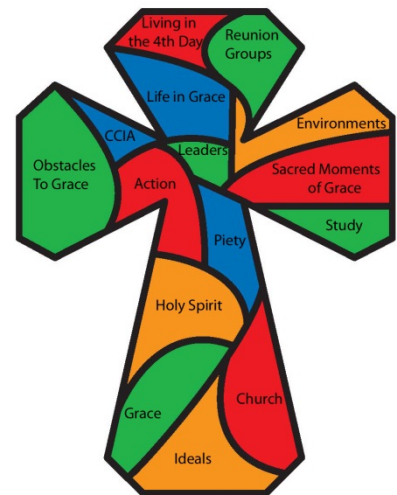


TRES DIAS OF SOUTHEAST TENNESSEE

PIETY PROFESSOR TEAM BOOK

Welcome to Christ's team. Whether this is your first team experience or one of many, it is the prayer of this community that it will assist you in developing a closer walk with our Lord and Savior, Jesus Christ.



ABOUT THIS BOOK

1. This book is used by men and women
 - Male pronouns (he, him his, etc.) are a convention of convenience and are understood to mean both male and female.
2. This book is intended to HELP
 - Please forgive its failings
 - Please help improve it by emailing your suggestions to your respective Leader's Person
3. This material is based on the Tres Dias International "Tres Dias Team Guide for Team Members" copyrighted 2005 by Tres Dias, Incorporated.
4. Please complete the Professor Debriefing Form at the end of this book and give it to the Assistant Head Cha at the completion of the weekend.

De Colores,
Your TDSETN Secretariat

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Professor Training – Speaking and Silent

Topics Covered:

1. **What is a professor?**
2. **What are the duties and responsibilities?**
3. **How shall a professor act?**
4. **What problems may I encounter? What are some techniques for handling these problems?**
5. **What are some common mistakes to be aware of?**
6. **What is a commitment/service card?**
7. **Writing a Rollo or talk.**

1. What is a professor?

- Another name for professor is table leader. You lead and guide the candidates through the material presented over the three days. This is a leadership position.
- There are two (2) professors at each table, one (1) experienced (dominant) and one (1) inexperienced. Six (6) of the 12 professors are experienced, i.e. they have served as a professor previously.
- Either position can be speaking or silent. There are nine (9) speaking professors and three (3) silent professors. You are there to share your wisdom and your relationship with Christ to others.

2. What are the duties and responsibilities?

- The primary duty of a professor is to be a servant and to love.
- The name “silent” professor can be misleading. The duties and responsibilities are the same at the table whether you are giving a Rollo or not.
- Pray for the team, candidates and your table.
- Study the structure of Tres Dias, and learn the key points of all the Rollos so you may easily lead and guide your table through the material.
- Study commitment/service card explanations in professor book in preparation to direct your table.

3. How shall a professor act?

- The key is to be a good example. You must set a good example for the candidates to follow. You will be a demonstration of obedience.
- Be the first to answer the bell and be on time in the Rollo room, chapel and meals.
- Take notes for all the talks. Do not stop taking notes even after being revealed.
- Be a good listener, only talk when necessary. If no one starts a discussion, then ask a question on the subject to the table in general, or to a specific candidate. Ask something that requires more than a “yes” or “no” answer.
- Your job is not to make the candidates “get it”, but to demonstrate the love and grace of God to them.
- Silent professors do not remain silent. This can be a distraction to the table throughout the weekend.
- Make sure that both professors do not leave the table at the same time. This will help keep discussions on track.

