

Rector's Manual

Tres Dias of Southeast Tennessee

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YOU ARE NOW A RECTOR!!!

By observing the love you have demonstrated towards others, the fruit produced by your Christian service and ministry, your Christian leadership abilities, and your participation in Tres Dias of Southeast Tennessee, the TDSETN Secretariat has invited you to serve the Lord and the TDSETN community as Rector for a Tres Dias Weekend.

These five words "**You are now a Rector**", carry with them a tremendous responsibility, along with the confidence and respect of the Tres Dias of Southeast Tennessee Community. Begin now to fervently pray for the grace, love, patience, and wisdom you will need to fulfill this important call.

In Tres Dias, we have often heard the statement that our **LORD, JESUS CHRIST**, brings together the CANDIDATES that He wants present for the Weekend. We can extend that statement to say that, if allowed, our LORD will bring together the TEAM He wants to serve on the Weekend. This process started with your invitation to be Rector. When you are there by the invitation of JESUS, the Weekend will be especially blessed for the candidates, the team, and for you, the Rector. We believe you have been CALLED to be Rector; to gather together and to lead the team.

JESUS never forces himself upon anyone. He waits patiently for each individual to call upon Him in each circumstance. As you already know, there is a price. The Weekend must be given over to the glory and honor of JESUS CHRIST. As the Rector, the success of the Weekend requires the complete surrender of your will to JESUS.

In prayerful surrender to JESUS CHRIST, may we suggest that you review the attitude of a servant as recorded in Phil 2:1-8?

"If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death, even death on a cross."

The following is a suggested prayer of commitment:

"Dear JESUS, my Lord: I give this Tres Dias Weekend to you, to work to do your will, that your glory and honor and power and authority may shower forth into the lives of all the people you bring together to share this Weekend in You. Amen"

The love and grace of God surrounds you at this moment. Reach out in faith and accept the blessings and challenges God has for you. The love and grace of God is really the lesson taught by Tres Dias. Go forward in the peace of God. Each Tres Dias Weekend is different and unique. You will receive more than you give, thanks to the all-encompassing work of the Holy Spirit.

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WHAT IS TRES DIAS?

The Tres Dias Movement “endeavors to bring Christians to a closer, more personal walk with their Lord, Jesus Christ, and encourages 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 developed between 1939 and 1944, by the young layman, Eduardo Bonnin, and six fellow Christians on the island of Mallorca (Spain). The first Weekend was held beginning August 23, 1944. However, the movement was not approved by the Roman Catholic Church until several years later. The first “Officially Sanctioned” Weekend was held in January 1949, following its approval by Juan Hervas, a Bishop in the Roman Catholic Church.

Each candidate progresses through three phases of the Tres Dias Movement: the pre-Weekend, the three-day Weekend and the post-weekend (Fourth Day). TRES DIAS is a Christian interdenominational movement, designed for personal Christian renewal, Christian leadership development, and post-weekend apostolic action in his/her environment.

From the "**The TRES DIAS ESSENTIALS**", (section 3.2) we read:

That the Weekend will have the following characteristics:

- It is a Weekend of living in Christian community involving a combination of carefully developed activities and teachings meant to lead one to a fuller personal commitment to Christ.
- It embodies personal witness, but it is not a revival meeting.
- It employs group dynamics, but it is neither sensitivity training nor group therapy.
- It employs theological instruction that encourages the candidate to study his/her own Christian beliefs, but it is not a course in doctrine.
- It includes a period of silent introspection, but it is not a retreat.
- It is a renewal experience for Christians but is not necessarily a conversion experience.
- It asks for basic faith, openness and a 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.
- It is an encounter with the Holy Spirit; however, Tres Dias is not a "charismatic" movement.

The Weekend is a tool of God, not an end unto itself. The Weekend will not produce a permanent effect without Fourth Day activity.

As you proceed to prepare for your position as Rector, it is your responsibility to make sure that the Weekend you lead will be an "**authentic**" Tres Dias Weekend. Authentic means that you endeavor to be obedient and faithful to the techniques and methods that have proven so successful on past Tres Dias of Southeast Tennessee Weekends.

An understanding of "**The Tres Dias Essentials**" and the weekend dynamics in the Appendix ("**The Relationship of the Talks**" and "**The Spiritual Directors for the Tres Dias Weekend**") of the Tres Dias Movement is imperative to leading a life-changing Weekend that will allow the Holy Spirit to work in the hearts and minds of the candidates and help equip Christian leaders. "**The Tres Dias Essentials**" is a written document that must be read and understood. The weekend dynamics are often more difficult to comprehend. Do not take "**The Tres Dias Essentials**" (presented by the Leaders Person at the first team meeting) training and the weekend dynamics lightly, for that is how the team is first introduced to the Tres Dias method. Understanding the dynamics" or "flow" of the Tres Dias Weekend will help you (the Rector) prepare the team. What happens on Thursday night helps prepare the candidates to move from the world and all the concerns of life . . . to start thinking about Christ and their relationship with Him.

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Friday begins with a chapel service and a meditation and sets the tone for that day. The first Rollo is “**Ideals**”, which is a “mind” talk that leads the way by helping the candidates look inward and evaluate their personal ideals in life. Each and every Rollo and activity (chapels, breaks, surprises etc.) has a purpose in drawing the individual closer to Christ and the team and candidates closer to each other. Your reading and understanding “**The Tres Dias Essentials**” and reviewing the weekend dynamics are all-important to your understanding of the “Tres Dias Method”.

It is your responsibility to read and absorb to the best of your ability, the following documents before you begin planning for the Weekend: “**TDSETN Rectors Manual**”, “**The Essentials of Tres Dias**”, “**The Relationship of the Talks**,” “**The Spiritual Directors for the Tres Dias Weekend**”, “**TDSETN Constitution and Bylaws**”, the “**TDSETN Practice and Policy Manual**”, the “**TDSETN Weekend Script**” and the “**Detailed Weekend Schedule**”.

Remember, the basic format of the Tres Dias of Southeast Tennessee Weekend is established and firm. Rector Options are noted in the Schedule and Script, and do not constitute changes. **CHANGES ARE NOT ALLOWED**, since they may result in problems you may not realize. Further, ANY MODIFICATIONS OR REVISIONS to the “**Weekend Script**” or “**Detailed Weekend Schedule**” MUST BE APPROVED BY THE RESPECTIVE LEADERS PERSON OF THE SECRETARIAT.

Eduardo Bonnin and the early founders of the Fourth Day Movement spent five years preparing an effective way of Christian renewal and Christian leadership development. The **Holy Spirit** inspired these young men (in their early twenties) to develop a program that has changed millions of lives. It would be rather naïve to think we could improve upon what God inspired those men to develop, beginning in 1939. If you come with the attitude that you can improve the Weekend with the addition or deletion of certain activities, possibly this is not the time for you to be a Rector. But when you truly and completely understand the “Tres Dias Method”, you will also understand why it is not necessary to add or delete Weekend activities. In fact, the addition or deletion of activities would most likely be detrimental to the Weekend. It has been said “that those who know Tres Dias the least want to change it the most, and those that know Tres Dias the most, want to change it the least.”

Allow the techniques, methods and recommendations in this **manual** to direct your steps. Concentrate on “**The Tres Dias Essentials**” and the weekend dynamics. Everything else – the palanca, the serenade, singing, etc. -- are not the central message: they do, however, add to the blessings and enjoyment of the Weekend. **The Lord is with you!!!**

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QUALIFICATIONS OF A RECTOR:

The qualifications of a Rector are listed in the “**Practice and Policy Manual of Tres Dias of Southeast Tennessee**”. A Rector Must:

1. Have declared his/her personal relationship with Jesus Christ as Lord and Savior and agree with the TDSETN Statement of Belief.
2. Be an active participant in Tres Dias Activities, including Secretariat meetings and committees, attendance at Secuelas, sponsoring and supporting Weekends with Palanca.
3. Have demonstrated an understanding of and commitment to the Tres Dias of Southeast Tennessee Method and the “**The Essentials of Tres Dias**”.
4. Be willing to abide by the “**CONSTITUTION AND BY-LAWS OF TRES DIAS OF SOUTHEAST TENNESSEE, INC.**”, the “**Practice and Policy Manual Tres Dias of Southeast Tennessee, Inc.**”, “**The Essentials of Tres Dias**”, the guidelines outlined in the “**TDSETN Rector’s Manual**”, the “**TDSETN Weekend Schedule**” and the “**TDSETN Weekend Script.**”
5. Be willing to submit to the authority of the Tres Dias of Southeast Tennessee Secretariat through the respective Leaders Person assigned by the Secretariat. (If the Rector does not agree with the decision of the Leaders Person, he/she may appeal to the Secretariat.)
6. Have served on a minimum of nine teams. (The more experience you have the better you will understand the “Tres Dias Method” and why and how things are done. In your position as Rector, you will be required to train the Team members. When you have served on many teams, your Rector experience will be more enjoyable because you have worked in most of these positions. The experience also helps you understand the critiquing process.)
7. Meet the qualifications of a Rector (with the required Head and Assistant Head Cha) qualifications from the Practice and Policy which are:
 1. Once as Head Cha or Assistant Head Cha as noted below:
 2. Twice as Speaking Professor (two different talks)
 3. Minimum of nine (9) total Teams served, of which 7 must have been in the TDSETN Community specifically.
 4. Must be active in the Tres Dias of Southeast Tennessee Community

- QUALIFICATIONS OF HEAD CHA AND ASSISTANT HEAD

In order to qualify as Head or Assistant Head Cha on a Tres Dias of Southeast Tennessee, Inc. Team, a person must serve a minimum of six (6) Teams in the following positions:

1. Once as a speaking professor. Each speaking professor service counts as a separate service area. Multiple times giving the same talk count as a single service for Head/Assistant Cha qualification.
2. Once as either Head Gopher, Gopher, Head Prayer, Head Chapel, Head Table, Head Kitchen, Media or Head Storeroom in the TDSETN community. These are considered “timed” positions,
3. Once as a kitchen cha. Multiple times served count as a single service for Head/Assistant Cha qualification.
4. Three (3) additional cha positions other than the professor, kitchen and timed positions counted above. Multiple times served in an area count as a single service for

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Head/Assistant Cha qualification. Serving as Head of an area is counted as separate service area.

