

DIAS CON CRISTO
SPIRITUAL GUIDELINES
TABLE OF CONTENTS

- * Introduction
- * What is Dias con Cristo?
- * What is the purpose of Dias con Cristo?
- * What is the history of Dias con Cristo?
- * What is the strategy/method/process/flow of the weekend?
- * What is the function of the team?
- * What are the functions of the Rector and Rectora?
- * What are the functions of the Spiritual Directors?
- * What are the functions of the Head Cooks?
- * What are the functions of the Cooks?
- * What are the messages of the Rollos?
- * Rollo Summaries:
 - Rollo #1: Who are we?
 - Rollo #2: Grace
 - Rollo #3: Faith and Palanca
 - Rollo #4: Choice to be a Christian
 - Rollo #5: Obstacles to living the Christian life
 - Rollo #6: Study and ways to know Christ
 - Rollo #7: Prayer
 - Rollo #8: Sacraments
 - Rollo #9: Christian relationships

- Rollo #10: Different gifts and responsibilities
 - Rollo #11: Christianizing our environment
 - Rollo #12: Christian community in action
 - Rollo #13: Responsibility for individual decisions
- * Preparation of a Rollo
 - * Discussion questions/activities at the End of the Rollos
 - * What are the functions of the Table Leaders?
 - * What are the functions of the Music Directors?
 - * What are the functions and messages of the Chapel Services?
 - * What is the Agape?
 - * What is the Mananitas?
 - * What is Clausura?
 - * What is the Fourth Day?
 - * Celebration of the Eucharist
 - * How are candidates selected and what is the function of sponsorship?
 - * What is the Cooks Mass?
 - * What is the Critique?
 - * Glossary of Dias con Cristo Terms
 - * Appendices
 - * Dias con Cristo Checklist
 - * Jobs for setting up
 - * Commissioning Service
 - * Sample Schedule
 - * Team Meeting Planning

INTRODUCTION

These Dias con Cristo Spiritual Guidelines are provided by the Board of Directors of the Northern Nevada-California Dias con Cristo Secretariat to assist leaders in the Dias con Cristo community in their effort to understand and perpetuate the original intent and the ongoing objectives of the Dias con Cristo movement.

This is more than a "manual for the weekend." It contains valuable information about the philosophy and strategy of the movement itself, about what is expected of those who participate as leaders and team members, as well as the format and content of the weekend.

This document is a synthesis of much of the tradition and written guidance that was used in the Reno-Lake Tahoe Cursillo Secretariat from 19? to 2001. Special acknowledgment is made of materials developed by the General Secretariat, St. Benedict's Center in San Francisco, California, in 1976; National Ultreya Publications; and the written contributions of Bishop Wes Frensdorf and Fathers Joe Stanton, Tom Magruder, and Ken Curtis of the Episcopal Diocese of Nevada. We appreciate the numerous anonymous contributors, as well.

After careful study and consideration, the Board presents this guide to be used for all Dias con Cristo weekends in the Secretariat. The following suggestions are made for use of the materials:

1. Please make every effort to review and comprehend the entire packet, not just the weekend format.
2. We hope all teams will find it possible, in good conscience, to remain faithful to the majority of the format for the weekend, not because we consider it sacred or immutable, but simply to preserve the philosophy and vision we feel is fundamental.

Changes in these guidelines must be made according to the By-Laws and Guidelines of Reno-Lake Tahoe Dias con Cristo Secretariat.

WHAT IS DIAS CON CRISTO?

Dias con Cristo is a three day experience; a process of renewal which builds Christian love at all levels of society by the process of living out that which is fundamental for being a Christian.

The Reno-Lake Tahoe Dias con Cristo Secretariat is a ministry of the Episcopal Diocese of Nevada.

WHAT IS THE PURPOSE OF DIAS CON CRISTO?

The stated purpose of Dias con Cristo in this Secretariat is the spiritual renewal of all individuals and all denominations within the Christian community through proclamation of basic Christian love revealed in the living Gospel by imparting knowledge, developing convictions and presenting a living experience of what it is to be a Christian.

The Cursillo has a goal-to change the world, to remake the world in Christ, to restore all things to Christ. And the Cursillo has a strategy, the strategy of structuring Christian life. of providing a backbone for Christian life in every environment The full scope of the Cursillo Movement cannot be understood unless the goal and the strategy are understood.

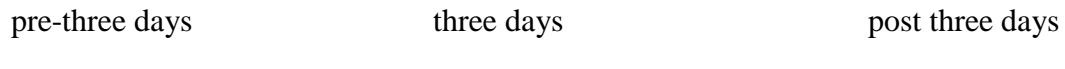
The Cursillo Method: The Purpose of the Movement.

The three days should bring us into a personal encounter with Jesus Christ. We should now have a greater understanding, particularly as we see Him in our environment. It becomes evident that we cannot grow in His love by attempting to do it alone.

We begin to comprehend the real meaning of Christian community. It is a group of people whose only purpose for coming together is that Christ is the center of their group, and everything they do revolves around that fact. It is obvious that the Dias con Cristo movement recognized the necessity of the need for helping and supporting each other-the Christian community-and this is the manner in which the Dias con Cristo movement is structured.

It is important to view the process of Dias con Cristo as a movement and not as an organization. It is also essential to perceive the Dias con Cristo as a movement of the Church. The Dias con Cristo is never intended to be a club or a Church organization of some type. Those who have made the three day exercises, called cursillistas are certainly encouraged to be involved in Church-associated organizations.

The Dias con Cristo viewed as a movement that is an on-going process which can be interpreted by the following diagram.



The founders of the three day movement shared a vision of the possibility of Christianizing the structures of our society and our individual environments by the revitalization of the faith of dormant Christians, who the founders felt were, unfortunately, the majority of Christians. There would be the joyful proclamation of the message of Christ to the believer.

Dias con Cristo is not intended to instruct and it is not intended to convert non-believers. Instead it is intended to add depth and brilliance to the faith of people already Christian. This is why the Dias con Cristo weekend assumes some faith on the part of the participants, at least a dormant faith. There are no Rollos addressed to the essential and real questions of the non-believer: is there a God?, who is Jesus?, why was it necessary for Jesus to die?, what is the meaning of the Trinity?, etc.

Instead the Dias con Cristo chooses candidates who are, at least potentially, capable of being an evangelical leaven in their environments, and proclaims to them in a vital and powerful way the Good News of the gospel message. Dias con Cristo hopes to help them discover for themselves their personal calling as Christians, so they can fulfill their call in and for the community (both the human community and the Church).

WHAT IS THE HISTORY OF TRES DIAS?

The first three days in the form we know it today was held in the monastery of San Honorato on the Island of Majorca, Spain, on January 7, 1949. You would have not found it much basically different than the three days that you completed. The first stirring of what was later to become the Cursillo movement began on the Island of Majorca during the years of World War II. The Spanish Civil War had ended in 1939 and the years following were times of ferment within the Spanish Church. The ideal was born to have a pilgrimage to the Shrine of St. James at Compostela, the great Spanish pilgrimage center of the middle ages. The pilgrimage would be a time for the young men and women of Spain to dedicate themselves in a renewed way to the work of the apostolate.

The spirit of the pilgrimage was one of restlessness, of dissatisfaction with spiritual lukewarmness. The pilgrimage provided a brotherhood that sparked further efforts for renewal in different Catholic action groups, one of which was the branch for young men in the Diocese of Majorca. In 1947, a new bishop, Juan Hervas, who had been involved in Catholic action and the lay apostolate, arrived in Majorca. It was the young men's branch of Catholic action that would give rise to the first three days.

The pilgrimage to St. James in the summer of 1948 was directed by Father Sebastian Gays and Eduardo Bonnin, the lay director. Father Juan Capo joined the group that would "found" the Cursillo movement. The Cursillo was originally designed for the youth, but later was passed on to older, more mature men as the need was discovered for perseverance in the Fourth Day.

Originally they were called Cursillos of Conquest. Later, Bishop Hervas gave them the title of Cursillos de Cristiandad, or Cursillos in Christian Living.

The Cursillos is a world-wide movement. From Spain, the movement was introduced and now has centers in nearly all South and Central American countries, the United States, Canada, Mexico, Portugal, Puerto Rico, Great Britain, Ireland, France, Germany, Austria, Italy, Australia, Japan, Korea, Taiwan, Ceylon and in several countries in Africa. It is clearly an international movement!

The first three days in the United States was held in Waco, Texas, in 1957. The key figures in the beginning were Father Gabriel Fernandez and two airmen from Spain, Bernardo Vadell and Agustin Palomino, who were training with the United States Air Force. Father Gabriel had arrived in Waco in 1955 from Spain where he had made his three days under two of the founders of the movement, Father Juan Capo and Eduardo Bonnin. The priest and the airmen were responsible for putting on the first two weekends in Waco. A school for professors (rollistas) was formed and by 1959, eighteen weekends had been held in Waco.

Airmen Vadell and Palomina were transferred to Mission, Texas, just after they had completed the second weekend in Waco. By late 1957, they, along with Father Gus Petru, put on the first weekend in Mission. In 1958, the traveling airmen, with Father Petru, started a center in Laredo. The movement then began in Corpus Christi.

In 1959 the Cursillo spread throughout Texas and into Phoenix, Arizona. In August of that year

the first national convention of spiritual directors was held and *Ultreya* magazine began publication. In 1960, the growth of the Cursillo quickened in the Southwest and weekends were held for the first time in the East, New York City and Lorain, Ohio.

Up to 1961, all the weekends were held in Spanish. That year the first English-speaking weekend was held in San Angelo, Texas. By 1962, there would be twenty-five more English-speaking weekends held. Also in 1961, first weekends were held in San Francisco, Gary, Indiana, Lansing, Michigan, and Gallup, New Mexico.

1962 was a year when the Cursillo movement moved to the East. Weekends were held in Brooklyn, Saginaw, Cincinnati, Miami, Chicago, Detroit, Newark, Baltimore, Grand Rapids, Kansas City, and Boston. In the West, first weekends were held in Monterey, Sacramento, Los Angeles, Pueblo and Yakima.

From 1962, the movement spread rapidly with the early centers carrying the Cursillo to nearby ones. As of 1973, 130 of the 160 Roman Catholic dioceses in the United States had introduced the Cursillo movement

It is estimated that by the year 1973, there were 300,000 cursillistas in the United States, about half of whom were Spanish-speaking.

From the initial movement in Texas, Cursillo spread rapidly through the Southwest, and soon into other parts of the country. Our own Cursillo roots can be traced directly to Phoenix, Arizona, and to the Franciscan fathers who became very active and dedicated to this renewal movement. With Arizona and California being in the same Roman Catholic Province, Cursillo soon came to California, to St. Mary's Parish in Stockton.

The first non-Roman Catholic to make a Cursillo in our general area, was Dr. David Crump of St. Judes Episcopal Church, in Cupertino, in 1964. Soon after, the Cursillo Movement began spreading in a very strong ecumenical way. St. Benedict's in San Francisco, though a Roman Catholic parish, held approximately eighteen ecumenical Cursillos annually.

Many of our first Reno-Lake Tahoe Cursillistas made their Cursillo at St. Benedict's. In March, 1975, the first Reno-Lake Tahoe area Cursillo was held at Clear Creek Youth Camp.

The original Cursillo process developed by and for Roman Catholics was adopted by the Episcopal Church in the United States. Other denominations adapted the basic three day process and renamed it accordingly. In Nevada, the name of the movement was changed from Cursillo to Tres Dias in 1993, and to Dias con Cristo in 2001 and remains under the sponsorship of the Episcopal Diocese of Nevada.

WHAT IS THE STRATEGY/METHOD/PROCESS/FLOW OF THE WEEKEND?

There is something about the three day format that "works," whether the experience is called "Dias con Cristo" or "Cursillo." That is because there is a method or strategy, sometimes called the "Cursillo Method," that has proven to be effective. Many believe that the "flow of the weekend" is a proven formula for success which was divinely inspired.

The weekend is the result of long years of work, experience and prayer. The psychology involved, the schedule, order of talks and events, and content are carefully planned. Nothing is left to chance. There may be little variations and practices that are traditional with different three day communities, but the structure of the talks and the time schedule are similar if the weekend is given in the United States, Spain, or Japan. The "method" is the way in which the leaders go about implementing the various segments of the movement. These segments are Pre-Dias con Cristo or Team Building; Dias con Cristo Weekend; and Post-Dias con Cristo or Fourth Day. The flow of the weekend include three major days: faith, hope, and love. There are four major phases: preparation, proclamation, conversion and projection. The methodology includes small group dynamics and talks called "rollos" that include both doctrine and witness. As the chart titled, "Dias con Cristo de Colores Flow of the Weekend" illustrates, there is a structured design and a specific spiritual flow.

DIAS CON CRISTO

WHAT IS THE FUNCTION OF THE TEAM?

All that is done within the three-day Dias con Cristo must be normal and authentic. The team, therefore, should first become a genuine Christian community, so that their witness on the weekend will be authentic. The team is a miniature Church community with creates through their words and witness the urgency of the community and the demand for self-commitment, making possible a living experience of Christ.

All who form the Team (Rector/a, Spiritual Director, Music Director, Head Cooks, Rollistas, Table Leaders, Cooks,) are required to give the same living witness, the same commitment, enthusiasm and life. Some proclaim the message in their talks, but all must proclaim it and incarnate it in their lives.

A team functions best and witnesses most clearly to the ideal of true Church when there is an obvious unity of purpose and an equally obvious diversity of services among the Team members. The Team's chief witness must be the witness of the Church's, where diversity of functions is a cherished tradition. As Paul says: There are different kinds of gifts, but the same Spirit gives them all. There are different ways of serving, but the same Lord is served. There are different abilities to perform services, but the same God gives ability to everyone for their service.

(1 Cor. 12:4-6).

Above all else, everyone on the Team, clergy and laity alike, must be a living incarnation of the message. Their role, no matter how they serve on the Team, is not so much to expound the Good News, as to act in such a way that the Good News moves the hearts and minds of people. They all share, in proportion to their function in the weekend, the co-responsibility for the proper development of the Dias con Cristo. All must enter the Dias con Cristo with the attitude of, "living it, not only giving it."

There is a unity of purpose and a diversity of services among the Team members. The collaboration among them must be a clear reflection of the collaboration in the Church among all its members in the specific mission of the Church. All coincide in a fundamental point: joint responsibility. This always requires teamwork and, therefore, a unity of values and will, a common vision of the total panorama of the Dias con Cristo gained by uniting partial visions. It involves co-responsibility in the practical carrying out of the whole plan, and the effective programming of particular goals.

While each Rector/a will choose to accomplish it in his/her own way, the formation phase for the team must have, as its primary objective, the careful blending of team training and building of community. As the weekend unfolds, the candidates will then benefit from the presentation of an accurate gospel message along with the living witness of true community.

WHAT ARE THE FUNCTIONS OF THE RECTOR AND RECTORA?

The Rector and Rectora have the principal responsibility for building a loving community who will live and witness Christian love. This is done through coordination of the various aspects of the Dias con Cristo experience.

Team building and coordination require planning, organization, delegation, encouragement, and communication skills, undergirded by faith and prayer. Leadership of a Dias con Cristo requires an understanding of the spiritual and organizational principles and traditions of the movement and the aspects of the process contained in the By-Laws and Guidance of the Northern Nevada-California Dias con Cristo Secretariat and the Dias con Cristo Spiritual Guidelines.

Because the Rector/a is accountable (to the Candidates, the Team, the Sponsors, and the Secretariat), he or she should be the first and principal servant of unity, harmony and charity between Team members and all participants in the Dias con Cristo.

The Rector/a is not there to rule, or to decide arbitrarily what and how others should do, but rather to coordinate the Dias con Cristo constantly through normal and proper ways toward its full development.

