socially.

B. Understanding our environments. Each environment is different and is made up of different people. It is not so much about each person; but the atmosphere or attitude that is created by the mix of people and the event. These environments consist of ourselves, others, and the group as a whole. Christ is already present and active in all environments. As a part of each of these environments, we have influence over them to some extent. We are called to influence people in our environments for Christ, through our natural involvement and interaction. As Christians, we can effect changes for God's purposes...we must be God's instrument for change.

II. PREPARATION FOR CHANGING OUR ENVIRONMENTS

Because we have an influence on each environment, we should have a plan to bring the positive influence of Christ to each of these. In order to make any change, we need to know ourselves and Whose we are, as well as our task at hand; understanding that Christ is our strength, and knowing the only successful changes we can make in our environments are the ones that are in accordance with God's will.

A. Preparing ourselves. We are a part of our environments. We must be willing to be used by God to accomplish something and have a willingness to make choices in harmony with Christ. We cannot wait until we think we are fully mature in the Lord to make an impact. We become ready for our Christian challenge through submission to God and His will for us. Through prayer and study, we draw closer to Christ and are better able to discern His will in every situation. Love is the motivation of what happens between a believer and Christ and then between a believer and others. We can love others to Christ because He first loved us. (1 John 4:19) It is easier to gain a friend for Christ by loving them where they are than it is by condemning their actions.

B. Seeking God's will through:

- **Prayer.** It is through time with Christ in prayer that we submit ourselves to Him and are strengthened by Him. Scripture says we can do nothing without Christ. (John 15:5) By abiding with Christ we can develop the spiritual gifts for the task ahead. Through prayer we learn to hear and obey God's Word. Prayer transforms our relationships.
- **Study.** In His Word, we find purpose for our lives. We learn of Christ's nature and His unfailing love for all. The Bible gives us strong examples of how to encounter situations in our environments. Study also means analyzing our environments. Study helps us to ask them, 'Where are you coming from? Where are you going? Do you see Christ keeping company with you on the road?'
- **Christian Fellowship.** We need to hold one another accountable. As we seek to be a Christian influence in our environments, we need fellowship with other believers; this is to offer each other our enthusiasm and encouragement through prayer and support. Through Christian friends, we hold each other accountable, help each other stay focused on Christ and become better equipped to reach out within our environments. As we witness together, we offer each other the enthusiasm and encouragements of palanca: works of mercy, sacrificial deeds, signs of the Holy Spirit's presence, and evidence of solidarity in community. Because of this Christian fellowship, we are never alone in our quest to bring Christ to the world.

C. Preparing a plan of action. We must develop a plan and establish priorities for bringing Christ to our environments, preparing our mind, will, and heart for the task. We prepare for a plan of action by seeking God's will, preparing ourselves through prayer and study and receiving the support of our fellow Christians.

II. TRANSFORMING OUR ENVIRONMENTS FOR CHRIST

- A. By example.** The light of Christ shining through us is what draws others to Christ. We can show them that a life in grace brings hope and joy, and is attractive and possible.
- B. Meeting others where they are.** As we heard in the **Action** rollo: 'Make a friend, be a friend and bring your friend to Christ'. The candidate needs to be willing to invest his/her life in making friends with those who don't know Christ. In our environments, we might meet people who love and support us; people who have needs and make demands upon us; people who are hostile and antagonistic; people whose lifestyles, values, and cultures, as well as faith, differ from ours. We need to try and understand them. What are their stories? The dreams they dream? Goals they pursue? We need to know who are the believers, the doubters, the seekers, and the

skeptics. It is most important to find common ground with those you wish to influence.

- C. Accepting leadership.** God calls us to understand and interpret the world in which we live; to see what is happening in a particular time and place. One of the most important things a believer can give to others is themselves. Leadership goes beyond simply giving of our time. It should also include all aspects of ourselves, just as Christ did for us. As we grow in our relationship with Christ, we are often called to step up and accept our leadership responsibilities. Because we have become prepared through piety and study, we can accept this leadership call to action.
- D. Through patience, prayer, and perseverance.** We will meet many different people in our environments. Some will be easy to befriend and lead to Christ. Others might not know God; some don't want to know God and some might feel they don't need to know God. There are many hurting and needy people in our environments. Changes in ourselves and others take time, patience, prayer, and perseverance. We seek unity with Christ and each other, not uniformity in doctrine or behavior. We must put on the mind of Christ and be patient (as Christ has been with us), be in prayer for them (go to the One who has all the answers), and persevere (knowing Christ and I are an overwhelming majority). (Phil.4:13; Phil. 2:5)

III. CONCLUSION

- A. Our environments are comprised of individuals and groups in our lives.** We are each placed in many environments, with many different people. A Christian sees Christ everywhere in his/her environments.
- B. Making Christ known in our environments – our goal.** It is only as we dwell in the light and joy of Christ's presence that we can see the world as a meaningful field for our Christian action. Through prayer, study, and Christian fellowship, we are enabled to leaven our environments...and we win the victory over the world by means of faith. "Who is it that overcomes the world? Only he who believes that Jesus is the Son of God." (1 John 5:4-5 NIV)

(The Rollista is encouraged to end the rollo with words to the effect of 'May the Lord of the Church bless you as you transform your environments for Christ'.)

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Time Objective: Not to exceed 20 minutes.

