

**PALANCA SPIRITUAL DIRECTOR GUIDELINES**

1.

## GUIDELINES FOR PALANCA SPIRITUAL DIRECTOR

- A. Selection - See selection process on page
- B. Responsibility to the Rollo Room
  - 3. The PSD, in cooperation with the SO of the weekend, is responsible for the SPIRITUAL TONE of the Cursillo weekend. This pre-supposes that the PSD will be in attendance the entire weekend and tries to meet all weekenders.
  - 4. The PSD shall not lose sight of the fact that the Palanca team's task is to lift up the team and the weekenders. As such, the PSD should be sensitive to the needs, concerns, and spirit of the team and weekenders. A person of special concern to the PSD should be the Rollo Room SD.
  - 5. On the basis of what is happening in team formation, the PSD and the Palanca Rector shall make plans as to how the Palanca Team can minister to the team and weekenders. Another part of this is the preparation of *each* Rollista before his or her talk and the reception of the Rollista following the talk being given.
- C. Responsibility to the Support Team Members
  - 1. The PSD is responsible for the spiritual tone and welfare of the support teams.
  - 2. The PSD should be aware of the opportunities for Christian *growth* and encourage participation of all team members. This should not be far removed from the kinds of concerns that are being discussed in the Rollo room. This is necessary so that the continuity and spirit of the weekend can be maintained.
  - 3. The PSD is responsible *for* the preparing and leading of the Eucharist worship services for the support teams. (If a lay person is designated as PSD, then an ordained pastor or SD from Rollo Room will prepare and lead the Eucharist worship. It is the responsibility of the PSD to arrange times and place with the SD).
    - a. There will be daily Eucharist services. The services should be scheduled at such hours as to allow for maximum participation by the 4th Day and Kitchen Teams.
  - 4. The PSD should make every *effort* to get to know the members of the support teams. This is for the PSD.'s own sake, and also so that the Palanca Team can feel comfortable coming to him for spiritual direction.
- D. Responsibility to 4th Day Community
  - 1. The service is a worship time for the 4th Day Community and should be a renewal through homily and Eucharist.
  - 2. The PSD is responsible for leading the 4th Day Eucharist on Sunday afternoon after the serenade and before the closing of the Cursillo weekend.
  - 3. The PSD coordinates with the Palanca Team to identify the necessary assistants.
  - 4. The PSD needs to be sensitive to the length of the service. The weekenders should not have to linger at the Apostolic Hour waiting for the Eucharist. Remember essentials in preparing the liturgy and be generous in omitting the non-essentials.

2.

GUIDELINES FOR ORDER OF SERVICE  
SUNDAY AFTERNOON 4<sup>TH</sup> DAY EUCHARIST

Announcements and call for offering by Council Representative (a few words regarding the ongoing - .  
monetary needs by Rep.)

OFFERING \_\_\_\_ (music accompanying)

WELCOME \_\_\_\_ (Palanca Spiritual Director)

INVOCATION, CONFESSION, ABSOLUTION

LESSONS \_\_\_\_ 1 - 2 (not necessarily those of the day - most have *already* heard)

HOMILY \_\_\_\_ 5-10 minutes (tying chosen scripture and weekend together)

WORDS OF INSTITUTION

EUCHARIST (by intiction) - gjve location for Eucharist stations

POST EUCHARIST AND PRAYERS

PEACE           Is passed - if time allows - may wish to announce "limit to your aisle" or within 5-10 feet to  
limit chaos.

SINGING        IF time remains before weekenders are ready for the Clausura.



## ASSIGNMENT SHEET: Palanca Spiritual Director

### BEFORE THE WEEKEND

- 1) Attend all team meetings. Your presence at team meetings is vital to the Palanca team as well as the overall tea;  
You are needed:
  - A To critique the theology of all practice Rollo's given - along with the other SDs
  - B To assist and lead team Eucharist services under the leadership of the Rollo Room.
  - C To give "teachings" if asked by the Weekend Spiritual Director.
  - D To give one of the clergy Rollo's, if asked by the Weekend Spiritual Director.
  - E To work with the Palanca Rector and Palanca Assistant Rector in planning Palanca Chapel procedures for the team meetings and the weekend.
  - F To clear your schedule for the Via de Cristo Weekend - your complete full attendance is required throughout the weekend.
  - G To check with the Palanca Rector and Rollo Room Rector if a Sponsor Eucharist will be held on Thursday evening of the weekend. If it is, plan location and time (usually 8.00 p.m.)  
Please  
inform Rollo Room Rector of time and location early in your team meetings so this information  
can be included in the Sponsor letter sent before the weekend.
  - H To plan with the Palanca Rector and Assistant Rector for morning and evening prayers and daily Eucharist for the Palanca, Kitchen & 4th Day Teams on the week.  
To speak up if you feel inappropriate types of music are being sung.

### DURING THE WEEKEND

- 1) Conduct the Thursday evening Sponsor's Eucharist.
- 2) Be present for each Rollista send off. Close each send-off with a prayer. Anointing may be used, but is not required. Work together with the Palanca Rector on these details.
- 3) Conduct morning and evening prayers and daily Eucharist services for the Palanca, Kitchen and 4th Day Teams. Be flexible in scheduling - so that all members of these teams can partake. Consult with each team rector early in the day as to the best time to include all (particularly the Kitchen and 4th Day teams who can frequently be caught up with work to be done and not make time to participate spiritually). Adjust your schedule (as far as possible) to meet theirs.
- 4) Explain Stations of the Cross to weekenders.
- 5) Plan and conduct the 4th Day Eucharist immediately following the Sunday afternoon serenade. The service is to be conducted by an ordained pastor who shares altar and pulpit fellowship with the Lutheran Church. If, for any reason, you are not able to conduct this service, please see that an ordained Lutheran pastor is responsible to do so. Preferable ask the Cursillo pastor of the host church rather than the Rollo Room SD whose duty is to be present at the Apostolic Hour. Work out the details of this service well ahead of time, in consultation with the Rollo Room SD.
  - a) Instruct and practice with the Palanca team members the procedure for distribution of bread and wine - not all team members will have had this experience before a large group. Eucharist is done by intinction. Offer grape juice and wine.
  - b) Together with the Palanca Rector give instructions on collecting the offering taken at every 4th Day Eucharist. The offering money to be given to the Weekend Treasurer unless otherwise advised to give directly to the Secretariat Treasurer.
  - c) The 4th Day Eucharist occurs opposite the Apostolic Hour and must be accomplished in one hour.
  - d) Work out clear signals with 4th Day Team runner who will be signaling the arrival of the

weekenders for the Clausura.

## **Spiritual Director Responsibilities – Thank you for serving!**

### A. The lead/head spiritual director for the weekend will:

1. Coordinate talk/rollo assignments before the team meetings, and pass the information on to the rector
2. Coordinate meditation and worship responsibilities
3. Plan the services for the weekend, including the hymns; involve the team and participants
4. Normally gives "Know Yourself" meditation and the "Means of Grace/Grace Filled Days" talk on Saturday
5. Work closely with the rector, remembering that this is a lay movement. Serve as a spiritual advisor during team formation.

### B. All Spiritual Directors should:

1. Play a vital role in team formation, especially by their example. You need to help review every rollo, lay and clergy, because you are the "theological experts."
2. Be available for counseling throughout the weekend. We ask that you be flexible in the style of counseling, such as prayer for healing, confession and absolution, active listening, guidance, etc.
3. Other duties according to tradition that may include explaining: Abrazo, spiritual direction, etc.
4. Be committed to the entire weekend if possible.
5. Pray for the team, the participants and the Via de Cristo.
6. Exercise leadership for the team in acting as spiritual advisor in critiquing the rollos.
7. Support the schedule as every event supports following events in a coordinated whole. Making changes that seems good at the time will generally hurt another part of the program later on, so please stick to the order in which topics and ideas are presented. Also, please cover the main points in each mediation or rollo.
8. Join with the team and the Holy Spirit to create true community in Christ. From the very beginning there needs to be a growing Christ-centered atmosphere. This is aided by the use of liturgies, prayer and singing. The team must be in community before the weekend!

### C. During the weekend, please:

1. Pray for and with the team, the participants, and the Via de Cristo.
2. Serve as a natural leader
3. Attend the team meetings and all events of the weekend
4. Be available to the participants and the team for spiritual direction, making use of every opportunity to be close to the participants.