Most Rector/as find it helpful to use a checklist to make sure all responsibilities are addressed. The following list highlights the major areas that will need Rector/a attention throughout the process.

1. Review By-Laws and Guidelines and Dias con Cristo Spiritual Guidelines of Northern Nevada-California Dias con Cristo Secretariat.
2. Employ the use of the Dias con Cristo Checklist found in the appendix.
3. Select core team consisting of:
 - a. Rector and Rectora
 - b. Spiritual Directors
(2 ordained clergy or one ordained clergy and one lay person)
 - c. Head Cooks
 - d. Music Directors
4. Select team members from submitted work applications.
5. Schedule, plan, and conduct team meetings, pre-Dias con Cristo and during Dias con Cristo weekend.
6. Establish and oversee budget and spending activity.
7. Set up and oversee Rollo room.
8. Receive and review reports from committees to make sure appropriate advance preparation occurs.
9. Establish and oversee schedule for weekend.
10. Give talks and announcements during weekend.
11. Plan and conduct Welcome Home Ultreya.
12. Organize and conduct clean up & other palanca for the next Dias con Cristo
13. Communicate in writing to sponsors, candidates, team members, and Dias con Cristo Community, including newsletter articles.
14. Attend Board Meetings to receive directions and report progress.
15. Submit critique and pertinent records to the chairperson within 30 days of completion

of the weekend, for use of subsequent Rector/a.

Over the years many Rector/as have developed detailed binders with checklists and other helpful tools. If new Rector/as choose to use some of these past resources, it will be important that decisions are in keeping with the contents of the current Dias con Cristo Spiritual Guidelines approved by the Board of Directors of the Northern Nevada-California Dias con Cristo Secretariat. Some of the older material is no longer appropriate.

SUGGESTED TEAM MEETING IDEAS

1. Objectives of team meetings:
 - a. Training of team members.
 - b. Coordination of the content of Rollos.
 - c. Reinforcement for living what is fundamental to being a Christian.
 - d. Building a small Christian Community.
2. Begin planning early and include:
 - a. Spiritual Directors.
 - b. Head Cooks.
 - c. Music Director.
3. Essential elements of team meetings:
 - a. Deep personal group sharing.
 - b. Prayer and liturgy.
 - c. Discussion of the basic elements of Christianity.
 - d. Sharing of Dias con Cristo philosophy and strategy.
 - e. Review of content of Rollos.

Team meetings should include entire team.

Although different groups have different responsibilities (i.e.: Spiritual Directors, Cooks and Rollistas) a strong effort should be made to build only one community. Some functional meetings are usually necessary, however.

WHAT ARE THE FUNCTIONS OF THE SPIRITUAL DIRECTOR(S)?

Although the Spiritual Director is co-responsible with all other members of the Team for the entire Dias con Cristo weekend, he/she and assistants are those who are uniquely accountable for the spiritual aspects of the Dias con Cristo. He/she must remember always that the Dias con Cristo is a school of Christian Spirituality which has an eminently lay emphasis. But, because of his/her priesthood, the Spiritual Director has a special mission of teaching and a ministry of grace in the Dias con Cristo weekend.

It is the Spiritual Director and his/her assistants who give the theological foundation of the message, in such a way that the talks given by the Team members become a logical consequence of the message proclaimed by the Spiritual Director. He/she should provide a theological foundation in his/her talks that is profound and rich, but at the same time simple enough so that the whole structure of the Christian life can be presented from it.

Beside the personal qualities also demanded of others on the Team, the Spiritual Director should also possess pastoral experience, a faith in his/her own priesthood, a witness to unity on the Team and in the Church, and have the attitude of living the Dias con Cristo weekend and not only of directing it spiritually. His/her function within the Dias con Cristo is to provide spiritual direction to both the other Team members and the Candidates, the Eucharist and Reconciliation Service, and his/her general availability for counsel and guidance. The Spiritual Director also lays the theological groundwork of the Dias con Cristo message in the three spiritual Rollos: Grace, Obstacles and Sacraments. He/she is uniquely accountable for these services and Rollos, even if he/she has delegated them to assistant(s) under his/her direction.

Assistant Spiritual Directors are usually other clergy, but may also be Deacons, or qualified laity, depending on the make-up of the Dias con Cristo candidates and the choices available. In fact, the inclusion of a Spiritual Director other than clergy often enriches the Dias con Cristo for the Candidates. The non-clergy Assistant Spiritual Director may share in all the usual functions of the Spiritual Director, with the exception of presiding in any way normally reserved for clergy at the Liturgy or in the Sacraments. In particular, lay Assistant Spiritual Directors may be available with the clergy throughout the three days and beforehand for counseling and guidance of Team members.

Duties of spiritual director(s) include:

1. Meet with the Rector/a, Head Cooks, and Music Directors to help plan the process of Team meeting and the Team formation.
2. Attend all the Team meetings, leading prayer and celebrating Eucharist on occasion.
3. Offer assistance to any Team member in the preparation of Rollos.
4. In the review of the Rollos, exercise active leadership in clarifying theological and doctrinal points.
5. Assist at the Sponsors' meeting, if necessary.
6. Arrive at the Center with the other Team members on the Opening Night and help in whatever ways are necessary.
7. Guide lay team members in planning and conducting 5 chapel services during

- weekend.
8. Prepare and give or assign Rollos on Grace, Obstacles and Sacraments
 9. Assist in the blessing of individual Rollistas before Rollos.
 10. Be present in Rollo room for each rollo, but be free to attend to needs of team members or candidates, perhaps in a room set aside for listening.
 11. Preside at eucharistic liturgy.
 12. Participate in the Closures.
 13. Participate in Eucharist at Welcome Home Ultreya.

The Dias con Cristo has a limited and precise objective - to bring about awakening or deepening faith. It does this through the effective proclamation of the Gospel. The talks and chapel services given by the Spiritual Directors and lay persons are critical to the effectiveness of this proclamation. To be an effective Spiritual Director in Dias con Cristo, one must feel comfortable with the role of evangelizer.

The manner in which the Spiritual Director proclaims the content of the Rollos is as important as the content itself. The talks and chapel services will have an effect only if they are illuminated by the witness of his/her own communion with God; are the proclamation of the Joyful Good News of salvation: are oriented toward the formation of genuine Christian community; and, finally, are directed toward motivating lay apostles.

The Spiritual Director should be familiar with the Dias con Cristo Spiritual Guidelines. The Spiritual Director acknowledges and respects the role of the Laity. He/she listens to them and recognizes their competence. He/she acknowledges their freedom and encourages them to undertake tasks on their own initiative. A major responsibility of the Spiritual Director is to help form a genuine Christian community, in which the diversity of gifts and functions can flourish. This will be his/her concern as he/she participates in the Team Formation prior to the Dias con Cristo weekend. It will be his/her concern as he/she works with the Team and candidates during the three days. The Spiritual Director should work in close cooperation with the Rector/a in forming this community. His/her ministry of service should be characterized by availability to all during the entire Dias con Cristo and an attitude of humble service of the community. Although co-responsible with the Rector/a and all other members of the Team for the entire Dias con Cristo weekend, the Spiritual Director and his/her assistants are those who are uniquely accountable for the spiritual aspects of the Dias con Cristo. He/she must never forget that the Dias con Cristo is a school of Christian spirituality which has an eminently lay emphasis. But, because of his/her priesthood, the Spiritual Director has a special mission of teaching and a ministry of grace in the Dias con Cristo weekend.

The Spiritual Director should never become simply a Rollista under the direction of the Rector/a. The Dias con Cristo weekend is best served in a cooperative effort of both the Rector/a and the Spiritual Directors. It is never served when either relinquishes his or her responsibilities or usurps the other's.

WHAT ARE THE FUNCTIONS OF THE HEAD COOKS?

Head Cooks are responsible for a key function during the weekend. This responsibility can only be fulfilled through careful attention to team selection and formation combined with prayer, planning, and hard work.

The Head Cooks carefully co-ordinate the preparation activities with the Rector/a, Spiritual Directors, and Music Directors. Since the Cooks Team can be the most visible living witness of Christianity, members of the team who are Cooks must be selected based upon unique qualities of physical strength, authentic spirituality, and willingness to give lovingly.

The Head Cooks recognize their own group's unique position of giving and living, while they act as a key screening link with the outside world. This position and its related responsibilities must be communicated to members of the Cooks Team. It is also important to instill a deep sense of spirituality in the Cooks. This will be helped when a strong sense of community with other members of the team develops.

Important Aspects of Being Head Cooks:

1. Emphasize Cooks as spiritual base of the weekend. (Palanca - lever/prayer.)
2. Stress that all natural needs of the candidates are met by Cooks:
 - a. Clean shelter
 - b. Food
 - c. Unconditional care and attention
 - d. Fun (release from mental/emotional work)
3. Establish and oversee budget and spending activity.
4. Be sure to help new people feel included.
5. Treat each member of the team with respect, interest, and dignity - set the example.
6. Design and explain the structure of the Cooks Team.
7. Stay in close contact with committee chairs (be available to answer questions, assist, recommend, suggest sources). Busiest committees will be Palanca, Chapel services under the direction of the Spiritual Director/s, Chapel preparation, and Agape.
8. At each team meeting, when cooks separate from rollistas, build in spiritual time (prayer, reading, etc.) Works like a Cooks Team Builder.
9. Employ the use of the Tres Dias checklist found in the Appendix.
10. Plan menus. Use your own favorite recipes; refer to past Head Cook notebooks; ask Cooks Team for suggested recipes. Multiply recipes by appropriate number to serve approximately 85 people. Higher altitude. Less water.
11. Make up shopping list and plan shopping trips. Non-perishable items can be purchased ahead of time and stored. Be sure to have enough people to transport food to the camp facility.
12. Meet with Center personnel to learn how to use the kitchen equipment and the kitchen rules. Some utensils, food processors, blenders, pots and pans need to be brought to the facility by the Cooks Team. Review available equipment in the storage shed and with your team to be sure you have everything needed to prepare your chosen recipes.
13. Encourage creativity on the part of your team regarding recipes, decorations, themes, entertainment, bed tags, name tags, crosses. Welcome new ideas and designs.

14. Stay in close contact with the Rector/a for timing of meals, snacks, entertainment, etc.
(Allow lots of preparation time).
15. Keep all receipts and emphasize same to team members.
16. Traditions: Blessing stick for the weekend and team meetings; gift for the Rector/a; make one extra of each of the following for 4H Camp personnel: cooks' cross, name tag, apron.

WHAT ARE THE FUNCTIONS OF THE COOKS?

The Cooks are the spiritual base of Dias con Cristo. Although most of the work is done behind the scenes, they are the people who really keep Dias con Cristo going. They are the spiritual foundation upon which the rest of the Team depends.

Like every other Team member. Cooks are there to serve the new Cursillistas. Much of what Cooks do is never noticed and involves hard work and long hours, prayers, clean dorms, comfortable work areas, needs met before being voiced, etc. Lots of things are evident and much appreciated and fun: decorations, cooking, entertainment, etc. The real gift is oneself! Individual talents, hard work, prayers, spirit, and love are the real Palanca.

The Cooks pray and work to support in every way the new Cursillistas, the Rollistas, the Spiritual Directors, Table Leaders, Music Directors, and the other Cooks. A loving Christian community, formed and opened to the Cursillistas, is what the weekend is about. The base of this is prayer-prayer for each other, for the Cursillistas, for every phase of the Dias con Cristo weekend. The greater Dias con Cristo Community will also be supporting the team with prayer and in other ways throughout the preparation phase and the weekend.

All Cooks join in prayer with the Rollista before he/she gives his/her Rollo. At least one Cook spends the entire time of the Rollo praying in the Chapel or in the Rollo Room (wherever the Rollista would like him/her to be). The Rollistas know their Prayer "Angels" are there and count on them. Many would not approach the podium if it were not for the spiritual courage gained from knowing that the Cooks are with him or her in prayer.

If you are a Cook, prepare yourself to be a part of planning and preparation. The Team needs your prayers, ideas and efforts. Offer your talents freely. Be ready to assume assignments and to support others in theirs. Some of us have more physical stamina than others. Be aware of your needs, pace yourself, and don't tire yourself out too much. You are needed each day.

There is only one Dias con Cristo Team. That Team has three equally important facets. The Rollo Room, the Chapel and the Kitchen. If members of the Rollo Room are encountering difficulties of some kind, they come to ask for prayers and support. If they seem a little "distant" it may mean that they are worried about someone or that they are carrying the burden of some confidence they are not able to discuss. Remember they are counting on your love and prayers to get them through.

The Cooks' prayers, love, joy, openness, talent and hard work are what are needed to "make" each Dias con Cristo for the new Cursillistas.

Cooks are traditionally grouped into the following committees:

- Chapel Service #1
- Chapel Service #2
- Chapel Service #3
- Chapel Service #4
- Chapel Service #5
- Table Decorations
- Posters
- Shutter Bug
- Fourth Day
- Entertainment
- Registration
- Name Tags/Bed Tags
- Cooks Crosses
- Snacks
- Clock
- Chapel/Clausura
- Blessings/Christ Table
- Mananitas
- Palanca
- Bread Making
- Coffee
- Agape
- Audio Visual
- Aprons

WHAT ARE THE MESSAGES OF THE ROLLOS?

The various presentations on the message of Dias con Cristo have been called simply "talks" or the Spanish word "rollo," which means a chat, a word intentionally chosen to avoid the more academic terms "conference" or "lesson." The purpose of the Rollos is primarily the transmission of the message of what is fundamental in the life of the Christian. All the Rollos should in some way aid the Cursillistas in the process of growth in being a follower of Christ.

They should be given without arrogance or false humility, with simplicity, with authentic witness to a life bold enough to be lived, and yet with a certain reserve in doing so before others. The talks are both doctrine and witness. Each one has a theological content that is enfolded with the witness of the speaker.

Each Rollo should have substance. It should offer a challenge and reveal the Rollista's own struggle and journey in his or her life in Christ. The Rollo should speak from the Rollista's own experience and should create a picture or image in the mind of the Cursillista. It ought not be maudlin, but it should convey genuine feeling. It needs to be witnessed in and through the person's life who is giving it. The Rollo ought also to have something about it that will stretch those who hear it.

The goal of the Dias con Cristo movement is twofold: (1) the continuing conversion of individuals, and (2) the Christianizing of society. The Dias con Cristo weekend attempts the continuing conversion of the individual, the spiritual growth, greater understanding of self, and the reinsertion of the converted individual into his or her daily circumstances.

The witness used in each and every talk, even those usually given by the Spiritual Director, is a means, in fact the chief means, of presentation. But witness is not an end in itself. Witness must always be at the service of the Gospel. The talks are not mere biographic sketches. Each does require a certain prescribed content.

The major mistakes in any Rollo are to say too much (15-20 minutes is fine), to ignore the place of the Rollo in the total process, or to get into the second or third phase on the first day.

The purposes of the Rollos and Chapel Services are not to present a complete introduction to Christianity, Dias con Cristo is not a high-level catechism course explaining the Christian Faith to adults. As a general course in Christianity, the Dias con Cristo flow is inadequate because it leaves out too much, e.g. the Trinity, Christology, Salvation, History, etc. The Dias con Cristo Rollos simply do not attempt to present a summary of Christian doctrine or a complete picture of what it is for a person to live the Christian Life.

First of all, the Dias con Cristo Movement does not work directly with the problems of the Church or society, but works to form groups of people who work with problems. The Dias con Cristo offers to the Church people who will be able to work on a program of Christian renewal. The Dias con Cristo, in short is designed to form men and women as Christians.

The Dias con Cristo does not, then, deal with the problems of society directly, but has an effect

on those problems through the persons the Dias con Cristo prepares. The social, the family, economic and political questions and their Christian solutions are not treated directly, but what is treated is what is fundamental for being a Christian.

