

PREPARING A ROLLO

- Be familiar with the outline.
- Start an idealist.
- Be open to new thoughts and ideas.
- Begin writing the talk with the outline in front of you.
- It is not important to begin writing the talk in sequence. You can start anywhere.
- Write your rollo word-for-word.
- Have an introduction and a conclusion.
- Support your ideas; give personal examples appropriate for your talk. Don't force fit testimony if it does not apply to the outline points.
- Cover every point on the outline and stay on the subject.
- Crossing out and re-writing are a normal part of the writing process.
- Avoid clichés; buzz words and sarcasm in any way.
- Make sure your written rollo covers all outline points and gives the vision of the talk.
- The Write-Downs are the Outline Points.

Your finished talk should be typed in a manner easy for you to read at the podium. You may sometimes lose your place, so become familiar with the talk, rehearsing it several times in front of a mirror before you share it at the team meeting. On the weekend eye contact with the candidates is important and this will help you feel comfortable.

Try to keep it as organized as possible – too many papers often make you look unprepared. You might highlight your write-downs, as these are the main points of the talk. “Please write this down” is the correct phrase said before each write-down. Give plenty of time for write-downs. Time yourself.

Each talk should be 20 minutes, except for Piety and it is 40 minutes and Ideals which is 15 minutes (including time needed for write-downs). It is essential that you keep close to this timeframe to keep the weekend on schedule. Be prepared to conclude your talk if the Rector indicates you are exceeding your time limit.

RELATIONSHIPS AMONG THE TALKS

Clergy Talks

The first clergy talk, Grace, defines the Christian ideal to be the Life in Grace. It further defines Life in Grace to be a personal relationship with God.

The remaining clergy talks explore ways of maintaining and strengthening that relationship.

The Rollo on

Says that the relationship is maintained

Holy Spirit

By help from God and through our brothers

Sacred Moments of Grace

Through union with Christ Himself, and through the special aids He instituted.

Obstacles to a life in Grace

Through prayer, denial of self, spiritual direction, etc., to avoid the pitfalls of sin, the alternative to grace.

Life in Grace

By making a specific commitment to pious practices, to study, to action, to growth in the relationship.

Another way of looking at the clergy talks is to group them into talks concerning with living grace and talks concerned with overcoming difficulties and barriers to a fuller life in grace.

Grace	}	-----	Living Grace
Sacred Mmnts Grace			
Life in Grace			

Holy Spirit	}	-----	Aids to a Fuller Life in Grace
Obstacles to Grace			
(Fourth Day)			

Lay Talks

Although the Fourth Day talk is usually given by a layman, it is logically grouped with the clergy talks because it deals with overcoming obstacles to perseverance in the Life in Grace. This grouping leave nine talks – three each day – to the “lay talks” category.

The talks of the first day are PERSONAL and INTROSPECTIVE, growing toward the third day talks, which are COMMUNAL in nature.

The level of personal testimony, witnesses, and evangelism in each talk, increases during each day. The first talk of each day is basically intellectual, and the final talk of each day is a personal witness talk.

The first talk of each day appeals to the mind or intellect; the second to the will; and the third to the heart. Stated another way, the first talks deal with understanding, the second talks deal with commitment, and the third talks deal with love. The weekend must come to each candidate at all three levels.

Relationship Among Lay Talks

Stress	First Day	Second Day	Third Day	Witness
Mind (Think)	Ideals	Study	Environments	A Little
Will (Commit)	The Church	Action	Christian Community in Action	↑
Heart (Love)	Piety	Leaders	Security in the Fourth Day	↓ A Lot
Stress	Individual → Community			Fourth Day
	Less Witness → More Witness			

The relationships depicted in this chart are not absolute, but they indicate the trend of talks on the Tres Dias weekend. “Less witness” does not mean “no personal references”, and “more witness” does not mean “forget the outline”. The Piety talk is the first “heavy witness” talk and, therefore, its witness is very important; however, the Leaders and Total Security talks will normally contain as much (or even more) personal witness than Piety. Study is a “head talk” like Ideal, but it can contain such things as introductory prayers and personal views on religion, which are normally excluded from Ideal.