5. Minimum of Six (6) weekends served, with a minimum of four on TDSETN weekends.
6. Must be active in the Tres Dias of Southeast Tennessee Community

ROLE OF THE RECTOR

As Rector, you are the administrative leader of the Weekend - - - and serve as a model to the team. The course has been charted for you. You are somewhat like the rudder of a ship, keeping everything on course without undue show or fanfare.

The responsibility of the Rector during team formation is to guide the team into an open, sharing, witnessing Christian community; one that is faithful to the message and method of the Tres Dias movement. Patience is required; however, because building community is a process that takes time, a fully formed team does not always occur immediately; in some instances, this does not occur until the Weekend actually begins. Then, everything usually comes into focus. To bring the community into being, the Rector must be a leader who is willing to be transparent. The Rector must be able to pray, plan, instruct, question, and sometimes, to arbitrate. These duties are necessary; but it is equally important for the Rector to encourage openness among the team members by providing opportunities for sharing by the whole team (and also in small groups).

The Rector must be sensitive and aware of the team, careful not to dominate, yet at the same time, he/she must be sure that all of “**The Tres Dias Essentials**” are being adhered to. This is especially important during the critiquing of Rollos. If a Rollista misses the mark when presenting his/her Rollo, the Rector **must** address this with the Rollista. The Rector **must**, therefore know the essential points of each Rollo (including the Spiritual Directors’ Rollos) before each Rollo is given. The Rector should read the respective Professor book, the “**Purpose and Situation**” section and make available to critique leaders the “**Outline**” for each Rollo. In other words, he/she must do everything possible to help the team share the responsibility of the Weekend, but must also assert leadership and authority whenever it is necessary.

As previously stated, the Rector is the administrative leader for the Weekend. The Rector and the Spiritual Directors must work together to provide spiritual leadership for the Weekend. An Appendix to this manual (“**The Spiritual Director for the Tres Dias Weekend**”) has a section on the role of the Spiritual Director and the Rector on a Weekend. You should review this with your Spiritual Directors. How the Rector, Back Up Rector, Head and Assistant Head Chas, Spiritual Directors and the Worship Cha work together is a key witness to God’s grace and the presence of the Holy Spirit on the Weekend. They, together with the rest of the team, model how it is possible to express unity in Christ under the direction of The Holy Spirit. At the same time, they demonstrate respect and care for the different practices and doctrines among the team and candidates.

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RESPONSIBILITIES OF THE RECTOR:

When saying “**yes**” to serve as Rector on a Weekend, you are saying yes to the Lord and to the TDSETN community. As such, the responsibilities go beyond just putting together the team, running team meetings, and directing the Weekend itself. Below are the major responsibilities of the Rector:

Work with your Leaders Person!!! The Leaders Person has a team of three advisors (Rector Committee) as described in the Practice and Policy who provide advice and counsel to you through the Leaders Person. Your responsibilities are:

- Attend Secuelas and meet Pescadores who may be interested in serving on your team;
- Be living the Tres Dias method by being active in a Reunion Group (important);
- Select the team according to the guidelines in the TDSETN Practice and Policy and this Rector’s Manual (**You will be assisted by your Leaders person**);
- Call the team members **only after** approval by the Rector Committee. Be sure to provide the meeting dates and information regarding team members and confirm their address, phone numbers and email address. If prospective team members say they are going to get back to you with a response regarding team participation, tell them you will call them back; then give them the date when you will call them;
- Make sure team members know what’s expected of them both verbally and in your letter to them;
- Work closely with the Head Cha and Assistant Head Cha to plan the details of team meetings and the Weekend;
- Remember to always include these two people to help train them for future leadership positions. **Planning meetings should also include your BUR.**
- Meet with the Spiritual Directors and discuss their responsibilities;
- Meet with the Worship Cha to prepare for team meetings and Weekend music responsibilities;
- Plan and conduct the team meetings:
 - Train team members for their responsibilities;
 - Build a loving and caring Christian Community.
- Distribute and collect team materials (usually assigned by you to the Head Cha or Assistant Head Cha);
- Work with the Database Manager, Food Couple, Pre-Weekend, Weekend, Fourth Day, and Newsletter, and ARC Manager Secretariat representatives as needed for support;
- Make Weekend decisions:
 - Select the theme scripture (and optional theme song);
 - Assign Table Leaders (Professors) and Candidates to tables;
 - Work with the Head Dorm Cha to assign rooms to team and candidates;
 - Work with the Assistant Head Cha & Weekend Couple to oversee Weekend setup and cleanup;
- Be responsible to work within the guidelines given in the “**The Essentials of Tres Dias**”, The “**Constitution and By-Laws of Tres Dias of Southeast Tennessee**”, the “**Practice and Policy Manual of Tres Dias of Southeast Tennessee**”, the guidelines outlined in the “**TDSETN Rector’s Manual**” and the **TDSETN Weekend Schedule and Script**;
- Schedule a meeting **no later than two weeks** after the Weekend to have a Debriefing (Critique) of the Weekend with the Leaders Person and Rector Committee, presenting the written debriefing sheets from area heads;

You will be requested to commit to the above when you are asked to serve as a Rector.

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TIMELINE

Activity	
Call to rector from Chairman	8-9 Months
Meet with respective Leaders person	7-8 Months
Rector Orientation (Approval of 6 key leaders and professors)	T-27
Leaders Training	T-21
Rector Call to Professors	T-18
Team Selection Meeting (May be after preceding weekend based on weekend dates)	T-16
Professors Meeting (May be before preceding weekend based on weekend dates, Leaders person will direct)	T-16
Heads Meetings (Must be after preceding weekend)	T-16
First of 8 Team Meetings (meetings may be combined)	T-9
<u>Weekend</u>	T = 0
Debrief Meeting	T+2

Description of Rector Activities:

1. Initial telephone call to prospective Rector by Secretariat Chairman. Allow three (3) weeks until next meeting.
2. Meet with the Leaders Person for initial material distribution and instructions.
3. Rector Orientation Meeting, attended by Leaders Persons, Chairman, Chairman Elect (if in place), Community Spiritual Director and Rector. Guidelines for Rector and pre-selection information for choosing a Team should have been provided prior to this meeting. Rector presents Weekend Vision including Bible Verse, Visual and Song if known, and proposed team leadership. Allow four (4) weeks until next meeting. Rector

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may call BUR, Head Cha, Assistant Head Cha, Head Prayer and Head & Assistant Head Kitchen if approved at this meeting.

4. Leaders Training, attended by Leaders Person, Rector, Head Spiritual Director, BUR, Head Cha, Assistant Head Cha, Head Kitchen, Head Prayer and Rover shall be conducted as soon as possible after Rector Orientation. Rector and Leaders Person set the date, time and place of this meeting and then the Rector notifies the attendees.
5. Rector calls to professors, based on direction from the respective Leaders person, you may begin calling your professors.
6. Team Selection Meeting, attended by Leaders Person, Chairman, Chairman Elect (if in place), Spiritual Director and Rector. The chairman may conduct this meeting via email if desired. Rector may call all approved team members following closing of the prior weekend.
7. Professors Meeting, attended by professors, Leaders Person, Rector, BUR, Head Cha, Assistant Head Cha, and Rover should be conducted as soon as possible after the closing of the prior weekend. Rector and Leaders Person set the date, time and place of this meeting and then the Rector notifies the attendees.
8. Heads Meeting, attended by area Heads, Leaders Person, Rector, BUR, Head Cha, Assistant Head Cha, Head Spiritual Director, Rover and all Area Heads should be conducted approximately 1 week after the Professors training, or may be conducted at the same time. Rector and Leaders Person set the date, time and place of this meeting and then the Rector notifies the attendees.
9. First of 8 Team Meetings (Saturday meetings may count for two meetings if two meetings content (talks) are conducted). Allow nine to ten (9-10) weeks before Weekend.
10. Rector Debriefing Meeting attended by Leaders Persons, Chairman, Chairman Elect (if in place), Head Spiritual Director of the Community and the Rector, approximately two to three weeks following each Weekend.
11. The Rector shall notify the Secretariat Spiritual Director of any pastors attending the Weekends.

RECTOR CHECKLIST

Five to Six Months before the Weekend

Do not ask any team member until allowed by the Leaders Person.

- ⇒ Begin to attend Secuelas as soon as you are called. If you have to miss one, send the BUR and/or Head Cha to represent you.
- ⇒ Review this manual and other information provided by the Leaders Person in detail.
- ⇒ The Leaders Person will provide documents or access the TDSETN Website to obtain all materials. It is the Rector’s responsibility to make this contact and ensure that the latest copies of all materials are used (***Don’t use copies from prior teams, as they may be out of date.***)
- ⇒ Review list of qualified Head and Assistant Head Cha candidates with Leaders Person. YOU MUST GET APPROVAL for your selection of **before** you call them. The Leaders Person is in charge of the first training and planning meeting and for all the Team leadership and professor initial training.