- **Be yourself.** God chose you because of who you are: your personality and experiences. Be the same before you are revealed as you are after you are revealed. Remember your intent is to share and instill love and trust in the candidates, not to deceive.
- **Be honest and truthful.** Answer all questions when asked, however, don't volunteer too much information. Once revealed, there is a tendency to focus on you and look to you for all the answers. This defeats the purpose of table discussions. In this case, try to answer their questions with a question.
- If you need to talk to the Rector or teammates, please don't whisper or make it appear that you are trying to hide something, or keep something from the table.
- First day at the table may be the hardest because you don't know how your table will react. Even though you may not know it, you are being watched by the candidates, and are a direct influence on their attitude and receptiveness. Again set a good example.
- Second day there is usually more sharing, however, be prepared that you might have to share personally first. Make every effort to keep the discussion on the subject. Again, be a good listener and show concern.
- Third day it is again important to keep table discussions on the subject. This is also a good time to clear up and emphasize any points from the weekend that need to be revisited.

4. **What problems may I encounter? What are some techniques for handling these problems?**

- You may have some that like to talk too much. You may slow them down by asking a difficult question. It is best to listen at first, then, when you get a chance, thank them and ask the table what they think.
- You may have some that don't talk much. They may be timid, insecure or just taking it all in. Don't pressure these people into speaking. Try to draw them in to feeling like part of the group by asking them "yes" or "no" questions and then express your agreement with them.
- You may have some that are aggressive or argumentative. Don't let them upset you or the table. Try to find some value in what they say and emphasize this and move on. Asking questions is the suggested method of directing the table.
- Sometimes there may be a role reversal in the candidates as the weekend progresses. The quiet ones will talk and the talkative ones will be quiet.

5. **What are some common mistakes to be aware of?**

- You may talk too much at your table.
- Not listening can lead to not being aware of what is happening at your table, or on the weekend.
- Get the names of your table right and pronounce them right. This can mean a lot.
- Do not try to do excessive amounts of palanca on the weekend – complete it before you leave home.
- Never bring up negatives and always accentuate the positive.
- Never lie to or deceive anyone. Answer all questions when asked, however don't volunteer too much information.

6. **What is a commitment/service card?**

- This card is to assist you in continuing to grow in Christ.
- Further explanation is in your professor book and in team section meetings. Please study.
- Emphasize at your table that these are only guidelines. These cards are by no means Tres Dias “rules” that have to be followed.
- Please recommend to the candidates to be realistic in their times as they make commitments. It may be helpful to have your own card on the weekend, and share your own personal experiences.

7. **Writing a Rollo or talk.**

- Spend time in prayer before writing the first word. God already has the talk for you if you are prepared to listen to Him.
- Read the outline and the summary carefully.
- The “write-downs” to be included in the talk are the actual outline. Do not omit or change any part of the outline. All points must be covered.
- It is **not** recommended that you read talks previously given on a weekend. Your talk should be unique to this weekend. You may use parts of the outline summary in your Rollo if you want to.
- The talk must not exceed the time limit of 30 minutes – including your song. Piety time limit is 45 minutes.
- The outline is only the skeleton. Include personal sharing that emphasizes the talk you are giving. (If your sharing is primarily on action, but your talk is on study, it is not relevant) Ask God what He wants you to share.
- If the talk includes something about another person, (including your spouse or ex-spouse) please ask that person’s permission to share. If they say no, then do not include it in your talk. God will honor your obedience.
- Have your talk completed to turn into the Rector at least one week prior to the first team meeting or the date requested by the Rector. You should email your talk to the rector by that date. The rector will forward your talk to the Backup Rector and the Secretariat Leaders Person to review. The Rector will assign you a practice talk date at the team meetings. The team will hear and critique all the Rollos that will be presented on the weekend. The Rector will give you feedback from your practice talk.
- Do not change your talk after approval from the Rector. Do not change your talk on the weekend without approval of the Rector.
- As you read over your completed talk, ask yourself if it gives the listener the vision of the talk as presented in the outline summary.
- Become very familiar with your talk – practice.
- Write out everything you plan on saying.
- It is suggested that you do not bind or staple the pages, but simply slide the pages over on the podium. Be sure to number the pages.

PIETY

PURPOSE AND SITUATION OF THE ROLLO

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

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

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

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

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

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

Time objective: Should not exceed 45 minutes.

