

# NLS Leadership Training Course 201

A Manual for the Training of Leaders  
in the Via de Cristo Method of Renewal



A Publication of  
The National Lutheran Secretariat  
for  
Via de Cristo

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# Called to Serve: Deepening Your Understanding

## NLS Leadership Training Course 201

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## INTRODUCTION

NLS Leadership Training Course 201, also known as, “*Called To Serve: Deepening Your Understanding*,” is the second of two leadership training courses developed through the efforts of a committee formed in July of 1998 at the National Lutheran Secretariat Meeting. Its purpose is to provide more in-depth training than Course 101, suitable for potential team members and/or Secretariat personnel. It is designed to strengthen the following among the participants:

- 1) an attitude of servanthood and accountability;
- 2) understanding of the Via de Cristo method;
- 3) the role of the team;
- 4) one’s life in the Fourth Day.

Leadership 201 is designed to be covered in approximately eight hours, or one full day. The leader may decide to use other resource persons or to do the entire workshop without outside help. Style of presentation should be as experiential as possible. The presenter should use the material as background information and become thoroughly familiar with the information in order to avoid reading from the text.

Although a sample schedule is provided, the presenter will probably need to adjust the schedule to suit the unique situation. Two optional endings are suggested—either a question and answer period or Fourth Day sharing and closing with Holy Communion if a pastor is available. You are encouraged to provide an evaluation form and time to fill it out. This will enable future presenters to continue the things that are working well and change those that need to be improved.

## PRE-PLANNING

Leadership Training is the responsibility of the Leadership Committee of the secretariat and is held under the auspices of local secretariat; each course should be scheduled at least twice a year. It is vital that those who sponsor new participants and/or serve on weekend teams have the opportunity to better understand the dynamics of the weekend and the Via de Cristo movement in general.

The secretariat should be just as diligent in scheduling Leadership Training as it is in scheduling weekends. Some secretariats have developed a brochure describing what Leadership Training is and why it is important. This brochure, along with the schedule, is then distributed to each new cursillista in the palanca bag.

Preparations will include, in addition to setting the time, securing a place. Since 201 is an all day event, lunch will need to be provided. This could be either a bag lunch or lunch provided by the Via de Cristo community. Plans should also include light refreshments such as coffee, tea, soft drinks, ice, cups, etc. Thought should be given to table arrangements—especially for sections where small group discussions are to take place. Arrange for paper, pencils, notebooks, nametags, etc.

A registration form should be provided ahead of time. (See Leadership 101.) Someone should be in charge of registration on the day of presentation. The secretariat should also maintain a roster of those persons who have completed the leadership courses. Leadership 201 should be a **requirement** for persons who are candidates for positions such as rector or rectora, rollista, team leadership positions, and membership on the secretariat. Clergy should also be encouraged to attend so that they, too, might understand the Via de Cristo method more fully.

**“CALLED TO SERVE:  
Deepening Your Understanding”**

**SAMPLE SCHEDULE**

8:30 – 9:00 a.m.	Registration
9:00 – 9:30 a.m.	Opening and Introduction
9:30 – 9:45 a.m.	1. History A. Origin of Cursillo B. Origin of Via de Cristo C. Local Origin and Secretariat
9:45 – 10:15 a.m.	2. Fundamentals of Via de Cristo A. Mission Statement and Purpose B. Method and Strategy
10:15 - 10:30 a.m.	Break
10:30 – 12:15 p.m.	3. Progression and Dynamics of the Weekend (15 min) A. Themes of Thursday (15 min) B. Themes of Friday (20 min) C. Themes of Saturday (20 min) D. Themes of Sunday (20 min) E. Role of Music (15 min)
12:15 – 1:00 p.m.	Lunch
1:00 – 1:45 p.m.	4. Discussion, Poster and Decuria
1:45 – 2:45 p.m.	5. Servanthood A. Prayer and Sacrifice B. The Discipline of Listening 1) Brief Exercise 2) Brief Discussion
2:45 – 3:00 p.m.	Break
3:00 – 3:30 p.m.	Servant Opportunities A. Team (Formation, Commitment and Accountability) B. Community Building 1) On a team 2) Within Via de Cristo 3) Within Your Church C. The Secretariat

**Continued on Next Page**

**“CALLED TO SERVE:  
Deepening Your Understanding”**

**SAMPLE SCHEDULE  
(Continued)**

3:30 – 4:00 p.m.      7. Fourth Day  
                                    A. Sponsorship                      (15 min)  
                                    B. Reunion Group and Ultreya    (15 min)

4:00 – 4:30 p.m.      Question and Answer Period

Closing Prayer

*\*OPTIONAL ENDING FOR THE DAY:*

4:00 – 4:10 p.m.      Break

4:10 – 4:30 p.m.      Fourth Day Witness Talk and/or Sharing

4:30 – 5:00 p.m.      Worship/Communion

5:00 p.m.              Closing Prayer

**OPENING PRAYER AND INTRODUCTION  
(Length: 30 Minutes)**

As always, any event that is conducted by Via de Cristo should be opened with prayer. This can be a prayer of your own choosing, the Prayer to the Holy Spirit found on page \_\_\_ of *The Pilgrim’s Guide*, or both.

Introductions can be as simple as having each person stand and give the standard information of name, weekend attended, and church. If the group is small enough, each participant might tell about a recent close moment, share something about himself or herself that no one else knows, or tell why they have come. The presenter is free to come up with his or her own ideas for introductions.

After introductions are finished, the participants should be seated at tables that are arranged so that they form small discussion groups. Encourage attendees to sit with those whom they do not know and ask that they stay in the same seat for the duration of the workshop. Another option would be to “pre-arrange” who sits where. This is left to the discretion of the presenter. It might also be helpful to have some “pre-arranged” attendees who will be spread among the tables in order to facilitate discussion.

- Section and Title:** 1. **HISTORY**  
A. **Origin of Cursillo®**  
B. **Origin of Via de Cristo**  
C. **Local Origin and Secretariat**

**Time:** 15 Minutes

### **ORIGIN OF CURSILLO®**

Cursillo® has its roots in the Roman Catholic Church. It began in the 1940's in Majorca, Spain, and is the Movement upon which the Via de Cristo Movement is based.

Back in 1939, after the Spanish Civil War had ended, both the church and the nation were bloodied and divided. An organization known as the Catholic Action for Young Men wanted to bring healing to both the church and nation. In order to accomplish this, they began to organize a pilgrimage to the shrine of St. James, which had been a great pilgrimage center during the Middle Ages. The pilgrims would strive to live their lives fully devoted to Christ. They wanted to change their world through His grace.

In order to prepare the pilgrims, the Catholic Action for Young Men began offering what was called, "*Little Courses for Pilgrim Leaders.*" The aftermath of the Spanish Civil War and the havoc of World War II delayed the planned pilgrimage. It was not until 1948 that the dream of the pilgrimage became a reality. It was probably this delay and the long period of preparation that gave birth to the Cursillo® Movement. Cursillo® literally means, "little course." The Cursillo® community actually celebrates August 1944 as its start. It was in January 1949, after the pilgrimage, that the first "Cursillo®" weekend was held at the monastery of St. Honorato in Majorca. It was surprisingly similar to the present-day weekends.

The founders of the movement did not consider this to have been an accident of fate or a clever human product. At first, a group of faithful Christian men dedicated themselves to introducing the younger men of the city to Jesus Christ. As they prayed, studied, and talked together as a team, they began to discuss the effectiveness of their efforts. By grace, over time, God revealed to them a method that has proven effective and fruitful. Many years of effort within the Christian Community and diligent prayer by the renewal movements within the church accompanied its birth. At first it was offered only to those men affiliated with the Catholic Action for Young Men. The courses were so effective that it was decided to offer the Cursillo® to other young men without requiring a commitment to Catholic Action.

In 1950 Eduardo Bonnín resigned from Catholic Action in order to become the chairman of Cursillo®. His bishop, Juan Hervás, supported his efforts and the two of them worked together to clarify the method and defend it from its critics. Even here God's grace was at work. Because of the opposition, the founders were forced to clarify thoughts and avoid variations. These leaders felt that Jesus Christ was close to them and that He affirmed them and inspired their efforts for His Kingdom.

The whole movement grew through the sharing of one person with another. It soon included women. Eduardo Bonnín has told a delightful story of a lady in Barcelona, Spain who, after her husband was transformed on a weekend, demanded that the Bishop provide a weekend for women. She could no longer understand his behavior and felt that if she were not allowed the experience, their marriage would surely end in divorce. The method has touched many without regard to age, sex, or national origin.

### **ORIGIN OF VIA DE CRISTO**

During the 1950's the Cursillo® Movement reached the United States through Mexico-Texas and Boston. A Father Fernández and two Spanish airmen who were training in the U. S. Air Force first brought it in. The first three-day weekend was held in Waco, Texas in 1957. The first U. S. Cursillos® were in Spanish and had to be translated during the weekend. The first English Cursillo® was held in 1961 in San Angelo, Texas. The Catholic churches in Iowa began holding Cursillos® in Iowa during the early 1960's. It was in the 1970's that some Lutheran pastors attended one of them. At about the same time some Lutheran pastors attended a Cursillo® in Florida. During this time period as the movement began to spread, Lutherans, Methodists, Episcopalians, Missouri Synod Lutherans and some other interdenominational Christians went to a Catholic Cursillo® in Atlantic, Iowa. Co-incidentally, the first Lutheran Cursillos® were held in 1972 in both Iowa and Florida. Both of these weekends were held with the help and assistance of the Roman Catholic communities. From there the movement spread to Georgia and North Carolina.



In the 1980's, because of the extensive spread of the movement and the many variations that were springing up, the Roman Catholic National Secretariat began attempts to enforce church affiliation because close affiliation with the church is fundamental to the Cursillo® Movement. They began requiring any movement that wished to use the not-as-yet registered name, Cursillo®, to hold weekends for same-faith participants only. In 1983, during a meeting of the National Lutheran Secretariat (NLS), the president of the National Secretariat of the Cursillo® Movement stated that if the Lutherans agreed to hold weekends for Lutherans only, then the NLS would be licensed to use the name Cursillo®. Through its next four meetings the NLS deliberated in great agony about the decision. Finally, in February 1986, their commitment to ecumenism outweighed their attachment to the name Cursillo®, and they adopted the name Via de Cristo, which means the "Way of Christ." Although the NLS does not require local movements to change their name in order to affiliate with them, they do encourage the use of "Via de Cristo." Most affiliated movements have adopted it. By 1997, only twenty-five years after the first Lutheran weekends began, there were forty secretariats serving in over twenty-one states that were affiliated with NLS.

### **LOCAL ORIGIN AND SECRETARIAT**

*(It is suggested that a narrative of your own Secretariat's history and structure be written and inserted here.)*

Source Materials: *Leaders Manual, Good News! Via de Cristo*, Ohio and Illinois

*Via de Cristo Fourth Day Workshop*, Eastern North Carolina

*The Essentials of Via de Cristo*, NLS Secretariat, 1997

*NLS Leader's Manual*

*Interviews with Eduardo Bonnin* Booklet



**Section and Title: 2. FUNDAMENTALS OF VIA DE CRISTO**  
**A. Mission Statement and Purpose**  
**B. Method and Strategy**

**Time: 30 Minutes**

**MISSION STATEMENT AND PURPOSE**

By grace with the help of the Holy Spirit, “the mission and purpose of Via de Cristo is to foster and encourage renewal in the Christian faith in the Lutheran Church and in the larger world by presenting the fullness of Christ’s ministry by both the laity and clergy. The National Lutheran Secretariat aims at bringing Christians to a fuller personal knowledge of and a relationship with the Lord Jesus Christ and a deeper level of commitment to Him and to spreading His word.”<sup>1</sup>

**By grace with the help of the Holy Spirit...**In Via de Cristo, the emphasis is always on God’s grace. Without the grace of God we are helpless. Grace is the cornerstone that makes any human effort possible. Grace is a gift of God based on nothing that we do. The Holy Spirit goes with us when we begin any effort for Christ. The Holy Spirit, the Counselor, (*John 14:16*) is our constant companion and the one who teaches us to pray (*Romans 8:26*). All of our efforts are, and must be, undergirded by prayer.

**METHOD**

“Via de Cristo provides a method which develops leaders and community in the Christian Church. This method uses meetings and groups of Christians who share their common life in Christ, their efforts in bringing others to Him and making the world more Christ-like. Via de Cristo asks exactly what baptism and confirmation ask of us and provides a method to live out that commitment within the church.”<sup>2</sup> It considers itself to be a movement within the church. It cannot function independently of the church. Each Christian is encouraged to remain loyal to the home congregation and to serve there as an example of a servant of Jesus Christ. Laypersons are encouraged to work in partnership with their pastors and to use their personal calling to extend the work of the church.

In keeping with its purpose, the Via de Cristo method assists individual Christians to actively be the Church. It operates within the Church to be increasingly equipped with God’s grace and to be effective servants within the body of Christ.

Via de Cristo presents methods for renewal of the Christian life and for penetrating environments, and a strategy to affect daily living. The strategy includes careful selection of participants (this term will be used throughout for those active within the Via de Cristo), an inspirational weekend, and accountability (reunion) groups. These tools, however, only become effective through the work and power of the Holy Spirit. “We know that we cannot by our own reason or strength believe in Jesus Christ or come to Him. The Holy Spirit calls us by the gospel and enlightens us with His gifts. He sanctifies and keeps us in true faith!”<sup>3</sup>

People tend to separate into two groups: leaders and followers. By definition, followers follow leaders. An effective leader will often influence many followers. Via de Cristo intentionally reaches out to natural leaders in existing environments (the specific settings where Christians find themselves: at home, on the job, at leisure, in the Church), and introduces them to Jesus. These natural leaders will then influence others for Christ. This should happen through a planned and systematic approach.