The talk outline identifies the points to be made in each talk, and the general approach to the talk; however, each talk must be a personal sharing between the rollista and each candidate, not a recitation. Therefore, the primary job of the rollista is to relate the talk outline to his own life, whether on an intellectual level (first talk) or on an emotional level (third talk), in such a way that the candidate understands what the subject of the talk means to the rollista.

STRUCTURE OF TRES DIAS

Tres Dias (three days) is essentially a non-Catholic version of the Cursillo de Cristiandad (short course in Christianity), which originated in Spain in August of 1944.

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 when they looked around them they saw Christians who did not live for Christ, and they saw a church that was organized to meet all possible needs, but still 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 men it needed – men who would have a deep dedication to Christ and to bringing all men to Him – men who would undertake a regular program of formation in Christianity, and who would make their Christian life conscious and vital – men who would understand how to be part of a unified discipleship effort.

The Progression of Talks (Rollos)

Considering the progression of talks in the Tres Dias weekend is a way to bring out the structure and purpose of the outline of the weekend. Considering the weekend talk-by-talk pins some of the main ideas to their places in the weekend. It also shows a clearer picture of the actual flow of the weekend. Considering the main ideas topically is an approach to understanding some of the bases of Tres Dias, but it tends to obscure the process of developing ideas in the weekend itself.

There are several ways of bringing out the progression of talks because they are interrelated in several ways. One obvious division is between the minister's talks and the lay talks. The minister's talks present the theology of living the life in grace and the lay talks teach one how to live the life in grace as a layman.

Another division, groups Ideals, Study, and Environments; The Church, Action, and Christian Community; and Piety, Leaders and Security in the Fourth Day. The first three deal with the intellect (understanding what it is to be a Christian), the second with the will (action of a disciple), and the last three with the heart (dedication to Christ and His work); that is, the three groupings are – study, action, and piety. In line with this same grouping, Grace, Obstacles to Grace, and Security in the Fourth Day explain how to overcome difficulties to achieve a full life in grace.

In short, there are several interrelationships among the talks, each of which illuminates a different aspect of the progression; however, the basic progression is by days. Each day of the weekend is an entity, and each is meant to do a different thing. The first day tells the candidate what he has to be, the second tells him what he must do, and the third day tells him what he needs and how he must act.

The Spiritual Retreat

The spiritual retreat provides a setting for the talks – an introduction. It announces that the Tres Dias weekend contains an answer to each candidate's problems (and, by implication, to all the problems of the world.) It places the candidate before Christ, emphasizing the need to respond to Christ all the way, to have full faith in Him; that is, he must listen to what Christ says, turn to Him, and do whatever He says.

The opening talks and the meditations consider both the person and his need of conversion, and Christ Himself. They start to sketch Christ's character, especially His love. They stress the need for self-examination and full response; idealism build on the willingness to believe that something great is possible; and self-surrender or dedication – the willingness to put everything possible into Christ's work in the spirit of charity, concern for God and for other men. From this point on, the candidate is never allowed to forget that he is face to face with Christ, who is looking at him and asking something of him, and that he has to respond to Christ fully and unreservedly.

The First Day

The five talks of the first day are intended to present the idea picture of the Christian living the life of grace. The first talk is **Ideals**, which asks the question of what it is to be a man. The answer is that a man is that being in all creation who lives by an ideal, which directs his life. The talk goes on to consider what an ideal is, and how it functions in a human life. At the end of the talk, the candidates are asked to confront their lives and really discover what their ideal is by asking themselves where their free time, their money, and their thoughts are directed. During the talk, most of the candidates will be telling themselves that their ideal is to be a Christian. AT the end of the talk, they should be well on the road to learning what their true ideals are.