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- ⇒ Set up dates with your Leaders Person for training and planning meetings and have those dates ready to give to your Head and Assistant Head Cha when they are asked to be on team. They will be part of all the training and planning meetings. Invite the Rover to all meetings and include the Rover in all areas that will benefit him/her as they prepare to become the next Rector.
- ⇒ Review the list of Spiritual Director possibilities with your Leaders Person and Secretariat Spiritual Director. You are allowed to request one specific Spiritual Director by name to the Secretariat Spiritual Director, who will try to arrange for that person to participate. Calling of all SDs and assignment of the Head is the responsibility of the Secretariat Spiritual Director. You should also be prepared to identify and Spiritual Director you would prefer not to have serve.
- ⇒ Utilize the data reports provided by the Data Manager through the Leaders Person and the approved team selection worksheet for your team selection process.
- ⇒ **Do not call or ask any team members until the Rector Committee has approved them.**
- ⇒ Develop a schedule for all eight team meetings (24 hours of training). Be sure that you and your Head and Assistant Head Cha are available for all training and Team meetings.
- ⇒ Select a meeting site. Be considerate and try to find a **central location**. Consider your church, or another nearby church. The Apison Retreat Center may be used when available by contacting the ARC Manager.
- ⇒ Decide if you want to have a joint team meeting. If so, call the other Rector and decide on a date.

Three to Five Months Before the Weekend

- ⇒ Call the rest of the team when released by the Leaders person. It takes one to two months elapsed time to get all the responses. Call the Rollistas first, followed by the area heads.
- ⇒ Make sure the prospective team members know the dates of the team meetings and what they are committing to. Give them a specific time to respond and call them back on the date you agree to (if they have not responded). **Don’t allow them to request a different position on the team. Be sure they know the cost of team and weekend fees and their responsibility to attend all the team meetings.**
- ⇒ The Leaders Person will provide Rollistas the professor training material and area Heads their materials as soon as possible so they can review and begin preparation.
- ⇒ Write the welcome letter to send out to team members who have said, “**Yes**” including Spiritual Directors and Rover. You may include a team roster, but you must include a schedule of all team meetings and the location where the meetings will be held and the amount of the weekend and team fees. This letter may be hard copy or e-mail.
- ⇒ All Spiritual Directors will receive their material from the Secretariat Spiritual Director.
- ⇒ Meet with the Spiritual Directors before the first team meeting to get to know them and discuss their assignments given by the Secretariat Spiritual Director. Make sure they understand the time limits for their Rollos and the TDSETN policies.
- ⇒ Begin writing the “Living the Fourth Day” Rollo (including any spouse participation) and the Optional Forgiveness Chapel Talk if one is to be given.

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2 ½ Months Before the Weekend - Just Prior to the Team Meetings

- ⇒ Along with the Head Cha, assign greeters, opening prayer, prayer Palanca, candle lighters Rollo critiques, Back Up Rollistas and food teams for the team meetings
- ⇒ Assign training areas for each meeting to Rector, BUR, Head Cha and Assistant Head Cha.
- ⇒ Meet with the Head Cha and Assistant Head Cha to plan the team meetings.
- ⇒ Have the Head Cha call the food leader, greeters and opening prayer for the first team meeting
- ⇒ Arrange to have name tags and team books for the meetings.
- ⇒ Arrange for presentation of the “Tres Dias Essentials Overview” (done by the Leaders Person).
- ⇒ Arrange for a candle, lighter, and lectern for Rollo practices.
- ⇒ Have your spouse write the Optional Spouse Talk if one is to be given.

2 Months Before the Weekend - Team Meetings Begin

- ⇒ Rector should call each area Head prior to the first team meeting to discuss specific Rector Options for each area.
- ⇒ Rector makes it clear during the team meetings that the team is to be at the facility for the Thursday afternoon setup; also for the Sunday night cleanup. Much emphasis is needed to insure this is carried out. The Rector, Head Cha, and Assistant Head Cha are ultimately responsible for the set-up and the Sunday night clean-up of the facility.
- ⇒ Be sure TDSETN Service Records are passed out at the first team meeting and returned to you by the second team meeting. These are to be given to the Data Manager after you make corrections to your team directory.
- ⇒ Make sure that all agenda items are covered. Time should be allowed during the team meetings for Small Group sharing.
- ⇒ Work with the Worship Cha to plan the music for the Weekend. This should be done early enough to allow the team to practice unfamiliar songs.
- ⇒ Assign a Serenade Leader and go over songs and decide who will print the song sheets. A Serenade Leaders Guide is in the Appendix of this manual and also on the TDSETN website under Documents.
- ⇒ Spouse normally participates in the Serenade by reading the candidates and professors names and leading the prayer for the candidates.
- ⇒ Assure that someone (Reunion Group or Spouse, etc) will be providing a weekend banner and a notebook for the Rector. Banner guidelines are an appendix of this Manual.
- ⇒ Pass out copies of the “**Detailed Weekend Schedule**” to all area heads, and the “**Weekend Script**” to the Head, Assistant Head, BUR, Rover, and Media Cha. The Head Spiritual Director is provided a copy in their specific talk material from the Community Spiritual Director.
- ⇒ Assign the Rollistas and Table Chas to their tables and inform them of their assignments so the Rollistas can insert their table into their talks.

One Month before the Weekend

- ⇒ Read through the Script with your Head and Assistant Head Cha to ensure selection and understanding of all options.
- ⇒ Schedule a date to go over the entire schedule with all Area Heads and Spiritual Directors
- ⇒ Verify assignment the Rollistas and Table Chas to their tables.
- ⇒ Review the “**Detailed Weekend Schedule**” with the Area Heads and Spiritual Directors.

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- ⇒ If the Spiritual Directors are unable to all attend the review, be sure they have the “**Detailed Weekend Schedule**” and “**Weekend Script**” and read it over before the Weekend. The Script embodies all the meditations that are given on the weekend.

One Week Before the Weekend

- ⇒ Receive the candidate list from the Pre-Weekend Couple and send a copy to the Head Cha, Assistant Head Cha, BUR, Head Kitchen for special diet needs, Head Dorm for bed assignments and Head Palanca for mailbox labels.
- ⇒ Work with the Head Cha to decide which candidates are assigned with which table/professors. This should be done early in the week of the Weekend. There are six experienced and three new, and three inexperienced table leaders (professors) on each weekend. Since there are six tables, an experienced table leader should be paired with each inexperienced/new table leader. A full Weekend includes 36 candidates and 12 table leaders at six tables. There should be at least three and preferably four to six candidates at each table. If there are less than 24 candidates, there should be less than six tables. In this case, three table leaders can be assigned to some tables, if necessary, or reassigned elsewhere on the team. Assignments should be made with diversity and balance in mind. Candidates and team members who know each other should be at separate tables. It is helpful to put each table leader and candidate name on a card, with their church, marital status, age, etc, and the can move them around to achieve the proper balance (after prayer, of course). Be sure to spread out same church members to different tables and across from each other rather than next to one another. Finalize the seating chart for review at the Thursday night team meeting. It is helpful to make a table seating “call out list” for your use on Friday morning rather than trying to read the seating chart upside down (the Media Cha will do this for you on Thursday night after the team meeting).
- ⇒ In making candidate assignments, take into consideration such things as: not putting too many people at a table from the same denomination (especially from the same church), age, etc. Any persons with a disability, such as hard of hearing or bad eyesight, place those persons in the front row).
- ⇒ Work with the Head Dorm Cha to assign rooms to the team and candidates by the diagram in their Head book. This should be done in time for setup on Wednesday evening. The Head Dorm will post signs outside each dorm listing the names of the team/candidates in that dorm.
- ⇒ Get a list of the music planned for the Weekend from the Worship Cha just in case they cannot attend the Weekend (this has happened).
- ⇒ Make sure the Worship Cha and Media Cha have arranged for the music at the **Closing**. The weekend theme song may be played during candidate entry into the Auditorium. We typically sing the Doxology to end the closing.
- ⇒ The Rector assures Gopher Chas have team members assigned to perform prayer palanca. Assignment guidelines are provided in the Head Gopher Cha book.
- ⇒ The Rector works with the Media Cha to plan for the Power Point presentations of the Rollo Outlines, Spanish words, worship lyrics, Rollista’s songs, etc.

Weekend

- ⇒ Remember you are in charge. You have the authority to do what is necessary to make the weekend orderly and timely. **However, you may not override any of The Essentials of Tres Dias or procedures required by the Practice and Policy Manual.** If in doubt, ask the designated Secretariat Member on your team.
- ⇒ See the “**Weekend Script**” and the “**Detailed Weekend Schedule**” for “Rector’s Options”.
- ⇒ Make every effort to be on time for Serenade and Closing to respect the Community’s time.

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- ⇒ No Baptism are to be performed on the Weekends
- ⇒ Make notes throughout the team meetings and weekend of items to discuss with the Leaders Person to assist future Rectors.
- ⇒ Ensure that all area heads complete a weekend feedback/debriefing form and turn it in to the Assistant Head Cha to give to you.

After the Weekend

- ⇒ Meet with the Rector Committee or deliver the written Critique to the Leaders Person within two weeks after the Weekend. Use the weekend Feedback/Debriefing Sheets from Area Heads as a basis for what you could not observe. Give the Area Head Feedback/Debriefing Sheets to the Leaders Person.
- ⇒ Keep this Rector’s Manual for future reference when if asked to serve as a Back Up Rector to new Rectors. Please present any suggestions for future Weekends to the Leaders Person. MATERIALS ARE NOT TO BE PASSED ON TO THE NEXT TEAM.