**PRAYER FOR THE GIFT OF THE HOLY SPIRIT**

COME HOLY SPIRIT, FILL THE HEARTS OF YOUR FAITHFUL AND KINDLE IN US THE FIRE OF YOUR LOVE

SEND FORTH YOUR SPIRIT AND WE SHALL BE CREATED, AND YOU SHALL RENEW THE FACE OF THE EARTH

O GOD, WHO BY THE LIGHT OF THE HOLY SPIRIT DOES INSTRUCT THE HEARTS OF THE FAITHFUL;  
GRANT THAT BY THE SAME SPIRIT WE MAY BE TRULY WISE AND EVER ENJOY HIS CONSOLATIONS.

THROUGH CHRIST OUR LORD. AMEN

**ARISE**

*Words and Music by Joseph Gelineau*

*ARISE COME TO YOUR GOD, SING HIM YOUR SONGS OF REJOICING*

CRY OUT WITH JOY TO THE LORD, ALL THE EARTH  
SERVE THE LORD WITH GLADNESS.  
COME BEFORE HIM SINGING FOR JOY

*ARISE COME TO YOUR GOD, SING HIM YOUR SONGS OF REJOICING*

GIVE GLORY TO THE FATHER ALMIGHTY  
TO HIS SON, JESUS CHRIST, THE LORD,  
TO THE SPIRIT WHO DWELLS IN OUR HEARTS.

*ARISE COME TO YOUR GOD, SING HIM YOUR SONGS OF REJOICING.*

## HISTORY OF CURSILLO

Cursillo in Christianity began on the Spanish Island of Majorca in the early 1940s. The Diocesan Council of Catholic Action Youth devised a Cursillo or “short course” for the spiritual preparation of those making the pilgrimage to Santiago de Compostela – The Advanced Pilgrims – and this was followed by the Cursillo of Pilgrimage Leaders. The results of these Cursillo were astounding. Even those living on the edge of Christianity were inflamed and filled with Christ. This zeal was apparent not only during the pilgrimage but also after their return. An apostolate was created.

A Leader’s School of the Diocesan Council went into operation to collect data on these early Cursillo, to analyze results and make detailed experiments with this method. From these studies, the forerunner of the present Cursillo was devised. The first Cursillo was given on January 7, 1948 and by March of 1951 was followed by 32 more. During this period the problem of perseverance was defined, reunion groups were formed, and later the Ultreya was organized. It was also during this period that new ideas were introduced and others eliminated: a period of sharpening or focusing.

Cursillo #34 was the expansion of the movement by including priests and laymen from beyond Majorca. At this time, the name Cursillo in Christianity was first used. In 1954 Cursillo were begun for men who were recruited parish by parish. Cursillo for women were started during the early 1960’s.

The Cursillo movement was born in the Roman Catholic Church. Transplanting the movement to the Episcopal Church was a logical and natural step. In April of 1972, a small group of Minnesota Episcopalians made their Cursillo in Cedar Rapids, Iowa. In May, an Iowa team put on the first Minnesota Cursillo for Men followed two weeks later by the first Women’s Cursillo. The Palanca and Kitchen teams for these two Cursillo were staffed largely by Minnesota Roman Catholic Cursillistas – an example of sharing in Christian work.

In January of 1980, the first set of Lutheran-sponsored Cursillo weekends was held at Normandale Lutheran Church in Edina, MN. The Episcopal Cursillo Community supported and helped establish Cursillo in the Lutheran Community in Minnesota.

In July of 1985, the Lutheran Cursillo community of Minnesota accepted the challenge of presenting the first two Lutheran sponsored Cursillo weekends in Papua New Guinea. In November 1995, the Minnesota Community sponsored the first two Lutheran Cursillo weekends in Utah. And the rest they say is history.



## **PURPOSE**

The purpose of the Cursillo is to create a living community of Christians which can renew the whole life of the church. The church needs to know that God is at work in the world through the Holy Spirit.

The most important thing for a human being is to know and accept Christ personally, and work daily to spread Christ's message.

The Cursillo Method does not involve changes in the doctrines of the church.

## **DEFINITIONS**

Abrazo - A hug, embrace or a grasping of shoulders introduced in Cursillo in the "Passing of the Peace," and which spills over into the everyday life of the 4<sup>th</sup> Day community.

Bible Processional - A ceremony performed each of the 3 mornings symbolizing in the Lordship of Jesus Christ as the Word of God. The 2 candles indicate that the Word of God is the light of the world.

Clausura - A closing ceremony at the end of the three day Cursillo.

De Colores - Literally "of the colors". A greeting like "hello" signifying that life is more colorful with Christ. A group of Spanish laymen returning home from a Cursillo weekend stopped by the roadside while repairs were being made to their bus. Seeing a rooster, hen, and chicks nearby, they passed time singing the familiar folk song, "De Colores". They noted the many iridescent colors in the rooster's tail and neck feathers and recognized this as a sign of the many ways God loves us. A tradition was begun, and an old folk song became Cursillo's theme song of God's colorful grace.

Decuria - The Spanish word, Decuria, literally translated means an assembly of 10. For Cursillo purposes it is a table of eight persons who take notes from the Rollo's, discuss them among themselves, and then put the main points of each Rollo into a picture poster. In the evening, each table has the opportunity to reverse the process and put their posters' ideas into words for the benefit, enlightenment, and fun of the Rollo Room and invited teams. Most often Decuria refers to this poster party.

Palanca - The Spanish word, palanca, means "lever". As a lever, it is used to describe prayer and sacrifice because a lever allows a person to move things which are beyond his strength, just as prayer and sacrifice allows an apostle to accomplish more than he would otherwise be capable of accomplishing.

Renewal Group - Christian friends who gather regularly to continue their renewal in Christ through Piety, Study, and Action.

Ultreya - This is a gathering of the larger 4<sup>th</sup> Day Community - usually held once a month and the host church is different each month. The post weekend Ultreya are held at the Weekend host church.

## DENOTING PROGRESSION

Agape Dinner – One of the special events on Saturday evening is the Agape Dinner. Agape is defined in Jude verse 12 as a “love feast” referring to the common meals which bore the name Agape because they cultivated God’s love among Christians. The dining hall is lit with candles and the tables are decorated and the scene is one of peace and beauty. The tables are arranged in the shape of a cross with the flower cross at the cross – and Jesus at the head of the table as the host for the evening.

Banners – Only a few banners are displayed at the beginning of the weekend, but more and more appear as the tempo increases. These messages are a creative way of sharing thoughts, insights, ideas, scripture, joy, and love.

Chapel Visits – Following the Agape Dinner table members are scheduled to be together in a quiet place to share their feelings. This is a time of sharing, prayer and love. A deeper understanding of the newly acquired family can become evident at this time.

Flower Pot – The centerpiece of each Rollo table is an empty flower pot. Then a package of seeds appears inside the container, indicating new life. As the Rollo’s are presented – stirring the soil with emotions and laughter, watering the seeds with tears, and warming the plants with love and friendship – the flowers begin to grow. Soon leaves and buds appear and by Sunday, the flowers are in full bloom.

Music – The music on Thursday evening is limited to get-acquainted type Christian songs, such as “Here We Are”, “He’s Got the Whole World in His Hands”, and other familiar Christian songs. Friday’s music focuses on the ideal of Christian Living with “They’ll Know We are Christians By Our Love”. Saturday’s music reveals the character of Jesus Christ as man, savior, redeemer, lover and servant. Songs like “Have You Seen Jesus” “Look Out Your Window” and “Apple of My Eye” all lead up to the Agape dinner. The music for Sunday shifts back to the world with such songs as “Pass It On”, “Freely, Freely”, and “Tell the People.”

Placemats – Placemats the first morning are undecorated as befits the simple breakfast. This is symbolic of the Weekender who is emerging from the silent retreat of introspection. As the weekend progresses, so do the placemats in adornment and color.

Rosebud – On the first morning of the Cursillo weekend, a single rosebud is placed on the Eucharist Altar in the Weekender’s Chapel. Each day thereafter, the rose unfolds its petals until it is open and in full bloom on Sunday evening. This particular form of God’s creation is used to symbolize the color, openness, and beauty that is revealed as God’s love surrounds us.

Serenades – Three serenades are a part of every weekend, and there is a progression that builds to the final on Sunday afternoon.

Agape Dinner Serenade – The first serenade is at the Agape Dinner. This serenade is given by the team and angels from the 4<sup>th</sup> Day community.