During an inspirational weekend, Via de Cristo encourages Christian leaders in two ways. First, individuals learn about and try to live what is fundamental to being a Christian. Second, they are encouraged to recognize that God has called them to be Christian in their existing environments. By strengthening and renewing the faith of Christian leaders, the gospel radiates through them to their families, work environments and congregations and thus influences people where they live, work and play.

### **WHAT IS FUNDAMENTAL**

The fundamental aspect of being Christian is Christ alive in the Christian (*Galatians 2:20*). This happens as a gift of grace from God (*Ephesians 2:8*), and this grace is expressed in love for God and for neighbor (*Matthew 22:38-39*).

Via de Cristo tries to teach only the basic themes of Christianity; it leaves the pursuit of deep theological development to a person's own church and pastor. Some people try to place too much emphasis on partial aspects of Christianity and thereby develop a distorted image of God. Others lose the Biblical understanding of humanity and sin in the world. Via de Cristo seeks to overcome this by the presentation of the Gospel in a clear and understandable form. We present four basic themes:

- 1) God encounters us, and it is He who brings us into a true encounter with ourselves.
- 2) Christ develops and maintains a friendship with us; this lasts through eternity.
- 3) We take our place in a community of brothers and sisters in Christ.
- 4) We appropriate responsibility for sharing Jesus Christ with the world.

When Christ is alive in Christians, community is fundamental. Although each of us is unique and struggles to maintain our uniqueness, we still must live in and be a part of community. We need the gifts of others to complement and, at times, counterbalance our own unique gifts.

To be a Christian is to work always for community, a community of faith, hope and love. If Christianity is not lived in community, it is not truly lived. Jesus sees the love we hold for one another as vital (*John 13:35*). "No believer ever lives alone or dies alone, but is protected and borne by the communion of saints" (*Luther, 20 July, 1520*). Via de Cristo helps the leaders find their personal calling and then build themselves into community.

## STRATEGY

The purpose **and** the strategy of Via de Cristo must be understood in order to appreciate the full scope of the Via de Cristo. When describing what the Via de Cristo strategy is, it is helpful to begin with what the strategy is not.

Via de Cristo is **not** a religion, a denomination, a cult or even a separate entity existing apart from the Church. Just as wind does not exist independent of air, and waves do not exist independent of the ocean, the Via de Cristo does not exist independent of Christ's Church. It moves within the Church and is dependent upon the Church for all that it is. It is, at all times, consistent with the mission of the Church focusing on the Church for all that it is. It is, at all times, consistent with the mission of the Church focusing on the outward evangelistic effort of the Church. Any doctrine taught is fundamental to all Christianity. All Communion is offered in accord with the teaching of the Church. The presence of Christ in word and sacrament is always respected. We appreciate that the Church is present wherever the Gospel is preached in its purity and the sacraments are administered rightly (*Augsburg Confession VII, 2*).

Via de Cristo is **neither** a human effort **nor** a cosmic accident. The method was inspired by the Holy Spirit, and the many changed lives within the movement attest to this and are the result of an encounter with Jesus Christ.

Via de Cristo is **not** simply a method alone. The world has many methods: kitchens have cookbooks, sports have rulebooks, machines have manuals. Each method is based on physical and repeatable laws with clear directions. We do have a method within Via de Cristo, a method that uses physical laws and clear directions, but we move beyond those into a spiritual relationship. In Via de Cristo, as in the Church, we welcome the living Christ. We do all that we can to make it easy for people to meet Christ face to face. Nothing can guarantee that our approach will be effective. It is the power of the Holy Spirit that touches people and reveals the truth. It is not our job to change anyone. Change is the work of the Holy Spirit.

Via de Cristo is **not** to be identified with the charismatic movement. The expressed use of the gifts of the Spirit or the active seeking of such gifts, especially during a Weekend, is strongly discouraged. The expressions of all spiritual gifts are respected and gladly encouraged at the proper place and time. Via de Cristo always honors whatever method Christ chooses to renew His Church. Via de Cristo, however, uses a progressive introduction of spirituality from Thursday night through Sunday and respects the sensitivity of Christians who have no understanding of what the charismatic movement recognizes as spiritual gifts. We recognize that the use of gifts in the wrong way at the wrong time can inhibit rather than enhance edification. (*I Corinthians 14:6-12*). We believe that the Holy Spirit will introduce participants to their gifts in His time.

A Via de Cristo weekend is **not intended** for the unbaptized. Individuals who already know

Jesus Christ as their Lord and Savior are its primary focus. There is an assumption that there is already a desire on the part of the participants on a Weekend to grow in faith and to become more intimately involved in a relationship with Jesus Christ. Although the faith of many participants has been vitally renewed or awakened, it is not the intention of Via de Cristo to seek to convert participants. Rather, participants are encouraged to persevere and grow in their Christian faith and to become effective channels of God's grace to others.

Christ assures us that He is truly present in this movement (*Matthew 18:20*). Via de Cristo is but one way of many that God uses to call people into action in the Church. If Christians are honestly available and praying, they can relax, trusting in the Holy Spirit.

“The National Lutheran Secretariat accepts as our norm the content and method of the Cursillo® (Registered Trademark) movement as developed by Bishop Juan Hervas, Eduardo Bonnin and their friends. The developers provided a method by which Christians transform the world for Christ our King. This method calls Christians to live their lives in union with Christ supported by regular reunion with other Christians.”<sup>4</sup>

As we plan and execute our strategy, it is bathed in **prayer**. When we approach any activity of Via de Cristo, we begin, act, and end in prayer. Many other spiritual disciplines are used along with prayer. These include, but are not limited to, simple living, personal sacrifice, fasting, giving, spiritual direction, and worship. The word used in Via de Cristo to describe this type of prayer is Palanca (pah-lahn-ka). It is properly understood as deep, intentional, selfless prayer—“sacrificial” prayer. Palanca grows from an authentic, individual and communal way of life. At times prayer and sacrifice can be made visible through gifts of love; however, gifts of love are not true palanca without prayer and sacrifice. Without true palanca (prayer) the Via de Cristo method will never achieve its purpose.

Via de Cristo seeks to bring Christians to a fuller personal knowledge of and a relationship with the Lord Jesus Christ. Powerful personal growth occurs as they better understand God's grace and experience the love of Christ expressed through the loving environment provided by the team. There are three parts in the Via de Cristo strategy: The Pre-Weekend or Preparation, The Three Days or The Weekend, and the Post-Weekend or The Fourth Day.

**The Pre-Weekend:** Next to prayer, this is the most crucial part of the method because what goes in affects all that comes out. Unless the original participant is a strong leader, the others will drift away, holding only a pleasant memory. The key to the Via de Cristo strategy is the selection of natural leaders within an environment and their introduction to Christ. By “environment” we mean the many settings where Christians find themselves: at home, on the job, at leisure, in the Church.

**The Three-Day Weekend:** During the three-day weekend, by grace with the Holy Spirit,

the participants become witnesses to the living word. In table discussion, and in the community life of the weekend, Jesus is alive. We begin slowly, trying to meet the participants where they are and then carefully and lovingly build to a new spiritual awakening.

During the three day weekend, tools are introduced that will, hopefully, encourage the participants to maintain a Christian walk. The weekend gives methods to serve as a backbone in daily life in the world. They leave the weekend with a desire to be in a group reunion and use this as a means to live and keep faith active.

**The Post-Weekend or Fourth Day:** An effective Fourth Day is the fulfillment of the Via de Cristo method. It is the structured expression of Christian lifestyle. The participant is called by Jesus, inspired on the weekend, empowered with effective tools, and now is called to return to the individual environment and to live an authentic Christian life. While the encounter of the three-day weekend is important, it only become significant if the participants are motivated to follow Him in their daily lives.

During Fourth Day living, the participants use the group reunion card (service card) to make themselves responsible for maintaining close fellowship with Jesus and availing themselves of the means of grace. The group reunion provides regular accountability and serves as a resource when personal difficulty strikes. The Ultreya provides the excitement of gathering a larger body for praise and worship. It provides educational opportunities and allows the sharing of other individual experiences. It becomes a group reunion of group reunions.

**In Summary:** Via de Cristo has a purpose: to see the world changed, to remake the world in Jesus, and to restore all things to Christ. This is accomplished by the grace of our Lord Jesus Christ and at His direction. The Via de Cristo strategy is that of a structured Christian Life and providing a backbone for Christian living in every environment. We **F**ind, **E**vangelize, **E**nlighten, and **L**ink a person so they **FEEL** Christianity.

Source Material: *Leaders Manual of Good News! Via de Cristo* of Ohio and Michigan

<sup>1</sup> Constitution of the National Lutheran Secretariat, 1997

<sup>2</sup> *Ibid*

<sup>3</sup> Luther's Explanation of the Third Article

<sup>4</sup> Constitution of the National Lutheran Secretariat, 1997





**Section and Title: 3. PROGRESSION AND DYNAMICS OF THE WEEKEND**

**A. Themes of Thursday**

**B. Themes of Friday**

**C. Themes of Saturday**

**D. Themes of Sunday**

**E. Role of Music**

**Time: 1 Hour and 45 Minutes**

**PROGRESSION**

*Pages 63-67 contain charts and illustrations that may be helpful in presenting the Progression and Dynamics materials. Use of these materials is the option of the presenter.*

On Thursday evening, in all probability, the arriving participants will be a very diverse group. Just as each person is different physically, each is also different spiritually. As we begin to introduce ourselves and begin to learn the names of the participants, it's kind of scary to realize that one may be a medical doctor and another may not have even finished high school. As you look around the room you may start wondering which one, if any, will try to leave on Friday morning - tomorrow.

There may be different nationalities, different life experiences, and different ages. Some will be receptive, others reticent. For these reasons, as well as many others, all are likely to be at different spiritual levels; consequently, the weekend will affect different people in different ways. How do we handle that? How can such a diverse group grow spiritually on **the same** weekend? This truly has to be the work of the Holy Spirit. It's more than mere man can figure out. Actually, we begin by telling a very simple story over and over again—starting after the Ideal Rollo: God loves us, and, therefore, we love God and our neighbor. This theme comes out over and over in our talks, in our meditations, in prayer, and in worship. What was the key word? **LOVE!**

On the weekend, we progress slowly and work gradually in ever expanding circles. On Thursday night, our circle is about 18 inches, the size of the individual. There have been weekends when somebody decided to make a game of finding your nametag. You've got a bunch of nervous participants who are told to take a nametag (any nametag) and find its owner and his or her own nametag. This little game falls quite flat because a person's circle is only eighteen inches, the size of an individual. On Thursday night the progression and dynamics should be aimed at that one small circle—not the whole group.

On Friday, the circle gets as big as the table. We develop a table, a table built on the friendship at that table. This will often be felt as the group gathers around the table and starts working on the first poster. By Saturday, we want a circle as big as the Rollo room. On Sunday we want that circle to be as big as the world. That's the reason the whole table often goes up together at Clausura. That way maybe more people will share. But on Sunday the progression is also geared to project the participant back into the circle of the world where the final progression is directed.

Source: *The Dynamics of the Via de Cristo Weekend*, Luther Piel

## DYNAMICS

Dynamics can be defined as a force that produces motion, a force that moves something. The key word is MOVES. Everything we do on a Via de Cristo weekend is to “move” the participants, not physically and not emotionally, but spiritually. We want the things we do to motivate the participants to participate, to open themselves up, to break down walls, to accept God’s love and grace in their lives, and then to want to share God’s love and grace with others. We want everybody to grow spiritually, to grow in grace and in faith.

The Via de Cristo weekend provides times, events, words, and insights that make the person more susceptible to the work of the Holy Spirit. Can we order a person to grow? No way! What has to happen? They have to open themselves up from the inside. They have to open their own hearts and minds. They must do the accepting and absorbing. They must do the learning. They, themselves, have to make “head knowledge” into “heart knowledge.” It is their job to grow in grace and faith. Our job is to provide the environment for that growth.

### SPIRITUAL DYNAMICS VS. EMOTIONAL DYNAMICS

With the understanding that dynamics can be defined as a force that moves something, we further identify two different kinds of dynamics: those that move individuals spiritually and those that move only emotionally. To differentiate even more, we can also say that the “Essentials” of Via de Cristo weekend, *e.g.*, the 14/15 talks, the 72 hours, discussions, posters, etc., do not provide a lot to promote emotional dynamics. It seems that as movements “grow,” each team or each Rector tries to add something “different” or outdo the previous team. They bring in their own ideas or “neat things” to add to the weekend. Generally, these things are only “emotional dynamics.” Because the emotional dynamics provide visible signs, we often confuse emotionalism with spiritual growth.

Sometimes we use “shock stories” in our Rollos, and we flood the participants with gifts that we call “palanca.” We evaluate the weekend by the number of Kleenex we use or the number of individuals that speak at the Clausura. Then, as time goes on, we wonder why we have fewer people “grouping,” fewer people at Ultreyas, less sharing about apostolic successes, and less people willing to serve on teams.