Rector’s Options

The “**TDSETN Detailed Weekend Schedule**” and “**Weekend Script**” contain the agenda items that are to be part of every TDSETN Weekend. Each Rector is expected to follow the script and schedule. Rector Options are noted in the schedule and script. **You need Secretariat approval (through the Leaders Person) to modify or revise any activities contained in the “TDSETN Detailed Weekend Schedule” that are not noted as “optional.”** You do have some options in how the events are planned.

WHERE DOES YOUR SUPPORT COME FROM?

As you prepare for your Weekend, the Lord will send many Pescadores to perform all sorts of Palanca. Much of this Palanca, you will not even be aware of, nor will you know the names or faces of the people who have supported the Weekend and you, the Rector. What they are doing for the Weekend, for the candidates, for the team and for you as the Rector, is a continuing commitment of their lives to Jesus Christ. It is also a thanksgiving for the support they received when they were candidates. All of this is done in love, to the glory of God. The Holy Spirit will guide your preparation. The God who created you will meet your every need by calling forward His people.

In addition to this support, Secretariat has established several positions with experienced and knowledgeable people, to support you in preparing for your Weekend. These positions exist to support you. Following is a list of some of the supporting services performed for you by these persons. Additional information about them is contained in other sections of this Manual.

Leaders Person – Assist you with team selection and initial team training, and any team changes or additions. This person also provides you with the Script and Schedule. They are your point of contact for all team and weekend structure questions.

Pre-Weekend Couple – Logistically provides candidates for the weekends and conducts the weekend send off.

Weekend Couple – provides the supplies and materials for the weekend, and opens and closes the facility for your team.

Food Couple – Coordinates the menu and food purchasing with the Head and Assistant Head Kitchen Chas

Community Spiritual Director – Assigns Spiritual Directors for the weekend, allowing you one requested Spiritual Director, and trains these persons.

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Fourth Day Couple – Arranges for the group photo and weekend directory reproduction.

They also plan Secuelas and provide Secuela and other handouts for Sunday bags.

Palanca Couple – provides Palanca Letters from other communities to you for use on the weekend and provides a blow up of the weekend community prayer coverage chart.

Treasurer – provides Rector Advance and other funds as directed by the Policy and Procedures. Works with the Assistant Head Cha on accounting for team and weekend fees.

ARC Manager – reserves the ARC for the team meetings and weekend. No activity is to be scheduled at the ARC without being scheduled through the ARC Manager. Any facility problems should be documented on an “ARC Facility Problem Report” in the ARC Office or discussed with the ARC Manager.

Over the years, the Secretariat has developed procedures, which are in the “**Policy and Procedures of TDSETN**”; often, they were written as a result of something that happened on a previous Weekend or were recommendations made by previous Rectors. **It is your responsibility to make sure that the team is informed about them and that they are followed on your Weekend.** If you feel any of the Secretariat positions are not providing the necessary support, speak with the Leaders Person; if you do not receive satisfaction, speak with the Chairman of the Secretariat. After your Weekend is over, your recommendations to the Secretariat should be included in your Weekend Debriefing/Critique.

TEAM SELECTION

The Rector is to instruct the team to be sensitive to the ecumenical nature of the Tres Dias of Southeast Tennessee Community and its Team members. We are of many different denominations, but we are all under one God, and we need to be willing to accept each other without forcing any one type of worship on another.

The Rector must use the Team Selection Document (an Excel spreadsheet) provided by the Leaders Person and must adhere to the experience levels on this document when selecting the team. The Leaders person will provide you with electronic files giving you lists of Pescadores who have served in each area, those who need only one or two service areas to qualify them for Head/Assistant Head Cha or Rector, and those who meet the qualifications to be your Head or Assistant Head Cha.

The Rector must gain approval of all prospective team members from the Rector’s Committee prior to inviting them to serve throughout the entire pre-weekend process. The Rector shall present potential initial team member names to the Leaders Person who will verify eligibility of the persons. After the Leaders Person verifies the experience levels, the Rector will present them to the Rector’s Committee for approval. After the initial Team approval, changes and additions must be directed to the Leaders Person, who will submit the additions to the Rector Committee, who will direct their approval/comments to the Leaders Person who will then notify the Rector of their decision. Approved alternates can be placed on the team with approval of the Leaders Person.

The Rector Committee, chaired by the Leaders Person, is authorized by the Secretariat to give certain latitude to Rectors with regard to team selection criteria in circumstances they deem necessary, keeping in focus that the purpose of these guidelines is to train leaders in the SETN Community and to give new Pescadores the opportunity to serve.

The Rector is encouraged to involve team members from as many churches within the community as possible. The Rector calls a Community member to serve on a Team, first by telephone, then by a follow-up “Welcome Letter”. The following points should be covered:

1. Attendance at all meetings is expected.

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2. Chas and Kitchen Chas need to be available to set up and clean up for the Weekend as needed.
3. Team members are expected to make a commitment to serve the full weekend (Thursday through Sunday). There should be no one leaving the Apison Retreat Center (ARC) on a Weekend except the Floater Chas or others directed to do so by the Rector.
4. Weekend Fees and Team expenses.

The Tres Dias of Southeast Tennessee Constitution, Practice and Policy Manual and weekend training materials are stored on our community website. For training purposes, the Leaders Person may download all necessary documents and email them or provide a link to the appropriate team members each weekend. The current Rectors and Rovers will be given access to all training documents on the website.

COVERING TEAM DROPS

If a team member must drop off the team or misses too many team meetings then the Rector will replace this team member with someone from the approved alternate list or by submitting new names to the Leaders Person for approval. Any vacant Cha spots can be filled from the approved alternate for that position with approval of the Leaders Person, or by submitting new names for approval to the Leaders Person. After the first three team meetings have been held, it is appropriate to choose previous Rectors or experienced members of the community to fill vacancies. All team members must be approved by the Rector Committee through the Leaders Person

DIVERSITY

A team should represent a cross section of geography, age, team experience, marital status, and religious denominations. This is to support the Essential of diversity on the Weekend. The Leaders Person will assist you in achieving this team consistency.

EXPERIENCE

There are three (3) experience levels on each team:

1. Experienced = a person has served in that particular area in the past.
2. Inexperienced = a person who has served before, but not in the area assigned.
3. New = a person who has never served on a Weekend.

Each Team will include the following positions:

Chas	40
Professors	12
Kitchen	20
Spiritual Leaders	3
Rector	1

The Cha Cha positions are:

Head Cha	1
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Assistant Head Cha	1
Media Cha	1
Table Chas	6 (1 Head, 5 Assistants)
Storeroom Chas	2 (1 Head, 1 Assistant)
Chapel Chas	4 (1 Head, 3 Assistants)
Palanca Chas	4 (1 Head, 3 Assistants)
Worship Chas	2
Floater/Supply Cha weekend)	2 (1 Head, 1 Assistant) (usually 1 on men's
Dorm Chas	6 (1 Head, 5 Assistants)
Gopher Chas	2 (1 Head, 1 Assistant)
Prayer Chas	7 (1 Head, 6 Assistants)
Rover Cha	1 (Upcoming Rector)
Backup Rector Cha	1 (Previous Rector)

In addition to filling all the positions, the Rector should prepare to call ten (10) to twenty (20) alternates. All Heads of service areas (with the exception of Media, Storeroom and Floater) should be “experienced” people. As a general rule no more than 15 team members from any one church will be approved and no more than five (5) former Rectors (excluding the BUR) will be approved except as last-minute fill-ins for late drops. There shall always be a minimum of one (1) Secretariat member on each Weekend Team to answer any specifics regarding Practice and Policy. If more than one Secretariat member is on a Weekend, then the Rector Committee shall designate one as the primary representative. If the respective “Leaders Person” is part of the Team, this person will be the primary representative.

KITCHEN

The Head and Assistant Head Kitchen Chas each must have served in the kitchen twice previously. There must be an additional two experienced Chas in the Kitchen; the remaining kitchen positions may be filled with inexperienced and new people as shown on the Team Selection Spreadsheet. In addition to filling all the positions, the Rector should prepare to call five (5) to ten (10) alternates. There is to be only one kitchen skit per Weekend during Saturday lunch with the rest of the meals having themes only. Jokes may be told when appropriate. The Thanks song, the Blessing song and or Doxology may sung before or after each meal except Thursday evening.

PROFESSORS

The Rector should designate nine (9) Team members as backups for the Speaking Professors. Of the twelve Professors, nine (9) will deliver Rollos, and three (3) will not. There must be one experienced Professor at each Rollo table: the remaining six (6) positions are to be filled with three (3) new and three (3) inexperienced people.

The ratio of an ideal team should look like this:

Professors: <u>6 E</u>	Chas: <u>12 E</u>	Kitchen: <u>5 E</u>	Totals <u>23 E</u>
<u>3 I</u>	<u>16 I</u>	<u>5 I</u>	<u>24 I</u>
<u>3 N</u>	<u>12 N</u>	<u>10 N</u>	<u>25 N</u>
Totals: 12	40	20	72 (excluding Rector)

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Of the New team members, approximately half of the 25 should be selected from the weekend just prior to your weekend while you are Rover. The remainder can be selected from all other New Pescadores.

With 1 Rector and 3 Spiritual Leaders, the total of the Team will number 76 people.

SPIRITUAL LEADERS AND THE PRE-WEEKEND

Selection of all Spiritual Leaders serving on each Weekend is the sole responsibility of the Secretariat Spiritual Director; such selection is not the Rector’s prerogative. Rectors are not to extend invitations to Spiritual Leaders, nor are they to assign Spiritual Leaders to their Weekends. The Rector will be given the opportunity to request his/her choice for a specific Spiritual Leader, and the Spiritual Director will attempt to accommodate that request, but final selection rests with the Secretariat Spiritual Director. If your selection agrees to serve, and is qualified to be the Head Spiritual Leader for the weekend, the Secretariat Spiritual Director may assign them to the Head position.