Morning Serenade – The second serenade is the wake-up call on Sunday morning. The serenaders are the team and sponsors. This is the start of the Weekender’s return to the outside environment.

Evening Serenade – The third serenade is at lunch Sunday afternoon. This serenade returns the weekenders to their communities. As they see the large number of Cursillistas circling the room and singing with such joy and love. This serenade is open to all 4<sup>th</sup> Dayers.

Stations of the Cross - Friday evening, Stations of the Cross is an event depicting incidents of Christ’s passion and death. The Stations are placed along a route or done in “freeze frame” in the sanctuary. The “route” of the stations, whether moving or stationary, is symbolizing Christ’s path from Gethsemane to Calvary. This is a time for meditation, along with the devotional exercises appointed to be used at each station.

## WHAT IS PALANCA?

There are many questions about palanca, and because it is such an important part of a Cursillo weekend, this information is offered with the hope of answering some of them.

What does the word mean? Palanca is used to illustrate the Spanish word “intendencia”. Palanca means the prayer and sacrifice which is offered to God to obtain something. The Spanish word means “lever”. It came to be used to describe “intendencia” (prayer and sacrifice) because a lever allows a person to move things which are beyond his strength, just as prayer and sacrifice allows an apostle to accomplish more than we would otherwise be capable of accomplishing. Because of the Spanish heritage of Cursillo and because there is no literal interpretation in English of the word palanca, other than of “lever”, the word palanca remains.

What is good palanca? It comes in the visible and the invisible. Needless to say, the visible is a sight to behold – like the loaves and fishes multiplying. Food is a great part of palanca, but there is much more. Banners, letters from faraway places, flowers, etc., are seen by the Weekenders in their “physical” form. Included also are the efforts of all the teams to make the Weekend a success. Then there is the invisible – the spiritual palanca. It makes its greatest impression through a sacrifice of time, effort of prayers and offerings of love. It might be a letter saying, “I am praying for you at a certain time each day”, or “We are celebrating Eucharist for you this weekend”.

While palanca may be from an individual, a particular church, or a renewal group, it is always intended for all the Cursillistas. For, palanca to one particular person strays from the concept that “all are loved”. Individual palanca is saved and presented to that person on Sunday afternoon.

How else can you help with palanca? Palanca is providing transportation and being a sponsor, washing dishes for a specific meal, baking bread for a meal, making desserts for a meal, helping break down the dorms on Sunday morning, running a vacuum cleaner after the Clausura, ad infinitum. There is so much to do and when everyone pitches in, the load is lightened for the teams.

Following are ideas of specific palanca, sometimes known as Angel Crew tasks.

Thursday set up and Sunday breakdown. These are big jobs and the 4<sup>th</sup> Day Rector needs help.

Kitchen help – doing dishes after a meal, making a dish for a meal, or clean up after the Agape Dinner. After Sunday lunch is a great time to help as this allows the kitchen team to attend the 4<sup>th</sup> Day Eucharist.

Palanca letters to the weekenders or little gifts with bible verses etc. to be placed in palanca bags given out at the end of the Clausura.

Banners, posters, notes. Little gifts which will defray Weekend costs – folders for the Rollo Room, markers, canned food or fresh food items for a meal.

A check to the “Utah Via de Cristo” community in the name of the Weekend

Gifts of time, talents and sacrifice.

Prayer as Palanca is so powerful that it must be in a category by itself. Time and talent don’t substitute for a chance to talk with God. You do not have to be on your knees, in the church. You can be mowing a lawn, driving on the highway, or cooking a meal. There are endless opportunities to simply say “Dear Lord, please be in the hearts and minds of the Cursillistas this weekend. Let them see love as I did. Amen”

## TEAM FORMATION

Being a member of a Cursillo team includes many opportunities to share God's love with others. In fact, the major task for every member of a Cursillo team is to bring others lovingly to Christ so they may come to know and experience Him more fully. A Cursillo team aims to be a close community of committed, caring loving, active Christians. For this reason, each Cursillo team meets 6 – 10 times over a period of 2 – 3 months prior to each set of weekends.

During team meetings, we will pray for each other and for those who will be entrusted to our care. We will break bread together, sing together, hear and affirm rollos, learn more about Cursillo, and make plans for best meeting the needs of those who will be coming to the Weekend. When the Cursillo team has allowed the forming of a Christian community, the body of Christ, they will be prepared to have the Weekenders join in our Christ-centered pilgrimage. A Cursillo Weekend is gently leading and challenging, allowing freedom to accept or reject and allowing the Holy Spirit to center and to move freely and powerfully throughout those three days.

The Secretariat determines when and where Weekends are to be held, and chooses the leadership for each weekend (a Rector(a) and a Spiritual Director). The Rector(a) selects the Rollo room Assistant Rector(a)s, the Palanca, Kitchen and 4<sup>th</sup> Day Rector(a)s, and they then choose the team members. The SD selects the Assistant SD and Palanca SD and also clergy to present the grace rollos.

### Rollo Room Team

There are 14 rollos given during a Weekend. Five are given by Clergy, and nine are given by lay people. All rollos follow prescribed outlines which are presented in a careful progression of ideas. Each Rollista is encouraged to allow his/her personality and unique background to shine through as a living, loving, Christian witness. Some members of the Rollo Room Team will not give rollos, but will have as their major responsibility building table community and aiding the group through discussion periods when necessary. These are Assistant Table Leaders.

### Kitchen Team

Via de Cristo meal times are joyous, relaxed, warm, fun, beautiful, and a tasty time together. The kitchen creates a very necessary and important changing environment for the Weekenders. With their loving hearts and hands they prepare the meals. Many varied and lovely occasions arise for showing Christ's love in the kitchen and in the dining room. One member of the kitchen team will take on the persona of a chicken and act as liaison for bringing up the Weekenders for meals as well as providing "light relief" to the Rollo Room in the teaching and singing of 'De Colores'.

### Palanca Team

The Palanca team's primary function is prayer. This team works in and from the Palanca Chapel. The Rollista's are supported in prayer in the Palanca Chapel before and after presenting their talks. The Palanca team is also the Weekend's Altar Guild, also looks after the spiritual needs of the upstairs team with Morning Prayer and Eucharist each day. The Palanca Team is also responsible for cleaning bathrooms.

### 4<sup>th</sup> Day Team

This team acts as the Via de Cristo hosts and coordinators of all 4<sup>th</sup> Day involvement during a weekend. They assist in decorating for the Agape Dinner and managing the delivery, set-up and clean up of the Weekend.

### Musicians

Musicians are an important part of the Rollo Room and Palanca teams. Musicians are also required for the Agape Dinner serenade which is organized by the kitchen team, the Morning Serenade on Sunday Morning organized by the Palanca Team and for the Lunchtime Serenade on Sunday organized by the 4<sup>th</sup> Day Team.

## THE STRUCTURES AND DYNAMICS OF CURSILLO

### The First Phase: The Pre-Cursillo – Team Formation

The first phase presupposes a structure formed to oversee the work of cursillo within a given area; city or state. This is a cursillo Secretariat which operates with the approval of the 4<sup>th</sup> Day community. The Secretariat determines when and where cursillo Weekends are to be held and recruits the first two leaders for each Weekend: a Rector and a Spiritual Director. They in turn call upon others to perform leadership duties in the 4<sup>th</sup> Day, Kitchen and Palanca areas. The Rectors of the individual teams-within-a-team have called upon other people to help with the many and varied tasks performed during a cursillo Weekend - and so we have a cursillo team.

Being members of the cursillo team will give us many, many opportunities to share God's love with others – both team and new cursillistas, alike. In fact, the major task of each of us to bring others lovingly to Christ so they may come to know and experience Him more fully during our Weekend together. Each team member shares that responsibility in the spirit of community – within this portion of the Body of Christ. A cursillo team must be a close community of committed, caring, loving, active Christians – an enlarged renewal group, if you will.

The team meetings have three purposes:

1. To prepare us spiritually for apostolic work.
2. To prepare us technically for the tasks we will perform.
3. To form us into a community wherein exists a great spirit of loving and sharing of a common experience.

We will pray for each other and for those who will be entrusted to our care. We will break bread together, sing, hear and critique rollos, learn more about Cursillo, and we will make plans for meeting the needs of those who will be coming to their Cursillo Weekend. When our Cursillo team has built a Christian community, our part of the body of Christ, we will then be privileged to have a new group of people join us in our Christ-centered pilgrimage together.