ENVIRONMENTS

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Genesis	12:1	God send Adam from his country
Psalms	37	Trusting in God
Matthew	5:13-17	You are like salt of the earth, light of the world
	6:1	False piety
	7:7-8	Ask, seek, find
	10:8	The mission of the 12
	22:37	The great commandment
	28:19	The great commission
Luke	10	Mission of the 70
John	8:12	Follow Christ the light of the world
	13:34	A new commandment
	14:2-17	Ask in His name
	15	Abide in God
	21:15-19	Feed my sheep
Acts	2:47	The increase of the community
	10:44-45	The Holy Spirit falls upon the Gentiles
Romans	8:25	Hope is always possible
	15:1-6	Help the weak
Galatians	5:6	Faith expressing itself through love
Ephesians	4:1	Lead a life worthy of your calling
	6:10-18	The armor of God
Phil	2:15	Shine like bright stars
Col	3	Holy Living
	4:2	Devote yourself to prayer
2 Tim	2:2	Hand on
	4:7	Fighting the good fight
Philemon	6	Prayer
Hebrews	12:14-15	Take a Christian attitude
1 Peter	4	A living hope
1 John	4:19	We love because he first loved us
	5:4-5	Victory
	5:14-15	Confidence in God

LIFE IN GRACE

PURPOSE AND SITUATION OF THE ROLLO

This is the last rollo given by a spiritual director on this Weekend. The rollo, in part, summarizes the Weekend and begins the process of maintaining a life in grace following the Weekend. The rollos that follow, **CHRISTIAN COMMUNITY IN ACTION, REUNION GROUPS** and **FOURTH DAY**, build on this rollo.

The Weekend itself provides a dynamic model for both the disciplines of a spiritual life and the fruits of those disciplines. The events of the Weekend are immediate to everyone's experience and can therefore be used very creatively by the spiritual director in providing a model or models of the disciplines of the spiritual life. The events also permit the spiritual director's personal sharing of the Weekend. The spiritual director will need to be sensitive to what can be shared openly and what was shared in confidence.

The primary purpose of this rollo is:

- to clearly state that the life in grace requires that we maintain and work on our part of the relationship with God and,
- to provide a model or models of how to strengthen this relationship. The necessity and joy of this approach becomes compelling when the spiritual director shares his own personal experiences both of the Weekend and of his own spiritual life.

The rollo can be broken into three parts:

- 1) Making it clear that our life in grace (our lives in relationship to God) will grow and thrive only to the extent that we are willing to work on that relationship,
- 2) Providing a model for doing the work of the relationship and,
- 3) Witnessing by the spiritual director to the spiritual life and discipline. This witness can be scattered through the rollo or reserved for the last part.

Time Objective: Should not to exceed **25** minutes

LIFE IN GRACE

OUTLINE

- I. INTRODUCTION**
 - A. Define the Life in Grace**
 - B. Beyond the weekend**

- II. HOW DO WE LIVE IT?**
 - A. Begin where we are**
 - B. Our natural communities**
 - C. Our local church**
 - D. Integration of study and experience**
 - E. Prayer and meditation**

- III. HOW IS LIFE IN GRACE MAINTAINED?**
 - A. Finding Peace in Christ**
 - B. Finding Purpose in Christ**
 - C. Finding Power in Christ**

- IV. CONCLUSION**

(The Spiritual Director's own reflection of the weekend and also his personal witness may be done here or interspersed throughout the talk.)

(The Reunion Group/Growth Card and Pilgrim's Guide may be used as visual aids in this talk.)

LIFE IN GRACE

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is **not** intended to be the rollo.)

I. INTRODUCTION

A. Define the Life in Grace

The life in grace is a life maintained when the Christian is regular in his piety, study, and action.

B. Beyond the Weekend

The groundwork for maintaining a relationship with God has been laid. Now it is time for us to begin thinking about the future. Our experiences on this weekend are significant and will have a positive, lasting effect on our lives—if we allow them to. Each of us will continue to improve our relationship with God as we grow in the knowledge and love of Him.

The more effort we put into knowing and loving God, the better will become our relationship with Him. That is what this rollo is about: growth in love, growth in knowledge, and an onward and upward journey with God. We are not the first to take this journey. Many have gone before us, have set examples, and shown us the way to follow. We do not journey alone, for many are walking with us; yet, each of us has to establish, develop, and maintain his/her own relationship with God. No one can do that for us. How can our experiences on this Weekend help us improve our relationship with God?

II. HOW DO WE LIVE IT?

As several of the rollos have shown, a relationship with God is a journey, a process, a matter of learning, growing, and maturing. Examples from earlier rollos can be given briefly.

This process of learning and growing does not occur automatically; rather, it is the result of a basic discipline of piety, study, and action. Now we are going to talk about a model for spiritual discipline to help us improve our relationship with God.

A. Begin where we are.

Our spiritual life begins in the world where we live and where God works in history. Life in grace does not take us out of this world; rather, it puts us deeply in touch with our world and with God who is at work in it.

B. Our natural communities

We relate to our world through communities of all kinds: family, social, work, service, church, political, etc. This is where the ACTION is. God calls us in the

communities where we live, and we respond from those communities. Our spiritual life can be encouraged by our communities.

C. Our local church

The church is the basic community for the Christian. Use examples from the **SACRED MOMENTS OF GRACE** rollo and give personal examples of how the church is necessary for life and growth. (A place to study, learn, and live the Christian life).

D. Integration of study and experience

The Christian matures through knowledge and understanding, which results in action (John 16:12, 13). Living in relationship with God requires much study. Draw ideas and examples from the **STUDY** rollo and expand if necessary.

Study is not enough. The truth and insights that we learn need to be understood in our spirit to impart truth and insight. We need to be deeply aware of this to be able to discover the best means to integrate our learning and experiences. Some examples for integration of study and experience are: keeping a journal, working with a pastor, participating in a church study group, etc. (Examples are particularly helpful here.)