Those who have been ordained or licensed as pastors (senior, associate, youth, etc) or ministers, and who have attended a Tres Dias, Cursillo, or similar adult weekend are eligible to serve as Spiritual Leaders. The ordination must have been conferred by a Christian denomination or congregation. Any question of eligibility shall be decided by the Secretariat Spiritual Director and the Secretariat Chairman.

Eligible Spiritual Leaders who have not served a team as a Spiritual Leader may serve in other positions on the team with the following restrictions:

1. They may not serve as a speaking professor.
2. They may not serve as Rector.
3. Once a person has served as a Spiritual Leader, he/she may serve only as a Spiritual Leader or a Worship Cha.

With approval of the Rector Committee, eligible Spiritual Leaders who have served as a Spiritual Director may serve in other service areas; however, they may not serve in a leadership position or serve as a professor giving a “Lay Rollo.”

Normally, there are three Spiritual Leaders assigned to each Weekend. One of the three will be assigned the responsibility of Head Spiritual Leader. Every attempt will be made to have one “new” Spiritual Leader serving on each Weekend (“new” = someone who has never served on a Weekend as a Spiritual Leader).

Spiritual Leaders will be introduced by the Rector at the Closing. The only speakers at Closing will be the Candidates, the Rector, and the Secretariat Chairman.

To qualify as a Head Spiritual Leader, one must have served a minimum of three Weekends. In addition, he must have:

1. Given all five clergy Rollos.
2. Led all three morning Communion services.
3. Given all the Meditations.

To insure that Spiritual Leaders qualify for Head position in a timely manner, the following assignment schedule is usually used:

- 1st Team 1- Rollo (Obstacles)/ 3- Meditations/ 1- Communion Service (Friday)
- 2nd Team 2- Rollos (any two not already given)/ 1- Meditation/ 1- Communion (Saturday)
- 3rd Team 2- Rollos (any remaining two not given)/ 1- Meditation & Cross Service/
1- Communion Service (Sunday)

The Head Spiritual Leader is responsible for critiquing Rollos during Team meetings, including Spiritual Leader Rollos given for the first time. They are to lead and train the new Spiritual Leaders, and they are responsible for the counseling and ministry at Team Meetings as well as on the Weekend. They must work in close relationship with the Rector at all times. All Spiritual Leaders are expected to attend a majority of the Team Meetings, like the other Team members.

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The duties and responsibilities of Spiritual Leaders, including those of the Head Spiritual Leader, are covered in greater detail in the Tres Dias of Southeast Tennessee, Inc. Spiritual Leader’s Manual. This manual is the responsibility of the Secretariat Spiritual Director, and it is to be distributed to each Spiritual Leader prior to a Weekend. It is the responsibility of the Weekend’s Head Spiritual Leader to insure compliance with manual directives and instructions.

THE TEAM AND THE PRE-WEEKEND

The team meetings are for the team members only and are not opened to anyone not serving on the weekend. The purpose of the team meetings is for training, bonding and unity of the team members in preparation for the weekend. Attendance at all team meetings is expected. As a guideline, a team member who misses more than three of the eight team meetings must be evaluated by the Rector, who decides if the team member will be allowed to serve on the weekend or replaced. Experienced team members added late are exempt from this action.

All Rollos are to be given at the team meetings and critiqued by team members appointed by the Rector. Often there is very personal testimony given during these practice Rollos. The Rollistas must feel safe with those hearing their Rollos; therefore, the content of the Rollos must never be discussed with anyone without the consent of the Rollistas.

The Secretariat Chairman will attend the first Team Meeting of each Weekend to introduce the Rector and to emphasize that the Secretariat has given the Rector the authority to lead this Team under the authority of the Secretariat.

The Secretariat Leaders Person will normally attend the first meeting to discuss Policies and Practices, present and “Essentials Overview”, and to encourage payment of Fees if necessary. If the Leaders Person is not available, the Chairman or Chairman Elect may perform this.

Rectors shall invite each Secretariat member to attend a Team Meeting in order to discuss their individual functions on the Secretariat. Their discussion should be at the beginning of the meeting and they will then leave if they are not serving on the team.

THE RECTOR AND THE WEEKEND

The Rector is really the hub of the Tres Dias Weekend. All of the structure of the Weekend comes together in him/her. A Rector does not “rule”, or arbitrarily decide what others should do and how they should do it; rather, he/she is to coordinate the Weekend through the channels that have been developed by the Community Secretariat. The Rector is under authority of the Leaders Person who represents the Secretariat. As the leader, *the Rector should be the principal servant of the Weekend*, promoting love and harmony between Candidates and Team alike.

The Rector is responsible for seeing that someone (normally the Head Cha) gets the final Team list and Candidate list to:

1. Secretariat Data Manager for maintaining database records,
2. The Secretariat Communications Person, so the new Pescadores will be on the mailing list,
3. The Secretariat Fourth Day Couple, so that the lists can be compiled and inserted into each participants’ Fourth Day Packets. (This is normally done by the Media Cha), and
4. The Pre-Weekend Couple is notified of any candidates who do not complete the weekend.

The Rector’s Fourth Day Talk, Rector’s Chapel Talk and the Spouse Talk must be reviewed by the Leader’s person, the Back-Up Rector and the Head Spiritual Director of the weekend prior to the weekend. Any changes to these talks on the weekend must be reviewed by the Rector, the Back-up

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Rector and the Head Spiritual Director of the weekend. The Rector’s Chapel Talk is to be no longer than 15 minutes and is to be centered on forgiveness.

The Backup Rector is to assume leadership of the Weekend if the Rector becomes incapacitated during or prior to the Weekend.

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THE TEAM AND THE WEEKEND

Team members are expected to serve the full Weekend (Thursday through Sunday). There should be no coming or going at the ARC with the exception of the Floater/Supply Chas and anyone designated by the Rector.

No cameras, tape recorders, cell phones, radios, instant messaging, social media or emailing are allowed during the Weekend.

The telephone at the ARC is for emergency use only. No one is to give out the telephone number except in cases of an emergency. The number is 423-236-4112.

In case of malfunction of mechanical equipment, *please do not attempt to make repairs!* Call for the ARC Manager, and let him/her handle the problem.

The ARC Manager may have a representative present to open and close the camp for each weekend in addition to the Weekend Couple.

Speaking Professors shall turn in their written Rollos to the Rector no later than the first team meeting to be reviewed by the Rector, BUR and Leaders Person. If a professor does not turn in his talk by the first team meeting or earlier date set by the Rector, then that professor has chosen not to give the talk. The Rector may replace this Professor on the Team. No Professor is to deviate from their written talk without approval from the Rector. The Leaders Person and the Rector will meet with any Professor who deviates from their written talk or the outline immediately following the Weekend, and depending on the nature and reason for the deviation, that Professor may be prohibited for working the next Weekend.

The Floater/Supply Cha shall not purchase personal items for Team members unless it is an emergency. All Team members are to bring their medicines and personal items to the Weekend as the supplies in the Storeroom are for the Candidates and the Rollo Room only.

No outsiders (non-Team members) are to visit the ARC, except to deliver Palanca, and are to remain outside the building. This includes husbands, Reunion Group members, family, etc. The only exception is that Reunion brother/sisters and family members, who have previously attended a Weekend, are allowed in the Prayer Room or Office during the Rector’s Fourth Day Talk. The Assistant Head Cha and the Secretariat Member on the Team are to monitor and enforce this practice, citing Secretariat policy.

Candles may be used during meditations in the Rollo Room, in the Chapel, in the Dining Room and outside during the walk through the Serenaders; however, lit candles are never to be left unattended. Candles are not allowed in the hallways, the prayer room or the dorms of the Apison Retreat Center. It is suggested that the Team use flashlights during the optional Sunday morning serenade of the Candidates.

Saturday night’s Serenade is designed to impress upon the Candidates the fact that there are many members of the opposite sex who truly desire to worship God and to sacrifice their time in order to be a blessing to others. Music performed by the entire group is preferable to solos, whether instrumental or vocal. No one who has not made a Tres Dias recognized Weekend may participate in the Serenade (Vida Nueva Weekends do qualify); no persons other than the serenaders may attend a Serenade. The men may stay after the Women’s Serenade for one hour to help the Kitchen Chas cleanup. The men may not cook for the women on the Women’s Weekends. There is to be no special food purchased for the Serenaders. The Assistant Head Cha and the Secretariat Member on the Team are responsible for monitoring and enforcement, citing Secretariat policy.

Attendance at closings is limited to those who have attended a Tres Dias Weekend or a Weekend recognized by Tres Dias may attend closings.

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THE CANDIDATE AND THE WEEKEND

There is to be no individual palanca on a Candidate’s bed or in their Sunday Bags; all Candidates receive identical palanca. The Palanca Chas are responsible for returning Palanca that doesn’t meet these guidelines.

TEAM MATERIALS

You will need to prepare and/or distribute your “invitation to serve letter” confirming their agreement to serve, include the schedule, place and time of the team meetings (including a map if necessary);

Materials to be provided to respective team members at or before their training meetings:

1. Professor Manuals to professors,
2. Area Heads Manuals to all area Heads

Material to be provided to team members at the first team meeting:

1. A “Team Roster” (with positions, addresses, phone numbers and e-mail addresses);
2. Team Meeting agendas, and
3. Common training materials.
4. Service Record for updating

E-mail should be used for emergency prayer requests and for any meeting date/time/place changes. Be sure you contact the people by phone if they do not have e-mail.