PIETY

OUTLINE

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

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

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

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

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

PIETY

COMMENTARY ON THE OUTLINE

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

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

I. INTRODUCTION

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

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

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

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

- A. **Piety as an experience of grace.** Piety is the living, recurring experience of the reality of grace in the relationship with God, with others, and with oneself. It is also the process of allowing the Holy Spirit to re-order one's life in relationship with Jesus Christ. Said another way, Piety is accepting and living the life of grace. This experience of grace and this process of growth are positive and transforming.
- B. **Piety as a process of growth.** To Christianize the world and even to advance in our own spiritual life, we must focus our lives on three key growth areas — piety, study, and action.
- C. **False ideas of piety.** There are basically three false perceptions of piety. To give better understanding these may be described as types of people. *(Please keep your explanations brief if you choose to use names, be sure not to use names of candidates.)*

The person who is prideful and egotistical about their religion ("Holy Joe or Holy

Hanna”) whose emphasis is on their participation in the externals of Christianity (the church building, devotions and rote prayers, traditions, etc.) rather than on a real dedication to God (Philippians 2:3-4.)

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

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

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

II. WHAT PIETY IS

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

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

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

III. THE CHARACTERISTICS OF PIETY

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

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

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

people.

C. Freedom. One is set free to live a life of piety when Christ dwells in the heart by faith (John 8:31, 32, 36.) However, freedom is neither liberty to do just as one likes, nor is it an end of all restraints (1 Peter 2:16.) Persons who seek to be free from the will of God will inevitably become prisoners of their own will.

D. Maturity. Christians mature in piety as they grow in their love for God, and His will. (Eph. 4:13-16.) The fruits of maturing can be seen in sensitivity to the needs of others and the courage to be known as a disciple of Christ.

IV. HOW IS PIETY STRENGTHENED?

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

V. CONCLUSION

A. PIETY is an ideal and should be related to the earlier rollos. The ideal is direct and straightforward — the only response adequate to God's gift of grace is a complete giving of ourselves to Him.

B. In summary, Piety relates to the previous talks of the day as follows:

IDEALS: Piety is the lived ideal of a life in grace with Christ.

GRACE: Piety is the daily response to God's grace in our lives.

THE CHURCH: Piety is strengthened by the believer's participation in the Body of Christ.

THE HOLY SPIRIT: Piety is formed and nurtured by the Holy Spirit, God present with us.

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

Time objective: Should not exceed 45 minutes.

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

PIETY BIBLE REFERENCES

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

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

What is a Table Leader?

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

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

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

Once the Weekend begins, the task of the table leader is to unite those at the table to which they have been assigned. Table leaders need to be especially available to the candidates assigned to their tables. The candidates at the table, the Weekend’s little Reunion Group, are the object of the table leaders’ special attention and affection.

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

Brief Overview of the Rollos

The IDEALS rollo is designed to start us thinking about the purpose and plan for our lives. It encourages us to set goals that are lofty and attainable. That our lives change and so do our ideals.

The GRACE rollo shows us that God can enable us by His grace to overcome all our fears about failures and achieve any God given ideals.

The CHURCH rollo shows how we each need to be an active part in our church; to fulfill our roll in the body of Christ.

The HOLY SPIRIT rollo begins to show us just how much Jesus loves us and that through the power of the Holy Spirit we can become more than we are.

The PIETY rollo begins to open our hearts to a new perspective of our life...directing it entirely, on purpose, to God and His kingdom work.

The STUDY rollo shows us the importance of knowing God's word in order to live a life of piety. How can we live in victory if we don't have the weapons to fight the good fight? This talk should make us see the beauty and value of knowing God though His Word.

The SACRED MOMENTS OF GRACE rollo takes us to the foot of the cross to see just how much Jesus loves us and the high value He places on each of us. This is the time for self examination to make sure we have a salvation relationship with Christ.

The ACTION rollo challenges us to take our faith and our hope out into the world around us. Not just to be laymen in the church but everywhere we are. To show us that action does not have to be big things, but a life lived to God's glory.