### The Second Phase: The Cursillo Weekend – Information Only

A Cursillo Weekend is to be a meeting ground for Christ and His people. A Cursillo Weekend is a Christ-centered Weekend. It is to be Christ-Like, unfolding normally, naturally, and gradually, gently leading and challenging, allowing freedom to accept or reject. There is a progression and structure to a Cursillo Weekend, but it is a gently unfolding progression and structure where we allow the Holy Spirit to enter freely and to move freely and powerfully throughout the 3 days.

#### Thursday – late afternoon

Team arrives, stashes luggage, and helps complete preparations.  
Team shares Eucharist and dinner.

#### Thursday Night – Friday Morning

FOCUS: Preparation of the Weekenders withdrawal from the outside world, introspection and silence.

1. Weekenders and sponsors arrive – team guides, assists, and socializes.
2. Photograph (may be done at this time)
3. Rollo Room – welcome, introductions, singing, preliminary talks.
4. Chapel – Communal Spiritual Examination and Celebration of Forgiveness (meditations: “Know Yourself” & “The Prodigal Son”), the Litany
5. Silent Retreat  
(Team Meeting in Dining Hall)
6. Friday morning chapel – Morning Prayer (meditation: “The Three Glances of Christ”)
7. Breakfast – Kitchen Team is introduced.

The team begins immediately to envelope the Weekenders into the community. As soon as the first Weekenders arrive the action spreads as we help them unload and feel wanted. If not yet comfortable. We drink coffee together and share our past and present lives while we wait for everyone to be registered. It is important at this time that no Weekender or group of Weekenders is left alone.

Next we pair off and then introduce our partners (New Best Friend) This is still another way of showing our love as we share our lives openly with the entire group. Be specific when you introduce your partners; really say something! When trying to blend in with the Weekenders, team members should never be deceptive or dishonest. If asked, “are you on the team?” or “are you going to give a rollo?” answer honestly. Laughter draws the team and Weekenders closer together and further builds our community. Occasionally, this introduction period will be the only time an individual gets in front of the group, so the community is built in this way also.

The singing session which comes next continues this feeling of involvement and togetherness. Again, don’t be upset if the team leads – the team is the moving force and should lead in the singing, praying, answering the bell, the meditations in worship and the other activities throughout the first day or two. Don’t all jump but use good common sense and don’t expect the Rector to go first.

The Rector(a) gives a short talk which briefly defines a Cursillo and urges the Weekenders to be thoughtful, active and charitable participants throughout the weekend. After our opening session, we go to the chapel for the examination of Conscience and Celebration of Forgiveness. It is important that a good explanation of this celebration be given by the Spiritual Director. Many of the Weekenders are not familiar with repentance or are concerned about it and a good explanation helps them to understand and feel more comfortable with it.

The Spiritual Director should also explain the value of the Silent Retreat on Thursday night. It is important to keep the silence during this time and team leaders should be leaders in remembering it. The Weekenders have come, have made pleasant chatter and smiled, and now it is easier for many of them to not have to worry about things to say or being sure to greet whomever they consider the “right” people. It is also important that the dormitory be as dark as possible this evening: darkness is security for some. Some Weekenders will complain about the silence and not being able to find their bedclothes.

After the chapel there is a short team meeting to answer any questions and for prayer. The team community still grows during this time and it is important that all team members feel comfortable about what is going on and what will happen tomorrow. It is also important to thank God for what He is already doing for the Weekend. Keep the meeting brief so that the team members who are in the dormitories with the Weekenders do not leave them alone for too long.

Should a Weekender really feel the need for talk this evening, it is wise for a team member to lead him/her to the chapel or some nook so no one else will be disturbed. If there is a major problem that you are not comfortable with, do not try to counsel the person, but suggest that they talk to one of the Spiritual Directors. Remember this throughout the Weekend. Remember also, that although we need our sleep, Weekenders need to talk.

Friday morning you are still in silence. The chapel this morning should be short and still quietly undertaken. After this the silence is ended and you go to breakfast. The important dynamic during the meals and free time is that you get to know the others. You get to meet them eyeball-to-eyeball; so it is a good idea to sit with different people each time, listen closely, and be sincere. Also be careful that one table does not end up overloaded with team members or Weekenders.

#### Friday

FOCUS: Proclamation of the message.

THEME: The Ideal of the Christian Living the Life of Grace.

1. Table assignments given.
2. Bible Processional Introduced.

3. 1<sup>st</sup> Rollo – Ideal – layperson (discussion and poster to follow each rollo)
4. 2<sup>nd</sup> Rollo – Habitual Grace – SD
5. Eucharist #1
6. Lunch
7. Kitchen Team introduces “De Colores”.
8. 3<sup>rd</sup> Rollo – Laity in the Church – layperson.
9. 4<sup>th</sup> Rollo – Actual Grace –SD – Palanca concept is introduced
10. Dinner
11. “Arise” is introduced.
12. 5<sup>th</sup> Rollo – Piety – layperson
13. De Curia – kitchen team invited.
14. Summary of the Day – SD
15. Bible Recessional
16. Rector Talk – Palanca Rector(a) and Palanca SD are introduced
17. Stations of the Cross
18. Chapel – Evening Prayer
19. Retire (team meeting in Dining Hall)

At the first session in the morning the Weekenders are assigned to the tables in the Rollo room. The team members should concentrate first of all on building community at the table to which they are assigned. Later on in the Cursillo a feeling of community among the entire group will begin to grow. The Weekenders are grouped at tables according to diverse ages, occupations, churches and any other factors that may help them to learn from one another in their discussions. This is done by the Rector prior to the Cursillo or on Thursday evening together with the Assistant Rector(a)s.

The Bible Processional should be introduced now by the SD and executed by team members. This is an important dynamic that allows us to share, and the open Bible and burning candles are a good reminder of Christ’s ever-presence with us. The Assistant Rector has charge of finding someone to do the Processional and Readings as well as the Grace and Thanksgiving at meals. It is important that each Weekender be asked to do something during the Weekend. Those who do not feel comfortable reading or praying aloud can hold a candle during the Bible Processional or Recessional.

The dynamic involved is participation and involvement.

The lay talks will usually be approximately 30 minutes in length. The laity and pastors are witnessing their love for the Weekenders and for Christ, so the talks should be well-prepared. Use of power-points or hand-outs can be used to make note-taking easier for the Weekenders so that they have complete notes to review in the weeks following their Weekend.

It is important for team members to set an example and take notes during the talks. After the talks is discussion, and it is during the discussion that the feeling of real community forms. The table leader is there to help guide the discussion.

The aim of the discussion is to get the main idea that the rollista was talking about and to have each person at the table personalize it for themselves. The table leader may need to start or keep the discussion flowing by asking questions or through short witnessing. Everyone should be included in the discussion and encouraged through gentle questioning. After the discussion is summarized, the main idea is put down on a poster. The dynamic is most effective when everyone is involved. Shared participation and enjoyment is more important than artistic quality.

Eucharist on Friday is subdued and low key. The “peace” is usually just exchanged verbally, the songs easy and fairly quiet, the elements are given as the Cursillistas pass in front of the altar. Eucharist builds with our community throughout the Weekend. On Saturday the songs are a little livelier and the abrazo will be demonstrated and used. On Sunday the Weekenders pass the elements themselves and the songs are louder and more spiritual.



Change places at all the meals and talk about the things that have happened during the day. Do not reveal what is coming up. The Weekenders need to go at their own rate and too often team members “forget” and begin talking about what happened on “their” Weekends.

Friday afternoon the Palanca talk is given and the Weekenders begin to realize that the Holy Spirit is alive and that He is working through other people. The letters from Cursillo communities all over the USA and the world really have an effect on the Weekenders and team when they realize the extent of the prayers for them during the Weekend.

Throughout the Cursillo we try to build community slowly. If we try to build it too fast, we could lose some of the Weekenders. We don’t want anyone behind on Sunday afternoon. If someone is a little bit slow in reacting to the Cursillo, they may feel isolated and outside of the community. The more love, joy and peace they see around them, the more they are liable to turn inward and resist becoming a part of the group. The Cursillo “process” should be geared to the slowest Weekender if this is at all possible.