After a number of weekends, if we keep adding “neat things,” there will soon be no time for discussions after the talks, walks, and quiet or free time. Then we begin to cut time for the posters, or try to save time by doubling up on the Rollos. We need to be sure that we don’t add “emotional dynamics” at the expense of “spiritual dynamics.”

If we make changes, we have to be really careful. The secretariats are not democratic organizations where somebody can bring up a new idea, have it voted on, and then, if everybody votes for it, have it implemented. Before we add, remove, or change anything, our most knowledgeable people—especially the Spiritual Directors—should critically consider the proposal to as-

sure that it does not replace a spiritual dynamic with an emotional dynamic, or that it is a change primarily for the team members or the community benefit. At all costs, we should strive to remain true to the original Cursillo® method. Secretariats must be very thorough in training rectors and very critical of adding “neat things.” Some older movements are struggling to get back to the basics because once these “neat things” become entrenched, it’s almost impossible to change them back.

### POSITIVE DYNAMICS VS. NEGATIVE DYNAMICS

What kind of words, actions, events, or things would tend to “turn a participant off?” What kinds of things would cause a person to resist, or perhaps, temporarily stop growing spiritually? What things would have a tendency for them to “close the doors to their hearts or minds?” Were there some things that bothered you on your weekend? Are they listed on the next page? These are some of the things that various people have shared as being negatives. Can you name some others?

#### Negative Dynamics

<b>Intimidation:</b>	Anything that puts people on the defensive.
<b>Confusion:</b>	Being unorganized, wasting time, arguments.
<b>Secrecy:</b>	Whispering, evasive answers, not being honest (lying).
<b>Bragging:</b>	In Rollos, conversations, and discussions.
<b>Irritations:</b>	Childish actions, physical discomfort.
<b>Charismatics:</b>	Speaking in tongues
<b>Fatigue:</b>	Lack of sleep or rest time.
<b>Theological Error:</b>	Misquoting the Bible, <i>e.g.</i> , “When I became a Christian on my Via de Cristo weekend”
<b>Uninteresting Rollos:</b>	Long lectures, sermons, off the subject, complicated sharing, trying to be clever.
<b>Overly Regimented:</b>	Overly controlling, insufficient freedom, giving the impression of “brain washing”.
<b>Fear of Change:</b>	Three most used words in the Lutheran language
<b>Fear of Being “Put Down”:</b>	Worrying about saying something dumb.

Negatives can be avoided by thinking about what causes the negatives and by through training of the teams. Unfortunately, it's the negative things that are often the most remembered. They are usually the things that are used by our critics to justify opposition to the movement, totally excluding all of the positive dynamics. Some movements have eliminated the "covering" of professors because there have been accusations of deception and lying. More importantly, negatives retard growth and sometimes temporarily shut down someone's ability to grow to a higher spiritual plane. It's important to look for and try to eliminate the negatives during team training.

## Positive Dynamics

On the Via de Cristo weekend, everything is designed to try to achieve one or more spiritual goals. Following is a chart of things we grow in spiritually during a weekend. The progression growth in each area is from left to right, starting at one and moving through four. Think of the first column as Thursday evening and the last column as Sunday.

### THINGS WE GROW IN SPIRITUALLY

1)Hearing our name	2)Part of our family	3)Part of a church family	4)Understanding we are part of God's family
1)See others love us	2)Loving ourselves	3)Think and meditate on the words	4)Sharing God's love with others
1)Rote singing	2)Relate songs to special experiences	3)Think and meditate on the words	4)Worship and praise God in songs
1)Reluctant to talk	2)Discuss in small groups	3)Stand in front of a small non-threatening group	4)Witness to groups... and to others
1)Handshake	2)Touch	3)Enthusiastically reaching out	4)Abrazo
1)Pray privately	2)Pray together with a group	3)Pray by oneself in a small group	4)Lead in prayer
1)Attend worship service	2)Worship attentively	3)Participate in worship	4)Worship in spirit and in truth
1)Burdened with sin	2)Understand God's mercy	3)Truly desire forgiveness	4)Completely forgiven and free
1)Friendly	2)See joy in others	3)Understand source of joy	4)Have and share the joy of the Lord
1)Hear about God's grace	2)Better understand God's grace	3)Desire to live in grace	4)Live in God's grace
1)Define ideals	2)Understand ideals	3)Desire the best ideal	4)Make living in God's grace the ideal of life
1)Priorities mixed up	2)Understand what is important	3)Apply the great commandment	4)Priorities in correct order
1)Define church	2)Understand WE are the Church	3)Understand the Church's mission	4)Help the Church change the world for Christ
1)Understand piety	2)Utilize practices of piety	3)Grow in relationship to God	4)Turn our whole life over to God
1)Understand the need for study	2)Learn how and what to study	3)READ the bible	4)Develop a study program
1)Understand the need for apostolic action	2)Learn procedures	3)Desire to share Christ	4)Practice apostolic action in daily life
1)Understand Christian leadership	2)Learn the qualities of a leader	3)Desire to grow as a Christian leader	4)Develop and implement a program to GROW
1)Understand environment	2)Desire to be God's person in environment	3)Learn what to do	4)CHANGE your environment
1)Understand Christian community	2)Desire to become a part of	3)Learn what to do	4)Be ACTIVE in Christian community
1)Persevere	2) Keep Going!	3)PERSEVERE	4) KEEP GOING!!!!

If we look at the things that help us grow spiritually, we begin to see how we can gradually provide an atmosphere in which people can feel comfortable and begin to grow spiritually. We begin slowly and allow people to move at their own pace—from handshakes to hugs, from the eighteen inch circle of self to embracing and being embraced by the Christian Community. As you read down the list, you can begin to see how the talks all build upon each other.

A few of the positive dynamics deserve special attention: hearing our name, love, singing, talking, touching, and prayer. We hear our name when table assignments are made on Friday morning. (And maybe on Thursday evening when name-tags are given out.) Names are heard constantly throughout the weekend—each time we introduce ourselves. This helps us to feel part of the group, part of the family, and ultimately helps us to understand that we are part of God’s family. In the Sacraments, we also hear God calling us by name, reinforcing that we are part of God’s family. This is an important positive dynamic.

Positive dynamic number 2 is LOVE. In Galatians 5:13, we find, “through love be servants of one another.” In John 3:16, we find the familiar verse: “For God so loved the world...”. Love is a constant theme in the Bible. It is God’s love that makes us want to serve others. Love on the weekend starts with the participant’s sponsor. Remember the catch phrase: “Make a friend, be a friend, bring your friend to Christ.” Seeing love in others is a powerful dynamic. The participants are supposed to see God’s love in the team, a new kind of unconditional love that they may have seldom experienced as adult or children.

Positive dynamic number 3 is singing. We start with very generic or low-key songs on Thursday night that are definitely non-threatening. In fact, some movements schedule ONLY secular songs on the first night. By Sunday, the participants are deeply involved in all aspects of the weekend including the music, and along the way, have begun to meditate on the lyrics and use them as instruments of true worship and praise.

Positive dynamic number 4 is talking. We must start gently, quietly. Many participants are reticent about talking, especially in a large group. The talking, therefore, begins on Friday in small group discussion at the table. Even there, some need time to be enabled to open up. How often have some of us puzzled about the quiet or silent participant. Be gentle, give him or her space. But over the course of the weekend, talking grows—to standing in front of the non-threatening group until, finally, some are able to witness to a large group at closing.

Positive dynamic number 5 is touching. Touching is a touchy issue for some. For some, a handshake is all the touching they want. Watch them. Respect them and where they are in their lives. Don’t force other touching on them, for that will then become a negative dynamic. For most participants the handshakes become stronger and more enthusiastic; then, when the hugging comes, they are ready.

Positive dynamic number 6 is prayer. Is prayer a dynamic? You bet it is! The sacrificial prayer that undergirds the weekend is responsible for more than we can comprehend. When the

participants find out about true Palanca (sacrificial prayer), the chapel prayers during the rollo, or the 72-hour vigil, they experience a powerful dynamic—not only when they find out about it, but also while it’s being practiced. Most participants come to the weekend with only private prayer experience. We start by praying together (the Lord’s prayer on Thursday night), and reading prayers from the Pilgrim’s Guide. But the real dynamic comes on Saturday afternoon, after the table community has been formed, when we go to the Chapel for our altar visit. In a non-threatening situation, each individual has a chance to pray, verbally, before a group. Often these moments are remembered for the rest of their lives. What can be the negatives in this situation? Team members using up all the words. Maybe you can think of others.

Next we will look at the Themes for Thursday and each of the three days before covering the dynamics of music.

Sources: *The Dynamics of the Via de Cristo Weekend*, Luther Piel; *The Essentials of the Via de Cristo*, National Lutheran Secretariat, 1997; *Dynamics*, Ohio Via de Cristo.

## A.THEMES FOR THURSDAY

### **THEME:**

On this night we spend time with self and with our brother Jesus as we PONDER GOD'S LOVE AND COMPASSION FOR US AND THE CONDITION OF OUR SOUL.

### **OBJECTIVE OF THE DAY:**

To answer the questions, "I'm counting on you, on what or whom are you counting?" The focus is self – to know self and awaken the moral conscience of the participants so he or she will feel a desire to be in God's grace as a result of careful self-examination.

### **SITUATION THAT IS OCCURRING:**

The participants are apprehensive. They feel that they have no control. Feelings are mixed. Some are eager to begin, others would like to leave. The community has the responsibility of creating an atmosphere of trust.

**The Day's Activities:** (Variations and differences probably exist among our secretariats, but the basics are the same.)

- Team and community arrive at camp early enough to set-up and prepare for arrival of participants.
- Team worship and Communion
- Arrival of participants
- Sign in and fellowship/reception with the community
- Send-Off. The Fourth Day community withdraws leaving participants and team only.
- First Rector's talk
- Participants are led to sleeping accommodations for a brief "settling in" time
- First Meditation: "Know Yourself" – Who am I, what am I capable of? Meditate on Christ's love for the individual.
- Second Meditation: "The Prodigal Son" – Given in chapel. Presents the all-forgiving Father. Our faithfulness can never match His.
- The Way of the Cross (some movements do this on Friday night) where we come face to face with Christ's suffering and death for each of us.
- The silent retreat
- Gives us time to ponder, pray, and reflect on all we've heard.

### **METHOD:**

The meditations are leading the participants to an analysis of their own lives in the hope that they will desire to encounter God. They try to inspire a sincere attitude of searching. The focus of this night is on self. Each participant is asked to reflect on and examine self. The community stays very much in the background this evening. Team members are visible, yet allow the participants the night of this retreat without any interaction.



## **FUNDAMENTALS:**

The concepts of self are examined this night. We are asked to look at our baptism, our life in grace and our service to God.

## **THEOLOGY:**

A need to examine our hearts and minds is expressed. The meditations ask us to examine ourselves in the shadow of Christ's sacrifice. The silence is our tool for this examination.

## **DYNAMICS:**

The team keeps the level of enthusiasm low. No colors or hugging. The team takes the lead in the silence by setting the example. The atmosphere should be friendly, but not overly so. This night, the Individual is a small circle of self. This night is for the study of self.

Source: *Via de Cristo – Fourth Day Workshop*, Eastern North Carolina Via de Cristo

## **B. THEMES FOR FRIDAY**

### **THEME:**

The ideal of the Christian is outlined and prescribed. The overall theme can be summarized as “The Ideal of the Christian Living the Life of Grace”. An impelling call to a new dedication to Christ is issued. This is the day we study ourselves.

### **OBJECTIVE OF THE DAY:**

Today is the day of Proclamation through the five rollos that are given. We hear the message of our individual part in the world. We answer the question, “Who am I?” and hearing the message we ask, “How will I respond?”

### **SITUATION THAT IS OCCURRING:**

The participants are somewhat apprehensive. They begin this day having received the gift of silence. Most are ready to begin and, at the end of the day, are ready for more. The dynamics of the “table” begin.

### **The Days Activities:**

- Opening meditation in the chapel. In the “The Three Glances of Christ” we are given examples of three persons on whom Christ directed His gaze.
- Communion: the music begins.
- Breakfast: In some movements, short, clean and funny jokes are introduced.
- **Ideal Rollo.** Presented without any opening prayers. Given by layperson. Discussion and posters introduced.
- **Grace Rollo (Habitual Grace).** Given by a Spiritual Director. Begun with the prayer to the Holy Spirit, as are all rollos from this point forward. Discussion, posters.
- Lunch

- **Laity Rollo.** Layperson. Discussion, posters.
- **Grace in Action (Actual Grace).** Spiritual Director. Palanca is introduced. Discussion, posters.
- **Piety Rollo.** Layperson. Some movements add the “Meditation” after the prayer to the Holy Spirit from this point forward. Concept of the three-legged stool: Piety, Study, and Action. We need all three to lead a balanced Christian life. Discussion, posters.
- Rector Talk, “All for Me”
- Chapel visit.
- Dinner
- Decuria
- Chapel
- Participants to bed; team meeting.

### **TECHNIQUES:**

The day begins with worship and meditation: “The Three Glances of Christ.” Christ gazes upon three persons in the gospel who turned away from His glance. We are asked how we would respond to God’s call. We receive communion and the silence is broken as the music begins. The focus is on the individual. We look at self on this day.