The OBSTACLES TO GRACE rollo shows us the truth about the struggle involved in our daily walk of piety, study and action. The enemy will not leave us alone if we are determined to follow Christ.

The LEADERS rollo calls us to a higher level of thinking...that we are actually to be leaders. Not just someone who takes action but someone who leads others to take action. We can do all things through Christ.

The ENVIRONMENTS rollo then reminds us that we will be going home, back into our own unique environment. God has placed us there to be Jesus with skin on to our little world...home, work, play, church and community.

The LIFE IN GRACE tells us more about walking out the truths we have learned during the weekend. It can all be done.

The CCIA (CHRISTIAN COMMUNITY IN ACTION) rollo reminds us that we are not lone rangers. There are many Christian communities that we belong to...church, Tres Dias, bible study, Sunday school, young life....and a group effort can make an immeasurable difference.

The REUNION GROUPS rollo offers reunion groups as an additional means of enhancing a personal relationship with Christ.

The LIVING IN THE FOURTH DAY rollo gives new information regarding tools to help the new Pescadores in their new life journey...reunion groups, Secuelas, working weekends. It also cautions them about returning to their environments with a "know it all attitude." It gives them direction in beginning their fourth day.

HOW TO PLAN, PREPARE, AND GIVE A ROLLO

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

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

BEFORE YOU START

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

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

THE FIRST DRAFT

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

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

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

DELIVERY

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

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

If you plan to quote from books or other resources during your rollo, you need to decide (possibly in conjunction with the rector), how they are to be handled. They may be read from the source, copied into the text of the rollo and read from there, paraphrased, or

shown on some type of visual aid, such as a projection system. The important thing about references is that they should be appropriate to the rollo; candidates must be able to tell when you are beginning and ending a quotation. Furthermore, quotations should not be too long. Remember that it is your rollo; it doesn't belong to the writer of some book from which you are quoting.

In Southeast Tennessee use the concept of "write-downs" to help the candidates remember important points within the rollo. Consider the outline point itself as the write down. If you do want to amplify the point, it should be brief.

We now use PowerPoint to project visuals containing the rollo outline. The important factor is that the points listed be the ones which you want emphasized for the team and candidates to record in their notes and to be used during the rollo discussion time.

THE CRITIQUE

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

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

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

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

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


THE TRES DIAS WEEKEND

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

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

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

The Service Card/Growth Guide

<p style="text-align: center;">ORDER OF REUNION</p> <p>Come Holy Spirit, fill the hearts of your faithful and kindle them in the fire of your love. Send forth Your Spirit and they shall be created. Response: And You shall renew the face of the earth. Let us pray; O God, Who by the light of the Holy Spirit instructs the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations. Through Christ our Lord, Amen. Our Father . . . Glory Be . . .</p> <p style="text-align: center;">PIETY</p> <ol style="list-style-type: none"> 1. With what spiritual aids have you nourished your vital union with Christ this week? 2. What was the moment in which you felt closest to Christ? <p style="text-align: center;">STUDY</p> <ol style="list-style-type: none"> 3. What have you done to understand better the gift of God? 	<p style="text-align: center;">ACTION</p> <ol style="list-style-type: none"> 4. What discipleship success did the Lord accomplish through you: in your family in your work in your environment? 5. With what failure have you been tested in your family in our work in your environment? 6. How did you fulfill last week's plan? What are you planning for next week? 7. Activities of the group? 8. A prayer for those who have not fulfilled their commitments. (If one of the members of the group is missing, say a prayer for him.) <p style="text-align: center;">PRAYER OF THANKSGIVING</p> <p style="text-align: center;">We give thanks, Almighty, God for all the benefits You have given us. You Who live and reign forever and ever. Amen.</p>	<div style="text-align: center;">  </div> <p>Name: [REDACTED]</p> <p>Table: [REDACTED]</p>
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<p style="text-align: center;">YOUR PIETY</p> <p style="text-align: center;"><i>"Without Me you can do nothing."</i></p> <p>Morning Offering</p> <p>Personal Prayer Period</p> <p>Worship</p> <p>Communion</p> <p>Helping Another</p> <p>Altar Visits</p> <p>Examination of Conscience</p> <p>Spiritual Direction</p> <p style="text-align: center;"><i>Always consult with your</i></p>	<p style="text-align: center;">DISCIPLESHIP GUIDE</p> <p style="text-align: center;">YOUR STUDY</p> <p style="text-align: center;"><i>"If you only understood the gift of God! . . ."</i></p> <p>Bible Reading</p> <p>Reading books of formation, following the advice of your pastor</p> <p>Don't be satisfied with reading good book; read the best.</p> <p style="text-align: center;"><i>Heavenly Father about your piety,</i></p>	<p style="text-align: center;">YOUR ACTION</p> <p style="text-align: center;"><i>"I will make you fishers of men."</i></p> <p>What have you done during the week to extend the kingdom of God. . . .</p> <p style="text-align: center;">In your family</p> <p style="text-align: center;">In your profession</p> <p style="text-align: center;">In your environment</p> <p style="text-align: center;">In your church</p> <p style="text-align: center;">In your group</p> <p style="text-align: center;">In your sequela</p> <p style="text-align: center;"><i>your study, and your action.</i></p>
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THE RELATIONSHIP OF THE TALKS