The Piety talk is the most personal rollo of Friday and leads into the “De Curia” (poster party) where the whole group begins to experience a community feeling through the sharing, the clapping, the laughing and relating to the entire group. Up to this point we were more concerned about creating community at the tables; now we begin to shape the whole community with all the Weekenders involved, not just at their tables, but within the entire group. Your role is to be open to everyone that evening, to be charitable and encouraging, especially to those who are a little reluctant to get up and give the summary or talk about the poster. Do not try to force anyone to contribute. If someone does not want to do either you might say something like, “Some people just don’t like to get up in front of a group” and let it go at that. Maybe by Saturday night things have changed. It is wise to remind the table to keep the summaries fairly short, but do not demand that they do. Each member should give their name and home church before presenting each poster.

Following the De Curia and Bible Processional the Rector(a) introduces the Palanca SD and Palanca Rector. The Palanca Rector speaks a little about the prayer ministry during the Weekend and shows the Weekenders the prayer request forms and where they will be positioned. (Usually in a basket just outside the Rollo Room door). The Palanca SD then explains the Stations of the Cross and the music team assists with learning “Whatsoever you do to the least of my children...”

The Weekenders are taken up to the sanctuary one table at a time and members of the Palanca Team seat them. Once all of the group are seated then the Stations of the Cross are presented. Some Weekenders will find the Stations of the Cross very moving and meaningful, while others may be confused by the experience. After the evening chapel there will be a team meeting. Any team members who are speaking with Weekenders at this time may be excused from the team meeting.

Spiritual Directors should be available for counseling and it is a good idea if they speak directly to the Rollo Room group and give an idea of the best time to meet with them.

### Saturday

FOCUS: Conversion  
THEME: The Person of Christ

1. Chapel – Morning Prayer (meditation: “The Figure of Christ”)
2. Breakfast
3. Bible Processional
4. 6<sup>th</sup> Rollo – Study – layperson
5. Bibles are given out in the Rollo Room.
6. 7<sup>th</sup> Rollo – Sacraments – SD “Abrazo” introduced.
7. Eucharist #2
8. Lunch
9. 8<sup>th</sup> Rollo – Action – layperson
10. Long break



11. 9<sup>th</sup> Rollo – Obstacles to Grace – SD
12. 10<sup>th</sup> Rollo – Leaders – layperson
13. Agape Dinner and Serenade
14. Chapel visits – table groups meet in sanctuary for prayer and sharing.
15. De Curia – whole team invited.
16. Summary of the Day – SD
17. Bible Recessional.
18. Chapel – Examination of Conscience. Evening Prayer and “The Healing of Memories”
19. Retire – team meeting in dining hall.

Saturday is a continuation of Friday’s progress, but with the emphasis not so much on one’s self but what one can do using study and action. The Abrazo may be introduced following the Sacraments Rollo by the SD and exchanged at the Eucharist. In the evening on Saturday, each table is asked to make a Chapel visit. The important element in this dynamic is freedom. Let the Weekenders be free to express themselves as they feel. Silence in the chapel visit is very beautiful, but there is a lot of pressure in silence, and we don’t want anyone to feel pressured into praying out loud if they don’t want to. So if you’re in there for a few minutes and nobody has said anything then the team member in the group should start with a simple prayer.

The Leaders talk which is before dinner can be very effective. Some of the most dynamic rollos can be given by very quiet persons and the Weekenders then come away with the impression. “If they are so quiet and can talk to us about Leadership then there really is something I can do too!”

One of the high points Saturday evening is the Agape Meal. The dining hall is lit with candles, the tables are decorated, and the scene is one of extreme peace and beauty. Two things that add much are having the tables arranged in a cross and having the Kitchen and Palanca Teams, plus outside help, sing two or three mood setting songs to the Weekenders as they enter the room.

The De Curia (poster party) Saturday night should be great fun. Everyone is in a great mood, and people you never suspected may be giving summaries or showing posters. Team members should again be leaders in applauding other tables and in creating joy and love during the De Curia. Help your table organize for each summary and poster.

Following the poster party is evening chapel. Here the “Examination of Conscience” is read and may put many in a reflective mood. They may feel the need to talk so be prepared to stay up late and SDs should prepare to be busy.

### Sunday

FOCUS: Our presence in the world and our relations with others.

THEME: How does Christ want us to live in the world.

1. Sunday Morning Serenade – “Las Maninitas” & “Morning Has Broken”.
2. Chapel – Morning Prayer (meditation: “Christ’s Message to the Cursillistas”)
3. Breakfast – served in the Rollo Room
4. Bible Processional
5. 11<sup>th</sup> Rollo – Environment – layperson
6. 12<sup>th</sup> Rollo – Life in Grace – SD
7. 13<sup>th</sup> Rollo – Christian Community in Action – layperson
8. 14<sup>th</sup> Rollo – Total Security in 4<sup>th</sup> Day
9. Eucharist #3
10. Lunch – (4<sup>th</sup> Day Serenade)
11. Apostolic Hour/4<sup>th</sup> Day Eucharist
12. Clausura
13. Departure of Weekenders – Team Clean Up and brief team meeting.

Sunday, the third day, is directed to dealing with others and persistence. On Friday we dealt primarily with the self, on Saturday the focus was on what one can do to change his/her environment, and now it is “go out and get busy “. Just as the team met and formed a community, then the Weekenders entered into this community – the outside world – and try to form their own environments into a living joyous Christian family. The morning serenade can be beautiful and one of the emotional highlights of the Weekend for many Weekenders. The appropriate dynamic is a peaceful, beautiful awakening for sleepy Weekenders. The Palanca Team are responsible for the serenade and need to make sure each Weekender receives a flower and glass of juice.

The Eucharist on Sunday is full of cheer and goodwill. The elements are passed from person to person in real Christian giving and the songs may be exuberant.

If by Sunday a Weekender has not opened up to the group wait for the serenade and the closing. Let the Holy Spirit work in the person’s life beyond the Weekend. We can never force a religious response from anyone. God always respects a person’s freedom to love Him or not. We too, must respect the person’s freedom to respond to the Spirit, to become part of the community or not to. The most important thing in loving is loving people as they are, with no conditions or expectations attached.

During the remaining talks on Sunday and in the afternoon the Weekenders may seem sleepy or inattentive so you as a team member need to continue to be an example of taking notes. After the “Total Security in Your 4<sup>th</sup> Day” Rollo – given by the Weekend Rector(a) it is appropriate to talk about renewal groups and if appropriate suggest a table renewal group. Cursillo exists primarily to create renewal groups – so encouragement and help with those logistics is very important.

At the lunch serenade the Weekenders begin to realize that they are a part of a larger Christian community and that people really care. They see that living the Fourth Day is possible because these people who come to the closing are living it. The team and Weekenders are taken to the Weekender Chapel from the serenade for the Apostolic Hour. Here the Weekenders are given their crosses and are given an opportunity to give their impressions of the Weekend. At the close of the Apostolic Hour the Clausura is explained. It is wise for the Rector(a) to caution the Weekenders not to thank the team or sponsors.

At the Clausura the emphasis is on the testimony of the weekenders. The people who come to the closing come for the Weekenders and the team plays a very minor role. In providing an opportunity for the Weekenders to speak of their experience and its meaning for their lives, the Rector(a) should carefully avoid pressuring anyone who chooses not to speak.

There is a progression and a structure within a Cursillo Weekend just as there is a progression and structure within a Celebration of the Holy Eucharist. Christ calls to Himself during the Eucharist....So too, He calls us to Himself during a Cursillo Weekend. He does this within the framework of the Weekend.

Christ would have us go the second mile. We should continue the pilgrimage started on Thursday evening. We should continue to reach out to the new 4<sup>th</sup> Day community members and do all in our power to make sure they become as involved as they would like to be with renewal groups, attendance at Ultreya and being a team member on future Weekends. Each team member should use their own unique gifts to assist with this.

- Continue to pray for the Weekenders
- Monday or Tuesday call any person you particularly got to know.
- Follow up calls as you feel would be appropriate.
- Palanca – a note or a small gift.
- Renewal group – invite people to join your group, start a new group – find out other groups.
- Outreach – church, family, community, etc.
- Encourage sponsorship for future Weekenders.

## DYNAMICS AND PROGRESSION OF THE WEEKEND

A Cursillo Weekend is a Christ-centered weekend and is a meeting ground for Christ and His people. It is to be Christ-like, unfolding normally, naturally, and gradually, gently leading and challenging, allowing freedom to accept or question. It is a quietly developing progression where we allow the Holy Spirit to enter and to move freely and powerfully throughout the three days.