The second talk, **Grace**, presents the central idea of Tres Dias – the life in grace. This is the Christian ideal, that to which God is calling all men, and the only truly human ideal. The talk presents life in grace as a gift, a reality that is the most valuable thing that a man can have. It describes the life in grace in a number of images, emphasizing how much good it does for those who accept it, and explaining the various ways in which it is a personal relationship to God, the Father, Son and Holy Spirit. Everything else in the weekend is based on this talk because it provides the key to human happiness for each man and for the whole world.

The third talk, **The Church**, makes the connection between life in grace and the modern world. This connection is the church, which is the community of those who live in grace, and the channel of grace and of salvation for the world. The Church is the means that God has chosen to use to solve the world's problems. It is the means of bringing Christ to the world. The world can be saved by bringing it to live the life in grace. The candidate who began in Ideal by understanding better what it means to be a man, and who then was told what a great thing he was called to be – a saint, a man living in grace – now is told that he is called to solve the problems of the world, to be a disciple, and that this too is what it means to be a Christian. The talk ends with a consideration of the relationship of the candidate's role as an active church member to the role of the church organization and leadership. If he is to fulfill his great mission, the layman must work within the organized church, under the

leadership of its chosen leaders. This talk presents the basis for the theory of action in Tres Dias.

The fourth talk, **Holy Spirit**, outlines a simple theme: God is ready at all times to help those who need Him, and that everyone needs His help. The talk is situated after the two talks (Grace and Laymen in the Church) which explain what it is to be a Christian. Divine Aid says that being a Christian is possible, because God always helps when help is needed. All that each person has to do is to ask for God's help and accept it when it comes. In short, there is no excuse for not doing what Christ is asking in the Tres Dias weekend. It is at the end of this talk that the first palanca letters are read, by means of which the candidates are made aware that others take the life in grace seriously. They get a glimpse into the lives of others who are living the life in grace, both by what the Christian community is doing as palanca and by what the letters say about the life in grace. They come to know that, even if they are too weak to ask for or accept God's help, there is an army of people working and praying for them. It is an experience in community in the order of grace.

The last talk of the first day, **Piety**, is a key talk of the weekend. It sums up the talks of the first day, and it presents the first basic step toward being a disciple. Every talk which follows it builds on this talk – in fact, every talk which follows is an explanation of it. This talk presents the response of the individual to what has been learned about what it means to be a Christian. Simply put, the response is actually to be a Christian, which involves living the Christian life fully and unreservedly, directing the whole of one's life to God. The talk lays bare various ways of avoiding this full dedication to God. Then, through the living testimony of the speaker, it presents the picture of what it means to be a Christian. If it is done simply, directly, and forcefully, this talk has a tremendous effect, because it makes each person confront his own life and the partialness of his response to Christ. Then, he realizes that he has a lot to learn about being a Christian, and through the suggestions at the end of the talk, he sees that part of being a Christian is a life of prayer and a desire to bring others to Christ. Piety does not say how to direct one's life to God, except in general terms. The things which must be done are talked about, but not explained. The explanations are for later talks.

The Second Day

The first day has left the candidates with a question: "How do I become pious, how do I live the life in grace, how do I make this life, with all that is in it, my ideal?" The second day is dedicated to showing how to do this – in a practical way. The candidate is told that the solution is, first of all, to draw closer to Christ, coming to know Him as a person, following Him, doing what He commands, and being like Him. The second day is the day of Christ, the day in which the person of Christ is to be emphasized. What should also become clearer as the day progresses is that the mature follower of Christ is meant to be a leader. Like Christ Himself, he is meant to lead men to the life in grace. The message of the second day is that the candidate must form himself as a leader through piety – treated primarily in connection with a sacramental life and informal prayer with Christ – study, action. Summed up, the message of the second day is formation as a Christian leader through drawing closer to Christ and learning what Christ did.

The opening meditation of the second day is particularly important for the progression of talks during this day. It presents the person of Christ as a person living here and now. Christ

is actually among us, and He can be known by means of the gospels. He is a man who is with men now, and He is someone who can be imitated, because He is a man. In this regard, His role as a leader is drawn out. Christ is a leader of men, and the candidate will realize by the end of the day that he, too, must be a leader of men. Christ is a leader worthy to follow.