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

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

Five clergy meditations:

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

Five clergy rollos:

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

Ten lay rollos:

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

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

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

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

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

TALKS ON THE FIRST EVENING

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

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

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

THE TALKS OF THE THREE DAYS

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

THE TALKS OF THE FIRST DAY

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

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

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

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

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

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

THE TALKS OF THE SECOND DAY

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

The rollos of the second day, starting with the **STUDY** rollo, show the way. The candidates are taught that we can come to know, trust and obey God in Christ through the written and spoken word of the Bible. Other insights preserved in the writings of

Christian men and women throughout the centuries are also available for our study. In addition, certain modern media are mentioned, which assist us in our Christian study. With prayer as our guide, and through the power of the Holy Spirit, these study aids will teach us to not only know Christ, but to know Him better and want to follow Him.

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

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

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

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

THE TALKS OF THE THIRD DAY

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

The first rollo of the third day concerns the several **ENVIRONMENTS** of a Christian. It observes that if Christians are to be effective in bearing witness to Christ, they must

understand the world in which they live. They should be a positive influence, seeking out individuals to befriend with whom they can share Christ. One way to transform our environment is through person-to-person contacts; in whatever environment we are situated. This work is done with patience, perseverance, prayer and through the power of the Holy Spirit.

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

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

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

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

Further, the rollista speaks about how things in the outside world have not changed much from what they were when the candidates left their home and/or work on the first evening of the Weekend. The candidates are reminded to be considerate of those whom they left behind when coming to the Weekend, and not to demonstrate unusual exuberance. In Southeast Tennessee, if the Rector is married, the spouse of the rector

joins the rector at the conclusion of their rollo to offer a brief sharing about re-entry back into the world they left on the first evening.

SUMMARY

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

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

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

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

TEAM BUILDING

PRE-WEEKEND PHASE

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

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

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

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

or

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

THE WEEKEND

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

- Learn as many of the candidates' names as possible;
- Be as available as possible to the candidates during breaks and off-hours for fellowship and to get to know them;
- Wear your name tag;
- Observe the silent retreat time during the first evening;
- Share in the financial support of the Weekend;

- Perform the tasks assigned to you to the best of your ability, letting others do theirs; and,
- Trust the rector as God's chosen leader for the Weekend.

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

POST-WEEKEND

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

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

THE ESSENTIALS OF TRES DIAS

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1.0 Preamble

The TRES DIAS Movement endeavors to bring Christians to a closer, more personal walk with their Lord Jesus Christ and encourage them to Christian leadership and Apostolic Action in their environments.