TEAM MEETINGS

There are to be eight team meetings. You may choose to hold one or two of these meetings on Saturdays and if longer (more practice talks) count them as double meetings. Team meetings are necessary to form the nucleus Christian community, to hear and critique all Rollos, to familiarize the team with all of the events that will take place on the Weekend (from socializing on Thursday evening through the Closing), and to make team members familiar with the “**Essentials of Tres Dias**” and the dynamics of the weekend. It is imperative that adequate time be planned for sharing and community building at each team meeting. You should include the Head and Assistant Head Chas in planning the details of the team meetings. It is important for you to be prepared for each meeting!

A location for the team meetings should be selected that will be as central as possible for all of the team members. The ARC is available for meetings as long as they do not conflict with other ARC bookings. As a rule, Monday or Tuesday nights do not conflict with other bookings.

MUSIC

Music is an important dynamic in the building of community within the team, just as it is between team members and candidates on the Weekend. Everyone can participate, whether they can sing or not. Participation encourages one another and helps to draw people together.

The Worship Cha should select a good variety of songs ranging from the slow meditative songs, usually sung during the Liturgies, to the celebrative and happy songs - - so much a part of a good

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singing break on the Weekend. Other Team musicians should be encouraged to participate during team meetings and during the Weekend. A strong singing team will encourage the music on the Weekend.

Selection of Tres Dias songs should include all those specifically planned for use on the Weekend. Special music on separate photocopied sheets and **Power Point** can be utilized.

The Worship Cha should discuss with the Rector, whether the music at “The Closing” will be by team member musicians or by computer, CD/mp3, etc. The music should be arranged in advance of the Closing. If there is a theme song for the Weekend, it should be led by the Worship Chas or by the Media Cha. The TDSETN closing song selected by the Secretariat may be done by the Worship Cha or played electronically by the Media Cha.

PRESENTATION and CRITIQUING of ROLLOS

All Rollos should be presented to the team during team formation (in sequence, if possible) with the following objectives in mind:

- To assure that the essence of each talk has been expressed;
- To assure that the continuity and progression of the talks occur;
- To aid each Rollista in presenting the best possible talk; and,
- To make sure that the Rollo is within the time limits.

It is your responsibility as Rector, to clearly communicate these objectives to the team. Rollistas must be open to constructive critique. When the Rollo is finished, the Rector may wish to ask the team to spend a few moments in silent prayer. At least one former professor and three to four team members should fill out the Critique form, and others are requested to write an encouraging note for the Rollista. The “Rollo Critique Forms” should be collected and given to the Rector, who will review them and provide any necessary feedback to the Rollista. The Rector should review the encouragement notes to ensure they are appropriate prior to providing them to the Rollista.

The Rollos given by the Spiritual Directors must also be reviewed and critiqued. The Weekend Head Spiritual Director and/or the Rector or BUR will critique Spiritual Director Rollos.

Care should be taken to ensure that faithfulness to the assigned Outline is not lost. Rollos need to be the personal expression of the Rollista, as well as an expression of the topic. Preparing a Rollo is different from preparing other presentations. The Weekend is an experience. Each Rollo has a very unique role, purpose, and character. A Rollo is much like a piece of a verbal mosaic; sometimes it may require sizing or shaping for a proper fit and to allow the cohesive grout to be put into place.

The Rector must follow up with any Rollista who fails to follow the Outline or does not give the proper level of witness required for a given Rollo; this is best done privately. The Rector should require a revised copy of the Rollo from each Rollista prior to the Weekend. Any written material prepared by Rollistas (for distribution on the Weekend) should be handed out only **after** the Rollo has been presented.

FIRST TEAM MEETING

The first team meeting is a “get-acquainted” and an organizational meeting. It should include a presentation of “**Tres Dias Essentials Overview**” by the Leaders Person. Twenty to thirty minutes should be allocated for this presentation. Emphasize to the team, the importance of attending **all** team meetings. Be sure to start on time, even if people are late, or they will continue to arrive late at future meetings.

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The **IDEALS** Rollo may be heard; however, it is best **not** to have Rollos presented for critique at the first meeting if it is an evening meeting. A typical format would be to open with prayer, introduction of the Rector by the Chairman of the Secretariat, and “Essential Overview”, sing two or three songs. Other Secretariat members may present their duties also. Team introductions are typically done next, followed by the Rector sharing the vision of the weekend. A brief meditation and communion are typically given. If the first meeting is an all-day meeting, there should be no more than **two** Rollos presented and critiqued. If a Rollo is presented, the critiquing process must be explained by the Rector or Head Cha.

Chas should perform their assigned jobs, beginning at the first team meeting. Start using bells to gather people and to quiet them (or alternatively, have the Worship Chas sing a song).

Break time is an important part of each team meeting, as it is helpful to not only individuals, but also to assist to build the group of team members into a community. Time for breaks should be planned as an integral part of each meeting.

LAST TEAM MEETING

Team members should be given instructions about confidentiality and cloistering. At this meeting Prayer Palanca assignments may be handed out to the team. Time should be allowed for questions and answers and for any last minute details.

Remind the team that they are **not** to steal the bell or do anything that disrupts the spiritual nature of the Weekend. Humor is encouraged; but be diligent and sensitive that your words and actions are of a type that would be pleasing unto the Lord. Also, there should be no surprise skits or other fun things that have not been previously discussed with the Rector. The Rector should not be surprised about anything which transpires on the Weekend.

Review the instructions and lists in the Head and Assistant Head Cha Manuals. Tell the team where and when to report in on Thursday afternoon. Make available Wednesday or early on Thursday, a list of room assignments for both team and candidates.

ADDITIONAL RESPONSIBILITIES PRIOR TO THE WEEKEND

Section 3.2.1, Item 10, of the “**Essentials of Tres Dias**” states that “the team and candidates live in a cloistered environment for the entire Weekend”. Tres Dias of Southeast Tennessee defines “cloistered” as “separated from the world outside of the Weekend facility and the people outside of the Weekend team and candidates.” In order to maintain this cloistered environment, the following guidelines will be observed by the team and the community:

- a. From the opening send-off on Thursday night until the completion of the **Closing** on Sunday afternoon, all team members and candidates will remain at the Weekend facility. The exception is the Floater Supply Chas.
- b. There will be no cameras, cell phones, radios or televisions used by the team and candidates during the Weekend.
- c. There will be no phone calls received or made by the team and candidates during the Weekend, except for:
 1. Emergency calls,
 2. Requests for supplies made by a designated member of the team (usually the Kitchen or Assistant Head Cha), or

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3. Other necessary calls approved by the Rector (or Head/Assistant Head Chas for Weekend needs).
- e. Necessary phone calls will be made out of sight of the candidates and team.
- f. Wireless phones will only be used for emergency purposes and will be kept out of sight.
- g. Members of the community will stay out of sight of the candidates except for:
 1. Pescadores (men on the Women’s Weekends and women on the Men’s Weekends) who sing at the Serenade (Mananita).
 2. Pescadores who attend the Closing. (Children are not allowed at the Closing).
- h. Up to ten Pescadores may stay for up to one hour after the serenade on the Women’s weekend to help the Kitchen clean up, but must leave promptly and not interfere with the Kitchen Chas.
- i. Pescadores and family members may send written palanca (general palanca letters, gifts for the Rollo room or dining room, or personal palanca letters) to the Weekend. Palanca for the dining room will be coordinated by the Kitchen Chas. Any Personal palanca (letters) will be delivered by the Palanca Chas to the team in their dorm rooms, and to Candidates in their Sunday Palanca bag. Personal gifts for an individual team member should not be allowed to be delivered during the Weekend. Palanca should be uplifting to the team and candidates and sacrificial on the part of the Pescadores. Palanca can be delivered to the Weekend facility at the designated location, out of sight of the candidates.
- j. Children will not be allowed at the facility at any time.
- k. Team members will not violate the confidentiality of the Weekend by initiating any interaction with, or responding to questions from non-team members about any testimony shared during the team meetings or weekend.
- l. Absolutely no posting anything on “social media” – i.e. Facebook, Twitter etc.

Exceptions to the above guidelines can be made for compelling reasons, with the approval of the Weekend Rector, the Chairman and the Leaders Person of the Secretariat. If time permits, the approval of the Secretariat should also be obtained.

POST WEEKEND RESPONSIBILITIES

WEEKEND CRITIQUE

As previously mentioned, a “Rector’s Weekend Debriefing/Critique” meeting will be held one or two weeks after the Weekend to evaluate the important aspects of the Weekend, which might be helpful to future Rectors. A summary of the debriefing will be presented to the Secretariat by the Leaders Person no later than two months following the Weekend. The Rector should plan for the debriefing using the Debriefing Sheets obtained from each area head. This should be a time of celebration of what the Lord has done in and for the team and candidates, as well as a time for positive suggestions for future improvement.

SECUELAS

Attend the Secuelas following your Weekend, especially the one immediately following the Weekend. Make it a point to personally welcome all new Pescadores. Ask the team, especially the table leaders, to make phone calls to the new Pescadores to encourage them in their Fourth Day and also to invite them to Secuelas. It is very important that you stay active as much as possible in Fourth Day activities, including attendance at Secretariat and Secuelas. Past Rectors are needed for training of future Rectors and also for input at Secretariat meetings.

APPENDIX

MATERIALS

SERENADE LEADERS GUIDE

PURPOSE

Saturday night’s Serenade is designed to impress upon the Candidates the fact that there are many members of the opposite sex who truly desire to worship God and to sacrifice their time in order to be a blessing to others. Music performed by the entire group is preferable to solos, whether instrumental or vocal. No one who has not made a Tres Dias recognized Weekend may participate in the Serenade (Vida Nueva Weekends do qualify); no persons other than the serenaders may attend a Serenade. The men may stay after the Women’s Serenade for one hour to help the Kitchen Chas cleanup. Spouses or fiancées of candidates are not permitted to participate.