There are a number of ways of bringing out the progression of the Rollos of Dias con Cristo, because they are interrelated in various ways. One obvious division is that of the Spiritual Directors' Rollos and those of the laity. The Spiritual Directors' Rollos present the theology of living the life of grace and the lay Rollos teach the candidates how to live the life of grace as lay people around the world. There are, in other words, several kinds of interrelationships, each illuminating a different aspect of the progression, but the basic progression is by phases.

Each phase of the Dias con Cristo is a whole and tries to do a different thing. The first phase, Preparation, prepares Team and Candidates; the second phase, Proclamation, tells the person what he or she is called to be and become; the third phase, Conversion, tells him/her what he/she is called to do; and the fourth phase, Projection, tells him/her specifically how the goals established in the first three phases can be achieved—contact with Christ and with one's brothers and sisters in the world.

The Dias con Cristo weekend, therefore, is divided into four phases: 1. Preparation, 2. Proclamation, 3. Conversion, and 4. Projection. These are not rigid and exclusive stages. We distinguish them in order to understand the process or flow of the weekend. No ironclad structure can bring forth something fully human, but we feel that awareness of the phases is important as a point of reference for the writing of Rollos and Chapel Services, and for the preparation of the Team's spirit.

The style of the talks changes with the various phases of the Dias con Cristo. The Rollos in the Proclamation phase (Rollos on WHO ARE WE?, GRACE, FAITH and CHOICE TO BE A CHRISTIAN) tend to be more informational, a presentation which should conclude with a brilliant witness to the life of the Christian in the speaker on CHOICE TO BE A CHRISTIAN. Yet none of these Rollos are as of yet exhorting the Candidates to make decisions or to imitate the speaker's decisions. Nor are they heavy on the witness in this beginning aspect of the Dias con Cristo. These Rollos may be summarized with the first phrase of Jesus' commandment of love: "Love God with your whole mind."

With CHOICE TO BE A CHRISTIAN laying the ground work, the Dias con Cristo now begins the phase of Conversion. These Rollos (OBSTACLES TO LIVING THE CHRISTIAN LIFE, STUDY AND WAYS TO KNOW CHRIST, PRAYER, SACRAMENTS, and MARRIAGE AND OTHER CHRISTIAN RELATIONSHIPS) are intended to present a powerful witness of love: the love of God for us and the love of people for God and each other. These Rollos may be simply summarized with the second phrase in Jesus' commandment: "Love God with all your heart."

The last Rollo on the second day, DIFFERENT GIFTS AND RESPONSIBILITIES, initiates the final Projection phase of the weekend. These Rollos (DIFFERENT GIFTS AND RESPONSIBILITIES, CHRISTIANIZING OUR ENVIRONMENTS, CHRISTIAN COMMUNITY IN ACTION, and RESPONSIBILITY FOR INDIVIDUAL DECISIONS) are

talks which urge the candidates to action and to necessary decisions. They may be simply summarized with the third phrase of Jesus' command: "Love God with all your strength."

Rollo Summaries

PROCLAMATION: "Day of Faith"

Roll 1. 'WHO ARE WE?' Asks questions rather than giving answers, and calls us to be a human person. With this beginning Rollo, the Candidates are encountering themselves: their anguish, their hopes, their failures. Hopefully, this Rollo imparts to them the desire to be something more than they have been. The Rollista's openness about the unsolved mystery of his or her life can help the candidate ask about the strengths and limitations of his or her own life. It can ask: How have I come to self-awareness without being preoccupied with myself? What about self acceptance? How do I come to see this particular gift, which is me?

Rollo 2. "GRACE" This Rollo is usually given by one of the Spiritual Directors. It calls us to be a CHRISTIAN human person. God gives the divine self to us as a free and wondrous gift. This talk should be a joyful proclamation of God's love and of God's desire to communicate with each of us as persons. It is a powerful call to know and be aware of our Christian being – our friendship with the God who is revealed as a loving and caring Parent.

Rollo 3. "FAITH AND PALANCA" Calls us to be active and responsible Christians. It accents the human dimension of grace, or the human response to grace. This Rollo emphasizes our call to be in union with God, and that only God can fill the void of the spirit that human beings experience. It should deepen the awareness that God is Spirit nearby and from within, for God is love. Many have shared with us gifts of love in order that we might participate in this Dias con Cristo. This Rollo can tie into God's free gift of Himself to us over and over again.

Roll 4. "CHOICE TO BE A CHRISTIAN" Witnesses vividly to the living out of the Christianity that has been described more theologically in the "GRACE" and "FAITH" Rollos. We respond to God's gift of the divine self by accepting God's saving plan. We want to say that, if God calls us to participate in the Divine Life, we can accept God's plan if we want or we are free to reject it. What are the steps that lead a person to make this decision?

CONVERSION: "Day of Love"

Rollo 5. "OBSTACLES TO LIVING THE CHRISTIAN LIFE" Admits difficulties and presents our continuing need for the experience of God's love and forgiveness. We build barricades to the operation of God within our lives. Sin is the estrangement that every human experiences in his or her relationship with himself or herself, with God, and with the world. This Rollo is usually given by the Spiritual Director.

Rollo 6. 'STUDY AND WAYS TO KNOW CHRIST' Bring us to the central focus of Dias con Cristo. Christian truth is given, not that we may know it, but that we may live it. This Rollo can present practical ways for us to better know this marvelous Christ in order that our faith and our choice to be a Christian may be more conscious. It can suggest various ways that we can be

more open to God, to know where God speaks to us; ways that we can be more open to the world, to know the ways we can share in the situations of our brothers and sisters; ways that we can open ourselves, to know ourselves better and continue a constant interior renewal.

Rollo 7. “PRAYER” Follows up on the previous talk, and stresses the need for continued communication with God, that we might know not only God but ourselves.

Rollo 8. “SACRAMENTS” Usually given by one of the Spiritual Directors. Presents the sacraments of Baptism and Eucharist as encounters with Christ in the church, which makes possible the fullness of Christian life and love. God, the Son, entered this world as one of us. He became a human being and did all that you and I need to do to sustain and enrich our lives. He took matter, which is by nature spirit, and thus sanctified all that is created. Among created things are “holy things” (Sacraments) which convey to us something more than the mere things themselves are able to do on their own. The Lord Jesus, himself, is the primary sacrament – the first sign of the encounter between God and the world. The Church carries on special signs of His promise to be with us always, even to the end of the world. All sacramental actions involve using something from created matter to convey something of the spirit, thereby transforming the created matter into a vehicle for God’s saving love in Jesus.

Rollo 9. “MARRIAGE AND OTHER CHRISTIAN RELATIONSHIPS” Given as two rollos. It is essentially a continuation of the “Sacraments” rollo and takes its theme from that talk. We are the persons we are because of the interaction of many people who influenced us for good and bad. No matter how much we need or want our privacy, we really are not able to be islands, self-sufficient and removed from others. What can we do to build better relationship? What tears them down? How is God involved in any relationship that we may have?

PROJECTION: “Day of Hope”

Rollo 10. “DIFFERENT GIFTS AND RESPONSIBILITIES” The Christian life should be believed. All our powers should be exercised in it, under the impulse of love. It prepares the candidates to return to the same world from which they came. God has given to each of us varied and different gifts or talents. We are gifts to each other and receive gifts from one another. What am I doing with my life? What gifts are particularly mine to share with others? Giving and receiving are very much a part of our lives.

Rollo 11. “CHRISTIANIZING OUR ENVIRONMENT” Presents the strategy of the Dias con Cristo for the transformation of the world. This talk offers various witnesses, models, and attitudes. This Rollo should deal with practical ways to facilitate the Candidates’ insertion back into the world in which they will find themselves this evening and tomorrow. The environment is all that goes into the make up of our lives: our family, our work world, our political associations and contacts. In all of these we can ask how we may fulfill the Christian ideal of seeking first the kingdom of God and God’s righteousness. How do we make the experience of Dias con Cristo and its insights live beyond these three days in a practical way?

Rollo 12. “CHRISTIAN COMMUNITY IN ACTION” Presents the Church as servant of the world and of humanity. Is it possible to recreate the community that we have experienced in

Dias con Cristo on a day to day basis” How do each of us contribute to the building up of a community: How can we better give and receive support from our fellow Christians: Every Christian needs to share the Christianity that he or she is living.

Rollo 13. “RESPONSIBILITY FOR INDIVIDUAL DECISIONS” Presents the need for the progressive conversion and growth of the individual, through living and sharing what is fundamental for being a Christian and the Christian structuring of society. On the practical level, this talk should be an outlining of the particular support system that Dias con Cristo provides. Beyond this, it should be a joyful testimony that is enthusiastic and full of hope for what is beyond Dias con Cristo. It should provide concrete occasions, which will facilitate the Cursillista’s realization of his or her commitment to the Resurrected Christ. It should deal with the service that we continue to render to one another as brothers and sisters. The union between the Three Days and the fourth Day should be pointed out, showing the way to a joyful and persevering conversion which will take the Cursillista to higher goals. The Dias con Cristo opens us to life.

What follows is a lengthy discussion of the main concepts to be addressed in each of the 13 Rollos:

Rollo #1 WHO ARE WE?

At this time the candidates should be discovering themselves, their hopes, their failures. The desire to be something more, we hope, has begun to blossom in them, which is basically an eager search for happiness.

This talk begins the proclamation of the gospel message. It is a call to be human. It does not have a specifically religious tone, though it does leave the candidates open to God's saving plan. It is not a biographical sketch of the speaker, although witness is used to illustrate this and every talk. It is the shortest of all talks, and really asks questions rather than gives answers.

The talk emphasizes the work of change all about me and the confusion of values as institutions collapse. It asks questions, probes and searches. Who are we, what is our identity in this changing world? It aims to have the candidates question themselves, to seek their own response to what's happening around me and inside me.

The talk points to the fundamental value of being human so that the candidates will feel the need of clarifying their values and priorities in this changing world.

One focus is on the rapid changes taking place in the world today: from the disappearance of the nuclear family to the possibilities of nuclear war. Everything seems to be changing. Values and institutions and standards shift faster now than ever before. Even the Church has lost its central place in most people's lives.

The other focus is on ourselves and how we respond to these changes. Point out how we often feel dissatisfied, empty, stressed out, and pulled in too many directions. We seldom experience peace of mind, let alone the peace of God we're meant to have. We put our hopes in false values: money, power, sex and material comforts. Or we drop out under the influence of TV, drugs or alcohol. As a result, we often feel like failures -worthless and frustrated. We need to have a worthwhile value in life, something to live for, a sense of individuality and personhood, in order to become truly ourselves.

Remember that the candidates will not likely be as yet at ease with one another. They have spent the time before in silence and introspection among strangers. Do not assume a willingness as of yet to share at a deep feeling level; appeal more to the mind than the heart in this talk. A highly emotional talk with vivid witness may inhibit discussion and raise defenses rather than promote sharing at this point. A personal biography should be avoided, although examples from the speaker's life can make the theme more alive. The Rollo should be vigorous and dynamic, like a keynote address that starts the candidates thinking seriously about their lives. This is not the time for an emotional presentation which could frighten candidates rather than promote sharing at this point.

This talk does not have a specifically religious theme. God, Christ or the Holy Spirit do not need

to be mentioned. Rather, it should open people to better receive the next Rollo on Grace, and to prepare them to accept what is fundamental in being a Christian: a personal relationship with God. This talk does not make that point -it only stirs up the candidates' thinking so they are more receptive to it.

DISCUSSION AND RESPONSE

This is the time for sharing reactions and ideas generated by the talk. Remember that the candidates will not yet be comfortable with each other. Do not expect them to share at a deep emotional level this early in the weekend.

An activity often used following this discussion is asking each person (candidates and table leaders) to draw a time line of his or her life, showing significant highs and lows and the approximate dates of each. This can include religious growth as well as social, emotional and personal incidents. These can then be shared with others at the table with as much detail as the person wishes.

ROLLO #2: GRACE

The Spiritual Director is always accountable for the content of this talk, whether given personally or assigned to another, because it presents the essential theology of the Dias con Cristo. The person should obviously be someone who has experienced God's love in his or her own life and is willing to give examples which others can relate to. It is never the prerogative of the Rector/a to assign this talk without consultation with the Spiritual Director.

This talk responds to the first question of the previous talk, "Who Are We? ," by answering that Christians are people involved in a personal relationship with God and with each other. Being aware of God's love for us brings us to life and sustains that life in us.

There seem to be many ways to answer the question "What is a Christian?" For instance, "living a moral life," or "membership in a church," or "obedience to God." The Dias con Cristo movement says that the essential core of being a Christian is a personal and intimate relationship with God, which we call grace. Grace is God's reaching out to us in love, whether we think we deserve that or not.

Because God loves us, God has taken the initiative in establishing this relationship with us through Jesus Christ. Our response to God's reaching out (to God's grace) is the subject of the next talk, and these two talks are the essential ideas around which all the other talks revolve.

This Rollo should be a joyful proclamation of God's love and of God's desire to communicate with us. It is a powerful call to be aware of God's love and the ways God makes God's self known, such as in creation and the love of others for us. God is not a far-off God in some distant heaven keeping score of our sins. God is with us and can be known from within.

This Rollo is truly good news --a reminder that God really does love each one of us in very personal and creative ways. The next talk deals with how we respond to that love. This one concentrates solely on Grace: the ways God gives God's self to each of us, according to our unique needs.

Discuss the image of God as Father or Mother or friend who loves us with no strings attached. Give examples of what this might mean, such as realizing one's full potential, feeling peaceful, receiving answers to prayers, etc. Emphasize the image of God as caring, concerned, and involved--not a threatening judge or punisher who is distant and removed.

Describe what we mean by love. For example, love is actively wanting the very best for someone else. So God wants the best for us. No matter what we have done or how many times we have rejected or ignored God, God still reaches out to each of us wanting us to accept that love.

The objectives of this talk are: 1) to deepen in the candidates an awareness of essentials of what is fundamental for being a Christian (Grace) -and grace is therefore the central theme of the Dias con Cristo; 2) to proclaim that persons are called to union with God and that God alone can fill the void in the human soul. The whole historic existence of humankind is marked and oriented by this destiny: God is nearby and from within, for God is Love.

What is truly important, if we want to develop the theme of Christian conversion and committed

personal and social holiness, is the individual actualization of grace, on the level of concrete and personal needs. When God loves, God's love is truly creative; it is a love which truly places in each one the singular characteristics which make him a being loved in a unique way.

"He first loved us" (1 John 4:10). He loves me! This realization (and our response) is what is fundamental to being a Christian.

DISCUSSION AND RESPONSE

Each table group will use poster paper and compose a group picture or pictures that represent Grace in your life (collage).

ROLLO #3: FAITH AND PALANCA

The previous talk focuses on grace: God taking the initiative in reaching out to us with his love. This one deals with the human dimension of our relationship with God--the acceptance of his love. Some ideas here overlap with the next Rollo (Choice to be a Christian), but that's all right. Ideally, this one focuses more on the theological ideas of our response, while the next Rollo is oriented to the daily choices we have in living life.

Put simply, faith is the acceptance of God's plan in our lives.

Just as Abraham was called from his good and comfortable life to go to a new country he knew nothing about, so are Christians called to follow God's leading wherever it may take us. Sometimes we may be aware of a distant goal God has for us, such as a change in a career. Other times it means living one day at a time, loving God and others as best we can.

Why respond at all to God? The answer to this goes back to the first Rollo describing how we often feel lost, empty and lonely. Any number of negative feelings can motivate us to give up trying to be our own gods and instead respond to God's guidance and plan for our lives.