TRES DIAS is based on the principles, the method, and the teachings of the Roman Catholic Cursillo movement initially proposed by Eduardo Bonnín and his fellow Christians. Each candidate goes through three phases of the TRES DIAS movement: the pre-weekend, the three-day weekend¹ and the Fourth Day. TRES DIAS is a Christian ecumenical movement.

"The founders of the Cursillo movement saw a world of great need around them. They knew that the answer to the needs of the world had to be Christ and His Grace; but ... they saw Christians who did not live for Christ, and they saw a church that was ... ineffective and without life. They developed the Cursillo to meet part of this problem: to provide any part of the church which was ready to undertake the formation of Christian life with all the people it needed -- people who would have the deep dedication to Christ and to bringing all peoples to Him -- people who would undertake a regular program of formation in Christianity, and who would make their Christian life conscious and vital -- people who would understand how to be part of a unified apostolic effort."²

The main teaching of TRES DIAS is God's unqualified love for each of us through grace. It asks each member of the TRES DIAS community to grow in their personal piety, to study God's Word and other Christian writings and to express their love for Christ in Christian Apostolic Action.

These three aspects of Christian growth are stressed in the cloistered environment called, "the weekend." An invitation is issued during the weekend for each Pescadore to join a small group of his/her own choosing for continued support, prayer and encouragement.

In order to ensure consistency and stability within the TRES DIAS Movement, there must be certain essential aspects to which all TRES DIAS organizations conform. These Essentials fall into two categories: those which are quantitative and those which are qualitative in nature. It is the intent of TRES DIAS to use both of these categories as criteria for chartering local secretariats.

It should therefore be the policy of local secretariats to comply with these Essentials. Policies of local secretariats which deviate from these Essentials must be reviewed on an individual basis and are subject to the approval of TRES DIAS.

2.0. Essentials of the Movement

1. TRES DIAS Is A Christian Movement.

The ultimate objective of the TRES DIAS movement is to strengthen and extend the

Body of Christ. No TRES DIAS organization shall change the teachings or practices of the TRES DIAS Movement to accommodate the participation of non-Christians.

For the purposes of these Essentials, "Christian" is intended to refer to those who are seeking a closer relationship with Jesus Christ as their Lord and Savior.

2. TRES DIAS Is A Christian Ecumenical Organization.

All TRES DIAS organizations shall actively seek the participation of persons from all the Christian denominations in their environment.

All TRES DIAS organizations shall stress those things which the Christian denominations have in common and respect those things which are different.

All TRES DIAS organizations have the duty and the authority to protect the TRES DIAS ecumenical structure.

3. Tres Dias is a Lay-led Movement. TRES DIAS is a lay-led organization; however, the active participation of the clergy is both essential and to be encouraged.

4. TRES DIAS is a Non-Profit Movement.

TRES DIAS organizations should pursue prudent fiscal policies. They shall avoid accumulating assets beyond what is required to carry out their part in the TRES DIAS Movement.

5. The TRES DIAS Movement Shall Not Assume the Role Of A Denomination

TRES DIAS is not a church-substitute; rather, it encourages Christians to worship and serve in their home congregations, as leaders.

6. Tres Dias Is Not A Service Organization

The TRES DIAS Movement encourages Pescadores to participate in "worthy projects." TRES DIAS organizations shall limit their activities to those related to carrying out the Tres Dias method.

3.0 The Essentials of the Tres Dias Method

1. The three sequential phases of an individual's involvement shall be: The Pre-Weekend phase, The Weekend phase, and The Fourth Day phase.

2. The object of the Pre-Weekend Phase is to prepare individuals for effective participation in the Weekend.

3. The purpose of the Weekend, in terms of method, is to prepare individuals for effective participation in the Fourth Day.

3.1 The Essentials of the Pre-Weekend Phase

1. That the candidate be sponsored for participation in all phases of the Tres Dias Movement, rather than just the Weekend.