If the Serenade Leader has any questions or concerns about the Serenade, contact the Rector or the Leaders Person for the weekend.

SUMMARY

1. Provide song sheets for the serenaders printed in a large font.
2. Include only one or two songs new to most serenaders.
3. Total planned length of serenade: 20 - 30 minutes (maximum).
4. Hearing serenaders voices is essential (limit instruments and amplification).
5. Leave candidates wanting more. The serenade should be a worshipful experience but is not intended to be a worship service.
6. Set up equipment in dining room; verify operation of sound system.
7. Which doors to use for entrance and exit? Move decorations if required.
8. Candlelight walk included?
9. Maintain silence and move serenaders from the auditorium when requested.
10. Begin practice with prayer; limit practice to a 30 minute maximum.
11. Designate someone to open doors and start exit movement.

PREPARATION

After the Serenade Leader has accepted the position, the Serenade Leader and the Rector should prayerfully discuss the song selection, presentation style and length of the Serenade. In respect to song selection, the Serenade Leader should temper any extremes considered for the Serenade. This is especially important for new songs that the Rector or Serenade Leader may want to introduce to the community. The Serenade Leader should provide a song sheet for the serenaders printed in a large font to facilitate reading in the low light condition. The Serenade Leader should be sensitive to the diversity of the community regarding any new song that would be introduced at the Serenade. Many in the community will not have memorized or even heard the latest hit on Christian radio. Because it is difficult for serenaders to actually Serenade while reading a song sheet, it is suggested that new Serenade songs be limited to one or two at the most.

Concerning the style of the Serenade, extremes should be avoided. Although a Serenade should be a worshipful experience, Serenades are not intended to be a concert performance or worship

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service. Many instruments or loud accompaniment can overpower the Serenade voices. Likewise, the amplified voices of the leaders may overpower the collective voices of the serenaders.

The length of the Serenade is perhaps the most sensitive point that can be addressed by the Serenade Leader. The Serenade is posted in the weekend schedule for a maximum time length of 30 minutes. The Serenade is to be 20-30 minutes. This time limit includes the first and second sets of music, along with the ingress and egress of the serenaders between sets. The general community understanding of the amount of time for a Serenade may best be summed up by saying that the candidates and team should still want more when the Serenade is concluded. If there were no other reason than physical discomfort after a meal, the length of the Serenade should be limited. This is not to say that a Serenade planned for 30 minutes, that becomes 40 minutes is either incorrect or a failure. A Serenade that is *planned* for longer than 30 minutes violates these guidelines and the authority placed over the Serenade Leader.

ASSEMBLY

The Serenade start time is scheduled for 7:00 PM on Saturday after dinner, which starts at 6:30 PM. Serenade Leaders should make contact with the Head or the Asst. Head Cha shortly after their arrival to confirm details for the Serenade. For instance, if a candlelight walk is planned, have candles and lighters been provided near the exit? Observations concerning the movement of the serenaders will be addressed later in this document; however, the meeting of the Serenade Leaders and the weekend leadership during the assembly time is an opportune moment to finalize the route and flow of the Serenade. On many weekends the entrances to the dining room may be partially blocked by decorations. The Serenade Leaders may need to meet with the Head Kitchen Cha to request that these decorations be moved prior to the start of the Serenade to facilitate entering and exiting the dining room. The Serenade Leaders should verify the sound system, instruments, etc. are setup prior to the start of the dinner and may request help from the gathering serenaders. Serenade Leaders should assist the weekend leadership in moving the serenaders to and from the practice area.

PRACTICE

When the serenaders have gathered in Auditorium, the serenade leaders should introduce themselves and begin the practice with a petition of prayer and blessing. A serenade leader may pray or ask another serenader do so. Also the following items should be discussed for those participants who may be attending for the first time as well as reminders for those who have attended before:

Announcements

- Welcome / Introductions / Prayer
- Walk thru evening for those who haven't participated before...how/where to enter/exit
- Please do not touch the candidates or team members during the serenade or candlelight walk.
- Make sure and turn cell phones off, and do not use a cell phone for a flashlight.
- If your spouse or fiancée is a candidate on this weekend you are not permitted to join us in the dining room by Tres Dias tradition.
- We do not permit children or infants at serenade.

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- Designate someone to increase light level slightly once in the dining room so that words can be seen.
- Encourage participants to worship!
- Men may stay for up to one hour after the serenade to help clean the kitchen, otherwise depart immediately after the candlelight walk. Otherwise, serenaders are not permitted in the building after candlelight walk.
- Please do not leave any items in the Auditorium, as you will not be returning here.

The weekend schedule provides 30 minutes for the dinner meal. Finish the practice during this time and have the serenaders ready when called to begin the Serenade. The Head Cha and the Rector may come to the practice to greet the serenaders. Allow time in the practice schedule for this. Other announcements of community interest are not precluded but should be weighed carefully by the Serenade Leader due to practice time constraints. Encourage the serenaders to move quickly while entering or exiting.

MOVEMENT

Directing the movements of the assembled serenaders is an important function of the serenade leader. Before leaving the practice area, the serenade leader should convey to the serenaders the anticipated movements of the serenade. Exit through the rear auditorium doors and split off to go to dorm end (weather permitting). Review the entrance and exit songs for both sets. Songs chosen for serenade entrance and exit must be well known to most serenaders to enable them to sing confidently while moving. The serenade leader should designate someone to be positioned at the entrance/exit to open the doors and start the movement on cue.

CANDLELIGHT WALK

Weather permitting; the outside candlelight walk is extremely powerful. Serenaders should exit the dining room going out the Dorm hall exits (Some have found it helpful to have some exit through the foyer to speed the process). The candles should have been delivered by the Storeroom Chas to the Dorm Hallway and foyer doors prior to dinner. Line the sidewalks around the front of the building leading the serenaders to enter either the foyer doors or the doors nearest the Rollo room. In case of inclement weather, serenaders can line the foyer and interior hallway to the Auditorium. Once in the Auditorium, the serenaders should go to the outside walls and allow the candidates and team to proceed down the center isle and sit in the pews. When all are in the serenaders should exit out the rear doors. – NO CANDLES IF THE HALLWAYS ARE LINED INSIDE.

Although not necessary the following sequence might be helpful to those leading...keep in mind that times are approximate:

TYPICAL TDSETN SERENADE SEQUENCE

5:00pm	Worship Cha’s assist Serenade Leaders with setup of systems (mic, instruments, etc.) in Dining Room and in Auditorium
5:30pm	Serenade Leaders practice in Auditorium; discuss prayer with Rector’s spouse
6:30pm	Serenaders arrive in Auditorium for practice and pick-up song sheets; dinner starts in Dining Room for team and candidates
6:45pm	Rector, Head Cha, Assistant Head Cha, Head Spiritual Director slip out of dinner to greet the serenaders in auditorium. Rover may observe from the back of the auditorium.

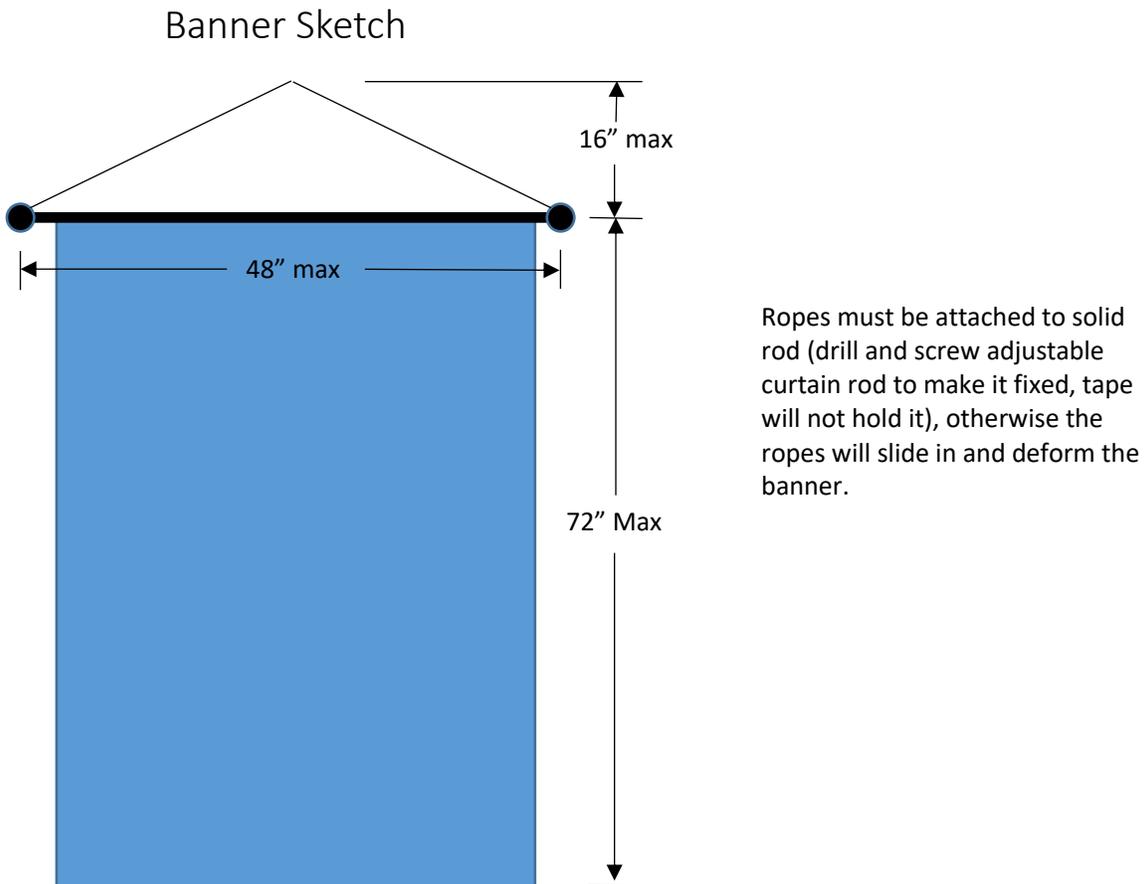
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6:50pm	Prayer Chas slip out of dinner and prepare to anoint Serenaders as they leave the Auditorium
7:00pm	Prayer Chas back to Dining Room. Serenaders are anointed as they leave Auditorium and enter the Dining Room singing, half from Dorm side and half from Rollo room side
	After completion of Song #1; Rector reads from script Remainder of songs for first half Exit/Re-entry
	Rector’s spouse prayer
	Blessing Song - “The Lord Bless Thee” - Number 6:24-26
	Blessing of the Candidates by Rector’s spouse
	Return to and complete the Blessing song
	The Weekend Theme Song is often inserted into this times slot
7:30pm	Exit singing
7:40pm	Candlelight Walk