The first talk of the day is **Study**, which is meant to give a badly needed explanation. The candidate by this time realizes that he must live in grace, but he lacks a concrete idea of what this means. The lesson of this talk is that one must use his head to learn how to live in grace, and that learning what to do as a Christian is, in fact, a never-ending task. This idea is first gotten across by explaining another aspect of the idea of piety. Where the Piety talk stressed the direction of one's whole life to God, the Study talk works toward the idea of piety as life. It is a special kind of life; therefore, all of life has to be remade. Consequently, it is necessary to study how to live as a Christian. The rest of the talk explains how to study in a way that makes the candidates feel a need of it. At the same time, it makes clear how to study itself is a part of piety – a kind of prayer, a means of becoming a saint – and how it is directed toward action, because it is a formation for disciples in action.

The second talk of the day is **Sacred Moments of Grace**. This is the talk which focuses on the most significant decision points in the life of a Christian. Emphasis is placed on the meaning of the Sacraments in every day living. Particular emphasis is placed on the reality of Christ's love in the crucifixion. Thus a summary of the most significant days in the life of a Christian are shared by the spiritual director including the days of salvation, baptism, communion, discipleship, marriage, and even death. Personal sharing by the pastor helps the meaningfulness of these days to come alive.

The third talk is **Action**, which continues the explanation of what to do in order to be pious. The Piety talk said what the perfection of piety is – disciples in action. Without action, piety cannot stay alive. This talk must make this point very clearly, but it must make the reverse point just as strongly; action must come from piety. The disciple must live the life in grace fully. Action is a means of bringing men to Christ, helping them to live the life in grace. This talk, like the Study talk, is very practical. It explains how action has to be linked to piety, and it starts the explanation of how a disciple's action is carried out – by befriending a person and then trying to make him a friend of Christ. The bulk of the talk is actually an explanation of how to do it. It is only a limited explanation of action as a whole; more will be explained later. It presents the basis, though: personal contact, with a concern for making others friends of Christ so that they, too, might function as leaders in forming a Christian life.

The fourth talk is **Obstacles to Grace**, which explains what will tend to draw Christians away from their ideal. It is intended to be realistic and explanatory, pointing out clearly what obstacles stand in the path and what must be done to avoid them. By showing what the alternative involves, it makes the life in grace appear more clearly. At the end of this talk, the candidates appreciate the meaning of life in grace, and know some of the things they can do to live it: namely, prayer, avoiding occasions of sin, denial to self, and spiritual direction.

The last talk of the day, **Leaders**, should make all the talks of the day fall into place. Like Piety, it presents the picture of the man who has done everything that the talks of the day discussed. He has become a leader who knows Christ well and who follows Him. He has a Christian personality – a personality that is centered on a Christian axis – and he is trying to

become a saint. By being fully Christian, a person will become a leader because he will influence those around him, leading them to the life in grace. In character with all of the talks of the second day, this talk emphasizes that becoming a leader is hard work. It takes dedicated effort and careful formation. It cannot just be wished for. In summarizing the day and presenting a picture of the leader, this talk also emphasizes how successful the things that have been presented during the day really are. This is the talk of the day which is the most inspiring because, like the Piety talk, its message is: “This works!”

The Third Day

The third day presents the method of Tres Dias and its approach to the Community of Disciples. What was presented during the first two days, although oriented to making clear the third day, includes nothing that is unique to Tres Dias. It is the third day which presents the particular theory of the weekend.

The meditation of the third day, like that of the second day, has an integral role to play in the progression of talks. The meditation is Christ’s message to the candidates. In the meditation, the minister presents Christ’s call to the community. It is not the first time that the necessity of community has been talked about, but it is the first time that it is presented so dramatically as the command of Christ, the Christ who became known as friend during the second day. He sends the candidates out to bear fruit, which is the key to action – contact with Christ and contact with other Christians is the message. Giving life to this message is the job of the talks of the third day. The enthusiasm in their presentation should make the final note of the meditation indelible: “Have courage; I have overcome the world!”