E. Prayer and meditation

A good relationship with God and with one another is built on prayer and meditation. Before we can have a productive prayer time, we need to be alone to think; this is called meditation. The purpose of meditation is to think about Scripture, literature, experience, and other matters of significance. Meditation is preparation for prayer.

Meditation requires stillness; a silence from which our prayers arise. (Romans 8:26). A scriptural guide for prayer is:

- A - adoration
- C - confession
- T - thanksgiving
- S - supplication and intercession

(Personal examples for both meditation and prayer can be very important)

During prayer, through communion with the Holy Spirit, we meet Jesus: the One who listens, guides, convicts, brings peace, purpose and power, and unites us as His people.

Finally, prayers from the heart become our way of life in the community and in the world.

III. HOW IS A LIFE IN GRACE MAINTAINED?

A. Life in Grace continues to grow when I find PEACE in Christ

I walk in the assurance that the war with God is over—Rom. 5:1

I walk in the assurance that there is no “condemnation to those that are in Christ Jesus.” Rom. 8:1 (KJV)

B. Life in Grace continues to grow when I find PURPOSE in Christ

My purpose is to seek Him and His kingdom—Matt. 6:33

My purpose is to bring glory to God—Col. 1:16, 27

My purpose is to bring people to Christ—Luke 19:10; John 20:21

C. Life in Grace continues to grow when I find POWER in Christ

I have power over temptation—1 Cor. 10:13

I have power over sin—Rom. 6:7, 8; 11-14

I have power for living—Gal. 2:20; Eph. 5:18

IV. CONCLUSION

Life in Grace rests on the piety, study, action dynamic.

(If you have not already done so, a fitting closing to the rollo is the personal witness of the spiritual director. If possible, use an experience from this or a previous Weekend. If the spiritual director is transparent while sharing his/her journey, it will be a compelling witness.)

Ephesians 3:17-19 makes an excellent closing.

(The Reunion Group/Growth Card and Pilgrim’s Guide may be used as visual aids in this talk.)

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Time Objective: Should not to exceed **25** minutes

LIFE IN GRACE

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Matthew	6:33	Concern yourself with the kingdom of God
	28:19-20	The Great Commission
John	14:6	Jesus is the way, the truth, and the life
	14:27	The peace Jesus leaves with us
	15:5	The vine and the branches
	16:12-13	The Spirit will reveal the truth
Romans	8	There is no condemnation
1 Cor.	12	Gifts of the Spirit
Ephesians	3:14-19	Jesus will make His home in our hearts
Phil.	3:7-16	For His sake we have thrown everything away
1 John	1:5-10	God is light and there is no darkness in Him

CHRISTIAN COMMUNITY IN ACTION

PURPOSE AND SITUATION OF THE ROLLO

This is the third rollo of the third and last day of the Tres Dias. It follows the **Life in Grace** rollo and continues the process of preparing the candidate for faithful living during the **Fourth Day**, and to some extent, for re-entry back into the world following three days of living in the cloistered atmosphere of a Christian community.

The rollo is meant to encourage the candidates to begin thinking less about themselves and more about community. The rollista should describe how a Christian community nurtures and equips its people and discuss the formation, composition, and support of the Christian community. It is also helpful to set forth, to some limited extent, the mission of any individual community.

Further, the rollista should develop how the mission of any Christian community might be accomplished. The rollo might best indicate that the community can be a dynamic and purposeful instrument in performing Christ's work here on earth; in the life of the believer, in the church, and in the world.

It is suggested that the rollista deal realistically with some of the problems and shortcomings of living and working in community; also, he/she should discuss how some of these problems might be confronted and overcome.

Finally, the rollista is encouraged to give personal examples of how he/she has worked as a member of the Christian community to build teamwork and accomplish some specific aspect of the Lord's work. He/she might describe how the community determined the objective to be accomplished. Information would also be helpful regarding how they acted creatively to accomplish the objective, what pitfalls or obstacles were encountered along the way, how they worked in community to resolve these problems, and what were the final results.

While being careful not to discuss the material designated for the next rollo (**Reunion Groups**), this rollo does, nevertheless, establish the idea of working in community. However, the rollista should avoid talking in any significant detail about any projects or programs emanating from the small groups we know as **Reunion Groups**; leave that to the next rollista.

Time objective: Should not exceed **20** minutes.

CHRISTIAN COMMUNITY IN ACTION

OUTLINE

- I. INTRODUCTION**
 - A. The Christian community nurtures its members**
 - B. The Christian community trains and equips its members**
 - C. The Christian community provides spiritual nourishment for itself**

- II. WHO IS THE CHRISTIAN COMMUNITY?**
 - A. Definition**
 - B. Many communities in the one Body of Christ**
 - C. Church based communities**
 - D. Other Christian communities**

- III. WHAT IS THE CHRISTIAN COMMUNITY CALLED TO DO?**
 - A. Identify God's mission for the ministry**
 - B. Be committed to that mission**
 - C. Work together in a spirit of love**
 - D. Decide where and when to act**

- IV. HOW IS THE MISSION ACCOMPLISHED?**
 - A. Through the Body of Christ in action**
 - B. By taking stands on issues**
 - C. By dealing with disagreements openly, honestly, and with Christian love**

- V. CONCLUSION**
 - The Christian Community, with Christ as its Head, is always greater than the sum of its parts.**