2. That Candidates be sponsored by a member of a chartered Tres Dias community or similar community approved by TRES DIAS.

3. That candidates have a desire for a closer relationship with Jesus Christ as their Lord and Savior.

4. That candidates be accepted candidates from all Christian denominations.

5. That candidates be at least 21 years of age. However, if a local secretariat, using its best judgment, finds a sound and compelling reason (such as a spouse of a pescador, or military personnel), it OCCASIONALLY, on a case-by-case basis, may accept a candidate who is at least 18 years of age.

6. That candidates have not previously made a Tres Dias Weekend or a similar experience recognized as equivalent by TRES DIAS.

3.2 The Essentials of the Weekend Phase

1. The weekend has the following characteristics:

- A. It is a weekend of living in Christian community involving a combination of carefully developed activities and teachings which are meant to lead to a fuller personal commitment to Christ.
 - B. It embodies personal witness, but is not a revival meeting.
 - C. It employs group dynamics, but it is neither sensitivity training nor group therapy.
 - D. It employs theological instruction that encourages the candidate to study his/her own Christian beliefs, but it is not a course in doctrine.
 - E. It includes a period of silent introspection, but it is not a retreat.
 - F. It is a renewal experience for Christians and is not necessarily a conversion experience.
 - G. It asks for basic faith, openness and seeking attitude on the part of the Candidate, but involves a great amount of dedication, prayer and careful planning on the part of the team.
 - H. It is an encounter with the Holy Spirit. However, TRES DIAS is not a “charismatic” movement.
 - I. The Weekend is a tool of God, not an end in itself. The weekend will not produce a permanent effect without Fourth Day activity.
2. The Spiritual Directors should be qualified to teach and counsel in spiritual matters.
 3. At least one of the Spiritual Directors on the Weekend should be ordained and be authorized to regularly celebrate Holy Communion by his/her denomination. For the purposes of these Essentials, "clergy" is intended to refer to those persons qualified to serve as Spiritual Directors.
 4. That men and women attend separate Weekends. The Spiritual Directors are exempted.
 5. Team members represent a spectrum of Christian denominations.
 6. That team members have previously made either a TRES DIAS Weekend or a similar experience recognized by TRES DIAS.
 7. That the Rector must be a layperson and be responsible for all aspects of the Weekend, under the authority of the local sponsoring Secretariat.
 8. That the team meets prior to the weekend to: promote community, receive instruction on the dynamics and critiques ALL Rollos.
 9. That the TRES DIAS weekend be an intensive three-day program lasting approximately 72 continuous hours.
 10. That the team and Candidates live in a cloistered environment for the entire Weekend.
 11. That lay-talks may not be given by clergy, and Spiritual Director talks may not be given by a lay person.
 12. That the Weekend begins in the evening with the following agenda:
 - Introduction given by the Rector
 - Start silent retreat to end after chapel the next morning
 - **Know Thyself** meditation, given by clergy
 - **Prodigal Son** meditation, (or alternatively, or a women’s weekend, the Hosea-Gomer account as recorded in Hosea 1—3, or the account of the woman caught in adultery, as recorded in John 8:1-11) given by clergy
 13. That the first day of the Weekend will have the following agenda:
 - **The Three Glances of Christ** meditation given by clergy
 - The **Ideals** Rollo, given by a lay person
 - The **Grace** Rollo, given by clergy
 - The **Church** Rollo given by a lay person