The first talk of the third day is **Environments**. This talk moves the leader of the second day out into the environment he has always lived in to take another look at it now that he understands life in grace more clearly, and tries to lead him to an understanding of what he has to do in it. A major part of the talk is a consideration of the environment from only one point of view: the relation of people in it to God and to the life in grace. All the problems of the environment are not considered, but only those which involve a person’s relation to a living piety. The talk is meant to explain how the candidate has to understand the situations he will find himself in, in terms of their relationships to God. The talk also explains what must be done by the candidate to enable him to work effectively in the environment, and to bring others to Christ. It restates the method presented in Action, but it also adds to the method of action by pointing out the need to deal with the environment as a whole, together with the situation in the environment. At the end of this talk, the candidate should have a clear idea of the problems and of what he must do. He should also feel the need of help to do it.

The second talk of the third day is **Life in Grace**. This talk presents the idea of the service sheet, the plan for structuring one’s life in such a way that one can understand what must be done and how to do it. However, the main point of the talk is the first part of the secret of a disciple’s action - contact with Christ. In this talk, the minister explains very carefully the particular things, which directly help toward a full piety. The other two parts of the service sheet, study and action, are not worked out in the weekend because they must be related directly to the work that the candidate will do after the weekend. In other words, this talk presents the first part of the means of tackling the environment.

The third talk of the day is **Christian Community in Action**. This is the key talk of the third day – the talk that should make clear how all the other talks fit together. By the time this talk is reached, the candidate should have a clear picture of the need for community and of what kinds of things need to be done to bring people to a friendship with Christ, which is the basis for transformation of society. He should also have a clear picture of the importance of being a living member of the Church. This talk should bring these two ideas together so that the candidate can see that the problem of the environment, the problem of remaking the world, can only be solved through formation of Christian life. The talk must first make clear that the idea of working on individuals to save them, and of working in organizations, are only partial solutions to the problem. Then the full solution is presented – the building of discipling Christian communities, groups of people living a full Christian and, therefore, discipleship life together. All groups of Christians – the family, the congregation, and the organizations for disciples – must function this way. Then a picture of how to structure Christian community is presented, with a treatment of the place of the minister as a leader of the Christian community in action, and with a picture of a group of men, working together to bring the world to Christ by spreading the Christian message. The talk concludes by vividly linking a disciple’s action with the desire of Christ on the cross to save man. At the end of the talk, the candidates should feel the need to work with others, and they should feel the desire to make Christ known and loved in their environments.

The fourth talk of the day is **Reunion Groups**. In this talk there is great emphasis placed on the importance of being in a reunion group, its formation and structure. From history we have learned that Cursillo originated from a Reunion Group.

This rollo ties together the piety study and action talks and provides the Pescador with a life plan based on the truths taught on the weekend. The reunion group is a continuation of the weekend and provides a place of safety, growth and accountability.

The fifth and last talk is **Security in the Fourth Day**. This is the talk in which the linking together of the leaders is accomplished. With the service sheet, it is the solution to the problem which almost everyone feels – how to maintain what they have found in Tres Dias. This talk explains the group reunion and how the candidates can work with a group of friends on their lives in grace. It is the linkage with other Christian leaders, other pescadores (Tres Dias alumni; literally, “fishermen”), which provides the basis for forming Christian life. With Life in Grace, and Security in the Fourth Day the candidate is provided with a method, which each person needs to function as a leader in a dynamic Christian community in action. The talk specifically addresses the problems of perseverance as a leader in a vital Christian community. Like the talks on piety and leaders, this talk presents a picture of what a person is like who has learned the lessons of the third day – the pescadore, the man who makes use of the method and vision presented in the Tres Dias weekend. AT this point in the weekend, there is nothing more to explain. All the methods and concepts have been presented, and the candidate is equipped, at least in a rough way, to become a pescadore. This talk deals with what still lies ahead of him – the things he is called to do, the problems to be avoided, and the application of the successful method, which has been given to him in the weekend. The weekend should end with a triumphant picture of what it is to live in the truths learned in the weekend.