### Thursday Night

- Focus: Preparation of the Weekender's withdrawal from the outside world.  
Theme: To look into one's self for the examination of conscience and celebration of forgiveness.  
Meditation: Know yourself. Introspection, examination, confession. We ponder God's love and compassion for us and the condition of our soul.  
Silent Retreat: The silent retreat provides a setting for the talks, an introduction. It stresses the need for self-examination and response; self-surrender or dedication, the willingness to be concerned for God and for other men. From this point on, the Weekender is face to face with Christ. Christ is looking at him/her and waiting for him/her to respond.

### Friday

- Focus: Proclamation of the message  
Theme: The Ideal of the Christian living the Life of Grace  
Meditation: Three glances of Christ – help us make our response to God. This day brings us face to face with ourselves. We are presented with a new set of values. Every Rollo is geared to this.

There are a number of ways of bringing out the progression of the talks of the Weekend. The clergy talks present the Theology of living the life of grace, and the lay talks teach how to live the life of grace as a layman. Each day of the Weekend has a specific theme and builds into the Weekend. The first day tells the Weekender what he should be, the second tells him/her what he/she should do, and the third tells him/her what he/she should accomplish. The five talks of the first day are intended to present the ideal of the Christian living the life of grace.

### Objectives:

- Rollo #1 -Lay - Ideal: to convince the Weekender of the need of having an ideal. To leave him/her with a clear understanding of the elements of an ideal, and lay the groundwork for further rollos, in which they will learn that Christianity is the perfect ideal.
- Rollo #2 – SD - Habitual Grace: Life in grace is the Christian ideal, and a life of grace is God's gift. This talk should describe both in Scripture and in experience the way God approaches us in a "Grace Style". God is a God of Grace.
- Rollo #3 – Lay- Laity: To present the church as a visible society founded by Christ to perpetuate His mission, the mission of the layman as a living and operating member of the body. This Rollo lays the groundwork for the idea of lay action in the church.
- Rollo #4 – SD – Actual Grace: to describe the realization when the Grace of God becomes personalized in the life of a believer – when habitual grace becomes experiential grace. The Palanca concept is introduced in this Rollo.
- Rollo #5 – Lay – Piety: "Arise" introduces the Rollista. The key talk of the day presents most clearly what is fundamental to being a Christian and makes the strongest call to make God the center of all. Piety states the basis of the Christian life is a living relationship with the Father, or life in union with God.

## Saturday

Focus: Transition from existing as a Christian to acting as a Christian.

Theme: The Person of Christ

Meditation: Figure of Christ – shows humanism of Christ: We are invited to an intimate friendship with Him – to learn to know and love Christ.

Objectives:

Rollo #6 – Lay Study: This Rollo makes one feel the need for giving depth and solidity to the Christian life. Instilling the desire to know well the Biblical truths that uphold Christianity. Thus changing our mentality, our way of thinking. Study can help us ‘put on the mind of Christ.’

Rollo #7 – SD Sacraments: This Rollo underlines the incarnational approach (“God was in Christ reconciling the world to Himself”) and the unique position the Bible puts upon Baptism and Eucharist. Also to see sacramental-type grace as present in thousands of other events in the life of a Christian.

Rollo #8 – Lay Apostolic Action: This Rollo serves as a transition from “being” to “doing”. It describes the importance of apostolic action and its place in the life of a Christian. The talk centers on personal contact, and drawing people to Christ.

Rollo #9 – SD Obstacles of Grace: This Rollo should explain the stumbling blocks interfering with accepting a life in Grace. We can be assured that “All things work together for good to those who love God”.

Rollo #10 – Lay Leaders: This Rollo inspires the Weekenders with what can be achieved by a Christian who brings all their natural and supernatural abilities into action, for the service of Christ, in order to influence all those around him/her to live the Christian ideal.

## Sunday

Focus: Our presence in the world and our relations with others.

Theme: How does Christ want us to live in the world?

Meditation: “I have chosen you and have appointed you that you should go and bear fruit”.

Objective:

Rollo #11 – Lay Environment: This Rollo challenges the Weekender to analyze his environment and commit it to Christian transformation. We need to recognize the fields of harvest God assigns each of us and work to extend the kingdom of God. The Weekender will see him/herself more and more as Christ’s person in every situation of his/her life.

Rollo #12 – SD Life in Grace: This Rollo tells us to continue to apply the principles of piety, study, and action, achieving a deeper understanding of grace. The emphasis is on God who will continue to shower this grace on us as we return to the world that we have left.

Rollo #13 – Lay Christian Community in Action: This Rollo shows us the need for Christian community. Our mission which is the Christian renewal of society is not ours alone, but ours as a member of a community. This talk must describe a Christian community as a living organism, with a mission in “the world”.

Rollo #14 – Lay Total Security in Your 4<sup>th</sup> Day: This Rollo is to convince the Weekender of the need for perseverance for extending and applying what you have learned into their life style for the rest of their lives (4<sup>th</sup> Day). The Weekenders know they have been called to the mission of bringing Christ into their environment.

Overall Whereby individuals through small groups may grow and work together to set goals to create a Christ centered environment. Strong emphasis should be placed on the importance of renewal groups and Ultreya which focuses you towards changing the world you live in.

## STATIONS OF THE CROSS

THIS TEACHING IS GIVEN BY THE PALANCA SPIRITUAL DIRECTOR

From earliest time, many Christians have desired to walk in prayer and devotion the route Jesus followed on the way to the cross. For most people, it is not possible to go to Jerusalem to do so, and even for those who make the journey, one can no longer know where the authentic "Way of the Cross» is.

Beginning in the Middle Ages, the Church has provided a devotional practice called "The Stations of the Cross". Within the church, stations (from Latin for "gathering at a place") or markers are set-up, each station representing a significant event on Jesus' journey from the court of judgment to crucifixion and the tomb. As an individual or group moves from station to station, each is reminded through readings and prayers that following the way of Christ is the way of self-surrender, the way of sacrificial love. "If anyone would come after Me, let him deny himself and take up his cross and follow Me.~ Mark 8:34.

"O God forbid that I should glory save in the cross of our Lord Jesus Christ. The cross sums up the love story of God and man. Therefore, it can never be something over *and* done with. Rather, it is the meaning of each Christian's life in the world. By thinking about the cross we can begin to see how St. Paul could say that it is the power of God for us, and how he could tell us to proclaim Christ nailed to the cross and that we too are crucified to the world and the world to us. We know that the cross and the empty tomb cannot be separated; death itself was slain by Christ's dying, and life came back in His resurrection.

While private devotion and corporate worship which is focused on the events of Jesus' passion and death have a profound impact on the believer, there is something particularly meaningful about a solemn procession, moving from station to station, usually in darkness. The Stations make it abundantly clear that we are bought with a price". And that the darkness of suffering, crucifixion, and death are truly the way to light and life,

Long ago St. Augustine assured us that "there is nothing more advantageous, nothing better adapted to ensure our salvation than daily meditation on the suffering of Jesus Christ: St. Bonaventure registered concurrence with this view when he wrote, "The true disciple of Christ, who desires to conform himself to the Savior who was crucified for our sake, must strive above all to carry about in his soul and body at all times the cross of Jesus Christ until he experiences within himself the truth of the apostle's words, "With Jesus I am nailed to the cross."

# NOTES FOR STATIONS OF THE CROSS

(when presented in the Good Shepherd Lutheran Church sanctuary)

## *PRA Y before, during and after!!!*

### *Ahead of time:*

Lighting: Call the Good Shepherd office ahead of time to request the youth stage lighting box for Friday night. It is heavy and locked. Ask for it to be moved in to the sanctuary and find out where it should be put after its use. If possible, recruit (or at least talk to) someone who is familiar with the lighting to help with Stations.

Sound Board: There is a schedule for soundboard technicians. Be sure someone is scheduled for the time period covering practice through completion -- it's a good idea to talk directly to the person ahead of time. Usually a member of the Via de Cristo community is assigned to help.

Cast: Arranging for all parts (including stage hands and prop & sound effect people) helps the practice go smoothly. Inform everyone ahead of time that the practice is at 7:15 p.m. on Friday.

### *Thursday set-up:*

Props: Locate and inventory all props. Put them in the former pastor's office for safe-keeping.

### *Prop & Costume notes:*

Stage hands: Arrange for stage hands ahead of time & request that they wear black or dark clothing. It's a good idea to include men (for moving the altar).