- The **Holy Spirit** Rollo, given by clergy
 - The **Piety Rollo**, given by a lay person
14. That the second day of the Weekend will have the following agenda:
- The **Figure of Christ** meditation, given by clergy
 - The **Study** Rollo, given by a lay person
 - The **Sacred Moments of Grace** Rollo given by clergy, followed by Holy Communion
 - The **Action** Rollo, given by a lay person
 - The **Obstacles to Grace** Rollo, given by clergy
 - The **Leaders Rollo**, given by a lay person
15. That Chapel visits by each table occur the afternoon of the second day.
16. That the third day of the Weekend will have the following agenda:
- **Christ's Message to the Pescadores** meditation given by clergy
 - The **Environments** Rollo, given by a lay person
 - The **Life in Grace** Rollo, given by clergy
 - The **Christian Community In Action** Rollo, given by a lay person
 - The **Reunion Groups** Rollo, given by a lay person
 - The **Living The Fourth Day** Rollo, given by a lay person
 - The Apostolic Hour
 - The Closing
17. That chapel visits by each table occur the third day, preferably in the morning.
18. That table discussions follow each Rollo **except** the Fourth Day.
19. That all Rollos and meditations follow the dynamics and outlines authorized by TRES DIAS.
20. That the team and Candidates have the opportunity to celebrate Holy Communion each full day of the Weekend.
21. That a diversity of environments and viewpoints must be attempted in planning the Weekend itself and in forming the tables.
22. That the freedom of self-determination of each candidate be respected.
23. That the lay Rollos be informal talks of a witnessing or sharing nature.
24. That a friendly, creative Christian environment must be developed and fostered during the TRES DIAS weekend, as opposed to a coercive or manipulative environment.
25. That the schedule allow time for informal personal contact among the team and Candidates.
26. That the Closing be as well prepared as other activities of the Weekend.
27. The sponsoring Secretariat encourages the community to participate in the weekend through spiritual and service Palanca.

3.3 The Essentials of the Fourth Day Phase

The Pre-Weekend and Weekend phases are only a prelude to each individual's Fourth Day.

1. Reunion Groups

- a. That local Secretariat encourages Pescadores to participate in Reunion Groups.
- b. That local Secretariat utilizes the form of Reunion Group known as the "Working Reunion Group" to carry out the activities of the Tres Dias Movement.

2. Secuelas

- a. That local Secretariat sponsor regularly scheduled Secuelas; preferably at least once each month.
- b. That each Secuela include an opportunity for Pescadores to participate in the form of Reunion Group known as the "Floating Reunion Group."
- c. That each Secuela includes a "Fourth Day Talk".

4.0 The Essentials of the Local Secretariat Organization

The function of the local Secretariat is to conduct an effective program in accordance with the Tres Dias Method. Each local Secretariat must have a document, approved by its membership, describing its structure and operating procedures. The members of a local Secretariat must have completed a TRES Dias weekend or a similar experience recognized by Tres Dias. All Pescadores of the TRES DIAS community whom the local Secretariat claims to represent must be eligible to serve as voting members and officers of the secretariat, providing they agree to meet, uphold and follow the qualifications as outlined in the local community's Constitution and By-laws. The local Secretariat have a plan for the periodic election of new members. The local Secretariat must be the sole sponsor of a Tres Dias Weekend held in its community. Each local Secretariat must sponsor at least two (2) TRES DIAS Weekends each year. For the purposes of chartering, this requirement may be waived by TRES DIAS.

¹ Although the three-days are referred to as "The Weekend" the three days of the "Tres Dias Weekend" need not include Saturday and/or Sunday. The "TRES DIAS Weekend" may be held on any three consecutive days of the week.

² Adapted from TRES DIAS, NOTES ON METHOD, STRUCTURE AND DYNAMIC March 1974.

THE ESSENTIALS OF TRES DIAS

RATIFIED: JULY 1980, POUGHKEEPSIE, NEW YORK

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Tres Dias of Southeast Tennessee Professor Debriefing Form

Weekend # _____ (Men _____ Women _____)

_____ Professor Name _____

What was your overall impression of the weekend and team meetings?

Please list any areas that, in your opinion, need improvement.

Please describe any elements of the weekend that you feel were new or particularly successful.

Did you have any problems with any particular team members? (Please elaborate on the problem)

Please describe any outstanding efforts or actions by team members in your area.

Describe anything that could be done to help professors on future weekends.

Please provide any other comments you may have.

Please return this form to the Assistant Head Cha at the end of the weekend; your duty is not complete until this form is turned in.