Instructions on how to explain the Growth Guides

PLEASE remember to tell the candidates that the Growth Guides are ONLY a guide or tool for them to use.

Some people do not have a daily time established with the Lord for reading or praying or communing. These guides are given to help them with that. A good recommendation is a one-year bible for people who don't have a study routine with Christ. Likewise these guides can be a daily format or guide for reading or praying, particularly for those who don't have a patterned schedule of quiet time with Christ. They are only a guide so please don't let this become confusing, confounding or legalistic.

The cards recount things the candidates have heard on the weekend such as piety, study, and action. They offer different times when the candidate can look at their life and line up a time to talk to God about some of these things.

The whole point of the growth guide is simply to offer the candidate a routine way of communing and getting into a healthy habit of talking to God and living out the grace life they have learned about at Tres Dias. It shouldn't take more than a few minutes to explain this and keep it open for the candidates to decide for themselves what works best. They are not required to fill anything out on the weekend if they do not wish. We simply offer it to them.

You might introduce the guides this way: *These are growth guides. They are to help you establish a time of intimacy with Christ if you don't already have a daily time of meeting with Him. They are only a guide or tool for you to use. After you look them over you may want to fill them out with times that you feel will be reachable in your 4th day.*

Ask the Holy Spirit to lead you in discovering what will work for you. Let these guides be a helpful reminder to you to take some sweet time apart with Christ. Remember, the Growth Guides are only a tool to get you started. They are not meant to be a burden. Christ desires His time with you more than anything else.

GROWTH GUIDE

YOUR PIETY	YOUR STUDY	YOUR ACTION
<p><i>“Present yourself to God as a living, holy sacrifice – well pleasing to Him.”</i> (Romans 12:1)</p> <p>Communion _____</p> <p>– Worship _____</p> <p>– Intimate Conversation through Prayer _____</p> <p>Ministering His Life to Others _____</p> <p>– Enjoying Him _____</p> <p>(Indicate the area/s you wish to focus on as you continue your growth in the Lord.)</p>	<p><i>“The Word of God is living, active and sharp...”</i> (Hebrews 4:12)</p> <p>Enjoy the Living Word (Christ) through reading the written word.</p> <p>Seek out those you deeply respect for their life in Christ to advise you as to what to read.</p>	<p><i>“...God is at work in you, both to will and to do of his good pleasure...”</i> (Philippians 2:13)</p> <p>Expect the Lord to manifest His Life through you to:</p> <p>Your family Those with whom you work Your church family Your community Your friends Your Tres Dias brothers and sisters He will make you aware of their needs.</p>
<p>ORDER OF REUNION</p> <p>Come, Holy Spirit, fill our hearts and kindle them in the fire of your love. Send forth Your Spirit and they shall be created. And you shall renew the face of the earth. O God, who by the light of the Holy Spirit instructs the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever rejoice in His consolation, through Christ our Lord, Amen.</p> <p style="text-align: center;">Piety</p> <p>1. Set your mind on those intimate moments that you enjoyed this week and with your savior. Colossians 3:1-4; Philippians 4:8</p> <p>2. What does He seem to be saying to you?</p> <p style="text-align: center;">Study</p> <p>3. What specific thoughts from the scriptures have encouraged and motivated you?</p>	<p>ACTION</p> <p>4. How is God at work in the lives of those you touch each day? II Cor. 2:14 Your family, Those with whom you work, Etc.</p> <p>5. Where are you being tested? It is here that you are growing. Thank Him. I Thes. 5:18</p> <p>6. How can you as a reunion group encourage one another – bearing one another's burdens? Galatians 6:1-2</p> <p>7. Corporate prayer. Talk to the Lord together.</p> <p style="text-align: center;">Prayer of Thanksgiving</p> <p style="text-align: center;">We give you thanks, Almighty God, for all the benefits You have given us. You who live and reign forever and ever. Amen</p>	