- Rollo of the day outline our search. We are looking for our Ideal, who we really are and what is really important to us. Our individual roles as God’s people are emphasized. By day’s end, we should be forming a clear view of our own personal relationship with Christ. And we should be more eager to embrace that relationship.
- The chapel visit before dinner is a call for commitment and for the participants to realize that all of this was done just for them—just as Christ died for us. His unconditional love is a powerful vision to behold—that He died just for us, and the participants are made aware that this is only a shadow of the love God has for us.
- The Decuria will act as a bonding agent for the tables. The tables have had to work together during the day; now it is time for them to display their teamwork.
- The evening chapel visit has a calming effect and offers our works of the day to the King. (Some movements do The Way to the Cross, or some variation, here.)

### **METHOD OF THE DAY:**

- The day’s activities are quiet and not overly enthusiastic. All aspects of behavior should be non-threatening and subdued in order to allow the participants to be able to hear the message and respond at their own pace.
- In the opening meditation, we see examples of people who did not respond to the glance of Christ. We are made aware that the glance of Christ is always on us and we are responsible for how we choose to respond.

- The entire day is focused on the examination of self. All of the rollos follow the theme of individual responsibility, individual commitment and individual Grace from God.
- Table leaders have one mission today: to form a community at the table. The discussion and posters are a tool for bringing the table together for a common goal. Decuria is the demonstration of the success of that mission.
- Music begins slowly and, at the end of the day, is still very calming.

### **FUNDAMENTALS:**

Today, the emphasis is fundamental Christianity. What does it take to begin the journey of a life with and in Christ? This question is explored fully on this day through the Rollos and meditations.

### **THEOLOGY:**

The individual has responsibility for living a life in Grace and choosing to live a life pleasing to God. In “Three Glances of Christ,” we see examples of this choosing and refusal to choose. We are asked to examine ourselves in the light of God’s love. We are individuals who are important in the world as apostles of Christ.

### **DYNAMICS:**

The team should be restrained and should present a calm and comforting environment. Today’s emphasis is on the formation of the small group at the table. Hopefully, the circle of faith has extended throughout the day from the individual to the table. The rollos are focused on drawing each person to examine their own lives. The intention is to draw people into an awareness of the depth and expanse of God our Father’s love for us. Hugs are appropriate only if the participant extends them. The chapel visits of the day build on each other in order to keep us face to face with ourselves and our brother Jesus.

### **ELEMENTS OF THE ENVIRONMENT:**

The day begins with silence and morning chapel. There should be no decorations at breakfast. By dinner there may be a few decorations, but they should be subdued. The rollo room has no decorations until after the Grace In Action (Actual Grace) rollo. After this talk, decorations can be added very gradually, starting with several banners. Other palanca begins after Grace In Action, but very slowly. We don’t want to overwhelm the participants. The talks of the day are serious and the atmosphere should reflect that. Hard questions have been asked today and we should not distract the participant from this examination of self.

Source: *Via de Cristo – Fourth Day Workshop*, Eastern North Carolina Via de Cristo.

## C. THEMES FOR SATURDAY

### **THEME:**

The seriousness of life in Christ and the work that is to be done are explored on the second day. Its theme is “The Grace Filled Life.” Emphasis is on the effort it takes to grow into a dedicated effective apostle through a program of piety, study, and action. Participants enter into an intimate friendship with Christ.

### **OBJECTIVE OF THE DAY:**

To answer the questions: “How can we attain the ideal of a conscious and growing life in Christ?” and “How can we become truly dynamic Christians?” The focus is on the individual Christian and a personal relationship with Christ and other individuals.

### **THE SITUATION THAT IS OCCURRING:**

The atmosphere is one of very mixed feelings. Many participants have been touched by the combination of worship, rollo messages, palanca, and the morning meditation. Almost all will be feeling the pull of God. Some will be fighting it, but most will be desirous of learning more about their faith in God.

### **The Day’s Activities:**

Opening meditation in the chapel: “The Figure of Christ” presents Christ as both God and Man, Savior and Brother.

- Communion
- Breakfast
- **Study Rollo** by layperson. Discussion and posters.
- **Grace Filled Days Rollo (or Sacraments)** by spiritual director.
- Lunch
- Discussion and posters.
- **Action Rollo** by layperson. Discussion and posters.
- Chapel Visits (by tables)
- **Obstacles to Grace Rollo** by spiritual director. Discussion and posters.
- **Leaders Rollo** by layperson. Discussion and posters.
- Dinner, often a “fancy meal”
- Serenade (in some movements)
- Decuria: Sometimes a skit happens
- Evening prayer service
- Team meeting

### **TECHNIQUES USED TO DEMONSTRATE THE OBJECTIVE:**

- The day begins with worship and a meditation, “The Figure of Christ’ which presents Christ as both God and Man – Savior and Brother. Communion is distributed as part of the service. The focus is on the individual’s relationship with Christ, but the foundation is laid for the introduction of the concept of apostolic action.
- Rollos of the day present the person of Christ among us. He is the kind of person who can be known by seeing what he is like in the gospels. His role as a leader is emphasized. By day’s end, participants will realize that they, too, must be leaders.
- As the concept of leadership is developed, lay leaders become more visible. Professors have given three of the five rollos. Servant leadership is more visible. Palanca is more abundant. The kitchen crew “comes alive” during the day. Members of the community come to show their support at serenade. By day’s end, participants are asked to take leadership during Decuria and skits.
- The service of evening prayer calms and refocuses participants on their individual lives in Christ.

### **METHOD OF THE DAY:**

In the opening meditation, emphasis is placed on Christ’s humanity and the concept of Christ as our brother is introduced. As the participants see those around them as brothers and sisters, they become more open in their sharing and will reach out to new relationships.

The whole of the day is a presentation of the life of grace, of true piety. Rollos echo the message of the first day and explain how to form life in a Christian ideal and how to become a Christian leader. Rollos are explanatory but somewhat restrained. They try to show the value of these things in the life of the participant and in the lives of others. Personal examples should be explanatory. The inspirational talk of the day should be Leaders, where the whole of the day is summarized. It should present an example of one who is striving to live the Christian life fully.

The focus is primarily individual and personal. All rollos and examples focus on the individual Christian’s relationship to the person of Christ and to other individuals around us.

The concept of community is expanded from the rollo room to the introduction of the entire Via de Cristo community. The prayer chain list, national palanca, and serenade begin to reveal the breadth of the community. Although the rollos are serious, the mood is lighter as more people open their hearts to the community. Decuria and skits will be joyful and the message of Christ’s love will be strongly heard.

### **FUNDAMENTALS:**

According to the book, *The Fundamental Ideal of the Cursillo® Movement*,” there are several things fundamental to being a Christian: love, baptism, the life of grace, holiness (being set apart for God’s use), community of believers, and living a balanced Christian life which includes piety, study, and action. By the second day, Saturday, each of these concepts has been discussed..

## **THEOLOGY:**

- A Christ-centered sacramental piety is presented as the way to grow as dynamic Christians.
- The opening meditation, “The Figure of Christ,” emphasizes the humanity of Christ, a Christ who is living now, and on the personality of Christ which attracts so many.
- We are invited into a personal intimate friendship with him.
- Prayer is presented as personal conversation with our brother Christ.
- We are the people of God, the Body of Christ.

## **DYNAMICS:**

- The team maintains a high level of excitement, yet realizes that the factor of “tiredness” is an issue.
- Most participants start the day with their circles of faith reaching the rollo room. Some will remain skeptical; many will be enthusiastic. During the afternoon, due to new insights into the depth and power of God’s love for them, the enthusiasm of the participants will begin to overshadow that of the team. At this point, the physical energy level of the team has begun to wane. Both team and participants are usually touched by the serenade (if done on Saturday ). From there throughout the evening, the energy level is intensified.
- Table groups have established a level of trust that enables the group to do open prayer during the chapel visits.
- The realization of a total community grounded in God’s love is most evident at the serenade when the outside community surrounds the weekend group.
- The rollos of the day introduce the concept of apostolic action. Examples are best presented within an attitude of humility.
- Hugs are appropriate on the second day; however, be sensitive to those for whom touching is uncomfortable.
- Prayer is a deeply personal issue. Be sensitive as opportunities for open prayer occur.
- As the community expands, be careful and prayerful not to create negative dynamics. The weekend is for the participants, and their needs must be the focus of activity.

## **ELEMENTS OF THE ENVIRONMENT:**

- The day begins with chapel.
- Meal decorations become increasingly elaborate. Saturday night’s meal is a “banquet.” Sometimes table groups are seated together. The setting is intimate. Candlelight frequently casts a beautiful glow that reminds us that Christ is the light of the world and that His love surrounds us.
- Palanca is abundant.
- The day’s talks are serious and the activities are intense. Comic relief is sometimes introduced with a skit.

Source: *Via de Cristo – Fourth Day Workshop*, Eastern North Carolina Via de Cristo

## D. THEMES FOR SUNDAY

### **THEME:**

The theme of the third day is “The Participants Presence in the World and his Relations with Others.” Participants are called to apostolic action and challenged to live the life of Christ in their own environments. The focus moves from the individual out into the world.

### **OBJECTIVES OF THE DAY:**

- To identify ways to bring Christ into our environments.
- To accept Christ’s call to apostolic action.

### **THE SITUATION THAT IS OCCURRING:**

By the beginning of the third day, most participants are beginning to feel renewed, committed, and filled with enthusiasm.

### **The Day’s Activities:**

- Team awakens participants with serenade
- Opening meditation in the chapel: “Christ’s Message to the Participant.” Christ has chosen us and is counting on us for apostolic action. (Communion if not offered at dedication of service cards.)
- Breakfast
- **Environment Rollo** by layperson. Discussion.
- Introduction of Service Cards
- **Life in Grace Rollo** by Spiritual Director. Discussion.
- **Community in Action Rollo.** Discussion.
- Lunch
- Personal Palanca
- **Total Security in the Fourth Day Rollo or Total Security Rollo** by rector.
- Discussion and completion of Service Cards
- Dedication of Service Cards (Some movements include Communion here, if it was not offered at morning chapel.)
- **Fourth Day Rollo**, if not combined with Total Security. By layperson. Discussion.
- **Clausura.** Receive service cards and crosses either before or during clausura.
- Departure.

## **METHOD OF THE DAY:**

- In the opening meditation we are told that Christ has chosen us and is counting on us for apostolic action in the world. The rollos explain the strategy which makes it possible to live what is fundamental to being a Christian who helps Christ transform the world.
- The Via de Cristo Method is presented and carefully explained.
- The vision of a successful Christian community in action is presented. It is a vision of a team of people who are successfully making a difference.
- The Via de Cristo weekend suggests that the Christian group must be united in one purpose, one goal: that of helping one another in their Christian life and the strengthening of their apostolic action.
- Participants are invited to participate in this Christian community in action.
- The focus is primarily on the individual's presence in the world and a vision of Christians in the world transforming it with the help of the Holy Spirit.
- The rollos of the third day are stronger, more urgent, confident, triumphant. They are written in the spirit of the resurrected Christ present in the world and still overcoming evil in the world. As on days one and two, the first two rollos are explanatory, low-key and clear. The third rollo, Christian Community in Action, is inspirational. The last are enthusiastic.
- Witness and examples illustrate a community working together or an individual working in a community. They should provide a glimpse into a real Christian community in action, *i.e.*, a handful of determined, enthusiastic, dedicated people who group themselves about Jesus Christ with the aim of spreading the Christian ideal and translating it into works. Although there is nothing wrong with the Christian community helping one of its own members when a need arises, these are not the examples that should be shared. The real purpose of the Christian community is to meet together and strengthen each other so that they can take the message of Christ's love into their individual environments.
- By the third day everyone is tired. The focus is on the return to the environment. The spirited enthusiasm of Via de Cristo may level off. But, just as the participants are winding down, a final and very powerful surprise occurs—personal palanca. The team should be sensitive to the participants. If there seem to be any problems, the rector or spiritual director should be alerted.
- Participants are told that Christ is counting on them and are asked to make a commitment to Him.

## **FUNDAMENTALS:**

The same as Saturday. According to the book, *The Fundamental Ideal of the Cursillo® Movement*, there are several things fundamental to being a Christian: love, baptism, the life of grace, holiness (being set apart for God's use), community of believers, and living a balanced Christian life which includes piety, study and action. On the third day, Sunday, the community of believers is emphasized.



## **THEOLOGY:**

- The focal point of all rollos and activities of the third day must be the challenge of Christ’s call.
- God wants Christians to be *in* the world making an impact on their environments.
- Christians cannot make it alone. They need friends—deep, accepting, generous friends who act as a source of God’s grace in their lives.

## **DYNAMICS:**

- The day begins in the chapel.
- Meals are more relaxed. Tables are decorated and may reflect the message of returning to the community.
- The most important palanca of the weekend—personal palanca—is received.
- The meditations and rollos prepare people for the return to the environment. The close community created during the weekend with such love and intensity must be destroyed. It is sad. But as the physical trappings are removed, people turn to the lessons they have learned and, hopefully, will go forth with renewed vigor, eager to serve God.

Source: *Via de Cristo – Fourth Day Workshop*, Eastern North Carolina Via de Cristo

## **E. ROLE OF MUSIC**

Music is a dynamic of the Via de Cristo Weekend. It is much more than a time filler or tension reliever. As has been well said by Martin Luther, “Next to the word of God, music is the highest”. Note the strategic placement of music for the weekend:

- In the chapel, of course, but also before rollos
- Singing before we eat
- The power of the community serenade
- Awakened for our Third Day with singing
- Welcomed into the Community at Clausura by singing

It would be difficult to imagine a Via de Cristo weekend without any music. As evidence of the precious respect for our music, note the critical placement of music within the structure of the weekend. We are serenaded at dinner, not simply fed a delightful and carefully prepared meal. We are gently called to our Third Day of the Weekend by beautiful singing. We are not simply welcomed into the Fourth Day Community by a crowd of loving people and applause...we are welcomed with song. And all of us most likely suffered through the agony of perfecting DeColores. Music is an integral part of our corporate worship. Even our Rollistas are welcomed into the Rollo Room with a song.