CHRISTIAN COMMUNITY IN ACTION

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

- A. The Christian community nurtures its members.** The Christian life in grace calls us as individuals to a life in piety, study, and action. It also calls us into community where our piety, study, and action will be encouraged and nurtured. However, unless shared with others, we have not accomplished anywhere near what our Lord and Savior desires and expects of us. From Ephesians 4:12,13, we learn that we are to prepare for works of service so that the Body of Christ (the church) may be built up, we might reach unity in the faith and become mature. In most situations, these works of service can best be accomplished through community; in fact, more often than not, they can only be accomplished through community.
- B. The Christian community trains and equips its members.** The Christian community has the responsibility to train and equip its members before sending them out for works of service (action). The Great Commission (Matt. 28:19, 20), commands us to make disciples of all nations and to teach them to obey everything Christ has commanded. Making disciples is not accomplished merely by selecting a warm body and a willing person; it requires working with these persons, encouraging them, teaching and training them, and disciplining them when necessary.
- C. The Christian community provides nourishment for itself.** We also learn that the Body of Christ has a ministry in and to the world. In 1 Peter 2:9 (NIV), we read that we are: *“a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”* We are commanded to declare (proclaim) the praises of God. The Christian community, therefore, focuses in upon itself for its own spiritual nourishment so as to enable it to then focus outward in work and witness to the world with energy, intelligence, imagination, and love. It acts collectively, doing those things that individuals cannot accomplish by themselves.

II. WHO IS THE CHRISTIAN COMMUNITY?

- A. Definition:** The Christian community is made up of all Christians who have a vital, living union with Christ, who have come together to live their lives for Christ and who are engaged in the action of bringing others to know Christ through various ministries.
- B. Many communities in one Body of Christ.** There are many communities which make up the Body of Christ. The institutional church is but one of these communities. Christ declares that where two or more people gather together in His name, He is in the midst of them (Matt. 18:20). Christian community can be prayer

groups, study groups, service organizations, issue-based organizations, similar interest-based organizations, etc.

- C. Church based communities.** Among organizations which emanate from the institutional church are missionary groups, Bible study groups, youth groups, worship-dance groups, altar care guilds, Cursillo de Christiandad, Via de Cristo, Walk to Emmaus, and many others. If the rollista is a member of one of these or a similar organization, a (*very brief*) statement may be given about his/her involvement in it.
- D. Other Christian communities.** Among Christian communities, which do not emanate from the institutional church, are Tres Dias and Kairos Prison Ministries. Here, the rollista may want to say a few words (*be brief*), about being involved in Tres Dias or in a prison ministry. Other ministries are to unwed mothers, the Gideon's (Bible distribution), issue-oriented groups supporting Christian action, such as pro-life groups, ministries to those in terminal illness situations, etc. However, it is *imperative* that if you are involved in any issue-oriented groups (such as pro-life) which are current "hot-button" issues, you **CANNOT** use this rollo as a "soapbox" to promote your beliefs regarding the issue; that could be hurtful to a candidate. This is not the time or place for preaching on issues. Mention of your involvement, however, is both appropriate and adequate.

III. WHAT IS THE CHRISTIAN COMMUNITY CALLED TO DO?

- A. Identify God's mission for the ministry.** When a new ministry is begun, it needs to be bathed in prayer to identify what is God's mission for the ministry. There should be clear consensus from those involved regarding God's plan for the ministry. Periodically, the mission may need to be re-examined to determine if it continues to adequately meet the needs of those to whom the ministry is directed. Seeking God's direction through prayer is the only way to assure the ministry is pleasing to Him and for it to be a continuing success.
- B. Be committed to that mission.** Once God's plan for a ministry is clear, those involved in the ministry need to be committed to seeing it through to its completion in order to accomplish God's plans. If it is a long-term project or a continuing ministry, a commitment for a reasonable length of time should be made. Commitment to ministry should be taken seriously. There often is a tendency for people to flutter in and out of various ministries (and even congregations). It is important for persons to be committed to the ministry and supportive of the leadership God has called to it.
- C. Work together in a spirit of love.** When accepting a call to a ministry, the Christian community needs to work together in a spirit of love. Encouraging those involved in the ministry, teaching and training them, and assisting new members to assimilate should be the normal pattern for those who have been in the ministry for a longer time. Demonstrating through actions that you care about your fellow servants in the ministry will come naturally as you study God's word. Through prayer, He will also reveal to you, persons in need of special attention and concern. Being considerate of the feelings of others and demonstrating Christian charity through your actions are

indicative of your love for your fellow workers and servants of God (Phil. 2:3-4). If appropriate, the rollista might want to make a declarative statement about how the Christian community demonstrated their Christian love to the rollista at a time when the rollista had a need.

- D. Decide when and where to act.** When building Christian community, as in most areas of life, deciding where and when to take action is critical. When making ministry decisions, consideration of costs and other practical issues are important. Regarding meeting in a Bible-study group, the decision of when to study a certain topic might be based upon some current topic in vogue with many people. For example, if a movie or book on Christian values or ethics has just been released, the time to begin a small group study is undoubtedly right now. The key is to look to God through prayer for discernment and guidance. Speaking to your pastor and/or other respected Christian leaders to confirm your inclinations would be appropriate.