Lighting: Do not turn on fluorescent sanctuary lights at all on Friday ... if turned on, they have a delay and continue to glow.

Tomb scene: Don't let anyone lay on the altar. Push the altar back and line up chairs or a small portable cot in front of it for someone to lie on.

Jesus on the cross: Jesus should not have a beard in these scenes (it would have been plucked out)

### *Sound effects:*

Microphones: Ask the GSL soundboard technician to set up 4 microphones with choir lights (for the readers) at the back of the sanctuary.

Torn curtain: Use duct tape, paper, fabric or Velcro up close to a mic. Thick paper seems to be preferred.

Hammering Christ to the cross: have the mic 1 foot away ... may not even need a *mic*

Song: Team sits at the back to sing. Sounds are amplified and projected forward, so insist that there be no whispering.

Music: The soundboard technician can put on CDs to be played while weekenders remain in the sanctuary. It is recommended that low-key, instrumental (strings are good) music

### *Passing out nails:*

Seating: Have ushers lead table groups in ... use flashlights and glow sticks to light the pew area. Start seating at the 4<sup>th</sup> row back in the center 2 rows. Leave one empty row between each row of participants.

Nails: Do not use flashlights when passing out the nails. Pass them out in silence.

### *Timing:*

Coordinate timing ahead of time: The Palanca schedule lists Stations for 9:15 p.m. The Rollo Room schedule says 9:00 p.m.

### *Suggestions:*

Give highlighted copies of the booklets to people in the cast ahead of time. We're leaving those copies with the Women's Palanca Rector manual.

Stations of the Cross:

This teaching is given Friday in the Rollo Room by the Palanca Chapel S.D.

We now invite you to go on a spiritual journey that began 2000 years ago in the city of Jerusalem.

From the earliest time Christians have desired to walk in prayer and devotion the route Jesus followed on the way to the cross.

Most of us will never have the chance to actually go to Jerusalem to experience the Way of the Cross but after this evening we pray you will know the real meaning of what happened for us on that most eventful day.

The actual practice of the devotion called "The Station of the Cross" began in the Middle Ages.

~ It is important to understand what st. Paul said, "The Cross is the power of God for us." The story of the cross is never over and done with, rather it is the meaning of each Christian's life in the world.

In a few minutes we will quietly go (up to the Sanctuary). We ask you to go as a (table) group. Please pause at the door and someone will escort each table group to your location.

In between the presentations we will quietly sing these words "*What so ever you do to the least of my children, that you do unto me*". (repeat)

Please sing it one time with me

When the presentation is complete you may stay (in the sanctuary) for as long as you want, to simply reflect on what you have heard & seen.

\_ When you have finished your reflection, our day is over and you may go to bed or visit with each other.

## Song

*11[(' song is sung in unison, with a meditative feeling. There should be experienced singers placed around the sanctuary to help start the song.*

### *What So Ever You Do*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*



# Stations of the Cross Worksheet

## Thursday

Set up inventory props for Stations

## Friday

- 1:00 pm Plan placement of Stations of the Cross Review readings  
Organize stations booklets and candles
- 6:00 Gather cast and crew for prayers  
Set up for Stations of the Cross-including lighting and sound board, all props in place.(tissues in place, nails ready, flashlights)
- 7:15pm Rehearsal of Stations of the Cross.
- 8:30 Place votive candles & lights on the stairs.
- 9:15 Stations of the cross for the Rollo Room begins.  
A. Palanca team concept is introduced to the Rollo room, along with prayer requests  
B. Palanca Spiritual Director explains the Stations of the Cross procedure and the meanings, and teaches the song.

## The Players

Leaders;

Props inventory; -

Stage set up; - 2 people to change props -

Costumes; -

Sound Board; -

Lights; by piano

Voice of Christ;

Narrator, Scripture;

Reply #1;

Reply #2

Simon of Cyrene;

Christ;

3 Women;

Soldiers; 2-3 men

Sound Effects;

Ushers, 2 from Palanca Team

Nails

CD for quiet time after stations

## *Song*

*The song is sung in unison, with a meditative feeling. There should be experienced singers placed around the sanctuary to help start the song.*

### *What So Ever You Do*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

*What so ever you do to the least of my children,  
that you do unto me.*

# Stations of the Cross 2008

## Stage Directions

The following are instructions for Stations of the Cross, using Good Shepherd Lutheran Church, including the sound system and lighting.

As the weekenders are being led in, the *house lights are off*. Use flashlights or tube lights to help seat the weekenders every other row, beginning with the Center Pews on row three (3). Seating in the East pews begins on row four (4).

Be sure and have tissues placed on each row where weekenders are going to be seated.

All cast and crew wear black cloths during the performance.

## **Script Begins With Christ;**

### **Christ Speaks;**

These ten steps that you are about to take, you do not take alone.

I am with you.

Though we are separate, we are truly one – in CHRIST.

Therefore, my WAY OF THE CROSS, over 2000 years ago and your “WAY” now are one.

My life was incomplete until I crowned it by my death and rising to life again. Your ten steps will only be complete when you have crowned them by your life.

**Station One**  
**JESUS IS CONDEMNED TO DEATH**

**Location:**  
**In front of the Alter**

**Props:**  
**Small Table, Table Cloth, Basin, Towel**

*Slowly turn up light #8.*



## Script for station #1;

### Scripture or Narrator;

So when Pilate saw that he was gaining nothing, and saw that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood. See to it yourselves."

And all the people answered, "HIS BLOOD IS ON US AND OUR CHILDREN."

Then Pilate released Barabbas, and delivered JESUS to be crucified.

### Reader #1 & 2 Reply:

MY JESUS, LORD, obedience cost you your life. For me it cost an act of will – no more – and yet how hard it is for me to change.

Remove the blinders from my eyes that I may see you whom I obey, in all who govern me.

LORD, IT IS YOU.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us

Reader #1: Save us and help us, we pray to you, OH LORD.

Song; "Whatsoever you do, to the least of my children, that you do unto me." (This is sung, three stanza with two verses in each stanza)

**Station Two**  
**JESUS RECIVES THE CROSS**

**Location:**  
**In front of the Alter**

**Props:**  
**Chair, Crown of Thorns, Scarlet Robe**  
**(Robe draped over chair with crown of thorns on top)**

*Turn on light #6 as the last line, of the last verse is sung and if  
the station is ready.*

## Script for station #2;

### Scripture or Narrator;

The Governor's soldiers took JESUS into the praetorium, and gathered the whole battalion before Him. They stripped Him. The soldiers put a scarlet robe on his shoulders, a crown of thorns on his head, and a reed in his right hand. As they knelt before Him they mocked Him saying, "HAIL THE KING OF THE JEWS." The soldiers spat on Him, took the reed from his hand and hit Him on the head. When they had finished their mocking, they stripped Him again, gave him back his cloths, and led Him away to be crucified.

### Reader #2

MY JESUS, LORD. I take my daily cross. I welcome the challenges that mark my day. I welcome the choices, and temptations not to choose. I see the hopes and disappointments. I feel the successes and setbacks, the tensions and cares. All this leads me to understand my dependence on YOU alone.

As I carry my cross, I carry Yours, with You. Although my cross is only a sliver of Your cross, You carry all of mine.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood You have Redeemed us...

### Reader #1

Save us and help us, we pray to you, Oh Lord.

Song; "Whatsoever you do, to the least of my children..."



### Script for station #3;

#### Scripture or Narrator;

As Christ falters caring the cross, a passer-by, Simon of Cyrene takes up the cross and carries it for Him.

The soldiers bring Christ to Golgotha, the place of the skull. They offer him wine mixed with myrrh, but he did not drink.

#### Reader #2;

Lord, help me realize that every time I dry a dish, or pick up an object off the floor. Every child I help, or give others preference in traffic and at the store. Each time I feed the hungry, clothe the naked, teach the ignorant, or lend my hand in any way. I know my name is Simon. The kindness I extend to them, I really give to YOU LORD.

#### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us...

#### Reader #1;

Save us and help us, we pray to you, Oh Lord.