Singing is a force that causes people to become involved. It’s a good way to build community. It creates an atmosphere and teaches about a message. This begins at the team meetings. It’s important that the team members be enthusiastic in their singing to draw the participants in. Some of the participants will hold back at first, but by Sunday morning they may be the most enthusiastic singers there.

The music should heighten and enrich the Via de Cristo experience. It should punctuate the progression of each day, as well as that of the entire weekend. It is more than a way to fill time or release tension.

We are being very gently wooed to Jesus through the progression of the Weekend. Music is one of the very critical dynamics in the process. Music presented at any one time during the weekend needs to be carefully considered within the framework of the progression. We must always keep foremost in our mind that a song may be the way Jesus meets any one participant at any particular time within the weekend. Our music must keep pace with the progression...with Jesus' gently revealing of Himself.

The first task that the Music Leader has is to become thoroughly acquainted with the material written about the progression of the weekend. An understanding of the dynamics of the Weekend will make one sensitive to where to position music during the weekend and when to introduce a song. He or she should then help the rollistas select songs appropriate to the message of the Rollo. Songs should never be selected because it is "the rollista's favorite."

The process of selecting music can best begin with the songs to be used at team meetings. This is the ideal time to introduce any unfamiliar songs. Team meetings provide an opportunity to work out any kinks in various songs and/or special styles. If the team is familiar with the music they can assist in teaching of the music to the participants.

The Music Leader will think about where to place songs within worship—what songs are appropriate for gathering or communion, and what songs simply do not fit the context of the Eucharist at all. Music can also be used to connect with the liturgical season that is being celebrated during the team meeting schedule. The Music Leader should be aware of the lectionary used at each Eucharist and should select music that is compatible with it so that it heightens the experience of the spoken word.

A word of caution: planning of music does not mean there is no room for spontaneity. But careful preparation and thorough knowledge of the Progression makes the spontaneous song much easier to handle with grace.

Now, let's look at the specific theme of each day. If music is used at all on Thursday night you need "getting together" type songs--songs that may be familiar to many of the participants when they arrive and are social in nature. These are songs that unite the group and help make the participants comfortable. They are songs that put people at ease – songs that do not threaten them.

The overall theme of the first day, Friday, can be expressed as, "**The Ideal of the Christian Living the Life of Grace**". This day is low-key! The music should not be emotionally intense or threatening. It should present the idea of community, since that is what we're in the process of carefully building throughout the day. The music on Friday should center on the ideal of the Christian life. It should speak to the reality of Grace in our lives. It should comfort and unite. It should present the image of a world transformed by the Christian ideal. It should also be, as much as possible, easy to teach.

On Saturday, the theme of the day is, **“The Grace Filled Life”**, made active by the love and character of Jesus. The music this day speaks directly to the reality of Jesus Christ here among us, with us, loving us. The songs reveal the character of Jesus the man, the Savior, the Redeemer, the Servant, and loving Shepherd. By now the community has been formed, and they are ready to receive Jesus into their midst. They are ready to sing, “Have You Seen Jesus, My Lord”, and respond that “He’s Here In Plain View.” They are ready to greet a Lord who carried a cross to show us how much He loved us. The community is fully centered within itself. The participants are protected from the intrusion of the outside world because they still have one more day before they must go back to it. If there is a time for very emotionally charged music, this is it! It’s safe to cry. It’s safe to allow the emotion of a song to transport the participant to a greater depth and perception because the community is there, because the person of Jesus is there, and because He loves you.

The theme of the third day is, **“The Participant’s Presence in the World and his Relations with Others”**. He or she has met Jesus and now knows and trusts Him. Now the participant needs to look at the world through this transformed vision. The songs this day should bring the world back in. They should carry the participants back to their world. They should remind them about opening their windows and passing it on. Many have been to the mountaintop and now they will want to bring a bit of the mountain top back to the world. The music on Sunday should be “up” and joyful and should speak to the marvelous possibilities that are ahead for the renewed participants. The participants are tired, vulnerable, need joy and encouragement. Some points to remember:

1. Music is a way of communicating.
  - A. Singing is communicating at the deepest level. It helps people connect with themselves, and then with others.
  - B. Singing gets the physical side connected with the thinking side to provide personal wholeness. It is one of the most powerful and fastest “glues” or “tools” for bringing about this connection
  - C. Singing allows people to express their feelings.
  - D. It brings people together in a common language. It is also a terrific “ice-breaker,” and helps relieve tension.
2. Music creates an atmosphere for participation.
  - A. While we can’t make people sing, we can provide an atmosphere that allows them to sing. It’s a natural part of everyone.
  - B. Singing creates an atmosphere for learning; it opens people up to give and take.
  - C. It creates an atmosphere that is safe and non-intimidating. Participants will feel more at ease if everyone (even if you know the song from memory) uses the songbook or song sheet.

Music is an incredibly beautiful dynamic in the wonderful framework of a Via de Cristo Weekend. Cherish it and let it be used as an instrument to enrich this experience for everyone present. Let the love of God permeate the musical offering presented on the weekend.

What follows is a list of appropriate song suggestions for different times. It is intended as a helpful resource and is not all-inclusive. Some songs are more appropriate than others are. Keep in mind that some songs affect men and women differently.

**Notes on the following list:**

*\* Not suggested for Friday.*

*Remember, the list below is by no means “all inclusive” of music to be used in connection with these rollos. There are many other songs appropriate in each case. This list is provided as an indication of types that stay within the flow of the weekend at that time.*

**PLEASE NOTE: Not all of the songs listed are included on the Church Copyright License (CCLI) list. Before using any song, determine the legality for its method of reproduction.**

## SONGS FOR WORSHIP

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

## IDEAL

The Church Within Us	I Have Decided
Seek Ye First	They'll Know We Are Christians
Softly and Tenderly	Morning Has Broken

## GRACE (HABITUAL GRACE)

Amazing Grace	Father, I Adore You
God Is So Good	He's Got the Whole World
Borning Cry	Jesus Loves Me
Softly and Tenderly	This Is My Father's World
What a Friend We Have in Jesus	They'll Know We Are Christians
Kum Ba Ya	

### LAITY

The Church Within Us  
Have Thine Own Way  
Pass It On  
This Little Light of Mine  
Here I Am Lord  
In Christ There Is No East or West

Give Me Oil in My Lamp  
I Have Decided to Follow Jesus  
Seek Ye First  
When the Saints Go Marching In  
They'll Know We Are Christians

### GRACE TOO (ACTUAL GRACE)

Abba Father Send Your Spirit  
Pass It On  
Softly and Tenderly  
Borning Cry

Spirit of the Living God  
God Is So Good  
Freely, Freely  
Jesus Loves Me

### PIETY

Abba Father  
Give Me Oil in My Lamp  
I Have Decided to Follow Jesus  
Lift High the Cross  
Seek Ye First  
Spirit of the Living God  
Here I Am Lord

Father, I Adore You  
Have Thine Own Way Lord  
Pass It On  
Prayer of St. Francis  
Something Beautiful  
This Little Light of Mine  
They'll Know We Are Christians

### STUDY

Abba Father **nued**  
Give Me Oil In My Lamp  
Open Our Eyes Lord

Abba Father Send Your Spirit  
Have Thine Own Way Lord  
Seek Ye First

### DAY IN THE LIFE (SACRAMENTS)

Amazing Grace  
Be Not Afraid  
Bind Us Together  
Today  
Father, I Adore You  
How Great Thou Art  
Borning Cry

Beautiful Savior  
Blessed Assurance  
Christ the Lord Is Risen  
Every Morning is Easter Morning  
God Is So Good  
I Am the Bread of Life  
Jesus Loves Me

### **DAY IN THE LIFE - Continued**

Jesus My Lord	Just As I Am
Kum Ba Ya	Lift High the Cross
Lord the Light of Your Love	Majesty
Open Our Eyes Lord	Our God Reigns
Sing Hallelujah To The Lord	Softly and Tenderly
Spirit of the Living God	Surely the Presence of the Lord
The Old Rugged Cross	Through the Love
Weave	Were You There
What A Friend We Have in Jesus	Here I Am Lord

### **ACTION**

Abba Father Send Your Spirit	Bind Us Together
Every Morning Is Easter Morning	Give Me Oil in My Lamp
He's Got the Whole World in His Hands	I Am the Light of the World
In Christ There is no East or West	Jesus My Lord
Lift High the Cross	Lord the Light of Your Love
Let the Son of God Enfold You	Pass It On
Prayer of St. Francis	This is My Father's World
This Little Light of Mine	Weave
Here I Am Lord	They'll Know We Are Christians

### **OBSTACLES TO GRACE**

Abba Father Send Your Spirit	Be Not Afraid
Bind Us Together	Have Thine Own Way Lord
I Am the Bread of Life	I Am the Light of the World
I Have Decided to Follow Jesus	Jesus Loves Me
Just As I Am	Lord the Light of Your Love
Let the Son of God Enfold You	Pass It On
Prayer of St. Francis	Seek Ye First
Something Beautiful	Weave
Through the Love	

### **LEADERS**

Abba Father Send Your Spirit	The Church Within Us
Give Me Oil In My Lamp	Have Thine Own Way Lord
I Am the Light of the World	Jesus My Lord
Lift High the Cross	Lord The Light of Your Love
Pass It On	Prayer of St. Francis
This Little Light of Mine	Weave
O Let the Son of God Enfold You	Here I Am Lord

## ENVIRONMENT

Abba Father  
The Church Within Us  
I Am the Light of the World  
Lift High the Cross  
Pass It On  
O Let the Son of God Enfold You  
This Is My Father's World  
Weave  
They'll Know We Are Christians

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

## LIFE IN GRACE

Amazing Grace  
Blessed Assurance  
Christ the Lord Is Risen Today  
Father I Adore You  
How Great Thou Art  
I Am the Light of the World  
Borning Cry  
Jesus My Lord  
Kum Ba Ya  
Lord the Light of Your Love  
Open Our Eyes Lord  
Sing Hallelujah to the Lord  
Spirit of the Living God  
Through the Love  
Were You There  
Here I Am Lord

Be Not Afraid  
Bind Us Together  
Every Morning Is Easter Morning  
God Is So Good  
I Am the Bread of Life  
I Am the Resurrection  
Jesus Loves Me  
Just As I Am  
Lift High the Cross  
Majesty  
Our God Reigns  
Softly and Tenderly  
Surely the Presence  
Weave  
What a Friend We Have in Jesus  
O Let the Son of God Enfold You

## CHRISTIAN COMMUNITY IN ACTION

Bind Us Together  
Every Morning is Easter Morning  
Give Me Oil In My Lamp  
I Am the Light of the World  
In Christ There Is No East or West  
Prayer of St. Francis  
Surely the Presence  
Weave

The Church Within Us  
Freely, Freely  
Here I Am, Lord  
Lift High the Cross  
Pass It On  
Spirit of the Living God  
They'll Know We are Christians



**TOTAL SECURITY/4TH DAY**

Be Not Afraid

Bind Us Together

Surely the Presence

Have You Seen Jesus My Lord?

Weave

They'll Know We are Christians

Something Beautiful



**Section and Title: 4. DISCUSSION, POSTERS AND DECURIA**

**Time: 45 Minutes**

The format for this section should be similar to that of the weekend discussions. Allow enough time for the participants to discuss the Progression and Dynamics of the weekend. At the end of the discussion period, they should make a poster describing the main points of the discussion.

After the posters are finished, then each group should give a summary of their discussion and then explain the posters at “Decuria.” Be sure to reinforce that Posters and the Decuria are important because they are tried and true educational techniques that provide opportunities for pilgrims to get the feel of talking about Christ and their relationships with Him.

**Note: Be sure that the supplies needed for making the posters are on hand, and that the room has been arranged so that people can work comfortably in groups. The format can be adjusted according to the size of the group and the number of tables that are participating. The information and discussion questions on the next page might be given to each table and then each table might be given a particular day to discuss and make a poster. Alternatively, all tables could discuss the progression and dynamics of the entire weekend and then make a poster to illustrate it.**

## **SUMMARY OF THE THEMES FOR THE VIA DE CRISTO WEEKEND**

**Thursday Night:** A time to ponder God's love and compassion for us, and the condition of our souls.

**The First Day-Friday:** The ideal of the Christian is outlined and prescribed. An impelling call to a new dedication to Christ is issued. This day we study ourselves.

**The Second Day-Saturday:** The seriousness of life in Christ is presented. We learn about the effort it takes to grow into a dedicated and effective apostle, and we also learn about the use of a program of piety, study and action. This day we enter into an intimate friendship with Christ.

**The Third Day-Sunday:** We are called to apostolic action and challenged to live the life of Christ in our environment. This day we project our thoughts to the world.

### **TABLE DISCUSSION QUESTIONS**

1. How are Piety, Study, and Action conveyed throughout this day's themes and activities?
2. What are the participants (pilgrims/candidates) feeling and thinking on this day and how does this relate to the theme and team functions?
3. How should the surroundings (lighting, atmosphere, food) and the interaction of team and participants be structured to support the theme?
4. How does the day's activities prepare guests for Apostolic Action in the fourth Day?
5. Why are Posters and Decuria important?