IV. HOW IS THE MISSION ACCOMPLISHED?

- A. Through the Body of Christ in action.** Only through the Body of Christ in action can a Christian community accomplish their ministry effectively and with a clear witness. Can you imagine, for example, how a Christian weekend like Tres Dias could be conducted without a Christian community? Similarly, most mission projects would not likely be very successful if attempted alone. God has given gifts within the Christian community that are needed for the work and service of the church (1 Cor. 12).
- B. By taking stands on issues.** There comes a time when the Christian community needs to stand up and be counted on certain moral issues of the day. When Scripture is clear on an issue and God is definitely leading you and others to address the issue, listen to Him; seek His guidance regarding how to proceed, consider wise counsel from respected Christian leaders, make a stand on the issue, and take action. However, proceed with the assistance, support, and wisdom of other Christians. The rollista may want to make a brief statement on some issue where the Christian community took a stand. As indicated earlier, please be certain not to preach in the rollo regarding the issue.
- C. By dealing with disagreements openly, honestly, and in Christian love.** In every Christian community, disagreements will occasionally occur. Paul and Barnabas had a sharp disagreement (Acts 15:36-41). When disagreements arise, it is important that the Christian community acknowledge their differences and bring them into the open. The issues need to be discussed honestly and with candor. The disagreements need to be dealt with in Christian love, being respectful of the views of others. The circle of discussion should be no larger than the circle of the offense. If the Christian community is unable to arrive at a peaceful solution, it is recommended they secure the assistance of a Christian counselor who is not involved with the disagreement.

V. CONCLUSION

- The Christian community, with Christ as its head, is always greater than the sum of its parts. One of the wisest men who ever lived (King Solomon) said, as

recorded in Ecc. 4:12 (NIV): *“Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.”*

This is the idea behind Christian community in action. There is strength in numbers, particularly if those numbers are filled and empowered by the Holy Spirit.

Note to the rollista: *There is far more subject matter in this “**Commentary . . .**” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time Objective: Not to exceed **20** minutes.

CHRISTIAN COMMUNITY IN ACTION

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Ephesians	4:12-13	Prepare for works of service
Matthew	28:19-20	Make disciples of all nations
I Peter	2:9	A people belonging to God
Phil.	2:3-4	Consideration for others
I Cor.	12	Spiritual gifts
Acts	15:36-41	Disagreements among Christians
Proverbs	20:3	It is to a man's honor to avoid strife
Psalms	133	How good and pleasant it is when brothers live together in unity
Romans	12:4-8	One body with many members
Ecc.	4:12	Strength in numbers

REUNION GROUPS

PURPOSE AND SITUATION OF THE ROLLO

This is the fourth rollo of the third and last day of the Tres Dias. It follows the **Christian Community in Action** rollo and continues the process of preparing the candidates for faithful living during the Fourth Day. Inasmuch as the **Living the Fourth Day** rollo has not yet been given (it is next), the rollista should avoid the term “Fourth Day”; leave that to the next speaker.

The **Life in Grace** rollo explains some of the ways to develop a personal relationship with Christ through Bible study, prayer, and frequent participation in worship. This rollo offers reunion groups as an additional means of enhancing a personal relationship with Christ.

The rollista should begin the rollo with a brief review of the names of the previous thirteen rollos, and no more than a one or two sentence comment on each.

The rollo explains the purpose and function of reunion groups and shares some personal experiences of small group life. A major thrust of the Tres Dias Weekend is to encourage the participation in small groups. In fact, the core teaching of the “Fourth Day Movement” (started by Cursillo de Cristiandad; translated: short course in Christianity) is involvement in reunion groups.

Although the **Secuela** is introduced and explained in this rollo, the emphasis should be on **Reunion Groups** and the need to belong to one.

It is essential that the **Reunion Groups** rollo be given by someone who is currently in a reunion group. Following the table discussion on the rollo, time should be provided to focus on the question: “When on this Weekend did you experience your closest moment to Christ?”

Time objective: Should not exceed **20** minutes.

REUNION GROUPS

OUTLINE

- I. INTRODUCTION**
 - A. Brief summary of Rollos**
 - B. Definition**

- II. THE PURPOSE OF REUNION GROUPS**
 - A. Explore and grow in piety, study, and action**
 - B. Share in one another's joys and burdens**
 - C. Encourage and exhort one another**

- III. ELEMENTS OF A SUCCESSFUL REUNION GROUP**
 - A. Regular time and place**
 - B. Safe place to share**
 - C. Quality Christian content**

- IV. TYPES OF REUNION GROUPS**

- V. THE SECUELA**

- VI. CONCLUSION**
 - Be in a reunion group!!!**

REUNION GROUPS

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

The rollista might begin this rollo by acknowledging that the Weekend is fast coming to a close. Those on the Weekend have been encouraged, beginning with the morning meditation, to be in contact with Jesus and other Christians. The **Life in Grace** rollo stressed the companionship of Jesus; this rollo should stress companionship with other Christians. Present a brief recap of the Weekend rollos to date.

A. Brief summary of the rollos. Day one began with a discussion of humans, the highest form of creation, naturally having **Ideals** in their lives. Next, the spiritual director introduced the free, unmerited and unconditional **Grace** offered to us by God. God's actions of grace were discussed and the rollista encouraged that God's grace invites a personal response. During the **Church** rollo, it was explained that the church is the primary instrument God has chosen through which to freely offer His grace and to continue the works of Jesus. In the **Holy Spirit** rollo, the work and gifts of the Spirit were explained and it was discussed that among other work of the Holy Spirit is that He is the power giver, without which the church could do nothing. Finally, during the last rollo on day one, **Piety**, it was made abundantly clear, that for the Christian, there is but one Ideal - - and that ideal is to turn one's life totally and completely over to God - - - becoming more and more Christ-like.