Song; "Whatsoever you do, to the least of my children, that you do unto me." (This is sung, three stanza with two verses in each stanza)

*As the song is sung, slowly turn light #9 completely off.*

**Station Four**  
**THE WOMEN MOURN FOR JESUS**

**Location:**  
**In front of the alter**

**Props:**  
**Jesus in a robe, 3 Women Characters, 3 Robes.**

*Turn on light #8 as the last line, of the last verse  
is sung and if the station is ready.*

## Script for station #4;

### Scripture or Narrator;

Following Jesus was a great multitude of people, including women who bewailed and lamented Him. But, JESUS said to them;

Christ; Daughters of Jerusalem, do not weep for me, but for yourselves and for your children. For behold the days are coming when they say blessed are the barren and the wombs that never bore. The breast that never gave nourishment! Then they will begin to say to the mountains, "fall on us" and to the hills, "cover us." For if they do this when the wood is green what will happen when it is dry?"

### Reader #2;

My Jesus; the compassion in your passion is beyond compare. Lord, teach me. Help me learn. Even in Your darkest hour of pain, You would love me enough to warn me of the coming judgment. Give me urgency in my concern for others. Lord help me to love, even as You have loved me.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood You have Redeemed us...

### Reader #1;

Save us and help us, we pray to you Oh Lord!

**Song; Sung three times through...**

*Slowly turn light #8 completely off.*

**Station Five**  
**JESUS IS STRIPPED OF HIS GARMENTS**

**Location:**  
**In front of the alter**

**Props:**  
**3 male characters (soldiers) clothing**

*Turn on light #9 as the last line, of the last verse  
is sung and if the station is ready.*



## Script for station #5;

### Scripture or Narrator;

When the soldiers had crucified JESUS, they split His garments, one for each soldier. But the tunic was without seam, woven from top to bottom, so they said, “LET US NOT TEAR IT, BUT CAST LOTS FOR IT, TO SEE WHOSE IT SHALL BE.”

This was to fulfill the scriptures, “THEY PARTED MY GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.”

### Reader #2;

MY LORD, I offer You my all – whatever I possess, and more, my self.

Detach me from the craving of prestige, position, and wealth. Root out all trace of envy, of the neighbor who has more. Please release me from the vice of pride, my longing to exalt myself, that leads me to the lowest place. May I be poor in spirit, LORD so that I can be rich in You.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us.

### Reader #1;

Save us and help us, we pray to you, Oh LORD

### Song; Sung three times through.

*Slowly turn light #9 completely off.*

**Station Six**  
**JESUS IS NAILED TO THE CROSS**

**Location:**  
The pews, as nails are passed out to the weekenders.

**Props:**  
Nails, block of wood, hammer.

*This station is completed in darkness.*

**Script for station #6;**

**Scripture or Narrator;**

They came to the place which is called, "The Skull" where they crucified Him,

**WOOD POUND**

Crucified with the criminals, one on the right and on the left...

**WOOD POUND**

**Christ;** "Father forgive them for they know not what they do."

**WOOD POUND**

**Scripture or Narrator;**

The inscription over his head read, "This is the king of the Jews."

**Hand out nails.**

**Reader #2;**

My God! Look and think! Is my soul worth this much? What can I give You in return? For all my life, I accept Your forgiveness and strength which impacts times of temptation, times of suffering, and my dying.

**Scripture or Narrator;**

Oh Savior of the world, by Your cross and precious blood you have Redeemed us.

**Reader #1;**

Save us and help us, we pray to you Oh LORD!

**Song;** "Whatsoever you do to the least of my children..."

**Station Seven**  
**JESUS DIES UPON THE CROSS**

**Location:**  
**In front of the alter**

**Props:**  
**Paper and microphone**

*Turn on light #10 & #8 as the last line, of the last verse is sung and if the station is ready, when Jesus is in place.*



## Script for station #7;

### Scripture or Narrator;

It was now the sixth hour, and there was darkness over the whole land. While the sun's light failed, the curtain of the temple was torn in two.

## TEAR PAPER

Crying out with a loud voice Jesus said, "FATHER, INTO THY HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last breath.

### Reader #2;

MY JESUS, GOD! What can I do or say? "Into thy hands I commit my spirit." I trust You with my living and dying. I accept now, the way in which You have gone before us. You have done this for us. My God! My God! Forgive us for we know not what we do.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us...

### Reader #1;

Save us and help us, we pray to you, Oh LORD

Song; "Whatsoever you do to the least of my children..."

*Turn lights #8 & #10 completely off.*

**Station Eight**  
**JESUS IS TAKEN DOWN FROM THE CROSS**

**Location:**  
**In front of the altar**

**Props:**  
**Jesus, arms outstretched, head down, simulating His death.**  
**A soldier, still frame, poised to pierce Jesus side.**

*Turn on light #8 as the last line, of the last verse  
is sung and if the station is ready.*

## Script for station #8;

### Scripture or Narrator;

It was the day before the Sabbath. In order to prevent the bodies from remaining on the cross during the holy day, the Jews asked Pilate to break their legs and take them away. So the soldiers came and broke the legs of the first and second man. But when the soldiers came to JESUS they saw that He was already dead, and did not break his legs. One of the soldiers pierced His side with a sword and at once there appeared blood and water. He who saw it has born witness, so that you also may believe. For these things took place according to the scriptures. “NOT A BONE OF HIM SHALL BE BROKEN.” And again another scripture says, THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED. Joseph of Arimathea, a disciple, came and took away His body.

### Reader #1;

I beg You LORD, help me accept the partings that must come. It is difficult to loose friends, when my children leave home and most of all when you call loved ones to your side. Give me the grace to say “AS IT PLEASES YOU LORD” take them home. I bow to Your holy will. Grant them eternal joy.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us...

### Reader #2;

Save us and help us, we pray to you, Oh LORD

### Song;

*Turn lights #8 completely off.*

**Station Nine**  
**JESUS IS LAIN IN THE SEPULCHER**

**Location:**  
**In front of the alter**

**Props:**  
**Thrown, draped with black cloth**  
**Jesus, lying in the tomb with a white sheet covering him**

*Turn on light #9 as the last line, of the last verse  
is sung and if the station is ready.*



## Script for station #9;

### Scripture or Narrator;

In the place where Jesus was crucified, there was a garden. In the garden there was a new tomb. Because the tomb was close at hand, they laid Jesus there. The Galilean woman Mary, who followed Jesus, watched as they laid his body in the tomb. Mary prepared ointments and spices, and then observed the Sabbath in accordance with the commandment.

### Reader #1;

MY JESUS LORD! You know my heart is as willing as my flesh is weak. What you taught, the sufferings You bore, the works of love You did in Your short life. Let me teach, bear sufferings and love through You. LORD Help me.

### Scripture or Narrator;

Oh Savior of the world, by Your cross and precious blood you have Redeemed us...

### Reader #2;

Save us and help us, we pray to you, Oh LORD

Song; "Whatsoever you do to the least of my children"

*Turn lights #9 completely off.*

## Script for station #10

### Scripture or Narrator;

After the Sabbath Day, Mary and Salome brought spices to anoint the body of JESUS. Very early on Sunday morning, they went to the grave. The women wondered, "WHO WILL ROLL AWAY THE STONE FROM THE ENTRANCE TO THE GRAVE?" When they got to the grave they saw the stone had been rolled back. Alarmed, they entered the grave. They saw a young man wearing a white robe sitting. Don't be alarmed I know you are looking for Jesus. He is not here. He has been raised. Go and give this message to his disciples. Peter is going to Galilee ahead of you. There you will see Jesus, just as He told you. They ran from the grave out of fear. They said nothing to anyone because they were afraid

### Reader #1;

They were afraid. Lord and so are we. Living can be more fearful than dying. Help me LORD to accept living. Help me see the newness of life. Your life raises me, raises us. Help me give my life to the great adventure of love. Your life is Love. Into thy hands I commit my spirit. ALLELUIA!

*ALL LIGHTS ARE OUT*

## Script for The Closing Stations of the Cross

### Christ Speaks;

I said at the beginning of this journey, my life was not complete until I crowned it with my death and resurrection. Your way is not complete until you crown it with your life.

Accept each moment as it comes to you. In faith and trust all that happens has my mark upon it.

If you give even a whisper of hope and courage to others, my will be done.

Don't look for me in far off places. I am close at hand. Your workbench, office, and kitchen, these are alters where you offer love. And I am with you there.

Go now! Take up your cross! With your life, complete your journey with me!

*Lights are on the cross and stay on, Inspirational music comes on at a background level.*



*This booklet is dedicated to the entire  
Via De Cristo community, the angels, their families,  
team members, clergy and the countless  
others who express God's love through  
their unselfish giving of themselves,  
so that just one more person will  
experience the Grace of Our Lord and  
Savior, Jesus Christ.*

*GLYASDI*