- Section and Title:**   **5.       SERVANTHOOD**  
                                  **A. Prayer and Sacrifice**  
                                  **B. The Discipline of Listening**  
                                  **1) Brief Exercise**  
                                  **2) Brief Discussion**

**Time:**                   **60 Minutes**

### **SERVANTHOOD**

*“...whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” Matthew 20:26-28*

To begin this section, it is suggested that the presenter ask the participants to name the qualities of a true servant. Make a list on a large newsprint pad or blackboard. Which do they think are most important? Next ask for examples of serving others; make a similar list.

Who is our supreme example? Christ is our supreme example and we are to be committed to walking in a Christ-like manner. Jesus tells us to follow Him. Following Jesus means living for others and loving one another. In our serving, we try to live for others and to die to self. Jesus Christ laid down his life for us. We were saved to serve others—not to sit.

How do we serve? First and foremost, we must pray. Pray that God will direct each of us to the people that He wants us to serve. Pray that He will show you those with whom He wants you to share the Good News. We pray, we study, we learn. Then, when God calls us into apostolic action, He expects us to MOVE.

Serving as a [Cha-cha (substitute your Secretariat’s terminology)] provides unique and rewarding opportunities to serve our Lord and is, perhaps, the most unselfish giving involved in making a Via de Cristo weekend successful. Acceptance of one another is an important part of serving. God accepts everyone who believes in Him and so must you and I. At times this is difficult because there are so many different personalities involved. But we work, not to please ourselves, but to serve God. We must develop an attitude of patience, love and understanding. We work together as a Christian community, called and chosen, to serve one another and God.

*Some of the following questions might be used as a handout; the questions can be used for self-examination and/or table discussion:*

## DO YOU HAVE A SERVANT ATTITUDE?

Do you listen?

How do you listen?

Do you ask others nosy questions?

Do you care for others (compassion)?

Are you patient (do you honk when the traffic light changes)?

Do you enable others to be their best?

Do you prepare others for life in Christ?

Do you study the Bible?

Do you know Christ?

Are you confident in the faith?

Do you dwell on the past?

Can you keep it simple?

Can you inspire?

Do you teach by example?

Are you articulate?

Are you empathetic?

Are you committed?

Can you forgive?

Christ had wisdom, do you?

Are you willing to be a teacher?

Can you think of others first (selfless)?

Is piety a part of your lifestyle?

Are you humble?

Can you be obedient?

Are you willing to be a mentor?

How is your sense of right and wrong?

Christ was “out” of society, are you?

Do you do these things gently?

Are you confident and firm in your belief?

Are you willing to associate with social outcasts?

How is your relationship with God?

Are you friendly?

Do you pray?

Can you persevere?

Do you attend worship?

Do you brag?  
Do you worry?  
Are you secretive?  
Can you be intimidating?  
Do you give orders?  
Are you threatening?  
Do you give advice?  
Can you offer positive reinforcements?  
How do you reassure?  
Is your life Christ-centered?

Source of this list: *Via de Cristo – Fourth Day Workshop*, Eastern North Carolina Via de Cristo

## **PRAYER AND SACRIFICE**

*“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God; this is your spiritual act of worship.” Romans 12:1*

This might be a good time to ask the participants what their interpretation of this verse might be. What is meant by a “living sacrifice?” What is meant by a “spiritual act?” What does “worship” mean here?

Paul is drawing an inference from what has been said in the preceding eleven chapters. In view of God’s mercy, Paul tells us to offer our bodies—all that we are—heart, mind and will, to God. In contrast to dead animal sacrifices, he speaks of “living sacrifice” meaning possibly “living” in the sense of having a new life in the Holy Spirit. This is our “spiritual act of worship.” It is our obedient service.

Prayer and sacrifice are closely intertwined. On the weekend, we hear that true palanca is prayer. It is the lever of the apostles. In addition to prayer being a positive dynamic (as discussed earlier), it is what undergirds everything that we do on the weekend.

Just as Jesus spent many hours in prayer, so must we. It is a part of our piety. It nurtures our relationship with God, our Heavenly Father. We must pray sacrificially, taking time to praise and thank God for who He is and thanking Him for all He has done for us. We must pray sacrificially, taking time to pray for others—not just our friends, but also for those who have sinned against us. We should also pray for God to show us those to whom He would have us witness. Consider sacrificing some of your time and pleasures to spend time with Him and seek His will for you. And then, listen—listen for His word, His voice, and His will for us.

## THE DISCIPLINE OF LISTENING

Listening to others is another form of servanthood not only when we serve on a weekend, but also when we encounter others in our daily walk.

Following are a few exercises that can be used experientially to help the participants understand not only the importance of listening, but also how to be an effective listener. There probably will not be enough time to use them all; choose whatever suits your situation best.

### Exercise 1: A Lesson in Listening

1. Ask the participants to talk about a time when they had a problem that they shared with a friend or family member. Ask them to tell about how it felt to tell this person about the problem. Make two columns on a chart. List the positive and the negative outcomes of the sharing experiences. *You will most likely find that they either say the experience was bad because the person with whom they shared the problem tried to tell them how to fix the problem in a way that did not feel comfortable; or, they felt that the person really did not understand. Unhelpful responses are often prefaced by phrases like, "You ought to" or "Why don't you" or "I would." Frequently, they leads to more frustration, anger and/or guilt. The guilt usually arises from a need to do what the person has suggested, even though it does not feel right for them. Positive experiences usually stem from the feeling that the other person really understood their problem. It's possible, however, that they got some advice that was worth taking and they left the experience feeling better than before they shared.*
2. In discussing what brings about a more positive listening experience, it is important to identify the critical attributes that lead to the successful sharing/listening experience. These would include:
  - a) Learning to mirror or restate the feelings of the person who is sharing the problem. Sometimes the feeling is obvious; sometimes you have to listen carefully to what true feelings the person is expressing. In hearing these statements, learn to rephrase (mirror) what you are hearing in a way that tells the person that you understand. *For example: "I hear you saying that you are feeling very angry with your husband."*
  - b) Try to make empathetic statements, perhaps by identifying similar situations you have had and saying something like, "I think I know how you feel. When I was \_\_\_\_\_, I really felt (whatever feelings you are mirroring.)"
  - c) Ask the person clarifying questions such as, "Have you been able to identify some choices that you have right now?" or "If you could really have your way, how would this turn out?" Questions such as these enable the listener to coax the problem holder into identifying how solvable the problem is as it is stated. Try to get him or her to figure out a course of action from the conversation.



3. Once these attributes are discussed and identified, try to find partners in the group and let them begin to share. Allow the sharing to go on for about 10 minutes. Ask each partner to record their reactions to the sharing and then switch roles. Repeat the exercise and then after the second writing, gather feedback from the group about how well it all felt to share and not be judged.
4. Remember that there are Spiritual Directors on every weekend and you can encourage a person to seek help from them. Don't try to "fix" people yourself.

It takes a truly humble person to listen and not give advice. We should strive to listen to others with empathy, not sympathy. Empathy means trying to put yourself in the other person's shoes, trying to understand where that person is coming from, trying to love the unlovable. Perhaps that's why God gave us two ears and one mouth. We should use them proportionately.

### **Exercise 2: Paper Game**

I am going to ask you to do something for me. I need your cooperation and understanding.

I will not lead you to do anything that will embarrass you. Will you trust me?

OK, if you would please take one sheet of the paper that is being passed around. Now, please close your eyes and follow my instructions.

Hold that piece of paper out in front of you. Fold that sheet in half. (Pause) Now tear the upper left corner of the paper. (Pause) Tear the upper right corner of the paper. (Pause)

Tear the lower left corner of the paper. (Pause) Now tear the lower right corner. (Pause) Would you please open up your sheet of paper and hold it out in front of you. Now open your eyes. Look at your sheet of paper... and those of the others sitting at your table... and around the room...

Each of you heard the exact same set of instructions from the exact same person, at the same time, yet each of you heard and interpreted those words differently. This does not mean you heard anything incorrectly. It simply means that we each hear and interpret differently. Please be mindful of those sitting around you and the different ideas and opinions they might have about the same words you heard.

*At this time, either hold a general discussion, or let the individual tables discuss the exercise among themselves and let each table report to the group. The length of the discussion is left up to the presenter.*

### Exercise 3: Paying Attention

*This exercise is more effective if no introduction concerning “listening” has been given. It might be introduced simply as something that they are going to do.*

Supply each participant with a piece of paper with the following directions printed on it: “Please read the following directions completely before proceeding. Write your name in the upper right hand corner. Write today’s date under your name. Please make three equal columns on the front of this paper. Turn the paper over and make five columns on the back. Label the columns A through E respectively. Turn the paper back over and number the first column down 1 through 10. You are almost finished. Forget about the above instructions and do absolutely nothing.”

*Most likely, people will start to follow the instructions and do all of the above without completely reading all of the instructions. A few might read the whole way through and do exactly what they are supposed to—nothing. This exercise can be used to demonstrate to people the importance of not jumping in too soon with answers. We need to give people time to explore their feelings and options—not give them our advice and answers. The only thing they might need is for someone to listen.*

- Section and Title:**    **6.       SERVANT OPPORTUNITIES**
- A. Team Formation**
    - 1) Formation**
    - 2) Commitment**
    - 3) Accountability**
  - B. Community Building**
    - 1) On a Team**
    - 2) Working in Via de Cristo**
    - 3) In Your Church**
  - C. The Secretariat**

**Time:**                       **30 Minutes**

### **SERVANT OPPORTUNITIES**

This section is devoted to the explanation of several different ways in which cursillistas can use their own talents and abilities in furthering the Via de Cristo movement within the Church of Jesus Christ.

#### **TEAM**

In keeping with its purpose, the Via de Cristo method assists individual Christians to actively be the Church and to do what is normal in the Church.<sup>1</sup> Serving on a team is one way that we can give back some of what we have received.

#### **Team Formation**

How is a team formed? First of all, the local secretariat establishes the procedures and guidelines for selecting the rector. Several things are taken into consideration in making the choice. Some of these would be adequate experience working on Via de Cristo teams, an attitude of servanthood, active participation in a reunion group, enthusiastic and faithful attendance at Ultreyas, adequate leadership training, active church member, ability to lead others, organizational skills, and so on. The most important ingredient, however, is prayer. The secretariat members lift this decision up in prayer, both individually and as a group. The guidance of the Holy Spirit is of prime importance.

You will often hear a rector say that the team is God's team. The reason for this is that the person(s) responsible for selecting the team members will always spend a considerable amount of time praying over the selection of the team. Of course, there are guidelines set down by the secretariat concerning the experience required to fill the various positions. Those recommendations may include, as a minimum, the completion of the Four-hour Leadership Training Course by all persons who want to serve on a team. For those who feel called to serve in a deeper capacity, the Eight-hour Leadership Course, in addition, should also be a requirement. Both courses should be a requirement for all those giving Rollos, heads of servant sub-teams, or for any who might be considered for a position on the Secretariat or as a rector.

Some movements will ask for applications from those wishing to serve which are forwarded to the person responsible for forming the team. In others, the rector (or other person responsible for forming the team), often with the help of others like the Head Cha and/or assistant rector, will simply select the team, but - **always through prayer**. They will make selections from people who are active, committed Christians who show love and openness toward others. They will also want people who are committed to forming a community with the team, have experience in grouping - in short, those who are living the message of the Via de Cristo weekend.

Via de Cristo promotes the spiritual development of VdC Cursillistas by placing them in a variety of positions, by assigning rollos to new presenters, and by giving experienced rollistas new rollos. Positions of leadership should be filled by persons who have previously worked on a VdC weekend. Exceptions to the Secretariat's guidelines should be reviewed by the Leadership Committee and approved by the Secretariat. Ideally, the Rector would seek approval by the Secretariat of the core team (Head Cha, Head Spiritual Director, Team Sub-Heads) before team calls are issued. The Secretariat should provide the rector with a list of written guidelines and a list of those who are qualified for core team positions as well all team leader positions. The rector should meet with the Leaders Committee before issuing calls for core team positions. The Leaders Committee will meet and work with the rector during initial team selection.

## Qualifications for Via de Cristo Weekend Positions

*(The following list is furnished with the realization that each secretariat has its own names for various positions along with qualifications for each. This particular Secretariat starts everyone off as a “cook” which often has little to do with cooking and in many other movements would be a “cha” or “servant” position outside the rollo room. The list should be adapted to suit your secretariat’s guidelines. It is presented simply as an example.)*

**All Positions:** Have completed a three-day VdC type weekend. Be active members of a Christian congregation, and be grouping regularly. Have attended 4-hour Leadership Training Course. Clergy team members should be on the roster of a Christian church body and/or a member of the church clergy team.

**Cook:** Entry level position – synonymous with “cha” or “servant” positions outside the Rollo Room in other movements.

**Cook Team Leader:** Have served as a cook.

**Assistant Head Cook:** Have served as a cook, cook team leader, and in rollo room in some capacity.

**Head Cook:** Have served as a cook and as Assistant Head Cook; served in rollo room. Head cook for a coed weekend should have worked a coed weekend.

**Palanca Team Worker:** Have served as a cook.

**Head of Palanca:** Have served as a cook, on palanca team, and in rollo room in some capacity.

**Lead Sacristan:** Have served a cook, in rollo room, and on palanca team. Lead Sacristan is responsible for the chapel and oversees all Sacristan duties.