Day two began with the **Study** rollo, where reasons were given to study as a way to strengthen our **Piety**; it was emphasized that the most important study aid was God's word itself, as given to us in The Holy Bible. Next, the **Sacred Moments of Grace** rollo presented many of the ways God has chosen to come to His people during various times in the life and worship of the individual and the church. During the **Action** rollo, we learned that ministry, service, and evangelism were the goals of Christian action; the concept of "*Make a friend, Be a Friend and Bring that Friend to Christ*" was a key element in achieving that goal. The **Obstacles to Grace** rollo spoke about Satan, sin, the world, and our flesh, and discussed how we can overcome these obstacles using the tools God has provided to us. We were reminded that Jesus has already overcome all obstacles through His death and resurrection. In the **Leaders** rollo, we learned that we are all Christian leaders if we have received Jesus Christ as Lord and Savior; further, that we lead by serving. The qualities of a Christian leader were explained.

Finally, today, the **Environments** rollo explained what our environments are and how to prepare ourselves to transform our environments for Christ. In the **Life in Grace** rollo, we learned that a life in grace continues to grow when a person is diligent in piety, study and action. The importance of prayer was stressed as well. During the **Christian Community in Action** rollo, it was explained that the Christian

community nurtures and equips its members for works and witness to the world. We heard several examples of Christian communities in action.

- B. Definition of a Reunion Group:** A reunion group (sometimes referred to as a small group or sharing group) is a group of brothers and/or sisters in Christ which meets together on a regular basis as a continuing celebration of the Weekend.

Usually two or more people, preferably not more than eight or ten, who meet regularly to explore and grow in their piety, study, and action.

II. THE PURPOSE OF REUNION GROUPS

- A. Explore and grow in piety, study, and action.** Use the Reunion card to explain that it is a time for members to share what has been happening in their lives since the last meeting, especially as it relates to their:

Piety ---How their spiritual life is nourished through prayer and worship. A question such as, "When did you feel closest to Christ since the last meeting?" could be asked.

Study ---What did they learn from Scripture and other Christian literature and what did they read or experience that taught them something about Christ, others, and themselves?

Action ---In what ways did they try to make Christ more visible in their environments: home, work, neighborhood, and congregation?

- B. Share in one another's joys and burdens.** A component of a Reunion Group is to share in one another's joys and burdens (sorrows). As the people get to know each other better, they will naturally want to share with those they have learned to trust, some of the good things which are happening to them, their families, and other loved ones. Prayers of thanksgiving and celebration are appropriate and encouraged. There will also be times when things are not going well. It is at these times when a person will need to share what his/her concerns are; they may request prayer. There may be opportunities where members of the Reunion Group can assist in meeting other needs.

- C. Encourage and exhort one another.** At various times in a person's life, he/she may be in a period of spiritual dryness or may have wandered off the path of directing their life totally to God. It is during such times that the encouragement and exhortation of other members of the group are necessary (Hebrews 10:24.) On some occasions, there may be a call to accountability. At other times, it is an acknowledgement that the person is loved unconditionally by God and by others in the group. Discernment of the group is necessary to determine what is needed.

III. ELEMENTS OF A SUCCESSFUL REUNION GROUP

- A. Regular time and place.** If a Reunion Group is to be successful, it is important that it have a pre-planned schedule and place to meet. Various locations are appropriate such as home, church, restaurant, etc. A very important aspect of a Reunion Group is agreement on the place and time. When the group grows large, it is best to birth

another group.

- B. Safe place to share.** It is important that the location be a comfortable place to share. Further, there needs to be an understanding and agreement among the members of the Reunion Group that they can trust their sharing is kept confidential. Even within the Reunion Group, it is important that once the meeting time is over, the members do not gossip among themselves about what was shared. The only sharing which might go on outside the Reunion Group would be ways in which the other members of the group might assist someone in need.
- C. Quality Christian content.** Meetings of the Reunion Group must contain quality Christian content. Along with the sharing of piety, study, and action, it may be appropriate that there be some time devoted to prayer and the study of the Bible or other Christian literature.

IV. TYPES OF REUNION GROUPS

There are many types of Reunion Groups. Any combination of circumstances is appropriate so long as it is what the participants want (i.e., men, women, men and women, couples, singles, etc.) More than likely, people coming together with quite a few similar interests are more apt to stay together as a group for a longer period of time. Inasmuch as Tres Dias is an interdenominational organization, it would seem appropriate for the Reunion Groups to also include people from the various Christian denominations and/or congregations. However, this is certainly not a requirement.

A Reunion Group may decide to be an open group. If so, it is appropriate that members of the group invite others who have not yet made a Tres Dias Weekend. It is in these Reunion Groups where individuals can be taught, ministered to, and encouraged. This was the original concept of the founders of this movement.

V. THE SECUELA

Another important activity in the life of a pescador is called the Secuela. The word Secuela is a Spanish word which means “sequel” in English. It suggests a result, consequence, or subsequent development. The purpose of a Secuela is to gather together as a Christian community to reinforce, support, and encourage the experience of the three days. It also provides an opportunity for the formation of Reunion Groups. Secuelas are usually held monthly. They are open to the entire Tres Dias community. In some communities, persons are invited to attend the Secuelas who have not yet attended a Tres Dias Weekend. They can experience some of the love and caring provided by a Christian community prior to their going on a Weekend. Secuelas frequently are scheduled at various churches in the community. The rollista should indicate the benefits he/she has received from regular attendance at Secuelas. It is a good idea for the rollista to mention where and when the next Secuela will take place.

VI. CONCLUSION

- **Be in a reunion group!!!** The most important item for the rollista to stress regarding this rollo is that starting or joining a Reunion Group is highly

recommended for their continued Christian growth and accountability. Finding the right Reunion Group is important. Being in a Reunion Group helps strengthen a personal relationship with Christ. The intimacy of a small group is an essential part of Christian living. Also, encourage them to frequently attend Secuelas to receive and give support and encouragement to one another.