God does not force God's self on us. God loves us enough to give us the free choice of accepting God in our lives or not. God's grace and our free will work together. In fact, we need God's Grace in order to respond to his grace. That is, once we decide to accept God's gracious offer of love (pun intended), we find God's help is already strengthening us in our resolve to follow God's way.

Be prepared to give some personal examples of your own response to God's plan for ~ life: how you learned what that plan is and what you're doing about following it. These might include a major life change, or something smaller such as becoming a member of the Dias con Cristo team.

Faith is the acceptance of God's plan in our lives. We give ourselves in faith wholly and willingly to the Good News which is Christ.

To give this response of faith, God's grace is needed. Grace precedes the response of faith. God makes us capable of the response of faith. Each person, each thing, each event, each circumstance, is a call from God, a call to faith. This Dias con Cristo itself may be just such a call from God for you.

If it is true that "without me you can do nothing" (John 15:15), it is no less true that in him who is the source of my strength, I have strength for everything. (Phil 4:13). Thus the biblical insistence on the need and power of prayer. Prayer, based on the encounter and friendship with the living God, with Christ as friend, is a personal dialogue between friends. Many persons have accepted God's plan. There are communities of faith and prayer throughout the world. My response to God affects others.

Prayer can be mentioned here, even though it's the subject of Rollo #7. Part of accepting God's plan in our lives is having the communication lines open to learn what that plan is day by day.

The discussion of prayer is a natural lead-in to talking about PALANCA. Palanca is not a material thing, though we often associate the work with a neckpiece or a note. Palanca, strictly speaking, is a particular prayer or a sacrifice made by a Christian for some specific purpose. Palanca serves as a lever to open our hearts and minds to the Word of God.

Many people are praying and/or making sacrifices for this particular weekend. Some of these may be friends; others may live across the country and be known only through the palanca messages they send us.

The spiritual presence of these Christians should be communicated to the candidates, but without over-dramatization. On the contrary, it should be emphasized that it is normal for Christians to pray and sacrifice for each other.

This last point, about the prayer of the faith community, as well as the idea that the Dias con Cristo is a call from God, are especially important in this Rollo, because they are the bridge to PALANCA.

PALANCA should always be presented as a part of this talk, the key witness and example of the points made in this talk. It should be presented by the same person who gives this talk and not by people coming in who are not on the Team. The simple and key point is that PALANCA is the chief example of all that has been said in the FAITH Rollo, and is presented as a powerful and persuasive call from God through and in the community of faith.

The physical symbols of palanca--banners, posters, cards, gifts, etc.--are just that: symbols. The important message behind the symbols are the prayers and sacrifices made by others because they love us and want us to experience God's grace this weekend. These prayers and sacrifices are essential for the spiritual success of a Dias con Cristo weekend.

At the end of this Rollo, members of the cooks team bring in and read letters and posters from various parts of the country. Again, the point to be emphasized here is that many other people have themselves responded in faith to God's grace, and they are now loving us in the special ways described in the cards and posters. Mention also their own sponsors who are praying and sacrificing for the spiritual success of this weekend.

DISCUSSION AND RESPONSE

Discuss how your Faith has helped you through some uncomfortable times.

Discuss the meaning and experience of Palanca and its impact upon your faith.

ROLLO #4 "CHOICE TO BE A CHRISTIAN"

This talk is a witness about the living out of Christianity that has been described in the two previous Rollos on Grace and Faith. Faith is described as the acceptance of God's plan in our lives. This Rollo stresses that every Christian must make choices about how he or she lives that plan. This talk is important because it presents believing in Jesus as an adult choice, a choice the Christian keeps renewing all his or her life. Loving God is not an emotional high (though some may experience that), or a formal ritualism (though ritual may be very meaningful to some). Neither is religion to be used for any selfish purpose, socially or professionally.

Express the idea that, "Love is a decision." God wants us to love God and our neighbor as ourselves. The process starts with a conscious acceptance of God's grace in our lives --a decision. Someone once described it as "giving as much of yourself as you can, to as much of God as you know." This is a way of making choices which allows for constant growth. After choosing to love God in this way and experiencing God's grace in our lives, then we can choose to love others and ourselves in some kind of balanced way. This latter point often gets overlooked: most churches stress loving others but say little about the importance of loving oneself in a healthy, non-selfish way.

In this talk we are witnessing to the possibility of accepting and living God's saving plan. Living grace in a conscious growing and shared manner is authentic religion, different from selfish individualism or routine formalism, or from using religion for one's own purpose on the individual, professional or social plan. Christian life must be based on the new commandment of love; and religion must be presented as an expression of that love for God and neighbor. The Candidate should become aware of how accessible sanctity is, manifested and promoted by a solid and conscious choice of life.

This talk calls for the witness of someone who lives the message, someone who believes and not just makes believe. The message needs to be demonstrated that is not mere theory, but can be lived by all. A holy life is accessible to everyone; all it takes is a conscious choice about how one lives. "Whether you eat or drink, or whatever you do, do all to the glory of God." (I Cor 10:31).

DISCUSSION AND RESPONSE

How has making "the choice" made a difference in your life.

ROLLO #5 "OBSTACLES TO LIVING THE CHRISTIAN LIFE"

In this talk, the Spiritual Director, (or a Rollista appointed by the Spiritual Director in consultation with the Rector/a), presents sin from the viewpoint of the basic choice of what I will live for. Here sin is presented as something to be avoided. This is not a harangue on sin, nor a course in ascetical theology. The talk remains general and positive. It gives a view of grace from the viewpoint of sin, but really remains another look at grace itself.

In the euphoria which may be generated by the joyful proclamation in the previous Rollos, the candidates must be drawn back to reality. There is something which can destroy the vision of life so far presented: we can withdraw ourselves. After presenting the problem, it will be better to emphasize the grandeur of the leap, the nobility of faith, rather than the difficulty of the obstacles.

The purpose is to make the candidates aware that God's cause is their own, and that sin is human opposition to the realization in me of God's saving plan. Sin can be presented as all those individual or collective actions which, positively or negatively, are opposed to the carrying out of God's plan.

In general, this talk sees sin from the point of view as a reversal of one's fundamental option. The person who makes a fundamental option or life choice for the good, for God, is in that sense a good person. His or her perseverance in the good depends on not turning-around and knowingly rejecting the good that he or she lives for. For the person who becomes aware of Jesus and his message, the fundamental option is belief in Jesus and the living out of this belief by following the way of Jesus. Serious sin is a knowing decision to go back on this fundamental life choice. Growth is responding again and again to the call of the gospel and the new awareness of what following Jesus entails the cost of discipleship. The ultimate moral choice is whether I choose to be life-giving or destructive to other persons and to the situation in which I find myself in the world.

This Rollo is to present sin as a reality in the life of all Christians. The talk is general, not going into an enumeration of various sins. It should also be positive, giving constructive advice for faithfully living the Christian life, opening doors of hope, not despair.

Define sin as any attitude and activity which interferes with God's plan. Remind listeners of the choices we face daily, as described in the previous Rollo. Sin happens whenever we don't choose to follow God's will in our lives. This can be a deliberate choice to go against God's will, or simply an attitude of neglect or not caring about God's will. Sin is anything that puts distance in the relationship between us and God, or us and others. It's the opposite of loving God and others as ourselves. It is not simply a series of do's and don'ts.

Share personal examples of how it can be difficult to live the Christian life --ways in which you have failed to always love God, others and yourself. Share also the facts of forgiveness and reconciliation as you have experienced them. Stress God's continued, unending, undeserved love. No one is beyond God's forgiveness, even if they have turned away from him 70 times seven. This will point toward the Service of Reconciliation to be held at the end of the day.

You can also touch on ways to overcome sin, such as a daily discipline, a support group, church worship, etc., although these will also be covered in Rollos yet to come.

DISCUSSION AND RESPONSE

Make a clay object of an obstacle --past or present. Discuss it as you are making it. Save to share with the larger group later.

ROLLO #6: STUDY AND WAYS TO KNOW CHRIST

The purpose of this talk is to suggest ways in which we can (a) learn more about God and Christ, and (b) learn God's will for our lives. It focuses on loving God with our minds.

Learning about Christ and his will is a life-long endeavor. What satisfies us at age 20 will not satisfy at 50. Just as the serious tennis player constantly is learning more about the game, and the plumber keeps up on the latest techniques, so the Christian can always grow in his or her chosen way of life. We will never learn all there is to know about God.

Basically all knowledge about God and God's will for us comes from God himself. Some comes to us directly when we meditate or pray. What's necessary here is an attitude of open expectancy and patient listening. Jesus promised that when we really want to know his will and ask in confidence that he will respond. Many Christians don't seem to trust this, and because they never really expect God to give them direct guidance, they never receive it.

Other knowledge about God and his will comes indirectly, namely through others. The Bible is an obvious source of knowledge which has been channeled through God's followers. And this is still going on: Christians are still writing about what they have learned about God and the Christian life. Books and magazines are important sources of information for the modern Christian.

We also grow in our Christian walk when we talk and share and pray with other Christians. This can be effective when two people share one-on-one, as well as in a small prayer/study/support group. Some of this will be covered in a later Rollo.

Learning about God and knowing God's will for us are not ends in themselves. Rather, they become our motivation in living a Christian life. They also provide guidelines in reaching out to others and in bringing God's love to the rest of the world.

As in other Rollos, it's important that the speaker give personal examples of growth, of prayers answered, and of favorite learning methods. Mention the need for daily discipline and an honest desire to seek the truth, no matter where it may lead. This Rollo is important because without growth and nurture, our Christian commitment will wither and die.

Yesterday's Rollos presented the call of God to us, God's plan of salvation. Hopefully, these Rollos prepared the candidates to want to know better the Christ presented in the morning's chapel service. The goal of this talk is to suggest ways in which we can learn to know and recognize this marvelous Christ, so that our faith, our total choice may be more human and more conscious.

The chief purpose of this Rollo is to describe ways in which we come to better know Christ and his will for us in life. Those ways obviously include more than the mere study, dialogue, communication, listening, etc., as means to better know Christ and his will for me. They are not seen as ends in themselves; or simply as means to better know myself and others. The Rollo may be summarized with the first phrase of Jesus' commandment: "Love God with your whole mind."

Christians should adapt their life values to values of their faith. Study, reflection, education, dialogue, and the maturing in faith give us the ultimate reason for living. We want to study that we may be formed, through more and better information; that we might have a Christian form about us that reforms our mentality, conforms our life to God, and transforms everything around us, animating with a Christian spirit. This talk states that we must be open (1) to God, to know where God speaks and what God tells us; (2) to the world, to know and make ourselves sharers or our brothers' and sisters' situations; and (3) to ourselves, to know ourselves better and experience a constant interior renewal.

We want to teach how to discover God in all creation, through the Word of God, in the belief of the Church, and in every personal event of our lives. We wish to discern the voice of God in the signs of the times.

This talk should also stress the unique strength and value of group study and faith sharing, a point which will be emphasized again later. God speaks to us in the reality about us, and in the reality of our lives and the lives of our brothers and sisters. To open ourselves to learn and to respond, to pursue the hard work of intellectual interpersonal and religious growth: that is the goal of **STUDY AND WAYS TO KNOW CHRIST**.

DISCUSSION AND RESPONSE

What resources have helped you to know Christ better in your life?

ROLLO #7: PRAYER

"Love the Lord your God with all your heart, with all your soul, with all your strength, and with all you mind." (Luke 10:25-30). The previous Rollo covered loving God with our minds. This one will focus on loving God with our hearts and souls, through prayer.

Prayer is based on a friendship with God. It is not just a series of memorized prayers or formal written addresses to God (although those may be important parts). It is conversing with God, as a friend, about many things, and asking our friend for help.

We draw our inspiration to pray from Christ himself: He prayed, He taught us how to pray by praying, He insisted on the need for it, and He promised that prayer would be heard. Contrasting with purely humanitarian attitudes, the Dias con Cristo believes in prayer and in its power, and knows that the Heavenly Father gives the Spirit to those who ask. You may down play the "gender of God" debate, but acknowledge its existence. Many prefer "parent" instead of "father."

Describe how to pray and the elements of prayer. One possibility is to use the Lord's Prayer as a guide, (1) Praise and acknowledgment of God's reality and presence: "Our Father. , , Holy is your name," (2) Commitment to follow God: "Thy kingdom come, they will be done," (3) Requests: "Give us this day," (4) Confession: "Forgive us. .," (5) Strength and help: "Lead us not into temptation," (6) Praise: "For thine is the kingdom, , ,", This format covers all the major elements of prayer except thanksgiving: praise, confession, intercession, petition, and commitment,

Share how you pray personally. Stress the importance to think of God as accepting and forgiving. Thanksgiving is important, as is simply saying, "God, I love you", and listening-waiting for God's guidance. Share how you make prayer a regular part of your life. Give ideas for the beginner: set a regular time; have a place without distraction; have a comfortable place and relaxed body; take time to listen, etc.

The Cooks Team especially are the spiritual dynamo of the Dias con Cristo. They" are involved in prayer during each of the Rollos and at other times during the weekend. The candidates should be told about this spiritual force behind the Dias con Cristo.

In this way, the Team teaches how to pray by praying. And the most important thing is that each Team member and the Team as a whole should pray because they feel the need for prayer before, during and after the Dias con Cristo. The Team has to be a praying community from the outset.

This talk is very much a witness talk, and may be briefly summarized with the second phrase of Jesus' command: "Love God with all your heart." The whole point of Christianity is the Word of God become flesh, the word of God more and more becoming flesh in me. If I cannot listen to reality, I cannot listen to and respond to God whom I do not see.

This is not of course the first mention of prayer in the Dias con Cristo. The Rollo on FAITH, especially in the sections on PALANCA, stressed the biblical imperative of prayer for the

Christian.

At the Dias con Cristo, we stress, even insist on praying from the heart. We hope to orient the candidates to take full advantage of the inexhaustible wealth of communal and liturgical prayer; but we also understand that the value of liturgy can never, by itself, substitute for the value of prayer proceeding from a pure and simple heart.

Prayer is the principal supernatural means of success in the Dias con Cristo. The Christian community, or part of it, prays earnestly before and during the Dias con Cristo; in the same way, all Team members pray, relying on prayer at every moment of the Dias con Cristo, themselves being persons of prayer in their own lives.

DISCUSSION AND RESPONSE

After the Prayer Rollo, each candidate will spend a few minutes meditation on the following question: What situation in your life would you like your tablemates to pray about with you?

Then the entire table will find someplace to go together (outside, Chapel, Rollo Room, etc.)

In turn, each person from the table (including table leaders) will share a situation in his/her life about which he/she requests prayer. Table mates will pray silently or aloud (as each member chooses) about that situation. It is recommended that they sit or stand in a circle around the person and lay hands on the person, if they feel comfortable. Then the next person will share his/her situation and the group will pray, and so on. Each situation/prayer should take 3-5 minutes. Encourage brevity but be sensitive to the need of some candidates to talk.

The entire activity should take no more than 30-45 minutes.

Table leaders need to ensure that there is time for each person to share a situation and have prayers offered. Leave table leaders until last in case time runs out.

ROLLO #8: SACRAMENTS

The essential theologies of other Sacraments are included in other talks. This Rollo deals exclusively with the two great Sacraments of Baptism and Eucharist. It is, with GRACE, one of the most important theological talks of the Dias con Cristo.

This talk is not expected to be a learned theological treatise on sacramental theology. It does have a theological content that is proper to the Dias con Cristo. Rather than present a full sacramental theology, we choose to present only one aspect of sacraments: that they are means of union with Christ. Having opted to present one view of GRACE, namely as a personal and intimate relationship with God, we now choose to opt for one view of Sacraments as a means to union with Christ, and through him to relate intimately and personally with the Father.

The idea, of course, is not that we deny the other many legitimate theological views of Grace or Sacraments; it is simply that the weekend cannot be a total catechesis and must choose aspects of theology that are pertinent to the purpose and strategy of the Dias con Cristo process.