**Co-Sacristan:** Have served as a cook and in the rollo room. Responsible for communion for the kitchen crew.

**Musicians:** Have some degree of musical talent, aptitude or ability. Have served as a cook and in the rollo room.

**Head Musician:** Have some degree of demonstrated musical talent. Have served as a cook and in the rollo room. Have served twice as a musician.

**Table Leader:** Have served as a cook. Have completed both the Four and Eight-Hour Leadership Training Courses. Has understanding of Progression and Dynamics of the weekend. Have good listening skills.

**Rollista:** Have served as a cook and in rollo room in some capacity. Has understanding of Progression and Dynamics of Weekend. Have good listening skills. Ability to prepare and deliver rollo. Have completed both Four and Eight-Hour Leadership Training Courses.

**Assistant Rector(a):** Have served as a cook, table leader, and in a leadership position such as Head Cook, etc. Has previously given a rollo.

**Rector/Rectora:** Served in the kitchen, rollo room, and in a leadership position. Served as Assistant rector(a). Given at least two rollos. Rector(a) on coed weekends should have served on a Coed weekend. Have completed both Four and Eight-Hour Leadership Training Courses.

**Mentor:** The mentor shall previously have served as a Rector(a), thus meeting the above listed qualifications. He/she shall not serve in any other capacity (such as Asst.Rector) on the weekend. The Mentor shall be a member of the core team. In the event of the Rector(a)'s inability to serve, the mentor shall assume the position of Rector(a).

**Spiritual Director:** Have completed a VdC type weekend and be on the clergy roster of a church body.

**Head Spiritual Director:** In addition to those for a Spiritual Director, have served as a Spiritual director on a VdC type weekend. It is preferable that he/she has attended the eight-hour leadership course.

### **Commitment and Accountability**

Before accepting the call to work as a part of a Via de Cristo team, one should consider the commitment that is being made. First and foremost, there is the commitment of time.

Working on a team requires about 20-30 hours of team training. Each secretariat has its own way of scheduling these meetings. Some do this in a Friday/Saturday retreat setting; some will hold weekly evening meetings of 2-3 hours for 10 or more weeks; still others will hold 4 Saturday meetings of 8-10 hours each. Even if one has served on numerous teams, the commitment to faithful team attendance is still a necessity. Why? Because the purpose of the team meetings is not only for training, but also for the purpose of forming a community - a community that will be waiting to greet the participants. You cannot have an effective team with a group of people who don't know each other. We meet together to get to know each other, to pray for the participants and each other, and to work out the details of the various jobs that we have been assigned to do.

Another time commitment is to be in attendance for the full 72 hours of the weekend. This cannot be stressed enough. If a person cannot or will not make this commitment, then this may not be the time for that person to serve on a team.

In making our commitment, we are accountable not only to the rector and fellow team members, but also to God - especially God. While our fellow team members may feel anger and resentment toward those who are not faithful in attendance, it is still God to whom we are most accountable. We are also accountable for our cooperation (or lack thereof) as well doing our very best to be channels of God's love and grace.

## **COMMUNITY BUILDING**

### **On a Team**

As we build a community to serve as the team for a weekend, we are building not only a Christian Community for a particular weekend, but also a wonderful new circle of Christian friends. Many times some of these will end up being close, lifelong friends. More importantly, we find that we are also helping to build the larger Christian Community.

### **Working in Via de Cristo**

If Christianity is not lived in community, it is not truly lived. Jesus sees the love we hold for one another as vital (John 13:35). As we begin to know other fellow Christians and they us, we realize that we are, by working in Via de Cristo, sharing the love of Christ with fellow Christians and realizing our goal of working together to bring the Good News to others in our environments. The greater community strengthens us when we gather for ultreyas, serenade the participants on various weekends, and attend closings. We are strengthened as we serve. As the community enlarges to cover a larger area - in some cases, an entire state - it becomes something like a web in which we feel safe and secure, always knowing that there is another fellow Christian close at hand.

### **In Your Church**

Your own church is the place where the true strength of Via de Cristo can and should be found. We are called to “bloom where we are planted” and to be Christians who reach out in their own individual environments. We are sent back to be leavening agents - for Christ. We are to be salt to the world and light on the hill. We are to use the tools given us through Via de Cristo to further God’s kingdom on earth.

### **Ten Ways to Build the Via de Cristo Community**

- 1. Join a permanent reunion group.**
- 2. Attend Ultreyas.**
- 3. Read whatever you can about the movement.**
- 4. When you go to a send-off, serenade, or closing, let your whole-hearted participation affect others.**
- 5. If you are asked to help out in the kitchen or any other area of the weekend, say yes; then do it.**
- 6. Send general palanca to team, participants, and your personal palanca to the weekend.**
- 7. In considering prospective participants for Via de Cristo, remember to, “Talk to God about them before talking to them about God.”**
- 8. If you are asked to serve in any way, attend all meetings on time and bring your Christian spirit of love.**
- 9. If you have any complaints or suggestions, make sure you tell them to your spiritual director, rector, or Secretariat members.**
- 10. Always offer to help with anything that you can, and do it in the spirit of Christ.**

## THE SECRETARIAT

Secretariat is the name given to the local body charged with the life and direction of the movement. It presents another opportunity to serve. The secretariat accepts responsibility to understand and guard both the method and the identity of Via de Cristo. Further, it is responsible for identifying environments to be penetrated and for developing plans to do so. The members are selected from the Via de Cristo community and are commissioned to direct, coordinate, inspire and serve the movement so they can in turn serve the life and ministry of the church.<sup>2</sup>

The secretariat should be composed of women, men, laity and clergy. Its size should be no less than four nor more than fourteen members (less than fourteen is preferable). Terms of office are usually for either two or three years, with a percentage of officers retiring each year so that there will be a continuity of leadership.

They are responsible for all aspects of the movement's activities but do not perform every task. They delegate tasks to leaders in various communities and oversee their effectiveness. The secretariat should take the lead in pre-weekend activities and follow up regularly on what environments are being evangelized. They need to establish weekend dates and locations and supervise both team selection and training. They will establish policies and procedures as necessary. It is their responsibility to see that new leaders are developed and trained in the Via de Cristo method.

The Via de Cristo Secretariat is responsible for planning and presenting Leadership Training at regular intervals in order to train future team members. It should also support the Leaders Committee with the assembling of training materials. These materials should include a Leaders Manual, any team manuals the Secretariat has developed, any special materials, suggestions and notes developed by previous rectors/rectoras, specific materials for the kitchen, menu, cleanup, cha duties, rollo outline books, rector/rectora script, and sample schedule, etc.

The secretariat should choose the next rector/rectora within six months prior the up-coming weekend and should provide the name of the next rector/rectora in training to the rector/rectora so that person can be placed on the team.

The secretariat maintains contact with the National Lutheran Secretariat; it should also make an annual report to the bishops and presidents of their respective synods. The secretariat should establish and maintain contact with other movements, especially in exchanging palanca. The secretariat is also responsible for selecting both lay and clergy delegates to the National Lutheran Secretariat Convention.

For more detailed information, read Chapter 5 in the *Essentials of Via de Cristo*, National Lutheran Secretariat, 1997.

<sup>1</sup> *Essentials of Via de Cristo*, National Lutheran Secretariat, 1997

<sup>2</sup> *ibid.*



**Section and Title: 7. FOURTH DAY**  
**A. Sponsorship**  
**B. Reunion and Ultreya**

**Time: 30 Minutes**

**FOURTH DAY**

*“For most people, the three day weekend is the centerpiece of the Cursillo®. The unspoken assumption is that, if we get this part of the Cursillo® method right, the rest will fall into place. But this assumption is quite wrong. The real centerpiece of the Cursillo® movement is the Fourth Day. The three day weekend is a catalyst to inspire and empower Christians to understand and live out their apostolate—to be witnesses for Jesus Christ in the world. A vital witness after the three days and into the Fourth Day is the aim and focus of the Cursillo® as a whole.”* 1993 NLS Workshop on Team Formation

The term Fourth Day has been described as the first day of the rest of our lives. It is called the “Fourth Day” because the Via de Cristo weekend encompasses three days, and the Fourth Day is when we begin our lives anew. In general, we use this term to refer to post-weekend Christian living. It is to be lived with a clear and constant vision for the evangelization of the world. Our desire is to Christianize, not make Via de Cristo alumni.

The Fourth Day is the time when we seek out or form a reunion (or renewal) group and participate in Ultreyas; it is the time when we begin to sponsor other people to share the joy of a Via de Cristo weekend. Hopefully, it will be a time of renewed activity within our own churches so that others can see the energy and work of the Holy Spirit within each of us. It is a time to practice piety, study and action.

Within the next two sections we will be looking at what sponsoring others requires and the purpose of the reunion group and the Ultreya.

## **SPONSORSHIP**

### **Selecting a Participant**

Think for a moment about how you felt when you got back home after your weekend. You may have heard the words, “You’ve changed, but the world you’re going back to hasn’t.” Did it really register? On your way home were you already thinking of people that you were going to “recruit” even if you had to hog-tie them? Or were you just making a list of “can go’s” and “ought to go’s?” Or were you thinking about some folks who really “need” the weekend because they’ve been through a divorce or death of a loved one?

While all of these thoughts are well intentioned, haphazard or random selection of participants is neither desirable nor wise. The Via de Cristo method places heavy emphasis on prayer-filled planning. The first planned step is to ask the Holy Spirit to reveal any particular environments in which God wishes you to work. Read Acts 16:7-10. It tells the story of how the Spirit of Jesus prevented Paul and his companions from entering Bithynia and how Paul was beckoned to go to Macedonia. Although we may not have an experience like Paul’s, we still need to follow Paul’s example. We should pray and be open to the guidance of the Holy Spirit.

The term “environment” may mean specific settings in which Christians find themselves and can include home, job, church, leisure and so on. We ask ourselves where we might have the most impact on the largest number of people.

After selecting a specific environment, we then try to identify the natural leaders in that environment. For example, if the environment you have chosen is your own church, look for persons who seem to alter the environment of a group when they arrive. These are most likely to be the first people to approach.

After you have identified the leaders or potential leaders in those environments, then we try to, “Make them your friends.” Then pray for clear guidance as to which of these new friends to invite to a weekend.

Participants should be baptized Christians, reasonably stable and mature, with a desire for God’s love and a longing to be set on fire with a zeal to do God’s work in the church and in the world. They may not see themselves as leaders, but you do. You see a depth to their personality, an ability to make decisions, a healthy independence and a natural affinity for the giving of love. People like this are excellent choices for participation in a weekend.

It is important that the participants desire to grow spiritually and want to discover their gifts so that they can use them for the good of the community. They should be open to being transformed by Christ and to becoming active in the work of bringing others to Him.

Are there some people you should be reluctant to invite? Most definitely, yes! These might include people who have recently been through, or are currently going through, a deep emotional crisis such as divorce, death of a loved one, loss of a job, etc. Because the weekend is emotionally draining and physically tiring, persons who are not in a stable emotional condition could “go off the deep end.” We do not want to endanger anyone’s emotional health. Besides that, if there is a very emotionally needy person at a table, they may require so much nurturing that the other persons at the table may be deprived of their own experience. This just might not be the right time to invite that person. It may be better to postpone the invitation until their lives have stabilized.

### **How to Invite Someone**

For many people a simple, direct, straightforward approach works best. You might try to get them curious by inviting them to visit your reunion group or taking them to an Ultreya. Tell them what you have gotten out of Via de Cristo and what it has meant to you. Tell them you think they would enjoy it. Make sure you tell them as much as you can about the weekend; it should not seem like a secret society. Answer all their questions and keep the spouse informed. We try not to disclose the surprises (silence, prayer palanca, serenade, and personal palanca); but, if that is necessary, they probably won’t know when the surprises will happen and may actually forget that they will. Don’t build up any expectations about what they will experience because their experience may be entirely different from yours. Above all, be honest!

Sometimes people want to know why they have to have a sponsor. A simple answer is that a sponsor has some specific duties—among which is transportation to and from the weekend site. It is the sponsor’s job to prepare the participants and help them assimilate into the community through group reunion, Ultreyas, and additional training.

Sponsoring is a privilege and a responsibility that we do for the glory of God, not for ourselves.

### **Responsibilities of the Sponsor**

- Before the weekend, pray about whom to ask.
- Pray, PRAY, **PRAY!**
- Tell the prospective participant everything he/she needs to know.
- Do not be secretive.
- Answer all questions honestly.
- Remind them that the weekend is isolated from the world, so leave all electronic devices at home.
- Tell them that there will be worship services with communion.
- Tell them that they will hear talks by laypersons and clergy and that there will be discussion of the talks.
- Let them and their families know what time they will get home on Sunday.
- Help them fill out the application. Make sure their pastor signs it.
- Explain any costs involved.