Note to the rollista: *There is far more subject matter in this “**Commentary . . .**” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time Objective: Should not exceed **20** minutes

REUNION GROUPS

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

John	13:35	All men will know that you are My disciples, if you love one another
Romans	12:3	Do not think of yourself more highly than you ought
	12:5	In Christ we who are many form one body . . . each member belongs to all the others
	12:9-13	Love must be sincere
	13:8, 9	The continuing debt to love one another
I Cor.	12:12-31	Christ is like a single body
Galatians	5:13b	Serve one another in love
	6:2-5	Carry each other's burdens
	6:10	Do good to all people, especially to those who belong to the family of believer's
Eph.	4:2, 3	Be patient, bearing with one another in love
	5:21	Submit to one another out of reverence for Christ
Phil.	2:1-11	Look out for one another's interests; have an attitude the same as Jesus
Col.	3:12-17	Teach and admonish one another
I Thes.	5:8	Let us be self-controlled, putting on faith and love
Hebrews	10:24, 25	Let us not give up meeting together
James	5:13-18	Confess your sins to one another and pray for each other
	5:19	If one of you should wonder from the truth and someone should bring him back . . .
I Peter	2:17	Show proper respect to everyone
	3:8	Live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble

LIVING THE FOURTH DAY

PURPOSE AND SITUATION OF THE ROLLO

This is the last Rollo of the Weekend and the fifth talk of the third day. The Rollo is to be given by the Rector and ends the weekend by giving an exhortation to persevere. Also to be discussed is the value and the means of perseverance, offered within Tres Dias Reunion Groups and Secuelas. It is in large part, the personal witness of one who has lived the message contained in Tres Dias.

The **Living the Fourth Day** rollo encourages the candidates to take what was experienced and learned in the last three days and use that to nurture a growing and maturing Christian life. It reinforces the need to maintain contact with Christ and other Christians, which has been presented in the previous Rollo. It is a Rollo in which the underlying tone is to persevere. This will normally make the talk both sober *and* enthusiastic. Sober in that it considers some real problems and difficulties in an open and honest way. Enthusiastic because it considers all of these problems in the context of a central truth...Christ and I are a majority; He is my greatest ally in life. "When God is for me, who can be against me?"

Living the Fourth Day is a witness talk. It is about how the rollista is living out the Fourth Day. The Rector's witness is vital in every aspect of this rollo. The purpose of the talk isn't to be largely explanatory, but to be inspiring.

Time Objective: Should not exceed **20** minutes.

LIVING THE FOURTH DAY

OUTLINE

- I. INTRODUCTION**
 - A. Define Fourth Day**
 - B. Your mission and responsibility**

- II. WHAT TO SHARE REGARDING YOUR TRES DIAS WEEKEND**

- III. PERSONAL WITNESS**
 - A. How have you grown in your relationship with Christ?**
 - B. How have you grown in your relationship with others?**

- IV. ENCOURAGEMENT**
 - A. Involvement in your local church**
 - B. Stay connected in the Christian Community**
 - C. Join or form a Reunion Group**

- V. CONCLUSION**
 - Persevere**

LIVING THE FOURTH DAY

COMMENTARY ON THE OUTLINE

(This material is intended as a study aid for the Rollista. It is not intended to be the rollo.)

I. INTRODUCTION

- A. Define Fourth Day.** *The Fourth Day begins now!* The candidates have spent three days together and are now about to enter their Fourth Day, which is not just tomorrow, but is every day from this day forward.
- B. Your Mission and Responsibility.** The candidates should be reminded that they are sent into the world by Christ to bring the world to Him. No matter what their reason was to come on this Tres Dias Weekend, they will need to leave the Weekend knowing that they are to be leaders for Christ in their environments, and are to be examples of His love and forgiveness to others.

A good biblical segue for returning into the world may be the story of the Transfiguration (Mark 9:2-13). The disciples were with Christ and they saw him transfigured on Mt. Tabor along with Moses and Elijah. There was the temptation to stay there enjoying this glorious experience and not leave. But they had to leave so that they could do the work which God had for them to do. In the same way, the candidates have to leave the Weekend and go back into the world to do God's work.

II. WHAT TO SHARE REGARDING YOUR TRES DIAS WEEKEND

When the candidates leave the Weekend and enter their Fourth Day, they will be returning to a world of people who have not experienced Tres Dias. The candidate's initial contact upon returning home may be with family or close friends. The pescador must be sensitive to what has happened to family and friends while he/she has been away on the Tres Dias. The Rector should encourage the candidates to be open to talking about the Tres Dias Weekend in terms of the discussions, worship and Communion, singing and fellowship. This will help avoid a "secretive" impression and more than likely pique interest in Tres Dias from other people. In groups, especially at church, it is unlikely that an over zealous Tres Dias attitude will be welcomed. The Rector's witness, using both positive and negative experiences in sharing the Weekend with others, is important. Humor is often effective.

Sensitivity and humility are guideposts. Believing you are *more* important than you are, or believing you are *less* important than you are - are dangers. God will use each of us in different ways to enrich His kingdom, as the Holy Spirit prepares and leads the way.

Tres Dias is only one of many ways to renew or deepen a relationship with Jesus Christ. While Tres Dias may have been an important experience in itself, it may not be appropriate for everyone.

III. PERSONAL WITNESS

The Tres Dias experience can continue in the Fourth Day through communion with Christ and fellowship with other Christians. It is important for the Rector to convey to the candidates, through personal witness, how he/she has grown and matured in their Christian life through contact with Christ and with other Christians. “Contact” in this Rollo refers to the times when we turn specifically to Christ to renew, strengthen, deepen our union and our dependence upon Him.