Attention, therefore, must be given to relate sacraments in general and particularly Baptism and Eucharist to the person of Christ. This Rollo emphasizes the personal relationship which is at the center of the Christian life, with emphasis on the Christ centered nature in this relationship.

Through the sacraments, a living, personal relationship with Christ is initiated, preserved, restored, increased and expressed by Christ's encounter with us, and by our increasingly committed and free response to him. Christ's approach and our response to him, his "gesture" of friendship and our "gesture" of acceptance, are made in community signs which describe and affect this increasingly fruitful and "grace-full" union with him.

Both Baptism and Eucharist should be presented within a healthy, non-vertical concept of both sacramentality and the Church. Christ is the sacrament of man's encounter with God. The Church and its action is but a continuation of the sacramental sign of Christ to humankind and to the world. The Church as a whole and each of its communities must strive to actualize the calling it has to be a "sacramental" sign of Christ within its society. There is no "zap" magic in sacraments; their power lies in the truthfulness of the community which celebrates them being in the process of becoming for others an encounter with Christ.

It is in this sense that the sacraments are sources of our life in Grace; a grace felt and lived within the context of a Christian community. The sacraments, rather than things received, are expressive actions of the living Lord. They consecrate the Christian for union with God and create communion between Christians. Each sacrament should be an existential encounter with both Christ and the Church community which signs his presence. Through the sacraments, Christ continues to bring about liberation of the person.

The talk has usually two major parts. The first part is a treatment of sacramentality and sacramental theology in the general way described above. The second part of the talk applies these themes of our union and encounter with Christ at some length to the two sacraments of Baptism and Eucharist.

The Baptism segment of the Rollo should present a positive theology of both adult and infant Baptism, placing both within the concept of the encounter of an individual with the living Christ embodied in the members of the Church. For infant Baptism, this encounter may especially be parents, family and sponsors. But in either case, it is Christ who reaches out to embrace and accept a person in Baptism.

The Eucharist segment of the talk should stress the need for our community to encounter Christ and to become his Body for the world. The Eucharist is the sacrament of love, of the personal encounter and communal encounter with Christ. It is, above all else, the sign of his giving of himself to each of us and to the world. In the Eucharist we not only remember the action of Christ at the Last Supper, but also pledge to make it a reality in our world. "This is my Body, given for you. Do this in memory of me." We not only accept this encounter with Christ, but we strive to become the broken Body of Christ for the world about us. This is our calling as Christian and as Church, a vocation which we proclaim and celebrate in the act of the Eucharist.

The presentation on the Eucharist is a critical point in the Dias con Cristo weekend, because it leads to the encounter of the candidates with Christ and with each other in the celebration of the liturgy which follows. It is important that the talk lead to this celebration and that the liturgy literally flow from it.

DISCUSSION AND RESPONSE

Celebration of the Eucharist.

Note: Respect the time allocated for this Rollo and Celebration of the Eucharist in the overall schedule. Experience has shown that this aspect of the weekend sometimes takes longer than expected.

ROLLO #9: CHRISTIAN RELATIONSHIPS

This talk is essentially a continuation of the Sacraments Rollo and takes its theme from that talk. It sees Christian relationships within the context of Eucharist: The incarnating (making present) of Christ for one another in a deeply personal and human way.

Some of the main elements include:

- (1) An acceptance of the others as a unique, lovable and unrepeatable child of God. The opposite of this is the effort to remold the other person into one's own likeness.
- (2) A desire and willingness to nurture the growth of the other person. The opposite is a selfish expectation that the other person will always meet one's own needs.
- (3) A willingness to be open and vulnerable about one's own life. The opposite is a person who is emotionally closed off and defensive.
- (4) A willingness to forgive the other person. The opposite is holding a grudge and keeping score of wrongs.

Three of these elements parallel the way God loves each of us: God accepts us, God nurtures our growth and God forgives us. As we experience that love, we are then more able to pass it on to others, whether a spouse or anyone else.

Stress that these four elements of love are not feelings or emotions. They are acts of the will which we can decide to do independent of our feelings. Loving others as ourselves is a life-long balancing act between putting the focus on the other person in the three ways mentioned above, and focusing on our own appropriate needs in a relationship.

DISCUSSION AND RESPONSE

How can we show acceptance, nurturing, openness, and forgiveness in relationships?

ROLLO #10: DIFFERENT GIFTS AND RESPONSIBILITIES

Conversion will not be complete if the candidates do not become aware that Christians, strengthened by love and their encounter with Christ, cannot live passively, but must pour out this love on others. This is the theme that unites this talk with the previous talks on Sacraments and Marriage. But at the same time, this talk completes the three messages of love that surround the Marriage and Sacraments talks. The three parts of Jesus' commandment of love, "Love God with your whole mind" (Study); "with your whole heart" (Prayer); "and with your whole strength" (Different gifts and responsibilities).

It is obvious that this talk, not Marriage, is really the key lay talk of the day. We are not trying to "act like Christians" but to "be Christians." Being Christians, if authentic, necessarily leads to Christian action.

We emphasize that this obligation comes from the very nature of being Christian. Being Christian unfolds in both a vertical relationship with God and a horizontal relationship with persons. "Love God with your whole mind, your whole heart, and your whole strength. And love your neighbor as yourself."

Our task consists in discovering the will of God for us, so that everything we do may be a manifestation and realization of God's love, according to the vocation to which each has been called.

The speaker must avoid the natural objection that we were not all born leaders. The proper function of this talk is to emphasize that each one, using all his or her talents (be they many or few) has a place in a world that must be reconstructed from its roots. The great Scriptural passage illustrating this message is, of course, St. Paul's Corinthians 12. This message about the different gifts within the Christian community must be translated to today's community of faith.

Here we proclaim that the transformation of the world, the building up of the Kingdom of God, depends on each one in particular. We are all responsible. This hope can only be realized by groups of people who put all their talents into play, empowered by the love of Christ, and at the service of others. We should present the proper style of a Christian leader: in Christ, through Christ and with Christ. Each one of us must "bloom where we are planted." "You have talents; you must make them bear fruit." Whoever wants to do so is a potential leader. Not all of us can do everything, but all can offer what we have, living out our Christian being to the fullest.

The great theme of this talk is the importance of each individual's unique gifts. Christians must be aware that they cannot love passively, but, strengthened by the love they receive from God, need to actively pass this love on to others.

We tend to think of "ministers" as those ordained for leadership in the organized church. Point out that ~ Christians are ministers by the fact of their Baptism. Loving our neighbors as ourselves means we minister to others and nurture their spiritual growth according to our talents and abilities.

The important Scriptural reference is I Corinthians 12, in which Paul points out the importance of all gifts in the Christian community. Each of us has a responsibility to build up the Kingdom of God according to our individual gifts.

This talk begins the final Projection phase of the weekend: that of going back into the world to live as Christians. We are not trying to "act like Christians," but to ~ Christians. Nor do we do good works in order to become Christian. Rather, our love for others flows naturally from the love we have received from God. Being Christian necessarily leads to Christian action. Some gifts are easily recognizable, while others may be known only to us. Not everyone is called to minister in the same way, but everyone is called to minister in ~ way.

As with other Rollos, it is important that you give examples from your own life of how you use some of your gifts in ministering to others. You can also give examples of other Christians, to give a sweeping view of the many ways that God's love can be shared: the office worker who takes five minutes to listen to someone's problems; the attorney who donates time for those who can't afford it; the candy- striper who helps in the hospital; the businessman who helps start a boys club. All gifts are important in the Kingdom of God!

Give suggestions about how the candidates can discover their own gifts: talents, skills, hobbies, interests, etc. Everyone has been gifted, even though they may not think so. No gift is unimportant, but each is crucial to the functioning of the whole body.

We have an enjoyable and uplifting time together on a Dias con Cristo weekend. But that's not the purpose of the weekend. The purpose is for all of us to go back into our daily lives with an awareness of our unique gifts and talents and a decision to use those in ways that spread God's love.

This talk serves as a transition toward the candidates taking over the Dias con Cristo and the Team's receding in leadership as the workshops begin and the candidates prepare to consider their environments and ask what must be done. This Rollo itself introduces the Workshops.

DISCUSSION AND RESPONSE

Usually an opportunity is given to the candidates to attempt to express themselves in different media: Art, Music, Drama, and Prayer (or Liturgy). These are not meant to be rigid categories and others may well serve better. The products of the workshops are usually part of the evening program.

The WORKSHOPS are a definite and serious teaching method. The directed action of the team leads individuals to realize their own unique potential as Christians, to do their own acting and leading.

The Rector/a and Table Leaders should be so well prepared that their attitude of confidence infects the workshop. Art obviously has to be prepared with materials of some kind, possible props for drama, but the final decision of what to do should come from the candidates. Leaders should go prepared to accept whatever the workshop comes up with, not with a decision already

made.

After candidates choose or are assigned workshop areas, each workshop leader gives a short introduction, explaining the idea of giving back to the larger community their own talents and efforts as a lovingly prepared gift.

It is vital for the leader to enter into this especially at the beginning. It is only through team enthusiasm and guidance that the workshop will form a working productive community. It isn't hard or mysterious; it means believing in the group as human beings and letting them get ideas and put them into action. It also means giving them undivided attention. Leaders should not leave the workshop at all until it is well on its way to completion.

ROLLO #11 CHRISTIANIZING OUR ENVIRONMENT

This talk is a witness to an involvement in the world, in the "secular domain," not to Church centered activity which will be the burden of the next talk. Although it is primarily a witness talk, it carries with it an exhortation to action.

In order to strengthen the candidates' choice, we speak of their insertion into the world. In this last phase of the weekend, we give attention to the different fields in which their activities may develop, so that they may be truly a ferment for a better world.

The objectives of this talk are: to present, analyze and evaluate the life situations of the candidates, and to commit them to a Christian transformation; to emphasize that we are not speaking of hating the world and escaping or defending ourselves from it, but of winning it over for God; to propose to the candidates what our attitude should be: openness to others, awareness that it is unrealistic to want to change all the structures; be oneself; make clear that the tactics we follow conform to the Gospel. The point is to begin with oneself, to reach others, and finally to reach the whole environment.

This presentation can be done as a panel of people who have something to say about their involvement in the world. It could include previous speakers who have given some witness about their Christian life during their Rollos. The focus is on how we as Christians influence the secular world, the various people and the situations with which we come in contact on a regular basis. Some of the ideas in this talk may overlap those in the previous one (Different Gifts and Responsibilities).

The candidates are asked to look at the environments they left at home in the light of their relationship with God. They need to act effectively to bring others to God and to make their world more Christian. Obviously this process begins with changing oneself, one of the pervading themes of the weekend.

The second step is to consider how we help others become more Christian. It helps to be aware of the various kinds of commitment (or lack of it) that already exist in others: from those who are fully committed and trying to follow God's will in their lives, to those who actively reject any belief in Christ. In between are many types of sincere or insincere people, active or inactive, who call themselves Christians.

One temptation following an important religious experience (like a Dias con Cristo weekend) is to become obnoxious in telling others about it. Emphasize that we need to be sensitive to others and their needs. As we listen to others and understand them, they will sense our love and be more open to our sharing the Good News about Christ with them.

The key to environmental transformation is the action of groups of Christians deepening their own life in Christ and then penetrating situations from within their values. More about support groups will be discussed in Rollo #13, but the value of such a group can be mentioned here.

Include practical tips about loving people. Mention the importance of just listening and

understanding people as a powerful way of loving them. We don't need to agree with them or their values in order to accept them as persons. Give examples, if possible, to illustrate the ways that people and situations have been changed. The point is to start with oneself, to reach others, and, finally, to influence the whole environment.

DISCUSSION AND RESPONSE

How can a Christian reach out to others and share his or her faith in an appropriate and effective manner?

ROLLO #12: CHRISTIAN COMMUNITY IN ACTION

This talk focuses on the Church and our involvement in the Church. It is tempting for some to want to go it alone: “Salvation is between God and me: I don’t need people.” That attitude is a contradiction of the Christian life, which involves more than just individual salvation. It is about changing the world, and this is always done more effectively by a group than an individual.

Another danger is that the Dias con Cristo movement becomes a person’s “church.” We do indeed continue in a community with support or apoyo groups and Ultreyas (covered in next rollo), but one of the main purposes of Dias con Cristo is to help Christians be a leavening in their own parish churches.

A healthy parish church has two main characteristics. The first is that of being a haven for those who need rest, refreshment and renewal. It serves as a hospital for those who need forgiveness and healing. The “community” aspect means we are communal, which is also related to communication. It is a place we gather for communal worship. It also includes things like study groups where we can increase our knowledge of God and God’s world. It includes prayer groups where God’s power is focused through those who open themselves to God’s guidance. It can also include strictly social functions for members to enjoy each other’s company.

The second characteristic of a healthy church is involvement in reaching out to others in order to bring them into a relationship with God. This means becoming involved in the world’s suffering in ways that make it a better place to live. It energizes us to go out into our individual environments to love and serve others.

Some churches tend to emphasize one of these aspects to the exclusion of the other. They become merely comfortable rest stops with no concern for the rest of the world. Or else they are totally socially oriented with no nurturing of individual souls. Point out how both aspects are important for a parish to be healthy.

Remind the candidates that their church at home will be the same as when they left. If it was satisfying and fulfilling, they will still have that support available. Their Dias con Cristo experience will have simply added a new dimension to their Christian walk.

If they are not satisfied with their present church environment, they may have some difficulty continuing to worship there after experiencing an exciting and love-filled weekend at Dias con Cristo. They may be tempted to share their experience in ways which can alienate others. Some Cursillistas even erroneously imply that the Dias con Cristo way is the only way to be Christian!

Part of being leaven is being loving and sensitive to others who may be very satisfied with their Christian life. We can be influential in many ways a church, but only if we approach it prayerfully and with love and respect for others.

Give examples from your personal experience of churches wherein you have been both nourished in your own soul and energized to go out into the world.

This is, of course, not the first time that the concept of Church has been mentioned in the Rollos.

The speaker should remind the candidates of the other models of Church already presented: the model of the Church as a prayer in the talk of FAITH and PRAYER; the model of the Church as sacrament in the talk of SACRAMENTS; the model of the Church as reconciler in the SERVICE OF RECONCILIATION. This Rollo specifically centers on the model of Church as service to others.

We should witness in this talk to a living experience that we neither make the pilgrimage alone, nor should we. God did not create us for life in isolation, but for formation of community. Without a community spirit there is no true Christian life.

It is necessary that this talk present Church as a community of meaning and concern, a dynamic movement within humanity and within local situations. It must face the candidates with individual and group decisions about the task before us.

DISCUSSION AND RESPONSE

How can your God-given talents be used in continuing Christ's work through God's church?

SERMON ON THE AMOUNT

The donation talk shall be given by someone appointed by the Board of Directors, with the advice and counsel of the Core Team. It must be given by someone who is familiar with the financial picture of the Secretariat.

The purpose of this talk is the explanation to candidates how Tres Dias is financed, and give them the opportunity to contribute to future weekends.

DISCUSSION AND RESPONSE

After 'Sermon on the Amount', pass out pre-addressed envelopes.

ROLLO #13: RESPONSIBILITY FOR INDIVIDUAL DECISIONS

This Rollo, usually given by the Rector and Rectora, is often given in the Chapel, allowing time for the Rollo Room to be cleaned up by outside volunteers.

Part of the purpose of this talk is a summary of the entire weekend, referring back to individual Rollos and quoting them in whatever way may be helpful. Point out the flow of the weekend, and how the various themes of the Rollos tie together to paint a picture of the Christian life.