BANNER GUIDELINES

Banners for TDSETN are to be made with the following guidelines:

1. Banners should be weekend “theme” banners or banners of your choice.
2. Banners are to be no larger than four feet wide by six feet long (4’ x 6’).
3. Please mark in the back lower right corner with the Weekend # and Rector’s name.
4. The top rod or pole must be of a fixed length to keep it from sliding in when the banner is hung by the ropes. A curtain rod must be drilled and a screw affixed to keep the rod from moving.
5. Ropes must be fastened to the rod or finial where they will not be pulling against the banner, but pulling on the rod or pole.
6. Please give banners to the Palanca Chas at or before send-off
7. Remember that all banners become the property of Tres Dias of Southeast Tennessee.



THE ESSENTIALS OF TRES DIAS

(Published by Tres Dias International)

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 Bonnin 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.

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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

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THE RELATIONSHIP OF THE TALKS

(Excerpted from "Tres Dias Guide for Team Members" published by Tres Dias International)

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

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

Five Clergy Meditations:

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

Five Clergy Rollos:

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

Ten Lay rollos:

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

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

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

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- 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 OF THE FIRST EVENING

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

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

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

THE TALKS OF THE THREE DAYS

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

THE TALKS OF THE FIRST DAY

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

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

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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

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known in various traditions as Sacraments, Ordinances, Covenants, Church Rites, Means of Grace, and Signs of Grace. In some traditions, they are not even named; nevertheless, most of them are practiced in the various denominations and churches. This clergy rollo presents these *acts of God* as visible signs of God's presence and power and as a means of grace for our journey from our birth to our physical death. A worship service including the celebration of Holy Communion is conducted during or following this rollo.

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

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

The final rollo of the second day is **LEADERS**, an expression of our Baptism into Christ. The rollista exemplifies the message of the day. The rollista is familiar with Scripture, and actively involved in living a holy life (Co!. 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

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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 *A CTION* 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 1. A. of the *"Commentary on the Outline"*, in order to be concise and consistent regarding the message of each rollo. It emphasizes the need to remain in community. Whereas the previous two rollos speak about community in the larger sense of the church, this rollo presents the need for candidates to receive nurture from, and to be active in, a small group. It explains the elements of a successful reunion group, as well as the dynamics of reunion groups. It also introduces the Secuela. This rollo presents reunion groups as a powerful method for helping to sustain a Christian life. Also helpful is to reinforce the message of the **ACTION** rollo ("**Make a Friend, Be a Friend and Bring a Friend to Christ**"), considering that the reunion group is a good place to bring unsaved persons and/or other potential future candidates for a Tres Dias.

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

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

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SUMMARY

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

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

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

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

THE SPIRITUAL DIRECTOR FOR THE TRES DIAS WEEKEND

(Excerpted from “Tres Dias Guide for Team Members” published by Tres Dias International)

INTRODUCTION

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

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

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

WHAT IS A SPIRITUAL DIRECTOR?

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

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

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

- Public reading of the Scriptures;
- Meditations, storytelling and parables;
- Teaching/witnessing rollos;
- Prayers;
- Personal conferences and private conversations;
- Leading the worship services/liturgies and proclaiming the Good News;
- Singing; and,

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➤ Silence.

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

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

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

Additional Resource materials include:

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

SPIRITUAL DIRECTORS AND RECTOR

The rector is the *administrative leader* for the Weekend. The Rector may submit one name to the Secretariat Spiritual Director as his/her choice for a Spiritual Director for their weekend. Once the Secretariat Spiritual Director has chosen the spiritual directors, it is highly desirable that all confer and pray together, perhaps at a meal, at least once before the team meetings begin. Clergy are busy and preoccupied. They need such a

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meeting for their own preparation. During such a meeting:

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

SPIRITUAL DIRECTOR WITH SPIRITUAL DIRECTOR

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

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

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

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

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

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

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

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

What one participant on the Weekend may treat as a matter of indifference may for another be offensive, if not scandalous. Grace notices these things. Remember that on any given Weekend, there are invariably some who have never received Holy Communion, except from their own church's clergy, (or possibly not at all). Also, they may have been instructed that it is Scripturally wrong to receive Holy Communion outside of their own denomination - - - or even outside their own congregation.

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

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

- Together with the rector, choose the liturgical texts (Order of Worship);
- Work with the music director on the choice and placing of songs during the worship service;

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- Review and rehearse how they will preside at the worship service, i.e. unison, concelebrate, alternate, etc.;
- Decide how distribution of the elements is to be done at each of the three liturgies (worship services);
- Consider if, when and how to use intinction;
- Decide if and when to ask the laity to participate in passing the cup (if that is done in your local community); and,
- Agree if they will or will not wear vestments (clerical clothing) for any worship service.

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

Out of respect for those who believe in the "*Real Presence*" of Jesus' Body and Blood in, with and under the bread and wine (grape juice), spiritual directors should dispose of (or supervise the disposal of) the leftover elements in a respectful fashion. Many people would be offended, even devastated, and some might want to leave the Weekend, if they were to see or know that any leftover elements (which had been consecrated/blessed) were thrown in the garbage, poured down a sink (where they would end up in a sewer) or fed to animals. The basis for this concern is Jesus' words as recorded in Matt. 26:20, Mark 14:22-24, Luke 22:19, and 1 Corin. 11:24, where without qualification, Jesus' spoke: "Take eat, this is my body". While unable to fully comprehend His statement, many people accept Christ's words on faith, simply because Jesus spoke them so clearly. Therefore, being sensitive to the belief of others, disposal of leftover elements might best be accomplished by using them at a subsequent worship service, consuming them, or if that is not practical, by returning the wine and/or grape juice to the ground (from whence it came) and by burying the bread. Recognizing that this belief is not held by all Christians, it is nevertheless being considerate of others when a stumbling block is not placed before them (I Corin. 11: 23-33), but rather, the scruples or faith of others is remembered, honored and even granted precedence on the Weekend.

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

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

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The Lutheran Hymnal (Concordia Publishing)
The Book of Common Prayer, 1979 (Church Publishing Inc.)
The Westminster Dictionary of Worship (Westminster)

THE SPIRITUAL DIRECTOR AND TEAM

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

The spiritual directors have basic tasks with the:

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

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

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

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

SPIRITUAL DIRECTORS AND CANDIDATES

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

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

Candidates invariably transition through several moods and attitudes in the course of a Weekend. Men and women will often react and respond differently. The spiritual

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directors can encourage table leaders and other team members to share their perceptions, both for the sake of lightheartedness and for the spiritual directors to keep in touch with the dynamics of the Weekend and the candidates' receptivity.

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

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

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

SPIRUAL DIRECTOR AS TEACHER

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

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

All spiritual direction is for the sake of:

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

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

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

SPIRITUAL DIRECTOR AS LITURGIST

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

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

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

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

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

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

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

Contrary to what some might think, the word liturgy (work of the people) is NOT synonymous with Holy Communion. A liturgy does not always include the celebration of Holy Communion. What a liturgy does usually include is a greeting between pastor and

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people, praise to and worship of God, speaking Scripture (much from the Psalms) back to God, confessing of sins (usually a recitation from I John 1:8-10) and the pronouncement of God's forgiveness.

On each Weekend, the spiritual directors, as discussed earlier, will need to work together *with care and considerable attention to detail* in how they celebrate a worship service and administer Holy Communion to the people. It is their basic leadership responsibility to provide an example. Therefore, they should meet and plan each worship service thoroughly, demonstrating good Christian stewardship. Furthermore it should be administered in a respectful manner that first and foremost is pleasing to God and also is acceptable to Christians of all traditions; neither distracting nor offensive to those on the Weekend.

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

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

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

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SPIRITUAL DIRECTOR AS PASTOR

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

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

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

The intensity of thoughts and feelings during the Weekend tends to break down resistance and inhibitions. Old anxieties, questions, alienations and heartaches may surface. On many occasions, team members and candidates will need to listen intently to each other with a loving ear.

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

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

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

OTHER RESOURCES:

Other Items and those listed below are available on the TDSETN website or from the respective Leaders Person:

- Team Selection Sheet in Excel
- Sample Rector’s Letter to Team
- Rollo Room Table Seating Assignments in PowerPoint
- Sample Phone Call Sheet for Calling Team
- Back Up Rollista Form
- Spouse Talk Guidelines
- Chapel Talk Guidelines