A. How have you grown in your relationship with Christ? Christ is the source of divine life in us (John 15:1-11). When we turn to Him and put ourselves into contact with Him, we strengthen the life of God in us. It takes something other than ourselves to maintain the life in grace since a person cannot live it alone. Witness should be used that demonstrates growth in the Rector’s relationship with Christ through continued contact with Him through *Piety, Study, and Action*.

As we continually reorder our lives in relationship to Jesus Christ, we grow and mature in *Piety*. A relationship with Jesus Christ is maintained through prayer as we seek and receive His presence. Contact with Christ is also maintained through *Study*, as God’s Word and will are revealed.

A relationship with Christ is also maintained through *Action*. As the Gospel is shared, Christ is known more deeply and we learn from those with whom we share it.

B. How have you grown in your relationships with others? It is important to use witness that demonstrates growth in relationships where Christ’s love for all people has taken precedence over one’s own preconceived ideas and judgments of others. Our relationships with others should grow because we “*love our neighbors as ourselves*.” Praying with and for others, shouldering burdens that they bear, rejoicing with them in times of joy, and crying in times of sorrow are all ways in which we draw closer to others with Christ; it is the glue that binds us together. Simple and random acts of kindness are a great way to touch lives and grow closer to people.

IV. ENCOURAGEMENT

In the candidates’ Fourth Day, it is inevitable that they will encounter trials and tribulations along with times of joy. It is important for them to know that Christ has not promised that life will be without trials, tribulations, and temptations now that they are new creations in Him. In fact, He tells us that these times will come. These are actually important times in life that, if endured with Christ leading the way, will help grow the faith and perseverance of the candidates. “*Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything*”. James 1: 2-4 (NIV)

Trials must be conveyed to the candidates in a positive way. When the Rector witnesses in this area, it is important to show either a positive outcome to a situation or that God is currently leading them through it. In either case, the theme that “*With God, all things are possible*” should be understood by the candidates.

A. Involvement in your church. Encouragement in the candidates Fourth Day can be gained through involvement in their local church. It is vital to note that Tres Dias is **NOT** a substitute for a local church, but is meant to encourage increased participation in the life of a local congregation. **Worship and service in the local church are priorities of the Fourth Day!** Candidates should be encouraged by the fact that they, in one way or another, have a part to play in their local congregation. By being involved in their church, they will become an active part of the body of Jesus Christ.

B. Stay connected in the Christian community. Encouragement in the candidates’ Fourth Day can be gained by staying connected in the Christian community. As was discussed in the Christian Community in Action Rollo, there are many different Christian communities that can help and encourage candidates. It is important that the Rector share what their experiences have been in one of these types of communities and how that community has helped keep them in God’s plan and encouraged them in their Fourth Day.

C. Join or form a Reunion Group. Encouragement in the candidates’ Fourth Day can also be gained through active participation in a reunion group. The candidates have already heard the **Reunion Group** rollo, and have an understanding of what one is and how it functions. The goal of the Rector’s witness here should be ***the importance of being in one***. Through this witness, the candidates should see how a reunion group has helped and encouraged the Rector in his/her growth and maturity in Christ throughout his/her Fourth Day. A reunion group is valuable in all times of life. The Rector should encourage the candidates, with the help of their sponsor, to seek out or form a reunion group.

V. CONCLUSION

As the candidates move from this Weekend into their Fourth Day, the experiences of these three days will help them grow and mature as they persevere in maintaining contact with Christ and with other Christians. The Rector needs to inspire the candidates to move into the Fourth Day with joy and expectation, and with the hope for an exciting life beginning now!

- **Persevere**

This is the underlying and most important theme for this talk. In all times, in all places, in all things, and in every aspect of life, we must persevere for the glory of God! He is victorious and has saved us from certain death. In Him we have eternal life! Persevere because, as He tells us: “*For I know the plans I have for you,*”

declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future”. Jeremiah 29:11 (NIV)

Because of this, in times of trials as well as in times of joy, we can proudly and loudly proclaim: *“You are my God, and I will give you thanks! You are my God, and I will exalt you! Give thanks to the Lord, for He is good; His love endures forever.” Psalm 118:28-29 (NIV)*

Note to the rollista: *There is far more subject matter in this “Commentary . . .” than is required to meet the time objective of the rollo. While it is necessary to speak very briefly on each item listed in the outline, be careful to select for expansion, only those items for which you have something significant to contribute - - usually through personal experience. Remember, the more important part of the Weekend will occur during table discussions than what participants will learn or remember from hearing the rollo. The rollo is meant more to spark ideas for the table discussions than it is meant to be instructive.*

Time Objective: Should not exceed **20** minutes

LIVING THE FOURTH DAY

BIBLE REFERENCES

(These Bible references are included here to help the rollista understand some of the biblical background of the rollo. The list is neither complete nor is it intended to become part of the rollo. Read the references and listen for the Word of God.)

Deut	6:4-9	Love the Lord your God
Lam	3:22-24	The Lord's love and mercy continues
Psalm	63:1-8	Longing for God
	118:28-29	Give thanks to God always
Jeremiah	19:11	God's loving plan for us
Matthew	5:13-16	You are like salt
	6:1-18	Perform religious duties in private
Mark	9:2-13	There He was transfigured before them
John	5:1-17	Christ is the vine
Romans	12	Living Sacrifices
	15:1-6	Help the weak
Eph	4:17-5:20	Your hearts and minds must be new
Phil	3:12-21	Striving to win
1 Tim	4:6-16	Instructions to the brothers
Hebrews	10:19-25	Show love and do good
	13:1-7	Welcome strangers