The weekend is not intended to be just an enjoyable experience. Point out the connection between the past three days and the "Fourth Day". If Christianity is not lived in community, it is not really lived. Every Christian must share the Christianity he or she has experienced. In addition to one's home church, the Dias con Cristo movement offers two concrete means of continuing support: the Support or Apoyo group and the Ultreya.

The small Apoyo Group has several purposes: to further the convention and Christian maturity of each member; to help them become the Church in the world; and to join the members in friendship through Christ's love.

There is a format for such groups centered on questions which each member answers, but some groups may work out their own design which works better for them. However, the concentration is on the following areas: prayer for the Holy Spirit's presence; questions about each member's relationship to God during the previous week; sharing the results of study; sharing the results of efforts to love others; and sharing concrete plans for the coming week,

The members are asked to agree to: regular meetings; high priority in each member's life; sincere desire to be open and honest with each other; and keeping in confidence what is discussed. Such a loving support group becomes a Christian community, which affects the world.

The other means of continuing support is the monthly Ultreya, which has the same purposes as

the smaller support group, only designed for the larger community. Usually the Ultreya includes a talk on a spiritual topic, small discussion groups and time for social fellowship.

Emphasize that the Dias con Cristo weekend is not an end in itself. It is meant as a booster for our Christian development. After we leave the mountain-top experience of joy in a loving fellowship, the Dias con Cristo Fourth Day programs provide the help we need in continuing our walk. Such development always focuses in two directions: love of God and following God's will; and loving our neighbor as ourselves. Having received God's love and grace, we are to permeate and transform the world, just as leaven does in bread dough.

When the new Cursillista sees the world in which he or she must build Christianity, he should seek and find means that will support him in what might otherwise be a frustrating and shallow experience. This talk is really a resume of the whole Dias con Cristo and should point to some real and concrete means of support.

We strive to live a life based on faith (we believe what God has revealed because we trust God); on hope (certainty of Christ's lordship, who communicates his strength to us), and on love (loving God and neighbor "with all your mind, with all your heart, and with all your strength").

This talk is a testimonial, incisive and enthusiastic. It is one of hope, that proposes concrete occasions to help us facilitate the realization of our commitment to Christ and to the service of others.

Share your own experiences in small Apoyo Groups and Ultreyas and how such programs have helped in your Christian growth. The new Cursillistas need the assurance that they will not be left to their own devices following the weekend. Ongoing help is available; their responsibility is to take advantage of it.

DISCUSSION AND RESPONSE:

This is designed to allow the new Cursillistas, not the team, to express their feelings about the weekend and where it is leading them. Two questions are primary and should be posed to the Cursillistas: (1) What did I get from the weekend? and, (2) What do I plan to do with it? It is important that this does not develop into a "thank you" session. The Team is not here to be thanked, but to live out their own Christian commitment. The Team may share if time permits.

TIPS FOR PREPARATION OF A ROLLO

Pray!

Decide whether you want to use the lectern or walk about.

Become familiar with the use of the microphone, if you need it.

Start preparation early.

Find an attention-getter to start.

Work in some humor if you can.

Acknowledging nervousness may help.

Make an outline of what you want to say.

Look at the guidelines for your particular Rollo - what it is to accomplish.

Talk with others who have given Rollos.

Use your personal experience in the Rollo.

The Rollos are designed to build on the previous Rollos.

Look at the guidelines for the Rollos who are to come before yours and bridge between your

Rollo and the prior and subsequent Rollos.

Get prayer support/person to talk with you about your ideas and who will act as a practice audience.

Practice your Rollo out loud.

Digest what you want to say, then write it out.

Tape record your delivery and listen to how it sounds.

Time your Rollo, trying to practice it as it will be given.

Research for the Rollo, using books, concordance.

If you choose scriptures, list them - you may also want to hand out the scriptures (maybe laminate them).

You may want to incorporate music. If you do, check with the music director. Be sure no one else is using that same music in theirs.

You may want to use visual aids. If so, get them ready ahead.

You may want to tell the audience something special about yourself.

You may want to use a costume or include a trick.

Don't forget your time limit!!

You may want to ask the rector/a to time you, perhaps by holding up fingers showing how many minutes left.

Pick out a friendly face to calm you, but remember to talk to everyone in the audience.

If you feel nervous, practice deep breathing.

Allow yourself to feel support from your table.

Allow the Holy Spirit to guide your words (but still prepare).

When you are done, stop.

**DISCUSSION QUESTIONS/ACTIVITIES
at the End of the Rollos**

- Rollo #1 Using the grid sheet, make a “lifeline” of important events in your life that you wish to share with your table.
- Rollo #2 Use poster paper and compose a group picture or pictures that represent Grace in your life (collage).
- Rollo #3 Discuss how your faith has helped you through some uncomfortable times.
- Rollo #4 How has making “the choice” made a difference in your life.
- Rollo #5 Make a clay object of an obstacle - past or present. Discuss as you are making it.
- Rollo #6 Describe how you have come to know Christ better in your life.
- Rollo #7: What situation in your life would you like your tablemates to pray about?
Activity:
- After prayer Rollo, each candidate will spend a few minutes meditating on the above question.
 - Then entire table will find someplace to go apart together (outside, chapel, Rollo room, etc.)
 - In turn, each person from table (including table leaders) will share a situation in his/her life about which he/she requests prayer. Tablemates will pray silently or aloud (as each member chooses) about that situation. It is recommended that they sit or stand in a circle around the person and lay hands on the person if they feel comfortable. Then the next person will share his/her situation and the group will pray, and so on. Each situation/prayer time should take 3-5 minutes.
 - The entire activity should take about 35-40 minutes.
 - Table leaders need to ensure that there is time for each person to share a situation and have prayers offered. Leave table leaders until last in case time runs out.
 - It would be good to take a break after this activity to give people time alone to reflect on the experience or possibly compose themselves.
- Rollo #8: Eucharist following Rollo.
- Rollo #9: How can we show acceptance, nurturing, openness, and forgiveness in

relationships?

Rollo #10: (explain and start workshops)

Rollo #11: How can a Christian reach out to others and share his or her faith in an appropriate and effective manner?

Rollo #12: How can your God-given talents be used in continuing Christ's work through God's church?

Rollo #13: Candidates share in the chapel, then Team may share if time allows.

WHAT ARE THE FUNCTIONS OF THE TABLE LEADER

In order to facilitate a spirit of sharing, promote an attitude of community, and open the doors of friendship, the Candidates are divided into small table Groups, for which Team members are responsible. These groups should usually number eight, with six Candidates and two Team members. A normal Dias con Cristo of 36 Candidates should have six table groups. The Rector, Rectora and Spiritual Directors are not assigned to any tables.

The Dias con Cristo team is a Christian community in action. Each member of the community has an important role to play, but no one is more important to the candidate than his or her table leaders. The table leader has daily, direct contact with the people at the table. An attitude of loving concern greatly affects the impression they form of Dias con Cristo.

Like every other Team member, the Table Leaders is there to SERVE the candidates. The welfare of the people at the table must be the first concern at all times.

Be aware that, as a Table Leader, you represent the Christian community. If valuable transforming interaction is to happen among you, it must happen in an atmosphere of acceptance and forgiveness. You can express these qualities (non-condescendingly and well), simply by showing real caring for the people at your table.

What talents should you expect to bring to the table? You merely need:

1. sensitivity to overt and covert happenings,
2. openness,
3. vulnerability,
4. competency in active listening,
5. empathy,
6. good communication skills, and
7. the ability to engage in multiple relationships at multiple levels.

Relating To the People In Your Care

Be friendly and available to all of the people at your table. It is only human to find some individuals more attractive than others, but it is your duty as a Table Leader to make each person at the table feel that you are there to serve him or her and that you are sincerely interested in his or her welfare.

Be yourself! The candidates may be ill at ease, especially the first day, but they will usually relax if they see that you are natural and genuine.

Don't create problems. It is one thing to be available to a person who needs you. It is very different to create a problem because of your own need to play amateur counselor.

Remember that the lord has a unique gift or message for each person who makes the Dias con Cristo. Don't expect everyone to respond the same way you did. Allow each person the

freedom to be completely himself or herself. Allow the Lord to work in God's own way, trust God to bring each person to God's self. The candidate that you worry about, the one who "doesn't seem to be responding the right way", may be deeply touched by the Lord's love, so deeply touched that he or she simply does not show it in the same way that others do.

Work At the Table

Think about some "open questions" that you can use to start discussion. An open question usually begins with "what" or "how". Try to avoid questions that can be answered by a simple "yes" or "no". They just don't lead anywhere (Example: You say, "Do you think it is important to lead a Christian life?" Someone obligingly says, "yes, it's very important." Everyone nods wisely and there you are in dead silence.)

Take good notes as the Rollos are given. This is beneficial in two ways. Your own notes help you to get good discussion started. And, if the candidates see you taking notes, they may follow suit and then they have more to work from for discussion.

Participate in the discussions, but don't dominate them. If the table gets too far off the subject, and if it seems to be a dead end, lead them back by asking an open question relating to some major point of the Rollo.

If one person seems to dominate the discussion, try to get others to participate by directing questions at them. ("How do the rest of you feel about that?" "I'd like to hear what some of the others think about that".)

Some people are comfortable being silent. Don't push people unnecessarily. But be alert for the person who would like to talk and can't quite seem to get started. Ask an open question and look directly at him or her. Pause. Don't turn away. Sometimes that is all the encouragement he or she needs.

Encourage the people to change places at the table during the day. Sit next to different people. If someone is silent, even well into the second day, be sure to sit next to him or her. Your presence nearby may be the help he or she needs to begin to participate.

Don't let the table work back up. It is important that the candidates not feel pressured. Many people feel upset if they think they are not doing what they should. Don't skip posters unnecessarily, because they are a valuable learning tool, but don't let them become a source of frustration either. Use your good judgment to decide when discussion is more important than switching over to poster work.

If you are pressed for time, consider a collage. They usually go together faster than a poster.

Get different people to work on the poster each time, so that everyone has a chance to participate. If there is someone at the table with real artistic talent, there is a danger that he or she will wind up doing all the posters. Take action to avoid this.

Be a real participant. Don't sit back if you have something to say or an idea for a poster. Present posters with the group if the table members want you to. But don't dominate the show. This isn't your Dias con Cristo.

Serving the New Cursillistas

Try to stay at your table. Never leave it unnecessarily. If you have to leave, ask the Rector or Rectora to have someone sit in for you while you are gone.

Sit with different people at each meal. Do not sit with team members.

Watch for special needs. The kitchen can't handle all requests, but if someone forgot medicine or something vital, they can usually arrange to have it delivered.

Pray for the people at your table before and during the Dias con Cristo. Offer your work for their benefit.

Your Relationship To The Rest Of The Team

Facilitate access to the Spiritual Directors. Don't try to solve spiritual problems yourself. Make sure that the candidates know that the Spiritual Directors are there to SERVE also.

Direct any unusual requests to the Rector and Rectora.

Don't hesitate to let the candidates know that the Cooks are the spiritual dynamos of the Dias con Cristo, and that you depend on their prayer and palanca as much as you depend on their food (if not more).

Getting To Know Co-Table Leaders

Knowing well and depending on Co-Table Leaders is essential. At team meetings, Co-Table Leaders may be paired up for any of the following:

1. Sharing life stories and experiences.
2. Sharing of expectations, hopes and anxieties about the approaching Dias con Cristo. DARE TO BE VULNERABLE.
3. Sharing a meal together.
4. Sharing of past Cursillo/Tres Dias/Dias con Cristo experiences.
5. Sharing of spiritual experiences. Consider using the spiritual graph or life graph as a tool.

Varying Roles for Table Leaders

The table experience is three-fold. intellectual, emotional and spiritual. One Table Leader cannot be assigned to one area: a Table Leader must be functional in all three areas and must be able to play many roles. Some of the roles are:

1. Sharer
2. Role Model
3. Clarifier/Interpreter
4. Cheerleader
5. Connector
6. Mediator
7. Confronter
8. Spiritual Facilitator

Tips for Being a Table Leader

Listen carefully; don't discount a person's feelings by telling them that they don't feel as they say

they do.

Don't dominate.

Don't be argumentative.

Allow person to say something tangential, but guide discussion back to the topic for discussion; can use "really"; wait for a person to take a breath, and then step in and redirect.

If there is some silence at the table, don't feel uncomfortable, let it be; silence is golden many times.

Teamwork with the other table leader.

Set ground rules for discussion, i.e., confidentiality of what is said at the table, that no one has to talk if they do not want to, etc.

Remember that people process at different speeds.

Remember, you are a "caregiver", not a "curegiver".

Watch participants' body language.

To a quiet person, you might ask, "Fred, how do you feel?"

You don't have to handle everything on your own; get help from the Spiritual Directors for the special needs of some personalities.

If needed, ask the Spiritual director to sit in for you to create a link with a troubled person.

WHAT ARE THE FUNCTIONS OF THE MUSIC DIRECTOR?

Music serves many purposes in the Dias con Cristo experience. It inspires, calms, excites, and instructs. The Music Director plans the music for Team meetings, the Dias con Cristo weekend and the Welcome Home Ultreya. There is usually a theme song chosen especially for each Dias con Cristo. Songs are used for recreational exercise breaks. They are sometimes used as finales to Rollos and are frequently woven through the Chapel Services. Music is used before meals or Rollo room sessions as rallying technique.

1. In choosing songs for the weekend, the Music Directors must take into account:
2. The preference of the Core Team including Rector, Rectora, Head Cooks, Music Directors and Spiritual Directors,
3. The flow of the Weekend including the daily theme, the phase and the messages of the Rollos,
4. The talents and preferences of Team members and Candidates,
5. Unique events and circumstances of the particular Dias con Cristo weekend, and
6. Board policy against copyright infringement.

The Music Director(s) form a music team from interested team members. While it is the responsibility of the music Director to select and lead or conduct songs, the music team must engage participants in the musical experience. It is critical, however, to respect the authority of the conductor in song selection, rhythm, verses and other aspects of the Dias con Cristo.

WHAT ARE THE FUNCTIONS AND MESSAGES OF THE CHAPEL SERVICES?

The Chapel Services are an integral and essential part of the whole Dias con Cristo experience. They compliment the talks, and with them, form the total message of the weekend. Yet, they have a unity of their own within the total Dias con Cristo. They are linked and interdependent on one another.

The Chapel Services are aids for the candidates' personal reflection. The thrust of the services ought to be to initiate serious and prayerful reflection. The emphasis should be on helping the candidates get in touch with themselves and with Christ at a particular point within the four phases of Dias con Cristo: PREPARATION, PROCLAMATION, CONVERSION AND PROJECTION. The purpose is to help the candidates come to a better self-awareness of their relationship with God.

The Chapel Services are not primarily content oriented. They seek to raise gently, yet firmly, questions appropriate to the participants' personal growth. They are not intended to disturb or convict the participants. Yet, the style is persuasive, natural, profound, and simple, as the Lord would do it.

The source of each Chapel Service is the Word of God. The candidates are invited to listen anew to the Living Word of God. We set an atmosphere in which the full force of the inspired Word can touch their lives.

The Dias con Cristo tries to set a pattern for the rest of our lives. This is especially true in regard to the Chapel Services. They try to set a pattern for our continued reflection on the Word of God. They will do so only if they give evidence of a deep reverence for the Scriptures and of the kind of reflection we might be expected to continue on our own. The Chapel Services ought to be: 1) based on the Word of God; 2) searching, yet simple; 3) initiators of personal reflection.

All chapel services are prepared and conducted under the direction of the Spiritual Directors

CHAPEL SERVICE # 1

Know Yourself Retreat (Night of Silence – La Noche Negra)

This service prepares the candidates for the Night of Silence. The message of this service should come across loud and clear. In our aloneness and anxiety, we are called to **believe in** the Good News that the Father calls each one of us, forgives us, accepts us, and loves us. And what happens among us these few days depends to a large extent upon that faith. There is no easy recipe for Christian community. What will happen to us depends on our faith and on the Spirit working in and through a group of believers.