- Send in the completed application form and the non-refundable registration fee, if required.
- Plan to take the participant to the weekend; attend the closing and take your participant home.
- Get spouse and family letters. Bring these and any other special letters to the Send-off on Thursday. Write one yourself.
- Do these things without appearing to want to control—rather do them as though you are offering assistance.
- During the weekend, assist the family with any needs they may have. Make sure they have a contact person in the event of a family emergency.
- Go to the serenade and closing; encourage others in your community to go, too.
- Answer any questions they might have after the weekend.
- Assist them in finding or forming a reunion group. This is the **real** purpose of the weekend. In the reunion group, the spiritual thrust from the weekend has someplace to go and be reinforced. It is the training ground, the support group, and the place of encouragement and accountability.
- Bring the participant to the next Ultreya and leaders training session.
- Continue to be there for them.
- Pray, PRAY, **PRAY!**

## REUNION GROUP

Groups meet a human need. Persons within society have formed groups for mutual protection, education, support, and entertainment. Groups are also a Christian need. Jesus had a small group of intimate friends that He depended upon in difficult times. Within a Christian friendship/accountability group, we can nurture faith by talking about our behavior in other environments and encourage Christian action.

Eduardo Bonnin, founder of the Cursillo® movement has said, “We must bear in mind that group reunions are not held so that there may be more people to attend a Cursillo®, but that Cursillos® are held so that there may be more people to make a group reunion.”

In the group, we create a safe place. In safety there is healing, support and continued growth. Whenever a person feels safe, there is freedom for healing and growth. In the group, we confess our brokenness to one another. We receive absolution from one another. In this small group community, we are willingly vulnerable to one another. We realize no healing will occur for one another without our being willing to hurt.

Group Reunion means simply “group meeting.” The word for meeting in Spanish is “reunion.” Small groups have been a part of faith history throughout the Bible. Within Via de Cristo, we simply add some special ideas and methods that help us focus on our unique reason for being and, by grace, discipline ourselves in doing good works.

### **Here are the primary disciplines of the method:**

- The group meets weekly at a mutually convenient location.
- It is a primary commitment for its members.
- The members use the Group Reunion Card (*often called the Service Card*) that was distributed on the weekend. The format includes the Prayer to the Holy Spirit, round-the-group sharing, and touches on piety, close moments to Christ, study, and action.
- The members tell how they are planning apostolic action, what they have done and will do to bring another person closer to Jesus Christ. This could be at home, work, church, or any other environment.
- The members report how last week’s plan fared, holding one another accountable for planning and executing apostolic action.
- They pray daily for one another and then lift up the detailed plans they have discussed together.

When we say the group is primary, we intend to imply that there is very little that will interfere with a person’s attending the group reunion. Please also understand that it is not necessary for someone to make a three-day weekend in order to participate in a group reunion. Anyone who is willing to use the ideal of friendship and accountability as a means to being better witnesses for Christ should be welcome.

A group reunion may go on for years and years. Another group may need to change after a shorter period of time. This is not failure. It is change, and change is a part of how God made this world. We begin each group as if it will be forever, but only God knows what is the right life-span for each group reunion.

If there are 2 to 5 people in your group, and all share briefly in each category, it should take no more than forty-five minutes. The point is that it need not be an overwhelming time commitment. Group reunion is an essential and valuable part of the Via de Cristo method and must not be neglected. Those of us who have invested ourselves generously in group reunion can testify that God has honored the courage and desire to bring the world to Jesus Christ.

**It should now be abundantly clear why group reunion should be a prerequisite to team service.**

### ULTREYA

“Ultreya! Keep going!” Pilgrims on the steep road to the Shrine of St. James at Compostela shouted this to each other. This name was chosen for our larger group meetings because here we challenge each other to “keep going” on our journey to a deeper relationship with Jesus Christ and our service to him.

The simplest description of the Ultreya is a meeting of group reunions. Here we witness together to the life in grace and the life transforming changes all over our area. While the primary reunion group meets weekly, the Ultreya is held less frequently. Some meet as little as quarterly, others as often as monthly. At Ultreya there is a chance to reaffirm friendships made on your weekend or on weekends where you have served on a team.

At an Ultreya, there should be honest sharing of closest moments and apostolic successes. And there should also be mutual support for perceived apostolic failures. Ultreyas should be simple but not without substance, habitual but not mechanical, short but intense.

The size of an Ultreya may vary from just a few to hundreds of participants. A group of 70 to 80 participants seems to optimize Christ-centered participation and is a manageable size for most church facilities. There needs to be enough space to allow the breaking down into smaller group meetings.

Originally, the Ultreya included sharing a meal to “break bread together.” If this is done it should not be a formal dinner, but more like a fast-food stop or quick pot-luck. The Ultreya need never be more than an hour to an hour and a half, including the meal or snack. It is informal, but will always follow the same pattern. People should be encouraged to drop in and not worry if they need to leave early.

Elements of an Ultreya should include the following: 1) familiar songs from weekends, 2) opening prayer (the prayer to the Holy Spirit, pg. 42, Pilgrim's Guide), 3) lay witness or fourth day talk (10 minutes or less), 4) responses from two or three participants relating it to their own lives, 5) reflection on the same theme by the spiritual director tying the sharing into specific gospel lessons, 6) informal prayer time, announcements and fellowship.

Ultreya is the place where the solid, continuing work of strengthening Christ's people goes on. It is where we are continually confronted with Jesus' divine commission to bring all of our environments under His Lordship and to be bearers of His good news of love and freedom. We need each other's encouragement in order to be faithful companions as we journey with Jesus on the road to His Father's kingdom. The reunion group and the Ultreya are what bind us together, first as individuals in a small group and then as small groups bound to each other as a part of the larger Christian community—a community working to bring evangelize the world to Christ.

### **CLOSING**

There are two options for closing. The presenter may choose either or a combination of both.

#### **Option 1**

Time for a question and answer period. Closing prayer. Distribute evaluation forms (signature is optional). Ask attendees to fill out and place in box prior to leaving.

#### **Option 2**

Have someone present a Fourth Day witness talk or have attendees do some Fourth Day sharing. Close with worship, Communion, and prayer, giving thanks for the events of the day and asking God's protection on those who are traveling home.





## CHARTS and ILLUSTRATIONS

The following pages contain charts and illustrations that can be used as handouts and/or overhead transparencies to enhance the Leadership Training presentation. The presenter has the option of whether and how to use these pages to best fit the needs of the secretariat and the attendees of the training session.

<u>Page no.- Title</u>	<u>Recommended Usage</u>
63: The Sense of a Goose	Handout for Section 2: Fundamentals or Section 6B: Community Building
64: Negative Dynamics	Section 3: Progression & Dynamics
65: Positive Dynamics	Section 3: Progression & Dynamics
66: Progression and Dynamics	Section 3: Progression & Dynamics
67: The Flow of the Three Day Message	Section 3: Progression & Dynamics

## THE SENSE OF A GOOSE

In the fall when you see geese heading south for the winter, flying along in “V” formation, you might be interested in knowing what science has discovered about why they fly that way. It has been learned that as each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in a “V” formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own.

*(People who share a common direction and sense of community can get where they are going quicker and easier, because they are traveling on the thrust of one another.)*

Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird immediately in front.

*(If we have as much sense as a goose, we will stay in formation with those who are headed the same way we are going.)*

When the lead goose gets tired, he rotates back in the wing and another goose flies the point.

*(It pays to take turns doing hard jobs – whether you are a goose or a human being.)*

The geese honk from behind to encourage those up front to keep up their speed.

*(What messages do we give when we honk from behind?)*

Finally, when a goose gets sick, or is wounded by gun shot and falls out, two geese fall out of formation and follow him down to help and protect him. They stay with him until he is either able to fly or dead, and then they launch out on their own or with another formation to catch up with their group.

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*If we have the sense of a goose, we will stand by each other like that.*

## NEGATIVE DYNAMICS

<b>Intimidation:</b>	Anything that puts people on the defensive.
<b>Confusion:</b>	Being unorganized, wasting time, arguments.
<b>Secrecy:</b>	Whispering, evasive answers, not being honest (lying).
<b>Bragging:</b>	In rollos, conversations, discussions.
<b>Irritations:</b>	Childish actions, physical discomfort.
<b>Charismatics:</b>	Speaking in tongues
<b>Fatigue:</b>	Lack of sleep or rest time.
<b>Theological Error:</b>	Misquoting the Bible, <i>e.g.</i> , “When I became a Christian on my Via de Cristo weekend”
<b>Uninteresting Rollos:</b>	Long lectures, sermons, off the subject, complicated sharing, trying to be clever.
<b>Overly Regimented:</b>	Overly controlled, insufficient freedom, giving the impression of “brain washing”.
<b>Fear of Change:</b>	Three most used words in the Lutheran language
<b>Fear of Being “Put Down”:</b>	Worrying about saying something dumb.

**POSITIVE DYNAMICS  
(THINGS WE GROW IN SPIRITUALLY)**

1)Hearing our name	2)Part of our family	3)Part of a church family	4)Understanding we are part of God's family
1)See others love us	2)Loving ourselves	3)Think and meditate on the words	4)Sharing God's love with others
1)Rote singing	2)Relate songs to special experiences	3)Think and meditate on the words	4)Worship and praise God in songs
1)Reticent to talk	2)Discuss in small groups	3)Stand in front of a small non-threatening group	4)Witness to groups... and to others
1)Handshake	2)Touch	3)Enthusiastically reaching out	4)Abrazo
1)Pray privately	2)Pray together with a group	3)Pray by oneself in a small group	4)Lead in prayer
1)Attend worship service	2)Worship attentively	3)Participate in worship	4)Worship in spirit and in truth
1)Burdened with sin	2)Understand God's mercy	3)Truly desire forgiveness	4)Completely forgiven and free
1)Friendly	2)See joy in others	3)Understand source of joy	4)Have and share the joy of the Lord
1)Hear about God's grace	2)Better understand God's grace	3)Desire to live in grace	4)Live in God's grace
1)Define ideals	2)Understand ideals	3)Desire the best ideal	4)Make living in God's grace the ideal of life
1)Priorities mixed up	2)Understand what is important	3)Apply the great commandment	4)Priorities in correct order
1)Define church	2)Understand WE are the Church	3)Understand the Church's mission	4)Help the Church change the world for Christ
1)Understand piety	2)Utilize practices of piety	3)Grow in relationship to God	4)Turn our whole life over to God
1)Understand the need for study	2)Learn how and what to study	3)READ the bible	4)Develop a study program
1)Understand the need for apostolic action	2)Learn procedures	3)Desire to share Christ	4)Practice apostolic action in daily life
1)Understand Christian leadership	2)Learn the qualities of a leader	3)Desire to grow as a Christian leader	4)Develop and implement a program to GROW
1)Understand environment	2)Desire to be God's person in environment	3)Learn what to do	4)CHANGE your environment
1)Understand Christian community	2)Desire to become a part of	3)Learn what to do	4)Be ACTIVE in Christian community
1)Persevere	2) Keep Going!	3)PERSEVERE	4) KEEP GOING!!!!

## PROGRESSION OF THE TALKS

<b>Theme</b>	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
Intellect	Ideal	Study	Environment
Living the Life in Grace	Grace	Grace-Filled Days	Life in Grace
The Will to Act	Laity	Action	Christian Community in Action
Overcoming Obstacles to Grace	Grace in Action	Obstacles to Grace	Total Security
Matters of the Heart	Piety	Leaders	Fourth Day

## SEVERAL PROGRESSIONS OCCUR OVER THE COURSE OF THE WEEKEND

	<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
Family Relations	God is My Father	Jesus is My Brother	Everyone is in My Family
Our Personal Circles	Eight Feet (My Table)	The Rollo Room	The World
Growing in Grace	Hearing about Grace	Desiring to Live in Grace	Living in Grace
The Larger Community	Prays for Me	Serenades Me	Greets Me at Clausura
Getting to Know Jesus	He Calls Me	He Reveals Himself to Me	He Sends Me as His Agent

# The Flow of the Three day Message

Thursday Evening

A What am I doing Here?  
You need to KNOW  
YOURSELF!

B What does God want of  
me? Your return -  
PRODIGAL SON

Stations of the Cross  
Silent Retreat begins.

Friday

C	TALK 1	TALK 2	TALK 3	TALK 4	TALK 5
What does Christ see in me? The THREE GLANCES OF CHRIST	What is a human being? One who lives by an IDEAL	What is a Christian? One whose ideal is GRACE.	Where is this ideal to be found and lived? In the church - LAITY	How is this ideal lived out? By active trust in God - GRACE IN ACTION	How can I live in grace? By offering my heart - PIETY

Saturday

D	TALK 6	TALK 7	TALK 8	TALK 9	TALK 10
What do I see in Christ? THE PERSON OF CHRIST	How can I live in grace? By using my head - STUDY	How can I live in grace? By hearing God's call to me - SACRAMENTS	How can I live in Grace? By offering my hands - ACTION	What is likely to block my progress in the life of grace - OBSTACLES	How can I move beyond these obstacles? By acting as a LEADER

Sunday

E	TALK 11	TALK 12	TALK 13	TALK 14	TALK 15
What is Christ saying to me? THE MESSAGE OF CHRIST.	What do leaders do? Develop a plan - ENVIRONMENTS	Where do I begin? By developing a personal LIFE IN GRACE	Can these plans actually work? Yes! CHRISTIAN COMMUNITY IN ACTION	Where can I turn to for support and help? TOTAL SECURITY	Can we do it? Together we can - FOURTH DAY

The community gathers in CLAUSURA to encourage all to persevere!

*Some of the DYNAMICS of the weekend:*  
Prayer • Music • Circles • Worship • Setting  
Talks • Rollos • Names • Meditations

Don't forget: Posters • Tears • Laughter • Love • Abrazzo • Letters  
Palanca • Altar Visit • Serenade • Affirmation of Baptism • Jokes  
Smiles • Conversations • Food • Sharing • Skits • Banners • Touches