This chapel begins the first phase of the Dias con Cristo weekend. This is the preparation of the candidates to listen and accept the good news that will be proclaimed. Persons should enter within themselves, facing their own reality, so different and distant perhaps from what they seem to others, and dispose themselves to

want to find a solution to their problems.

The key ideas here are: why we have come to the Dias con Cristo weekend, what we are here for, and in what state of mind we have come.

Text: Jesus Invites Peter to Walk to Him on the Water (Matt. 14:22-33)

Some of the candidates are unsure of what is coming. Others are already quite excited. Others will not have left their worries at home. All of them face a somewhat unknown experience like this with their usual personality styles and coping skills.

Team participants will identify some of those uncertainties that they found in themselves and by sharing those uncertainties (willing to get out of the boat, afraid to get out of the boat, watch others go first) will encourage candidates to take some risks, to *get out of the boat*, and to experience Christ in a hopefully fuller degree.

The following is a possible printout for the candidates to take back to their dorm after this chapel:

THE EVENING OF SILENCE

This evening of silence is designed to give you some personal space so that you can reflect on your hopes for this weekend experience. It is not the stringent monastic silence you may have heard of, and there is no need to resort to hand gestures if there is a need to communicate with those around you. Rather, we just ask you to respect personal space, yours and that of others around you, minimizing further conversation this evening.

The following questions may serve to get you thinking about some things – in case your brain is not already way ahead of this paper.

So, I have some personal space.

What do I do with it? Pray?
 Meditate?
 Reflect?
 Fantasize?

Am I comfortable here? Why or why not?

If this boat of mine represents keeping me safe, what do I protect the most: my ideas, my feelings about myself or others, or my memories?

Am I a risk taker? Is being here really taking a risk?

Or, is being here simply something a little unknown that makes me uncomfortable?

Do I find it downright exciting?

What is my style for getting out of the boat?

Can I increase my commitment to participate fully in this weekend?

CHAPEL SERVICE #2

Three Glances of Christ

This is the morning Chapel Service of the first day, during which the message of salvation will be proclaimed. It must give the candidates the final impulse to open to the good news that will be witnessed this day. Its purpose is to make us aware of the great responsibility we have been given in being free to choose to open or close ourselves to Christ, since he will not force anyone. For this purpose, we usually present three glances of Jesus at the rich man (Mark 10;17-23); at Judas (John 13:21-30) and at Peter (Luke 22:54-62).

We want the candidates to be open to the message of the day and of the whole *Dias con Cristo*. Christ is presented as the possibility and the future of mankind. It prepares for the first great encounter with the Lord after the Rollo "Choice to be a Christian". After this encounter with him, my tomorrow can be different. The candidates are invited to define their attitude before Christ who looks at each by asking themselves how Christ sees them now.

Meditations on other Spiritual passages may be preferred (e.g., Hebrews 10 and 11, on Abraham's call to faith; or Romans 4:18-5:12). In any event, a meditation asking for faith that brings salvation is the idea. Again, it must be stressed that we are already forgiven and reconciled; we have but to accept forgiveness and love in faith. In a sense, our greatest task is forgiving ourselves, believing that we are forgivable and loveable. This leads toward the talks on "Who are We?", "Grace", "Choice to be a Christian" and the "Service of Reconciliation". The emphasis is on a Proclamation of the Good News is such a way that it will lead to conversion, a change of our minds and hearts, and really coming to belief, or coming to belief again.

CHAPEL SERVICE #3

Service of Reconciliation

The Spiritual Director is responsible, with assistance, for organizing this service. It should consist of scripture readings, prayers, and a powerful message on the theme of Reconciliation. It closes the day of Proclamation and fittingly follows the Rollo on "Obstacles to Living the Christian Life". It may be para-liturgical involving a non-sacramental sign of repentance or conversion (past weekends have used washing of feet, destroying or papers on which we listed our sins, etc.) Or it may be truly a liturgical service and involve some from of the Sacrament of Reconciliation.

The message should present reconciliation as part of the core of Jesus' preaching. "The right time is now; the Kingdom of God is here. Turn away from your sins and believe in the Good News." (Mark 1:15). Reconciliation is at the heart of Christian religion. He came to reconcile all things to himself and in himself to the Father. If Christianity is to say anything to modern people, it must say that they are not alone, that they are accepted by God and others. It must breach the gaps and fill the vacuums in life. Religion must offer people a way to be tied back to themselves, tied back to God who transcends the limitation of space and time, who speaks to humanity, and gives ultimate meaning to our lives, who is accessible through prayer, ritual and the happenings of life. "Religion" comes from a word meaning "to tie back", "to reconcile",

religare. The message must stress the power and the responsibility of the individual Christian and of the community of believers to reconcile the world. It is a call to converse, not only with God, but to each other.

This service may use a variety of methods to bring the powerful message of Reconciliation and follows through on the ‘Obstacles’ Rollo. The attempt is to celebrate what is happening on the Dias con Cristo weekend: people beginning to open up to each other, to the “Good News”, to repentance, to belief. It sets a tone for the phase of the Dias con Cristo called “Conversion”.

Having heard of God’s love and forgiveness, this service seeks to offer participants the opportunity to seek forgiveness and reconciliation with God and to affirm the truth of God’s forgiving love. The service should provide an opportunity for individuals to reflect upon their past and to declare one thing for which they seek forgiveness. There should be some experience with demonstrates and affirms that the person is forgiven by God.

The mood of this service should be reflective and quiet, with the use of music, scriptures, prayers and other acts of worship suitable to the spirit of reconciliation, confession and forgiveness. The service should seek to provide an opportunity for the individual to focus upon one sin, failure, or action for which he/she wishes to seek forgiveness and reconciliation.

The Christian faith and experience focuses upon the Cross as both the means and symbol of God’s forgiveness through Christ. More than words and theological interpretation, the remembrance of the events brought on by Jesus’ willingness to be crucified for the forgiveness of the sins of the whole world speaks to the people of all times and places. It is suggested that the liturgy for this service center upon a remembrance and representation of the crucifixion of Christ, with the connection of Christ’s death being the means through which we are forgiven.

Several methods of portrayal of the Crucifixion have been used effectively. One has been to bring the Christ figure into the chapel (either as a mime or as a person dressed as Jesus) and to crucify the character on the cross. Following the crucifixion, characters representing the persons who shared in the guilt of crucifying Jesus speak to the character, conveying that they are responsible and seeking forgiveness for their sin. Following this, candidates and team members may be instructed to come forward and write their sins upon the blackboard, which is followed by the “resurrected” Jesus wiping away the sins.

A variation of this has been to represent the Crucifixion in a dramatic, stylized form through the use of mimes and readers reflecting upon the events and inviting the worshipers to seek forgiveness. Another form has used the traditional “Way of the Cross” liturgy, either re-enacting the stations of the cross, or reading portions of the stations and reflecting upon their contemporary meaning to us.

There should always be an opportunity during or after this service for private conference with the Spiritual Directors.

CHAPEL SERVICE #4

Figure of Christ

This service is designed to stress God's love for us in the person of Jesus Christ. It presents Christ as human, as our personal Savior, and stresses His Love and warmth for us. The theme of our love for one another will be the idea of the meditation that concludes the day and prepares for the Agape.

At this point the candidates are realizing that the only real solution for their lives lies in God: God who saves us in and through Christ. We enter fully into the Conversion phase of the *Dias con Cristo*. How should we see Christ? This is the question aroused and answered by this Chapel Service.

The purpose here is to present Christ, the revelation of the Father, as perfect man and perfect God. Perfect man, with everything proper to a man, like us in every way except sin. Perfect God, with all the attributes of God. Our liberator and savior, for he has come to give the solution to mankind's problems, and succeeds in that mission.

Virtually committed to each of us, in him God and man meet each other. Because he is human, he can understand me; because he is God, he has the power to heal my ills. We want to recognize Christ, the anointed of the Father, to facilitate our encounter with God. The weakness of Christianity is that too many Christians do not recognize Christ. We want to present to the candidates a dynamic, living Christ, whom they can love and accept, who remains among us in the community of men and women in a dynamic process.

It seems most important that the humanity of Jesus really be clearly highlighted in this chapel service. His human personality, his continued presence among us is a continuing problem for many Christians.

CHAPEL SERVICE #5 Message of Christ

This message of Hope comes in the last phase of the *Dias con Cristo*: The projection of the Cursillistas into the world. The theme of this Chapel Service can be summarized in these concepts: how Christ wants me to live in the world; and the evangelizing and leavening of society with the Christian spirit.

The principal Scripture for this meditation is John 15:1-17. We are called upon, not only to have hope ourselves, but to bring hope to our world. "I appointed you to go and bear fruit, the kind of fruit that endures." "Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me." (John 15) If the call of Christ is personal, the response must also be personal. We emphasize that our personal vocation does not end in ourselves, but should be lived in the world. We underline that we are responsible for those associated with us; and we observe that the progressive conversion and projection into the world must be done communally, in and from a community.

WHAT IS THE AGAPE? (Ah-GAH'-pay)

This celebration during the Dias con Cristo weekend is designed to be non-liturgical, and a somewhat informal time for sharing and the expression of love.

The Agape or “Love Feast” is a very ancient custom of the church and derives from the Jewish custom of holding brotherhood meals - Chaburoth - on significant occasions.

In the earliest decades of Christian history, it appears that the Celebration of the Eucharist frequently took place in the context of such a meal, the sharing of the Eucharist break and cup being understood as the cause and sign of that unity in Christ which the participants expressed by joining in a meal together.

With the passage of time and for several other reasons, I Corinthians 11:17-34 may perhaps be a clue to one of them, the Eucharistic Celebration was separated from the common meal. The liturgy of the word, an adaptation of the synagogue service, came to precede the celebration. This service of word followed by sacrament remains the order of service we are familiar with today.

The Agape itself continued for generations as a separate observance, the void left by the removal of the Eucharistic action being filled by starting the meal with the ceremonial sharing of “blessed” bread. This was bread over which a brief blessing or grace had been recited, but which was carefully distinguished from the bread of the Eucharist. This blessing was of exactly the same kind as that used by private persons, or individuals eating alone, and did not, of course contain the words spoken by our Lord at the Last Supper. The serving of wine at these church suppers, while it seems to have been usual, was not considered essential to the occasion. Customarily, supper concluded with the signing of psalms and other songs, and with prayers appropriate to the time of the day.

Recent years have seen a widespread revival of interest in the Agape, and much experimentation with varying forms of it, ranging from formal suppers or festal occasions (patterned on the order described in the preceding paragraph) to the simple sharing of bread and wine in an atmosphere of spontaneous festivity and celebration.

The following explanation of Agape is frequently shared with the candidates during or after the Agape:

AGAPE
(Ah-GAH'-pay)

We have come together to celebrate LOVE in the body of Christ. This Agape Love can be evidenced only from the action it prompts: to love unconditionally and to expect nothing in return.

The example of Agape Love comes from God, who IS Agape Love (1 John 4:7-8). God loves us so completely that even though we do not deserve it, God sent God's only Son to suffer; that we could know God, that we could enter into a covenant relationship with the Almighty Creator of the heavens and the earth.

The AGAPE, or "love feast" originated in the Jewish custom of holding brotherhood meals -- Chaburoth -- on significant occasions. This custom carried over into the early Christian church, and was initially associated with the celebrations of the Eucharist. The sharing of the Bread and the Wine was understood as the sign of unity in Christ, the symbols of Christ's Body and Blood, given in Agape Love for all men.

Over the years the Eucharistic celebration was separated from the common meal. I Corinthians 11:17-34 may perhaps be a clue to one of the reasons. The AGAPE itself continued for generations as a separate observance. The bread shared at the Agape is blessed, as before any Christian meal, but carefully distinguished from the Bread of the Eucharist. The Agape feast may be just a simple sharing of bread and drink or a formal and elaborate supper. But always there is an atmosphere of spontaneous celebration, based on the Agape Love shared by the Family of God. Customarily, the supper concludes with the signing of psalms and prayers.

Another significant custom of the Agape was that of feeding one another. This act of love for another over self was a physical expression of Agape Love.

LET US CELEBRATE BY FEEDING ONE ANOTHER.

WHAT IS MANANITAS?

Mananitas is one of the most meaningful moments in Dias con Cristo, when candidates experience an overwhelming outpouring of God's unconditional love.

Mananitas is a Spanish family custom. On the birthday of a family member, the others in the family get up early and go into the birthday child's room to wake him or her with flowers, candies, and song. A special affirmation on a very special day. And so Mananitas starts a very special day of rebirth and renewal. A real birthday!

The Mananitas for Dias con Cristo always begins at 6:00 a.m. so that those coming from a distance can be assured of a set time. It is important to remember that the purpose of Mananitas is a serenade, not a visit. We are here to sing and to express our love and concern through song, not to remind the new Cursillistas of problems at home, or the discussion of anything external to their experience of the weekend. Song is the essential medium of expression, a Birthday Serenade.

The Mananitas is intended to be a surprise celebration, the awakening to joyfully sung music on the final day of Dias con Cristo.

WHAT IS CLAUSURA?

The Clausura or Closing is the embodiment of that truth expressed in the Acts of the Apostles: "They spent their time in learning from the apostles, taking part in the fellowship and sharing in the fellowship meals and prayers.... And every day the Lord added to their group those who were being saved." (Acts 2:42 and 47)

The Clausura is the final act of the Dias con Cristo. It is not something that happens after the weekend is over, but is the last witness of the theme of Projection into the World, this time including sponsors and the larger Christian community.

The purposes of the CLAUSURA are:

- * To present the new Cursillistas a living and personal witness to the Christian life;
- * To serve as a psychological and spiritual stimulus for all participants;
- * To give an ecumenical sense of Church within the whole Dias con Cristo community; it should be a sharing of all Church communities involved in Dias con Cristo, a joyful encounter with one's brothers and sisters;
- * To be the first contact with tomorrow. Upon closing the three day weekend, the Clausura opens the doors to the Post-Dias con Cristo or Fourth Day, showing the validity of the means of Christian perseverance and growth, and the way of progressive conversion.

The CLAUSURA is a witness, along with Palanca, of the wider Christian community in Dias con Cristo. It is a celebration of the Church in service, which receives its new brothers and sisters and shares the same experience - the mystery of Christ in the Church - and the common commitment to the world, in the hope of the children of God.

The CLAUSURA is an essential part of the message of the whole last day. It is not primarily a time of witness of the new Cursillistas about the weekend. It is instead witness of those who are old or long-time Cursillistas to the new graduates that it is possible to persevere in their commitments.

Other elements of the CLAUSURA should be some act of welcoming the new graduates (usually an abrazo) and an involvement by the sponsors.

The Clausura is usually conducted by the Spiritual Directors, but is sometimes conducted by the Rector and Rectora or members of the wider Dias con Cristo community.

WHAT IS FOURTH DAY?

FOURTH DAY means the fourth day after beginning Dias con Cristo . . . and ever forward. Our secretariat has a Fourth Day Committee, and this committee is responsible for planning most Secretariat functions, including Ultreyas.

The Fourth day does not have to end! It can continue in fellowship with other Cursillistas in small worship or support groups called Apoyo Groups, in monthly reunions called Ultreyas, and in service to the community.

Apoyo Groups are a way to share the joys and concerns of our Christian walk with a small group of fellow Cursillistas who meet on a regular basis, sometimes once a month, but more commonly, once a week. Successful support groups vary in size, but are not usually more than twelve persons. Some meet as couples, others meet in all men or women groups. New Cursillistas can ask for help in joining a support group, or form one of their own. These groups can be a valuable tool for renewal of that sincere Christ-Centered love that we experience on our Dias con Cristo weekend.

Ultreyas are informal reunions of Cursillistas, which are held each month. Ultreya means forward - onward. A "Welcome Home" Ultreya is held after each Dias con Cristo weekend to introduce the new Cursillistas to the Dias con Cristo community. Ultreyas have been held throughout the Reno-Lake Tahoe region. In summer months, Ultreyas include picnics and camp-outs where we share the joy and glory of God in the mountains and lakes. The Dias con Cristo newsletter announces the time and place of each Ultreya. Ultreyas are gatherings of Cursillistas to celebrate, to share, to give strength and love, and to receive.

Working a Dias con Cristo, Kairos Prison Ministry, or Youth Ministry is another very special way of continuing your Fourth Day. The loving relationships that are built on these teams are beyond compare! The joy of service is experienced in giving the gift of Christ's love to those anxious candidates in a very unique way.

One of the difficulties in the Christian faith is trying to maintain and continue to grow in one's relationship to Christ. We may be apt to think that we can keep the good feelings and new perspectives that we have found in Dias con Cristo, but the "mountain top experience" may soon disappear, and our resolve to study more, to follow spiritual disciplines, or to act in more Christ-like ways can easily dissipate. Jesus said that the journey of faith is a difficult one, and unless one consciously chooses to do something to keep the faith growing and developing, the power that faith offers will be lost.

Many Cursillistas have discovered that, to maintain and enlarge one's Christian faith, regular, systematic, and specific time needs to be given each week to examining one's own spiritual journey in a small group. Apoyo Groups are usually composed of between four to eight persons who meet weekly for at least one hour (usually an hour and a half). The purpose of the group is to share what the past week has been like, and how the members have tried to live out their faith. It is a time to share struggles as well as successes, sorrows as well as joys, in a supportive, caring, and loving group of other Cursillistas.

A group that meets for training, an educational class, a business meeting, even worship on Sunday cannot provide the intensive examination of one's life and provide the support which can encourage individuals to pick up their life with Christ and move forward in new ways. Unless one chooses to take the time to grow in his or her relationship with Christ, other needs, concerns, and commitments crowd the days, and Christ is put last or forgotten!

CELEBRATION OF THE EUCHARIST

Eucharist is celebrated at Team Meetings, Ultreyas, and the Dias con Cristo weekend itself. The celebration of the Eucharist is at the core and root of the Christian community.

Not only are the People of God led and invisibly supported by the Spirit of Christ, but they out also to form a true visible family. They bring to life what was experienced in the early Christian community, when all were one in mind and heart. Within the Christian community, small communities gather around the Eucharistic table, to experience unity and communicate this unity of love.

It is important that the liturgy be properly prepared beforehand. The musicians on the Team should already have chosen music, using selections that the Cursillistas already know or will easily learn. In the liturgy, song, spontaneous prayer, the greeting of peace, and an intimate atmosphere are all most important. Lengthy and abstract ritualism is inappropriate at the Dias con Cristo. Any homily should be brief and appropriate to the themes of the Dias con Cristo.

In the ecumenical Dias con Cristo, it is also important to stress the unity of belief about the Eucharist now present among the majority of churches in Christianity. At the same time, we must be honest about the differences in emphasis. It is important to stress the need for real unity together before sharing the Eucharist. The Spiritual Directors follow the customs of their own church, and should not be asked to or expected to act against the traditions of their own church, and should not be asked to or expected to act against their own consciences. Nor should any candidate be expected or forced to receive communion. The celebration of the Eucharist should be a reverent and prayerful Community experience.

We have all experienced the inner growth of Cursillistas at the moment of Eucharist when it truly becomes the core and summit of Dias con Cristo.

HOW ARE CANDIDATES SELECTED AND WHAT IS THE FUNCTION OF SPONSORSHIP?

Sponsor Responsibilities before, during and after the Dias con Cristo experience shall be clearly communicated and clarified by the Team:

- A. Prayer for and with the candidate & team is always the first responsibility of sponsorship.
- B. The necessity of proper Candidate selection and orientation.
- C. The support and orientation of the Candidate prior to and following the weekend.
- D. The planning and involvement in the Candidate's Fourth Day activities.
- E. Team members sponsoring a candidate must have a co-sponsor familiar to the candidate who is available to provide transportation.

Sponsor Activities during the weekend should be understood:

- A. Assistance to the Candidate prior to arrival.
- B. Transportation to and from the 4H Camp.
- C. Assistance to the Candidate's family during the Candidate's absence.
- D. Attendance at Mananitas and Closures.
- E. Palanca

Sponsor Involvement after the weekend is vital to the movement.

- A. Welcome back to community of the Fourth Day. (Welcome Home Ultreya)
- B. Provide a "sounding board" for further discussion.
- C. Formation, involvement, attendance at Apoyo Groups and Ultreyas.

Criteria for Candidates:

1. A readiness to search for and understand the Gospel of Jesus Christ.
2. A desire to fully live the Christian life.
3. A readiness to become more active in the renewal of Christ's church.
4. A realization that this is a spiritual growth weekend.

The Dias con Cristo experience is one portion of Christ's ingathering of His people. It is very special, though not the only way. It begins long before "the weekend", and continues forever after.

HOW DO WE GO ABOUT SHARING DIAS CON CRISTO WITH OTHERS?

First Things First:

The first thing to be considered comes before we approach a “Candidate” -- prayerfully examining the life we take responsibility for as a sponsor. Are they searching for Christ? Are they apt to grow from the experience? Are they prepared to dedicate their lives to our Lord? Are they able physically and emotionally to take the strain of Dias con Cristo? Do you see Christ in them? Have they the potential to see Christ in everyone they meet? Does the clergy who is to sign the application agree?

Who Should Go?

The natural tendency for a person who has had a long cold drink of water from a well is that everyone should have it! This is not necessarily so. The old Cursillo leader’s manual by Bishop Hervas suggests that the Candidate be baptized Christian, reasonably stable and mature, with a desire for God’s love, a longing to be set on fire with a zeal to do His work in the Church and the world.

A Dias con Cristo weekend does not ever solve problems of people in crisis. The Dias con Cristo experience is not intended to convert non-believers. Rather, it is designed for Christ-seeking people. The design is to further enhance a personal relationship with Jesus Christ, His body the Church and God’s children in each environment.

As far as age goes, it is desirable that candidates be at least 25, however, exceptions are made. We have no upper age limit, except to say that you should give the utmost consideration to whether a candidate has the stamina to participate in the full weekend. It is recommended that husbands and wives attend Dias con Cristo together, but exceptions are made.

Sponsorship Begins:

So, the Holy Spirit has guided you to your Candidate. Already you have a personal relationship with them. They have filled out their application and returned it to you for yours’ and the clergy’s signature and to be mailed. They have been notified of their acceptance, the Dias con Cristo date, place, etc. You have received notification, also, as their sponsor.

Call your candidate and congratulate them! Thank our Lord in prayer for giving your candidate this opportunity. Incorporate prayers for them into your daily prayer schedule. They are going to need your loving support. They may ask about showers, food, etc. They may need to know their needs will be met, that they will be safe, not pressured nor psychologically tricked. The Core Team must know of any special needs (food, health, medications, etc.)

Anticipating Needs for Your Candidate:

As the Dias con Cristo approaches, you will need to provide some transportation to the place it is being held. Make sure the Candidate has a sleeping bag or bedding, a pillow, flashlight, comfy informal clothing, perhaps even help with the baby-sitting arrangements, care of the pets, and meals en route. This is the beginning of your Candidate’s willingness to be cared for, and they shouldn’t be left to drive on their own to and from (if there is a problem with regard to transportation, let the Corresponding Secretary know). While your Candidate is at Dias con

Cristo, do remember the rest of the family. You and other Cursillistas in your area are the ones a spouse or family can turn to for moral support, emergencies of any need, etc. It is wonderful palanca, the Christian community in action!

Please inform them at some point before their Dias con Cristo that there isn't any alcohol except for Eucharist.

Who Pays?

One question often avoided is the matter of money. And that's too bad, because it is one of the happiest and most trust-filled things about Dias con Cristo! Whether addressed as "Sermon on the Amount" or "Grace Active", we do need money. Each person who has made a Dias con Cristo has already been paid for by someone who went before. This is a fact. Christ paid with his death and resurrection. And some other person laid out some \$\$\$ for now. The Candidate will be asked to pay what they can toward the next person called to attend a weekend. The average donation toward the next time is \$100 per person. Some may wish to give more, some cannot give much. If your Candidate should ask you about this subject, give guidance on the subject so that they will not be embarrassed when it comes up during the weekend. But please do not make anyone feel pressured to give.

Weekend Support:

Most of us area aware of the need for palanca throughout the weekend: the physical goodies, posters, etc., and then are hidden sacraments of prayer and sacrifice. As a sponsor, you are asked to be sure that you, or another Cursillista representing you, attends Mananitas and Closures. It is recommended that those who have not made a Cursillo/Tres Dias/Dias con Cristo not come to Mananitas or Closures. Also, remember that Mananitas is a surprise!

Please remember that Closures is the coming home of people having spent some endless days with our Lord. The Dias con Cristo Team is there to serve the new Cursillistas, not us! Plan to arrive as close as possible to the actual Closures time, thus eliminating the risk of disrupting the last vital phase of the weekend. But do not be late, for this causes come anxious moments for the Candidate.

Don't Push!

As you pick up your new Cursillistas and bring them back into the world, remember, they have had a heavy bombardment of love and experienced a lot! Let them tell about their time before sharing your own memories! Try to listen without "expecting" a certain response. The trip home gives an unwinding time, so your candidate doesn't rush into the house overwhelming a surprised spouses, children and family pets.

A caution here: Those who have not experienced a Dias con Cristo may take a dim view when hearing "de colores" shouted to a Cursillista, or see you collecting chickens or rainbows. The Dias con Cristo experience is not the start of an "in group" or secret cult. Certainly do try to show that Christ has come into your life in a new way, with love and He leads you, and don't scare off someone who is yet to experience a Dias con Cristo.

Beyond the Weekend:

In that everlasting Fourth Day, you, as a sponsor, are more important than ever. Try to be there,

to stay in contact, to share, to support, to reassure. Be there with prayer and live in times of joy and growth, as well as in times of turmoil and difficulties. Most new Cursillistas can use guidance in finding channels for new energy, growth and serve. Do you have a regular Apoyo Group? Prayer or Fellowship Group? How about Bible Study? Choir? Growth Groups? Christian activity group? A community of people active for Christ is vital and is the primary purpose of the Dias con Cristo movement.

Remember, your sponsorship responsibilities should continue for a period of one year.

When Problems Surface:

Finally, should there arise a crisis in your Candidate's life after the application has been submitted, please advise the Corresponding Secretary or Area Rep. His or her Dias con Cristo date can be delayed or even suspended until the deep-rooted problem is resolved. This action, of course, is only taken after prayerfully discussing it with our Lord.

Sponsorship:

A big job, perhaps, but Christ waits eagerly and gently to help His children, and the people who serve them in his name!

Let us go forth in the name of Christ!

WHAT IS THE COOKS' MASS?

The Cooks' Mass is a brief sharing of Eucharist with the visitors who came for Mananitas. It occurs immediately after the serenade. It is the responsibility of the Clergy and music team to prepare and coordinate beforehand, under the guidance of the Head Cooks. The music and homily should be brief and appropriate to the service of Eucharist. The Cooks' attendance is expected and they should not have conflicting obligations at this time.

A member of the clergy, not involved on the Team, conducts the service, giving a very brief message and distributing the elements.

The Cooks' Mass is conducted while Candidates are dressing and preparing for the morning Chapel service. The Cooks' mass must be completed and visitors gone before the Candidates enter the Chapel.

WHAT IS THE REVIEW?

The Dias con Cristo guidelines require that there be a Review of each Dias con Cristo. The Rector and Rectora will survey the Team some weeks after the Dias con Cristo. Negative and favorable comments, suggestions, ideas, etc. will be collected. The purpose of the review is to strengthen and enhance future Dias con Cristo weekends. It is the responsibility of the Rector/Rectora Selection Committee to collect and disseminate information from the Rector and Rectora on an ongoing basis, passing it on to each new Rector/Rectora.

GLOSSARY OF DIAS CON CRISTO TERMS

One of the problems facing those who have just made a weekend or want to learn about the Dias con Cristo movement is understanding the terms that are used. Since the movement began in Spain, a number of the terms are, of course, Spanish. This glossary attempts to define both the Spanish and English terms that are used commonly by the English speaking movement.

Abrazo - Line of Cooks, giving hugs and ushering the new Cursillistas into their Fourth Day.

Agape - Christian Love . . . A celebration of God's incredible grace through food and music.

Apoyo Groups - Small groups that take many forms: weekly breakfasts, prayer meetings, morning Eucharists, dialogue groups, etc. They are a constant source of renewal and support. And, don't forget the phone! Meeting of friends on a regular basis to share their lives together as Christians.

Christian Community - A group of people whose central purpose for coming together is to experience and demonstrate the life and love of Jesus Christ.

Clausura - The closing, the final act ...usually a Eucharist for the community. This is the witness of the wider Christian community. A joyful encounter with one's brothers and sisters.

Cursillista - This morning I didn't know how to spell it, now I am one. One who has "made a Cursillo" (or Tres Dias or Dias con Cristo), taken the "short course" in Christianity.

Cursillo - Spanish term meaning "little" or "short course in Christianity".

De Colores - "Many Colors" or "Many Colored". A rainbow of beauty in your soul, De Colores...

Fourth Day - Your Fourth Day after beginning the Dias con Cristo weekend -- and ever forward.

Mananitas - The morning greeting for special occasions (birthdays, baptisms). This is a Spanish custom, to gather around the bed of the person at daybreak, and to awaken that person with the morning or birthday song, and usually presenting many flowers to that person.

Palanca - The prayer and sacrifice which is offered to God in petition for some grace. The Spanish word "palanca" means "lever", which allows a person to move something beyond his strength, as prayer and sacrifices allow an apostle to accomplish more than he or she would be capable otherwise. A palanca is a lever or bar which is used to dislodge something. Many of us who make a Dias con Cristo are too weak to dislodge ourselves from the rut of a stale or a selfish life, but with the help of palanca, and enough people leaning on the other end, each of us can be moved to renewal. Gifts of love are usually sent anonymously.

Post-Dias con Cristo - The part of the method that structures the supportive functions of the

movement, such as Apoyo Groups and Ultreyas. It is for the Post Dias con Cristo that the three days are held.

Pre-Dias con Cristo - That portion of the method that involves team building, planning, selecting candidates and preparing for the three days.

Rector - The layman that directs the activities of the three days.

Rectora - The laywoman that directs the activities of the three days.

Rollista - One how gives a Rollo, a speaker.

Rollo - A chat; a talk that is heavily anecdotal and experiential. To give a Rollo is to unfold the scroll of your life, your Christian being.

Secretariat - More proper in English is the term "Board". Refers to the group which has the overall charge of some parts of the Dias con Cristo movement, such as the Diocesan Secretariat, Regional Secretariat, or National Secretariat.

Spiritual Director - The clergy leader for the three days. Also used to indicate the clergyperson who is responsible for the movement in the diocese. May also refer to a lay assistant.

Three Days - Sometimes called "the weekend", "Tres Dias", "Cursillo", or "Dias con Cristo", although "Cursillo" properly refers to the original movement.

Ultreya - From the Spanish, meaning forward or onward. The meeting linking all Cursillistas in an area that is the visible Christian community of the Dais con Cristo. Gathering of Cursillistas to celebrate, to share, to give strength and love . . . and to receive. Ultreyas are held monthly in different locations. Pertinent information on each Ultreya is in the newsletter mailed monthly to all Reno-Lake Tahoe Cursillistas. Ultreyas usually include Eucharist and a shared meal.